

*One Hundred Twentieth*  
ANNUAL  
CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 6, 8, and 9, 1950*

With Report of Discourses



Published by the  
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# The One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Thursday, Saturday, and Sunday, April 6, 8, and 9, 1950.

General sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Thursday, Saturday, and Sunday, and the General Priesthood meeting convened in the Tabernacle Saturday evening, April 8, at 7:00.

A special meeting was held in the Salt Lake Temple Friday morning, April 7, at 10:00, to which were invited the General Authorities, Presidencies of Stakes, Presidents of High Priests quorums, Bishops of Wards, Presidents of Branches in Stakes, and Presidents of Missions.

The full services of the General sessions were broadcast over Station KSL, Salt Lake City, and by arrangement through KSL were broadcast over the following stations:

In Utah: KSUB at Cedar City, K SVC at Richfield, KJAM at Vernal, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.

In Oregon: KBKR at Baker, and KSRV at Ontario.

By transcription over KTYL at Mesa, Arizona and KEXO at Grand Junction, Colorado.

The services of the general sessions were also televised over the KSL television station, channel 5.

Provision was made to accommodate in the Assembly Hall, just south of the Tabernacle, many who could not find seats in the Tabernacle, where they were able to see and hear the speakers and those who presented musical numbers in the Conference sessions. Many others who could not find accommodation in either of these two buildings assembled on the Tabernacle grounds and listened to the services by means of amplifying equipment.

President George Albert Smith was present and presided at each of the general sessions. He conducted the services at the Thursday morning and Sunday afternoon sessions and also at the General Priesthood meeting. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted at the Thursday afternoon and Saturday afternoon meetings; President David O. McKay, Second Counselor in the First Presidency, at the Saturday morning and Sunday morning meetings.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

*The Council of the Twelve Apostles:* George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, and Henry D. Moyle.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Council of the Twelve:* Marion G. Romney, Thomas E. McKay,\* Clifford E. Young, and Alma Sonne.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, S. Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

*The Presiding Bishopric:* LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

## GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of General Welfare Committee,* Church Welfare Program.

*Members of the General Board of Education,* Commissioner of Education, Directors and associate Directors of Institutes, and Seminary supervisors.

*Presidents of Stakes and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General, Stake, and Ward officers of Auxiliary Associations, from all parts of the Church.*

## FIRST DAY

## MORNING MEETING

Conference began Thursday morning, April 6, at 10 o'clock. President George Albert Smith presided and conducted the services. All of the brethren of the General Authorities of the Church were present.

The Choir singing for this session was furnished by the Brigham Young University Choir, Elder John R. Halliday conducting, and Elder Frank W. Asper was at the organ.

\*Elder Thomas E. McKay, who was convalescing from illness, was present at the opening session.

**President George Albert Smith:**

This is the opening session of the One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the tabernacle on Temple Square in Salt Lake City.

All of the General Authorities of the Church are present. Elder Joseph Anderson is the clerk of the conference.

These services will be broadcast in the assembly hall over a loud speaking system and by television. All of the general sessions of the conference will be heard and seen in the assembly hall in the same way.

This service will be broadcast over station KSL, Salt Lake City, as will also the services this afternoon at 2:00 p.m., Saturday and Sunday at 10:00 a.m. and 2:00 p.m.; and by arrangements through KSL, over the following stations:

In Utah: KSUB at Cedar City, KSVU at Richfield, KJAM at Vernal.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.

In Oregon: KBKR at Baker, KSRV at Ontario.

By transcription, over KTYL at Mesa, Arizona, and KEXO at Grand Junction, Colorado.

These services will also be televised over the KSL television station, channel 5.

The calla lilies that you see here have been sent by the Berkeley Stake. We appreciate them very much.

The choir singing for this morning's session will be by the Brigham Young University choir with Elder John R. Halliday conducting, Elder Frank W. Asper at the organ.

We shall begin the morning services by the Brigham Young University choir singing: "Let The Mountains Shout For Joy."

The opening prayer will be offered by President Glen M. Bennion of the South Box Elder Stake, Brigham City, Utah.

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The Brigham Young University Choir sang the hymn "Let The Mountains Shout For Joy."

The opening prayer was offered by Brother Glen M. Bennion, President of the South Box Elder Stake.

The Brigham Young University Choir sang "Allelujah, Christ Is Risen."

**PRESIDENT GEORGE ALBERT SMITH**

One hundred twenty years ago today six members constituted the Church of Jesus Christ of Latter-day Saints. Today more than a million souls claim membership in the Church, and this morning the Tabernacle is filled to overflowing, and many hundreds more are

in the Assembly Hall and on the grounds. It does not seem possible that so many people could be here this morning.

#### GEORGE B. MARGETTS

But there is one man missing, and I think you will all remember him. He always has been here; he has not failed, since I can remember, to be in a conference. He always has had a boutonniere in his coat. He came in from the north side of the stand to see that everybody was seated. In the providence of our Heavenly Father that good man has been summoned home. He has gone back to the God that gave him life. I refer to our faithful usher, George B. Margetts.

One by one we are going. The years are passing. A year ago I was only seventy-nine years old myself. Now I am eighty. There are those on the stand who are older than I. The Church is getting older, but fortunately, to take our places in the ranks are the younger people, not only of the Church, but who are coming out of the world into the Church of Jesus Christ of Latter-day Saints in the various nations of the earth.

#### BLESSINGS OF CONFERENCE

It is wonderful to be here this morning. It hardly seems possible that there would not be room for everybody on a busy weekday, but the Tabernacle is filled to capacity, and the thing that impresses me most is that our Heavenly Father is keeping his word when he said, if even two or three shall meet together in his name, he will be there to bless them.

But this morning we are here in great numbers, and this morning the Spirit of the Lord is here, and all of us who have come prepared to be edified under the influence of it will not go away disappointed.

#### CALLING OF JOSEPH SMITH

Conditions in the world remind us of the fact that our Heavenly Father, knowing what would occur—realizing that the people of the world were not paying attention to him, and that those who were in charge of religious worship in the various nations of the earth had disregarded his teachings—a little over a hundred and twenty years ago called a boy, not yet fifteen years of age, one who had not been spoiled by the philosophies of men, but one who believed in God sufficiently to go out in the woods and ask the Lord which of all the churches he should join. He was no doubt astonished when the Father and the Son appeared to him and told him to join none of them, that they were all astray.

As a result of that remarkable experience of Joseph Smith as a boy, we see in the world today hundreds of thousands of men and women who have turned to our Heavenly Father, who have under-

stood the purpose of life, and who have accepted the gospel of Jesus Christ, our Lord. Today we have more than five thousand of our brothers and sisters of this Church scattered throughout the world as missionaries, urging the people of the world not merely to be satisfied with what they now have, but to seek the Lord and go on, with the promise that if they will do that, they may know the truth. The Lord himself has said,

If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

Our work in the world, my brethren and sisters, is to reach out after all of our Heavenly Father's children at home and abroad; and if we will do that, the Spirit of the Lord will dwell in our souls; and we will be happy; and our homes will be the abiding place of his Holy Spirit.

#### NEED FOR REPENTANCE

When we realize the uncertainty that exists in the world today, realize that the strongest nations of the earth as well as the weaker ones are arming to the teeth preparing for war, we may know that it is only a question of time, unless they repent of their sins and turn to God, that war will come, and not only war, but pestilence and other destruction, until the human family will disappear from the earth.

The world does not know that brothers and sisters. Our Father's other children who are in different parts of the earth do not understand that—those who are not members of the Church of Jesus Christ of Latter-day Saints. They have an idea that they can legislate and fight it out, but there is only one way to enjoy peace and happiness in this world, and that is for the children of men to repent of their sins, turn to the Lord, honor him and keep his commandments. That is the only way.

Because the Lord knew that, one hundred and twenty years ago he established his Church, and from that time until now his sons and daughters have been going through the world pleading for the opportunity to share with their fellows the joy and happiness that results from keeping the commandments of God.

I am very grateful indeed to be here this morning. Since I was here with you last, I have not been in many parts of the world, but I have traveled, and I have found faithful members of the Church, found the wards and branches of the Church increasing in some sections to the point that their meetinghouses will not hold them. The result is that two wards, and in some cases three wards have to meet in the same house.

#### GROWTH OF CHURCH

Since world War II closed, we have built more than two hundred meetinghouses and dedicated them, and we are still build-

ing and are short of places in which our people may worship. The Church has increased during the past year more than any other year since it was organized. It is not our Church. It is the Church of Jesus Christ. God gave it the name, and it is flourishing. How happy we should be, not that we have increased in numbers in the organization that we belong to, but that more of our Father's children, more of his sons and daughters, have been brought to an understanding of the truth, and are coming into his organization that he prepared to teach us the way of life and lead us along the pathway of eternal happiness.

#### APPRECIATION FOR REMEMBRANCES

I want to take this occasion personally to thank you, my brethren and sisters, for your kindness to me. I have received a host of birthday congratulations and cards that it will not be possible for me to acknowledge, and if any of you do not receive any word of acknowledgment, I want you to know that I appreciate just the same your kind remembrance of me in my advancing years.

#### WORK OF THE LORD

This is the work of the Lord. This is the Church of Jesus Christ, and we have all the blessings that may be enjoyed by anybody anywhere in the world. That is what the Lord promised.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matthew 6:33.)

As we sit here in comfort in this marvelous auditorium today, listening to the sweet strains of music of the sons and daughters of our Heavenly Father, listening to the voices of those who are called to address us, we do so in peace and quiet, not in anxiety, as is the case in so many places in the world. Here we are in the land of Zion, and in this part of it that our Heavenly Father set apart for the gathering of his people more than a hundred years ago. Ought we not to be grateful?

#### BLESSINGS TO FAITHFUL

I cannot understand how people can be other than happy under all these circumstances. Think of our opportunities. There is not a desirable blessing, and all blessings are desirable, that we may wish to have that we may not enjoy if we are faithful to God and honor our membership in his Church. He has promised us that all things will come to us if we are righteous.

This morning among the many things that we enjoy, we are meeting in this house, built during the poverty of the Latter-day Saints, erected for the worship of our Heavenly Father; and as I look over this audience, I see people from nearly every section of

the country and from parts of other nations of the world. We have the mission presidents who are here from their various fields of labor, as well as presidencies of stakes, bishops of wards, and presidents of branches. This audience is an example of a gathering of the Latter-day Saints.

I am sure that as we come together to worship we will go from here feeling grateful that we have had this privilege. Now again, may I say this is not the work of man. This is not the Church of Joseph Smith nor any of those who have succeeded him in the presidency. This is the Church of Jesus Christ of Latter-day Saints, named by the Lord himself.

I bear you witness of it in love and with a desire that all of our Father's children may learn the truth and accept of it, in the name of Jesus Christ. Amen.

Elder Joseph Anderson, Clerk of the Conference read the following report of changes and Statistical data:

CHANGES IN CHURCH OFFICERS  
MISSION, STAKE, WARD, AND BRANCH  
ORGANIZATIONS SINCE OCTOBER  
CONFERENCE 1949

*Mission Changes and New Presidents Appointed as Follows:*

Matthew Cowley released from presiding over the Pacific Missions.

Alma Sonne released from presiding over the European Mission.

E. Wesley Smith released from presiding over the Hawaiian Mission.

Melvin A. Weenig released from presiding over the Central Pacific Mission.

Great Lakes Mission organized by division of Northern States Mission.

Hawaiian Mission and Central Pacific Mission consolidated to form the Hawaii Mission.

Waldo M. Andersen appointed president of Northern States Mission to succeed W. Creed Haymond.

Benjamin L. Bowring appointed president of Texas-Louisiana Mission to succeed Glenn G. Smith.

Lucian M. Mecham, Jr., appointed president of Mexican Mission to succeed Arwell L. Pierce.

John P. Lillywhite appointed president of the Netherlands Mission to succeed Cornelius Zappey.

Carl C. Burton appointed president of the Great Lakes Mission.

Golden L. Woolf appointed president of the French Mission to succeed James L. Barker.

Stayner Richards appointed president of the British Mission to succeed Selvoy J. Boyer.

J. Orval Ellsworth appointed president of the Central States Mission to succeed Francis W. Brown.

Edward L. Clissold appointed president of the Hawaii Mission.

John B. Matheson appointed president of the East Central States Mission to succeed Thomas W. Richards.

George A. Christensen appointed president of the Australian Mission to succeed Charles B. Richmond.

#### *New Stakes Organized:*

East Long Beach Stake organized by division of Long Beach Stake.

East Los Angeles Stake organized by division of Pasadena Stake.

Glendale Stake organized by division of San Fernando Stake.

Nyssa Stake organized by division of Weiser Stake.

University Stake organized by division of Emigration Stake.

#### *Stake Presidents Chosen:*

Alldrige N. Evans, president of Ensign Stake to succeed Edwin Q. Cannon.

Lester H. Belliston, president of Juab Stake to succeed James H. Ockey.

Henry C. Jorgensen, president of Palo Alto Stake to succeed Claude B. Petersen.

Jared Trejo, president of Southern Arizona Stake to succeed Alando B. Ballantyne.

Edwin S. Dibble, president of the Glendale Stake.

Vernal Willis, president of North Box Elder Stake to succeed John P. Lillywhite.

Hugh C. Smith, president of San Fernando Stake to succeed David H. Cannon.

Martin Elmer Christensen, president of Cottonwood Stake to succeed J. Ephraim Wahlquist.

Ariel S. Ballif, president of East Provo Stake to succeed Golden L. Woolf.

D. Edward Judd, president of Ensign Stake to succeed Alldrige N. Evans.

Arvel L. Child, president of Nyssa Stake.

William H. Bennett, president of St. George stake to succeed Harold S. Snow.

J. Raymond Dewey, president of Weiser Stake to succeed Arvel L. Child.

John C. Dalton, president of East Long Beach Stake.



J. Quayle Ward, president of the University Stake.

Joseph R. Bagnall, president of North Sanpete Stake to succeed Golden D. Carlston.

Fauntleroy Hunsaker, president of East Los Angeles Stake.

Howard W. Hunter, president of Pasadena Stake to succeed William A. Pettit.

Franklin J. Murdock, president of Highland Stake to succeed Stayner Richards.

Donald Ellsworth, president of Mesa Stake to succeed Lucian M. Mecham, Jr.

J. Frank Peel, president of Oquirrh Stake to succeed Vivian B. Coon.

### *New Wards Organized:*

Highland View Ward, East Mill Creek Stake, formed by division of Rosecrest Ward.

Kenwood Ward, East Mill Creek Stake, formed by division of Grandview Ward.

Buhl 2nd Ward, Twin Falls Stake, formed by division of Buhl 1st Ward.

Highland Park Ward, Glendale Stake, formed by division of Garvanza Ward.

Lincoln Ward, Sharon Stake, formed by division of Timp-anogos Ward.

Milford 2nd Ward, Beaver Stake, formed by division of Milford 1st Ward.

Las Vegas 3rd Ward, Moapa Stake, formed by division of Las Vegas 2nd Ward.

American Fork 8th Ward, Alpine Stake, formed by division of American Fork 3rd Ward.

West Dale Ward, Inglewood Stake, formed by division of Mar Vista Ward.

Federal Heights Ward, Emigration Stake, formed by division of University Ward.

Westchester Ward, Inglewood Stake, formed by division of Lennox Ward.

Kaysville 3rd Ward, Davis Stake, formed by division of Kaysville 2nd Ward.

Provo 14th Ward, Utah Stake, formed by division of Provo 6th Ward.

Pacific Beach Ward, San Diego Stake, formed by division of Ocean Beach Ward.

Val Verda Ward, South Davis Stake, formed by division of Orchard Ward.

North El Monte Ward, Pasadena Stake, formed by division of Baldwin Park Ward.

East Pasadena Ward, Pasadena Stake, formed by division of Pasadena Ward.

*Independent Branches Made Wards:*

Alexandria Ward, Washington Stake, formerly Alexandria Branch.

College Hill Ward, East Cache Stake, formerly Canyon Heights Branch.

Washington Terrace 1st Ward, Weber Stake, formerly Washington Terrace Branch.

Washington Terrace 2nd Ward, Weber Stake, formerly Washington Terrace Branch.

*Independent Branches Organized:*

Upper Green River Branch, Woodruff Stake, formerly dependent upon Kemmerer Ward.

Rangely Branch, Uintah Stake, formerly a branch of Western States Mission.

Sun Valley Branch, Blaine Stake, formerly part of Hailey Branch.

Rodeo Branch, Berkeley Stake, formerly a part of Carquinez, Martinez, and East Richmond Wards.

Kearns Branch, North Jordan Stake, formerly part of Taylorsville and Bennion Wards.

Victory Acres Branch, Maricopa Stake, formerly part of Mesa 1st Ward.

Lakewood Branch, East Long Beach Stake, formerly part of Virginia Ward.

New Hall Branch, San Fernando Stake, formerly part of California Mission.

*Independent Branch Discontinued:*

Strawberry Branch, Duchesne Stake, disorganized, membership transferred to Duchesne Ward.

*Deaths:*

William E. Ryberg, member of the Church Welfare Committee.  
Stringham A. Stevens, former member of Church Welfare Committee.

Alldrige N. Evans, president of the Ensign Stake.

Heber Moon, former president of the Duchesne Stake.

Joseph E. Williams, former president of Blackfoot Stake.

Fannie VanCott Young Clayton, a daughter of President Brigham Young.

Verna L. Wright Goddard, formerly counselor in General Presidency of Y. W. M. I. A.

## STATISTICAL REPORT

Number of Stakes of Zion .....	179
Number of Wards .....	1,357
Number of Independent Branches .....	144
Total Wards and Independent Branches .....	1,501
Number of Missions .....	44

*Church Membership*

Stakes .....	876,661
Missions .....	202,010

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        Total Membership .....1,078,671

*Church Growth*

Children blessed in stakes and missions .....	36,885
Children baptized in stakes and missions .....	20,534
Converts baptized in stakes and missions .....	16,261

*Social Statistics*

Birth rate per thousand .....	38.43
Marriage rate per thousand .....	8.89
Death rate per thousand .....	5.97

*Missionaries*

Number of missionaries in the missions of the Church .....	4,477
Number engaged in missionary work in the stakes ....	4,027
Total Missionaries .....	8,504
Number of missionaries who received training in the missionary home in 1949 .....	2,363

## THE ANNUAL CHURCH FINANCIAL REPORT FOR THE YEAR 1949

President J. Reuben Clark, Jr., First Counselor in the First

Presidency read the following Financial Report:

## CHURCH DISBURSEMENTS 1949

PART I—CHURCH BUDGET CASH EXPENDITURES  
FROM CHURCH GENERAL FUNDS, BOTH TITHING AND NON-TITHING INCOMES

	Budget Request 1949	Supplementary Allocation	Budget Expendi- tures—1949	Unexpended
Total Budget Requests for 1949, plus Additional Allocations .....				\$22,279,004.00
Total Cash Budget Expenditures for 1949 .....				19,725,565.00
Unexpended Budget Requests and Additional Allocations for 1949 .....				2,553,439.00
<b>Office of the Corporation of the President</b>				
Including salaries of 61 employees; expenses of offices; equip- ment; and the living allowances and traveling expenses of the General Authorities, all of which are covered by non-tithing income .....	\$ 369,900.00	\$ 13,000.00	\$ 380,935.00	\$ 1,965.00
<b>Office of the Corporation of the Presiding Bishop</b>				
Including the salaries of 126 employees; expenses of offices; equipment; traveling expenses of the Presiding Bishopric, Building Department, Auditor, etc.; all of which are covered by non-tithing income .....	433,542.00		397,589.00	35,953.00
<b>Temples</b>				
For operating expenses, including the salaries of 262 employees; for improvements and building maintenance; repairs to and renovation of the eight temples of the Church, a specified sum being allocated to each temple .....	654,080.00		589,331.00	64,749.00
<b>Missions and Missionary Work</b>				
For the maintenance and operation of the established missions;				

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living and traveling expenses of mission presidents; return fares of missionaries; free literature; radio and publicity; the erection, remodeling, purchase, maintenance and renting of buildings; and the expenses of the Bureau of Information and the Mission Home in Salt Lake City .....

4,744,174.00

4,212,138.00

532,036.00

## Stake and Ward Expenditures

Allowance to 175 stakes and 1488 wards and independent branches, including the maintenance of 1779 stake, ward and branch buildings; expenses and mileage allowances of stake presidents and bishops; furnishings for stake and ward offices; the erection, remodeling and repairing of stake and ward buildings .....

7,102,158.00

435,000.00

7,529,460.00

7,698.00

## Church Welfare

For the purchase of equipment, commodities, and containers; for operating expenses of bishops' storage storehouses and the Deseret Mills and Elevators, and for transportation of commodities; for the purchase, construction, and remodeling of bishops' storehouses and other general welfare properties; for General Church Welfare Committee administrative expenses; for the care of the needy, consisting of rents, light, fuel, hospitalization, burials, etc. ....

1,765,877.00

1,714,280.00

51,597.00

## Schools and Educational Activities

For the operating expenses of the Brigham Young University, Ricks College, Juarez Academy, 16 institutes and 127 seminaries; for the operating expenses of the Department of Education, including the salaries of 572 teachers and 56 administrative officers and employees; for the erection, repair and improvement of buildings; for the maintenance of the McCune School of Music and Art, the General Music Committee and the Deseret Gymnasium .....

3,983,160.00  
(Fiscal year)

3,086,136.00  
(Calendar year)

897,024.00

## Maintenance and Construction—General Buildings and Grounds

For the maintenance of and repairs and improvements to general Church buildings, including the Administration building; for the construction and equipping of hospital buildings .....

819,627.00

702,219.00

117,408.00

## GENERAL CONFERENCE

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Tabernacle and Assembly Hall For the maintenance of buildings and grounds, Temple Square; broadcasting expense; salaries of chorists and organists and organ maintenance .....	121,610.00	111,859.00	9,751.00
Historic Monuments and Properties For the maintenance and repair of properties at Palmyra, New York; South Royalton, Vermont; Carthage, Illinois; and me- morial cemeteries .....	20,000.00	19,938.00	62.00
Indian Projects Consisting of Papago and Washakie farm projects .....	63,276.00	46,459.00	16,817.00
Genealogical Society For the maintenance of the Church genealogical library, record archives, temple index bureau and allied departments, and for the recording, indexing, photographing and filing of genea- logical and temple ordinance data, including the names of 421,043 persons forwarded to the eight temples for temple ordinances, and for the salaries of 185 full time employees; also for microfilm copies of genealogical records from 6 states and 11 foreign countries equivalent to 64,031 printed volumes of approximately 385 pages per volume .....	978,971.00	750,505.00	228,466.00
Other Expenses Consisting of priesthood supervision; L.D.S. Girls program; contributions to civic and educational institutions; insurance, taxes and assessments; expenses of various committees, etc. ....	222,629.00	184,716.00	37,913.00
Unallocated balance of original budget allocation for con- tingencies .....		552,000.00	552,000.00
Total Requested and Expended from Church General Funds .....	\$ 21,279,004.00	\$19,725,565.00	\$2,553,439.00

## PART II—CASH EXPENDITURES, OTHER THAN TITHING, FROM CONTRIBUTIONS BY MEMBERS OF THE CHURCH, FOR THE YEAR 1949

The expenditures budgeted from Church general funds and paid principally from the tithes are detailed above. The following expenditures were made from further contributions by members of the Church:

Paid for stake, ward and mission building purposes.....	\$ 6,044,171.00
Expended for stake, ward and mission maintenance purposes; expenses of auxiliary organizations and for recreation .....	3,529,851.00
Expended from ward and mission fast offerings .....	1,201,959.00
Expended from welfare contributions .....	1,095,695.00
Assistance rendered missionaries .....	241,574.00
Expended from dues of General Boards; children's contributions to the Primary Hospital, and donation to temples .....	289,347.00
Expended by educational institutions in addition to amount listed under budget expenditures, from funds derived from tuitions and other sources (Estimated 1949-1950 fiscal year) .....	1,749,644.00
<b>Total Cash Expenditures from Contributions by the Church Membership, other than tithing .....</b>	<b>14,152,241.00</b>
Expended by the hospitals for the care of the sick, in addition to the amount paid from the tithes and included in Part I .....	48,154.00
<b>Total Budget Cash Expenditures by the general Church offices, brought forward from above .....</b>	<b>19,725,565.00</b>
<b>Total Cash Expenditures of the Church for the year 1949....</b>	<b>\$33,925,960.00</b>

## Part III—THE CHURCH WELFARE PROGRAM

### FAST OFFERING DATA

Number of Church members who paid voluntary fast offerings and welfare contributions:

In the wards .....	173,483
In the missions .....	48,775
<b>Total .....</b>	<b>222,258</b>
<b>Amount of voluntary fast offerings and welfare contributions:</b>	
In wards:	
Fast Offerings .....	\$ 909,912.00
Welfare Contributions .....	1,127,335.00
In missions:	
Fast Offerings .....	116,187.00
<b>Total Fast Offerings and Welfare Contributions .....</b>	<b>\$ 2,153,434.00</b>
Percent of Church membership who paid fast offerings.....	22%
Average fast offerings per capita in wards .....	\$1.12
Average fast offerings per capita in missions .....	.58
Average fast offerings per capita, wards and missions .....	\$1.01
Average fast offerings and welfare contributions per capita in wards .....	\$2.51

## WELFARE PROGRAM CASH EXPENDITURES, ALL INCLUDED IN FIGURES GIVEN ABOVE BUT SEGREGATED HERE

Expended from ward and mission fast offerings and welfare contributions for the care of the needy, consisting of food, clothing, rents, light, heat, hospitalization, burials, etc., and for the purchase of commodities for storehouses .....	\$ 2,297,654.00
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Disbursed by the General Church Welfare Committee for the operating costs of storehouses; for the overhead expenses of the General Committee, and for the shipment of relief supplies to Europe .....	419,427.00
Disbursed by the Corporations of the President and Presiding Bishop for direct assistance and for contributions to civic, denominational and educational institutions .....	642,655.00
Expended by the hospitals for the care of the sick .....	48,154.00
Total Relief Cash Expenditures for the year 1949, all included in above grand total of budget and other cash expenditures ....	\$ 3,407,890.00
This is an increase over the year 1948 of .....	\$ 240,004.00

### Welfare Report

The General Church Welfare Committee makes the following further report, indicating the production and distribution of bishops' storehouse commodities during the year 1949 and inventories at the close of the year:

#### Production, Distribution and Inventory of Commodities For Bishops' Storehouses

Production during the year 1949 amounted to 1,980,000 quarts of canned produce; 10,700,000 pounds of fresh vegetables, fruits, grains and grain products; 1,220,000 pounds of animal products and other foods; 94,000 pounds of cotton and wool; 13,500 tons of fuel; 236,500 articles of clothing, household supplies and furniture. The production in 1949 was 14% higher than 1948.

The distribution amounted to 1,300,000 quarts of canned produce; 4,000,000 pounds of vegetables, fruits, grain and grain products; 1,800,000 pounds of animal products and other foods; 12,500 tons of fuel and 468,000 articles of clothing, household supplies, furniture, etc. The value of the articles distributed is \$1,095,000.00, which is an increase of 15% over 1948.

Present inventories, amounting to 1,700,000 quarts of canned produce; 5,600,000 pounds of grain and fresh vegetables; 3,800 tons of coal and 635,000 other items, having a total value of \$1,075,000.00 are 16% higher than the inventories of a year ago.

In addition to distribution in the United States and Canada, as reported above, there have been sent from welfare stocks to foreign missions, 250,000 quarts of canned produce, 63,000 pounds of meat and lard, 570,000 pounds of grain and grain products, and 100,000 pounds of beans and sugar. The total relief supplies sent to foreign missions to December 31, 1949 (shipments commenced October 29, 1945) amount to 41 freight carloads of clothing and 99 freight carloads of food; a total of 140 cars. The value of these commodities is \$1,232,000.00. They were shipped at a cost, including transportation, cartons, insurance, etc., of \$504,000.00, a total of \$1,736,000.00. They were sent to Austria, Belgium, Great Britain, Czechoslovakia, Denmark, Finland, France, Germany, Netherlands, Norway, Japan, China, and Tahiti.

#### Assistance Rendered

There have been from 17,913 to 55,460 persons assisted through the bishops' storehouse program each year since 1938. In 1949, there were 38,280 persons so assisted in the United States and Canada. This is an increase over 1948 of 5,501 persons. We also sent to Europe food and clothing to help 7,000 persons, or a total of about 45,000 persons assisted in 1949.

From 1938 to 1949 more than 1,970 families have been helped to become self-supporting, and 14,824 families have been assisted in other ways. During this same period, \$737,000.00 has been paid in wages to persons working at Desert Industries. These individuals, most of whom are handicapped or aged and therefore not able to earn a livelihood in commercial pursuits, have collected and pro-



cessed salvage materials valued at \$1,237,000.00 from which sales have been made amounting to \$1,158,000.00. The Deseret Clothing Factory, another branch of the Welfare Plan, has paid \$296,000.00 in wages to employees, most of whom are widows and elderly persons.

#### *Budget Production and Other Projects*

To produce the 1949 budget, 646 crop projects and 290 livestock projects were operated, on which 81,000 man days of work were donated. For purposes other than the production of the budget, 337 crop projects, 144 livestock projects were operated during the year and 16,000 individuals using welfare canneries processed, for their own use, 1,100,000 cans of food.

About twice the amount of food on the accepted 1950 welfare production budget could be had from a normal yield of the welfare projects now owned if the entire yield were turned to the storehouses. This would not be a balanced diet as set up in the budget, however, because the production would be short in dairy and some other products and would be long in garden and row crops.

#### *Persons Relinquishing Government Relief*

Obedient to the command of the Lord that men should be self-supporting, looking to the Church for necessary help, 3,184 persons have, during the past seven years relinquished their position on government relief rolls. Of this number, 1,418 have been rehabilitated and are receiving no aid from the Church nor, so far as known, from any other gratuitous source; 1,121 are yet receiving part of their support from the Church; and 645 are receiving all their needs from the Church.

#### *Placement and Counseling Service*

During 1949, 3,945 persons were given occupational counseling resulting in the solution of their employment problems, and 4,982 other persons were placed in remunerative employment.

### **President George Albert Smith:**

President Clark did not call attention to the fact that the Church is still solvent, after giving away all that money.

Elder Orval W. Adams will now read the report of the Church auditors, after which President David O. McKay of the First Presidency will present the names of the General Authorities, general officers, and general auxiliary officers of the Church for the sustaining vote of this general conference.

#### **REPORT OF CHURCH AUDITING COMMITTEE**

Elder Orval W. Adams read the following report:

April 3, 1950

President George Albert Smith and Counselors

47 East South Temple

Salt Lake City, Utah

Dear Brethren:

The Church Auditing Committee has reviewed the annual financial report of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1949.

The accounting system and records were found to be adequate and are meticulously maintained. Disbursements of Church funds is controlled through a comprehensive budget system, which includes checks and balances to properly safeguard expenditures. The funds are being care-

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fully conserved, and are being expended only after thoughtful investigation and consideration.

Our review of the records discloses the budget to be in balance. The Church is in strong financial position and free from debt.

Respectfully submitted,

Orval W. Adams

Albert E. Bowen

George S. Spencer

H. H. Bennett

Church Auditing Committee

### PRESIDENT DAVID O. MCKAY

President David O. McKay, Second Counselor in the First Presidency, presented the General Authorities, General Officers and General Auxiliary Officers of the Church, and they were unanimously sustained by the Conference, as follows:

### GENERAL AUTHORITIES OF THE CHURCH

#### THE FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

*President of the Council of the Twelve Apostles*

George F. Richards

#### QUORUM OF THE TWELVE APOSTLES

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

John A. Widtsoe

Joseph F. Merrill

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

Henry D. Moyle

*Patriarch to the Church*

Eldred G. Smith

The counselors in The First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

*Assistants to the Twelve*

Marion G. Romney

Thomas E. McKay

Clifford E. Young

Alma Sonne

*Trustee-in-Trust*

George Albert Smith

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints

## PRESENTATION OF THE GENERAL AUTHORITIES 19

### THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Oscar A. Kirkham
Antoine R. Ivins	Seymour Dilworth Young
Richard L. Evans	Milton R. Hunter
Bruce R. McConkie	

### PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
Joseph L. Wirthlin, First Counselor  
Thorpe B. Isaacson, Second Counselor

### *Church Historian and Recorder*

Joseph Fielding Smith, with A. William Lund as Assistant

### *Church Board of Education*

George Albert Smith	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Frank Evans, Secretary and Treasurer	

### *Commissioner of Education*

Franklin L. West

### *Seminary Supervisors*

J. Karl Wood  
Joy F. Dunyon

### *Auditing and Finance Committee*

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

### *Tabernacle Choir*

Lester F. Hewlett, President  
J. Spencer Cornwall, Conductor  
Richard P. Condie, Assistant Conductor

### *Organists*

Alexander Schreiner	Frank W. Asper
Roy M. Darley, Assistant	

## CHURCH WELFARE COMMITTEE

*Advisers*

John A. Widtsoe  
 Albert E. Bowen  
 Harold B. Lee  
 Henry D. Moyle  
 Marion G. Romney  
 Thomas E. McKay  
 Clifford E. Young

Alma Sonne  
 Antoine R. Ivins  
 Oscar A. Kirkham  
 LeGrand Richards  
 Joseph L. Wirthlin  
 Thorpe B. Isaacson

## General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman  
 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director  
 Roscoe W. Eardley Mark B. Garff W. T. Lawrence  
 Paul C. Child Leonard E. Adams Lorenzo H. Hatch  
 T. C. Stayner J. Leonard Love

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

*Relief Society*

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Velma N. Simonsen, Second Counselor  
 with all the members of the board as at present constituted

*Deseret Sunday School Union*

George R. Hill, General Superintendent  
 A. Hamer Reiser, First Assistant Superintendent  
 David Lawrence McKay, Second Assistant Superintendent  
 with all the members of the board as at present constituted

*Young Men's Mutual Improvement Association*

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent  
 with all the members of the board as at present constituted

*Young Women's Mutual Improvement Association*

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LeRue C. Longden, Second Counselor  
 with all the members of the board as at present constituted

*Primary Association*

Adele Cannon Howells, President  
 LaVern W. Parmley, First Counselor  
 Dessie G. Boyle, Second Counselor  
 with all the members of the board as at present constituted

The Brigham Young University Choir and the congregation joined in singing the hymn, "Come, Come Ye Saints."

### PRESIDENT GEORGE F. RICHARDS

#### *Of the Council of the Twelve Apostles*

The following is a quotation from the Pearl of Great Price, the word of the Lord to his servant Moses, the Prophet:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

#### MAN'S SALVATION

Hence we have the gospel and the Church of the Master as enjoyed by the Latter-day Saints of today, for it is through these sources that he purposes the accomplishment of all his designs pertaining to man's salvation.

There are therefore tremendous responsibilities resting upon his Church, the Church of Jesus Christ of Latter-day Saints, pertaining to the salvation of the children of men; one of the greatest of which is to preach this gospel of the kingdom in all the world as a witness unto all nations before the end shall come.

And what is the Church doing about it? It is keeping about five thousand missionaries in the mission fields and stake missions of the Church, with several hundred in excess of that number at the present time in the nations of the earth and on the islands of the seas, where an intensive work of proselyting is being carried on and a wonderful work of conversion is being accomplished. There is also a condition at home, in the stakes of Zion, which calls for able missionaries who are zealous for the cause of the Master, and for the welfare and salvation of their fellow men.

#### ADULT MEMBERS OF AARONIC PRIESTHOOD

According to the latest statistics compiled in the office of the Presiding Bishopric, there are 53,392 male members of the Church over twenty-one years of age who hold some office in the Aaronic Priesthood who have not received the Melchizedek Priesthood. These are designated as adult members of the Aaronic Priesthood. There are 17,643 male members of the Church over twenty-one years of age who hold no priesthood at all. Taking these two groups together, we have 71,035 male members over twenty-one years of age who do not hold the Melchizedek Priesthood; a sufficient number to fill this Tabernacle to seating capacity seven times over, estimating the seating capacity at ten thousand.

These figures are appalling, and they represent only those living in the organized stakes of the Church. The missions have their quota also.

Worthy boys of the Church at twelve years of age are sup-

posed to receive the office of a deacon in the Aaronic Priesthood; at fifteen years the office of teacher; at seventeen years, the office of priest, and at nineteen years the office of elder in the Melchizedek Priesthood.

### IMPORTANCE OF PRIESTHOOD

Statistics show that there are in the Church 3,648 male members between the ages of twelve and twenty-one years who hold no office in the priesthood.

One may ask, how important is it that male members of the Church should receive the priesthood; and how serious for them not to do so? The Lord answers this question on this wise:

And wo unto all those who come not unto this priesthood. (D. & C. 84:42.)

As Latter-day Saints, the goal of our existence and purpose in life is to obtain an exaltation in the kingdom and presence of the Father and the Son; and a man may not attain to that glory without receiving the Melchizedek Priesthood. This being true, the importance of receiving the Melchizedek Priesthood by the men of the Church is as important as is salvation itself.

The holy endowments administered in the temples of the Lord are to prepare men and women to enter into the celestial kingdom and presence of God the Father and his Son Jesus Christ. But to receive these endowments a man must first receive the Melchizedek Priesthood. Marriage for time and eternity as ordained of God is necessary for man's salvation.

... neither is the man without the woman, neither the woman without the man, in the Lord. (I Cor. 11:11.)

### ETERNAL MARRIAGE

But a man must receive the Melchizedek Priesthood and endowments before he can go to the temple and be married for time and eternity—hence, the importance of receiving the Melchizedek Priesthood.

Of the 71,035 men of the Church over twenty-one years of age who have not received the Melchizedek Priesthood, a large percentage of them, no doubt, are married and rearing families. Not having received the Melchizedek Priesthood, we know that their marriages are not for eternity as ordained of God, and that their children are not being born under the new and everlasting covenant of marriage. Men of the Church who have been married for time only are in danger of losing their wives and their children if they do not take the necessary steps to receive the priesthood and sealing ordinances "... my Spirit [the Spirit of God] will not always strive with man..." (Ether 2:15). Neither will the patience of a good woman. For example, a man and woman came to the temple recommended for marriage, and with them were two

children born to the woman by a former husband. The mother desired the children to be sealed to her and to the man to whom she was about to be sealed. But how about the father of those children and his rights in the matter?

#### RULES IN TEMPLE WORK

There is a rule (rule 30) governing in temple work which says:

Children should not be sealed to other than their own parents, except for important reasons, and then only by special authorization of the temple president.

Hence, the appeal to the temple president: The rights of the father in this case must receive consideration. The father being dead, the mother was the only witness available. Her story was as follows:

The father and mother before marriage were members of the Church, and when contemplating marriage, she desired to go to the temple for marriage, but he had not been living his religion so as to be counted worthy of a recommend for that purpose. She decided to marry him by the civil law with the understanding, and his promise, that he would make himself worthy, and they would later go to the temple and be sealed. He failed to keep his promise. Several years after these children were born, he was taken ill and finally passed away. She said she nursed him through a long spell of sickness before his death and felt that she had done her full duty by him as his wife, but she did not want to be sealed to him for eternity, and she wanted her children to be sealed to her and the man of her choice.

The temple rules (rule 36) provide that where a man and woman are married by the civil law and have children and are afterward separated, so that the children cannot be sealed to both parents, if one has been altogether worthy and the other unworthy, the children may be sealed to the worthy parent and his or her sealed companion.

Under this rule, permission was given for the children to be sealed to the mother and the man to whom she is sealed; thus the father, through his unworthiness and neglect, has lost his wife and his children. This is but one case in a class which is far too numerous.

#### LOSS THROUGH NEGLECT

There is another class of members who, without the element of unworthiness, but by pure neglect, may lose their wives and children. A Latter-day Saint girl and boy contemplating marriage decided that they would marry outside of the temple and later go to the temple for sealing. Time went by until they had three children, and the husband became ill and died. Sometime later a Latter-day Saint man came along, courted and married the young widow, with the understanding that they would go to the temple

later, and he would act as proxy in having her and her children sealed to her dead husband. This contemplated work was delayed until she had three children by her second husband, who now thinks that he has as much right to her for eternity as has her dead husband. The woman desires to know to which husband she and her six children should be sealed. She was told that she would have to decide to which husband she would be sealed, and that to him and her all the six children are to be sealed. She is likely to take the living husband, in which event the first husband loses his wife and his children, through his own neglect. This represents another class of cases, and they, with slight variations, are numerous in the Church: evidences of the folly of neglect of religious opportunities.

#### LOSS THROUGH UNWORTHINESS

Another unfortunate class consists of those who have been married for time and eternity, and later the husband becomes lukewarm, inactive, and unworthy, resulting in a very unhappy marriage. The husband dies; the wife obtains a cancellation of their sealing; she later marries a man for time and eternity; the first husband has lost his wife, and possibly his children, through his unworthiness.

For the benefit of these men, their wives, and their children, no stone should be left unturned in an effort to improve these conditions. For the Lord's sake and that of his Church, also, we should try to love these people into activity and service. He needs them in the leadership and organizations of the Church, in quorums, wards, stakes, and missions. They owe it to the Lord that they put themselves in a position and condition to be used in his service.

#### MISSIONARY WORK

Individual missionary work on the part of active members conforms to the Lord's way with indifferent Church members and with non-members alike. In the Doctrine and Covenants we have the word of the Lord as follows:

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

Therefore, they are left without excuse, and their sins are upon their own heads. (D. & C. 88:81-82.)

From this revelation, I understand that the Lord expects every person who has received the gospel to be a missionary for him throughout his life—not necessarily to go abroad by special call only, but to seek opportunity to preach the gospel to his non-member neighbors as well. We should not be afraid to offer to our neighbor or to any person who is desirous of obtaining salvation, that which, if accepted, and its precepts followed, will be to them as valuable as it is to us, which is of more value than anything else in life or than life itself.



That there are living among us many people who need what we have to offer—the gospel message—there can be no question from the fact that they are being converted in great numbers within the stakes and wards of the Church. The souls of these inactive members and nonmembers among us are as precious as the souls of people in foreign countries and in the islands of the seas where our missionaries are laboring. In conclusion let me read a few lines of poetry.

How sweet 'twill be at evening,  
 If you and I can say  
 Good Master, we've been seeking  
 The lambs that went astray—  
 Heartsore and faint from hunger  
 We heard them making moan,  
 And lo! We've come at nightfall  
 Bringing them safely home.

May the Lord add his blessings, I pray in the name of Jesus Christ. Amen.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

I hope, my brethren and sisters, the words of testimony that I shall bear to you today may be prompted by the Spirit of our Heavenly Father, that I may carry on in the same fine spirit that has characterized the things that have been said already.

#### CONVERSIONS TO THE GOSPEL

I am extremely happy today in the fact that I am here; that I am, with you, a member of the Church of Jesus Christ of Latter-day Saints; that with you I have a testimony as to the truth of the gospel and the authenticity of the priesthood which we bear.

It is almost a hundred years since a missionary in New England found my mother's father and baptized him into the Church. He became one of the Apostles of the Church and was sent to open the missions of the Church in the Scandinavian lands.

Yesterday Dr. [John A.] Widtsoe told me that it is quite likely that nearly half of the people who are in the Church today can trace their ancestry to Scandinavia. About the same time a missionary in New Jersey found my father and brought him into the Church, my father eventually to become a counselor to President Grant. When I think of the weight of the responsibility I have in representing them, it is almost more than I can carry.

#### MISSIONARY BODY

I stand before you this morning representing the seventies of the Church, the great missionary body especially set apart for that purpose. It is our problem to see that the work initiated by

the Twelve is properly carried into the world, and that the people who are susceptible to the teaching and the spirit of God shall have the opportunity of coming into the Church where they can receive the benefits and the blessings which President [George F.] Richards has indicated in his remarks this morning.

We are not all in the mission field, but we still have that duty. The presidents of our priesthood quorums, all of the Melchizedek Priesthood quorums, and especially the members of the seventies' quorums and their presidencies have the responsibility of preparing men for this priesthood, the purpose of which, I believe, is to perfect men—bring them to a state as near perfection as possible so that they may be worthy of the heavy duties imposed by the receipt of the priesthood.

I fear that many of us who have those responsible positions of presidency in the Melchizedek Priesthood don't realize the weight of the responsibility that we have. What are we expected to do for the members of our quorums? Are we to sit and preside over them, assuming that all of them are firm in the faith and know the whys and wherefores of all these things, or is it our duty to look after the members of our quorums and implant in their hearts the principles of righteous living, as well as to preside over their meetings and keep the quorums moving along nicely?

#### PERFECTING OF QUORUM MEMBERS

I believe the great weight of their responsibilities is in the perfecting of the members of their quorums, and since this great body of people to whom President Richards referred is not in any of these Melchizedek Priesthood quorums, I believe it the duty of the seventies of the Church to reach out and find them. When they find them, it is their duty to teach them, to lead them back into activity. And, of course, in order best to do that, they should all be exemplary bearers of the priesthood. They should live the principles of the gospel as nearly perfectly as possible so that when they go to these men they may have influence with them which comes from the presence of the Spirit of God.

There are in some of the stakes as many as two hundred and fifty to three hundred men outside of the priesthood over twenty-one years of age, and when I think of the responsibility of this group of seventies toward that group of men, I am appalled. I wonder how I am going to teach them their tasks, for it devolves upon the Council of which I am a member to teach the leaders of this group of men their duty and how to perform it.

#### FULL FAITH REQUIRED

What should they be, these men in the priesthood, in order to be worthy of it? They should not only have full faith in the principles of the gospel, know that God lives, and that he insti-

tuted this great organization, but they should also live so as to be exemplary and useful men in their communities.

Every man in the quorums of the Melchizedek Priesthood should be an honest man, a man who would not deliberately incur an obligation when he had a fair assurance that he would not be able to complete it or carry it through; a man who would turn every resource in his power to the realization and fulfilment of a promise he had made; a man whose verbal promise, without witnesses even, is just as potent, just as powerful over him as a promise before a notary public and witnesses. An honest man, in other words, should be every man who bears the Melchizedek Priesthood.

He should likewise be a diligent man, so that he could not only carry his own burdens and the burdens of his family, but that he could also find time to seek out these other people and teach them the gospel.

#### TIME FOR SERVICE

We think, many of us, that we do not have time for that, but if we will find time for it, we will be surprised how much there is that we can spend in the interest of our fellows, much of that time being spent now to no worthy purpose and to no really significant accomplishment.

I remember the story of a bishop who had a herd of sheep and was prospered; then he bought two herds of sheep, and still he prospered. The authorities made him president of the stake, and he became so well off that he bought three herds of sheep, and then he couldn't find time to be president of the stake, so he asked to be released. Within the next little while he found out that he didn't have any sheep, and he wasn't president of his stake, or the bishop of his ward, and he wasn't even happy.

#### DEPENDABILITY

We must be diligent enough and sincere enough in our sense of responsibility to our brothers that we will find time to seek them out and help them. If we are honest and diligent, we must also be dependable. We must be such men that when the leaders of the Church assign us a responsibility and we say we will accept it, they may rest assured that we will do it, and the leaders will have no more worry about it.

Dependability is one of the best attributes of a fine man, so we must develop that, and if we will, we will be useful. We should all of us strive to be useful in our community, men that others respect because of our fine qualities.

If we can develop these and a few other tendencies so that the men with whom we labor will have no cause to find fault with us when we go to them, we will have an influence with them that we should have.

## DUTY BETWEEN MEETINGS

Now, how many of us who are presidents of the priesthood quorums, the Melchizedek Priesthood quorums, feel that we have a duty to our fellows between meetings? How many of us ever go to them and sit down by the haystack or on the ditch bank, or take an automobile ride with them and talk over their responsibilities, especially with those who are not up to the full performance of their duty?

It is not the duty of the president of a priesthood quorum to work only with the members who come out to meeting every meeting day. That is the least of his responsibilities. His responsibility is to the lame and the halt, the indecisive and the inactive members of his quorum, and if and when he can so discharge his duty as to bring one or two or three or more of those inactive men into full activity, then he is a worthy president of a quorum.

Now, can we do it? Can we who have this responsibility first come to know actually and deep down in our hearts that Christ lives and that we hold the right to represent him in the ordinances that will save men? Let's not make it a parrot-like thing to bear testimony to these truths, but let's know deep down in our hearts.

After one of the general conferences, one of our prominent brethren received a letter from another prominent man who had listened to the testimonies of the conference, and he indicated that he was a bit fearful that these testimonies become routine with us. Now that just must not be. We must have in our hearts a testimony that is actual and true, to know the truth of these things, and then we must feel our responsibility if we are to preside over the quorums of the priesthood.

We should go out and seek the lost among us, and we have heard this morning how numerous they are. If we can't do that as presidents of priesthood quorums and as members of priesthood quorums, the quorums serve us to little purpose; for, after all, those quorums exist for us, their members. They are supposed to offer the means of bringing us as near as possible to a state of perfection so that we can always be worthy to go into the temple of God and receive there the wonderful ordinances which are the gifts of the priesthood of God.

I pray that we may have that type of testimony in our hearts as leaders of the priesthood and as members of it, for it is the greatest and grandest power under heaven that has ever been given to man.

I bear you this testimony as it comes from the bottom of my heart, brothers and sisters. God bless you. Amen.

**President George Albert Smith:**

President Antoine R. Ivins of the First Council of Seventy has just spoken.

Brother June B. Sharp, past president of the South African Mission—and I may say that he has been home for some time past, and this is the first opportunity we have had of hearing from him—will talk to us now.

### ELDER JUNE B. SHARP

*Former President of the South African Mission*

I can assure you, my brothers and sisters, it is with fear and trembling I stand before you and in the spirit of deep humility. Yesterday I attended a meeting of the presidents of the missions in the Temple. It was a day of feasting and a day of testimony bearing, the like of which I have never enjoyed before.

I want to assure you, my brothers and sisters, I have most thoroughly enjoyed my experience in the South African Mission. I have spent eight years there and I have learned to love the people of that land, to know their ways, and to appreciate their fineness. Many of you think of Africa as being the dark continent and of the animals and of the natives, but for three hundred years the white people have been settling in that land and they have been doing a wonderful work. Many of our relatives are there who fled to that land for religious freedom, even as many of our ancestors fled to this land that they might be able to worship God according to the dictates of their own conscience. And when I think of mingling with fine men like Brother Thomas Wilson, and fine women like Sister Johanna Fouire and her husband, who some day will become a member of this Church, I rejoice, my brothers and sisters, in the choice men and women, sons and daughters of God, who have accepted the Gospel of Jesus Christ in that land.

Generally speaking, the missionaries there are well. They are doing a fine work. They are searching out the honest in heart, and the Lord is blessing them richly, accordingly as they serve him and are diligent in the work that is theirs to do.

I am grateful and happy in the testimony of the gospel that I bear, for I know with every fiber of my being that it is true, and I feel something like David of old when he stood before the giant. The giant told him: "Am I a dog that thou comest to me with a staff and a staff?"

And David said to him: "I come to thee in the name of Israel's God." And in that power and in that strength David was blessed that he could accomplish the purpose and the mission that was given to him.

When I went into the South African Mission I went there feeling that certainly unless the Lord blessed me as he did Nephi of old I could never accomplish the work that was mine to do. And as experiences came and as responsibilities came, I bear witness to

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you, my brothers and sisters, that so also came the Spirit of the Lord to guide and direct and assist in the work that was ours to do.

All the days of my life I shall be grateful for that experience. All the days of my life I shall never be able to repay this great Church for the blessings I have received in the callings that have been mine, and I hope and pray that I shall always express my gratitude and show by my actions the gratitude that I bear for the privileges and the opportunities that have been mine.

I honor and sustain these my brethren with all my heart and soul, and I honor them in their great and high calling, and I do it humbly, and in the name of Jesus Christ, Amen.

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The Brigham Young University Choir sang "How Lovely Is Thy Dwelling Place."

**President George Albert Smith:**

The closing prayer will be offered by President William F. Edwards of the New York Stake, after which this conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL of Salt Lake City, and by arrangement with KSL over the other stations that you are now listening to. The conference will also be broadcast over television station, KSL, channel 5.

Any important messages and calls that have come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of the meeting over the loud speaking system on the grounds. Everyone will do well to listen carefully to such announcements.

The choir music for this session has been furnished by the Brigham Young University Choir, with Elder John R. Halliday conducting and Elder Frank W. Asper at the organ.

The benediction will be pronounced by President William F. Edwards of the New York Stake.

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President William F. Edwards of the New York Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

## FIRST DAY AFTERNOON MEETING

The second session of the Conference convened in the Tabernacle at 2:00 p.m., April 6.

**President J. Reuben Clark, Jr.:**

This is the second session of the One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

President Smith is presiding and he has asked the one speaking, President Clark, to conduct the services.

These services will be broadcast in the Assembly Hall over a loud speaking system and by television. All general sessions of the Conference will be seen and heard in the Assembly Hall in the same way.

The proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL, over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KVNUE at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.

In Oregon: KBKR at Baker, KSRV at Ontario.

And by transcription: KTYL at Mesa, Arizona, and KEXO at Grand Junction, Colorado.

This session will also be televised over the KSL television station, channel 5.

The choir singing for this session will be by the Brigham Young University Choir, with Elder Newell Weight conducting, and Elder Frank W. Asper, at the organ.

We will begin the services by the Brigham Young University Choir rendering "Christ, the Lord, Is Risen Today."

The opening prayer will be offered by President A. Lewis Elggren of the Liberty Stake, Salt Lake City, Utah.

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Singing by the Brigham Young University Choir, "Christ, the Lord, Is Risen Today."

President A. Lewis Elggren of the Liberty Stake offered the opening prayer.

The Brigham Young University Choir sang, "The Heavens Resound."

**President Clark:**

President David O. McKay of the First Presidency will be the first speaker this afternoon.

## PRESIDENT DAVID O. MCKAY

### *Second Counselor in the First Presidency*

Most sincerely I join President George Albert Smith in expressing appreciation for the inspirational singing furnished us this day by the Brigham Young University students, and equally inspirational is their presence here—three hundred and twenty young men and young women devoting their service willingly,

gladly, to the inspiring and upbuilding of the members of the Church in attendance at this conference.

### ANCHORED TO THE TRUTH

I feel impressed to say to you young folks that I know of no greater blessing you can receive than to be anchored to the truth, and by that I mean three things: *First*, always to feel a surety that this Church is divinely guided. *Second*, that the Lord has authorized his servants and placed upon them the duty to proclaim to the world the restoration and truth of the gospel of Jesus Christ. *Third*, and most applicable to us all, that inspiration from the Lord is a reality, just as real as the love each one of us has for his loved ones. Young men and young women, God bless you that this testimony may be yours as it is mine this day!

### INDIVIDUAL LIBERTY

... Remember, my brethren, ... ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free. (Helaman 14:30.)

These words taken from the Book of Helaman indicate the purport of what I should like to say this afternoon. I pray for his inspiration and your sympathy and prayers that I may give this message in accordance with his will.

Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man. Among the immediate obligations and duties resting upon members of the Church today, and one of the most urgent and pressing for attention and action of all liberty-loving people, is the preservation of individual liberty. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty or shackled at birth by inherited riches, everyone has this most precious of all life's endowments—the gift of free agency; man's inherited and inalienable right.

Free agency is the impelling source of the soul's progress. It is the purpose of the Lord that man become like him. In order for man to achieve this it was necessary for the Creator first to make him free. "Personal liberty," says Bulwer-Lytton, "is the paramount essential to human dignity and human happiness."

The poet summarizes the value of this principle as follows:

Know this, that every soul is free  
To choose his life and what he'll be,  
For this eternal truth is given,  
That God will force no man to heaven.

He'll call, persuade, direct aright—  
And bless with wisdom, love and light—  
In nameless ways be good and kind,  
But never force the human mind.



Freedom and reason make us men;  
 Take these away, what are we then?  
 Mere animals, and just as well  
 The beasts may think of heav'n or hell.

—William C. Gregg

With free agency there comes responsibility. If a man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were coerced to do right at all times, or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second.

Says the Prophet Lehi,

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. . . .

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (II Nephi 2:16-27.)

#### MAN'S RESPONSIBILITY

There is more of that in II Nephi to which I call your attention.

Thus we see that man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery. Man is responsible not only for every deed, but also for every idle word and thought. Said the Savior:

. . . every idle word that men shall speak they shall give account thereof in the day of judgment. (Matthew 12:36.)

As a boy I questioned that truth when I first heard it expressed by my father. I remember saying to myself, "Not even the Lord knows what I am thinking now." I was very much surprised, therefore, when later as a student in the university, I read the following in [William] James' psychology about the effect of thought and action on human character. I am giving it today for the young people particularly:

#### SPINNING OUR OWN FATES

We are spinning our own fates good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its ever so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time." Well he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve-cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many

separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the *power of judging* in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youths embarking on arduous careers than all other causes put together.\*

### PERSONAL INFLUENCE

There is another responsibility correlated and even coexistent with free agency, which is too infrequently emphasized, and that is the effect not only of a person's actions but also of his thoughts upon others. Man radiates what he is, and that radiation affects to a greater or less degree every person who comes within that radiation.

Of the power of this personal influence William George Jordan impressively writes:

Into the hands of every individual is given a marvelous power for good or evil—the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what man really is, not what he pretends to be. Every man, by his mere living, is radiating sympathy, or sorrow, or morbidness, or cynicism, or happiness, or hope, or any of a hundred other qualities. Life is a state of constant radiation and absorption; to exist is to radiate; to exist is to be the recipient of radiation.

Man cannot escape for one moment from this radiation of his character, this constantly weakening or strengthening of others. He cannot evade the responsibility by saying it is an unconscious influence. He can select the qualities that he will permit to be radiated. He can cultivate sweetness, calmness, trust, generosity, truth, justice, loyalty, nobility—make them vitally active in his character—and by these qualities he will constantly affect the world.

### PROGRESS THROUGH FREEDOM

Freedom of the will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout his ministry he emphasized the worth of the individual, and exemplified what is now expressed in modern revelation as the work and glory of God—"To bring to pass the immortality and eternal life of man." Only through the divine gift of soul freedom is such progress possible.

Force, on the other hand, emanates from Lucifer himself. Even in man's pre-existent state, Satan sought power to compel the human family to do his will by suggesting that the free agency of man be inoperative. If his plan had been accepted, human beings would have become mere puppets in the hands of a dictator, and

\**Psychology*, Henry Holt & Co., N. Y. 1892, p. 150.

the purpose of man's coming to earth would have been frustrated. Satan's proposed system of government, therefore, was rejected, and the principle of free agency established in its place.

### FORCE RULES TODAY

Force rules in the world today; consequently, our government must keep armies abroad, build navies and air squadrons, create atom bombs to protect itself from threatened aggression of a nation which seems to listen to no other appeal but compulsion.

Individual freedom is threatened by international rivalries, inter-racial animosities, and false political ideals. Unwise legislation, too often prompted by political expediency, is periodically being enacted that seductively undermines man's right of free agency, robs him of his rightful liberties, and makes him but a cog in the crushing wheel of a regimentation which, if persisted in, will end in dictatorship.

The Magna Carta, signed by King John at Runnymede, June 15, 1215, was an expression of freedom-loving men against a usurping king. It was a guarantee of civil and personal liberty. These guarantees later found fuller and complete expression in the Constitution of the United States. Today, seven hundred years later, consider what is happening in Great Britain! With nationalization of industries, planned economy, control of all productive power, including persons and property, that country of liberty-loving people is on the verge of a totalitarian state as dictatorial as that which the feudal barons and the people wrested from King John. People are bargaining their liberty for a chimera of equality and security, not realizing that the more power you give the central government, the more you curtail your individual freedom.

### GOVERNMENTS THE SERVANTS

Governments are the *servants*, not the *masters* of the people. All who love the Constitution of the United States can vow with Thomas Jefferson, who, when he was president, said,

I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.

He later said:

To preserve our independence, we must not let our rulers load us with perpetual debt. We must take our choice between economy and liberty, or profusion and servitude. If we run into such debts, we must be taxed in our meat and drink, in our necessities and in our comforts, in our labors and in our amusements.

If we can prevent the government from wasting the labors of the people under pretense of caring for them, they will be happy. The same prudence which in private life would forbid our paying our money for unexplained projects, forbids it in the disposition of public money. We are endeavoring to reduce the government to the practice of rigid economy to avoid burdening the people and arming the magistrate with a patron-

age of money which might be used to corrupt the principles of our government.

### FREEDOM OF WORSHIP

This principle of free agency and the right of each individual to be free not only to think but also to act within bounds that grant to every one else the same privilege, are sometimes violated even by churches that claim to teach the doctrine of Jesus Christ. The attitude of any organization toward this principle of freedom is a pretty good index to its nearness to the teachings of Christ or to those of the Evil One. For example, I read recently the statement of a leading clergyman who claimed the divine right of his church, wherever it was in power, to prohibit any other church from promulgating its doctrine. . . . And, "if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs."

He who thus tramples underfoot one of God's greatest gifts to man, who would deny another the right to think and worship as he pleases, propagates error and makes his own church in that regard as far as he represents it a propagator of evil.

Contrast this unchristian-like stand with the statement of the Prophet Joseph Smith:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may. (Eleventh Article of Faith.)

### REVELATION ON GOVERNMENT

And, again, in one of the greatest revelations on government ever given, we read the following:

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D. & C. 121:36-37; 41-46.)

If you can find more sublime thoughts anywhere in literature than expressed in that great revelation, please let me know where they are.

#### PRESERVATION OF FREEDOM

In conclusion, I repeat that no greater immediate responsibility rests upon members of the Church, upon all citizens of this Republic and of neighboring Republics than to protect the freedom vouchsafed by the Constitution of the United States.

Let us, by exercising our privileges under the Constitution—

(1) Preserve our right to worship God according to the dictates of our conscience,

(2) Preserve the right to work when and where we choose. No free man should be compelled to pay tribute in order to realize this God-given privilege. Read in the Doctrine and Covenants this statement:

... it is not right that any man should be in bondage one to another. (*Ibid.*, 101:79.)

(3) Feel free to plan and to reap without the handicap of bureaucratic interference.

(4) Devote our time, means, and life if necessary, to hold inviolate those laws which will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

To sum up this whole question: In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and, (repeating the message of our President, to which I subscribe with all my soul) the necessity of obedience to the principles of the gospel of Jesus Christ—only thus will mankind find peace and happiness:

... If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. (John 8:31-32.)

God enlighten our minds to comprehend our responsibility, to proclaim the truth and maintain freedom throughout the world, I pray in the name of Jesus Christ. Amen.

#### ELDER THORPE B. ISAACSON

*Second Counselor in the Presiding Bishopric*

President Smith, President Clark, President McKay, my dear brothers and sisters, friends of the radio and television audience, I

sincerely ask you for an interest in your faith and prayers, because I need that sustaining power.

I confess to you, and I confess to all of the young people of the Church that I have humbly prayed and fasted for the blessings of the Lord while I should speak to you. I want to bear testimony to you, humbly and sincerely, that I couldn't say anything worth while, I am sure, without the blessings of the Lord.

I know that God hears and answers prayers. I know that he sustains us in righteousness and in humility. Without him we cannot succeed, and with him we cannot fail.

#### PURPOSE OF CONFERENCE

We have met here as members of the Church of Jesus Christ of Latter-day Saints to worship God, our Eternal Father, and to bear testimony as to the truth of this work. We have assembled to receive counsel and advice, given under the inspiration of the Lord. We come here to this great Tabernacle conference after conference because we know that God lives, and we are anxious and happy to bear that testimony to the world.

Many who cannot attend this conference listen to the radio, others see on television, and thousands of others will read the proceedings of the conference. We come here not for any selfish reason; we come here in humility; we come here and assemble in the name of our Lord, Jesus Christ, and the Lord has said to us, as President Smith reported this morning, and quoted,

For where two or three are gathered together in my name, there am I in the midst of them, (Matthew 18:20.)

and his Spirit is here with us, and it has been with us today in rich abundance.

There isn't anyone who attends these conferences or any conferences of the Church in the stakes of Zion but who can partake of the Spirit of the Lord if he will come to those conferences humbly. We come here together in prayer, extending thanksgiving to God, our Father. We come here to thank him for the blessings that we enjoy as a Church, and I am referring to the entire membership of the Church. We should try to be truly grateful and loyal to the Church, first and always.

We come here to unite our faith. We come here to pray to God our Father for the blessings of the world at large. We pray for the sick and the needy and the poor, for those who are discouraged. We pray for the inactive. We love all men, and we love God our Eternal Father.

#### TESTIMONIES

I have enjoyed so much visiting the stakes of the Church, listening to the testimonies given at these stake conferences, and my testimony has been strengthened. My faith has been made strong be-

cause I have listened to men bear testimony in the name of the Lord, Jesus Christ.

I am grateful for the privilege of coming among you in the stakes, for your kindnesses and your tolerance and your courtesies extended to us. As Nephi said,

... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the things that he has commanded them. (1 Nephi 3:7.)

Yesterday we had the privilege of going to the temple and listening to the reports of the mission presidents, and oh, how I wish the world could listen to those testimonies. How I wish all of the membership of the Church could have heard their testimonies, and seen their great faith, their love for the Church, and their love for the service, and their great affection for your boys and girls, their missionaries. Truly they are servants of God, and he has blessed them and magnified them. They live very close to the Lord. You can't listen to them but what you know that they are partaking of his Spirit very richly each day of their lives. The spirit and the power they possess could come only to those serving God and their Eternal Father with all their heart, might, mind, and strength.

#### MIRACLES TODAY

Miracles are performed today. The power of healing is in the priesthood and in the Church. Some wonder whether or not miracles are performed today. If they could hear the testimonies of these missionaries in the stakes and these mission presidents, they would have no reason ever to wonder about miracles. But sometimes our faith is not strong enough. Sometimes we are too weak to accept the blessings of the Lord as miracles. Sometimes we are inclined to call them just a coincidence. Sometimes we say, "Oh, it's just one of those things." That's because our faith is not strong enough to recognize the hand of the Lord in these miracles and the healing power of the priesthood that is in the world today.

#### MAGNIFIED IN SERVICE

I want to bear testimony that when men are called to work in the ministry of the Lord, if they will accept these calls in humility, they will have no need to worry. I am very deeply impressed when I see professional men and businessmen giving of their time and talent in the service of the Lord, and I have watched them magnified, and I have seen the Lord bless them. I feel sorry for the man who takes upon himself the feeling that he hasn't the time to work in the service when he is called.

There are many men who may be inclined not to accept a call when it comes to them. There are men who feel that perhaps they are not qualified, but I want to bear testimony to you that if you will accept those calls in humility and pray to God your Father

for help and guidance and comfort, he will not forsake you, but he will make you capable for the responsibilities that are assigned to you.

Testimony inspires testimony, and faith promotes faith, and most of us gain our testimonies through prayer and through work and study, and I think that is as it should be, but we can increase that testimony if we will try to draw close to God our Eternal Father, and have faith in the Lord, Jesus Christ. Faith is so essential to the souls of men. Sometimes we are inclined to be discouraged. Sometimes we are inclined to feel as though it is no use, and oh, if we could just then call upon the Lord for his help.

#### INACTIVE MEMBERS

I would like to say a word to the inactive members of the Church and the adult members of the Aaronic Priesthood. It is never too late to start over again. When men are discouraged, when men have made mistakes, that's the time they should go to God their Eternal Father and pray to him with all their hearts, but sometimes in our weak moments, we may feel that it's no use, and then we just draw a little farther away from the Lord, and then perhaps we fail to feel his influence.

It is not always easy to be humble. We are living in a very busy world, in a world where there are so many things that may tend to take our minds and our attention away from the things that are really worth while. If we can draw close to the Lord and not let those things come first, I am sure that when we are discouraged and our hearts are heavy, we will have the strength to feel that that's the time we should go to the Lord and ask for his blessings.

Now there are men who feel that they have perhaps drawn so far away from the Lord that they can't pray. Sometimes we are careless in our praying, and yet we have been designated as being a praying people, and we want always to stay a praying people. I would like to encourage those men who are not as prayerful as they might be, that we should not consider prayer as a duty. We can consider prayer as a privilege. We can consider prayer as a blessing. We can consider prayer as a comfort.

You mean to tell me that it is a duty to commune with God, your Eternal Father? If that isn't a comfort and if that isn't a blessing and a power to the souls of men, then I don't know where they will ever receive that comfort and power.

Yes, "God so loved the world," and that love is so sweet and so powerful, so comforting, that if we can partake of it, we will receive the happiness and joy we never receive in any other activity. I would say to men who perhaps have not become as active as they might be, that it is not too late to start over again. You can overcome the things that are keeping you inactive if you will supply your soul with that spirit that comes from God your Eternal Father,



and he will give you the power and the desire and the strength to put those things aside that perhaps have taken you from activity in the Church, when perhaps you are not quite so close to the Lord as you should be.

#### A WAY OF LIFE

Accepting the gospel, and accepting the Church, and living the gospel is a daily way of life. It affords man that something that he can't get anywhere else. It is not alone a plan of eternal salvation. It is the comfort and the happiness that every man loves and craves.

Let us live so that the Lord will not leave us alone. Let us stay so close to him that we can go to him with all our problems. I think it isn't wrong to take our problems to the Lord, because President McKay just told us there isn't any thought or any act that He is not well acquainted with. And so let's humble ourselves. Let us put away that false pride, and let us try to live so that we can have the Spirit of the Lord with us each day of our lives, and when our day is over, if we've made mistakes, and probably most of us will make mistakes every day, we can go to the Lord and acknowledge those mistakes, and he will forgive us, and he will help us to overcome them.

There is a statement that has given me some happiness, and I'd like to repeat it to you:

O may we empty our soul to God our Eternal Father so he will fill it again.

#### TESTIMONY

I want to bear you my testimony that I know God lives. He has blessed me so abundantly, I can never repay him for the comfort and the strength that I have received from him. I hope that I can stay humble and become even more humble, that he will not leave me, but that he will stay with me each day in all the efforts in righteousness that I undertake to do.

God bless each of you, that the things that are here and the things that you will read and every talk that you will hear may lodge in your hearts so deeply that they will stay with you the rest of your lives. God bless each of us that we may comfort one another, that we may stay close to God our Eternal Father, that he will magnify us in our callings, I humbly pray in the name of Jesus Christ. Amen.

#### ELDER SPENCER W. KIMBALL

##### *Of the Council of the Twelve Apostles*

My brothers and sisters: You have already heard much today about certain trends that would engulf us and destroy us. As President McKay was talking about the freedoms which we seem ever more eager to exchange for bread, my thoughts went back to old

Israel, who, becoming hungry, went south to Egypt and found corn. That corn tasted so good to them that they continued eating the corn of another people. Eventually they accepted the grain and the security it symbolized in full payment for their liberty. Chains and abject slavery came to them and to their children and their children's children. Their suffering accelerated in intensity until a great Moses, under God, came to emancipate them. Thank the Lord for a deliverer! But how much nobler if people could accept the advice of God's leaders before the bondage comes!

#### DESTRUCTIVE TRENDS

Some of these destructive trends remind me of the river which drops from Niagara's precipice. Time and again I have stood on the banks of this river far above the falls and watched its waters flowing normally toward the sea. At this point a small craft, manned by strong oarsmen, could be controlled and sent up or down or across the stream. I watched the river farther downstream. Having started downward there is no stopping. Faster and faster it goes, splashing, boiling, frothing. The boat in full control on the upper reaches would now be at the merciless fury of the lashing stream. Even strong men who a few miles above could control their movements, would now, at the nearing of the falls, lose power to guide their boat to safety. Suffering, sorrow, and destruction are inevitable after a certain point has been reached.

Not only the Israelites but more modern people have also fallen victim to this evil. Our pioneers came across the plains and developed a great commonwealth here by their toil and industry, frugality, savings. They were independent of all agencies except the Lord and their own hands and efforts, but many of their descendants have embraced, against counsel, the destructive philosophy that involved and well-nigh destroyed the ancients.

In the figures that were given to us this morning, it appeared that many people had relinquished public agency assistance and had returned to their own efforts and to the Church for their support. But it was a comparatively small number, and there are many in this Church who, even yet, join the hordes outside of the Church to accept gratuities from public agencies.

#### LAMANITES ENSLAVED

Some Lamanites, in whom I am greatly interested, have fallen victim to the same enslaving principle. The Lamanite did not, like the Israelite, go into another country for food. He remained in his own country, but he was dispossessed of his food. His conquerors took from him his means of livelihood and his country and liberty; and in exchange for his very freedom they gave to him reservations of some millions of acres, generally of little value. In a hundred years or more the Indian has learned quite well the lesson that his Israelitish brothers taught him of accepting whatever was offered.

He is, like many of his white contemporaries, dependent and grasping. But he was not ever thus. He, like our pioneers, in the great yesterday, before contaminated by these influences of destruction, was quite independent. Read his scripture, and you will find that for hundreds of years he tilled the soil, made his way, and lived in peace and prosperity.

Up north in Canada, about a half-century ago, Chief Yellow Face of the Crees called his people together and said, "Don't accept the reservations from your government, for when you accept a favor, you always pay, and you pay heavily."

#### INDEPENDENCE OF MAYAS

Down in the far south, in Maya land, the Indian was self-sustaining. Dr. Sylvanus Morley in his book, *The Ancient Mayas*, gives us this paragraph:

Nor are the Mayas given to begging. During the seventeen years the Carnegie Institution carried on archaeological investigations at Chichen Itza, a free medical clinic was maintained for Indians of the surrounding region, medicines being distributed among them without charge. Although the Indians, from long experience, came to know that this service was free, invariably after receiving treatment and medicines at the clinic, they offered to pay for the same, and when payment was refused, the next time they visited Chichen Itza they would bring gifts of food—chickens, eggs, deer meat, and native embroidery. There seemed to be a deepfelt desire not to accept something for nothing, but rather to repay an obligation in some way.

#### LOSS OF LIBERTIES

Down along the Mexican border in the yesterdays, even the notorious Apaches were quite self-reliant. They, like almost all the rest of their countrymen, have become dependent now. But I want to quote from another author. Cochise, the great warrior and man of peace, continued his lamentation and said:

"Look at my people." This was after he had been placed on the reservation given to them in exchange for all that they possessed, including their liberty.

Look at my people. Do you think they were made to live this way, on charity, like women? No, this is wrong. My warriors have hunted their own deer, built their own wickiups, and fed their own children. We were like the animals of the forest, doing all for ourselves, but now we wait for our food to be given to us, and when it does not come in time, we go hungry. Look, look at my people. They are without blankets. We sit like rabbits and wait until the white man gets ready to feed us.

#### HOPÍ INDIANS

And then the Hopi in northern Arizona is an example to us all, and we can learn many things from the Indian. Just one or two quotations from an author and a great student of the Hopi Indian, Oliver LaFarge.\* He says that the orthodox Hopi also resists the encroach-

\*Quoted from a letter to U. S. Government

ment of governmental agencies who give security in exchange for liberties. The Indian who is not of the conservative group, it is held,

can no longer take part in the ceremonies carried on by the "pure" members of the tribe. He must leave the religion entirely. Thus, those members of the Moenkopi Village who accepted allotments of fertile land offered them by the government many years ago, were immediately considered to be excommunicated, and they themselves accepted this belief.

Later, being a sizable body, they took up the practice of their religion again, but in the eyes of the conservatives they are still excommunicated. Their practice of ceremonies is considered blasphemous, and they remain cut off from participation in the common efforts of the communities nearest to them.

And I quote a little further:

Indians holding this belief may trade with the white man, may work for him and *earn* money, (but not for the government), may use the white man's material and goods, but they may not take relief or other governmental handouts. They are consistent in this. The Hotevilla conservatives and others of their belief have not accepted relief, have always insisted on paying for clothing issued to school children, and so forth. Normal trade is one thing; any action indicating acceptance of the government's, to them, blasphemous and irreligious plans for Indians, is entirely different.

This whole concept seems ridiculous to us, but it is vital to them. It should be emphasized that it is not a self-serving concept. On the contrary, it is a belief which has caused them to endure many hardships and for which they are prepared to endure many more. Be it noted that under this belief the extreme conservatives have remained the most self-respecting, industrious Indians on the reservation, denying themselves many assistances offered by the government, determined to get by solely on their own efforts. They are orderly, notably industrious, even in that industrious tribe, and self-supporting.

The Lord bless the Indians. And, brothers and sisters, may God bless you and me that we may go back to our stakes and our missions with the determination to pray for the red man and then to do something about it to see that he is trained in the ways of God; that he is educated, that he is given the opportunities he so richly deserves after this long period of suffering.

This I pray in the name of Jesus Christ. Amen.

The Brigham Young University Choir and the congregation sang the hymn, "How Firm A Foundation."

### ELDER S. DILWORTH YOUNG

*Of the First Council of the Seventy and  
President of the New England Mission*

If one were not disposed to have humility and a desire for the Spirit of the Lord, I think that climbing the eight or nine steps between the place where I usually sit and this pulpit would soon put it into him.

I desire more than I can ever express to have an interest in your

prayers. I have learned from experience that I might speak to you of myself, but I cannot instruct or edify you or myself without the Spirit of the Lord. That Spirit I desire. Your faith in my behalf will help.

### MISSIONARY PRINCIPLES

It would appear to me, after some experience in the mission field, that there are certain principles that add to missionary work, without which very little is accomplished. I think these apply to all missions, whether a missionary be walking along under the arches of the lovely birches of New England, or shelters his tired body in the shadows of the mesas of Arizona on a visit to the hogans or crosses the South Pacific and finds housing and shelter in the palm-fronded houses of the Maoris and the Hawaiians, or in the paper homes of the Japanese.

Because, however, I am connected with one mission, I shall apply it to my own mission and let you, my brothers and sisters, apply it to yourselves and to those places which you serve.

### LOVE OF COUNTRY

One must feel and absorb in his heart the country to which he goes. Not only must he know the oaks, the beeches, the birches, and the hills of the White Mountains and the Green Mountains, not only must he find the homes and the hearthstones of the inhabitants, but he must also learn these so well that in his heart he substitutes his love for his own home temporarily, for a devotion to the land of his adoption, even though it be for only a year or two.

I love these native hills where I was born. The tapestry which the Lord God hangs upon the sides of these mountains in the fall thrills me, but I must not let that thrill surmount that which I shall feel when I walk among the threads of another tapestry in the land to which I am called. Not only must I love and enjoy the country in which I labor, but I must also learn to love and enjoy the people. I cannot have one feeling of ill-will toward any man in the New England Mission if I am to be a missionary in that mission.

### LOVE OF PEOPLE

I must even develop a personal love for the people, rich or poor. I think I have seen about as much of poverty there as anywhere. I thought one time when I went into a poor cabin in Louisiana and lived with a member of the Church on corn pone and milk so sour that one couldn't pour it out of the glass that I had found the ultimate. That is not true. There are homes in Maine, New Hampshire, Vermont, which are even poorer than that. And our job is to teach those people when they invite us in, to lift them up, and to make them know that the gospel saves men.

I would like to express my feelings in the words of poetess

Elizabeth Hanly Danforth, who has written about these people and your people with feeling. May I quote:

#### FIREWOOD

The second crop of clover is mown,  
 Grass grown tall in the old woods road,  
 Goldenrod faded in every rut.  
 Haying is over and the harvest done,  
 Barns are filled and the swallows flown,  
 Gentians blue in the marshes still.  
 Brush for the banking must be cut.  
 And apples go to the cider mill.  
 Haying is over and harvest done  
 In Hope and Union and Appleton,  
 Little and lovely and honest places  
 (I name you over, one by one),  
 St. George, Liberty, Thomaston.  
 In a world grown timid I think of you,  
 Your small white houses, your mighty barns,  
 Your berry pastures that once I knew,  
 Your stony fields with their browsing sheep,  
 Your strong old men with their quiet faces,  
 And the green graveyards where my people sleep.  
 Kingdoms waver, empires fall,  
 Summers blossom, and summers pass.  
 Apples gleam in the orchard grass,  
 And the year grows tragic and tired and old.  
 But the men that I know the best of all,  
 Old Maine men with patient faces,  
 Their wood stands heaped like a fortress wall.  
 Their children sleep in quiet chambers,  
 Their fires burn against the cold,  
 Their rooms are sweet with the smell of birch  
 Rough to the touch with its curling bark.  
 Their sheds are stacked with maple and oak,  
 Their windows are ruddy in the dark.  
 Blow by blow and stroke by stroke,  
 Gnarled and deft and tireless hands  
 Have raised these roof-trees, walled these lands,  
 Have shaped the destiny to their will  
 Till it stands four-square to every shock.  
 There is flame at the heart of the granite rock.  
 They are strong with the strength beyond our ken.  
 God be praised for New England men.\*

You may apply that to the world. Unless the missionaries and you and I feel that way about the world, we cannot succeed in teaching them to love us.

#### ATTITUDE

The second thing I shall briefly mention is about the attitudes of boys and girls after they have come into the mission field. I think I can best tell you by reading to you extracts from two letters I re-

\*"Firewood," by Elizabeth Hanly Danforth. Courtesy of the author and *Christian Science Monitor*, Feb. 4, 1950.

ceived. Two missionaries found one truth, and reported it in this way. "We are experiencing that 'one-mind-and-one-spirit' feeling in our tracting as to where to go and also to present our message. This is surely a more efficient way of missionary work than before when we pulled our different ways." Two boys living in a room, the snow piled deep outside, the thermometer hovering around zero or lower, discover that in unity the Spirit of the Lord dwells in their hearts, and having made that discovery they now go forth and do missionary work with sufficient power not to be refused.

I have a boy in a far-off place. He and five others labor there alone. In each three-month period I have written a letter to this young presiding elder and said to him, "Will you send me a list of the names of the missionaries as to how we should pair them off for the next three months?" This time his reply was (and I liked it), "I have tried pairing the names of my brethren and myself several times in various ways. The list I now enclose is the best that I believe that I can do. I send it to you simply because the Spirit whispers peace."

"The Spirit whispers peace." That boy has found the key to work in this Church. If he can keep it all of his life, he will be a power for good wherever he goes.

When you have a problem facing you, and you can pray to the Lord God about it, and the comforting influence of the Holy Spirit comes to you, and the Spirit whispers peace, then you know that you are on the right track.

May all missionaries find quickly that Spirit that whispers peace.

### THE FOLKS AT HOME

The last thing that I would talk about has to do with the numbers we have. It was reported this morning that our foreign missionaries, that is the missionaries that go out and spend full time, number between four and five thousand. I'd like to report to you folk that these men and women are each a part of a team of three. If there are five thousand boys in the mission field, there are nearly ten thousand others who are one with them in their rights and their privileges. I refer to the folk at home, those patient and splendid mothers and fathers who, without argument, without question, send their boys the wherewithal to do whatsoever the mission president asks of them. Now I make mistakes. I have erred in judgment. But I have never yet had a parent write and tell me that I made a mistake. Each has always said "We'll back our boy to the limit."

A remarkable thing takes place when a boy goes into the mission field. Not only does he become sanctified and glorified in the presence of his Father's Spirit, but the peace of our Father comes also upon his parents' home. They enjoy the sacrifice as much as does he. Is he out without money? Does he go without food? Yea, so do they, and without clothing, too, as they make the savings bank ring with the quarters and the dollars which keep him in the field.

I want every parent to know that so far as I am concerned, I would do nothing to hurt their boys, and I shall do everything I can to make their missionary experiences as full of spirit and as cheap financially as I possibly can do. I would court their letters to me expressing their feelings and letting me know something of their situations so that I can more profitably advise their boys and girls. My colleagues feel the same way.

#### LETTER FROM MISSIONARY

May I read you a part of a letter? I believe I am not violating any confidence in so doing, for I shall not tell you whose it is. He will recognize it, of course, when he reads about it in the conference report, but he won't tell, and you'll never know.

I received a note from my folks yesterday, and in answer to a question I had asked them they said if I was asked to stay out longer they would be very happy to keep me there. I thought it was pretty wonderful of them because we have had sort of a struggle, you know. The Lord has always opened an effectual door just at the right time. The going hasn't always been easy; for instance, when I was waiting for my passport to come through so I could come up here I was down to rock bottom. I had about six dollars.

I talked to that boy face to face when I invited him to go to this place, quite an expensive trip, and he didn't mention that he had only six dollars. He said, "You want me to go?" I said, "Yes, I do." "Well, then, I'll go."

The letter continued:

And I was supposed to have about \$180.00. The winter had been pretty rough, and the folks' bank account was nil. The only way they could raise the money was to sell a steer. And they were snowed in. I guess you'd have torn your hair if you'd known, and I guess I did wrong by not telling you, but you called me to come up here, and I thought it was the Lord's will, for I knew he would provide a way; so a thaw came, the steer was sold, and I received the required amount on the first of March, two days before I left Massachusetts. You'll never know how happy I was to get that letter along with the check telling me that everything was all right.

God bless those parents.

The harvest is truly ripe here, the laborers certainly few, so I want you to know I will be happy to stay as long as you think I should. This mission means more to my parents and me than we can express. We have grown closer in every way and gained much more than we can ever hope to repay. When I think of all the elders who have been in the service, and almost as soon as they returned home left again to come on missions, while I have never been away from home myself much longer than three weeks, it certainly wouldn't be a sacrifice on my part to stay out longer. Also, Mother and Dad raised turkeys for the first time last summer, and while quite a few of the turkeys owned by our surrounding neighbors died from various causes, ours thrived, so the finances are on a more even keel, and since country work is coming up soon, the only hardship on them is my absence. Whatever you do will be the will of the Lord, and I won't be looking for my release.



## SUPPORT OF MISSIONARIES

May the Lord bless the missionaries, you folk, you parents. I'd like to say to you folk that most of the boys and girls who go on missions come from homes where parents can't afford financially to send their children, but they send them. There are many men here in this audience, I take it, and all over the Church for that matter, who have never been on missions, never had opportunity to go. I'll tell you how you can go. If you can find the way to do it, send a boy and enjoy vicariously that mission as you never had hoped you could enjoy one. Couples having no children, who oftentimes are both working, can go to a widow and say, "You have a boy; let us send him on a mission," and you'll be blessed for it.

The New England Mission has approximately one hundred twenty missionaries. Five hundred would not be nearly enough to touch the hearts of the ten million people of that area, and ten thousand would not be enough to take care of all the people over the world who need the gospel. We can send more than five thousand if we buckle down to it. I pray that we may do so, in the name of Jesus Christ. Amen.

## ELDER ALBERT E. BOWEN

*Of the Council of the Twelve Apostles*

If I can manage it, I should like today to make a little comparison. Something more than nineteen hundred years ago, twelve obscure men with conviction and a message entered upon an undertaking which turned the world over and shaped the course of history.

## COMMISSION OF THE LORD

They were acting under a commission given them by the risen Lord as the final injunction of his early ministry. Coming to them at an appointed place on the occasion of his last appearance, he made this epoch marking announcement, "All power is given unto me in heaven and in earth." (Matt. 28:18.) That was a monumental assertion of authority. It was the premise upon which he based his solemn charge:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you. (*Ibid.*, 28:19-20.)

As Mark narrates the incident, the commission was accompanied by a promise of equally positive and sobering import: "He that believeth . . . shall be saved." (Mark 16:16.) To be sure, certain requirements were enjoined upon believers as a condition to the fulfillment of the promise, but they would follow as a consequence of genuine, sincere belief—the kind of belief that Jesus was talking about. A tremendously arresting quality of this whole matter is the tone of finality of it all. There is no uncertainty, no qualification, no

temporizing. It is the voice of complete assurance, supreme confidence, final authority such as is not to be matched in the words of any other man who has lived in mortality. It is in keeping with the character of one who had declared himself to be the Son of God, the Redeemer of the world.

During the period of his mortal ministry, the crowd had perceived this quality in his utterances and said in wonderment one to another that "he taught them as one having authority." (Matt. 7:29.) Neither does one get the sense that there is any bombast or vanity or pretentious arrogation of power. Straight and clear in the calm authoritative tones of one who had conquered death and thus redeemed the race from its power came the words, "All power is given unto me in heaven and in earth." (*Ibid.*, 28:18.) It is the bedrock upon which the foundation of all his teachings rests. No one else in all the world has ever spoken like that, and no one can disprove the assertion. On the contrary, there have been and are vast multitudes who for nearly two thousand years have proclaimed and now proclaim assurance of its truth.

#### AWESOME ASSIGNMENT

It would be difficult to conceive of an assignment more awesome than that one just referred to as being given by the Lord to his chosen disciples. Consider for a moment their station. They were humble men—fishermen and peasants—without wealth or social position or high-placed friends. They had neither political prestige nor armed might. They lived in a remote province of the haughtiest and mightiest empire of the earth, whose proud legions had carried its banners to remote corners. Members of a turbulent, troublesome, and therefore unpopular race, they were directed to carry an unknown and hitherto unheard-of message to all the world, calling upon its inhabitants to observe all things whatsoever the crucified Lord had commanded, promising salvation to all who believed and complied. Before the magnitude of that task, the stoutest heart might well have quailed.

What their personal feelings were we are not told. The record is silent. We are left to inference from what they did about it. They seem not to have been overwhelmed or weighted down with apprehension. Perhaps they were not too much startled because they had previously been sent out as emissaries under the personal direction of the Master and had had personal experience of his sustaining power. During the period of his mortal ministry they had been under his personal tutelage and had heard him with unwavering assurance declare:

... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. (John 11:25.)

And again:

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the will of him that sent me that every one which seeth

the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. (John 6:38, 40.)

With like definiteness they had heard him declare:

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

... This commandment have I received of my Father. (John 10:9, 17, 18.)

They had seen him crucified and, in fulfilment of his words, rise from the dead. All this must have given them an immensely fortifying trust in his promise. At any rate they went unhesitatingly to their work.

#### FAITH PUT TO TEST

The quality of their faith and their courage was soon enough put to the test. When Peter and John, going up to the temple, healed the crippled man, they got themselves hailed before the rulers who demanded of them by what power or by what name they had done this thing. Peter boldly answered.

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. (Acts 4:10.)

They were forbidden further to teach in that name, and ignoring the warning, were thrown into prison. Being liberated, they continued their teachings and were beaten and enjoined from teaching; but still they persisted, saying,

... Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. (*Ibid.*, 4:19-20.)

Peter told his inquisitors to their teeth:

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (*Ibid.* 5:30-31.)

That was the power of their message, and the basis of their strength.

#### PERSECUTIONS

Their numbers multiplied with amazing rapidity, and so did the persecution. They were hunted down, driven into hiding, beaten, and stoned. From the account of Saul of Tarsus something of the bitterness of their suffering may be learned, but still they pressed on, their multiplied number spreading throughout the empire and to the very capital itself. An edict of extermination was decreed against the

sect. They were driven into hiding, cruelly tortured, thrown to the beasts in the circus for the amusement of the populace, where they were torn limb from limb. But still the work spread, a triumph of fidelity to a cause and sincerity in its advocacy.

These men believed. Men do not endure that kind of persecution without deep conviction. Here was no lip-service or sham or apologetics or denaturing to suit the doctrines to the tastes or practice of listeners. That is the kind of belief and these were the kind of men who perpetuated the teachings of Jesus in the earth, rescued them from fading into forgetfulness, and carried the Christian faith triumphantly to its establishment as the worship of the majority of the people of the empire which once had proscribed it and decreed the extermination of its adherents. That is the kind of belief of which Jesus spoke when he said, "He that believeth shall be saved."

### THE SON OF GOD

In the execution of their commission, the disciples clearly perceived that it was their first task to get him accepted, to get men to believe that he was the Son of God, the resurrected Lord who had redeemed the race from the bondage of death. All their teaching accordingly revolved around that central theme. Without that, there could be no hope of inducing the world to accept his moral and religious doctrines.

The pattern of their discourse was foreshadowed by Peter's bold declaration to the rulers: "Be it known to you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." That is what gave authoritative sanction to their teachings about the way of life which Jesus taught, and which so profoundly influenced the whole world.

### INFLUENCE OF CHRISTIAN TEACHINGS

It was clearly the intent and purpose of the Savior that men and peoples and nations should come to order their lives on the basis of principles he laid down, and it is something to marvel at how deep those teachings finally penetrated into those nations that espoused the Christian faith and furnished the standards of values and judgments to which they profess to cling. The nations formed from the breakup of the Roman Empire, as well as new nations which sprang or were peopled from them, in general fell under the influence of the Christian teachings and were called the Christian nations. The very frameworks of their governments were colored and shaped by these principles, and their Christian convictions have made these nations dominant in the world for fifteen hundred years.

Various Greek philosophies, and Roman too, taught rules of life, but such of them as have survived have done so by penetrating into the Christian faith which overshadowed them as the dominant spiritual power of the western world. In the Christian nations when

men have judged conduct or the validity of principles, they have evaluated them as good or bad according to their conformance or nonconformance to the standards laid down in the Christian code. Before Mussolini and Hitler could corrupt the youth of their countries they had to undermine and break down and destroy belief in the principles taught by Christ which for centuries their countries had been taught to revere as ideals, howsoever short they may have fallen in practice. While the Christian church compromised many of its vital principles and in that degree weakened itself and subverted its initial purpose, it nevertheless still gave lip-service to the Christ and a certain veneration for him and his precepts, which gave controlling color to the institutions and practices of the Christian world.

#### DISQUIETING SIGNS

But something ominous is happening now. There are disquieting signs that all over Christendom the underpinnings of the Christian faith are being knocked down. The crumbling of the Christian pattern is of grave portent. Ancient supports may be torn away, but what shall buttress us then? It begins to look as though the world is slipping back to the position it held when the Lord commissioned his disciples to carry his message to all the nations. The task again seems to be to get men to believe in him—to get him accepted. There is something highly suggestive about the fact that the upheavals which are threatening the destruction of the civilized world follow so closely on the heels of open denial by professed Christians of belief in Christ as the Son of God and of the divinity of his teachings.

I suppose it has always been true that individual persons have disavowed belief in Jesus as the Messiah, but generally this has not been true on a mass scale. Where such unbelief has been declared, it has generally been professed that nevertheless the moral and ethical teachings of Christ were still recognized as of the highest value and valid without acceptance of the claim of his Messiahship or his resurrection. But repudiation cannot go halfway and stop. Denial of his divinity is only the first step in the process of complete denial to which the logic of the position inevitably drives. And now we seem to be experiencing on a scale never before thought of the disavowal of any superior validity to the whole Christian creed. In other words, we are now driven by the logic of events to recognize that you can't have Christianity without Christ, and those who have decided to get along without him are driven to choose whether to compromise on their principles, too. This is of almost worldwide consequence because Christianity has penetrated into non-Christian nations far more than their creeds have penetrated into the Christian world.

#### CRITICISM OF CHRISTIANITY

It is only two or three years ago that the president of a worshipping body in our country, which formerly was assumed to call itself Christian, said:

Christianity has been guilty of spiritual arrogance on a world-wide scale, labeling all other religions false, and asserting that only when all mankind accepts the one true religion will there be any hope for world-wide cooperation and peace. That amounts to spiritual imperialism and is as out of date in our world today as any other form of imperialism.

In a recent writing, an ordained minister who had held many pastorates proposes and argues the necessity for a new religion for a new age. He begins by demolishing the Christian God, and tearing to bits the Christian church, Protestant and Catholic alike. He tells us that Christianity is a minority group even in America, and ridicules the idea that the great majority are going to surrender their own beliefs to accept "the Christian God."

But that is precisely what Christ directed his disciples to teach the world to do. Moreover, that is what the great body of the Roman world professedly did in its conversion from paganism to Christianity.

The writer of the article dogmatically asserts, "God doesn't talk to you." All forms of religion as known today, he says, and all ideas of God are man-made. They are not eternal; they grew out of the feeling of man that he was impotent to achieve his ideals and turned the job of carrying through to a supernatural power. He proposes as a religion for the modern age one that is secular, presided over not by a ministry or a clergy or anyone acting under an ordination but managed by professional and businessmen and workers and artists. He depicts the organization of a brave new world where every man who has a talent will be expected to use it. It will be noted on careful perusal that in this scheme of things there is no place for God. The writer makes it abundantly clear that He does not exist, nor is there any future estate for man. It would appear that man himself, and certainly religion, is to be but a tool of the state.

#### ALTERNATE PROPOSALS

It is possible to agree with much of what the writer says about the failure of the Christian Church to bring about the desired condition of peace and good order in the world and harmonious living among men. He points to war and frustration and the disappointments of human hopes through lapses in human behavior. But in all the principles and practices which he sets forth as those to be embodied in his new religion, there is not one that is not already laid down in the teachings of Jesus Christ. He proposes no new virtues. Just how the ideal of the good life for all is to be implemented by supplanting the gospel taught by Jesus with a secular-political-economic-sociological regime is not made clear, though there is some indication that this is to be managed through the authoritarian powers of an omnipotent state, which is a concept in direct variance from what Jesus taught. Right here I should like to interpolate without using more words the stirring discourse we have just listened to from President [David O.] McKay relating to human dignity and the right of all men to be free.

## A REVELATION OF GOD

So we come at the end to the simple question whether religion is a revelation of God with enduring validity in all times, and through the practice of which man may work his way up to perfection, or is it a human creation with no higher sanction than the wisdom of man and subject to change with the passing moods of changing times? The one gives stability and constancy and purpose to life, the reason for being, with freedom to choose one's course; the other sets man adrift with nothing enduring to hold on to and little hope to inspire noble living.

In the brief time at my disposal, I have known that I could not make a complete portrayal of the idea that is lying in the back of my mind. I had dared hope that I might advance something suggestive enough to set your minds working on the idea sufficiently so that you might fill in what of necessity I have left incomplete.

I have had more particularly in mind those who by their daily pursuits or association or environmental influence might be confused or even disturbed by the godless humanism that is so prevalent in the thought of the day. If you want to meet scholasticism with scholasticism to bolster up your trust in the teachings and promises of the Master, you may take comfort in the knowledge that many of the profoundest scholars of this and of other times still place trust in God, who may be communed with through prayer.

I recall here the words of Henry George, the economist and political scientist, many of whose political and economic and sociological views are in greater favor today than when he first propounded them: "Political economy and social science," George said, "cannot teach any lessons that are not embraced in the simple truths that were taught to poor fishermen and Jewish peasants by one who 1800 years ago was crucified."

May all men learn to revere the teachings of the Lord and Savior. May they come to know that in them is saving power and that outside of them within the realm of human wisdom there is nothing that can save, I pray in the name of Jesus. Amen.

**President J. Reuben Clark, Jr.:**

The Brigham Young University Choir will now sing "Glorious Is Thy Name."

The closing prayer will be offered by President Thaddeus M. Evans of the East Riverside Stake, Salt Lake City, Utah, after which this conference will stand adjourned until 10:00 o'clock Saturday morning. The proceedings of that session will be broadcast over KSL, Salt Lake City, Utah, and by arrangement through KSL, over the other stations to which you are now listening, and will be televised over the KSL television station, channel 5.

At 10:00 o'clock tomorrow morning, a meeting will be held in the Temple. Those invited should assemble in the Tabernacle not

later than 9:00 o'clock. Only those especially invited will attend the meeting.

At 7:00 o'clock tomorrow evening, the Presiding Bishopric will conduct a special meeting in the Tabernacle. Those invited to attend include bishops and counselors, members of Stake Aaronic Priesthood Committees for Aaronic Priesthood, Stake Presidencies and High Council advisers to the L.D.S. Girls Program, ward clerks, and general secretaries of Ward Aaronic Priesthood Committees.

Any important calls and messages that may come to us for persons supposed to be in attendance at Conference, will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Every one would do well to listen carefully to such announcements.

I should like to express my own gratitude and congratulations to the Brigham Young University Choir which has sung today under the direction of Elder John R. Halliday, Elder Newell Weight conducting, and Elder Frank W. Asper at the organ.

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Singing by the choir, "Glorious Is Thy Name."

The closing prayer was offered by President Thaddeus M. Evans of the East Riverside Stake.

Conference adjourned until 10:00 a.m., Saturday morning, April 18.

## SECOND DAY

### MORNING MEETING

Conference reconvened Saturday morning, April 8, at 10:00, this being the third session, no general sessions having been held on Friday, April 7.

**President David O. McKay:**

This is the third session of the One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. President George Albert Smith is presiding. He has asked that his second counselor conduct the service.

These services will be broadcast in the Assembly Hall over a loud speaking system and by television. All general sessions of the Conference will be heard and seen in the Assembly Hall in the same way.

The proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL, over the following stations:



In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.

In Oregon: KBXR at Baker, KSRV at Ontario.

And by transcription, over KTYL at Mesa, Arizona, and KEXO at Grand Junction, Colorado.

This session will also be televised over KSL television station, channel 5.

The singing of this session will be by the congregation, Elder Richard P. Condie conducting, and Elder Roy M. Darley at the organ.

We will begin the services by the congregation singing "High On the Mountain Top."

The opening prayer will be offered by President W. Clair Rowley of the Parowan Stake.

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Singing by the congregation, "High On the Mountain Top."

The opening prayer was offered by President W. Clair Rowley of the Parowan Stake.

The congregation sang "Prayer Is The Soul's Sincere Desire."

### ELDER JOSEPH F. MERRILL

#### *Of the Council of the Twelve Apostles*

Brethren and sisters:

It is trite to say we are living in perilous times. There are numberless troubles, disputes, dissensions, dangers, complexities, everywhere. People in every land want and earnestly pray for peace, and yet the outlook for peace is seemingly becoming darker and more gloomy. Talk of war is getting louder; and war preparations are being accelerated, particularly in means so destructive that if generally and widely used, nearly total extinction of human life would result. The recent world war was so expensive and destructive that everywhere the feeling was prevalent at its close that nations never again would engage in such a foolish and disastrous conflict. But what do we now see? Notwithstanding, no treaties of peace with major nations have yet been made, rearmament programs are going forward as rapidly as is feasible.

#### DISTURBED CONDITIONS

Why do the conditions here indicated exist? There are many reasons, some of which have been stated many times from this pulpit. These may all be summed up in a single sentence—failure to live as the Lord has indicated we, his children, should live. Some fundamentals of this way are given to us by the Prophet Joseph Smith in articles 11, 12, 13, of our faith, which are as follows:

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . .

Article 11 is an ideal statement of religious tolerance, a condition sadly lacking in the world today, as indicated in so many places, examples of which are the bloody conflict that has recently cost the lives of thousands in the deadly fight between Moslems and Hindus in Pakistan, and the expulsion from Czechoslovakia of missionaries of the Church of Jesus Christ of Latter-day Saints. Religious tolerance is perhaps the most difficult of all types of tolerance for devout people to grant, giving which they could also be tolerant in other matters related to moral standards.

### THE GOLDEN RULE

Speaking of how the Lord would have us live in all our relations with human beings, there is another sentence that beautifully expresses the way. It is: "Do unto others as you would have others do unto you." This is known as the Golden Rule. The second great commandment requires us to love our neighbor as ourselves. To do this, must one not comply with the requirements of the Golden Rule?—not always an easy thing to do, but a divine requirement, nonetheless. If all individuals, peoples, and nations would do this, peace would come at once to every part of the currently disturbed world. The measure of peace that we have or shall have will be proportionate to the degree of fullness to which the aggressor observes the Golden Rule.

But as to aggressors, they are found everywhere—locally, nationally, and internationally; and wherever found they all have in common at least one fault—excessive and inordinate selfishness. They want, and usually insist on having, more of something that does not rightfully belong to them and, if necessary, will fight to get it. As a rule, however, they prefer to satisfy their unrighteous desires and wicked cravings by other means than physically fighting for them. Bloodshedding is not as general, therefore, as it might otherwise be; for example, does Russia want war? Why should she? Has not communism made rapid progress in the control of peoples and nations since fighting ceased in World War II?

But the fear of a war, of appalling bloodshed, is so great in this country that our government is spending many billions of dollars annually to ward it off, seemingly believing that an up-to-date readiness to fight is the surest preventive of war. The people of the United States most certainly do not want another war of nations, and the majority of them are willing to do everything feasible to prevent it. How far it is necessary to go to attain this objective is a debatable question.

## DANGERS WITHIN

But it is not of war between nations and the danger of it that I desire to speak further, for I feel that an immediate greater danger of destruction of the best interests of the people in the United States lies within our borders rather than beyond them. And these dangers are rooted in the unreasonable and damnable selfishness that is manifest on every level of our society by individuals, groups, and organizations.

For many years this country has had anti-monopoly laws to govern business corporations. The federal government and the states have set up controls and boards and commissions to administer these laws, the purpose being to protect the public against unfair commercial practices and unreasonable charges for the goods and services of corporations. The intent of these laws has met with overwhelming public approval. But during recent years another form of monopoly has been developing that, if not controlled, imposes a type of slavery on the country unknown and undreamed of by the founders of our glorious republic, which, from its beginning, has served as a cherished ensign to all the world of personal liberty and free enterprise.

But these two essentials of a free people are being more and more restricted in this country. They have been practically destroyed in Russia and some other communistic controlled countries where it is claimed a people's democracy rules—a highly absurd claim in the light of the facts.

## FREE ENTERPRISE

What do I mean by the words "free enterprise"? I mean *individual freedom of action and of opportunity*. Everyone born in mortality, according to our teachings, comes from God, our Father, with the priceless gift of "free agency" and will be held accountable for its use. Naturally, in the exercise of this gift one may not, without sinning against God and man, do anything knowingly to hurt, or injure a fellow human being. Further, our Church teaches that the Constitution of the United States as given to us by the founding fathers of our republic is a divinely inspired document, designed to protect the citizens in the enjoyment of their inalienable rights among which are "life, liberty, and the pursuit of happiness." Hence, are not restrictions to our freedom of action, insofar as we do not harmfully interfere with others, violative of the spirit of the Constitution and our Bill of Rights?

America has become great in many lines of human endeavor, in fact the greatest nation on earth, due unquestionably to its free enterprise or capitalistic system. This system is our pride and the envy of some other peoples. Because of our great corporations, industrial and financial, America astonished the world, particularly Adolf Hitler, by the speed of her preparations and participation in the recent world war.

## DEVELOPING TENDENCIES

But there are developing tendencies, sponsored by selfishness, greed, and ambition that, if unchecked, will soon or late bring sorrow and ruin to our country. Among these tendencies is that of "something for nothing," at least "more and more for less and less"—more pay for less work. And as I see it, in whatever words these tendencies are expressed, they all lead to some type of national socialism. And generally, socialism is an enemy of free enterprise in the development of which, I repeat, this country has become the greatest on earth. Then why does any honest, patriotic, intelligent citizen of America prefer socialism to free enterprise? Is it not in free enterprise that free agency, a divine gift to every human being, finds an environment favorable to growth and development and to living in harmony with our beautiful doctrine of eternal progression?

## LABOR UNIONS

Now to give point to what I have said, let me give a few illustrations.

Recent experiences have convinced us that some labor unions have a monopolistic power that, if fully exercised, would spell ruin to industrial America. The exercise of this power employs a method that is a twin brother to that used by the bank robber. The corporation hands over just as the cashier does. In the case of the corporation, you and I—that is, the public—pays the bill. The recent settlements between coal-and-labor and steel-and-labor are good illustrations of this fact. Immediately following the announcements of the settlement of the disputes, up went the price of steel and of coal. Yes, when costs go up, the public pays and almost always does so if the corporation is to remain solvent.

After fighting ceased in the last war, a labor union operating in the automobile field demanded an increase of wages of thirty cents an hour but insisted there should be no increase of prices—an absurdity. In any productive enterprise, labor is a large factor in the cost of operation. In our competitive free-enterprise system how can labor costs materially go up unless prices go up, if the corporation is to remain solvent? What answer does recent history give? Beginning in the autumn of 1945, wage increases occurred in nearly all productive industries. A rise in prices followed. Because of this, labor demanded and got a second wage increase. Prices again rose, followed by a demand for and receipt of a third wage increase. More recently, steel and coal workers have received a fourth raise in wages and other money benefits resulting, as I said a moment ago, in another rise in prices.

But why cannot a prosperous corporation raise wages without raising prices, is a question that many ask. I have already given an answer, but I now explain a bit by quoting from an annual report I received about two weeks ago from a large corporation:

Costs of operation in 1949 remained high, and additional expenses were incurred in changing models and in preparing for the introduction of new products. At the same time, to strengthen the business and to prepare for the future, the company intensified its marketing efforts to meet more competitive conditions and expanded its research and engineering programs to provide a continuing flow of new and improved products on a long-range basis. The expenses resulting from these activities had a marked effect on the company's profits for 1949, which were 9 per cent of revenue.

### USE OF PROFITS

Every other large productive corporation could make similar statements. Compare 1950 models of automobiles with those of 1920. Have not huge amounts of money and time been spent to perfect and manufacture the modern automobile? Where did this money come from? Of course from profits, stockholders, and borrowings. How absurd for well-paid workers to say that the profits belong to them! But in the long run, who gets most of the profits? I answer, the workers and the public, not the stockholders: the workers, in jobs; the public, in better goods and services. But it is the savings of these thrifty stockholders who risk their money and are satisfied with relatively small returns on their investment that make it possible for corporations to come into existence and create jobs for the workers and goods for the public. How foolish and senseless to contend that the stockholders should get no returns on their ventured money, and that depreciation reserves should not be set up! Fourteen years ago when we were in London, we came to know that labor leaders in Britain were agreed that working invested capital was entitled to five percent annual dividends and that funds for depreciation should be provided. But in these respects I fear that Britain has since been influenced by what she sees in America—selfish demands of unions, irrespective of what is fair and just.

Now, in view of the eminent leadership position American industry has attained in the world, how is it that in recent years moves have been made that ultimately will practically destroy our free-enterprise system and end in socialism or statism or a welfare state (take your choice of terms)?—moves that are substituting highly inflationary financial policies for the time-honored soundness of the past and moves tending to create the feeling that the government offers the best social security available in this country, etc.

### OFFICE-HUNGRY POLITICIANS

In giving answer I am speaking on my own responsibility, expressing my personal views and speaking plainly, using homely, everyday language. As I see it, the leaders of these moves are in general office-hungry politicians, longing for the emoluments, influence, and power of public office. These candidates for office have courted, and are courting, the support of selfish, ambitious, and powerful leaders of labor unions, as well as the ne'er-do-well

elements in our population. Through the abundant and widespread use of misleading propaganda in which they have indulged and do indulge, the minds of the public in great measure have become confused and multitudes won over. Compare, if you please, half-century-old platforms of political parties with those that go out today under the same party names.

### TWO ALTERNATIVES

Time allotted to me will not permit of further elaboration, but I appeal to all honest, patriotic people and lovers of freedom to whom my words may come, to make careful study of the matters of which I have spoken with the view of determining what is the wise and safe thing for them to do in order to serve unselfishly the best interests of the people of this country and of other countries who accept our moral standards. In every case let us beware of the bearers of "Trojan gifts."

As I see the situation, we are faced in this country with two alternatives, repentance or slavery—turn away from indulging in the unreasonable, excessive, and wicked selfishness manifest in many of the things we do or lose the freedoms that have been our pride and glory, the freedoms that every parent should desire from the depths of his soul to pass on to his descendants. Yes, it is repentance or industrial slavery. Which will you choose?

My remarks are directed particularly to Latter-day Saints, for they believe, as I do, that our religion is so broad and practical that it covers every phase of our life's activities, material as well as spiritual. "Faith without works is dead." Our faith in a real, personal, Living God is unquestioned among us. Let us humbly, diligently, and persistently, through earnest prayer and righteous living try to keep ourselves in tune with the mind and will of God as it has been revealed to us, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

### ELDER LEVI EDGAR YOUNG

#### *Of the First Council of the Seventy*

My brethren and sisters: We are reminded this day that one hundred years ago Latter-day Saint missionaries were called to preach the gospel of Jesus Christ in Germany. From that time on, hundreds of the people of that land and Switzerland have accepted the revealed word of God, and have migrated to Utah and have contributed much to our culture and development. The German music particularly has been of enduring joy to us, for in this very Tabernacle where we are assembled, the creations of Bach, Mozart, Wagner, Haydn, and the oratorios and operas of Handel have been heard with deep appreciation of the masters. In hundreds of homes the writings of Goethe and Schiller are well-known. I believe and have faith in the German people and feel that they will emerge

from their days of sorrow and tragic condition and will come back to their former culture in days to come.

### DIVINE LIFE OF JESUS

Tomorrow, Sunday, is the Easter day. Millions of Christians will kneel at sacred shrines and in churches and pour out their souls to God in deep gratitude for their knowledge that God lives and that death is but the entrance into immortal life. "How blessed is the king that cometh in the name of the Lord." Beautifully does the prophet Nephi write of the divine birth of the Savior Jesus Christ:

And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. . . .

And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look!

And I looked and beheld the virgin again, bearing a child in her arms.

And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father. (1 Nephi 11:13, 19-21.)

It was in the hearts of the humblest and most faithful poor people that his words found lodgment. Whenever he was overtaken with deep sorrow, he left his disciples and went into the woods to pray. The words of Jesus lived in the fulness of their truth. The soul of man was to be unafraid and was to deal direct with God. We read in Mark that "All things are possible to him that believeth." He had been baptised by his beloved John who declared that "the kingdom of God is at hand. Repent and believe the good news." He founded his Church, and his disciples were dominated by the Spirit of the Living Christ. They came to know the power of the Holy Ghost and the ideal life of the kingdom. Repentance and faith signified attachment to God. With his crucifixion, his life was destined to change the history of mankind more deeply, more widely, and more permanently than any other from the beginning of time unto the present hour. It was the resurrection that gave the knowledge of eternal life to all the children of God. St. Luke gives us a sacred description of the resurrection:

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words.

And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

And their words seemed to them as idle tales, and they believed them not.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. (Luke 24:1-12.)

### AMERICA'S DESTINY

In after ages America was discovered by Christopher Columbus, who was directed by the Spirit of the Lord to cross the mighty deep. His prayer on landing was a dedication of this land to God. Then came the people from England and other countries of Europe to America, and they brought in their little ships not money, not merchandise, but they came weighted with religion, learning, law, and the spirit of men. Strong in God and their own heroic patience, they began their combat with danger and hardship. They built a house for God, then for themselves. They established education and a stern but august morality. They gave their sons to God; through him to virtue, and through virtue to the state. So they laid their foundations of government and life.

In time the government of the United States was established with its Constitution, which we believe was written by the blessing and power of God. The formation of the republic of the United States was an event ordered of God for the bringing of his kingdom upon the earth.

De Tocqueville wrote,

A Republic is the highest form of political institution, and the highest form of Republic is one made up of different nationalities, brought under one government and one flag.

Generations before, John Winthrop, one of the pioneers of Massachusetts, wrote:

It will be a great service to the Church of great consequence to carry the gospel into those parts of the world to help on the coming of the Gentiles.

And generations later, George Washington uttered the prayer:

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

### LAND OF LIBERTY

We read in the Book of Mormon how Lehi's son Jacob taught the people the sacredness of America as a land preserved by the hand of God for his future holy work.



But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.

And he that fighteth against Zion shall perish, saith God.

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.

Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance, for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God. ((II Nephi 10:10-14, 19.)

The nineteenth century saw many new changes in economic, social, and religious thought. America became a land of freedom, and men could worship God as they pleased. In time, America became a nation of different churches. Christianity became more divided. Churches began to dispute with one another, and the divisions of Christianity became an affront to the divine teachings of the Redeemer. "The world had become filled," says Matthew Arnold, "with unprofitable disputes. The Church had been turned into an academy, and religion into wrangling. It had fallen into endless schism." The simple teachings of Christ our Redeemer had been lost.

#### CHURCH REESTABLISHED

In the day when the Prophet Joseph Smith lived, the divisions of Christendom were seen. His going into the woods to pray was a divine act, for through the deep faith of the boy, God spoke to him. We all know the story. God reestablished his Church, the priesthood of God was restored by John the Baptist, and Peter, James, and John. They came again to earth as resurrected beings. Thus Joseph Smith came to understand the supreme test of religion—revelation. Religion as a purely human product, valuable at it is to human life and progress, has not the inner vigor to retain a place of commanding power. Religion requires revelation. "The completest carrier of revelation can be no other, or less, than a chosen personality." This was the Christian conception in the beginning. So we have the restored gospel today. The Church has its priesthood with its Apostles, seventies, and all the other offices in the Holy Priesthood of God. Our foundation is the divine truth:

We believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

#### DEDICATORY PRAYER

I commend to you seventies and to all who hold the priesthood of God the dedicatory prayer of the Prophet Joseph Smith as given in the Kirtland Temple in March 1832. Among the many thoughts he expressed was:

Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts—

. . . And as all have not faith, seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom, seek learning even by study, and also by faith; . . .

O Lord, we delight not in the destruction of our fellow men. Their souls are precious before thee; . . .

Have mercy, O Lord, . . . upon the rulers of our land, may those principles which were so honorably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever;

Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and afflicted ones of the earth.

And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee. (D. & C. 101:1, 7, 43, 54-55, 67.)

### MY REDEEMER LIVETH

What a divine admonition for all of us on this Easter day! We can all bear testimony to these truths and to the truthfulness of the words of Job:

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God: (Job. 19:25-26.)

In conclusion, I want to give you the prayer of John Drinkwater, the English writer:

We know the paths wherein our feet should press,  
Across our hearts are written Thy decrees,  
Yet now, O Lord, be merciful to bless  
With more than these.

Grant us the will to fashion as we feel,  
Grant us the strength to labour as we know,  
Grant us the purpose, ribbed and edged with steel,  
To strike the blow.

Knowledge we ask not—knowledge Thou hast lent,  
But, Lord, the will—there lies our bitter need,  
Give us to build above the deep intent  
The deed, the deed.

I pray that we may all be blessed this Easter day with the sacred knowledge that God lives, that Jesus Christ is the Redeemer of the world, and that Joseph Smith lives and is a prophet of God. Amen.

### ELDER ELDRED G. SMITH

#### *Patriarch to the Church*

I hope the Lord will bless me with an interest in your faith and prayers while I stand here before you. I appreciate the honor

and privilege that is mine to talk to you at this time. I am grateful for the many blessings given to me and mine, and above all I am grateful for the gospel of Jesus Christ.

### A BLESSED PEOPLE

The Latter-day Saints as a people are more blessed than any others on the face of the earth because we have this gospel which offers to us such great blessings, both for this life and for all eternity. Perhaps the very magnitude of the blessings makes it difficult for us to comprehend them. I wonder if that is why some of us are not taking advantage of our opportunities. We cannot appreciate what we do not understand. Perhaps our parents or our teachers neglected to instil in our minds the glorious blessings promised for keeping the commandments of God.

I would not hesitate to say that many of our failures to comply with the laws and ordinances of the gospel come from a failure to understand completely the blessings gained therefrom. No one in his right mind would knowingly turn down such gain for a fleeting satisfaction. How great is our responsibility then as parents, teachers, or missionaries to try to instil these teachings in the minds and hearts of our children, neighbors, and fellow men.

We might do well to look to the methods of our teachings. We are all familiar with the slogan, "If the learner hasn't learned, the teacher hasn't taught."

### METHODS OF TEACHING

In our schoolrooms, teaching has become an art instead of a mere presentation of fact. Material that used to be dry as dust to me as a child has now been made so attractive that children learn because it is fun, a pleasant experience. Children learn because they want to. It has been said that the only satisfactory way to make people do things is to make them want to do them.

Truly, my dear brothers and sisters, this is an age of advertising. Products both good and bad are made so enticing that we think we cannot live without them. The art of salesmanship must first attract interest, and then create a desire. Is not the gospel important enough that we use this proved psychology in selling it to others? I do not mean by this that we must use billboards along the highway or glamorous ads in the magazines, etc., but can we not present the blessings promised for faithfulness in keeping the commandments of the gospel in such a way that the desire for the blessings will be far greater than the temptations to do wrong?

### STRENGTH OF GENTLENESS

We have found in teaching children that each child responds differently. When we are teaching our own children, therefore, we must know their nature and appeal to them accordingly.

It is said that there is nothing so strong as gentleness, and nothing so gentle as real strength. Be careful, you parents and teachers. Explain the beauties of the gospel, play up the blessings that the Lord promised as a reward for faithfulness. Sheer force rarely accomplishes anything.

I cannot help thinking of the father of a large family, who ruled by force. Every meeting must be attended by every child. Tithing was enforced, departure from the truth was punished by physical violence, but there was little love and less teaching of the principles of the gospel in an attractive form to make the children want to do right. As a result, when each child grew old enough to rebel, it left home. It is hard for others to penetrate this rebellious spirit and right the wrong that has been done. If we cannot teach by love, then we cannot really teach at all. It is a human failing to resent being told we must do thus and so without being given a reason. Even some reasoning does not produce the desired results.

### BLESSINGS FORFEITED

I am thinking now of a young man who came from a good family, who had been taught that tobacco was poisonous to the system and did great bodily harm. He had been told of the great waste of money involved in the use of tobacco. (And, by the way, may I say that eight million, four hundred seventy-two thousand, nine hundred and fifty-three dollars were spent in Utah for cigarettes for the year 1949. Compare that figure with some of the figures President Clark gave us the other day.) This young man resented the curtailing of his actions. He said it was his own business. The Church had no right to order his personal actions. Well, the result was the same as in thousands of other similar cases. He could not feel comfortable in church because he reeked of tobacco. He forfeited his chances to increase his knowledge, to associate with his brethren in sacrament and priesthood meetings, and to advance in the priesthood. Not permitted to enter the temple, he has given up eternal blessings in exchange for the fleeting satisfaction of a little tobacco. Why? I cannot think that he knew the blessings he was passing by.

### TREASURES OF KNOWLEDGE

The most important part of the Word of Wisdom is that which we so often fail to emphasize—the blessings promised. Beginning with the eighteenth verse of the 89th Section of the Doctrine and Covenants the Lord said,

And all saints who remember to keep and do these sayings,

Now I believe that has reference to what is given in the 89th Section. And then he continues,

. . . walking in obedience to the commandments.

I think that means more than just the 89th Section, I think it means to keep all the commandments and all the laws and ordinances of the gospel.

... walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures.

Those treasures of knowledge, I think, are the greatest part of the promises given in the Word of Wisdom.

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the Children of Israel, and not slay them.

If we really understood these blessings, would we so thoughtlessly transgress the law?

#### IMPROVEMENT IN TEACHING

I do not intend to give a talk on the Word of Wisdom. It is the method of teaching that I wish to stress, that we make the reward for the blessings for obedience stand out so high above everything else that we create a desire to do right to obtain these blessings.

I think our teaching methods can stand improvement when we find such statistics as these. As I stated, nearly eight and a half million dollars were spent for cigarettes in the state of Utah in 1949. A total of \$33,531,951.00 was spent for cigarettes, beer, and liquor for the same period, and I think the adjoining states surrounding us don't have any better record. That's over thirty-three and a half million dollars in the state of Utah in one year. Compare that with the figures President Clark gave us the other day on expenditures of the Church. The total expenditures were something near twenty million dollars, yet in the state of Utah we spent thirty-three and a half million dollars for liquor, beer, and cigarettes.

The result is this: over thirty-five percent of the adult male members of the Church do not hold the Melchizedek Priesthood. That is the total to which President Richards referred the other day: Those male adult members who hold no priesthood and those who are adult members of the Aaronic Priesthood comprise over thirty-five percent of the male population of the Church.

Also, fifty-eight and one-half percent of the marriages of members of the Church in the stakes in 1949 were outside the temple. It sounds to me like we need to check up on our teaching methods. There is something wrong with our teaching. It is my opinion that such people have not been taught the valuable blessings and full meaning of these blessings, or no one could keep them away from the temple.

I could tell you of a number of experiences where I know that the people are not being taught what temple marriage or celestial marriage means.

We are all familiar with the methods and results of force with which the past generation was sometimes ruled, and which sometimes still continues. Today there is a tendency to swing to the other extreme. The child is encouraged to choose for himself. Yet if he is to choose for himself he needs to be taught proper values; he needs to understand above all else the blessings promised to those who would adhere to the gospel principles.

#### APPRECIATION OF PRIESTHOOD

Not long ago a father from one of our prominent Latter-day Saint families proudly told me of his son who was achieving a great name for himself in the scholastic world. He had turned down the opportunity of being ordained an elder for fear duties in the priesthood might interfere with his studies. He is now married—not in the temple. Yes, he may attain great heights in this world, but at the risk of losing the blessings of eternal life.

Contrast that with what I heard the other day. One of our mission presidents said that he valued more highly his ordination as a high priest than his doctor's degree from Cornell University. That's the kind of faith that the priesthood is made up from; that's the kind of faith that I thank God we have in the Church.

#### JOYFUL LIVING

I tell others, many of them, the difference between civil marriage and celestial or temple marriage is the difference between slavery and godhood for eternity. The Lord makes it sound a little nicer when he says those who reject the law of celestial marriage will be ministering angels, and worlds without end shall have no increase. Waiting on others with no further progress is an eternal existence but is not real living. Living involves progress. Many people are just existing in this life, but not really living. It is the inner consciousness of righteousness and progress that makes for happiness. It is no wonder that good Latter-day Saint people are often said to be the happiest people on earth. We have more to live for.

A recent convert to the Church was telling me how much happier her life has been since she has accepted the gospel. Always before she had lived in constant fear of death, and, to her, the unknown beyond. Now the gospel plan and the knowledge of the future have taken away all fear and put in its place a happiness and joy beyond description, but well understood by true Latter-day Saints.

#### REWARDS FOR OBEDIENCE

Brothers and sisters, let us familiarize ourselves with the blessings the Lord has promised and stimulate a desire in others to receive them, and we will find that the price set to receive them will dwindle into insignificance in comparison with the magnitude of the blessings promised. We are rewarded for obedience in attend-

ing meetings, by partaking of the sacrament, renewing our covenants that we may have his Spirit to be with us. For paying tithing the Lord has said,

... Prove me now herewith . . . If I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3:10.)

Further, the Lord says in the Doctrine and Covenants, 84th Section,

And also all they who receive this priesthood receiveth me . . .  
For he that receiveth my servants receiveth me;  
And he that receiveth me receiveth my Father;  
And he that receiveth my Father receiveth my Father's kingdom;  
therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (D. & C. 84:35-40.)

The gospel is full of many such glorious blessings. May the Lord bless us that we may so live to receive them and teach them to others, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

The radio audience undoubtedly will be interested to know that the tabernacle is crowded beyond capacity, men and women standing in the aisles of the main body of the hall and in the gallery. The building is filled with eager listeners. We are informed that the Assembly Hall also is crowded with people attending these services by radio and television.

All will now join in singing "Do What Is Right." Following the congregational singing we shall be favored by remarks from Elder Ezra Taft Benson of the Council of the Twelve.

The congregation sang the hymn "Do What Is Right."

### ELDER EZRA TAFT BENSON

#### *Of the Council of the Twelve Apostles*

My beloved brethren and sisters: If I may have an interest in your faith and prayers and a portion of the Spirit of the Lord, I desire to give expression to a few thoughts which I have had in my heart since returning from the shores of war-torn Europe some three years ago.

#### A MIRACULOUS DRAMA

I should like to speak with reference to a rather miraculous drama that is taking place today before our very eyes. In large

measure it is unobserved, particularly by spiritual leaders, and yet it has been predicted by prophets anciently thousands of years ago, and in modern times has been referred to frequently by Latter-day prophets during the past one hundred and twenty years.

In spiritual matters mankind seems inclined to worship the past and ignore new revelation of the present. People generally revere prophets dead and persecute or ignore the living while disregarding current fulfilment of ancient and modern prophecy. This condition was evidenced in the Meridian of Time as the people proclaimed Moses and Abraham and rejected the greatest of all prophets—yea, even the Redeemer of the World. In large measure the same spirit characterizes the present.

This great event of which I speak is one of the signs of the times, and is very important, it seems to me, particularly to all Christian people. It is transpiring in a small strip of country about one hundred and ten miles long and fifty to sixty miles wide, in an area about the size of the state of Vermont. This little section has a population of approximately three million, divided as follows: about 1,700,000 Arabs; approximately 140,000 Christians and other relatively minor sects; and about 1,000,000 descendants of Judah, the son of Jacob.

The number of Jews has multiplied in recent years in this area in a rather remarkable manner. Plans are underway for the incorporation of about a million and a half more during the immediate months ahead, and projected plans call for an eventual population of some four million in this small area.

This one and a half million to be added during the next few months according to plans, will bring approximately two hundred thousand Jews from displaced persons' camps throughout war-torn Europe; about seven hundred thousand other European Jews; some six hundred thousand now living in Moslem countries; and approximately one hundred thousand from other continents.

In connection with this great drama, it seems to me that the words of the Lord through Isaiah are being fulfilled again, namely that in the last days the Lord would proceed to do a marvelous work and a wonder, that the wisdom of their wise men should perish, and the understanding of their prudent men should be hid. (See Isa. 29:14).

### THE JEWISH PROBLEM

While in Europe in 1946, when mention was frequently made in the European papers of the Jewish problem, I received a comment from one of our great industrial leaders in this country who is a student of this particular problem, in which he said the only salvation the Jew has is to be as good a citizen as he possibly can of whatever country he is a resident.

Then later, one of our prominent business leaders quoting a high church authority whose church numbers into many millions in



the South American countries, stated that the Jewish people would do their cause much more good if they attempted to move their people from places where they are not wanted to places where they are wanted, for example, South America, where there is ample room.

As Latter-day Saints, familiar with ancient and modern prophecies, we of course do not agree that some other more suitable place should be and will be found for the descendants of Judah. We believe in the over-ruling power of Providence in the affairs of men and nations. We believe that the Old Testament prophets clearly predicted the dispersion and scattering of Israel and the eventual gathering of Judah in the land given to their fathers.

#### LACK OF WISDOM

Some of our magazines have commented editorially on this same problem. I have before me a quotation made in 1948 from one of our most popular magazines and reprinted in the *New York Herald Tribune*, which has a wide circulation through their European edition printed in Paris, in which the author states:

What the Jews really need is not a national state, but the right sort of world. "If the nations carried out the provision in the United Nations charter for universal respect for, and observance of, human rights, and fundamental freedoms for all without distinction as to race, sex, language or religion," it would do far more to solve the Jewish problem than any multiplication of the Jewish population in Palestine.

In 1949, about a year ago, the *United States News and World Report* commented on the miscalculations of government officials and military experts with reference to the outcome of the struggle then being waged in Palestine, and reported that the "prophecies of the military experts, in particular, have had to be revised." Then it continued by outlining the predictions of military authorities in our own country and in Great Britain particularly, to the effect that it was only a matter of a very brief time until the Jews would be overcome and be wiped out and "the Arabs would win quick control of Palestine. Now," the article continues, "these official but private forecasters are in a state of confusion," and the "U. S. and Britain, as a result, have to adjust their diplomacy, their military strategy to this fact of a strong Israel in the midst of Arab weakness."

It seems as though this probably is one more evidence of the fact that the wisdom of the wise shall perish. The prophecies of economists, wouldbe statesmen, and military experts fail, while those of the Lord through his prophets are vindicated.

An interesting sidelight on this recent development is the fact that many of the descendants of Judah who have assembled in Palestine seem to look upon the events of the last few months as being nothing short of miraculous. It is a common comment among them that victory, in their eyes at least, was a miracle which cannot be explained in purely military terms. Some of our recently returned

missionaries from Europe who have visited that land bring back the same report.

### PROPHECIES CLEAR

Now the prophecies are very clear with reference to the dispersion and scattering of Israel and Judah. Moses, Ezekiel, Amos, Jeremiah, and others made clear predictions that Judah would be scattered. The Master referred to it when asked by his disciples for a sign as to the end of the world. The Lord said,

And they [referring to the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Luke 21:24.)

Jeremiah made it clear that they, the Jews, would be persecuted with the sword, with famine, and with pestilence and that the Lord would

deliver them to be removed to all kingdoms of the earth to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them:

Because they have not hearkened to my word, saith the Lord. (Jer. 29:18-19.)

Is it possible that the times of the Gentiles are nearing their fulfillment, that the time is approaching when the gospel will be carried to the descendants of Judah? I think one of the saddest chapters in history is the account of the dispersion and suffering of Judah.

### SUFFERINGS OF JUDAH

I have before me a quotation of Will Durant in his book, *The Story of Civilization*, in which he states that "no people in history fought so tenaciously for liberty as the Jews, nor any other people against such odds." He says further, "No other people has ever known so long an exile, or so hard a fate."

Then referring to the siege of Jerusalem under Titus, lasting for 134 days, during which 1,110,000 Jews perished and 97,000 were taken captive; he states that the Romans destroyed 987 towns in Palestine and slew 580,000 men, and a still larger number, we are told, perished through starvation, disease, and fire.

Nearly all Judea was laid waste. So many Jews were sold as slaves that their price fell to that of a horse. Thousands hid in underground channels rather than be captured. Surrounded by Romans they died one by one of hunger while the living ate the bodies of the dead.

Scarcely eight thousand Jews were left in all of Palestine. And even their banishment and scattering didn't end their persecution. Efforts were made to drive them from various countries. Some nations made an effort to banish them completely. They were accused of causing the "Black Death" that spread through Europe in 1348, and many Jews were crucified therefor.

I have said nothing regarding the Crusades and the dastardly deeds perpetrated in the name of Christianity upon the remaining Jews in Palestine. Yes, the prophecies regarding the dispersion and the suffering of Judah have been fulfilled. But the gathering and re-establishment of the Jews is also clearly predicted.

#### GATHERING OF ISRAEL

The gathering has three phases: the gathering of Israel to the land of Zion, the American hemisphere; the return of the Ten Tribes from the countries of the north; and the re-establishment of the Jews in Palestine as God's chosen people.

This miracle of the return of the Jews was to be one of the events to precede Christ's second coming, and the scriptures are very clear with reference to this fact. Isaiah said that they shall gather "the dispersed of Judah from the four corners of the earth" and "set them in their own land," that they will "build the old waste," and "repair the waste cities." (See Isa. 11:11-12.)

Jeremiah, who predicted so clearly their dispersion, also states that the Lord will "cause them to return to the land that I gave to their fathers, and they shall possess it," and "build them, as at the first." (Jer. 30:3; 33:7.)

The prophets of the Book of Mormon even more clearly predict the conditions under which they will gather. These prophets also foresaw the time when they would begin to believe in Jesus Christ, that the kings of the Gentiles would be as nursing fathers and their queens nursing mothers in helping to bring about their return. These prophets make it clear that eventually the fulness of the gospel will be carried to Jerusalem and to the descendants of Judah.

In our day, in that first visit of Moroni to the Prophet Joseph, mention was made that the "dispersed of Judah would be gathered from the four corners of the earth." Thirteen years later, when Moses delivered the keys for the gathering of Israel and the Kirtland Temple was dedicated, the Prophet Joseph made further reference to the promises made to Judah and appealed to the Lord that the time may soon come when the children of Judah would return to the land promised to their father, Abraham.

In some of the revelations in the Doctrine and Covenants, particularly the 133rd Section, reference is also made to the fact that the elders would go to the nations of the earth, to the Gentiles first, and also to the Jews, that the Jews would "flee to Jerusalem," and that "Judah, after their pain shall be sanctified." (D. & C. 133:8, 13, 35.)

#### DEDICATION OF PALESTINE

As Latter-day Saints, from the very inception of this latter-day work, we have had a deep interest in this group of our Father's children, the descendants of Judah. One hundred and ten years ago,

at this very conference, two of the elders of the Church, Elders Orson Hyde and John E. Page, were called to go to the land of Palestine and dedicate it for the return of the descendants of Judah.

Ten years before, the Prophet Joseph had predicted on the head of Orson Hyde that in due time he should go to Jerusalem, the land of his fathers, and be a watchman to that people. History tells us that Elder Hyde did go and dedicate the land in 1841, and in 1873 Elder George A. Smith went to that land and again dedicated it for the return of Judah.

In Elder Hyde's prayer of dedication on the Mount of Olives, he prayed that the barrenness and sterility of the land would be removed, that springs of water would burst forth, that the land would become fruitful again, that the Lord would subdue their unbelief and "incline them to gather in upon this land." He also prayed that God would inspire the kings of the earth to help bring about the promises made to Judah.

Other prophecies were made in connection with this event. Great Britain was referred to particularly as one of the nations which would play a very prominent part in helping to bring this about. And almost immediately following the visit of George A. Smith to this land, organizations began to come into existence, the purpose of which was to sponsor the return of the Jews to the land of Palestine.

#### PROPHECY OF WILFORD WOODRUFF

At about this same time, President Wilford Woodruff uttered a very important prophecy, prayer, and testimony with reference to this people, in which he said,

... the Lord has decreed that the Jews should be gathered from all the Gentile nations where they have been driven, into their own land, in fulfilment of the words of Moses, their law-giver. And this is the will of your great Elohim, O house of Judah, and whenever you shall be called upon to perform this work, the God of Israel will help you. You have a great future and destiny before you and you cannot avoid fulfilling it; you are the royal, chosen seed, and the God of your father's house has kept you distinct as a nation for eighteen hundred years, under all the oppression of the whole Gentile world. You may not wait until you believe on Jesus of Nazareth, but when you meet with Shiloh your king, you will know him; your destiny is marked out, you cannot avoid it. (*Wilford Woodruff, Matthias F. Cowley, p. 509.*)

Then he said further that the time would come when the armies of the Gentiles would be gathered against them, but he promised further that

the time is not far distant when the rich men among the Jews would be called upon to use their abundant wealth to gather the dispersed of Judah and purchase the ancient dwelling places of their fathers in and about Jerusalem, and rebuild the holy city and temple. (*Ibid.*)

It is rather significant that up to 1948 more than seven hundred million dollars had been expended by American Jews alone in helping to bring about the fulfilment of this prophecy by President

Wilford Woodruff. The part that Great Britain played in the liberating of Palestine from Turkish rule is a matter of history which occurred during World War I in a remarkable manner. Then Lord Balfour, secretary of foreign affairs for the British government, made a very significant statement of policy to the effect that his Majesty's government would view "with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object."

This statement of policy was later supported by the Congress of the United States and was endorsed by President Wilson and all of his successors that it is the policy of our own land to look with favor on the establishment of a national home for the descendants of Judah in Palestine.

### RETURN OF THE JEWS

So today, my brothers and sisters, in fulfilment of these ancient and modern prophecies, a great drama is being enacted in Palestine. The Jews are returning as one of the events of the last days. Resources are being built up through reclamation, rehabilitation, and modernization.

I read the other day of one authority who stated that there is more scientific "know-how" concentrated today in Palestine than in any similar area upon the face of the earth. I wonder if there isn't purpose behind it. I noted, too, in the report of the Anglo-American Commission which was made of their study in 1946, that they commented that considerable numbers of the Jews are being converted to Christianity and that their attitude toward the Christ as the Redeemer of the world is rapidly changing. There has been much confusion over the Palestine question—much talk of division of the land, of quotas, import restrictions—but out of it all I cannot help feeling that we will see a complete fulfilment of the prophecies which have been made regarding this people. These prophecies are in rapid course of fulfilment before our very eyes today.

### PERSECUTION OF JEWS

While in Europe, traveling through the war-torn countries, I was deeply impressed with the fact that the Lord had used, as a means of prodding the Jews and bringing about a fulfilment of his purposes, legalized persecution under the great and terrible Nazi program. The Jews were persecuted and driven, I presume, like no other people under heaven.

I remember standing on the ruins of what was the largest Jewish ghetto in Europe, in the Jewish section of Warsaw, Poland, in August 1946. There we were given a description of what had transpired as being somewhat typical of that which had gone on in various parts of Europe through the establishment of the medieval ghetto.

Here 250,000 descendants of Judah had lived prior to the war. Under the Nazi rule, through forced labor, they were required to

build a wall around the ghetto. Later some 150,000 Jews from other parts of Europe were brought into that area. Then finally the entire section was destroyed, wiped out by bombing after the people had been robbed and ravaged.

As we stood on the crumbled brick and mortar and the rubble some fifteen feet deep, with only the spire of one burned synagogue showing—no other building in that vast area—we were told by the guide that some two hundred thousand bodies, it was estimated, still remained under the rubble of those once great buildings in this section of Warsaw.

We visited some of the concentration camps and the crematoriums where it is estimated, six million of the sons and daughters of Judah lost their lives, reducing their world population from seventeen to eleven million.

### DETERMINATION TO RETURN

We were impressed almost to tears as we visited some of these wanderers, these persecuted and driven sons of our Heavenly Father, to find how doggedly they were determined to return to Palestine. Ofttimes, as they would come into relief agencies to get temporary help, we would ask them why they did not settle nearby. Sometimes they were invited to stay. But they had one desire, and that was to return to the land of their fathers.

I recall that a survey was made by UNRRA, United Nations Relief and Rehabilitation Administration, in which they interviewed 3,629 Jews in displaced persons' camps to determine what they would like to do if they were given their freedom to move and locate as they pleased. Of this number, 3,619 indicated that they would like to go back to Palestine. Nine of them expressed a desire to come to the United States, and one to Australia. This desire—which is almost a passion—was so great that it was as strong as life itself.

Of course, much of the movement then was done through the underground and by smuggling. I hold in my hand a short clipping, one of many we took from the papers in London. This one is entitled, "One Hundred Jew Ships Now." It is taken from the London *Evening News*, November 5, 1946. It is an Associated Press dispatch and reads:

British Naval Intelligence Officers in Jerusalem revealed today that Jewish underground has bought at least one hundred ships, many paid for with U. S. funds, to carry refugees to Palestine from southern European ports.

Crews are promised £10 a head for each refugee smuggled into Palestine.—A.P.

### FUTURE EVENTS

Yes, my brethren and sisters, this great drama goes on before our very eyes, in large measure unnoticed by the Christian world. One hardly ever hears reference to the prophecies regarding Judah's

return. Yet, the promises are clear that it would be one of the great events of the last days. And, of course, we know from modern revelations and prophecies that much more is yet to occur. Read the fourteenth chapter of Zechariah and the eleventh chapter of Revelations with reference to other great events that are yet to come, affecting directly this chosen people, the House of Judah. Eventually their city will be encompassed by Gentile armies. Yes, during their last great struggle, the Master will make his appearance as the Mount of Olives cleaves in twain for their protection.

Then, no doubt, will be realized the fulfilment of the glorious statement made by the Lord in the Doctrine and Covenants through the Prophet Joseph with reference to Judah, which I read in conclusion:

And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet?

Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.

And then shall they weep because of their iniquities; then shall they lament because they persecuted their king. (D. & C. 45:51-53.)

God help us, my brothers and sisters, to realize the importance of these great and stirring events as signs that the second coming of the Master is approaching rapidly, and may they be the means of emphasizing to us the importance of putting our own houses in order, maintaining the faith, and doing all in our power to help further this glorious work of the latter day, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking. He will be followed by Elder Alma Sonne, one of the Assistants to the Twelve, who has but recently returned from presiding over the European Mission.

### ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, it seems most proper and fitting that I should follow Elder Ezra Taft Benson as the speaker this morning, for I followed him to Europe, and I followed him as the president of the European Mission, which I consider was a great privilege and certainly a great honor. It was my second mission to Europe. I went there first in the year 1910.

#### KINGDOMS SHAKEN

At that time, as a missionary in Great Britain I delivered a gospel tract which had been written by President Charles W. Pen-

rose. In this tract, as a conclusion, President Penrose wrote, "The Lord is about to shake terribly the kingdoms of this world. . . . He will break in pieces the nations as a potter's vessel;" and as a warning to the readers he said, "Salvation has come unto you; reject it not, lest ye fall and perish." I have seen some of the scenes described so well by President Benson this morning, and here in this holy place I feel singularly isolated from a world torn asunder by tumult, contention, and misunderstanding. This place is like an oasis in a desert land.

#### WAR-WEARY WORLD

Europe is faced with uncertainty everywhere, and it seems to me some of its nations are floundering spiritually, economically, and politically. When I traveled through the countries of Europe the first time with President Benson, I saw a war-weary world. The people were sick and tired. Some of them were cold and hungry. The ravages of war had cut deep into their lives. I shall never forget the grim and solemn scenes which met our eyes. President Benson, with his benign and reassuring personality, was an inspiration wherever and whenever he appeared. The people needed to be reassured and strengthened. Worldly possessions had been lost. Homes had been destroyed. Landmarks had disappeared. Hopes and aspirations had been shattered. Food, clothing, and shelter, so essential to humanity's welfare, were scarcely available. Fear and anxiety haunted the lives of the people.

The winter of 1946-47 was the worst in a century. A good meal and a warm room were luxuries. I shall not forget the supreme satisfaction I felt when I saw the welfare supplies which had been shipped from Salt Lake City safe and secure in the warehouse in Geneva, Switzerland. It is a bold undertaking, this welfare program, for the Latter-day Saints are now scattered throughout the world. No Latter-day Saint in Europe then doubted the prophetic inspiration back of the welfare program. Here was life; here was hope for the starving and suffering members of the Church. But proper distribution to those who needed it was a problem. President Benson with characteristic energy and wise supervision had already opened the door, but problems continued to arise. The German relief committees in Berlin, Stuttgart, and other places, did not fully understand our welfare program. Many explanations were needed. The real problem was to reach our own Church members.

#### RELIEF EXTENDED

Other charitable organizations made a general distribution through agencies which had been set up for that purpose. The Church and its members had been liberal in their contributions, as you know, for that purpose, but the welfare program was intended primarily to assist members of the Church who had suffered reverses and setbacks. I am glad to report to you today that most



of them were reached, lives were saved, distress relieved, and the ordinary comforts restored.

Expressions of gratitude came from every quarter. Newspapers and magazines recognized and praised the project and pointed to it as a great Christian endeavor. I would be derelict and ungrateful if I failed to mention the gigantic task which rested upon the general welfare committee of the Church. Their work was well and efficiently done. Shipments reached their destinations without serious losses or delays.

#### GOD AT THE HELM

I do not believe the Church will ever fail in any great emergency. God will always be at the helm to inspire and direct its leaders.

The pioneers succeeded under such inspiration. They laid the foundation of a great commonwealth and did whatever was necessary to safeguard the work established by Joseph Smith, the Prophet. No failure was anticipated in the work to be done. "No unhallowed hand," said the Prophet, "can stop God's work from progressing."

Said the Lord Jesus, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.)

#### MISSIONARY ENTERPRISE

The missionary enterprise of the Church has gone forward under divine inspiration and protection. It has survived bitter persecution, misrepresentation, scurrilous falsehoods waged against it by opponents who would not and could not understand. It has withstood slander, abuse, and mobocracy when the Church was young and its members few. Today it is more firmly established than ever. The barriers are crumbling, and the doors are being opened by an unseen power for the proclamation of the everlasting gospel. It will not fail.

God's purposes are ripening in the earth, and the predictions concerning the last days are being fulfilled. The gospel is being preached without fear or favor wherever religious freedom has been established. The preservation of that freedom rests upon you and me and all free men. The adversary of truth and light is organizing his forces in the world. He is the great enemy of freedom and human rights, both of which are God-given. I have seen the adversary's system in operation in Europe. It stifles all progress and destroys happiness and independence. It makes for slavery and paves the way for sorrow and disappointment. It is the exact opposite of Christ's plan of life and salvation. The two can never be blended.

#### BOOK OF MORMON

I want to testify that the Book of Mormon is well-nigh indispensable in the great missionary work which is going forward

in the world. Its importance cannot be overstated. In some of the missions of Europe, copies of the Book of Mormon have not been available, and the demand for them has been great. The scriptural productions of Joseph Smith, the Prophet, are powerful and irrefutable testimonies to the divinity of his calling.

### GOSPEL OF SALVATION

It was my privilege to meet and to be interviewed by many newspaper representatives in Europe during my stay there. One of them, after a lengthy interview, made this statement to me:

God will give the British people a chance. That chance will come from your Church. You can save England; you can save Europe; you have everything. It will be a long, tough job; it will take a generation. I can see this, but I haven't the genius to explain it; I don't know enough. You have done one hundred years of constructive work without a slip and without misrepresentation and you have not found it necessary to lie and deceive as have some other churches.

God's work is going forward in Europe, and it is the gospel of salvation. May we appreciate it, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

This interesting and impressive session will now be concluded by the congregation singing "O Say, What is Truth?" and the benediction will be offered by President William Noble Waite of the South Los Angeles Stake, California, after which this conference will stand adjourned until 2:00 o'clock this afternoon.

The proceedings of the afternoon session will be broadcast over KSL, and by arrangement, over the other stations to which you are now listening.

Any important messages and calls that may have come, and a number have, will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Every one will do well to listen carefully to such announcements.

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Singing by the congregation, "O Say, What Is Truth?"

The closing prayer was offered by President William Noble Waite of the South Los Angeles Stake.

Conference adjourned until 2:00 p.m.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference convened at 2:00 p.m., Saturday, April 8.

Again the building was crowded to capacity, as was the case at the previous sessions, and, again the Assembly Hall was filled with

people who were privileged to see and hear the proceedings in the Tabernacle by means of television.

**President J. Reuben Clark, Jr.:**

This is the fourth session of the One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle at Temple Square, Salt Lake City. The house is crowded to capacity.

President George Albert Smith is presiding at this meeting. The speaker, President Clark, is conducting the service at his direction.

The proceedings of this session will be broadcast over KSL in Salt Lake City, and by arrangement through KSL, over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.

In Oregon: KBKR at Baker, KSRV at Ontario.

And by transcription, over KTYL at Mesa, Arizona, and KEXO at Grand Junction, Colorado.

The services will also be televised over the KSL television station, channel 5.

The choir singing for this session will be furnished by the Swiss-German Choir. Elder Heinz Rimmasch, conducting, and Elder Alexander Schreiner at the organ.

We will begin the services by the choir singing "The Heavens Resound."

The opening prayer will be offered by President William A. Strong of the Teton Stake, Idaho.

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The choir sang, "The Heavens Resound."

President William A. Strong of the Teton Stake offered the opening prayer.

The choir sang, "Great Is The Lord."

## ELDER MARION G. ROMNEY

### *Assistant to the Council of the Twelve Apostles*

"It is only a question of time, unless people repent of their sins, until war will come, not only war but pestilence will come, until the human family disappears from the world. There is only one way to enjoy peace and happiness in this world,—repent and turn to the Lord. That is the only way."

In these words President Smith introduced the theme of this conference at the opening session last Thursday. This statement went down into my heart like fire, because I did not accept it as the

statement of a man but as the word of God through his living prophet to this living generation. I desire to say a few words about this theme. It reminds me of the eloquent statement of Alma.

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. (Alma 29:1-2.)

Here indeed is a consummation devoutly to be wished.

### FIRST PRINCIPLES

In the Prophet's journal under date of March 1, 1842, he made the following entry:

At the request of Mr. John Wentworth, Editor and Proprietor of the Chicago Democrat, I have written the following sketch of the rise, progress, persecution, and faith of the Latter-day Saints. (*History of the Church*, Vol. IV, p. 535.)

The sketch thus introduced, he concluded with the Articles of Faith, the fourth one of which reads:

We believe that the first principles and ordinances of the Gospel are: (First) Faith in the Lord Jesus Christ; (Second) Repentance; (Third) Baptism by immersion for the remission of sins; (Fourth) Laying on of hands for the gift of the Holy Ghost.

You will note that in the sequence here followed by the Prophet, repentance as a principle of the gospel is preceded by faith in the Lord Jesus Christ. It is clear from the three articles preceding the one I have quoted that to have this faith requires first, belief in God as our Eternal Father, in Jesus Christ as his beloved Son, and in the Holy Ghost; and second, acceptance of the doctrines that men will be held accountable for their own sins, and that through the atonement of Christ they may be saved by obedience to the laws and ordinances of the gospel.

### REPENTANCE LEADING TO SALVATION

To one believing these truths and, in the light of them, having faith in the Lord Jesus Christ, repentance means not only "a turning with sorrow from a past sinful course of action"—as it has been defined—but, in addition thereto, that through repentance he may bring himself within the reach of the atoning blood of Jesus Christ, so that thereby he may be cleansed from the effects of his transgressions and obtain forgiveness of them. His repentance is a preparation for baptism by immersion for the remission of his sins and reception of the Holy Ghost.

While turning from a sinful course at any time and for any cause is commendable and desirable, the repentance which "work-

eth . . . to salvation," as Paul puts it, is inseparably connected with the other first principles of the gospel.

### TRUE REPENTANCE

Many sober and earnest people are recognizing the need for men to repent of their sinful ways and are advocating that they turn to God. This is good as far as it goes, but the only people who can call the inhabitants of the earth to true repentance are the members of the Church of Jesus Christ of Latter-day Saints. The reason this rather sweeping statement is true is because such a call to repentance cannot be made without a divine commission.

For such repentance to be declared under divine commission, as President Smith declared it at the opening of this conference, is by no means a new thing. It was not new in the days of the Prophet. It is as old as this world. In the morning of earth's temporal existence, an angel commissioned by the Lord himself declared repentance unto the first mortal man, saying,

. . . thou shalt repent and call upon God in the name of the Son  
forevermore . . .

And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent;

And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree. (Moses 5:8, 14-15.)

### NEED OF THE HOUR

From then until now, men have lived upon the earth, and particularly in the land of America, under this firm decree. As it has been in the past, so must it continue to be, for the Lord Almighty has spoken it. It seems to me, therefore, that the most desperate need of this hour is repentance, and that quickly, for it is later than we think. As long ago as 1829 the Lord said:

Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance. (D. & C. 18:6.)

Time and time again in the past, as men and nations have faced destruction, the Lord has sent his commissioned servants to declare unto them repentance as the way of escape. "Noah called upon the children of men that they should repent," and although "they hearkened not unto his words," he "continued his preaching unto" them, saying,

Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, . . . and ye shall receive the Holy Ghost, . . . and if ye do not this, the floods will come in upon you; nevertheless they hearkened not. (Moses 8:24.)

Melchizedek, king of Salem, was commissioned by the Lord and declared repentance unto his people. He,

... having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace. (Alma 13:18.)

### REPENTANCE IN AMERICA

Upon our own beloved land of America, God has repeatedly commissioned his servants to call the people to repentance that they might escape destruction. The Prophet Ether "... came forth in the days of Coriantumr," king of the Jaredite nation, and at the Lord's direction sought out Coriantumr personally and prophesied unto him

... that, if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people—

Otherwise they should be destroyed, and all his household save it were himself.

... And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not. (Ether 13:20-22.)

Fifteen and a half centuries ago, because of their unrighteousness, the remnants of the Nephite race were in a death grapple upon this land with their brethren, the Lamanites. Among them stood the mighty prophet-leader Mormon, to whom the Lord said,

... Cry unto this people—Repent ye, and come unto me, and be ye baptized, and build up again my church, and ye shall be spared.

And I did cry unto this people, but it was in vain; and they did not realize that it was the Lord that had spared them, and granted unto them a chance for repentance. And behold they did harden their hearts against the Lord their God. (Mormon 3:2-3.)

Therefore, they, as well as the Jaredites, were wiped off this land. This was true notwithstanding the glorious promises made in the Book of Mormon, some of which were quoted this morning by President Young. All those promises were conditioned upon repentance.

### UNRIGHTEOUSNESS TODAY

The world in which we live today is sick nigh unto death. The disease of which it suffers is not a new one. It is as old as history. Its name is unrighteousness. The cure for it is repentance. The Lord foresaw our present extremity long ago and prescribed the remedy. On November 1, 1831, he said:

... I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world. (D. & C. 1:17-18.)

Two things which the Lord had done in preparing a way of escape are here referred to. First, he had given commandments, and second, he had commissioned men to proclaim them.

One of the commandments was this:

Hearken, O ye people of my church, saith the Lord your God, . . .  
Hearken and hear, O ye inhabitants of the earth. Listen, ye elders  
of my church together, and hear the voice of the Lord; for he calleth upon  
all men, and he commandeth all men everywhere to repent. (D. & C.  
133:1, 16.)

And surely every man must repent or suffer. (D. & C. 19:4.)

And here is the commission:

Hearken, O ye elders of my church, . . . hearken and hear and obey:  
Behold, verily I say unto you, I give unto you this first command-  
ment that ye shall go forth in my name, . . .

And ye shall go forth in the power of my Spirit, . . . in my name,  
lifting up your voices as with the sound of a trump, declaring my word  
like unto angels of God. (D. & C. 42:1-2, 4, 6.)

And what shall we declare?

And ye shall go forth baptizing with water, saying: Repent ye,  
repent ye, for the kingdom of heaven is at hand. (D. & C. 42:7.)

### OUR RESPONSIBILITY

We who today bear the priesthood of God are the legal heirs to this great commission. Ours is the responsibility of officially declaring repentance unto all the inhabitants of the earth. None are exempt. We must discharge this responsibility, regardless of the manner in which our message is received. With respect thereto, we are under the same obligation to this generation as was Ezekiel to the house of Israel in his day. You will recall that the Lord said to him,

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. (Ez. 3:17-19.)

I regard this commission to declare the saving principle of repentance as a great blessing. I am grateful to my Father in heaven for it, for there are few things more tormenting to me than to be faced with a distressing situation about which I can do nothing. The commission we bear gives us a positive course to follow in meeting the problems we face. It is a sustaining and comforting feeling to know that the course we are trying to get people to take is the course the Redeemer would have them take if he were here in person.

### NO OTHER WAY

To those who contend that the way of repentance is too slow, I can but reply there is no other way. Our prophet has so de-

clared in this conference. If we do not come to ourselves soon and repent, individually and as nations, of our light regard for human life, our unchastity, our lying and deception, our pride and boastfulness, our covetousness, envying, greed, and thirst for power, our drunkenness, our lack of humility, reverence, and prayer, our desecration of the Sabbath day, our lack of faith in the Lord Jesus Christ, and, in short, of all our unrighteousness, we shall find it is too late, for other proposed remedies to the world's present predicament will prove futile. There are no armaments, no governmental schemes, no international organizations, and no mechanisms for the control of weapons which can preserve an unrighteous people. "Wickedness never was happiness," declared Alma to his wayward son Corianton; and Samuel, the Lamanite prophet, said to an unrighteous generation of his day,

... ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head. (Helaman 13:38.)

Alma has given us compelling evidence of his conviction that repentance is more effectual than arms in maintaining peace. You will recall that he was the elected chief judge of the Nephite nation. As such he was the governor of the people of Nephi and commander-in-chief of their armies. Seeing many of them dissenting and conniving with the enemy, he, notwithstanding his power to strengthen and command his armies, placed the affairs of state in other hands that he himself might cry repentance unto the dissenters. The reasons for his unusual actions are given in the following quotation:

And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God. (Alma 31:5.)

#### MESSAGE OF HOPE

Now, my brothers and sisters, there is nothing vindictive in the message of repentance which we bear. It is a message of salvation and hope, and not of condemnation. It is our purpose to declare it to our fellow men in charity and love, but we are in no sense apologetic for it. We know it is of God. We bear it at his command and, we trust, in the power of his spirit.

May the Lord help us to keep in mind the place of repentance in the plan of redemption, the need for it in the lives of men and nations, and our commission to proclaim it. May he help us to make it a daily practice in our own living that, when we do proclaim it, we may effectively hasten the great day envisioned by Alma when there shall be "no more sorrow upon all the face of the earth," I humbly pray in the name of Jesus Christ, our Lord. Amen.



## ELDER MILTON R. HUNTER

*Of the First Council of the Seventy*

My dear brethren and sisters, I would like to acknowledge my deep appreciation to my Father in heaven this afternoon for the privilege I have of belonging to the true Church of Jesus Christ along with you good people. I also wish to express to each of you my gratitude for your kindness to us when we come out to your stake conferences. I do humbly ask our Father in heaven to guide what I say this afternoon.

## TWO GREAT COMMANDMENTS

When the Son of Man was upon the earth some two thousand years ago teaching the gospel, a certain lawyer came to him and asked a question. He asked: "Master, which is the greatest commandment in the law?" The Savior answered and said: .

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it. Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.  
(Matthew 22:36-40.)

The Son of Man on that occasion declared that the very foundation of all religious life, the very foundation and the heart of the worship of God was love—a love for God and a love for our fellow men. In fact, his whole message throughout his three years of ministry upon this earth was centered in the great law of love.

## THE LAW AND THE PROPHETS

The last part of Jesus' statement to the lawyer, "upon these two commandments hang all the law and the prophets," can be explained as follows. In the days of the Savior, the Hebrew scripture was divided into three main divisions. The first division was called the "Torah" or "Law." It was composed of the five books of Moses. The second division was called the "Prophets." It consisted of the teachings of the major and minor prophets and some of the historical books. The third division was called the "Writing." It was composed of the remainder of the Old Testament books as we have them today.

The Law and the Prophets were very highly canonized, or, in other words, accepted as scripture or as the Word of God in the days of the Savior. The Writings were in the process of being canonized at that time. Therefore, when Jesus Christ said, "On these two commandments hang all the law and the prophets," he was saying, "On these two commandments hang all the teachings of the Holy Scriptures." In fact, in answer to the lawyer's

question, "Which is the greatest commandment in the law?" Jesus quoted, "Thou shalt love the Lord thy God . . ." from Deuteronomy 6:5, and, "thou shalt love thy neighbour as thyself," from Leviticus 19:18.

### COMMANDMENT OF LOVE

In the very beginning, the Only Begotten Son of God gave the commandment of love to Father Adam and has repeatedly revealed throughout the generations that we should love God and that we should love our fellow men. In fact, this dispensation we are living in is the Dispensation of the Fulness of Times, wherein all things are to be restored; therefore, the Lord told the Prophet Joseph Smith

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Thou shalt love thy neighbor as thyself. (D. & C. 59:5-6.)

I think that the modern revelation is even more beautifully stated than the one recorded in the New Testament.

### CRITERIA OF LOVE

How do we know when we love God with all of our hearts? What criteria do we have by which we can judge? The Savior himself gave us the criteria. He said, "If ye love me, keep my commandments." (John 14:15.) Therefore, only to the extent that we keep the commandments that God has given us do we love the Eternal Father and his Only Begotten Son.

The night before the Savior's crucifixion, he gave his great last known discourse and instructions to his Apostles. Some of the most beautiful sentiments found in the New Testament were recorded by John in his report of what occurred on that occasion. I would like to quote just a few lines from that wonderful discourse.

As the Father hath loved me, so have I loved you: continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

These things I command you, that ye love one another. (John 15: 9-14, 17.)

The Lord has also re-revealed in modern days the criteria by which we can tell whether we love God or not. He said to the Prophet Joseph Smith—and of course that commandment is to us through the Prophet—

If thou lovest me thou shalt serve me and keep all my commandments.  
(D. & C. 42:29.)

Notice the phrase, "*keep all my commandments.*" Our promise of exaltation in the presence of God is based on that phrase.

#### COMMANDMENTS

Now the commandments are very numerous, and we haven't time to discuss them in detail on this occasion. You know them as well as I do. But I would just like to call to mind a few of God's commandments to us. We have the great law of tithing, wherein the Lord has declared that if we do not pay one-tenth of all that we possess to him, we rob God. Among the other great commandments are the law of chastity and the Word of Wisdom. These laws pertain to keeping our bodies clean and pure. There are also the laws and commandments pertaining to honesty, love, charity, patience, kindness, reverence, and numerous others. In fact, the Lord has said that if we receive exaltation in his kingdom, we will do so only on condition that we render obedience to "every word that proceedeth forth from the mouth of God." (*Ibid.*, 84:44.)

I should like to emphasize the fact that today is the day for Latter-day Saints to prepare to meet God by keeping all of his commandments, lest the night cometh wherein we cannot repent. If we do not render obedience now, we might find ourselves at the judgment day in the condition that the lady found herself in a dream, as reported by one of the stake presidents at a conference I attended in Salt Lake City about a year ago. I do not recall the stake, and so I don't know which stake president to give credit to for this story.

#### STORY OF THE TEAPOT

He reported that there was a certain lady living in his ward who had joined the Church over in Europe when she was a girl; and like many of the European people she had formed the habit of drinking tea. After she joined the Church of Jesus Christ, like quite a few Mormons (I am sorry to say) she continued the habit of drinking tea. She reared a large family. Her children married. Her husband died, and she became a widow. And then she became a temple worker. Day after day she went to the temple, and no doubt the consciousness of the tea-drinking habit she had bore rather heavily on her mind or on her conscience. One night she had a dream. She dreamed that she died and that she passed on into the other world. There she came into the presence of the Savior, the Prophet Joseph Smith, and many other great and good people who had lived on this earth and whose lives had been such that they were now worthy to become celestial beings. Very sweet, serene, and happy were the feelings that she experienced there. In fact, there were no words to describe how beautiful the conditions were there, until she looked down into her hand and saw her old

dirty, black teapot. Then her happiness turned to sorrow and shame. She immediately looked all around in the heavenly realm for some place to hide that teapot, but she couldn't find any place. She had to hang on to it. Then she awoke. Cold drops of perspiration were running down her face. She got out of bed, turned the light on, dressed, and went in the other room. There on her stove sat her old dirty teapot. She picked it up, went down to the back of the lot and threw it into the Jordan River, and she said, "There! I am not going to take you to heaven with me."

My brothers and sisters, members of the Church of Jesus Christ of Latter-day Saints, now is the time for you and me to get rid of all of our old dirty, black teapots. In other words, we should get rid of all our sins. We should repent, as Brother Romney just pointed out in his address, and show God that we love him with all our hearts, with all our mind, and with all our strength.

#### LOVE OF NEIGHBOR

We shall now devote our attention to the second great commandment, "Thou shalt love thy neighbour as thyself." I do not know whether each of us has thought of this idea very much or not. A man cannot love God with all of his heart unless he loves all of his fellow men with all of his heart. If a man says that he loves God and does not love his fellow men, according to the teachings of the prophets, that man is a liar. He is not telling the truth. For example, John made this very unusual and wonderful statement:

Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him. That he who loveth God love his brother also. (I John 4:7-8, 20-21.)

#### ANALYZE THE HEART

Now, I would like to ask everyone of us this afternoon to analyze his or her heart for a moment or two and see if we really love our fellow men. If we do love them, let us see how deep our love is for them. The commandment is to love our neighbors as much as we love ourselves. I know that is most difficult to do. The first law of nature is the law of self preservation, and people pretty generally follow that first law. In fact, I think the most important person to almost everybody in this world is himself or herself.

A good Latter-day Saint husband may think he loves his wife with all his heart. He may think he loves her more than he loves himself, but if he happens to express an idea that she doesn't agree with and she voices her disagreement, then his hair immediately stands on end. He builds up all sorts of arguments against her in

defending his own position. In fact, he feels a resentment in his heart.

Too many people—and I mean, definitely, too many Latter-day Saints—gloat over the sins of their unfortunate neighbors. In fact, it seems to build them up a little bit to learn that somebody else has made worse mistakes than they. If the telephone rings and the party on the other end of the line tells the story that he has heard about a sin committed the previous night by one of his neighbors, the one who received the telephone call immediately goes over to his next-door neighbor and says, "Did you hear what happened last night?" Then he repeats the account of the unfortunate happening and greatly exaggerates the story. Is that true love? Is that charity? It is not!

True and pure love and charity are found where a mother and father are concerned. In the cases where parents of sinful children are concerned, the parents don't go to the telephone and tell their neighbors, but they go to their private chambers. There they wet their pillows with their tears, and they pray to God that he will save their son or their daughter from sin and from the ways of error into which he or she has fallen.

#### LETTER OF THE LAW

Ofttimes you and I have met members of our Church who seem to live all the letter of the law. They pay their tithes and offerings, they keep the Word of Wisdom, and they attend Church regularly. In fact, one would think that they were excellent Latter-day Saints. Yet, too many of these people have professional jealousy cankering their hearts. They have envy, strife, malice, and even hatred in their hearts. They fail to treat the ones with whom they associate with love and with charity. They don't express the Golden Rule in the way they treat the ones with whom they work and associate. Yet they claim to love God. John declared that such individuals are liars and that they cannot love God and at the same time hate their fellow men. Now to what extent are we guilty?

#### LOVE OF ENEMIES

The Savior not only taught that we should love our friends, but he also taught that we should love our enemies. To quote:

And behold it is written also, that thou shalt love thy neighbor and hate thine enemy;

But behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you. (III Nephi 12:43-44.)

Is that teaching going too far? Can we really love our enemies? I would answer that if we get that godliness in our hearts, the pure love of Jesus Christ that we should have, we can love our enemies.

Many of the great prophets have demonstrated that they could

love their enemies. Jesus Christ demonstrated far beyond the shadow of a doubt that he could love his enemies. For example, a few days prior to his crucifixion, you recall that the Son of God and his Apostles were in Jerusalem. He knew that the Jews were going to betray him and that he was going to be crucified. On that occasion he felt greatly concerned about what was going to happen to the Jews because they had rejected him and the gospel which he had proclaimed. He prophesied regarding the calamities which would come upon his people, and then he lamented as follows:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate. (Matthew 23:37-38.)

### EXAMPLE OF JESUS

And then Jesus told his Apostles about the great calamities that would come upon his people and upon the remainder of the inhabitants of the earth before his second coming. The scriptures report that the Son of God was touched so deeply on certain occasions because of the sins of the people and the calamities that would befall them that "Jesus wept."

How many of us are so concerned about the sins of the people of our home towns that after we have done all we can to teach them the way of eternal life, we then sit upon a hill overlooking our home town and weep? I am afraid that very few of us do that. We do not have that much charity; we do not have that much feeling; we do not have that much love in our hearts for those who fall into transgression.

I firmly believe that when Jesus Christ was hanging on the cross he showed the greatest expression of love that has ever been shown in history. He was suffering the terrific pain which accompanies crucifixion. The jeering multitude was down below the cross, saying, "If thou be the Son of God, come down from the cross." (Ibid., 27:40.) The ordinary man would have cursed the taunters and revilers, but the Only Begotten Son of God while suffering such excruciating pain and revilings merely cast his eyes toward heaven and prayed,

... Father, forgive them; for they know not what they do. (Luke 23:34.)

This great example of love reminds me of the martyrdom of Stephen. While the Jews were stoning him to death, the scripture reports:

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (Acts 7:60.)

## NEEDED QUALITIES

All Latter-day Saints who work in the Church and hold any Church position must love God; and if we are going to be acceptable to him, we must love our fellow men. In fact, we have received a divine commission in our day. It applies to the General Authorities of the Church, to all the stake presidents, bishops of wards, and to all stake, ward, and branch officers and teachers. This is the word of the Lord:

And no one can assist in this work except he shall be humble and full of love, having faith, hope, charity, being temperate in all things, whatsoever shall be entrusted to his care. (D. & C. 12:8.)

The greatest poem that I know of devoted to the subject of love or charity was written by Apostle Paul. It is found in First Corinthians, chapter thirteen. Time will not permit a discussion of that great poem here. Suffice it to say that Paul mentioned a lot of godly attributes that we might possess. And then he summarized by saying that if we possess all of those godly attributes and have not charity, we are nothing. He put charity and love as the greatest of all attributes.

## TEACHINGS OF MORMON

I would like to quote from Mormon the great teachings he gave on love and charity. He wrote.

And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly in heart.

If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly of heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; and if he hath not charity he is nothing; wherefore he must needs have charity.

And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all the true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. (Moroni 7:43-48.)

In conclusion, my beloved brothers and sisters, I humbly ask our Father in heaven that he will let a rich abundance of his Holy Spirit enter our hearts; that the pure love of Jesus Christ might dwell in our hearts; that we might do away with all envy and strife; that we might be filled with love; that we might really love the Lord our

God with all our hearts, might, mind, and strength; that we might really and truly serve God in the name of Jesus Christ and love our neighbors as ourselves. This I ask in the name of our Lord and Savior Jesus Christ. Amen.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

If I might enjoy the Spirit of the Lord to direct me for a few moments this afternoon, I would like to talk about a subject which has been discussed in all the general conferences of this Church by members of the First Presidency—in every conference, so far as I can recall.

#### BLESSINGS OF UNITY

I refer to the importance of unity and oneness of the Latter-day Saints.

As I have pondered the importance of this matter, I have recalled some of the blessings we could enjoy if we would be united as a people. If we would be united in paying our fast offerings and observing the law of the fast as fully as the Lord has taught it, and if we were united in carrying out the principles of the welfare program as they have been given to us by our leaders today, we would be free from want and distress and would be able fully to care for our own. Our failure to be united would be to allow our needy to become the pawns of politicians in the public mart.

If we were fully united as a people in our missionary work, we would rapidly hasten the day when the gospel would be preached to all people without and within the boundaries of the organized stakes of Zion. If we are not united, we will lose that which has been the lifeblood and which has fed and stimulated this Church for a generation.

If we were fully united in keeping the law of sacrifice and paying our tithes as we have been schooled today, we would have sufficient to build our temples, our chapels, our schools of learning. If we fail to do that, we will be in the bondage of mortgage and debt.

If we were united as a people in electing honorable men to high places in our civil government, regardless of the political party with which we have affiliation, we would be able to safeguard our communities and to preserve law and order among us. Our failure to be united means that we permit tyranny and oppression and taxation to the extent of virtual confiscation of our own property.

If we are united in supporting our own official newspapers and magazines which are owned and operated by the Church and for Church members, there will always be in this Church a sure voice to the people, but if we fail to be united in giving this support, we permit ourselves to be subject to abuse, slander, and to misrepresentation without any adequate voice of defense.



If we were united in safeguarding our youth from promiscuous associations that foster marriages out of the Church and out of the temples, by having socials and recreations as a united people, as has been the practice from our pioneer days, we would be building all our Latter-day Saint homes on a sure and happy foundation. Our failure to be united in these things will be our failure to receive eternal blessings that otherwise could be ours.

If we were united in safeguarding the Church from false doctrines and error and in standing as watchmen upon the tower as teachers and leaders in watching over the Church, then we would be free from these things that cause many to stumble and fall and lose their faith. If we are not thus united, the wolves among us will be sowing the seeds of discord, disharmony, all tending to the destruction of the flock.

If we were united in our temple work and in our genealogical research work, we would not be satisfied with the present temples only, but we would have sufficient work for temples yet to come, to the unlocking of the doors of opportunity to those beyond who are our own kin, and thus ourselves become saviors on Mount Zion. Our failure to be united will be our failure to perpetuate our family homes in the eternity. So we might multiply the blessings that could come to this people if they were fully united in the purposes of the Lord.

#### MASTER'S PRAYER

The importance of unity was prayed for by the Master of us all. In that last great prayer—you will recall it—he prayed:

... I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. (John 17:11, 20-21.)

The purpose of unity in the Church has been expressed by the Lord both from a positive standpoint as herein expressed, and also in a negative way as given in a revelation at the beginning of this dispensation. The positive purpose of the unity of Saints here is clearly suggested: "that the world may know." May know what? That this is the Church and kingdom of God on the earth to whom Jesus, the Christ, was sent.

#### "YE ARE NOT MINE"

In the command which he gave in this dispensation, the Master again expressed this same thought from a negative view,

... be one; and if ye are not one, ye are not mine. (D. & C. 38:27.)

If we are not united, we are not his. Here unity is the test of divine ownership as thus expressed. If we would be united in

love and fellowship and harmony, this Church would convert the world, who would see in us the shining example of these qualities which evidence that divine ownership. Likewise, if in that Latter-day Saint home the husband and wife are in disharmony, bickering, and divorce is threatened, there is an evidence that one or both are not keeping the commandments of God.

If we, in our wards and our branches, are divided, and there are factions not in harmony, it is but an evidence that there is something wrong. If two persons are at variance, arguing on different points of doctrine, no reasonable, thinking persons would say that both were speaking their different opinions by the Spirit of the Lord.

In the writings of the Apostle Paul to the Ephesian saints, after describing the nature of the Church as it was organized in his day, he said this organization was given for the purpose of the "perfecting of the saints, . . . till we all come in the unity of the faith." When men receive the Spirit of God by living righteously, truth and error begin to disappear.

#### COMMAND TO "BE ONE"

One of our early Church leaders nearly a hundred years ago made an expression with reference to this important subject in these words:

The command to "Be one" embraces all other commands. There is no law, statute, ordinance, covenant nor blessing, but what was instituted to make the Saints one. This is the ultimate end and aim of the great plan of salvation. For this, Jesus suffered and died; for this, his servants have toiled and labored day and night in our fallen world; for this, all the powers of heaven will be exerted, until Satan shall be overcome, and the earth be redeemed, and all the glorified inhabitants thereof become one. (*The Seer*, p. 289, 1854.)

If it is so important, then, that this people be a united people, we might well expect that upon this principle the powers of Satan would descend for their greatest attack. We might well expect, also, that if there be those of apostate mind among us, they would be inclined to ridicule and to scorn this principle of oneness and unity as being narrow-minded or as being unprogressive. We would likewise expect that those who are enemies would also seek to fight against that principle.

There were handed to me recently some arguments which were presented before a congressional committee in Washington, D. C., in 1888, by a former mayor of Salt Lake City, in which he said this, about this same matter. "The theocratic tenet of the Mormon Church is a great evil, and opposed to our American institutions. —"What is a theocracy?" (Then he gave his own definition.) "It is government by the priesthood through a direct authority from God. . . . The thing I wish to accomplish is to pass laws which will strike at the foundation of the theocratic system." To put his words

plainly, the thing he wished to strike at was the unity of the Latter-day Saints, who believe in a government through a direct revelation from God through his appointed agents.

#### PLAN FOR UNITY

The Lord has given a plan, a three-fold plan, by which this unity might be fully realized. Unity centers in heaven, even as the Master prayed, "Father, that we might be one." The Saints might become one with the Father and the Son, spiritually begotten by baptism and through the Holy Ghost even unto the renewing of their bodies as the Lord tells us, and thus "... become the sons of Moses and of Aaron. . . . the church and kingdom, and the elect of God," (D. & C. 84:34), and thus become adopted into the holy family, the Church and kingdom of God, the Church of the Firstborn.

Then, besides those ordinances by which we are adopted into that oneness with the Father and the Son, he has given to us principles and ordinances all intended to the perfecting of his Saints, that this same unity might be realized.

Then, finally, the Lord has given this generation another principle, that through his appointed Authorities he would teach his laws and administer his ordinances, and through them he would reveal his will. On the very day this Church was organized, he made this principle clear to the Saints when he said,

Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith.

For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. (D. & C. 21:4-6.)

About a year later the Lord expressed that same thing in these words,

What I the Lord have spoken, I have spoken, and I excuse not myself; . . . whether by mine own voice or by the voice of my servants, it is the same. (*Ibid.*, 1:38.)

That is a bold doctrine, those who are not members of the Church and those who are members of the Church who have no faith may think, but I would remind all such that it is also a bold doctrine when we declare that this is the Church of Jesus Christ, the only true Church upon the earth. This could not be the Church of Jesus Christ except for that other defined principle of revelation through the prophets of the Lord.

#### TEST OF UNITY

May I test your unity as Latter-day Saints? Have you received a witness of the Spirit to your souls testifying that this is

the truth; that you know this is the Church and kingdom of God; that you have received by baptism and by the laying on of hands the power of the Holy Ghost by which that unity of testimony might be accomplished? Have you that testimony in your souls?

May I ask you another question? Are you living each day so to improve your lives by living the principles and ordinances of the gospel that you are moving toward that day when you will overcome all things?

Finally, do you believe that these men whom we have sustained in this conference are the men through whom the channels of communication from our Heavenly Father are open? Do you believe—as Enos, the grandson of the great prophet Lehi, declared in his writing when he said he went into the mountain and prayed and “. . . the voice of the Lord came into my mind, again saying, (Enos 1:10)—do you believe that the voice of the Lord comes into the minds of these men? If you do, then you believe what the Lord said that

Whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4.)

#### COUNSEL IN TEMPORAL AFFAIRS

Some there are who are prone to say, “We will follow their counsel in spiritual matters but not in temporal affairs. If they counsel us in other than that which pertains strictly to the spiritual welfare of the people, we will not follow them.” Have any of you ever heard such comments?

Brigham Young tells us that this subject had been discussed early in the history of this Church, and there were some, even the early bishops of the Church, who held out that the Prophet Joseph Smith should not direct them in temporal affairs. He said,

In all ages of the world that we have any knowledge of, when there was a people on the earth whom God acknowledged as his people, he has invariably dictated them in spiritual and in temporal things. This question was agitated year after year in the days of Joseph. The first two bishops in the Church—Edward Partridge was the first, I was well acquainted with him, and Newel K. Whitney was the second—questioned the propriety of Joseph having anything to do with temporal things. Joseph would argue the case with them a little, and tell them how things were, and bring up scripture to show them that it could not be otherwise—that it was impossible for the Lord to dictate people unless he dictated them in temporal affairs. . . .

There were Wm. E. McLellin, John F. Boynton, and Lyman Johnson, who belonged to the Twelve; Frederick G. Williams, second counselor to Joseph, and two-thirds of the High Council, all talking about this, and I went to the Temple and just challenged them to show wherein the Lord ever conferred upon any man in the world the power to dictate in spiritual affairs, that he did not in temporal affairs? They could not do it. (*Journal of Discourses*, Vol. 18, p. 242-3.)

## LOYALTY TO LEADERSHIP

As I have labored among the brethren here and have studied the history of past dispensations, I have become aware that the Lord has given tests all down through time as to this matter of loyalty to the leadership of the Church. I go back into the scriptures and follow along in such stories as David's loyalty when the king was trying to take his life. He wouldn't defile the anointed of the Lord even when he could have taken his life. I have listened to the classic stories in this dispensation about how Brigham Young was tested, how Heber C. Kimball was tested, John Taylor and Willard Richards in Carthage Jail, Zion's Camp that received a great test, and from that number were chosen the first General Authorities in this dispensation. There were others who didn't pass the test of loyalty, and they fell from their places.

I have been in a position since I came into the Council of the Twelve to observe some things among my brethren, and I want to say to you: Every man my junior in the Council of the Twelve, I have seen submitted as though by Providence, to these same tests of loyalty, and I wondered sometimes whether they were going to pass the tests. The reason they are here today is because they did, and our Father has honored them.

I have that same witness about at least two members of the assistants to the Twelve, Brother Marion G. Romney and Brother Alma Sonne, for I saw it, and I know the nature of the test, and I know how they proved themselves to be the sterling men that they are. And so God has honored them, and it is my conviction that every man who will be called to a high place in this Church will have to pass these tests not devised by human hands, by which our Father numbers them as a united group of leaders willing to follow the prophets of the Living God and be loyal and true as witnesses and exemplars of the truths they teach.

## BRIGHAM YOUNG'S LOYALTY

Brigham Young in his day was invited into a group of some of those who were trying to argue against that principle of unity. After he learned that they were trying to "depose" as they said, the Prophet Joseph Smith, he stood before them and said something like this: "You cannot destroy the appointment of a prophet of God, but you can cut the thread which binds you to a prophet of God and sink yourselves to hell."

It was that kind of fearlessness which was manifest in him that made him the peerless leader he was to become. It is that same kind of courage, though not always popular, but the kind that has been demanded of every man whom our Father would honor with high places of leadership.

I heard President Smith, and you heard him, four years ago from this stand, after there had been some scurrilous articles writ-

ten about the Prophet Joseph Smith. He said this, and to me it was the ringing voice of a prophet speaking.

Many have belittled Joseph Smith, but those who have will be forgotten in the remains of Mother Earth, and the odor of that infamy will ever be with them; but honor, majesty, and fidelity to God exemplified by Joseph Smith and attached to his name will never die. (April Conference 1946.)

I paraphrase those words today and make them meaningful to us: "Many there are today among us who would belittle George Albert Smith, and J. Reuben Clark, Jr., and David O. McKay, but those who do will be forgotten in the remains of Mother Earth, and the odor of their infamy will ever remain with them; but honor, majesty, and fidelity to God exemplified by the First Presidency and attached to their names will never die."

God grant us the strength of living to be united with the Saints, to live the principles of the gospel, to listen to these men as the leaders among us directed by our Heavenly Father, all to the end that his full blessings might be upon his Church, I pray humbly, in the name of the Lord, Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

The Swiss-German Choir and the congregation will now sing "O Ye Mountains High." At the conclusion of this song we shall hear from President Richard L. Evans, First Council of the Seventy.

Singing by the choir and congregation, "O Ye Mountains High."

### ELDER RICHARD L. EVANS

#### *Of the First Council of the Seventy*

I recall President Grant's having said many times, "That which we persist in doing becomes easy." I have presented myself many times at this pulpit these past years, and I am not aware that it has become easy—or even any easier.

In all earnestness, if speaking here today to this congregation, and to those outside, is to be less than impossibly difficult, I shall need your help and that of my Father in heaven and I earnestly hope that I may have it.

#### PRIVILEGE OF REPENTANCE

With Brother [Marion G.] Romney, I have been impressed that the theme of this conference has been repentance. I was much impressed with the statement he read from President Smith's opening message of two days ago; and I remember a phrase from Dr. Merrill's talk of this morning: that we shall either have repentance or slavery.

I remember also a reassuring sentence from President's Smith's talk of two days ago to the effect that every blessing may be ours on condition of repentance and of keeping the commandments of God. I am very grateful for the privilege and the power of repentance, and I think there is evidence that we should all be lost without it.

I don't know what the Lord's eternal timetable is, but I am sure that he is happy to have it modified by the acts of men in the use of their free agency in bringing themselves to repentance. I feel sure that there is no dire prediction of any of his prophets that he would not be happy to have set aside by the repentance of his people.

#### EXPERIENCE OF JONAH

On this point I have heard two sermons within relatively recent times from the Book of Jonah, both of which have impressed me: one by Dr. G. Homer Durham in which he used the phrase the "Ninevah Cure." The "Ninevah Cure" of course is just plain and simple repentance. The other was by Brother Marion D. Hanks, who serves us so well on Temple Square. He used the phrase the "Road to Tarshish"—which is the road of running from responsibility.

You recall the experience of Jonah, that after trying to run from his responsibility he finally did what the Lord asked him to do and proclaimed that destruction should come upon Ninevah in forty days; and from the king to the lowest of his subjects there was repentance in that great city, and it was not destroyed. But Jonah, being human as well as a prophet, was somewhat disappointed that his prediction of destruction had not been fulfilled. He failed to understand, apparently, that the prediction was dependent upon obedience or disobedience, upon perversity or repentance, and that the Lord is happy to revise his timetable concerning the affairs of men on conditions of repentance.

#### CURE FOR ILLS OF WORLD

Again I am grateful for the privilege and power of repentance and am convinced that there is nothing wrong with this world (much as there is to worry about) that couldn't be cured by repentance; and I find this hopeful fact—and Brother Romney suggested it also—that regardless of what we may do with the opportunity, it is there. For a man to have a disease for which there is no known cure is quite a different matter from having a disease for which there is a known cure if he will only avail himself of it and pay the price. I am grateful that there is a known cure for the ills of this world. The picture would be one of darkest despair, much darker than any yet painted, if it weren't that there is a plan and a pattern for peace in the gospel of the Lord Jesus Christ, and

that there is the power and privilege of repentance if men will only avail themselves of it.

I say again, I do not know the Lord's timetable, and I think there is ample evidence that it is not for us to know it; "the day or the hour no man knoweth." (Matt. 25:13.) We read in the first chapter of the Acts of the Apostles, before the ascension of the Savior, this word to his Apostles:

It is not for you to know the times or the seasons which the Father has put in his own power. (Acts 1:7.)

There are many things that men are permitted by our Father to change in the use of their free agency. I recall a comment from President Boyer of the British Mission, made a day or two ago when we met with the mission presidents, to the effect that "so long as I have life, I shall fight for the privilege of having enough freedom to make a few mistakes." In the use of our free agency we have made a few and more than a few mistakes. Some of them are costly, and we shouldn't repeat them, and we should avoid making them in the first place, if possible. But the contrary plan was the plan of Lucifer, the plan whereby men would not have been permitted to have freedom to make mistakes, and being able to repent are great privileges which our Father in heaven has given us.

#### ABRAHAM'S BARGAINING

I do not know what degree of repentance would be required of us to avert some of the things that might be imminent or at least remote possibilities. You recall Abraham's bargaining concerning the destruction of Sodom, how he pleaded that the city would be spared if there were fifty righteous souls, then forty-five, and so on down to ten. I doubt that we shall realize terms as favorable as Abraham was able to secure for Sodom. Apparently he was an astute bargainer, but the ten weren't found, and Sodom wasn't saved. I don't know that ten of a city would be enough to save us today, but I am sure that the degree of our repentance will be taken into consideration. And I earnestly hope and pray that we may give full repentance, and others with us, to the end that our Father in heaven in his mercy and in his patience and in his love for his children, which he has declared, and in whose immortality and eternal life he has stated his earnest interest, will revise his timetables, whatever they may be, according to the degree of our repentance. If he would agree to save a city for ten repentant souls, think what he would do for a whole nation or people who repented!

#### FAITH IN FUTURE

I recall some five years ago one of the world's eminent philosophers and historians—a British philosopher and historian—making some dire predictions following shortly in the wake of the war



He said, "It is the end," and then went on to elaborate that statement. But it has been five years since then, and I believe that this is a Church that has faith in the future. The statement of President Smith here yesterday is to me evidence of it—the statement that some two hundred or more places of worship have been built by this Church since the philosopher said, "It is the end." There must be many more than this number in the building or in prospect, which is another evidence of our faith in the future. It seems to me that our building program alone, and all our other plans for the future, are evidence of our faith in the future of this Church.

We must have faith in the future regardless of the ultimate eventualities. One of the greatest calamities in this world would be the calamity of sitting down and waiting for calamities. We must not let the things we can't do keep us from doing the things we can do. We must not let remote possibilities or even imminent probabilities keep us from moving forward with all earnestness and all effort.

I should like to say to the young people of this generation that they too must have faith in the future. In spite of all the uncertainties, they must go forward and prepare themselves as best they can for all the problems and opportunities of life. Whatever may come here or hereafter, the future will always be better for those who are best prepared.

No generation has ever lived without facing uncertainty. If those who faced the uncertainties of ten or twenty-five or fifty years ago had sat by and waited for what seemed to them to be imminent calamities, we should not have had the able and ready and well-qualified men that we have today, and that we need and shall need in the next generation.

So I say to these youth of ours: go forth and live your lives with humility, with gratitude, with repentance, keeping the commandments of God and having faith in the future and preparing yourselves for the future, as the Church itself continues its building. There is nothing to lose by having faith in the future, but there is much to lose by not preparing for the future.

I was grateful to hear President Smith say that last year was the year of greatest growth for this Church. We have so many things to be grateful for.

#### TIME OF THE END

I recall a reported statement, attributed, as I remember it, to President Wilford Woodruff. Some of the brethren of his time are said to have approached him (they had their troubles also) and to have inquired of him as to when he felt the end would be—when would be the coming of the Master? These, I think, are not his exact words, but they convey the spirit of his reported reply: "I would live as if it were to be tomorrow—but I am still planting cherry trees!" I think we may well take this as a page

for our own book and live as if the end might be tomorrow—and still plant cherry trees! In worrying about things that are beyond our reach, we should not overlook our opportunities with our own families and friends; in worrying about possible eventualities we should not neglect the things that need to be done here and now, and that are within our reach; the things for which we are immediately responsible; we should not neglect or present opportunities and obligations.

I should like to close with a statement of William Allen White: "I am not afraid of tomorrow, for I have seen yesterday, and I love today."

#### ASSURANCE OF EVERLASTING LIFE

I am grateful to my Father in heaven for the assurance in my soul that he lives and that he is mindful of his children. I am grateful for his assurance of everlasting life. It has sustained my family these past three months when two sudden deaths have fallen upon us, and we would not have been sustained except for this assurance. And I would leave with you the witness of my soul that God does live, that Jesus is the Christ, that these things to which we are committed here in this conference and in this Church are his work and are of divine origin, and that it is our responsibility to carry them forward.

May his peace be with each of us, and with our children in the perplexing problems that confront them, and give us guidance and give them guidance, I pray in the name of the Lord Jesus Christ. Amen.

#### BISHOP LeGRAND RICHARDS

##### *Presiding Bishop of the Church*

I feel humble, my brothers and sisters, as I stand here today. My heart is full of gratitude to the Lord for my membership in this Church and for my fellowship with the Saints and the brethren. To me, the conference started last Wednesday when we met with these grand mission presidents for two sessions in the temple and heard them tell of the fine work that is being accomplished in the mission fields and the wonderful spirit they have in their work. One who had just been released said, "I find it difficult to become interested in my business." Another of the presidents said, "I prayed that the Lord would let me stay a few months longer, and when my successor arrived and apologized for being late, I said, 'You don't need to apologize. You just answered my prayers.'" It is wonderful how these men can make the sacrifices they make and then feel as they feel. I felt the same when I returned from my first mission. I went into Oregon selling bonds for a company. Every home I entered, I found it difficult to offer them bonds to purchase; I wanted to offer them the gospel of the Lord Jesus Christ.

## EARTH CRAMMED WITH HEAVEN

I couldn't help thinking as I sat through these meetings: Isn't it really a pity that it is so hard for truth to get its boots on and to be able to reach the honest in heart of the earth? If they just knew what we have—if their eyes were opened to see and understand! How wonderful it would be for all of our Father's children who really want to do right, if they could know the truth, instead of having to wait, many of them, to get it, possibly, in the eternal worlds.

I thought of the words of Elizabeth Barrett Browning, when she said,

Earth's crammed with heaven,  
And every common bush afire with God;  
And only he who sees takes off his shoes;  
The rest sit round it and pluck blackberries.  
—from "Aurora Leigh"

And I thought, if the world could only know how the Lord has crammed the earth with heaven, and how every common bush is afire with God, through the restoration of the gospel. We have heard it referred to here today. "A marvelous work and a wonder," and it is all of that, far beyond the ability of any man or any woman to comprehend. The greatest mission of the Latter-day Saints is to be able to understand and appreciate what the Lord has done, and then make their lives conform thereto. The Lord said, in a revelation to the Prophet Joseph Smith, that "against none is his wrath kindled, save those who confess not his hand in all things." (D. & C. 59:21.) I acknowledge the hand of God in all things. I believe that he rules in the heavens above and that he rules upon this earth. We have heard the brethren today speak of the fulfillment of prophecy, and Peter of Old said,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

## KINGDOM OF GOD

You heard Brother Sonne this morning read from one of the tracts that Brother Penrose wrote of how the kingdoms of this world would be destroyed. We read in Daniel's interpretation of Nebuchadnezzar's dream, in which he states that the kingdoms of this world should become as the chaff of the summer threshing floors; and the wind should carry them away. We have seen them one by one being carried away. But that was not all Daniel saw.

In the more sure word of prophecy which holy men of old gave us under the inspiration and power of the Holy Ghost, he saw that the God in heaven should set up a kingdom in the last days which should never be destroyed, but like a little stone cut out of the mountains without hands, should roll forth until it should become a great mountain and fill the whole earth.

One of our missionary boys preached on that theme down in Florida while I was president of the Southern States Mission, and I think that boy is in this congregation today. At the close of the meeting a minister who was present at that meeting met me at the door—I always went to the door to meet those who had honored us with their presence—and he said, “Mr. Richards, you don’t mean to tell me that you think that kingdom is the Mormon Church, do you?”

I said, “Why not?”

He said, “It couldn’t be.”

“And why couldn’t it?” I said.

He said, “You can’t have a kingdom without a king, and we haven’t any king, and so haven’t a kingdom.”

“Oh,” I said, “my friend, you did not read quite far enough. You just read the seventh chapter of Daniel, and you will see that Daniel saw one like the Son of Man coming in the clouds of heaven, and unto him was given the kingdom, that all other kingdoms, powers, and dominions should serve and obey him. Now, how can the kingdom be given to him,” I asked, “when he comes in the clouds of heaven, if there is no kingdom here prepared for him? Maybe you would like to know what is going to become of that kingdom. If you will just read it, you will see that Daniel said,

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Daniel 7:27.)

The Saints of the most High shall take the kingdom, and possess the kingdom for ever, and as if that were not quite long enough, Daniel adds, “even for ever and ever.” (*Ibid.*, 7:18.)

### PART OF KINGDOM

Now, brothers and sisters, if you can see heaven in earth, if you have eyes that see, ears that hear, hearts that understand, you know what you are a part of as members of this Church. You are a part of that great kingdom that is being established in the earth.

President John Taylor once made this statement:

We are gathered here for the express purpose of carrying out the purposes of God. The world, however, do not understand it. But I will tell you what they will do, by and by. You will see them flocking to Zion by thousands and tens of thousands, and they will say, “We don’t know anything about your religion, we don’t care much about religious matters, but you are honest and you are honorable and you are upright, and just and you have a good, just, and secure government [speaking

of the government of the Church], and we want to put ourselves under your protection for we cannot feel safe anywhere else." (*Gospel Kingdom*, pp. 71-72.)

#### IMPRESSIONS OF VISITORS

During the last six months I have had occasion to hear people express themselves as to how they feel about this. We were in the Hotel Utah with one of the greatest economists in the world, and after President Smith had spoken, this man stood up. He was overcome; he had to shed a few tears; then he told us that never in his life had he been in such presence or in such influence. Then he paid us some compliments about our people and said he had felt it on the street and wherever he went.

We had another great national leader here not long ago who made a similar declaration. He said, "I have to come out here in these valleys of the mountains to get inspiration," but he did not want us to tell what he had said because he has to live with those people back in the East, but he said it just the same.

A few weeks ago a lady from Orlando, Florida, came into the office of the Presidency. The receptionist called me and said that this lady would like to know something more about the Church and would I have time to interview her. Well, I had preached in Orlando, Florida, many times, and built a little chapel there, so anyone from Orlando looked good to me. I said, "Send her up." She wanted to know all about the Church. She said, "Mr. Richards, I have traveled all over the United States—I just came from California." (I would tell you what she said about California, but I used to be president of a stake down there, and so my interests there forbid.) But she said, "I don't know what it is, but I feel it everywhere I go. You are different here; you have something different here than I have felt anywhere I have been."

"Well," I said, "that is simple, we have the gospel of the Lord Jesus Christ."

#### STORY OF MINISTER

If we just had eyes that could see, ears that could hear; if we could see heaven crammed into this earth in this great work that God has set his hand to do, and every common bush afire with God—we could understand the story one of the mission presidents told in the report meeting at the temple, of the missionary who called at the home of a minister. This missionary offered to leave a tract, and the minister would not accept it; so, as he left the door he put the tract in the mailbox, and when he came back the next time the minister invited him in. Now, to make the story short, what that man read impressed him, and finally he paid for the publication of a thousand copies of the Book of Mormon. He gave nine hundred of them to the missionaries and kept the other hundred for his family. When the mission president invited him to speak at

one of our conferences, he said, "Well, if you call me, I will preach what I have always preached."

The mission president said, "You preach anything you want to as long as you preach the truth."

Then he said, "Hand me your Book of Mormon." He stood up, held up that Book of Mormon before them and said, "Here is the greatest book I have ever read." Then he pledged his loyalty to the Bible, but he said, "I've got something out of this book that I haven't got out of any other book, including the Bible." That was a minister speaking.

If every minister in all the world professedly of the Christian Church could only humble himself enough to put that book to the test, we might have a great army of men all over the world bearing to their faithful people the witness of the great and mighty work the Lord has set his hand to do in this day, the new witness for the Lord Jesus Christ in the earth.

#### MESSAGE FROM GOD

Speaking of these marvelous things, I heard Brother Ballard make this statement when he visited our mission. He said that one of our greatest national commentators, and he told the name but I will not give it here today as it will serve the purpose without, said he was asked what message could be broadcast to the world that would be considered more valuable than any other message that could possibly be broadcast. After giving the matter some thought and consideration, he decided that to be able to say to the world over the radio that a man who had lived upon the earth and had died had returned again with a message from God would be the greatest message that could be broadcast to the world. Well, that being true, we have the greatest message, for we announce to the world that not only one man, but many men, prophets of the living God who have lived upon the earth have returned again with messages from God; not only messages, but also keys and power in order that the kingdom of God might again be established in the earth as promised by Peter when he said, that the heavens must receive the Christ until the restitution of all things spoken by the mouth of all the holy prophets since the world began. Do you mean to tell me that if we believe in the words of the holy prophets as I have referred to today, that we have any right to expect the Lord Jesus Christ ever to come in fulfilment of this promise made except there first be a restitution of all things? There isn't time for me to go into the restitution of all things here today. We have built a monument in the state of New York to just such an individual, to Moroni, who lived upon this continent four hundred years following the crucifixion of the Savior and returned again to deliver the plates from which the Book of Mormon was translated to the Prophet Joseph Smith. There stands that majestic monument to his honor, the only one like it in all the world.

Think also of what John the Baptist brought—the Aaronic Priesthood; Peter, James, and John, the Melchizedek Priesthood; the prophets Moses, Elijah, and Elias came with the keys of their dispensations.

### HOLY PRIESTHOOD

Then I am reminded of another story one of the mission presidents told in the temple last Wednesday. He took out of his pocket a letter from a minister and read it to us, in which he stated that he never believed that he did not have as much authority as any other man in the world to administer the ordinances of the gospel of the Lord Jesus Christ until he met the Mormon missionaries and read the Book of Mormon. Now he admitted that he had to accept baptism at the hands of the missionaries of this Church.

We have been told in this conference that we have to have the Priesthood, and I want to tell you that if the world understood and knew the value of the sealing power and ordinances of the Holy Priesthood that God has sent to us in this dispensation, it would revolutionize this whole world.

### TEMPLE WORK

I have one more thought I want to leave with you in the next few minutes, and that is about this temple here, and the rest of our temples. When the corner stone of this temple was laid, Brigham Young said something like this,

We are gathered here today upon one of the most momentous occasions that this world has ever known since the foundations thereof were laid, an occasion that has caused the tongues of prophets to speak and their pens to write.

You read the words of Isaiah, where he saw the mountain of the house of the God of Jacob established in the tops of the mountains in these latter days, and he added,

All nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. (Isaiah 2:2-3.)

I want to tell you, outside of these holy temples and the sealing ordinances therein, men cannot learn fully of his ways, nor can they walk in his paths.

I have some wonderful testimonies in regard to this matter, but I will only take time to read a few words from a sermon President Woodruff delivered from this pulpit in 1898, as recorded in the conference pamphlet.

I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American government, and signed the Declaration of Independence, were the best spirits the God of heaven could find on the face of the earth. They were

choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord.

Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence, with General Washington, called upon me as an Apostle of the Lord Jesus Christ, in the Temple at St. George, two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the House of God for them. (*Conference Report* 1898, pp. 89, 90.)

I wonder what the ministers of the world would say if they only knew that this were true, and it is true. When these great men who framed the Constitution of our nation came back they were not interested in the future destiny and the development of this great land of America. They came back to request that the ordinances of the house of God be administered for them.

So I say,

Earth's crammed with heaven  
And every common bush afire with God;  
And only he who sees takes off his shoes.  
The rest sit round it and pluck blackberries.

May God help us to see and understand his marvelous work, I pray in the name of the Lord Jesus Christ. Amen.

#### President J. Reuben Clark, Jr.:

We will bring this great session of this Conference to a close by the Swiss-German Choir singing, "Daughter of Zion," after which the closing prayer will be offered by President John M. Russon of the Los Angeles Stake, California, and this Conference will stand adjourned until 7:00 o'clock this evening, when in accordance with the custom of the Church, the general meeting of the priesthood of the Church will be held here in the Tabernacle.

Only the priesthood are invited to be present. Persons not holding the priesthood will kindly refrain from attempting to enter the building.

That session will not be broadcast.

The session at 10:00 o'clock tomorrow morning, Sunday, will be broadcast over KSL, Salt Lake City, and by arrangement through KSL over the other stations to which you are listening. That session will also be televised over the KSL television station, channel 5.

Because the Tabernacle Choir broadcast comes from 9:30 to 10:00 o'clock tomorrow morning, those desiring to attend the broadcast must be in their seats by 9:15. As the choir may be rehearsing during the time the audience is gathering, it is necessary to request that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast.

The *Church of the Air* broadcast, on which President J. Reuben Clark, Jr., of the First Presidency, will be the speaker, will begin



at 8:00 a.m. in this building. Those desiring to attend this broadcast must be in their seats by 7:50 a.m.

The regular session of the Conference will begin at 10:00 a.m.

Any messages that have come for those supposed to be in attendance at this session will be read as usual.

The choir singing for this afternoon session of the Conference has been by the Swiss-German Choir, with Elder Heinz Rimmasch conducting, and Elder Alexander Schreiner at the organ.

I should like to say a word of congratulation and appreciation to this choir. I am sure they come to us with the feeling that they want you to know how much they love the truth and how much they love us. Casual, uncautious remarks are often made about their people which are not justified, and I want to say to them that my heart goes out to them in their tribulation, and I want to say to them that in their singing this afternoon they have preserved the standard and the achievements of their people in the art of music in which they have excelled.

They will now sing "Daughter of Zion," and then President Russon will offer the benediction.

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Singing by the choir, "Daughter of Zion."

The benediction was offered by President John M. Russon of the Los Angeles Stake.

Conference adjourned until Sunday morning at 9:30.

## CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, April 9, from 8:30 to 9:30 over radio station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Dr. Frank W. Asper at the organ. Richard L. Evans was the announcer.

**Announcer:** The Church of the Air was established by CBS so that clergymen of the major faiths might bring their messages to a nationwide congregation of worshippers. Today's Easter service comes to you through the facilities of station KSL in Salt Lake City, Utah. The speaker will be President J. Reuben Clark, Jr., First Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints. President Clark has titled his address: "He is Risen." . . .

The Choir turns first to the music of the "Messiah" to sing a text from the 15th chapter of First Corinthians: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Selection by the Choir: "Since by man came death"—Handel—from the "Messiah."

The Choir then sang: "Christ, the Redeemer"—Schubert—arranged by Allen S. Cornwall.

**Announcer:** We shall now hear on this Church of the Air Service, President J. Reuben Clark, Jr., First Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints. President Clark was formerly United States Ambassador to Mexico, and former Under-secretary of State. He has titled his Easter talk: "He is Risen."

### PRESIDENT J. REUBEN CLARK, JR.

On the second morning after the day of the crucifixion, Mary Magdalene, Mary the mother of James, Salome, Joanna, and other women, came early to the tomb where Jesus had been laid on the evening of the crucifixion, "and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified." "He is not here: behold the place where they laid him." "He is risen." "Remember how he spake unto you when he was yet in Galilee." (Mark 16; Luke 24.)

The crafty plan of the fearsome chief priests and Pharisees, to guard the tomb lest his disciples should come and steal him away; the mighty power of Rome witnessed by the Roman watch set to prevent the theft of the body, the sealing of the tomb to make certain no one could enter,—all came to naught. The Christ that died to atone for the Fall of Adam, had risen from the dead to make secure the resurrection of all men from the grave. For had he not said months before, speaking to the Jews in Jerusalem: "I am the good shepherd. . . . I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:14-18.)

As he came out from the tomb that early morning, the darkness that had covered the earth since the day Adam fell, rolled back before the divine light of the risen Lord, and then was come to pass the fruition of the divine plan that as in Adam all had died, so in Christ had all been made alive.

### APPEARANCES OF RISEN LORD

In the morning of the resurrection he came forth a being of flesh and bone, even as he laid himself down. Though he forbade Mary Magdalene to touch him, the other women who came to the tomb "held him by the feet, and worshipped him." (Matt. 28:9.) Sometime during this first day, he showed himself to Peter, and, in the late afternoon, to the two on their way to Emmaus. "And beginning

at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." As he sat at meat with them, "he took bread, and blessed it, and brake, and gave to them." (Luke 24:27, 30.) Their eyes were opened, they knew him, and he vanished from their sight. They returned to Jerusalem, met with the Twelve, except Thomas. The doors were shut. They told of their visit with the risen Lord. Even as they spoke, Jesus stood amongst them. He reproved and calmed their fears. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He asked for food. They gave him and he ate a piece of boiled fish and honeycomb. (Luke 24:39-42.)

Eight days later, the Twelve being again in a room with the doors shut, Thomas now being with them, Jesus again suddenly stood in their midst. He bade Thomas to look at and touch his hands; to thrust his finger into the spear wound in his side, and then, said he, "be not faithless, but believing." (John 20:27.)

On the shores of the sea of Galilee, he appeared to Peter, and Thomas and Nathanael of Cana, to the sons of Zebedee and two others, who had gone fishing. (John 21.)

"After that, he was seen of above five hundred brethren at once," and of James." (I Cor. 15:6-7.)

Eleven of the disciples visited him on a mountain in Galilee, where he had appointed them to come. (Matt. 28:16-20; Mark 16:14-18.)

#### ASCENSION

Finally, after forty days, he assembled them together in Jerusalem, and then leading them out as far as Bethany, where Mary and Martha and Lazarus lived, and while they still beheld him, "a cloud received him out of their sight." Two men stood before them in white apparel, and said to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

There is no word in the record that does not bear witness that the actual body that Joseph and Nicodemus had laid in the tomb (John 19: 38-42) had come forth out of it, a resurrected, glorified being, a body of flesh and bone, as he himself said.

Sometime after his resurrection, he came to this continent, set up his Church and did mighty works.

From the beginning of his ministry he had foretold this mighty miracle of death and resurrection. To the multitudes in the temple courts, challenging his first cleansing of the temple and demanding a sign of his authority, Jesus said: "Destroy this temple, and in three days I will raise it up." They thought he spoke of the marbled courts, the holy place, the holy of holies, "but he spake of the temple of his body." (John 2:13-22.)

## MESSIAHSHIP AFFIRMED

Declaring to the Jews his relationship to the Father, he said: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself." (John 8:28.)

To the Jews in the temple, Jesus declared: "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John 12:32-33.)

Time and again he declared his Messiahship. First by implication when, in the Temple at twelve years with the doctors, "both hearing them, and asking them questions," he asked, on Mary's reproof, "Wist ye not that I must be about my Father's business?" (Luke 2:46-49.)

To the woman of Samaria who said that when the Messiah came he would tell them the truth, "Jesus saith unto her, I that speak unto thee am he." (John 4:16-26.)

At Caesarea Philippi, Peter, replying to his question: "But whom say ye that I am," declared: "Thou art the Christ, the Son of the living God," Jesus blessed him, saying, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

When the Jews, lifted up in the pride of their hearts, proclaimed Abraham their father, Jesus said: "Verily, verily, I say unto you, Before Abraham was, I am." (John 8:58.)

To the impudent demand of Caiaphas, "Art thou the Christ, the Son of the Blessed?" Jesus replied: "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mark 14:61-62.)

Thus did Jesus testify again and again to his own Messiahship; thus did those touched by a divine testimony, likewise testify.

## THE REDEMPTION

The central point in the great plan framed in the Grand Council of Heaven before the world was formed, was the redemption from the mortal death brought by the Fall, and this mortality was necessary that the spirits of men might be tabernacled in the flesh. (Moses 5:11.) His whole earthly career was pivoted about his atoning sacrifice, his crucifixion and resurrection. He, himself, had proposed the plan. Yet, so tutored, so led, so destined, so knowing, as the hour of his sacrifice drew near, his mortal heart grew fearsome.

In the temple, after saying, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," he added, sensing the approaching sacrifice, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." (John 12:24-27.)

In Gethsemane, he prayed: "Abba, Father, all things are possible unto thee; take away this cup from me," but then, immediately, the divinity in him rising and taking command, he said,

"nevertheless not what I will, but what thou wilt." (Mark 14:36; Matt. 26:42.)

As they met the Judas-led multitude coming to arrest him, Peter cut off the right ear of Malchus. Jesus said unto Peter: "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:10-11.)

On the cross, in the agony of expiring mortality, he cried aloud to the Father: "My God, my God, why hast thou forsaken me?" (Matt. 27:46.)

### THE MESSIAH'S PLACE

Of the Messiah's place in the divine economy of God's universe, John declared: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:1-5.)

To the woman of Samaria, of whom Jesus asked a drink of water drawn from the well of Jacob, Jesus said about himself: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water . . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:10, 14.)

To the multitude, 5,000 strong, which he had fed with the five loaves and two fishes, he declared his place: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:26-35)

Again as he taught in the treasury of the temple, he spoke to the Pharisees concerning himself: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12)

To the people in the temple courts, he declared: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." (John 12:46)

And in the upper chamber on the night of the last supper, discoursing to his disciples, he said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) He told them of his going away, saying, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." (John 13:33, 36.) On the Mount of Olives, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:1-3)

Out near Bethany, at the ascension, as a cloud enfolding him, hid him from sight of his disciples, an angel declared: "This same

Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11)

Stephen, before he "fell asleep," battered to death with stones, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56)

### HE IS RISEN

Even as the angel said to the women at the tomb in the early morning of the resurrection:

"He is risen," and "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matt. 4:16)

"He is risen," leaving with us the word that salvation is in him alone, "for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

"He is risen," with the glorious promise to us that if we seek first the kingdom of God and his righteousness, the things of this world will be added. (Matt. 6:33)

"He is risen," trailing death his captive.

"He is risen," the "first-fruits of them that slept." (I. Cor. 15:20)

"He is risen," that all men may likewise rise, each to the station and glory to which his life and works and testimony entitle him, and when we are risen, "shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:54-5)

"He is risen," that as in Adam all died, so in Christ shall all be made alive; for even "the dead shall hear the voice of the Son of God: and they that hear shall live," (John 5:25) and hearing, shall be "judged according to men in the flesh, but live according to God in the spirit." (I Pet. 4:5-6)

### TESTIMONY OF DIVINITY

For well nigh two full millenniums since he walked and talked with men and from today till time merges into the eternities to come, the divine message vouchsafed to the humble Martha, "cumbered about much serving," (Luke 10:40) shall bring joy to God's children: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:24-26)

Then from this household drudge came the glorious testimony, unequalled, among the sayings of all others with whom the Christ mingled in Palestine, save alone by the words of the fisherman, Peter: "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:27)

May this testimony, which is also mine, grow in the hearts

of all who now have it, and may it come to all who yet seek till they find it, that they may have eternal life, I humbly pray, in the name of him who died that men might live, and who is now risen. Amen.

The Choir sang: "Christ is Risen"—17th century German air, arranged by Deis.

Singing by the Choir, "O My Father."

The Choir also sang "Hosanna"—Leinbach-Pfohl, after which the Organ and humming choir presented "Sweet is the Work."

## THIRD DAY

### MORNING MEETING

Sunday, April 9, 1950

Preliminary to the commencement of the Sunday morning session of the Conference, which convened at 10:00 a.m., the regular Sunday morning nationwide Tabernacle Choir and Organ broadcast was presented from 9:30 to 10:00 a.m.

The great Tabernacle was crowded to capacity long in advance of the time for presenting this broadcast with people who had assembled to listen to this radio program and the Conference session which was to follow. The Assembly Hall just south of the Tabernacle was filled with people who could not get into the Tabernacle, who listened to and watched the proceedings in the Tabernacle, by means of television. Hundreds, if not thousands of others gathered on the grounds and listened to the services by means of amplifiers that had been installed.

### CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning *Tabernacle Choir and Organ* broadcast was presented from 9:30 to 10:00.

This broadcast, which was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City. It was as follows:

(Organ began playing "As the Dew" and on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The Columbia Broadcasting System and its affiliated stations bring you at this hour another presentation from Temple Square

in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank W. Asper, Tabernacle Organist, and the spoken word by Richard Evans.

The choir first sings a sacred song by Franz Joseph Haydn, with an Easter text taken from the scriptures: "Hereby perceive we the love of God, that He laid down his life for us . . . He died for us . . . that we should live."

(Choir sang, "He Died for Us"—Haydn)

**Announcer:** Dr. Frank W. Asper turns to an album of devotional organ offerings to present the thoughtful phrases of a "Prayer."

(Organ presented "Prayer"—Asper)

**Announcer:** The Tabernacle Choir now sings two songs of the Easter season: first, "Easter Joy," from the 15th Century, to be followed by a "Galilean Easter Carol" with these words: "Joy dawned again on Easter day . . . when to their longing eyes restored . . . the Apostles saw their risen Lord."

(Choir sang, "Easter Joy"—Arr. Deis)

(Organ modulated into—and choir sang—"Galilean Easter Carol"—Shure)

**Announcer:** "And seeing the multitudes, he went up into a mountain: and when . . . his disciples came unto him: . . . he . . . taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God." The truth and beauty of the Beatitudes and of all the other ethical and doctrinal teachings of Jesus the Christ would be more than reason enough for His mission among men. But His mission meant much more than moral teaching, and His was much more than a great mortal mind. By his own utterance, and by all other evidence, He was the Son of God, the Savior of mankind—in a manner which admittedly we mortals do not altogether understand—but then there are so many things that are real and undeniable which are beyond the present limits of the minds of men. But this was His mission in mortality: to give unto men a pattern of principles that would lead to peace and progress and and highest happiness here and hereafter—and to die that men might be redeemed from death. To say that we fully understand the necessity for this sacrifice would not be wholly true. But somehow, in the plan and purpose of our Father, it was and is essential to man's eternal march. And somehow, the way to life without limit, the path to eternal progress, was opened up for all men by Him who did for us what we could not do for ourselves. And, so we accept the reality of resurrection with settled assurance; and we accept as part of our Father's plan and pur-



pose . . . the renewal of association with those we love—for "men are, that they might have joy." And to you who have lost those you love, take this comfort to your hearts this Easter day. If there be those who doubt, let them doubt no more. If there be those who mourn, let them be comforted. If there be those who love life, let them prepare to live it—always.

(Without announcement organ presented "In Paradisum"—Dubois)

*Announcer:* With Frank W. Asper at the organ we have heard a theme fitting to the music and message of this day: "In Paradise" by Dubois.

"And when he had spoken these things . . . he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven . . . behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go . . ." (Acts 1:9-11)

" . . . I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25)

With the earnest conviction of these words from the New and from the Old Testament, the choir recalls a worshipful chorus from Handel's "Messiah": "Worthy is the Lamb that was slain, and hath redeemed us to God . . . Blessing and honour, glory and pow'r, be unto Him, that sitteth upon the throne, and unto the Lamb for ever and ever."

(Choir sang "Worthy is the Lamb"—Handel)

(Without announcement organ presented "How Great the Wisdom and the Love"—McIntyre)

*Announcer:* And now, after the many testimonies which have been given of him, this is the testimony last of all which we give of him: That he lives!—"Christ the Lord is Risen Today."

(Without announcement choir sang "Christ, the Lord, is Risen Today"—Carey)

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the one thousand and seventy-seventh presentation continuing the 21st year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia Network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Frank W. Asper was at the organ. The spoken word by Richard Evans.

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Immediately following the conclusion of the Tabernacle Choir and Organ Broadcast, the regular session of the Conference commenced.

**President David O. McKay:**

Though the weather is somewhat cloudy there is sunshine and gladness and reverence in the hearts of thousands here assembled. Twelve beautiful bouquets of Easter lilies adorn the pulpit and the rostrum. The spirit is Easter; the spirit of the risen Lord is present in this vast congregation.

This is the sixth session of the One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services will be broadcast in the Assembly Hall over a loud speaking system and by television.

The proceedings of this session will be broadcast over KSL, Salt Lake City, and, as heretofore announced, by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.

In Oregon: KBKR at Baker, KSRV at Ontario.

And by transcription over KTYL at Mesa, Arizona, and KEXO at Grand Junction, Colorado.

The session will also be televised over the KSL television station channel 5.

The choir singing will be by the Tabernacle Choir, Elder J. Spencer Cornwall conducting, Elder Frank W. Asper at the organ.

We shall begin the services by the Tabernacle Choir and the congregation singing "Praise to the Man."

The opening prayer will be offered by President Herbert K. Whitworth of the Idaho Stake.

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The congregation and choir sang the hymn "Praise To the Man."

The opening prayer was offered by President Herbert K. Whitworth of the Idaho Stake.

**President David O. McKay:**

The radio audience will be pleased to know, and you should know, that President George Albert Smith is present this morning and presiding at this Easter service.

The Tabernacle Choir will now sing "Easter Morning," after which Elder Matthew Cowley of the Council of the Twelve will speak to us.

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Singing by the Tabernacle Choir, "Easter Morning."

## ELDER MATTHEW COWLEY

*Of the Council of the Twelve Apostles*

I think by now we are convinced, brothers and sisters, that the theme of this conference is repentance. We have been called to repentance in sermon and in prayer. For thirteen years I have spent much of my time among people who know how to repent. I have never seen such beautiful repentance in all my experiences as I have seen among the people of the South Pacific.

## SPEEDY REPENTANCE

And while I have been thinking about this principle of repentance, there has come to my mind one experience I had during the war years when our young men were going from New Zealand to the war. There came into my office one day two young Maori brothers. They were in uniform. They had volunteered. Natives of New Zealand are not drafted or conscripted in the military service; they have to volunteer. These two young men were about to embark for the Near East and when they came into my office, I detected the odor of liquor. But I was not surprised when they asked for a blessing, for I knew them well; I had lived at the home of their mother on my first mission. I said to them, "Do you deserve a blessing?" They knew what I meant, and they said, "We think we do now; we repented a few minutes ago." That's the speed with which a Polynesian repents.

Under ordinary conditions I think I wouldn't have given them a blessing at that time, but as I looked at them in the uniform of soldiers who had volunteered to give their lives that I might enjoy liberty, religious freedom, and all the other freedoms, the Spirit prompted me to bless them. In my blessing I called them to repentance and told them that the blessings were conditioned entirely upon repentance. I promised them that through their repentance and their righteous examples as soldiers in the theater of war to which they were going, they would return home. And how proud one of those young men was just a year ago when he came to me and said that he was counselor to the president of one of the branches in New Zealand, and that his brother was very active in the Church. From the minute they repented, coming to my office, up Queen Street in Auckland, New Zealand, they had not broken the Word of Wisdom.

## DISCERNMENT NEEDED

I think one of the great responsibilities we have, we who hold the priesthood, is the responsibility of acquiring a discernment, a spirit of discernment, so that we may really know when a man has repented.

I was walking along the street in one of our towns in New Zealand one day with my mission president during my first mission.

*Sunday, April 9**Third Day*

I had been staying at the home of one of our Church members, and that's all he was, just a member. He had been a heavy drinker for years, and I had seldom seen him without his pipe in his mouth. The president and I met him on the street. We walked up to him, and the president said, calling him by name, "I want you to get ready to take your wife and go to the temple of God and be sealed to each other." When I went back to New Zealand on my second mission, that man was the president of the best district we had in the New Zealand mission, and how I thrilled when I heard his testimony that from the minute he was asked to repent by the priesthood of God he had never broken the Word of Wisdom. And he not only came to the Hawaiian Temple, but he also came to this temple and received the blessings which God gives to all who properly repent.

#### UNDERSTANDING POLYNESIANS

I love the spirit of repentance in those people. And I am reminded now that this is the centennial year of the Hawaiian Mission, a mission made great by such missionaries as President George Q. Cannon. President Joseph F. Smith, Lorenzo Snow, and many others. And as I have been laboring among those people, and as it has come to me to judge them even when their membership in the Church was involved, I have always said to myself, "What would Joseph F. Smith have done in this case? What would President George Q. Cannon have done in this particular instance?" I have spent much of my time in finding out or trying to find out what the attitude of those grand and noble men was toward the Polynesian Islanders, and I have yet to hear that President George Q. Cannon or President Joseph F. Smith ever uttered anything but words of love to those people, whether they were active or inactive in the Church. So also my heart has always gone out to them in great love.

They are different from us. They have to be treated differently. We have to understand them, but don't we have to understand ourselves, as well? And in this business of repenting and forgiving men and women of their sins, we must understand one another. We must try to see them as much from their own eyes and get their own viewpoint as we do from our own.

How we need to pray to God for the spirit of discernment! How we need to know that God is love, and that he forgives those who repent!

#### SPIRIT OF FORGIVENESS

Just yesterday I had copied from one of the sermons of President Joseph F. Smith a few words which he delivered from this pulpit at one of the general conferences. It was on the last day of the conference, and they were his last words to that great assembly. I would like to read them here. I think you will read

into these words the spirit of love, of forgiveness, which I know President Smith acquired from his association with those wonderful people in the Polynesian Islands. "Brethren and sisters, we want you to be united." We have heard that theme also in this conference, and many of us need to repent because we are not one; we are not as loyal as we should be.

We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another and never from this time forth to bear malice toward another fellow creature. I do not care whether he is a member of the Church of Jesus Christ of Latter-day Saints or not, whether he is a friend or a foe, whether he is good or bad. It is extremely hurtful for any man holding the priesthood and enjoying the gift of the Holy Ghost to harbor a spirit of envy, or malice, or retaliation, or intolerance toward or against his fellow man. We ought to say in our hearts, "Let God judge between me and thee, but as for me, I will forgive." I want to say to you that Latter-day Saints who harbor a feeling of unforgiveness in their souls are more censurable than the one who has sinned against them. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of Christ which cried out upon the cross, "Father, forgive them; for they know not what they do. This is the spirit that Latter-day Saints ought to possess all the day long. The man who has that spirit in his heart and keeps it there will never have any trouble with his neighbor; . . . but he will always be at peace with God. It is a good thing to be at peace with God. (*Conference Report*, October 1902, pp. 86-87.)

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right," let us strive, brothers and sisters, to finish this great work we are in, I pray in the name of Jesus Christ. Amen.

### ELDER JOHN A. WIDTSOE

#### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I am very happy to have this opportunity of mingling my testimony with yours concerning the truth of this great latter-day work.

I always marvel at conference time to see these great throngs assemble in the Tabernacle, and on the grounds surrounding it. Yet I have no real reason to marvel. Truth is always alive and vital. We have the truth. God be thanked for the gift of truth!

#### EUROPEAN MISSION CENTENNIAL

One hundred years ago at this conference, the brethren then in authority, Brigham Young and those who assisted him, sent out a small army of men into the world to preach the gospel. These were scattered far and wide. Some went into the non-English speaking parts of Europe and there founded missions which are celebrating this year the hundredth anniversary of their beginning.

Rich harvests were gathered. Through the years since that

time a stream of men and women, lovers of truth, have flowed from those countries to us here. Even today hundreds and thousands come from those countries to share with us in the blessings of this land and our associations. The fruits that came from the work were further illustrated yesterday, when we had the pleasure and enjoyment of listening to the splendid singing of the Swiss-German Choir. The Church maintains in Salt Lake City and beyond the borders of the city organizations which conduct meetings in several languages. In fact there are seven different language organizations in Salt Lake City. They are maintained to assist these newcomers from foreign lands.

It is not easy, brethren and sisters, for men and women, no matter how much they love the gospel, to come at a mature age, and most of them are mature, into a new land, to learn a new language, and to become used to new customs. But it does not take long for them to adapt themselves to conditions here. They become very valuable citizens, both of the Church and of the land which has adopted them.

Our hearts go out to these brethren and sisters. We want to help them all we can. Their response is tremendously generous. My heart frequently overflows with emotion when I read the letters that come from these newcomers, not only from the foreign speaking countries, but also from England—letters that bear testimony of their gladness in the possession of the gospel of the Lord Jesus Christ, and gladness to be with a group of Saints larger than they can find in their native lands.

#### THE RESURRECTION

In this conference we have talked a great deal about Jesus Christ and his resurrection. Jesus the Christ is the central figure of the gospel. His resurrection from the grave is an integral part of the Father's plan for man's eternal progression.

We can never say too much about Jesus the Christ and his work. It is always refreshing to hear the old story told, as it was told this morning by President Clark, and the words of Jesus later repeated to us by President Evans. It is always a delight to hear this old sacred story. It is the most important story upon the face of the earth for the blessing of the children of men.

The resurrection is a certainty, not a delusion. That has been told us time and time again in the last few days. I think as modern knowledge has advanced, as men have learned to look more clearly into the mysteries of things, that more than ever before, the resurrection seems logical, rational, and necessary. There are not so many thinking people today as there were yesterday who question the possibility of a resurrection. Multitudes know, thank heaven, that Christ rose from the grave, yet there are many who need our teaching and our help.

## FEAR AND UNCERTAINTY

Despite the fact that this certainty of knowledge gives comfort to us all, there is much fear and uncertainty in the hearts of men today. As far as I can remember, in my lifetime there has never been a time when men and women have been so anxious about the future. There is fear of the future in their hearts. Fear is the devil's first and chief tool. With fear he destroys humanity. Men have learned to let loose the forces that hold together the very ground under our feet. Of course, without the steadying power of faith, men are afraid. Sometimes they say the type of chain reaction talked of by physicists may be set into such motion that the whole earth will vanish in a flash. That, of course, is an idle dream. That will not happen. Only when the Lord speaks will the end come.

But uncertainty remains. Men are unhappy. Some people, however, declare that we have too much knowledge; that it would be better for us if we had not quite so much; that if we knew a little less, we would be happier and stronger. That, also, we know is a mistake.

## USE OF KNOWLEDGE

God has told us that we should secure to the best of our ability all knowledge. The well of truth will never be drained dry. The problem is not how much knowledge we possess, but how wise we are in using it properly for our own good in accordance with God's commands. Use and misuse lie at the foundation of every good thing that comes to humanity. Therein lies the right of the free agent.

So we can lay aside the doctrine that we have too much knowledge. We do need, however, to secure mastery over ourselves. This lies at the foundation of life in the gospel of the Lord Jesus Christ. It has been talked about here time and time again. To conquer an army, it was said in olden days, is a very great achievement, but to conquer oneself is greater still. It is the duty of Latter-day Saints to learn little by little to be conquerors of themselves. Self-conquest is the great desire of all Latter-day Saints who understand the gospel of the Lord Jesus Christ. Under the power of self-conquest knowledge becomes precious to man. The Lord has given us an abundance of truth.

I wonder if in the scriptures given us by the Lord there may not be some fundamental basic solution of the world's difficulties, those that have been discussed so eloquently in this conference.

## VISITATION OF MORONI

There is a story in our history, one almost revered, it is so dear to us. Some three years after his first great vision, the Prophet Joseph Smith, a lad about eighteen years of age, lay in his bed pondering upon life and its mysteries, his relationship and duties to

God, and also grieving about his mistakes in life. While so meditating, a heavenly, resurrected being appeared before him. His name was Moroni, a well-known name, a well-known figure to Latter-day Saints. We Latter-day Saints do not stop with the fact of the resurrection, for we declare solemnly that in our day men have appeared who have tasted of death, have gone down into the grave, and have come out again resurrected through the almighty power of our Father in heaven. One of these beings stood by the bedside of the young man and told Joseph about his calling, the things he was to do, and the consequences to follow. His duties and obligations, the conditions under which he was to labor, were laid before him.

Moroni quoted liberally from the Bible, much as the quotations stand in King James' version of the scriptures, the Bible in common use at that time, except in one instance. When he used the words of Malachi, he changed one verse of Malachi so completely that it is now looked upon as the first great written revelation of the Lord to the Prophet Joseph Smith through the lips of Moroni. It stands in our book, the Doctrine and Covenants, as Section Two:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming.

The Lord here teaches how the earth may be wasted. It will not be through one of the atom bombs. If I read this revelation correctly (and it is one of our greatest possessions, through the ministry of the Prophet Joseph Smith), it points out that humanity will win no peace, nor harmony, nor salvation, as we use the word, unless we learn to love one another.

#### SPIRIT OF BROTHERHOOD

It is a message telling us that in the spirit of brotherhood alone lies the safe future of humankind. That places a heavy responsibility upon us. We are not followers; we are leaders, else we are far astray. We are the ones who must develop and inculcate the spirit of brotherhood in the world. Among us must be the spirit of brotherhood which all the world will notice.

All this has been said by previous speakers, but it is well to repeat it. It is well to call attention to this basic revelation of this dispensation. In it lies the doctrine that unless we have the spirit of brotherhood developed within us, if we remain selfish, self-contained, unwilling to help our fellow men, there will be no salvation. The earth may then be utterly wasted.

The brotherhood of this revelation is more than the brotherhood existing between living people. It is relatively easy to love the living. But there is a higher type of brotherhood enjoined upon



us in this revelation, which we must take to heart if the earth is not to be utterly wasted. We must establish a spirit of brotherhood among us and those who have gone before, most of whom we know only as names. The human race is one great family—all children of God. Christ came out of the grave for all of us—those of the past, present, and future. The blessing of the resurrection is for all, not for a handful. There is no aristocracy in heaven except as we obey or disobey the commandments of God.

So the Lord has laid upon us the great duty of universal brotherhood, to save the world, to give to those who have gone before us the opportunities that we enjoy here in life of receiving the blessings that lead to eternal life, and which many failed to receive while on earth. This is one of the greatest responsibilities placed upon man.

#### REDEMPTION OF THE DEAD

The Prophet Joseph Smith before his death concerned himself greatly with this work. He thought and wrote about it, he spoke about it, he urged upon his people that they forget not the redemption of the dead, for in that redemption lies, as I have said, perhaps altogether, the final solution of the things that vex mankind.

In obedience to this obligation, we as a Church have temples. In the temples alone can work for the dead be done. We are a temple-building and a temple-using people. We began in 1836 and have been building temples ever since. We are a temple-building people for the very purpose of obeying the injunction given to us in Section Two of our Doctrine and Covenants.

My message to you today, following in general the spirit of the resurrection of the Christ, is that we turn our hearts steadily and forcefully towards this duty, the duty of laboring for the dead. We cannot be saved without doing so. The earth cannot continue to its destined end unless we so do. There is much work to be done, for those who have passed on are many. The great number of people that have gone before us who have not heard the gospel have not had the opportunity to partake of the necessary sacraments of the gospel. These we must serve in spirit and in deed. Some will say as I close, "Well, I live far from the temple, I can't do the work required." Well, you can pay someone else to do it. That's not the best way, but it can be done, and I think the Lord will accept it. But there is work we can do at home. There is the field of genealogy; we may keep in correspondence with our genealogical society here in Salt Lake City, one of the greatest and best and finest in the land, in the world, for that matter. Opportunities will come if we seek them. It is marvelous how the troubles of life vanish in the presence of such work, and how the problems of life find their solutions in such work.

The Lord is mighty; he has control of all mysteries. He opens the door whenever it may be needed.

## NEED OF TEMPLE WORK

I have felt that as one with you this morning I wanted to say this to you, my brethren and sisters, and call to your attention again the need of work in the temples. We haven't enough temples. We are a million strong, we were told two days ago by the President of our Church. The temples of the Church would not accommodate us if we did our duty in behalf of universal salvation. Let us do our duty for ourselves and for the future of this earth upon which we live and which we hold so dear. And let us remember always that the spiritual forces centering in our temples are more powerful than atom rays or any earthly force discovered by man.

I thank the Lord for his many messages of truth to us and for this great fundamental message. May the Lord give us strength to accept it and obey it. May it find lodgment in our hearts as well as in our deeds and bless us all according to our needs. May this Church of God and of his Son Jesus the Christ continue to grow and prosper, as it will do if we do our work, I pray in the name of the Lord Jesus Christ. Amen.

## ELDER BRUCE R. McCONKIE

*Of the First Council of the Seventy*

Joseph Smith was asked: "What are the fundamental principles of your religion?"

He replied:

The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven and all other things which pertain to our religion are only appendages to it. (D.H.C. vol. 3, p. 30.)

## ATONEMENT OF CHRIST

The atonement of Christ is the most transcendent and important event that has ever occurred, or ever will occur, in the history of this world. Everything pertaining to life and salvation, all that the Saints have or that they may obtain, center in that most glorious event. Christ came into the world chiefly for the purpose of working out the infinite and eternal atonement.

He said:

... I came into the world to do the will of my Father, because my Father sent me.

And my Father sent me that I might be lifted up upon the cross; ... (III Nephi 27:13-14.)

That was to the Nephites. To the Jews, while in his mortal ministry, he said:

I am the good shepherd: the good shepherd giveth his life for the sheep. ...

... I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (John 10:11, 17, 18.)

#### FALL OF ADAM

Adam had come into the world; had been the first man, the most noble member, save Jesus only, of the human race; had fallen, as the scriptures recite; and had brought temporal death and spiritual death into the world.

Spiritual death is to be banished from the presence of the Lord. Temporal death is the dissolution of the body and of the spirit. The atonement of Christ came to ransom us from the effects of the fall of Adam. That atonement gives all men temporal life. "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22.) That atonement offers to all men who will believe and obey the principles of the gospel eternal life or spiritual life again in the presence of the Eternal Father.

#### GOSPEL IN ITS FULNESS

We Latter-day Saints have the gospel in its fulness and in its perfection. Authorized teachers reveal its doctrines to us; legal administrators are among us to perform the ordinances of salvation. We are on the path to eternal life, and if we endure to the end, we will be saved.

Those in the world who will repent, who will come into the Church, believe the doctrines, and receive the ordinances, will have their sins forgiven. They will be washed clean in the blood of Christ because of the atonement. Those who decline and fail to do this, who will not repent, but who stay outside the reach of mercy, will—in the justice of God—have to pay the penalty for their own sins. They will be required to suffer, even as Christ suffered, which suffering caused himself, "... even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, ..." and would that he might not drink the bitter cup. (See D. & C. 19:15-20.)

There is no more important thing in this world, nor will there be, than the single act of the atonement of Christ; and we can be participators in the blessings of it. We can inherit the glories of eternity, and all the rewards that God has promised the Saints, if we will abide the law that he has given us in this day.

To King Benjamin, a righteous and faithful Nephite, an angel of God said this:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mosiah 3:19.)

That we may so do I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Hundreds of years before the Savior walked on the shores of Galilee and was crucified and resurrected, Job declared: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." All listening in, and all assembled here, will now have the opportunity to express that truth in his or her own heart, looking introspectively, as you sing with the choir "I Know That My Redeemer Lives."

The Choir and congregation sang the hymn, "I Know That My Redeemer Lives."

**ELDER JOSEPH L. WIRTHLIN***First Counselor in the Presiding Bishopric*

My dear brothers and sisters, we have enjoyed a great abundance of the Lord's spirit during this great conference. All of the previous speakers have been richly endowed with it, and I pray it may be the source of my inspiration.

The Lord Jesus Christ declared,

But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you. (Matt. 6:33.)

**SECURITY**

This statement of the Savior's involves two objectives to be achieved: first, spiritual security through seeking the kingdom of God and his righteousness; and second, temporal security to be added unto us through our efforts.

The word *security* has become one of the most used and abused words in the vocabulary of many people. The dictionary defines it as the apprehension of one's well being as to the necessities of life, such as food, clothing, and shelter—a guarantee from want.

In the beginning, when Adam was in the Garden of Eden, he had temporal security. All of the necessities of life were made available by the Lord; but after the fall he was forced into the cold and dreary world with the mandate from the Lord, "In the sweat of thy face shalt thou eat bread (Gen. 3:19), placing squarely upon his shoulders the responsibility of providing himself with temporal security.

In the minds of holy men there have always been two categories of security, spiritual and temporal. Without the spiritual phase, temporal security could not be achieved. It was a sacred undertaking wherein the blessings of the Lord were needed. Involved in it were holy practices such as prayer, divine principles of faith, thrift, integrity, and endless effort. It demanded supplication to the Lord for his blessings; and at the harvest time the firstlings of the flock and the best of the fields were brought and burnt as offerings of gratitude and thanksgiving to the Lord, representing a great achievement in that a man of his own faith, works, and with the help

of the Lord, had provided himself shelter, food, clothing, and the comforts of life, with some marginal reserves to provide for himself and family during periods of illness and in his declining years.

Abraham, beloved of the Lord, had great wealth represented in herds and fields. He had cattle on a thousand hills, and yet with all this wealth he labored diligently for spiritual security. His herds were driven up to the land of Melchizedek, the high priest, where they were tithed, returning to the Lord that which belonged to him.

#### REJECTION OF THE LORD

After Israel had made the long trek from Egypt to the Promised Land, being ruled by the Lord through his servants, the prophets, for generations, the people arose and cried, give us a king to judge us that we may be like all the nations, that our king may go before us and fight our battles. Samuel, the Prophet, in deep sorrow went to the Lord saying, "They have rejected me." But the Lord said unto Samuel,

. . . Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

And he said, this will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

And he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your menservants and your maidservants, and your goodliest young men, and your asses, and put them to his work.

He will take the tenth of your sheep: and ye shall be his servants.

And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. (1 Samuel 8:7, 11, 13-18.)

#### ISRAEL IN BONDAGE

The battles of the people were not represented only in physical combat with the enemy but also in the struggle for security. Israel had forsaken the Lord; Israel had softened in faith and had been disobedient; Israel was indolent. And they gave up their sons and daughters to the king and his officers. The king took over all of their resources, and the price they paid for a king was their freedom. Under this arrangement the kings of Israel prospered, but the people were downtrodden and found themselves in bondage. The kings forgot the spiritual phase of security; they forgot the Lord. Saul counseled the sorcerer rather than the Lord. David fell from grace because of a grievous sin he committed. Solomon sought after other gods. Dissension rent the kingdom in twain, and a powerful nation took Israel into captivity. This is the history of a nation that rejected the Lord's way of achieving temporal and spiritual security.

## HISTORY REPEATS ITSELF

Does history repeat itself? Yes. Today the term *security* is best defined in the promises of economic kings and politicians in the form of doles, grants, and subsidies made for the purpose of perpetuating themselves in public office, and at the same time depleting the resources of the people and the treasury of the nation. The word *security* is being used as an implement of political expediency, and the end results will be the loss of freedom, and temporal and spiritual bankruptcy. We have those among us who are calling for an economic king, and the voice of the king replies in promises wherein the individual is guaranteed relief from the mandate given to Adam, "In the sweat of thy face shalt thou eat bread." Disobedience to this mandate involves the penalty of loss of free agency and individuality, and the dissipation of the resources of the individual. These economic rulers have advocated, and do practice, a vicious procedure called the "leveling down process," which takes from the man who has achieved and distributes to those who are not willing to put forth like effort. Taxation is the means through which this "leveling down process" is implemented. Taxes in the United States during the last decade have increased five hundred percent. If such increases continue, it will mean final confiscation of the property of the people.

## CASE OF GREAT BRITAIN

A clear-cut example of the promises of economic kings to the people, with all of the penalties involved, stands out in the case of Great Britain. Great Britain, with fifty years of rule over the seas of the earth, the sun never setting upon her empire, finds herself now in a convulsion of spiritual, political and temporal bankruptcy. She has a king, but he is merely a symbol of her past greatness; but the people, like those of Israel, cried for a new king, an economic king, and the king has responded with the rule of dictatorship, bringing deterioration to the character of the individual, loss of ambition, freedom, individual progress through the right to work when and where he would, and regimentation. The people are forced to heed the call and feel the iron hand of the dictator. Above all, they have lost their free agency. The British people are but mere cogs in the great machine of socialism. The state is paramount; the citizen has been subdued. Their resources have been absorbed, the treasury of the government depleted, and had it not been for the generosity of this great republic, where a few of the fundamentals of freedom, personal initiative, and free enterprise remain, Great Britain would have been but a memory. Just as it was in Israel, so will it be with Great Britain—dissension, division, and communistic captivity.

## CONTROLLED ECONOMY

What does this mean to you and to me? We have those among us, too, who over the years have cried for a controlled economy. We have those among us who give succor and support to such a plan,

which plan of controlled economy involves the same theories and false philosophies that ruined Israel and are now destroying Great Britain. Economic kings have responded to the call of some people, promising them security against want for their votes. In the attempt to meet the desires of these people, the treasury of this great nation is being depleted, and it covers deficit spending with promissory notes. Expansion of this disastrous policy will deprive American citizens of their God-given freedom, the right to work when and where they will, freedom of speech, freedom of the press—and who knows but what some day the right to worship God according to the dictates of one's conscience may be taken away. It is destroying, and will continue to destroy, the very fundamentals upon which this nation and its people have found prosperity and genuine security. These are not idle words, but the counsel and the words of the Lord as they have been revealed to this nation through prophets and the founding fathers of this great republic. For one hundred and twenty years modern-day Samuels have pleaded with the people to preserve the fundamentals of temporal and spiritual security by being obedient to the gospel, through work, being thrifty and staying out of debt, and above all by remembering the Lord. We have continually been counseled to conserve our resources to provide temporal security during periods of sickness, unemployment, and the days of old age. This people has been taught by the prophets of God that to waste the bounties of the earth is a sin, and surely there is a penalty therefor. The Lord cannot bless an individual or a nation with the bounties of the earth and have that individual or nation deliberately and wantonly waste them, without the law of retribution of want and famine being imposed.

#### WELFARE PROGRAM

Economic kings have advocated the doctrine that those in distress should be provided for abundantly with no obligations on the part of the recipients, but the Lord has revealed through his prophets a great welfare plan which does not rob individuals in distress of their freedom, personal initiative, and the right to work. In the welfare program the individual is the objective, and through the generosity and cooperative efforts of the membership of the Church, the individual is assured of temporal security, not as a dole or as a gift, but as a bridge to cover the gap of unemployment or illness until the individual can again stand upon his own feet and work out his temporal security. It is required of him that during this period of assistance from the welfare program he shall give freely of his labor, if physically fit, in the production of the things he needs, and out of it all he becomes one of the independent sons of the Lord, having not only received but having also given.

#### PROMISES KEPT

Modern-day Israel should heed the admonitions of the living oracles of God and close their ears to the teachings of false prophets,

remembering always that the Lord has made definite promises to this people, a covenanted people, through his servants, the Apostles and the Prophets. The Lord declared through the Prophet Brigham Young:

If the Latter-day Saints will walk up to their privileges, and exercise faith in the name of Jesus Christ, and live in the enjoyment of the fulness of the Holy Ghost constantly day by day, there is nothing on the face of the earth that they could ask for, that would not be given to them. The Lord is waiting to be very gracious unto this people, and to pour out upon them riches, honor, glory, and power, even, that they may possess all things according to the promises he has made through his Apostles and Prophets. (*Discourses of Brigham Young*, 1925 edition, page 241; 1943 edition, page 156.)

There may be those of little faith who will cry out that circumstances and situations arise wherein the people cannot help themselves, but again the Prophet Brigham Young declared in the name of the Lord:

When a person is placed in circumstances that he cannot possibly obtain one particle of anything to sustain life, it would then be his privilege to exercise faith in God to feed him, who might cause a raven to pick up a piece of dried meat from some quarter where there was plenty, and drop it over the famishing man. When I cannot feed myself through the means God has placed in my power, it is then time enough for him to exercise his providence in an unusual manner to administer to my wants. But while we can help ourselves, it is our duty to do so. If a Saint of God be locked up in prison, by his enemies, to starve to death, it is then time enough for God to interpose, and feed him. (*Ibid.*, 1925 edition, pp. 240-41; 1943 edition, p. 155.)

#### THE LORD PROVIDES

The Lord keeps his promises in this day as well as in the days of old Israel. When Israel was making the trek from Egypt to the Promised Land and circumstances arose where there was no food in the camp of Israel, the Lord caused the quail to come into Israel's camp in great abundance providing them with meat, and the next morning manna was on the ground to provide bread. The Lord is the same yesterday, today, and forever, for within the memory of all of us is the story of the pioneers who had planted crops which promised a bounteous harvest, but clouds of crickets flew over the valley, settled upon the crops and commenced to devour them. The hearty pioneers, men and women, went to work with fire and water to destroy the plague; but their efforts were in vain. Then one of the great fundamentals of spiritual security, faith in God and supplication to him for assistance, was implemented by the people. Upon their knees in the fields, in their homes, and in the houses of worship they pleaded for the Lord's help. The answer was readily given in the form of myriads of sea gulls who settled upon the fields destroying the crickets, and the crops were saved.

#### SECURITY IN GOSPEL

Economic kings cannot answer the prayers of the people, for



they are but false prophets. They are comparable to the gods of Baal, whose false prophets forced the people to lay upon the altar of sacrifice their resources and their right to worship the true and Living God. In return the people were rewarded with slavery and subjection. Security, spiritual and temporal, can only be found in the restored gospel of the Lord Jesus Christ. Through revelations, both ancient and modern, the Lord's word is infallible, and his promises are kept when predicated upon faith and obedience. The Lord declared through the Prophet Joseph Smith in Section 27, verses 15 to 18, of the Doctrine and Covenants:

Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. (D. & C. 27:15-18.)

"But seek ye first the kingdom of God and his righteousness: and all of these things shall be added unto you."

May the Lord bless us in the achievement of spiritual and temporal security to the end that we might enjoy a place in his celestial kingdom, I humbly pray in the name of Jesus Christ. Amen.

## ELDER CLIFFORD E. YOUNG

### *Assistant to the Council of the Twelve Apostles*

As we go out to the stakes of Zion and the wards of the Church, we feel the warmth and the friendliness of the good people who always makes us so welcome, and as we come into your assemblies, there is a friendliness, and we are made to feel at home. But as we meet here in the Tabernacle with all of you together, it becomes a real challenge, and I sincerely trust that while I stand here I may have an interest in your faith and prayers.

### COST OF MISSIONARY SERVICE

The other day at the opening session of conference some rather imposing figures were presented. Among them was the cost of our missionary service, a cost amounting to over four million dollars, which comes from the general funds of the Church. To that should be added the contributions of the families that make possible the boys and girls called to the mission field.

We have nearly five thousand missionaries. The average cost

for each missionary a month is about fifty-three dollars. That alone would amount to three million dollars a year. Then add to that the equipment, clothing, and other personal accessories, and railroad fares for the missionaries to reach their fields of labor, which costs are largely borne by the families of the Church, and it would probably amount to another million dollars; so that we have something like four million dollars cost in the sending of our five thousand missionaries to the nations of the earth. I doubt that that figure would cover the entire expense. Then, as has been suggested here the money that these boys could earn were they to remain at home represents another imposing figure.

Brother Sonne remarked the other day that the Bishop of York, who spoke from this pulpit a year or more ago, on his return to England had been quite complimentary to the Church. Among other things he had said that the Mormon Church must be a very wealthy institution to maintain such an impressive missionary service.

The funds for that service come from all the people, rich and poor alike, and if the truth were known, it would be found that most of these funds come from the very humble of the Church—those of very limited means. So this does represent a great contribution on the part of Church members, and it brings home to us what it costs to be a Latter-day Saint.

#### SACRIFICES OF CONVERTS

But there is another phase to it that transcends all the material costs. I have reference to those who have made great sacrifices in coming into the Church. Brother Widtsoe touched on it briefly this morning when he mentioned the immigrants who come here, many learning a new language, making new adjustments, the conditions altogether different from those they left in the Old Country. Many of them have had to sacrifice their own kindred and loved ones, being told in some instances that they had to choose between this new religion and their own families, and their new-found religion has been their choice. This has been a common experience in this Church from the beginning.

#### CONVERSION OF GRANDMOTHER

I remember my worthy grandmother, a Quaker, who was converted in Pennsylvania through the coming of some of the missionaries in the days of the Prophet Joseph. My mother at one time had a great decision to make, one that was to try her to the very depths. Grandmother said to her in her typical Quaker style, "Thee will find that it is not always easy to live the truth, but thee will also find that there is joy and peace that comes in thus living." This grandmother and her people, including her mother and seven daughters, had had the restored gospel presented to them by the missionaries, and they accepted it. They found the witness; they

believed. The father in that home was to say to them (a witness of the truth had not come to him), "You can either choose this so-called religion or me." The witness had come to them, and with that witness there always comes a responsibility. The Savior said:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:14.)

When that witness comes into the human heart, it brings, I repeat, a responsibility—a responsibility that we cannot escape. And this good Quaker grandmother felt that she could not escape it.

She did not believe the Book of Mormon when it was first presented to her. She read it and read it again and she could not get away from it. Finally the witness came, and that's when she made her decision. She had no other choice, and finally she said to her husband, "If that's it, then it must be." So she, with her seven daughters and some of their families, started for Nauvoo.

There was nothing inviting when they arrived in Nauvoo. Nauvoo had been built up and was now a lovely city, but persecution was rampant. The economic conditions of the people were not good; apostasy prevailed; the Prophet was being undermined on every hand; and into this influence came this good family. I wonder sometimes what some of us would do under similar circumstances; and yet they never wavered; they never failed.

President Grant's mother had to face the same problem. She was told that it was either her new-found religion or her inheritance and her family. She chose her religion because she, too, had received the witness.

I have always been thrilled in reading the story of Brother Widtsoe's mother. She may be no different from hundreds of Scandinavian mothers who have come here. They had to make decisions. They had to decide whether it was their relatives, their friends, or this unpopular religion. So I repeat, my brethren and sisters, the foundation of this Church has been laid at a great cost.

#### BLESSINGS RECEIVED

The cost we pay today is minor—comparable to the great blessings received, it amounts to nothing. The Lord has blessed us abundantly, has given us of his substance that we might use it to build up the Church and kingdom, so that we need have no anxiety about any of these costs. I repeat, they are minor.

But the greatest cost of all is that cost we pay which gives strength and character to our people, a cost that has built a foundation against which the gates of hell cannot prevail.

Now today what does it all mean to us? What did it mean to these good people? I could name many more who made great sacrifices, and we have them today. We have our modern pioneers out in the world who are giving up their all because of the witness

they have in their souls. And that will always be. But what does it do? I repeat again what my worthy grandmother said to my mother, that it brings peace and joy to the human heart.

### JESUS THE CHRIST

That is why Easter means so much to the Latter-day Saints. It isn't the symbolism, the pageantry, that we are conscious of today. It is the fundamental truth that Jesus is the Christ, that he lives, and that he appeared in this day to the Prophet Joseph.

When I say "in this day," have you ever stopped to think how close that is? There are men sitting on this stand whose fathers knew the man who communed with Jehovah. The man to whom God the Father, and Jesus Christ, the Son, appeared and bore witness again of the reality of the life of Jesus Christ, that the resurrection is true, the literal resurrection as President Clark explained to us this morning in his impressive address. That is how close it is.

### STATEMENT OF LOUIS PASTEUR

A consciousness of this truth brings peace to your soul and mine. I read recently a statement by one of the French scientists, Louis Pasteur, who lived about eighty years ago, at a time when skepticism prevailed throughout France. He was trying to prove before the French Academy that the theory of spontaneous generation was not true. When he was chided by his associates for only accepting that which he could prove, he said:

This is not to be taken to mean that, in my beliefs and in the conduct of my life, I only take account of acquired science: if I would, I could not do so, for I should then have to strip myself of a part of myself. There are two men in each one of us: the scientist, he who starts with a clear field and desires to rise to the knowledge of Nature through observation, experimentation, and reasoning, and the man of sentiment, the man of belief, the man who mourns his dead children (he had just lost a son in the Franco-Prussian War), and who cannot, alas, prove that he will see them again, but who believes that he will and lives in that hope, the man who will not die like a vibrio, but who feels that the force that is within him cannot die. The two domains are distinct, and woe to him who tries to let them trespass on each other in the so imperfect state of human knowledge.

He was deeply religious. He had a spiritual concept. Most men of science have that deep concept and a deep humility in their search for truth. He said:

I see everywhere the inevitable expression of the Infinite in the world; through it, the supernatural is at the bottom of every heart. The idea of God is a form of the idea of the Infinite.

In other words, the spiritual is just as real as is the side of a test tube. The spiritual is just as real as the physical. That was the fundamental doctrine of the Prophet Joseph.

And so today, Easter means something to you and me. It is worth while—this great cost. It was worth while to our forebears,

my brethren and sisters, and it is worth while to us. I join with you and with my associates in expressing the gratitude of my heart for the peace that has come to my soul and comes every day, in the confidence and the knowledge that I have of the divinity of this great work.

God help us to be true to it, in the name of Jesus Christ. Amen.

**President David O. McKay:**

That impressive message was given by Elder Clifford E. Young, one of the Assistants to the Twelve.

We shall now hear from Elder Leo J. Muir, formerly president of the Northern States Mission (Elder Muir was not present).

President George Albert Smith commented yesterday upon the presence of so many of our Indian brethren and sisters at these sessions of Conference, and it was he who felt impressed to call one of their number to represent them. We, therefore, call for Elder Chief Blue who is a Catawba Indian from Rock Hill, South Carolina. Brother Blue has been in the Church sixty years. We shall now be favored with some remarks from this good brother.

### ELDER CHIEF SAMUEL BLUE

Brethren and sisters, we are told that the Lord moves in mysterious ways, and I bear testimony this is true. It is wonderful to me that I have this privilege to enter this building and attend this conference.

I have been a member of the Church, as you have been told, for sixty-odd years. I am one of the poor Indians down there on the reservation, and as we were told a while ago, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I surely bear testimony to this.

I was raised up as a poor boy, as I said before, and worked at 25 cents a day I fed my mother, brothers and sisters, and when I was fifteen years old, the missionaries came to my home and I have fed the Elders off my wages. I slept out in the woods to give my bed to the Elders. I have wondered to myself, how would I get through this world, but nevertheless, I seek to do the will of God. I fasted and prayed unto him for a blessing, and we have been told if we seek God, other things will be added unto us, and this is one of the "adds" that have been given to me. I am thankful for those blessings.

I have lived at home with two missionaries in my house. They were boarding in Rock Hill. Their room was costing them fifteen dollars a week. I said: "Elders, come to my home. I have a cabin with a room in it you can use, with two beds in it"; so they have taken the room, they eat at my table, sleep under my roof. They want to pay me wages for staying there. I say: "No. The Lord has provided for me and he is providing for you. I want no pay."

So when I left home the other day, Elder Price, he had a hundred

dollars in his pocketbook. He offered me part of it. I said: "No, I don't want it."

"Well," he said, "you made it for me."

I said: "How did I make it?"

"You did not charge me for my bedroom or for food, and by so doing I have been able to accumulate this much which my parents have sent to me."

I said: "If I have done you that much good by the will of God, keep it and use it in your mission."

I know that this gospel is true. I have tasted the blessing and joy of God. I have seen the dead raised; I have seen the sick whom the doctors have given up, through the administration of the Elders they have been restored to life.

My brothers and sisters, beyond a shadow of a doubt I know that this gospel is true. My wife is with me and she is not very well, and I have not been feeling well either. She told me last night, we had better go home.

I said: "Why? I have come here for a good purpose, and if I die here I would just as leave die here as in the world till I have filled the obligation that I am sent here to do.

Now may God bless you, Amen.

**President David O. McKay:**

You have just had the unusual experience of hearing from one of our Indian members from the Catawba Tribe, Elder Chief Blue. President George Albert Smith will now make a few comments upon that and such other comments as he will wish to make.

### PRESIDENT GEORGE ALBERT SMITH

When I was twenty-one years of age, I was sent on a mission to the southern states. I became secretary of the mission, and while there was called to Columbia, South Carolina, because some of our elders had become seriously ill. It was difficult to get word back and forth, so I got on a train and went down there. I found that they were improved and getting along all right.

#### MISSIONARY EXPERIENCE

When I bade them good-bye, I boarded the train and started home, and we passed a little Indian settlement at the side of the track. I saw evidence that there were quite a number of Indians there, so I reached over and touched the man who was sitting in the seat in front of me, and I said, "Do you know what Indians these are?"

He said, "They are the Catawbas." That is the tribe that Chief Blue represents, who has just spoken to us.

I asked, "Do you know where they come from?"

He said, "Do you mean the Catawbas?"

I replied, "Any Indians."

He said, "Nobody knows where the Indians came from."

"Oh," I said, "yes they do." I was talking then to a man about forty-five or fifty years old, and I was twenty-one.

He questioned, "Well, where did they come from?"

I answered, "They came from Jerusalem six hundred years before the birth of Christ."

"Where did you get that information?" he asked.

I told him, "From the history of the Indians."

"Why," he said, "I didn't know there was any history of the Indians."

I said, "Yes, there is a history of the Indians. It tells all about them." Then he looked at me as much as to say: My, you are trying to put one over on me.

But he said, "Where is this history?"

"Would you like to see one?" I asked. And he said that he certainly would. I reached down under the seat in my little log-cabin grip and took out a Book of Mormon and handed it to him.

He exclaimed, "My goodness, what is this?"

I replied, "That is the history of the ancestry of the American Indian."

He said, "I never heard of it before. May I see it?"

I said, "Yes" and after he had looked at it a few minutes, he turned around to me and asked, "Won't you sell me this book? I don't want to lose the privilege of reading it through."

"Well," I said, "I will be on the train for three hours. You can read it for that long, and it won't cost you anything." I had found that he was getting off farther on, but I had to get off in three hours.

In a little while he turned around again and said, "I don't want to give up this book. I've never seen anything like this before."

I could see that he apparently was a refined and well-educated man. I didn't tell him I really wanted him to read the book, but I said, "Well, I can't sell it to you. It is the only one I have." (I didn't tell him I could get as many more as I wanted.)

He said, "I think you ought to sell it to me."

I replied, "No, I'll tell you what I'll do. You keep it for three weeks, and at the end of that time you send it to me at Chattanooga," and I gave him my card with my address on, secretary of the mission.

So we bade one another good-bye, and in about two weeks he wrote me a letter saying, "I don't want to give this book up. I am sure you can get another, and I will pay you any price you want for it."

Then I had my opportunity. I wrote back, "If you really enjoy the book and have an idea it is truly worth while, accept it with my compliments." I received a letter of thanks back from him.

I speak of that because that was the first time I had ever heard of the Catawba Indians, and there were only a few of them. I

understand now from Chief Blue that ninety-seven percent of them are members of the Church of Jesus Christ of Latter-day Saints.

### MEETING 15 YEARS LATER

Coming back to this book again— Brother B. H. Roberts and I were sent some fifteen years later down into the southern states to visit the mission. When we arrived at the hotel at Columbia, we registered and went into our room, and soon after a knock came at the door and a colored man said, "There's a man downstairs that wants to see George A. Smith." That was the way I used to write my name, and I wrote it that way before I was married.

I said to Brother Roberts, "What will we do?" and he replied, "Send him up," so the man went back, and pretty soon up came a man and knocked on the door, and we opened it.

He reached out his hand and said, "My, I am glad to see you."

I said, "I am glad if you're glad to see me; I am happy to see you, but who are you?" and he gave me his name.

I asked, "What can I do for you?"

He said, "Don't you remember me?"

I told him, "Remember you? I don't believe I ever saw you before."

He said, "Isn't your name George A. Smith?" and I said, "Yes."

"Well, he replied, "I am sure you're the man. I met George A. Smith years ago as he was doing missionary work here."

I answered, "Oh, that is easily explained, there was another George A. Smith here doing missionary work, too."

"Oh," he said, "it wasn't any other George A. Smith. It was you. Nobody that ever saw that face would forget it."

"Well," I said, "I guess I must be the man."

Then he related this story. He said, "You were on a train, and we passed the Catawba Indian Reservation."

I interrupted, "I remember all about it now." It all came back in an instant.

He said, "I want to tell you something. I read that book, and I was so impressed with it that I made up my mind I would like to take a trip down into Central America and South America, and I took that book with me in my bag when I went down there. As a result of reading it, I knew more about those people than they knew about themselves.

"I lost your address; I didn't know how to find you, and all these years I wanted to see you, and today after you registered downstairs I happened to be looking at the hotel register and I saw your name. That is how I found you.

"I am a representative of the Associated Press for this part of the United States. I understand you are here in the interest of your people."

And I answered, "Yes, Mr. Roberts and I both are here for that purpose."



And he said, "If there is anything I can do for you while you are here, if you want anything put in the press, give it to me and it won't cost you a cent. But," he continued, "I want to tell you one other thing, I have kept your missionaries out of jail; I have got them free from mobs; I have helped them every way I could; but I have never been able to get your address until now."

#### CHIEF BLUE AND CATAWBA INDIANS

So you may be interested, brethren and sisters, in knowing that I am delighted in seeing Chief Blue here today, representing that tribe of fine Indians. I have seen some of them since. I have met one very fine young woman who is a schoolteacher, and others I have met of that race; in fact, I have some trinkets in my office that were sent to me by members of that tribe.

I am happy to have this good man here who represents one of the tribes that descended from Father Lehi as well as some of the others that are in our audience today. One good man that I am looking at here came to the temple during the week and was sealed to his wife. They are coming into the Church all around, and I am so grateful this morning to be here and hear this man who for sixty years has been a faithful leader among his people and now comes to this general conference and bears testimony to us.

It is a great work that we are identified with. Not the least of our responsibilities is to see that this message is carried to the descendants of Lehi, wherever they are, and give them an opportunity to accept the gospel of Jesus Christ.

#### ADDITIONAL KNOWLEDGE

How glorious it is to know that we have that information, and we have the knowledge that there were others resurrected, as recorded in the New Testament. And then we have the information in the Book of Mormon of the coming of the Savior to this western hemisphere, and we have the appearance of John the Baptist, and Peter, James, and John, and the Father and the Son to Joseph Smith in these latter days. No other people have what we have. I don't know of any people who ought to be so anxious and willing and grateful to be able to celebrate this day that is recognized in the world as the anniversary of the resurrection of the Redeemer of mankind, and that meant the opening of the grave for all humanity.

I pray the Lord to bless us that we may be worthy because of our lives to keep this testimony, that not only we, but all we can reach may receive that witness and carry it to our brothers and sisters of all races and creeds, and particularly to the descendants of Lehi, until we have done our duty by them. I am sure that when the time comes for the resurrection, that all who are in their tombs and worthy shall be raised from their graves, and this earth shall become the celestial kingdom, and Jesus Christ, our Lord, will be our King and our Lawgiver—that we will rejoice that we have

availed ourselves of the truth and applied it in our lives. That is what the gospel teaches us. That is what the gospel offers to us if we will accept it, and I pray that we may be worthy of it in the name of Jesus Christ. Amen.

**President David O. McKay:**

That impressive message to which you have just listened was given by President George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir will now sing "Hosannah Anthem."

The closing prayer will be offered by President Vern R. Peel of the San Bernardino Stake, California, after which this Conference will stand adjourned until 2:00 o'clock this afternoon. The proceedings of that session will be broadcast over KSL and by arrangement with KSL over the other stations to which you have been listening this morning. The proceedings will also be televised over the KSL television station, channel 5.

The choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Frank W. Asper at the organ.

The Choir will now sing "Hosannah Anthem."

The Choir sang, "Hosannah Anthem."

The benediction was offered by President Vern R. Peel of the San Bernardino Stake.

Conference adjourned until 2:00 p.m.

## THIRD DAY AFTERNOON MEETING

The concluding session of the Conference was held Sunday afternoon, April 9, at 2:10.

Once more the Tabernacle and Assembly Hall were filled to capacity with people who had come from the various parts of the Church to enjoy the Conference proceedings. Hundreds of others, who were unable to find accommodation in the Tabernacle and Assembly Hall listened to the services as they were broadcast on the Tabernacle grounds.

**President J. Reuben Clark, Jr.:**

This is the seventh and closing session of the One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah. It is crowded, and the Assembly Hall is likewise filled and there are many on the grounds outside.

President Smith is present and presiding at this meeting, and

he has requested the speaker, President Clark, to conduct the services.

These services will be broadcast in the Assembly Hall over a loud speaking system and by television.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.

In Oregon: KBKR at Baker, KSRV at Ontario.

And by transcription over KTYL at Mesa, Arizona, and KEXO at Grand Junction, Colorado.

It will also be televised over KSL television station, channel 5.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

We will begin the afternoon services by the Tabernacle Choir singing: "As The Dews From Heaven."

The opening prayer will be offered by President Parley A. Arave of the Blackfoot Stake, Idaho.

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The Tabernacle Choir sang the hymn, "As The Dews From Heaven."

President Parley A. Arave of the Blackfoot Stake offered the invocation.

The Choir sang "The Lord Will Comfort Zion."

**President J. Reuben Clark, Jr.:**

Elder Henry D. Moyle of the Council of the Twelve will be our first speaker this afternoon. He will be followed by President Oscar A. Kirkham of the First Council of Seventy.

### ELDER HENRY D. MOYLE

#### *Of the Council of the Twelve Apostles*

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him. (Hebrews 5:8-9.)

Closely allied with this statement of the New Testament is our third Article of Faith.

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

### EXALTATION THROUGH OBEDIENCE

Just as surely as our Savior became the author of our eternal salvation, so must we through that same degree of obedience be-

come the authors of our own exaltation. We celebrate this Easter Sabbath with a knowledge that we shall come forth in the morning of the resurrection. We likewise know that we shall be judged according to that which we do in the flesh. We shall not be saved by grace alone. And how grateful I am to my Father in heaven for the restoration of the gospel of Jesus Christ that has taught us the importance of obedience to his will and to his command.

We sometimes feel that we need further light and knowledge from our Father in heaven in order to carry out the duties and the responsibilities of our calling. It is my humble conviction that if we were able to make ourselves entirely submissive to the will of our Heavenly Father, his direction to us would be complete.

Closely allied with the day which we celebrate today was Christ's ascension to heaven. He realized well that he had been the stay and the staff of his disciples during his ministry here upon this earth. It would hardly have been possible for them to carry on in his absence unless another comforter were given to them, and that comforter was indeed promised them, and the disciples of old received it. It is my testimony to you today that every son and daughter of our Father in heaven here upon this earth who lends obedience to the first principles and ordinances of the gospel receives this comforter. The first principles and ordinances of the gospel are: first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

Just as John of old records:

... The Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. (John 14:26.)

So he will today. Without that gift and without that power of the Holy Ghost you and I would not be able to become submissive to the will of our Heavenly Father. We would not know what his will is, except by the gift and power of the Holy Ghost. Then when we know what his will is, we must be as clay in the hands of the potter to permit our lives to be molded in the pattern that the Savior of mankind set for us.

#### SUBMISSION TO GOD'S WILL

I am grateful beyond measure this day to know that I have the privilege of associating with men who have been called of God, to lead and guide Israel in these latter days. I know that as we submit ourselves to the will of our Heavenly Father there comes into our life a consciousness, a peace that passeth all understanding. It is through submission to the will of our Father in heaven that we receive all of the blessings that are essential for our welfare and our happiness and our advancement in his kingdom. Following the resurrection, in which we shall participate, we shall stand before the judgment bar of God with our record before us—one I hope of

which we shall be proud, one which will entitle us to associate with those of our loved ones who have gone to the great beyond, and who will be there to welcome us. May we all enjoy the blessings and the privileges which we desire through our obedience to the laws and ordinances of the gospel. If we can become entirely submissive and obedient to the will of our Heavenly Father, our problems will be solved temporally and spiritually. When we are called upon to mourn there will come a comfort and a consolation into our hearts "that passeth all understanding." I stand here before you today to express my thanks and gratitude to my Heavenly Father for this knowledge, this conviction, this witness that has come into my life.

#### TESTIMONY

The birth and the mission of Jesus Christ is just as real to me as was that of my own earthly father. Christ was born and died for the sins of men. I know his resurrection from the grave was as real as his life, and that before he ascended to heaven he stood before his disciples and gave to them a promise of a comforter which would be sent to them. They received the comforter, and that same comforter has made itself manifest in the lives of thousands and hundreds of thousands of Saints in this the Dispensation of the Fulness of Times. I know that comforter exists today and builds us up and strengthens us and qualifies us for every responsibility and every duty and obligation of life. The power and gift of the Holy Ghost can draw us close together, can make us united, can make us discern the word of the Lord when we hear it from his servants, that we will be immediately obedient and susceptible to his will thus expressed.

#### REPENTANCE FOR ALL

I want to say that when we hear a sermon on repentance, it is meant for you and me. Sister Choules of the Southern States Mission addressed an audience at Macon, Georgia, at the dedication of the chapel, and in that talk she expressed this beautiful thought: "Wouldn't it be wonderful if we could all sit and listen to a sermon on repentance and not immediately think of our neighbor?" I knew she had in mind such sermons as we have heard in this conference. They were intended for you and me.

May the Lord help us to realize that we need repentance, that we need to be obedient and susceptible to the will of our Heavenly Father; and may he bend us to his will, I pray humbly in the name of the Lord Jesus Christ. Amen.

#### ELDER OSCAR A. KIRKHAM

*Of the First Council of the Seventy*

I pray that I may enjoy the blessings of the Spirit of the Lord. I am very grateful today that across our good land millions

of Americans have wended their way to the great churches, to the hilltops, and to the mountaintops, where they have listened to the word of the Lord. They have been lifted up on this glorious Easter day as you and I have been lifted up.

#### GRATITUDE FOR AMERICA

I am grateful for America. My path has led me into the companionship of men from nearly every state in the Union. I have in my meditations this day tried to place myself where they might be—fine Christian men! And I am grateful and I have faith in this glorious land. That faith has been built up because of my religious training and the words that have been spoken through the prophets of this land as recorded in the Book of Mormon.

Someone has said recently, and I sincerely believe that it is true, that what America says and does in the next fifty years will mark the destiny of the world. How important is our place among the children of men! And we, of the Church of Jesus Christ of Latter-day Saints, the majority of us tucked away in these western hills, having received the word of God—how great is our responsibility and opportunity!

I have faith that great works are not only requested of us through the prophets of today and yesterday, but that they shall also be fulfilled.

#### POWER OF THE SPIRIT

The great Thomas Edison said of Steinmetz that he had the greatest mind of any American. On his deathbed, Steinmetz, with his students about him, said, "Most of our discoveries have been of the material world, but the discoveries of tomorrow will be of the spirit." I have faith in that. I believe we will witness new powers upon the earth, and they will be of the spirit.

Napoleon said there are two powers in the earth: that of the spirit and that of the sword. Then in a moment of reflection he added, "But the spirit always overcometh the sword."

In the 127th Psalm are these great words of counsel: "Except the Lord build the house, they labour in vain that build it." (Psalm 127:1.) I feel that I am not taking any undue privileges if I may add to those sacred words. Except the Lord build a life, they labor in vain that build it. Except the Lord build the city, they labor in vain that build it. Except the Lord build the state and the nation, they labor in vain that build it.

I would like to read the words of one of our great presidents. (Woodrow Wilson.)

Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ. Only thus can discontent be driven out, and all the shadows be lifted from the road ahead.

## BRIGHAM YOUNG'S COUNSEL

From this very pulpit Brigham Young counseled with the Saints.

When you go into the field to plow, be sure you take the Lord with you. When you go about your business, be sure the Lord is with you, also in your dealings with men.

And here are his words further,

No man of counsel should sit to judge the people but what should judge in the Lord, that he may righteously and impartially discern between right and wrong, truth and error, light and darkness, justice and injustice. Should any legislature sit without the Lord, if it does, sooner or later it will fall to pieces. No nation ever did live that counselled and transacted its national affairs without the Lord, but sooner or later went to pieces and came to naught. The same is true of all the nations that now live or that ever will live.

## UNITED NATIONS

You and I are living in a great time. But in my reading and in my meditations I have been tremendously interested in what fifty-nine nations of this earth are now doing about these great principles of which we speak. When they first met in San Francisco, they said, "No, we cannot have vocal prayers. Here is the Confucianist, here is the Buddhist, here is the Jew, here is the Christian. We must have no certain prayers." They started about their business, and soon they found that something greater than themselves must come among them if they accomplished that which was in their hearts to do. They agreed on one minute a day of silent personal devotion. And then time went on, and if you have recently been to New York City, and gone down 42nd Street to the East River, you will see where blocks of buildings have been torn down. Through the leadership of a great Christian American institution, the Rockefeller Foundation, a glorious gift has been made to these fifty-nine nations and to those who may follow later. They have built a great building; it is now nearing completion. And in the center of it is a chapel to prayer. There are no pulpits, no stained windows, merely a granite slab that marks the great sacrifice of millions. But above it, a shaft of light falls from the heavens, representing that eternal power and promise which will strengthen the hearts of men and give them faith in the great cause of peace.

Yes, except the Lord build a house, they labor in vain that build it. And when we think of the great purposes of our Heavenly Father in the destinies of men and nations and our humble part, we must be patient, we must have faith. God grant to us that working faith that you and I can participate in daily.

Let every man and woman in this assembly feel, "I am a missionary—I'm a part of that great league that is working for peace and happiness of all men throughout the world." That neighbor that lives nearby—speak to him. Don't be afraid. Courageously go,

carry to him the word of God. The Lord will sanctify your words and open the hearts of men. You are the messenger of truth and happiness.

### WORK FOR BROTHERHOOD

Let us work for the brotherhood of man. I was happy to receive a report from one of our seventies quorums in Utah County. On the highway one day an automobile ran over a fine boy and killed him. The father and mother were broken-hearted. But the next morning twenty-one men were on the porch. Twenty-one men were extending love and comfort—showing real brotherhood in offering their services to bless that home.

I walked down the street of a small village in Maui one day with a Hawaiian woman, one of the presidency of the Relief Society. As we walked along, she said, "You see that building over there? Well, I have a very dear friend, a Chinese woman, who lives there. I went to visit her when we were building the temple at Laie. I asked her if she would like to contribute to the building of the temple. And although not a member of the Church, she said, 'Oh, yes, I believe in temples; I'd love to assist.' We chatted for a few minutes and then left her. Eight months later I was coming down this way again, and I thought, 'Why, I haven't been to see my Chinese friend.' So I went over and said, 'Have you forgotten our conversation?' She said, 'No, I've been waiting for you to come. Have you a purse or something to put the money in?' I took out of my bag a small black purse, and she said, 'Oh, I'm afraid that will not hold what I have saved for you.' She went into another room and brought back a bowl containing coins and other money. She said, 'If you'll kindly open your apron.' I opened it, and the Chinese woman poured the money into my lap. I said to her, 'Is this all for the temple? Do you mean for me to take it all?' 'Oh, yes,' she said, 'you may have the money. I have the blessing.'"

May God help us to know when we turn our hearts in love toward mankind that the resurrection then is happening to us, the gift of God is with us—the greatest gift bestowed upon mankind. The Lord is then building the house.

For these things I humbly pray in the name of Jesus Christ. Amen.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

As I have listened to these beautiful sermons on repentance, I have thought over and over again about one of the commandments given by the Savior in the Sermon on the Mount. In it he said,

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:48.)



## PERFECTING OF THE SAINTS

Paul tells us that the Church organization was given to us, among other reasons, for the perfecting of the Saints. In spite of this commandment, and in spite of this statement of Paul, there are some people who believe that it is impossible for us to become perfect. Perfection is not for this life, they say, and so why try?

I would like to say that I believe with all my heart that if the Lord had any idea that we could not begin in mortality on the march toward perfection, he would never have given us that commandment; neither would he have given us a Church organization for the perfecting of the Saints.

## 100% PERFECT

I believe that in many ways, here and now in mortality, we can begin to perfect ourselves. A certain degree of perfection is attainable in this life. I believe that we can be one hundred percent perfect, for instance, in abstaining from the use of tea and coffee. We can be one hundred percent perfect in abstaining from liquor and tobacco. We can be one hundred percent perfect in paying a full and honest tithing. We can be one hundred percent perfect in abstaining from eating two meals on fast day and giving to the bishop as fast offering the value of those two meals from which we abstain.

We can be one hundred percent perfect in keeping the commandment which says that we shall not profane the name of God. We can be perfect in keeping the commandment which says, "Thou shalt not commit adultery." (Ex. 20:14.) We can be perfect in keeping the commandment which says, "Thou shalt not steal." (*Ibid.*, 15.) We can become perfect in keeping various others of the commandments that the Lord has given us.

I am confident that one of the great desires of the Lord our God is that we shall keep that great commandment which says, "Be ye therefore perfect," (Mathew 5:48.) and that we may do so is my humble prayer in the name of Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

On the program at this point the Tabernacle Choir and congregation will sing "For The Strength Of The Hills," after which we will hear from Elder Joseph Fielding Smith, of the Council of the Twelve.

Singing by the Choir and congregation, "For The Strength Of The Hills."

## ELDER JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

For a number of years on the editorial page of *The Deseret News* this has appeared:

We stand for the Constitution of the United States with its three departments of government as therein set forth, each one fully independent in its field.

### THE CONSTITUTION

I thought it would not be amiss or out of order to say something about the Constitution, to give a little history of it perhaps briefly; for I am convinced that the people generally of the United States have not studied it. Many of them have never read it, and some know nothing concerning what it is all about.

At the close of the Revolution the several states of this American government became independent of Great Britain, but they were confronted with dangers of disintegration, or falling apart. They did not have a stable form of government. Some of the wiser statesmen among the patriots saw this danger and attempted to divert it. George Washington, in a circular letter to the state governors, wrote in June 1783, saying:

It is yet to be decided whether the revolution must ultimately be considered as a blessing or a curse.

This is the moment to establish or ruin [the colonies'] national character forever. There should be lodged somewhere a supreme power to regulate and govern the general concerns of the confederated republic, without which the Union cannot be of long duration.

### CRITICAL PERIOD

John Fisk, the historian, in treating of this period says that the period between 1783 and 1789 was the most critical in the history of the United States. John Fisk was right. That was a critical period. We are today facing another critical period, one which evidently the majority of the citizens of this country fail to realize exists, but nevertheless that is the situation.

At the time the war ended, as well as during the period of the Revolution, the states were joined by a very loose confederation. The war had held them together. After the war each state looked upon itself practically as an independent government. They were a number of small nations that had entered into an agreement to live together and act in concert in relation to their common welfare. The idea prevailed that this federation could be severed at any time. Each state reserved the right to withdraw at will from the union thus far created. From July 4, 1776, to March 1, 1781, when the confederation was adopted, the United States was governed by the Continental Congress under the "Articles of Confederation and Perpetual Union between the States." This union had no president, no supreme court, and consisted of one house of congress made up of delegates elected by the legislatures of the states, and the jurisdiction was greatly limited. There were so many defects and restrictions in this confederation that the wise men of the nation, like Washington, readily perceived that something more nearly perfect, more powerful and binding upon the colonies was essential.

## CONVENTION IN PHILADELPHIA

It was with this object in view that in May 1787 a convention of delegates from all the states except Rhode Island met in Philadelphia. The number of delegates was fifty-five, but only thirty-nine of them signed the Constitution after it was framed. Most of these delegates were men in the prime of life, few of them were aged. Benjamin Franklin, the dean of the Convention was in his eighty-second year, but it is said of him that he was very active and alert. I think the names of these thirty-nine who signed the Constitution are worthy of our remembrance, and I am going to take the time to name them. They were:

George Washington, President and Deputy from Virginia

John Langdon and Nicholas Gilman, New Hampshire

Nathaniel Gorham and Rufus King, Massachusetts

William Samuel Johnson and Roger Sherman, Connecticut

Alexander Hamilton, New York

William Livingston, David Brearley, William Paterson, and Jonathan Dayton, New Jersey

George Read, Gunning Bedford, Jr., John Dickson, Richard Bassett, and Jacob Broom, Delaware

James McHenry, Daniel of St. Thomas Jenefer, and Daniel Carroll, Maryland

John Blair, James Madison, Jr., and George Washington, Virginia

William Blount, Richard Dobbs Spaight, and Hugh Williamson, North Carolina

Benjamin Franklin, Thomas Mifflin, Robert Morris, George Clymer, Thomas Fitzsimmons, Jared Ingersoll, James Wilson, and Gouverneur Morris, Pennsylvania

John Rutledge, Charles Cotesworth Pinckney, Charles Pinckney, and Pierce Butler, South Carolina

William Few and Abraham Baldwin, Georgia\*

These delegates, after a stormy period of nearly four months in which some of the delegates almost despaired of ever coming to a peaceful agreement, brought forth the Constitution of the United States. As you have heard, some of the delegates refused

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\*The following were appointed as delegates to the convention but never took their seats: John Pickering and Benjamin West, New Hampshire; Francis Dana, Massachusetts; John Nelson and Abraham Clark, New Jersey; Patrick Henry (declined), Virginia; Richard Caswell (resigned), Willie Jones (declined), North Carolina; George Walton and Nathaniel Pendleton, Georgia.

The following delegates were absent at the time of signing: Caleb Strong, Massachusetts; Oliver Elsworth, Connecticut; Robert Yates and John Lansing, New York; William Churchill Houston, New Jersey; John Francis Mercer and Luther Martin, Maryland; George Wythe and James McClurg, Virginia; Alexander Martin and William Richardson Davie, North Carolina; William Pierce and William Houston, Georgia.

The following refused to sign: Eldridge Gerry, Massachusetts; Edmund Randolph and George Mason, Virginia.

to sign; some absented themselves at the time of signing. After the document was prepared and approved came the struggle for ratification. Washington, Franklin, Madison, Hamilton, and Marshall, we understand, took the leading part in drafting the Constitution, and after it was adopted by the convention, Madison and Hamilton used their untiring efforts to have it ratified by the various states. Some of the states ratified at an early date; others delayed. Rhode Island and North Carolina delayed for some months but finally joined with their sister states in ratification.

The Constitution went into operation March 4, 1789, and thus became the vital and basic law of the United States. George Washington was elected President of the United States April 6, 1789, and was inaugurated on the thirtieth day of that same month.

### WE THE PEOPLE

Now in this statement from *The Deseret News* we read: "We stand for the Constitution of the United States with its three departments of government as therein set forth, each one fully independent in its own field." I hope that every member of the Church subscribes to that declaration—also to *The Deseret News*. The preamble to the Constitution does not begin, "*I, the king*"; nor does it begin, "*I, the President of the United States*." It reads:

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

It is "*We the people*."

It was understood that the people would govern; of course, it would have to be by representation, but the control of government would be in the hands of the people. As we read in the Book of Mormon, when the righteous rule, everything is well. King Mosiah gave up his throne with the idea that the people would have a republic, and he called attention to the dangers of a kingdom and a centralized government and the dangers that would arise should the wicked rule. The Lord has taught us to choose wise men and just men, and that was the understanding on the part of these men who formed the Constitution of the United States.

### THREE GOVERNMENTAL DEPARTMENTS

The three forms of government spoken of in the strip and referring to our government are: the legislative, the judicial, and the executive. Channing, in *A Students' History of the United States*, has this to say of these three branches in our government:

Each is given power to defend itself against the encroachments of the other two, and each acts as a check on the others. The Constitution framers had good reason to attempt the accomplishment of this difficult purpose; in the old colonial days, which most of them remembered, the

governor of the royal provinces had exercised all three functions, greatly to the dissatisfaction of the colonists; and the legislative body of Great Britain had held the supreme power. To avoid establishing a government which would develop into either of these forms, the framers of the Constitution sought to give each department its due share of power, and prevent any one department from making itself supreme. For instance, the executive power is vested in the President; but he also exercises important legislative functions in his veto, and judicial power in his right to pardon. The legislative power is lodged in Congress, but the Senate acts as an advisory council to the President—without its consent no important appointment can be made and no treaty ratified. The judicial power is entrusted to the Supreme Court and inferior courts; but, as no law can be enforced which the Supreme Court declares to be unconstitutional, the Supreme Court, in fact, exercises supreme legislative functions. Finally, the House of Representatives, by means of its initiative in taxation, exercises a most effectual control over the executive department.

The legislative power is confined to certain subjects enumerated in the Constitution and is further restricted by the first ten amendments, especially by the tenth, which declares that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States, respectively, or to the people." The Supreme Court is the authorized interpreter of the fundamental law, and has construed the Constitution in the broadest possible way; following these decisions Congress has exercised powers, many of which were probably never dreamed of by the framers of that instrument or by the members of the ratifying conventions, whose votes gave it the force of law. Acts of Congress are "the supreme law of the land," unless the Supreme Court declares them unconstitutional, and hence null and void (Channing, *Ibid.*, pp. 240-241.)

The people should, with jealous care, guard against the time ever coming when any one of these three branches may surrender its rights to any other or be swallowed up and overcome by some other branch of the government. Today there are many who advocate the destruction of these safeguards given us by the framers of the Constitution who were men inspired to make this document as near to the fundamental doctrines of the kingdom of God, as it was possible under the circumstances for it to be. (*The Progress of Man*, p. 297.)

### The Constitution proclaims the following:

This Constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.

The senators and representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation, to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States.

### CONSTITUTION DESERVES VENERATION

There is much more that could be said, and I wish to read another statement. The English statesman, James Bryce, in his excellent work, *The American Commonwealth*, has said:

The Constitution of 1789 deserves the veneration with which the Americans have been accustomed to regard it. It is true that many

criticisms have been passed upon its arrangement, upon its omissions, upon its artificial character of some of the institutions it creates, . . . Yet after all deductions it ranks above every other constitution for the intrinsic excellence of its scheme, its adaptation to the circumstances of the people, the simplicity, brevity, and precision of its language, its judicious mixture of definiteness in principle with elasticity in detail. (*The American Commonwealth*, vol. I, p. 25.)

What is the stand that is taken by the Church in regard to this great document? We have the word of the Lord:

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than this, cometh of evil. (D. & C. 98:4-7.)

In Section 101, the Lord has said:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles:

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (*Ibid.*, 101:77-80.)

Here is a statement that this document should be maintained, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which the Lord has given him, that every man may be accountable for his own sins in the day of judgment.

#### STATEMENTS OF JOSEPH SMITH

If I may be permitted, I would like to quote the words of the Prophet Joseph Smith on this subject:

The Constitution of the United States is a glorious standard. It is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun. . . .

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; and that Christ is true. (*History of the Church* 3:304.)

It is one of the first principles of my life and one that I have cultivated from my childhood, having been taught it by my father, to allow

everyone the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on earth. In my feelings I am always ready to die for the protection of the weak and the oppressed in their just rights. (*Ibid.*, 6:56-57.)

I must not take more time but to add this: The statement has been made that the Prophet said the time would come when this Constitution would hang as by a thread, and this is true. There has been some confusion, however, as to just what he said following this. I think that Elder Orson Hyde has given us a correct interpretation wherein he says that the Prophet said the Constitution would be in danger. Said Orson Hyde:

I believe he said something like this—that the time would come when the Constitution and the country would be in danger of an overthrow; and said he: "If the Constitution be saved at all, it will be by the Elders of this Church." I believe this is about the language, as nearly as I can recollect it. (*Journal of Discourses*, 6:152.)

Now I tell you it is time the people of the United States were waking up with the understanding that if they don't save the Constitution from the dangers that threaten it, we will have a change of government.

The Lord bless you in the name of Jesus Christ. Amen.

### ELDER A. RICHARD PETERSON

*Former President of the Norwegian Mission*

I am delighted, my brethren and sisters, to have the privilege of assembling here on this glorious, hallowed Sabbath day, to commemorate the resurrection of our Lord and Saviour, Jesus Christ, and this is as real to me as life itself. I only wish that the world could understand the great mission of our Redeemer, when he gave his life for the sons and daughters of God.

I have been thrilled during the sessions of this conference, to be home and to listen to the wonderful testimonies that have been borne and the counsel and advice that have been given. After spending four years in a war-torn country, it is indeed good to be home.

I would like to say that I have stood in the homes and in the offices of the government of Norway, and been belittled, but I was happy because I was in the service of God. They refused us the privilege of staying in Norway and for eighteen months, Sister Peterson and I were living there without permission. I finally told them, when they said: "We'll give you a few hours now," "How can I leave when I have been called by a prophet of God. The only way I will go out of Norway, unless I receive a release from the Presidency of the Church, is if you come down and move us out. Then of course we will have to go.

They did not come and move us out, but we were up against a stone wall for these many months. We were not able to do anything and we were also denied the rationing cards, and if it had not

been for the wonderful saints of Norway, bringing to us food that we needed, that we could not get because we were denied these rationing points, we would have been without food.

I thank God that the way was opened up that we did get permission to stay. And then the missionaries came in great numbers.

I want to bring greetings to you from your wonderful sons and daughters in far-away Norway. The work of the Lord is going on now. We were hampered at first, but we have opened up three new districts and many, many branches of the Church, and the message of the Redeemer is being preached from the southern part of Norway to the northern part, and in the far north where it is impossible to get a place to baptize the people, they are chopping holes in the ice and baptizing them in the cold winter.

I appreciate the privilege I have had of going into the world and preaching the gospel. There is nothing that has been greater in my life than to bring this gospel to many souls, and to teach these young men whom the Lord has called, who come into the mission field with stammering tongues and in a foreign tongue preach the gospel, and instil into the hearts of the people a testimony of this restored gospel.

I am grateful for my membership in the Church. I am grateful for the mother who gave me life, mother of fourteen children, who sent me and kept me as a widowed mother on my first mission.

President George Albert Smith set me apart in 1905, and he said these words, among others: "We send you forth as a lamb among wolves." And two weeks after we had arrived in the mission field, a mob came throwing stones through the windows and I thought, why should I be that lamb. I was frightened.

But he said also this: "I promise you, in the name of the Lord, that if you will testify that Joseph Smith is a prophet of the living God your tongue shall be loosened and you will be able to preach in plainness the Gospel of Jesus Christ in that land where so many of God's chosen people have gathered."

I have received great treasures of knowledge on this mission as well as others, even hidden treasures, and I bear witness that I no longer need to see heavenly visions to know that Jesus is the Christ and that Joseph Smith is a prophet of the living God.

I am grateful that this testimony that has been given me. I am grateful for the wonderful experience that I have had, and I thank the First Presidency for the confidence they have had in me in sending me over to Norway where I have spent thirteen years, and this is the fourth mission I have returned from.

I was thrilled the other day in the Temple when I heard the prophet of God, and it seems to me that he was magnified before that audience when he stood and told us, the leaders of this Church, those who stand at the helm, those who are at the headgates, that we should repent and see to it that we were honoring the holy priesthood. If not, sorrow would come unto us, and when the judg-



ments of God should pass over, how could we expect to be delivered or receive the blessings. Has not the Lord said, go into your closets and close the door while the wrath of God shall go over the earth. Has he not told us why we should gather into this country. How can you stop the emigration. I tell you it is no easy thing to stop the emigration when these souls have received the spirit of the gathering, and here they come flocking to the valleys of the mountains. I say, bless you, brethren and sisters, who have been so kind in helping these poor people when they come over here.

I want to say that I sustain all that the Presidency and the brethren have said. I sustain them a hundred percent and if they need me, even though I have just returned, I will be ready to go any time, if I get the call.

I want to be faithful unto the last. Like the old sister, a sweet old soul who had been in the Church for over forty years, I called her up to speak and bear her testimony—she was over a hundred years old—and after she had sung a song to us, she said, "Oh, I hope and pray that I may remain faithful unto the end."

What a glorious wish, and so I say, how necessary it is for each and every one of us to have with us, or for our companion, the Holy Ghost, and I promise you you will never go wrong, or that you will never say one word against the servants of our Heavenly Father who have been called and sustained.

May the Lord bless us. My testimony has grown and I am grateful for this testimony, and may the Lord bless us and help us all, I humbly pray, in the name of Jesus Christ, Amen

### ELDER STEPHEN L RICHARDS

#### *Of the Council of the Twelve Apostles*

I believe in the gifts of the gospel. I believe they will come to those who live and strive for them. I believe that the gifts of the gospel comprehend more and wider powers and attributes than those specifically mentioned in our Articles of Faith, namely: "... the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." (Article 7.) I believe that these listed gifts and others of comparable seemingly supernatural nature have come to men and women of faith, and I believe that they will continue to come from time to time as conditions and circumstances warrant. I place no limitation on the power of the Lord to manifest himself through his children and his chosen servants, however miraculous many may think the manifestation to be. I do place one limitation on those who exercise such powers—that they be very sure the inspiration is from the right source.

#### GIFTS OF THE GOSPEL

There are gifts of the gospel which are not usually thought of as being miraculous or supernatural. They would commonly be

spoken of as mere attributes of character, but I believe they have spiritual foundation. This conclusion seems to be borne out by the scriptures. The Apostle Paul tells his brethren:

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, . . .

But all these worketh that one and the selfsame Spirit dividing to every man severally as he will. (I Cor. 12:4-6, 11.)

Modern revelation emphasizes this diversity:

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, . . .

To others it is given to believe on their words. (D. & C. 46:13-14.)

The Book of Mormon, as usual, brings further clarification:

To one is given by the Spirit of God, that he may teach the word of wisdom;

And to another that he may teach the word of knowledge . . .

And to another, exceeding great faith; and to another, the gifts of healing,

. . . to another, that he may work mighty miracles;

. . . to another, that he may prophesy;

. . . to another, the beholding of angels and ministering spirits;

. . . to another, all kinds of tongues;

. . . to another, the interpretation of languages and of divers kinds of tongues. (Moroni 10:9-16.)

While this wide diversity of gifts mentioned in the scriptures may bring to our Father's children greatly varying talents and capacities, I feel sure that there are some highly important gifts of the gospel, which it is intended that all men of faith shall enjoy at least to some extent. It is to these precious gifts, available to all the Church and to many good men and women outside the Church, that I would direct attention.

#### GIFT OF DISCERNMENT

First, I mention the gift of discernment, embodying the power to discriminate, which has been spoken of in our hearing before, particularly as between right and wrong. I believe that this gift when highly developed arises largely out of an acute sensitivity to impressions—spiritual impressions, if you will—to read under the surface as it were, to detect hidden evil, and more importantly to find the good that may be concealed. The highest type of discernment is that which perceives in others and uncovers for them their better natures, the good inherent within them. It's the gift every missionary needs when he takes the gospel to the people of the world. He must make an appraisal of every personality whom he meets. He must be able to discern the hidden spark that may be lighted for truth. The gift of discernment will save him from mistakes and embarrassment, and it will never fail to inspire confidence in the one who is rightly appraised.

The gift of discernment is essential to the leadership of the Church. I never ordain a bishop or set apart a president of a stake without invoking upon him this divine blessing, that he may read the lives and hearts of his people and call forth the best within them. The gift and power of discernment in this world of contention between the forces of good and the power of evil is essential equipment for every son and daughter of God. There could be no such mass dissensions as endanger the security of the world, if its populations possessed this great gift in larger degree. People are generally so gullible one is sometimes led to wonder whether the great Lincoln was right, after all, in the conclusion of his memorable statement, "You can't fool all the people all the time." One does feel at times, however, a sense of pity and sympathy for some of the peoples of the world whose education, information, and exposure to higher ideals and exalted concepts have been so arbitrarily and ruthlessly restricted.

There is a class of people now grown sizable in the world who should possess this great gift in large degree. They know how the gift is attained. They have been educated in its spiritual foundations. They have been blessed with the counsels which foster it. They know how to order their lives to procure it. You know who they are, my brethren and sisters. Every member in the restored Church of Christ could have this gift if he willed to do so. He could not be deceived with the sophistries of the world. He could not be led astray by pseudo-prophets and subversive cults. Even the inexperienced would recognize false teachings, in a measure at least. With this gift they would be able to detect something of the disloyal, rebellious, and sinister influences which not infrequently prompt those who seemingly take pride in the destruction of youthful faith and loyalties. Discerning parents will do well to guard their children against such influences and such personalities and teachings before irreparable damage is done. The true gift of discernment is often premonitory. A sense of danger should be heeded to be of value. We give thanks for a set of providential circumstances which avert an accident. We ought to be grateful every day of our lives for this sense which keeps alive a conscience which constantly alerts us to the dangers inherent in wrongdoers and sin.

#### GIFT OF WISDOM

The next gift of the gospel which I present is that of wisdom. Wisdom cannot be disassociated from discernment, but it involves some other factors, and its applications are rather more specific. Wisdom is sometimes defined as sound judgment and a high degree of knowledge. I define wisdom as being the beneficent application of knowledge in decision. I think of wisdom not in the abstract but as functional. Life is largely made up of choices and determinations, and I can think of no wisdom that does not contemplate the

good of man and society. Wisdom is true understanding, and we are told in Proverbs that

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand riches and honour.

Her ways are ways of pleasantness, and all her paths are peace. . . .

Happy is the man that findeth wisdom. (Proverbs 3:15-17, 13.)

I do not believe that true wisdom can be acquired or exercised in living without a sound fundamental knowledge of the truth about life and living. The cry of the world is for wisdom and wise men. This is so particularly in the field of human relations. Why are they not found? It is because men are so blinded to the truth. Nearly one-half of the world are steeled against it, and the other half not too well-fortified in past and present performance to promote it. We have had for centuries a formula for peace. Wisdom for composition of the world's troubles is available, but the minds and hearts of men are not prepared to receive it. It is the mission of the Church of Christ to teach them how. We need wisdom in so doing, and we need to maintain our divinely appointed society in the wisdom which comes from God.

The really vital things in life are relatively few, my brethren and sisters—the body, family, property, and relationship to man and God. You may have wisdom about health, housing, marriage, children, economics, education, and even government if you truly seek it and live for it. The fundamental knowledge which the Church brings to you will bring you understanding. Your testimony, your spirit, and your service will direct the application of your knowledge; that is wisdom. Every man needs it a hundred times a day. Every woman needs it. Every youth needs it. The foolish and the wise are the antipodes of mankind as are the two poles of the earth. The foolish build on the sand; the wise on the rock. The one perishes; the other endures. Thank God for the gift of wisdom.

#### GIFT OF COMFORT

I shall have time to mention but one more gift of the gospel—that of comfort. I speak of comfort in the spiritual and scriptural sense bringing consolation, peace of mind and soul, resignation, tranquility, and serenity in times of bereavement, suffering, fear, doubt, and uncertainty. Very few are without some kind of trouble, and many think their own troubles most severe. I remember years ago on one of my first visits to the beautiful memorial church at Stanford University reading an inscription engraved in stone on one of the walls. In substance it was as follows: If every person in the world should wrap his troubles in a bag and then throw it in a heap with all the packages of troubles of all the people, and if each were then told that he could go to the heap and select the package of troubles which he would bear, each would go to the

pile and bring back his own package. So it may well be in the providence of things that each should have troubles of a kind suited to his capacity and experience in life. However this may be, we all need comfort and perhaps the self-sufficient ones who do not recognize the need really require it more than any others.

Physical pain is torturing, hard to endure. I am a witness to the fact that it may be assuaged by spiritual blessing and comfort. Thousands there are who testify as to the efficacy of prayer and the healing and the comfort of the priesthood, but even the torture of pain is not more excruciating than the humiliation and stigma of disgrace or the consciousness of guilt. Thank the Lord for the gift of repentance which has been so beautifully portrayed, to the transgressor, but it often happens that even the greater sorrow comes to the innocent. A wayward child brings tragedy to a family, shattering a reputation and good name it may have taken generations to build. A drunken or otherwise perverted husband or wife smashes a good home. A rebellious son or daughter stabs a knife into the hearts of loving parents as he or she discards the loyalties of a lifetime. These are cases for comfort beyond the merely human touch that call for deep understanding, for spiritual fortification, for a resignation that is divine.

And then there are the lonely. They who have been bereft of the companionship of loved ones, sometimes left all alone without kin about them. I was reading the other day that there are more than six million widows in the United States, many of them being widowed at as early an age as forty with an expectancy approximating thirty years of life without their mates. Some are without the companionship of children. In the immediate circle of my own friends and associates, many sad partings have come. Decades of loving and most beautiful association have been sadly interrupted just at a time when it seemed to mortal ken the ripest and richest years of holy wedlock were in the offing. I know many a friend who needs comfort. I am deeply grateful that for the most part my immediate friends have this consolation of the spirit. They are buoyed up by an unfaltering trust that the sad separations are but temporary. They give themselves and their great service to the master to requite in part at least that which he gives to them—comfort and peace to the soul.

#### RICH BLESSINGS

I am aware that in the Christian world and perhaps outside of it as well, there are countless thousands of our Father's children who are the beneficiaries of the gifts of the gospel. There are many of all faiths and conditions of life who love the Lord; and in return for this love and obedience to his commandments, he blesses them with his spirit. I am grateful indeed that it is so; but, my dear brethren and sisters, with the superior knowledge which the Lord has brought to us, with a more perfect understanding of his holy

gospel, with the gift of the Holy Ghost, how much more should we so favored enjoy its precious gifts! If others of our Father's children throughout the world observe these manifestations of his special blessings to his chosen people, they will be led to investigate and seek the truth.

It seems to me as we near the conclusion of this great conference with its uplifting and inspiring teachings and testimonies, we could do no better thing than to highly resolve that henceforth and always our loyalty, our lives, and our love shall be such that our Father may pour out his rich blessings upon us in the gifts of the eternal gospel with discernment, wisdom and comfort to all. I know that he lives. I know that he will reward the faithful. I pray that in his mercy he will bring light and truth to all the world, in the name of Jesus Christ. Amen.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

I had hoped and supposed that my many speeches before the various groups at this conference would relieve me from saying anything more, particularly I had thought that this morning's sermon would count as something said here. But President Smith has asked that I say a word or two. I shall not detain you long because we must have President Smith close this conference.

### REPENTANCE

So many things have been said, so much good has been told us, that it would be folly to try to summarize or repeat, but I think that most of us will leave this conference with two matters principally in mind—that of repentance and its reciprocal, forgiveness. The call has been made: Repent, for the hour of his judgment is nigh.

The Lord has said,

By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them. (D. & C. 58:43.)

I would like to point out that to me there is a great difference between confession and admission, after transgression is proved. I doubt much the efficacy of an admission as a confession.

### FORGIVENESS

In the ancient days, men made sacrifice that they might be forgiven. Today we are told that we must bring to the Lord for our forgiveness a humble heart and a contrite spirit. As to forgiveness, the Lord has said,

I, the Lord will forgive whom I will forgive, but of you it is required to forgive all men. (*Ibid.*, 64:10.)

which means, as I understand it, that where there is repentance, we shall forgive and receive into fellowship the repentant transgressor, leaving to God the final disposition of the sin.

### TESTIMONY TO RISEN CHRIST

This is Easter, and I have already borne my testimony to the risen Christ but I do want to read from the 76th Section the verses we all know, part of which was quoted by Brother Evans this morning. This was the great vision that came to Joseph and Sidney in 1832:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (*Ibid.*, 76:22-24.)

I renew the bearing of my testimony that Jesus is the Christ, the Redeemer of the world, the first fruits of the resurrection, the Only Begotten of the Father.

And I cannot but remember that glorious message that came out of the chamber on that night most memorable perhaps in all the history of the world, the night before the crucifixion, when he had his disciples together and gave them his great final discourse:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

That message to the disciples in the chamber is a message that comes to all of God's children, that peace be with us always, and may we live so that we may rightfully ask therefor, I humbly pray in the name of Jesus. Amen.

**President J. Reuben Clark, Jr.:**

President George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints, the Presiding High Priest of the Church, the prophet, seer and revelator, ordained and set apart thereto by those having authority will now close this conference with his final instruction.

### PRESIDENT GEORGE ALBERT SMITH

I am very grateful that I have been able to attend the sessions of this conference; thankful that I have had the companionship of this great group, most of them in this building. I want to take this occasion to express my appreciation and invoke the blessings of the Lord upon these men, women, and children who have stood during these long two hours of meeting, with no place to sit but have

stood here in the house of the Lord to be edified by those who have done the speaking. I am sure you will receive your blessings, and I am sure they will be sufficient to compensate you for any weariness that may have come to you as a result of this experience.

#### SECURITY ON LORD'S SIDE

The gospel of Jesus Christ is the only means by which we may hope to find a place in the celestial kingdom. Sometimes we feel that we are sure of it because we have membership in the Church. I take this occasion to call to the attention of the older members of the Church, who have lived a part of their lives and feel quite secure, the fact that nobody is secure unless he is on the Lord's side of the line.

All temptation and evil are on the devil's side. If I had time, I could tell you of an experience of a man who was magnified and was a great preacher of the gospel, and because of his failure to stay on the Lord's side of the line, he went into the dark and died a bitter apostate.

None of us are secure except we keep the commandments of our Heavenly Father. The pathway of righteousness is the highway of happiness. There is no other way to happiness.

#### PURPOSE OF LIFE

Today the people all over the world are talking about the same subject we have been speaking of, the resurrection. When we think of the resurrection of our Redeemer, I am reminded that the purpose of his life was to prepare us all, to make a path that we could all walk, that would bring us eternal happiness in his presence as well as in the presence of one another. He gave his life and testified by the shedding of his blood that he was a Son of God, and then as we have had it called to our attention, his appearance since that time has demonstrated beyond any possible doubt that he was what he claimed to be.

The Church is organized, and the missionaries go out in all the world to share the gospel, not to give some new truth, but to share the truth that the Lord has already revealed.

When he was asked to pray—I am reminded of a part of that prayer—he said,

... Our Father which art in heaven. Hallowed be thy name.  
Thy kingdom come. Thy will be done in earth as it is in heaven.  
(Matt. 6:9-10.)

#### UNIVERSAL RESURRECTION

That is the purpose of the gospel, and today we are thinking of what a marvelous thing it was when the Savior was resurrected, when he took up his immortal body to live forever.

But he wanted this earth to become a heaven, and that is what the gospel is intended to do, to teach people so that it will become



a heaven. What a wonderful condition it would be! We rejoice because of the resurrection, and he held out to us that it would be a universal resurrection, and that this earth would be redeemed, and the people who dwell here would live in happiness forever.

Brethren and sisters, we ought to be grateful for our blessings. We ought to be thankful for the companionship of such men and women as we have. We ought to feel a desire to do all that we can to set an example, that others, seeing our upright lives may be constrained to keep the commandments of God.

We are coming to the close of a most interesting and instructive conference. As I look at these beautiful flowers that came from the Berkeley Stake, I want to take occasion again to thank the people who sent them, for I don't know of any place where flowers are more appropriate than in the house of the Lord. And these beautiful lilies that we have, have made this house a beauty spot that it would not have been but for them.

#### HOUSES IN ORDER

Brethren and sisters, let us go to our homes. If our houses are not in order, let us set them in order. Let us renew our determination to honor God and keep his commandments, to love one another, to make our homes the abiding place of peace. Each of us can contribute to that in the homes in which we live.

It will not be long until calamities will overtake the human family unless there is speedy repentance. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come.

Our Heavenly Father has told us how it can be avoided, and that is our mission, in part, to go into the world and explain to people how it may be avoided, and that people need not be unhappy as they are everywhere but that happiness may be in their lives—because when the Spirit of God burns in your soul, you cannot be otherwise than happy.

#### GRATITUDE FOR SUPPORT

I take this occasion to thank the brethren who are giving all their time to developing and building the Church of Jesus Christ of Latter-day Saints. I want to thank these men who stand by my side, who are so willing to support me in the responsibilities that are tremendous for one man to carry—my counselors, and the members of the Quorum of the Twelve and their assistants, and the First Council of the Seventy, the Presiding Bishopric, and the Patriarch.

I want to add to that the stake presidencies, the bishops of wards, the presidents of missions, and the presidencies and general boards of all the auxiliary organizations. I am grateful for the things that they are doing, because they are trying to bring this world into a condition that will be heaven. The Lord has said it could be if we will do our part.

## BLESSING

In conclusion I desire to leave the blessing of our Heavenly Father with you all, that you may go to your homes renewed, refreshed, and invigorated, determined to carry on and to do all you can to make this earth heaven.

I bless you that you may have joy in this, that you may go to your homes in peace and in safety, and that you may carry with you that spirit which our Heavenly Father has bestowed upon us here so generously, and that we may look forward to the time when we may meet again in the name of the Lord, with assurance that a blessing will follow, because he has said it always would, even if two or three meet in his name.

Remember, we all have responsibilities. We may not be called to some definite duty, but in every neighborhood there is opportunity for each of us to radiate a spirit of peace and love and happiness to the end that people may understand the gospel and be gathered into the fold.

## TESTIMONY

To some it may sound selfish to hear us say, "This is the only true Church." But we are only repeating what the Savior said, and he knows. It is the Church that he recognizes, and it bears his name. We do not say that in unkindness to our brothers and sisters, and they are our brothers and sisters, in other churches, or in no church, but we say it with the hope that they may feel the love that is in our hearts when we reach out to them with the desire that the happiness that has been ours may be theirs and may continue, not only now, but also throughout the ages of eternity.

God lives. Jesus is the Christ. Joseph Smith was a prophet of the Lord, and the gospel as it was restored through him is the power of God unto salvation to all those who would accept it and apply it in their lives. I bear this testimony in love and in kindness, and with my blessings as a servant of the Lord upon all of you, in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.:

We have just listened to President George Albert Smith.

The Tabernacle Choir will now sing the "Hallelujah Chorus," and the closing prayer will be offered by President J. Willard Marriott of the Washington Stake, Washington, D.C., after which this Conference will stand adjourned *sine die*.

The conference of the Deseret Sunday School Union will convene in this building tonight at 7:00 o'clock. All are invited to attend, and all Sunday School workers are urged to attend.

The messages that have been received for individuals supposed to be in attendance at this Conference will be broadcast over the grounds as usual after the close of this meeting.

The choir music today has been furnished by the Tabernacle

Choir, with Elder J. Spencer Cornwall conducting, Elder Frank W. Asper at the organ this morning, and Elder Alexander Schreiner at the organ this afternoon.

I am sure the Tabernacle Choir will permit me to extend to them again the thanks and gratitude which all of us feel in our hearts for the great service which they are rendering to the Church. They are one of the great missionary instrumentalities of the Church. Their music grows more beautiful with the years. God bless them always.

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Singing by the Choir, "Hallelujah Chorus."

President J. Willard Marriott of the Washington Stake offered the benediction.

Conference adjourned *sine die*.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle Saturday evening, April 8, at 7:00.

President George Albert Smith was present and presided.

The choral music for this meeting was furnished by the Deseret Stake Male Chorus, Elder Ladd R. Cropper conducting, Elder Alexander Schreiner at the organ.

The Tabernacle and the Assembly Hall to the south of the Tabernacle were crowded to capacity, every available space being occupied. The services were not broadcast, except that the brethren assembled in the Assembly Hall were able to see and hear the proceedings as they were televised from the Tabernacle.

As an opening number the Deseret Stake Male Chorus sang: "All In The April Evening."

President L. Harold Wright of the Maricopa Stake offered the opening prayer.

The Chorus sang the hymn: "I Need Thee Every Hour."

## PRESIDENT GEORGE ALBERT SMITH

I hesitate to suggest that you crowd together and make more room for the people standing, but if there is a space anywhere that you can move into, let us give everybody a seat that we possibly can.

Now we are met tonight in this historic building, just as we have met many times, but we have never before had as many people here at Priesthood Meeting as we have now.

This is during the period of time that is celebrated by the world as a part of the time when the Saviour was in the tomb. Tomorrow will be Easter and the services in many parts of the Christian world will be directed to emphasize that fact. And yet, very few people in the world realize what it means. They talk about it and sing about it, but not very many people know what Easter really means.

Now tonight we shall visit together a little in regard to matters that the priesthood are concerned about, and our first speaker will be the Historian of the Church, Elder Joseph Fielding Smith, who will have some information that I am sure some of you will be very happy to obtain, and by learning of it will be able to help the Historian's Office with its work.

## ELDER JOSEPH FIELDING SMITH

*of the Council of the Twelve Apostles*

I wish to address my remarks particularly to the bishops and the presidents of stakes, and yet we are all concerned with the records of the Church.

### KEEPING OF RECORDS

In the days of Adam, one of the first things the Lord did was to call upon him and others following him to keep records. You will read of that in the Pearl of Great Price.

In Section twenty, which was given at the time of the organization of the Church, and in the next Section, Section twenty-one, of the Doctrine and Covenants, you will find written instructions in regard to the keeping of records in the Church. What would we do, what condition would we be in if records had not been kept in days of old? We would not have our Bible; we would not have our Book of Mormon; and in our own day we would not have the Doctrine and Covenants, nor the Pearl of Great Price. You all know how valuable these books are, and the Lord preserved them that they might be a benefit to us in learning of His ways and in the keeping of His commandments.

### WARD AND STAKE RECORDS

Now the Church has given instructions that records be kept in every ward and in every stake of Zion. We send out the blanks with definite instruction printed upon them as to the nature of the information which is to be gathered. We try to make it easy for the clerks. And I want to say that it is just as important, ordinarily so at least, to have a good, efficient clerk, as it is to have a good, efficient president of a stake, one who has the desire and the ability to keep the records.

These records should be kept in duplicate and one copy sent in quarterly to the Historian's Office and one filed in the stake. Records should be kept in the wards. The stake clerk should keep a record of all events, taking from the ward records the material that is essential to place in the record of the stake.

All recorders know, or should know, the nature of the recording that they ought to make.

## HISTORICAL REPORTS

Now we have had a great deal of difficulty in getting these historical reports. Sixty-three stakes and two missions failed to send in reports for 1947 and 1948 and 1949. We have some stakes and some missions that have not reported for much longer periods of time, and yet these are quarterly reports. We are under the necessity constantly of sending out letters asking for these historical records to be sent in to us so that they may be filed and preserved according to the commandments of the Lord.

## COMPLETENESS AND ACCURACY

I would like to call attention also, to the fact that, notwithstanding the information we ask for, that many of these reports are not complete. Every name should be written in full. Clerks should be appointed, or historians, in the wards and stakes who can write legibly so that their records can be read.

Some of them evidently do not read the instructions that are on these blanks. Many valuable matters pertaining to the records are not included. We would like to call your attention to this. We have been after you and some of you know that we are after you because we are writing constantly, and some of the stakes have been busy and they have gone to work and have complied, although they have had to go back years to do it.

## UP-TO-DATE RECORDS

Too many mistakes are made because information is not written at the time. Everything should be recorded as nearly at the time of the event as it is possible for it to be. I know from my own experience that I cannot trust to my memory, and when things are neglected for any length of time mistakes are bound to enter into the records, in regard to certain incidents and as to the time when matters have been performed.

Now brethren, will you look into these matters in your stakes and see that this record is kept up to date? This is the way we are keeping the record of the Church. It is most valuable; it is absolutely necessary, and we ask you for your help, for your support in these matters, that we may have our records up to date, kept neatly, written in permanent ink, or upon the typewriter with a permanent ribbon, and in a manner that it can be preserved eternally.

I thank you for the opportunity of presenting this matter to you. May the Lord bless you all, I pray, in the name of Jesus Christ, Amen.

## PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

As Elder Mark Petersen and President S. Dilworth Young and I were walking at a good clip this evening to get into our seats by

seven o'clock, and encountered crowds of men outside the Tabernacle, and as we entered the west door, saw this building crowded to capacity, I had a re-affirmation of the strength of the priesthood. It is a fact, as you know, that if you have a moving body, and you increase the speed, the greater is the momentum. Add weight to that body and increase speed the momentum is still greater. That is what is occurring in this Church, a great body of priesthood, moving with an acceleration never before known to the Church. Brethren, there is nothing that can stop the progress of Truth, excepting only our weaknesses or failure to do our duty.

The older I grow the more thrilled and more grateful am I for the Church of Jesus Christ, and the more impressed I am with the importance of declaring this truth to the world.

### PROGRESS IN MISSIONS

That leads me to the thought about which I am requested to speak tonight. What I have said about the momentum of this body of priesthood is applicable to our great missionary force. Never before have we had so many representatives in the field preaching the Gospel of Jesus Christ, and never before in the history of the world, I think, was that message more needed.

Over eight thousand missionaries, choice men and women, now laboring at home and abroad. They have the love of the truth in their hearts. I am glad to report to you that 1949 has, perhaps, been one of our most successful years. In material improvement we show great progress. Many of you spent your first years in foreign fields, met in undesirable halls—we all have—and we know the need and importance of having suitable meeting places. You will be glad to learn tonight that during last year we had in the missions one hundred and thirty-seven new building projects. Besides these are remodeling projects, thirty-eight; and other projects, including buying of lots, furnishings, etc., nine; or a total of one hundred and seventy-two building projects during 1949. The people are grateful for this surge forward to get suitable meeting places for those who are seeking the truth.

### TAHITIAN MISSION

You have read in the paper about the completion of the edifice down in Papeete, Tahiti, the first mission opened by the Church among the Polynesians.

For years they have been in need of a means of transportation to go from island to island out there. What you Tahitian missionaries have endured during the past fifty years, or more, very few of us can realize. The Lord bless you for having endured it.

Well, the president of the mission and the elders and the saints will not be wholly dependent upon sailing schooners which sometimes get caught in a calm, and elders and saints remain on deck for hours and days and sometimes even weeks. An excellent

schooner, or yacht, was recently purchased and a little over two weeks ago they left Wilmington Harbor, and after a successful voyage of three weeks on the Pacific, they arrived at Papeete in safety. You will be pleased to learn that that schooner was piloted, by one of the best captains in the United States. He is qualified to run any steamer, on any ocean in the world, and that man—not a member of the Church—Captain Kenny, volunteered his services to take the schooner to Papeete, without any monetary consideration.

If you could hear Elder Stephen L. Richards and Brother E. Bentley Mitchell, former president of the Tahitian Mission, tell how the way opened up for them to get that schooner, at less cost than the auxiliary engine that is in it, you would appreciate how the Lord is helping forward this missionary work. And you will all be happy to learn that Elder Richards received a cable from Captain Kenny day before yesterday, that they had landed on one of the islands in the Marquesas Group. It read: "After fifteen days on the ocean, we are all well and happy."

#### GREATER MISSIONARY ACTIVITY

So much for a glimpse at the progress that the missions are making in buildings and other physical aspects. The real progress, however, is in the increase in activity of the missionaries. One or two missions are yet a little lax, but most of the missions are getting the best service possible out of the missionaries, and the more the missionaries work, the more devoted they are, the greater their testimony of the divinity of this work.

More baptisms are reported, also greater sales of the Book of Mormon. The distribution of the Book of Mormon has exceeded that of any other year. Offers from non-members to aid have exceeded, so far as the brethren know, any other year. So, all in all, we can all feel happy and grateful tonight that the way is being opened for the spreading of truth.

#### CZECHOSLOVAKIAN MISSION

There is only one sorrowful phase and that is in Czechoslovakia, but brethren, every member of this Church should take a lesson from what has occurred in that communisticly dominated land, and if you do not, then you are not using the intelligence and the inspiration to which you are entitled.

Communism is anti-Christ. We have heard that some of our members suspect that stories which come out of Russia are exaggerated. Do not be deceived. No matter what the effect may be, I am going to tell you three things about communism which are facts. This was just hinted at six months ago. One of our brethren, loyal and true, presiding over a branch, held the priesthood just as you and I, had a testimony just as you and I, a prosperous businessman, true to his wife and has a lovely family. Brother Benson has met him and knows him.

They held a well-attended conference, Brother Toronto being present, and had a spiritual feast. A night or two later officers entered his home and arrested him. Asked for the charge, he was answered indignantly,

"Never mind the charge. Come with us."

"I ask to be heard," said the arrested man.

"You have already been heard and tried."

That is not an exaggeration. That is a fact.

And he was taken that night without even having been given a hearing and put into a concentration camp, his wife not knowing where.

Now you weigh the significance of that.

Second. You know all about the imprisonment of two elders, each put in a cell by himself with no communication. The President of the Mission could not communicate with them. The U. S. Consul could not. And there they remained, charged with what? They did not know, and day after day wondered what would happen to them. They had not violated any law. You and I know they had not. They were on their way to visit one of the Saints who needed comfort. She was up near the Polish border. Perhaps unwittingly they entered a forbidden area, but they did not do it intentionally. Well, they came out all right. They had to leave the country.

The third point followed the expulsion from that country of President Toronto and all the elders. You read it in the public press, that the Mormon missionaries were government spies. You and I know that is false, of course, and any government or any group of men who would publish it, do so in ignorance or with maliciousness.

Well, pray for those Saints over there, and we shall leave the rest to the Lord, and do all we can to comfort and bless them, and the people in every other country. They are God's children and they are longing for the Gospel.

I referred to the improvement, the accelerated force now manifested by our missions. Our mission presidents are doing excellent work. It is an inspiration to sit in their presence. You could listen for hours to their narrating manifestations of the Lord, resulting from the strength and activity of the elders. Now, brethren, will you please cooperate with them in making more effective the missionary cause.

#### STANDARDS FOR CALLING MISSIONARIES

There are certain standards by which we should be guided in calling our missionaries. First, call no young man or young woman, for the purpose of saving him or her. The young man is getting wayward and you think a mission would do him good. It would. But that is not why you are sending him out. Choose the young men and young women who are worthy to represent the Church, see that they are sufficiently mature, and, above all, that they have character.



## AGE REQUIREMENTS

Now in regard to maturity, we have an age, twenty years for the young men, twenty-three for the young women, and recently, because of the call of mission presidents, we have said you may call young women who are twenty-one. But that is just in order to fill up the ranks that such a call is made. But now many are asking that we send young girls eighteen or nineteen. Please do not hurt their feelings. Just sit down and talk to them and say: "You work here at home. Prove yourself to be worthy, and as soon as they need you, we will recommend you and you will be called."

Some of you say, "Well, you have called young men at nineteen and now it hurts their feelings if we do not call their companions."

Now in every case if you will analyze it you will find that those young men have not left for their missions until near their twentieth birthday, or more. Please cooperate with us in that.

## PHYSICALLY HANDICAPPED

Again there is the problem of the physically handicapped, of course you would like them to go, but think how they will interfere with their companions. Elders should go two by two and so should sisters, and no one of them should be hampered in his or her activity with somebody who is just not equal to the responsibility of missionary work.

Some of them are able to pass the physical examination all right, but when they get out under the strain of missionary work—and I tell you it is a strain—they soon break and then the mission president has a responsibility which diverts his attention from his regular duties, and missionary work is retarded.

## IMPORTANCE OF CHARACTER

But the most important standard is character. Let each one whom you interview sense the fact that he is going out as a representative. Some of the brethren have urged that each ward should have in the mission field a certain percentage of the ward membership. That is not an ideal. If you have no one who is worthy and financially able to represent the Church, do not send anybody out, but sit down with these young men and young women and say, "If you accept this call willingly, you go out as a trusted representative of the Church and of the Lord Jesus Christ." And to be trusted, young men, is a greater compliment than to be loved, and you cannot violate that trust. You are obligated to keep that trust between now and the time you go to the missionary home. Maintain the Church standards with your companions who will want to give you a farewell party. We have heard of some missionaries who have been called who have joined in with their fraternity friends in actions that reflected discredit upon themselves and upon the missionary cause.

Tell the young man, "From now on, from this very moment, you

are a trusted representative of this ward, of your parents and of the Lord Jesus Christ."

### CARE NEEDED

Brethren, let us be more careful. These missionary presidents are calling for recruits. Why, today, where we thought five missionaries in a certain area would be sufficient, the president of the mission said, "send us twenty more."

There are some other points, but I will not take the time. I have spoken about their representing the Church. So do you and so do I. I would like to say in conclusion what that means tonight.

### GLOOM AT CRUCIFIXION

President Smith appropriately referred to the fact that tomorrow is Easter. This is not just an anniversary, I mean as to the date. Easter varies from one date to another as you know. But I am not so sure that April is not a commemorative month, not only for the resurrection but for the birth of our Lord. And so I like to think that about two thousand years ago tonight, there were some pretty gloomy apostles. Peter was heavy-hearted; John was grieving; as was Mary, Christ's Mother. The other apostles had fled. Judas had realized what a crime he had committed. What a gloomy night!

Next morning Christ arose, and we are celebrating that event in the Christian world. That being true, this event establishes the immortality of the soul, the existence of loved ones who are on the other side, their personality persisting. They are as real in that spiritual realm as Christ's spirit when He preached to the spirits in prison.

### RESURRECTION OF CHRIST

I wonder if the Christian world will take as evidence the testimony of those gloomy apostles, nineteen hundred and fifty years ago tonight, for it is an evidence of the divinity of Christ's resurrection from the grave. Let me read the following:

"When Christ was crucified the apostles' hopes had all but died. That His death was a reality to the disciples was shown in their intense grief in the statement of Thomas, in the moral perplexity of Peter and in the evident preparations for a permanent burial of their Master. Notwithstanding the often repeated assurance of Christ that he would return to them after death, the apostles seemed not to have accepted, or at least not comprehended Christ's statement as a literal fact. At the crucifixion they were frightened and discouraged. They were left alone and they seemed confused, helpless, panic-stricken. Only John stood by the cross.

"Not with timidity, not with feelings of doubt and gloom and discouragement is a skeptical world made to believe. Such wavering, despairing minds as the apostles possessed on the day of the cruci-

fixion could never have stirred people to accept an unpopular belief, and to die martyrs to the cause.

"What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept; His Messianic mission fulfilled, 'The final and absolute scene of genuineness had been put on all His claims, and the indelible stamp of a divine authority upon all His teachings. The gloom of death had been banished by the glorious light of the presence of their risen, glorified Lord and Savior.'"

#### REPRESENTATIVES OF THE RISEN LORD

I said these missionaries are representatives of the Lord Jesus Christ, and so is every man within the sound of my voice. To be the representative of the risen Lord is the greatest honor that can come to man.

I think it was J. A. Francis, who wrote in the Los Angeles Examiner, in his tribute to Christ, as follows: "I am far within the mark when I say that all the armies that ever marched and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has this one, solitary life."

And yet if we face the facts tonight on the eve of his resurrection, the anniversary of his resurrection, we know that there are many so-called Christians who do not believe in the literal resurrection, and upon your shoulders and the shoulders of ten thousand others in this Church rests the responsibility of declaring to the world his divine Son-ship, his literal resurrection from the grave, and his appearance in person in the presence of the Father to the prophet Joseph Smith.

I bear you my testimony that these things are real, your authority is real, you are trusted servants who must represent the Lord and Saviour Jesus Christ in your allotted spheres to this dispensation.

May the Lord give us power to be worthy representatives and discharge our duty ably and well, I pray, in the name of Jesus Christ, Amen.

#### PRESIDENT J. REUBEN CLARK, JR.

##### *First Counselor in the First Presidency*

My brethren, as always I come to you in fear and trembling and in humility, and I ask our Heavenly Father to bless me, that what I may say tonight may be of some value to us in our work.

#### POWER OF THE PRIESTHOOD

I am again impressed, as always, by the strength of the priesthood. I have seen it work in the lives of many men. I have seen

them grow under its power and its influence. I have seen men moving in the walks of life of the world increased in power and in influence, far beyond their natural abilities, and I am sure the only reason for it was the possession of the priesthood.

The priesthood, of course, must not be taken lightly, and as I have said to you before, the priesthood cannot be taken off and put back on at will as you would a coat. Once endowed by the priesthood it remains with you. You may forfeit its power, the power may go, but your priesthood is still there, and in the days to come God will judge us by the use we have made of it, and we can no more escape that consequence than we can escape death. That fact should be with us always and never absent from us.

### UNITY

I wish again to refer tonight to my favorite subject of unity. I sometimes think that for me this is sort of an air on the G string that I play every time.

I am grateful to Brother Harold B. Lee today for making some variations to my tune. I adopt them; I am grateful for them. But with his permission I want to play my tune again.

I say to you again, brethren, as I have said every priesthood meeting night for years, that if you are united, if you will act as one man in carrying out the purposes of the Lord, there is absolutely nothing that can withstand your power.

### LOYALTY

An essential part of unity is loyalty. There can be no union where loyalty does not exist. Loyalty is a pretty difficult quality to possess. It requires the ability to put away selfishness, greed, ambition and all of the baser qualities of the human mind. You cannot be loyal unless you are willing to surrender. There is no growth, mental, physical or spiritual, unless there be some curtailment, some sacrifice may I say, on the part of him who would be loyal. His own preferences and desires must be put away, and he must see only the great purpose which lies out ahead.

### CASES OF DISLOYALTY

I have spoken in the past about loyalty to authority. You remember reference has already been indirectly made to this tonight by Brother McKay, speaking of Peter. You remember how when the Lord told what was going to befall him, the Lord, Peter avowed his loyalty to the Lord. The Lord picked him up very quickly and told him that before the cock should crow he would deny Him, the Lord, thrice. And Peter said: "Oh no, though I should die, yet I will not deny thee." and yet before the cock did crow the next morning he had three times denied his knowledge of an acquaintance with the Lord.

President McKay has referred tonight to the fact that at the cross when the Son of Man was offering himself as a sacrifice for the sins of the world there was only one apostle there and that was John. The rest, apparently, did not have the loyalty to go and see the Master die.

Loyalty to themselves has been a highly prized and sometimes too rare a virtue with all the brethren who have stood at the head of the Church, some more than others. Joseph suffered from disloyalty, and this has been referred to during the conference, for even those nearest to him plotted to overthrow him and he charged some of them with plotting his death. Brother Brigham had his critics,—men who could not be loyal, men whose own ambition, own greed, own objects, prevented them from following Brigham and helping him out. There were tens of thousands, however, who did have the loyalty and who followed.

You cannot have loyalty and be a carping critic. That just cannot be.

#### OBEDIENCE THROUGH FAITH

Now another point, brethren. Sometimes local presiding officers say, why, why should this be done, why should this course be followed? This does not apply to our local situation and that does not apply to somebody's else situation. Do you remember that after Adam was driven from the Garden of Eden he was offering sacrifice and an angel of the Lord came to him and said: "Why dost thou offer sacrifice unto the Lord?"

He said: "I know not, save the Lord commanded me."

And then the angel explained to Adam what the sacrifice meant, and the point I want to make from that is that obedience must often precede knowledge.

We are prone to try to rationalize and to say that the things we cannot understand cannot be. Well how much is there in the physical world that we do not understand and that even the wisest of our scientific savants do not understand. They theorize about it. None of us here, perhaps one or two of us may, but very few of us here, can understand the atom bomb, can understand whence comes the power and the heat of the bomb that cause such great destruction. The fact that we cannot understand it makes no difference at all. The atom bomb, unfortunately, works, and metes out its terrible destruction whether we know or not. Nations, apparently, are prepared to do anything, stoop to any level, to try to discover about the hydrogen bomb which is supposed to be so much more terrible than the bomb we have. Those of us here, the great bulk of us, know nothing about the hydrogen bomb. Does that make any difference to the fact of the bomb, the destruction still comes. The human mind cannot fully fathom the purposes of the Lord. We see them dimly. We see as through a glass darkly,

but that does not change the fact that the purposes are there, even though we do not understand them.

### LINCOLN'S FAITH

What a narrow measure it is to try and judge and calculate the infinite by the little our finite minds know. A story is told of Lincoln, who was supposed to be a great skeptic in his younger life. When he was down at Richmond as the war was drawing to a close, one of his early companions—I think it was General Reynolds—suddenly came around the corner of the tent where the President was living and found him reading the Bible. The General began to twit him about reading the Bible, basing the raillery on the early life, as he understood it, of Lincoln. Then Lincoln said: "Well, I have grown older and wiser. I now read the Bible. I believe all I can and I take the rest on faith."

And that is about where all of us are when it comes to the infinities that are involved in our spiritual welfare.

### LOYALTY ONE TO ANOTHER

I want to say a word now about unity in the mass, our loyalty one to the other. It is not enough that you be loyal to those who are in authority over you. You must be loyal, one to another, and you will appreciate on a moment's thought what that loyalty will require in your dealings, one with another. Unless you can be loyal, one to another, the strength of the priesthood cannot be exercised, and I repeat, that means that out of our hearts must go the greed and the avarice, the ambition, that sometimes we let lodge there.

A short time ago some gentlemen came here to write an article about us, and as frequently happens, they came to see the First Presidency, and as frequently happens, their approach was kindly, more or less respectful, almost deferential. They were going to do a great job. We have become accustomed to that approach and try to keep our guards up as well as we can. They wrote a story and the title of it, as I recall it, was, "The Mormons Move Over." The implication as I remember it was that we are sort of being crowded out, surrendering our position. We were on the down-grade

Well, there was a time, brethren, when we moved over as we were bid, or forced, but if we have unity and loyalty we do not need to move over until we wish.

### A GROWING CHURCH

This is a growing Church. It has the priesthood of Almighty God in it and directing it, and God will honor His priesthood if we, its bearers, honor it.

I read a story once. A judge was out driving one Sunday morning in Hyde Park, London. He had a coachman and a very spirited team. The park was filled with other buggies, teams, baby carriages and nurses and all the rest, and suddenly his team took

fright and started to run away. As the coachmen dodged in and out among the other vehicles, the judge got more and more excited. He could see possible suits for damages for large amounts as he gazed at some of the handsome equipages they were narrowly missing. As the horses gained momentum he moved farther and farther to the front of his seat and then he called out to the coachman: "Henry, for goodness sake, drive into something cheap."

We were "cheap," once. Everybody considered it within his right and it certainly has been within his power to treat us, write about us, talk about us as he wished. But we are not "cheap" anymore, brethren, if we will be united and loyal. And the respect which men have for us is built, almost entirely, upon our loyalty and devotion to the cause which we represent. We do not need to put ourselves into a position where anybody can think that it is his power and his right to write spurious articles about us. They will be written but they will not be believed.

#### SCRIPTURE READING

One thing more before I sit down. I would like to urge you brethren to read the scriptures, not somebody's interpretation of them. Read them. They are the original sources. You go to them and read them. Make up your own minds about them.

When the Prophet, Seer and Revelator speaks, when he interprets, we follow. So with the brethren when they speak under the influence of the Holy Ghost. We have a growing lot of books, a growing lot of courses of study, but I urge you to read the scriptures, so that you may get your own idea as to what they mean.

I close as I began, brethren, that there is nothing that should be done, that we cannot do, if we shall be united and loyal, united in our purpose, loyal to those who preside over us and to the cause which we represent. That we may be so united and so loyal, I humbly pray, in the name of Jesus Christ, Amen.

#### President George Albert Smith:

I remember a number of years ago I was in Portland, Oregon, and at that time the President General of the National Society of the Sons of the American Revolution was there visiting, so I invited him to go to church with me. He and his wife accepted, and when we got to the place where the meeting was being held we could not get in. People were standing out in front, packed on the steps, and I said to him, "If you will follow me, we will find another way." And so we went around the building and climbed up the back stairs and went over the backs of the seats into the choir loft. The missionaries did most of the talking and when we got outside the visitors said to me, "My, Mr. Smith, what wouldn't our minister give for a congregation like that."

I just repeat that to you now—what wouldn't any organi-

zation, any church, give for a congregation like this, and I want to say not only because of numbers but because of quality.

The choir will now sing to us a hymn that will be familiar to many of you because it was sung by Melvin J. Ballard so many times, our dear departed brother who was so dear to us all, "I'll Go Where You Want Me To Go, Dear Lord." The choir and congregation will sing that hymn.

The choir and congregation sang the hymn "I'll Go Where You Want Me To Go, Dear Lord."

### PRESIDENT GEORGE ALBERT SMITH

I wonder if there is anybody in the audience tonight, other than the man I am going to have stand, who is ninety-four years of age. I do not see very many hands up. I would like to know whether any of you have attended a hundred and thirty-five general conference meetings, and never missed a meeting. All those who have raise their right hand. (No hands were raised).

Brother Walter Cox of Provo is always at meeting, never misses anything, and he is the man I have been talking about and I thought I would like to have you look at him. He appears to be good for another ten or fifteen years.

### WORK AMONG INDIANS

This is a great Church. Today we have had a number of Indians in the congregation and I thought we might be able to locate some of them tonight, but we hope to find them by tomorrow morning. I mention the Indians, because in this particular case, the men I am referring to have been in the Church a long time and they are very faithful. One man came to the Temple within the last two or three days and had his wife sealed to him. This means they are moving our way, in the direction that we are going, and that causes me to call your attention to the fact that the way is opening for the dissemination of the Gospel of Jesus Christ among the Indians.

Dr. John R. Nicholls, who is the Commissioner of Indian Affairs, was here some months ago and he seems to be very friendly to our work among the Indians, not more than to any other Church, but some of the other Church organizations have sought to keep us out of the reservations. Within the last year or two we have appointed a committee whose duty it is to find a way of reaching the Indians in the various sections of the country, wherever they may be.

### INTERMOUNTAIN INDIAN SCHOOL

The Intermountain Indian School is located at what was formerly called the Bushnell Hospital at Brigham City. Dr. George Boyce is the Superintendent there, and he has manifested his kindness in every way. He wants to help the Indians all he can, their children who are there.



I take this occasion to say to our people who live at Brigham City, and I hope you will carry the message on to your wives who are not here, that you are doing a fine piece of work in looking after those Indians that are in the school at Brigham City. They are our Father's children. If they were not Indians a good many people would be concerned about them, but because they are some people are not so concerned. You people who hold the priesthood, not only at Brigham City but in every part of the world, enjoy a blessing from our Heavenly Father that carries with it a responsibility to share the gospel of Jesus Christ with all of His children, and that includes the Indians.

#### IMPORTANCE OF INDIANS

These Indians in the western world are the descendants of Father Lehi who left Jerusalem, centuries ago at the direction of our Heavenly Father. They are His children, and I hope that there will be no member of the Church, in any department, who will feel that because it is the Indians, they are not important. They are just as important as are the whites. They are entitled to the priesthood if they live to be worthy of it, and our Heavenly Father is anxious that they should have that blessing. I want to emphasize this to all you brethren, tonight.

Of course it is not necessary to say anything to the General Authorities of the Church. They know that a committee has been appointed, that we can no longer neglect our responsibility of carrying the Gospel to the Indians. And I hope that the presidents of stakes and bishops of wards and those who are in the mission field will feel the responsibility that is ours, and if we will do our duty the Lord will bless us for it, while he is blessing his Indian children. That is one of the matters that I had on my mind tonight.

Reference has been made to the development and growth of the Church. This meeting tonight is an evidence of the growth of the interest in the Church, because a good many of you people have come from afar to be here, and we appreciate it.

#### FRIENDLY MINISTER

A good many people are friendly with us. I had a visit with a good man not very long ago who is not a member of the Church. In fact, he is a minister. He is just as friendly and nice as can be, in fact, I received a birthday congratulation from him. The last time I saw him he was not very well, and he seemed to be afraid I was going to preach to him. He gave me to understand that he was not able to believe that Joseph Smith could have been a prophet. He was just in the same condition exactly that Nathaniel was in the days of the Savior when Philip said to him: "We have found our Lord."

Nathaniel asked: "Where did he come from?"

"Why, he came from Nazareth."

And then this good man said: "Can any good thing come out of Nazareth?"

And Philip, who was talking to him, said: "Come and see."

And when he went to see he became a devoted follower of the Savior and was the one whom the Savior later referred to as "an Israelite without guile."

So I am not worrying but what our brother, if we can just get him to come and see—and not only him but hundreds of others—will understand as Nathaniel did, eventually, that this is our Father's work that we are identified with.

#### STATISTICS

Utah's birth rate was 33.9 per thousand in 1947. It was 31 percent above the national average of 25.8. New Mexico alone, had a higher birth rate than Utah.

Our death rate in Utah was 7.8 percent per thousand in 1947 and was 22 percent below the national average, and was the lowest in the nation.

The ratio of Utah's population attending school in 1940 in the age group of five to twenty-four was sixty-four percent. This is the highest ratio in the nation and is twelve percent above the national average of fifty-seven, according to the statistical abstract.

I thought you would like to know that this Church you belong to is not only better informed about the purpose of life, better informed as to where we came from and where we expect to go than any other organization in the world, but we believe in education and refinement and culture, and we believe that we will be saved no faster than we gain knowledge and apply that knowledge in our lives. We have nothing to apologize for among our brothers and sisters of the various churches.

I congratulate all of us who are here that we can be here, congratulate all of us that we are here in peace and quiet. Can you think of a more delightfully quiet place to be than here, and have the joy and satisfaction and companionship of good men, the very finest men and boys in all the world. And when we go from here I hope we will not forget that it is our privilege to carry the message that has been so beautifully portrayed to us today with regard to our responsibilities, by the brethren, carry the message to those to whom we may minister and with whom we associate.

#### DUTIES OF PRESIDING OFFICERS

There is one more thing I would like to emphasize. We have had quite a number of our boys and girls, due partly to the war conditions, that have become careless. In some cases the bishops have kept in touch with them not only in their own wards, but where they have moved away have had others contact them, and see that they did not stray away from the Church and lose their virtue. I thought when I heard of this how beautiful it was. Here was a

father of a ward of six or seven hundred people and yet he had time to go outside of his own area to follow this boy or this girl, children of our Heavenly Father, and try to hold them in a path that would entitle them to eternal life in the Celestial kingdom.

Brethren, you men who are presidents of stakes, and bishops of wards and presidents of missions, branch presidents, holding positions of authority, you have tremendous duties, and I want to say to you that they carry with them tremendous responsibility. Let us not neglect our opportunities and our privileges. Let us labor while the day lasts.

We may not all live to be as old as Brother Cox here, ninety-four, ninety-four years of activity, always on hand when there was an opportunity to hear the Gospel preached or partake of it. He is always at the Brigham Young University affairs because there he can meet with members of the Church. Let us each year, as the years continue to come on, lay up our treasure in heaven so that when the time comes for us to go to the other side, our Heavenly Father will be able to welcome us home because we have not neglected our opportunities and because we have been anxious to share his Gospel with his other children.

#### THE POWER OF LOVE

There is one other thing that I should like to mention. The increase in the Church for 1949 was 16,261 members. Think of that in one year, and so it goes and goes if we will do our part, as the brethren have called to our attention tonight, if we will be true to one another, be true to our Heavenly Father, and if we will use our authority with kindness and love. We cannot drive these young people, and our neighbors and friends into the kingdom of heaven by scolding them and finding fault with them, but I want to tell you that we can love them into the direction of our Father in heaven, and by and by, perhaps, lead them there too.

That is our privilege. Love is the great power to influence this world, and if we do not find more love in the world soon, if people do not get together better than they are, then, as you have already been told, the predictions that are in the scriptures will be fulfilled.

#### MINISTRY OF THE SAVIOR

Reference has been made to the fact that the Son of our Heavenly Father appeared in Jerusalem and his own race refused him. He was crucified in the home of his friends, so to speak, but he was resurrected. Now a good many people in the world do not know what the resurrection is. Do you teach your children and your associates what it means?

Reference also has been made to the fact that the Father and the Son appeared to Joseph Smith. There are many people who do not believe it, but it is true just the same. And then we have

the additional information of the appearance of the Savior after he was crucified when he came to this Western Hemisphere, as he had told them in the East: "Other sheep have I that are not of this fold, and them must I bring that there may be one fold and one shepherd," and so he came to the Western Hemisphere where the descendants of Father Lehi were, and appeared among them, and while they had been told that he would come, and while he came in the clouds of Heaven with power and glory, when he came to them, so that there could be no question, he said: "I am Jesus Christ for whom you have been looking."

#### MEANING OF RESURRECTION

There could be no question about it. His resurrection is plain to the Latter-day Saints who understand the gospel, but there are so many who do not understand what it means. But how beautiful it is to know that in our day, not only the Saviour, but our Father in heaven appeared, and other resurrected beings in addition, the Angel Moroni, John the Baptist, Peter, James and John, men that have lived upon the earth as we have lived, who have gone on and performed their part and have been resurrected and sent back to earth. That is what the resurrection means, and the purpose of the Gospel of Jesus Christ is to prepare every man woman and child for the time when all those who have died will be brought forth from their graves, and when our Heavenly Father will establish his kingdom upon this earth and the righteous will dwell there and Jesus Christ will be our King and our Law-giver.

This is my testimony tonight. I want to thank you all for the delightful privilege I have of being with you. When I go out among the people of the Church, they are always so kind and helpful and I pray that the Lord may bless them and bless you for all these good things, and I do it in the name of Jesus Christ, our Redeemer, Amen.

#### President George Albert Smith:

Brethren, I would like to caution you when going out tonight,—it is dark and the streets may be thronged with people—to be as careful as you can, so that there will be nobody injured by an accident. We will now be dismissed.

---

The Deseret Stake Male Chorus sang, "The Lord's Prayer."

President Harry T. Oscarson, of the Sugar House Stake offered the benediction.

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The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the

Sunday sessions and presented musical numbers at those meetings. J. Spencer Cornwall directed the singing of the Choir.

The Brigham Young Choir, furnished musical numbers at the Thursday morning and afternoon meetings, John R. Halliday conducted the singing of the Choir at the morning meeting, and Newell Weight at the afternoon meeting.

Saturday morning, the singing was entirely by the congregation, and in the afternoon the Swiss-German Choir, Elder Heinz Rimasch conducting, furnished the choral numbers.

The music of the *Tabernacle Choir and Organ broadcast*, Sunday morning 9:30 to 10:00, as also the music for the *Church of the Air* broadcast, was directed by J. Spencer Cornwall, Frank W. Asper was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

*Joseph Anderson*

Clerk of the Conference.



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OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*September 29, 30, and  
October 1, 1950*

With Report of Discourses



Published by the  
Church of Jesus Christ of Latter-day Saints  
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# The One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, September 29, 30 and October 1, 1950.

General sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting convened in the Tabernacle Saturday evening, September 30, at 7:00.

The proceedings of the general sessions were broadcast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, KVNU at Logan, KSVC at Richfield, KJAM at Vernal.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KVMV at Twin Falls, (Friday and Saturday morning and Sunday afternoon sessions) and KBIO at Burley (Friday and Sunday sessions).

In Oregon: The morning sessions over KSRV at Ontario, and the Sunday sessions over KLBK at LaGrande.

In Arizona: By transcription over KTYL at Mesa.

In Colorado: By direct line and transcription over KEXO at Grand Junction.

The services of the general sessions were also televised over KSL television station, channel 5.

All general sessions of the Conference and the General Priesthood meeting were broadcast in the Assembly Hall, just south of the Tabernacle, on the Tabernacle grounds, and in Barratt Hall (60 North Main) over a loud speaking system and by television. In addition, many who could not find accommodation in any one of these buildings assembled on the Tabernacle grounds and listened to the services as they were broadcast from the Tabernacle, by means of amplifying equipment.

President George Albert Smith was present and presided at each of the general meetings. He conducted the services at the Friday morning, Sunday morning, and Sunday afternoon sessions, also the General Priesthood meeting. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the Friday afternoon and Saturday afternoon sessions. President David O. McKay conducted the Saturday morning meeting.

Included in this report of the Conference is also a report of

Friday, September 29

First Day

Columbia Broadcasting Company's *Church of the Air* Broadcast, Sunday morning from 8:30 to 9:00, and the *Tabernacle Choir and Organ* Broadcast from 9:00 to 9:30 a.m.

### GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

*Of The Council of the Twelve Apostles:* \*Joseph Fielding Smith, \*\* John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.\*\*\*

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, and Alma Sonne.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, \*\*\*\*, Milton R. Hunter, and Bruce R. McConkie.

*The Presiding Bishopric:* LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of General Welfare Committee,* Church Welfare Program.

*Members of the General Board of Education,* Commissioner of Education, Seminary Supervisors, and Directors and associate Directors of Institutes.

*Presidents of Stakes and their Counselors,* Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

\*President George F. Richards, of the Council of the Twelve, passed away August 8, 1950.

\*\*Stephen L. Richards was absent, visiting missions in Europe.

\*\*\*Delbert Leon Stapley was sustained at this conference as a member of the Council of the Twelve Apostles, to fill the vacancy caused by the death of President George F. Richards.

\*\*\*\*S. Dilworth Young was absent, presiding over the New England Mission.

## FIRST DAY

## MORNING MEETING

The Conference commenced Friday morning, September 29, at 10 o'clock, with President George Albert Smith presiding and conducting the services of the first session.

**President George Albert Smith:**

We welcome you to the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are glad to see so many of you here. We hope that those who have not seats will be able to crowd in so that no one will be compelled to stand.

This is the opening session of the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities of the Church are in attendance except Elder Stephen L Richards, of the Council of the Twelve, who is visiting the European Missions, and President S. Dilworth Young who is presiding over the New England Mission.

Elder Joseph Anderson is the Clerk of the Conference.

These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, over a loud speaking system and by television.

This service, and all general sessions of the Conference, will be broadcast over Station KSL, Salt Lake City, and by arrangement through KSL, over the following Stations: *in Utah*: KSUB at Cedar City, KVNU at Logan, KSUB at Richfield, KJAM at Vernal; *in Idaho*: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KVMV at Twin Falls Friday and Saturday morning and Sunday afternoon sessions, and the Friday and Sunday sessions over KBIO at Burley; *in Oregon*: the morning sessions over KSRV at Ontario, and the Sunday sessions over KLBK at LaGrande; by transcription over KTYL at Mesa, Arizona; and by direct line and transcription over KEXO at Grand Junction, Colorado.

We are very grateful to the stations named for their cooperation in broadcasting the proceedings of this Conference. We thank them for their service, which will continue throughout the Conference. In the interest of time we shall not repeat this announcement at every session.

All general sessions will also be televised over the KSL television station, channel five.

The choir singing for this morning's session will be by the Combined Chorus of Singing Mothers from the Cache Region and

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Salt Lake City Stakes, with Sister Florence Jepperson Madsen conducting and with Elder Frank W. Asper at the Organ.

We will begin this service by the Relief Society Singing Mothers singing "The Lord Is My Shepherd."

The opening prayer will be offered by President Delbert F. Wright, Oakland Stake, California.

The Relief Society Singing Mothers sang the hymn "The Lord Is My Shepherd."

President Delbert F. Wright of the Oakland Stake offered the invocation.

The Relief Society Singing Mothers sang "Unto Thee I Lift Mine Eyes."

### PRESIDENT GEORGE ALBERT SMITH

This is a beautiful picture this morning, to see the Lord's house filled with his children who have come here to worship. Since our last conference many things have occurred. While our Singing Mothers were singing, I thought of one of our brothers who went to the South Seas with me about thirteen years ago. When we arrived at British Samoa, the people were having a holiday. We had been persuaded to stay aboard the boat at night because it could not go around the reef, and we could not land in small boats in the dark. We were told that the people wanted to give us a welcome, so there was nothing else for us to do. We could not wade it, so we had to wait until they took us in.

### WELCOME IN APIA

The boat anchored, and the next morning out came a war canoe all decorated and rowed by great husky men, one oar to a man, and there were fifteen oarsmen including the captain. They had persuaded us to wait because they said they wanted to give us a royal welcome, and when we arrived, it was a real welcome. Everybody was out, apparently. People were all along the shore. Among them was a group of women, more than a hundred, all dressed in light-colored dresses of tapa cloth made from the bark of the mulberry tree. They had made them themselves for that occasion.

When I saw this group of Singing Mothers all dressed alike this morning, my mind went back to Apia and Brother Rufus K. Hardy who was with me on that trip. He has been gone a long time.

Those Singing Mothers sang beautifully at our meetings and at such celebrations as they had, as our sisters have sung this morning. And since that time I have heard the Singing Mothers in many places, but I think I have never been more impressed with them than I was there in the islands.

## BRETHREN WHO HAVE GONE

Our first meeting was in the open air, and there were between two and three thousand people whom the Singing Mothers entertained. But the thought that came into my mind is that Brother Hardy is gone. He has finished his work. Since our last conference President George F. Richards of the Council of the Twelve has finished his mission and has gone to find his reward. I miss these brethren.

I am glad that Brother Thomas E. McKay is here this morning. He has had a long siege of illness. I am sure that Brother Stephen L. Richards and those with him are having a real experience. In all probability they are in the vicinity of Jerusalem today.

## JOY OF CONFERENCE MEETINGS

It is a joy to come to one of these conference meetings and meet people not only from all sections of the United States, but also from other parts of the world. It is one of the greatest gatherings of religious people that meet anywhere in the world, and you will find no other such place in all the world dedicated to the Lord for worship.

I would like us all to remember that this is the Lord's house. You will find no other place in all the world dedicated to the Lord that gathers together a congregation such as is here this morning, many of whom have come thousands of miles, not to see and be seen, but to wait upon the Lord. And he has promised us that if even two or three shall meet together in his name, he will be there to bless them.

This morning, that we may claim our blessings, there are approximately ten thousand here in the Tabernacle and in the Assembly Hall—all at worship. There are thousands more enjoying the conference by means of radio and television. We are here in the name of the Redeemer of mankind, and I am sure when we go from this conference back to our homes, we will have an intense desire to live the gospel of Jesus Christ, which is the only gospel that is the power of God unto salvation in the celestial kingdom.

## OBSERVANCE OF COMMANDMENTS

This morning, brethren and sisters, I congratulate you: Not that you are here, but that you are here to worship. What a privilege it is to worship the Lord and to do it in the way he has indicated. There are some people who are members of the Church—their names are on the record, and they have an idea that that is all that is necessary—but the time will come when they will have to face their record, and their admission into the celestial kingdom will be conditioned upon the way they have observed the advice of our Heavenly Father right here upon earth. How grateful we ought to be, not to be uncertain as to where we are going.

I had a man say to me one day after I had taught the gospel to him for an hour or so on a train, "I'd give a lot to have the assurance that you have." And I replied: "You do not have to give anything to have the assurance that I have except to keep the commandments of the Lord. If you do that, you will know that the gospel of Jesus Christ is on earth. You will know that the authority of the priesthood is on earth."

How beautiful it is to realize that men who are worthy may receive that priesthood, and in the authority that is given them, do so many things that are a blessing to our Father's other children.

### FAITH GROWS WITH RIGHTEOUSNESS

Within the week, I listened to one of the brethren who has just returned from the mission field. He has been out nearly five years, and he told of some of the experiences in the field. He told of people that had illness and the doctors did everything they could for them, but they could not heal them. But the humble missionaries, the humble men who held the priesthood, placed their hands upon the heads of those who were afflicted and rebuked their ailments, and they were healed.

That would not occur without faith, and our faith is conditioned upon our righteous lives. We cannot live improperly and have faith as we should, but if we keep the commandments of the Lord, we can have faith, and it will grow and increase as our righteousness increases.

### POLITICAL CAMPAIGN

I am happy to be here with you, my brothers and sisters, in the Lord's house to wait upon him. We are right now in the midst of a political campaign here in America. It ought to be a source of education to the people. It ought to inspire men and women to choose for their officers in the various sections of the country, particularly in the nation, men and women who believe in God. That is their privilege, but unfortunately so many times people become allied with a group, and they insist on everybody supporting the individual that they support, and the result is a campaign of bitterness.

Brethren and sisters, you have your agency; you do not have to be angry with your brother and your sister because they do not see as you do. We are not supposed to criticize and find fault with the members of the Catholic Church, the Presbyterian Church, the Methodist Church, because they cannot understand all of the gospel.

I think it is fine to encourage them to understand all that they have and then add to it. Now if that is true in regard to our religious belief, surely we will not lose our way during a political campaign, and cultivate anger and displeasure and hatred for those who do not believe as we do.

## CONSTITUTION OF THE UNITED STATES

And that brings me to something that is frequently on my mind. No nation in the world has a constitution that was given to it by our Heavenly Father except the United States of America. I wonder if we appreciate that. The Lord gave us a rule of life for this great nation, and as far as we have lived up to it and taken advantage of it, the nation has grown, and the people have been blessed. But there are many people who prefer, or at least they seem to prefer, something else.

As one man said to me, "Why not try what Russia has tried and Germany has tried?" And my answer to him was, "Why try something that has already failed? Why not hold on to what the Lord has given?" The Constitution of the United States was written, it is true, by men, George Washington, Benjamin Franklin, and others who were their associates, but we have in this book that I have in my hand, the book of Doctrine and Covenants, a revelation in which the Lord tells us that the Constitution of the United States was prepared by men raised up by him for this very purpose.

As Latter-day Saints we ought to know that there is nothing better anywhere else. And so we should cleave to the Constitution of the United States and in doing so, earn the blessings of our Heavenly Father.

## OBSERVANCE OF TEN COMMANDMENTS

It was a long time ago that the Lord gave to Moses the Ten Commandments. If the people of the world had observed the Ten Commandments from that time until now, we would have a different world. There would be millions of people who would live longer than they have lived and be happier. The Ten Commandments are in force today, and if we are good Latter-day Saints and are observing what the Lord has advised, among other things, we will honor the Sabbath day and not make it a day of pleasure. The Constitution guarantees us liberty that no other nation enjoys. Most of the nations are losing the liberties they have had because they have not kept the commandments of the Lord.

Most of the difficulty is the bid that is made by the leadership of nations to people that if they will follow the plan that the leaders map out, they will be fed and clothed without having to work so hard for it, but it does not work. People are being misled with the idea that they can get something for nothing and are not encouraged to work for what they need and desire.

Brothers and sisters, you are approaching a political campaign. Go to the Lord in prayer. Seek his guidance. We do not want to turn this nation over to the folly of the teachings of other nations that have failed. What we should do is to cling to what we have, and it is wonderful what the Lord has given to us in this nation.

Now it does not make any difference to me what a man's poli-

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tics is; as long as he observes the advice of our Heavenly Father, he will be a safe companion and associate. We should not lose our tempers and abuse one another. I want to say that nobody ever abused anybody else when he had the spirit of the Lord. It is always when we have some other spirit.

### SEEK THE LORD

Seek the Lord, brothers and sisters. We do not have to live as they are living in many other parts of the world. We can continue to live under the influence of the Spirit of the Lord and worship. One of the most populous nations in all the world restricts the people in their worship. They cannot worship as we do here, and yet there are many people in our land who would like to try what they are doing over there because they want something different.

I hold in my hand a copy of the Doctrine and Covenants, and in it the Lords tells us another thing, to pray for and sustain the Constitution of the land and those who represent us in its offices. So, pray for the President of the United States, pray for those who have been elected to Congress, pray for your governor and the members of your legislature. If they have the Spirit of the Lord, they cannot go wrong; but without it they can go a long way on the by-path.

### HAWAIIAN CENTENNIAL

Here we are this morning, on a beautiful day. No people could be more comfortable in worship than we are this morning. I am so grateful that I am able to be present. Recently I, with a group of my brothers and sisters, went to Hawaii to celebrate the centennial of preaching the gospel in the Hawaiian Islands. Some of our party expected to find most of the people Hawaiian. But it was found there were Hawaiians, Japanese, Chinese, Portuguese, Samoans, and several other nations I might name, all living there at peace. When our meeting was held in a large building, all of those races were there as members of the Church.

### GOSPEL FOR ALL PEOPLE

The gospel of Jesus Christ is not just for us. It is for the people of the world, all our Father's children, and at the present time we have over 5800 missionaries out in the world, from this little Church. What for? To go to all these people and say, "Keep all the good things that you have, keep all that God has given you that enriches your life, and then let us share something with you that will add to your happiness and increase your satisfaction." That is the spirit of the gospel of Jesus Christ. Our happiness is conditioned upon our loving our fellow men, all of whom are children of our Heavenly Father.



Right here on this block is one of the greatest missionary fields in the world. I see a man sitting down here in the audience who spends much of his time with the people on this block. He is a wonderful missionary and just as happy as he can be when he is talking about it. When we are doing missionary work to bless the people, we are doing it under the influence of the Lord, and we are sure to be happy.

#### SPIRIT OF PRAYER AND GRATITUDE

We welcome you all here this morning. Let us all come into this house, into the houses that may be necessary to be used for the conference, with a spirit of prayer, the spirit of gratitude. Let us appeal to the Lord to bless us, and then those who address us will be inspired. I pray that we may all live in such a way that our Heavenly Father can have us in his keeping, that we may have joy and satisfaction, and we will have if we have this Spirit.

I pray that his peace may be with us during the continuance of this meeting and the other meetings of the conference, that we may meet with a feeling of gratitude for all our blessings. And when the conference is concluded, and we return to our homes, may we do so with the appreciation of the fact that we did wait upon the Lord and that he fulfilled his promise and was with us to bless us. I pray that we may be filled with that spirit that comes from him, and that is a spirit of love, of kindness and helpfulness and of patience and forbearance. Then, if we keep that spirit with us in our homes, our boys and girls will grow up to be what we would like them to be.

That the Lord may add his blessing, I humbly pray in the name of Jesus Christ. Amen.

#### ELDER JOSEPH FIELDING SMITH

##### *Of the Council of the Twelve Apostles*

President George Albert Smith says that this is a wonderful sight. To that I agree. It gives me great pleasure to look into the faces of men and women whose lives are clean; who have faith in God; who have made covenants to serve. President Smith further says that salvation comes through the keeping of the commandments of God. We do not believe that salvation comes from lip service, merely a confession with our lips that Jesus is the Christ. It comes through obedience to every principle and eternal truth pertaining to our exaltation. Let me read to you words of the Lord given to his disciples on this continent as he stood in their presence.

And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

And he that endureth not unto the end, the same is he that is also

hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

These words that I have read to you are from the twenty-seventh chapter of III Nephi, verses 16-19 inclusive.

### LAMB'S BOOK OF LIFE

One of my great sorrows is that so many members of the Church fail to recognize this truth which I have read. We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life, and if they are written in the Lamb's book of Life then it is an evidence we have kept the commandments. Every soul who will not keep those commandments shall have his name blotted out of that book.

### WORLD REJECTS BLESSINGS

I am exceedingly grateful this morning for the knowledge which I have, limited as it is, of the gospel of Jesus Christ; of the things that have been revealed for our salvation; for the opportunities which come to us to give service to the Church and to our fellow men. We have so many blessings that the world does not have. The world could have them, but it will not. As the Savior said, speaking particularly of the Jews, many a time would he have gathered them as a hen gathers her chickens under her wings, but they would not. I wish that every honest soul in this world would read the Book of Mormon; would read the Doctrine and Covenants; the Pearl of Great Price, besides reading the Bible. What a glorious privilege is ours. The so-called Christian world, divided and subdivided, maintains that the Bible contains all of the word of God. To them the Lord has never given a revelation. According to its teachings nothing has come from the heavens by way of counsel and advice or revelation, comparable to that which we find in what they are pleased to call the canon of scripture.

Not long ago, as I was on the train coming home, a minister said to me that the Book of Mormon was a fraud because in the last chapter of the book of Revelation the Lord so declared it. Let me read those words.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Rev. 22:19.)

I said to him, "My good friend, don't you know that when that was written we had no Bible?" This Bible was not compiled as we have it when that was written. That has reference merely to this Book of Revelation. Then he was sorry that he had spoken. Well, all they have is what is contained in this book (the Bible), this record that closed nearly two thousand years ago.

#### ADVANTAGES ENJOYED

See the advantage, brethren and sisters, that we have. Not only do we have the revelations given to the prophets of ancient Israel, given by our Savior when he was on the earth and by his disciples in that first century, but the Lord has continued to speak; he has given many revelations to others. We have them. We are blessed with the Book of Mormon which contains the principles of the gospel so clearly stated, that we do not stumble over them. We have the Doctrine and Covenants, which is our book particularly, containing the revelations given to the Church of Jesus Christ of Latter-day Saints and to all the world if it will have them. This book isn't just for us, but we have it. The world won't have it. See what it could have if it would. It could have information, knowledge and wisdom pertaining to the salvation of men, that can't be found in the Bible. I have said, and I think I am right, that there isn't one principle pertaining to the salvation of men that is so clearly stated in the Bible, as it has come down to us, that men do not stumble over—not one thing. There is not one principle they can be united on that has been so clearly stated that they don't find their interpretations of it conflicting.

#### THE VISION

Do you want to know about the resurrection of the dead? Who is going to be saved in the celestial kingdom of God? Then read your Book of Mormon. Read your Doctrine and Covenants. The seventy-sixth section of the Doctrine and Covenants, known as The Vision, is the clearest, most concise statement regarding salvation that I know anything about, and I doubt if the Lord ever gave to any people at any time upon the face of the earth anything clearer than this revelation. Do the people of the world know where they are going when they die? No. They sing about a beautiful isle of somewhere. They don't know. Can they find out in the Bible? Yes, we can find it. They could find it if they had the right inspiration, but with the added help that we obtain from the records the Lord has given us, we don't stumble over that. We don't stumble over baptism and how it should be performed and by whom. We have a clear and perfect understanding of the nature of God. Now, I can find that in the Bible; so can you. So can they, if they would search for it in the spirit of faith; but they stumble over it; and yet they are not willing to accept the revelations of the Lord given in

the day and dispensation in which they live that would set forth clearly to them all these principles of eternal truth. How greatly are we blessed!

### BOOK OF MORMON

Then I have this regret, that so many members of the Church do not avail themselves of this information. The Lord was kind enough and so deeply concerned in the matter that he sent an angel from his presence to reveal the Book of Mormon. For ages he prepared the Book of Mormon that it might come forth to the convincing, it says, of both Jew and Gentile and the remnant upon this land, that Jesus is the Christ. It was to come forth in a day when men would be denying the Christ. Isn't that true? Is not the world today getting farther and farther away from a knowledge concerning the Son of God? Are not the peoples of the earth beginning, if they have not already reached the point, to deny the literal resurrection of the body and are questioning the resurrection of the Lord himself and his godhood? The Book of Mormon said that would be the case and that it was to come forth as a testimony, as a witness to men that Jesus Christ is the Son of God, the Redeemer of the World, and that men will be saved and exalted in the kingdom of God by keeping their hearts pure and obeying all of his commandments. These things the Lord has impressed upon us.

### COVENANT AT BAPTISM

In conclusion let me read the covenant we make when we are baptized and come into this Church.

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his church. (D. & C. 20:37.)

What do you get out of that? I get this: that every soul baptized, truly baptized, has humbled himself; his heart is broken; his spirit is contrite; he has made a covenant before God that he will keep his commandments, and he has forsaken all his sins. Then after he gets into the Church, is it his privilege to sin after he is in? Can he let down? Can he indulge in some of the things which the Lord has said he should avoid? No. It is just as necessary that he have that contrite spirit, that broken heart, after he is baptized as it is before.

### POWER TO REACH MEMBERS

Oh, I wish we had the power, we who hold the priesthood, to reach every soul who is not faithful, who is not humbled in his heart

—members of this Church—that we might bring them back to a full understanding of the gospel. Is it true that some among us have an idea that it matters not that we sin so long as it is not a grievous sin, a deadly sin, that we will yet be saved in the kingdom of God? Nephi saw our day. He said that people would be saying that. But I say unto you, we cannot turn away from the path of truth and righteousness and retain the guidance of the Spirit of the Lord.

May the Lord bless the Latter-day Saints. May he bless all people. Oh, I wish that we would all humble ourselves and seek the truth which the Lord has declared to us by his own word in this day in which we live. The Lord bless us all, help us to be true and faithful and keep his commandments, I pray, in the name of Jesus Christ. Amen.

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The Relief Society Singing Mothers and the congregation joined in singing the hymn, "O Ye Mountains High," J. Spencer Cornwall conducting.

### ELDER BRUCE R. McCONKIE

#### *Of the First Council of the Seventy*

President George Albert Smith said this morning that it was not enough for people to have their names on the records of the Church in order to be saved in the kingdom of God, but that it was necessary to keep the commandments.

Then Elder Joseph Fielding Smith said the same thing and read to us the covenant of baptism, that is the covenant which we take in the waters of baptism.

#### A COVENANT PEOPLE

We are a covenant-making and a covenant-taking people. We have the gospel which is the new and the everlasting covenant: new in that the Lord has revealed it anew in our day; everlasting in that its principles are eternal, have existed with God from all eternity, and are the same unchangeable laws by which all men in all ages may be saved. The gospel is the covenant which God makes with his children here on earth that he will return them to his presence and give them eternal life, if they will walk in the paths of truth and righteousness while here.

We are children of the covenant which God made with Abraham, our father. To Abraham, God promised salvation and exaltation if he would walk as the Lord taught him to walk. Further, the Lord covenanted with Abraham that he would restore to Abraham's seed the same laws and ordinances, in all their beauty and perfection, which that ancient patriarch had received. "For as many as receive this gospel," the Lord said to him, "shall be called after thy

name, and shall be accounted thy seed, and shall rise up and bless thee, as their father." (Abraham 2:10.)

Now we have this same everlasting covenant. We have the restored gospel, and every person who belongs to the Church, who has passed through the waters of baptism, has had the inestimable privilege of making a personal covenant with the Lord that will save him provided he does the things he agrees to do when he enters into that covenant with God.

#### ALMA'S EXPLANATION

Alma recited this personal covenant of salvation at the waters of Mormon in language like this—all of it is, of course, summed up in the promise to keep the commandments of God—but Alma gives these particulars: He says that when we go into the waters of baptism we covenant that we will come into the fold of Christ and be numbered with his people. We covenant that we will take upon ourselves the name of Christ and be Saints in very deed. We covenant that we will bear one another's burdens, that they may be light. We covenant that we will mourn with those that mourn. We covenant that we will comfort those that stand in need of comfort. We covenant that we will stand as witnesses of Christ and of God at all times and in all things and in all places that we may be in, even until death. Then, by way of summary, Alma says we covenant that we will serve God and keep his commandments.

#### THE LORD'S PART

In return, that is, if we do all these things, the Lord on his part promises us that we will come forth in the first resurrection and be redeemed of him; that he will pour out his Spirit more abundantly upon us while we are here in this life; and that we will have eternal life in the world to come.

I don't suppose that the Lord is making any useless covenants with any individual; and so, any person who will keep this covenant, and do all the things required by it, can have in his heart the assurance that he will go to the presence of God and have eternal life in the mansions that are prepared.

#### RENEWING OF COVENANT

So important is this covenant in the eyes of the Lord that he has provided for us a means and a way to renew it often. The ordinance whereby we renew this covenant is the ordinance of the sacrament. Every time we partake of the sacrament worthily, with humble hearts and contrite spirits, we agree again that we will take upon ourselves the name of Christ, always remember him, and keep his commandments which he has given us. And the Lord agrees with us again that we will always have his Spirit to be with us; and further, that we

will have eternal life in his kingdom in accordance with the revelation which says,

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (John 6:54.)

To be saved is to go to the celestial kingdom of heaven. To be exalted is to gain the highest heaven or degree within that glory. Not only have we been permitted as Latter-day Saints to take the covenant of salvation, and to renew it from time to time, but we have also been privileged to enter into covenants which will give us exaltation in our Father's kingdom. After a man has taken the covenant of baptism and has pressed forward in righteousness and steadfastness before the Lord, and has desired to keep his commandments, and manifested by his works that he places the things of the kingdom of heaven first and will let the things of this world take care of themselves, there comes a time when he is called and chosen and ordained to the higher priesthood. Ordination to the higher priesthood includes a covenant of exaltation.

The Lord revealed this covenant to Joseph Smith in this language:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

And also all they who receive this priesthood receive me, saith the Lord:

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father which he cannot break, neither can it be moved.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (D. & C. 84:33-41.)

### FULNESS OF BLESSINGS

Now, according to the revelations which we have received, the fulness of the priesthood, meaning, I suppose, the fulness of the blessings of the priesthood, is had only in the temples of God. There is an order of the priesthood which is named the new and everlasting covenant of marriage. When people enter into that order of marriage, administered in the temples of the Lord, by the Lord's servants, having the Lord's authority, they make a covenant of exaltation, a covenant that will bring them up in the resurrection as husband and wife. The family unit will continue, and they will gain the highest reward and the greatest honor and glory that our Father can bestow

on any of his children. They will be gods, even the sons of God, and all things will be theirs, for they will receive of the fulness of the Father.

These covenants which we take in the waters of baptism and when we partake of the sacrament, if we keep them, will guarantee us a place in the celestial world. These covenants which we take when we are ordained to the higher priesthood, and when we enter into that order of priesthood which is the new and everlasting covenant of marriage, if we keep them, will guarantee us a place of exaltation in eternity.

And as with the covenant of baptism, so with the covenant of marriage: I don't suppose the Lord is making a useless covenant with us or offering us something that we are not able to obtain. In each instance, if we keep our part of the bargain and do the things we know we should, the Lord has promised to do his share and keep his part of the bargain and give us the promised reward.

### BAPTISM A GATE

Sometimes someone will say: "Well, I have been baptized into the Church; I am a member of the Church; I'll just go along and live an ordinary sort of life; I won't commit any great crimes; I'll live a reasonably good Christian life; and eventually I will gain the kingdom of God."

I don't understand it that way. I think that baptism is a gate. It is a gate which puts us on a path; and the name of the path is the straight and narrow path. The straight and narrow path leads upward from the gate of baptism to the celestial kingdom of heaven. After a person has entered the gate of baptism, he has to press forward with a steadfastness in Christ, as Nephi expresses it, having a perfect brightness of hope, and a love of God and of all men; and if he endures to the end, then he gains the promised reward.

And so it is with marriage and exaltation. Sometimes people think they can enter into the ordinance of celestial marriage and then be indifferent or lukewarm or even commit iniquity and sin, and yet figure that eventually, in the eternities that are prepared, after they have paid the penalties for their sins, they will come up as husband and wife and enter into their exaltation. Such is not the case. The same principles apply to marriage and exaltation as apply to baptism and salvation. There is no such thing as gaining salvation or exaltation except by obedience to those laws upon which the receipt of these blessings is predicated. Salvation never has been and never will be the fruit of sin.

### COVENANTS TO BE KEPT

After we have been baptized, after we have been married in the temple, after we have taken all these covenants, we have to keep



them. Every promise that we receive is conditioned upon our subsequent faithfulness. It is expressly so stated in the marriage covenant itself. We have to be obedient, faithful, and diligent, valiant in the testimony of Christ, walking by every word that proceedeth forth from his mouth. By such a course we will sanctify our souls. When we become sanctified and pure, we are capable and eligible and worthy to stand in the presence of our Father. No unclean thing can dwell in his presence. The whole process of salvation, this whole probation that we are undergoing in mortality, is to permit us to cleanse and perfect and purify our souls. It is to permit us to take evil and iniquity and carnality and everything that leads away from God out of our souls, and replace those characteristics with righteousness and virtue and truth and obedience, which, if we do, degree by degree, will perfect us until eventually we are clean and spotless and pure and are able to stand the glory of the celestial world. If we can't stand the glory of the celestial kingdom, we won't be able to go where God and Christ are.

#### BLESSINGS TO FOLLOW

We get the greatest blessings that it is possible for men to get here in this life by living the gospel. The world may be in turmoil, torn and disheveled; there may be blood and carnage on every hand, but if we keep the commandments of God, we will get the Holy Ghost for our companion and guide. Those who have the Holy Ghost get the peace which passeth understanding. Now, that is the greatest gift that a person can get while he dwells in mortality.

And then by having kept those same commandments and having walked in that same path, having kept those same covenants, we get the sure promise that we will be inheritors of a celestial exaltation in the mansions that are prepared. The gospel gives us the greatest blessings it is possible to receive in time, and assures us of the greatest inheritance it is possible to gain in eternity. How grateful we ought to be for it! How anxious we should be to keep the commandments of God, and the covenants that we have made, so that we may have all the choice and rich things the Lord promises the Saints. It is my prayer that we may so do, in the name of Jesus Christ. Amen.

#### ELDER JOSEPH L. WIRTHLIN

##### *First Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and sisters, that I might enjoy an interest in your faith and prayers during the few moments that I shall stand before you. I have the high honor and privilege of laboring with the youth of the Church; and it is a distinction and an honor to associate with Bishop Richards and Bishop Isaacson, who have the welfare of the young people at heart.

## PAUL'S ADMONITION

The admonition of the Apostle Paul to his younger associate Timothy is so applicable to youth:

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (I Timothy 4:12.)

Through the great youth program of the Church, the admonition of Paul to Timothy is being adhered to. On every hand we see the evidence in the lives of these young people of their belief, faith, charity, and purity.

## FAITH OF YOUNG PEOPLE

Sometime ago while I was visiting in the southern part of the state with Sister Wirthlin, we decided to remain overnight at Bryce Canyon. We arrived in the afternoon, meeting some of the young people who were employed there. They came to our cabin and held what I would call a fireside chat. These young men and women told us of ambitions and objectives to be achieved and of their great faith in the gospel of the Lord Jesus Christ. I remember one young man who told us that he came to Bryce Canyon with the hope of earning enough money to pay his school expenses for the coming year. He was promised a certain salary, but later the manager indicated that the salary could not be paid in the amount first mentioned. The young man was deeply worried, knowing that the income for the summer would not be adequate. He said he worried about it for several days and wondered whether or not he should seek employment elsewhere.

"Finally, one day," he declared, "as I was driving out among the cedars to gather firewood for the lodge, I said to myself, 'Why not ask the Lord about it?' So I stopped the truck and walked out among the cedars, knelt down, and talked to my Heavenly Father. And there came to my heart a feeling of assurance that I should remain at Bryce Canyon and things would work out. A few days later the manager came to me and said, 'We have decided to give you the salary promised you in the first place.'"

You couldn't convince that young man that the Lord hadn't answered his prayer. He believed implicitly in God, and because of that great faith he took his problem to the Lord and found the solution.

The next morning when we went to the lodge for our breakfast, I noticed on the table the name of the waitress, an old familiar Latter-day Saint name. When the young lady came in, I asked her where she lived, and she answered, "I live in Bountiful."

I asked, "I suppose you are a member of this so-called Mormon Church?"

She replied, "Yes, I am."

Then I asked, "What kind of church is it?"

She declared rather emphatically, "It's a good church."

And then I put the next question quite strongly and asked her if she thought it was the only true church. In a very positive way she gave me to understand that it was the true church. At that point Sister Wirthlin told the young lady who I was, and that ended it. But the thrill of the whole thing was that this young woman, talking to a stranger, was willing to bear testimony to the fact that she belongs to the restored Church of Jesus Christ.

#### FAITH OF SERVICEMAN

Some four weeks ago I had a rather interesting and inspiring experience. A young man whom I have known since he was a boy came into my office. He said, "I'm a reserve officer, and I have been called into the army."

He had been married only about four or five years and has two lovely children, and I sorrowfully replied, "Paul, I'm sorry, in a way."

He said, "Brother Wirthlin, don't worry about me, I have come here this morning to get some tracts that I might do some missionary work among my companions in the army; and furthermore, I have a promise, which I look upon as a divine promise, that I shall live to see the day when my father, who is not a member of the Church, will join it. I'm so impressed with that promise, I'm not worrying about the experiences that are immediately ahead of me." Such faith—so simple, and so profound! This young man will enjoy the blessings of our Heavenly Father because of his sweet, clean life and his faith in the gospel of the Lord Jesus Christ, and in the priesthood.

We often hear young people bear their testimonies to the divinity of this great work, and what a thrill it is; although, at times, there are evidences of a negative attitude on the part of older people. They say these young people cannot stand up and testify that they know this is the Church of God, that God lives, that Jesus is his Son, and that Joseph Smith was a true prophet. Brothers and sisters, young people, even a child at the age of eight who has been baptized, can stand up under the inspiration of the Holy Ghost and bear sincere testimony that he knows the Heavenly Father lives, that Jesus is his Son, and that Joseph Smith was his chosen instrument. There is no question about that in my mind.

#### DAY OF PENTECOST

Go back to the days of Peter, the Apostle, after Christ had left the disciples, and they had received the Holy Ghost. They stood before a great multitude of people on the Day of Pentecost and preached to them the gospel of the Lord Jesus Christ. The throng of people were so pricked in their hearts that they arose as one man and asked, ". . . Men and brethren, what shall we do?" Peter answered them and said,

... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:37-39.)

Any child who attains the right age, who has faith and repents of his sins and is baptized for the remission of sin under the hands of authorized servants of God, can receive the gift of the Holy Ghost; and under the inspiration of that sweet spirit, he can bear his testimony. Did not the Christ declare:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (John 15:26.)

### SPIRIT OF TESTIMONY

I recall a friend of mine who had a great sorrow to bear. He had sought solace in many places. Finally, one fast Sunday he said to his wife, "Let us go over to fast meeting." He hadn't been too active in the Church. In the fast meeting he saw many of the young people bearing their testimonies. The spirit of testimony took hold of him, and he stood up and bore his testimony. That same afternoon he asked another associate of mine if he could have some place in the activities of the Church, and he was called to serve. Today he is a loyal, devoted, and fruitful servant of our Heavenly Father.

Now, what about the young men who are being called into the armed forces of the nation? After all, we use this axiom: Old men for counsel and young men for battle. In the bloody struggle of war, it is youth who suffer. Their blood is spilt; their lives are sacrificed; and many are denied the blessings of having a companion and rearing a family. We owe much to these young men. First, we owe them encouragement. We owe to them letters in a constant stream to keep them encouraged, to keep their faith built up. Then, if death should come, because of their sweet, clean lives, they will regardless of what happens to them if death should come, because of their sweet, clean lives, they will be able to meet the great Judge who will extend his hand to them and give them that heavenly salvation: "Well done, thou good and faithful servant."

### AARONIC PRIESTHOOD PROGRAM

The Aaronic Priesthood program of the Church is most vital. It is a training field for the young men of the Church. And what a grand and glorious thing it is to know that a boy at the tender age of twelve can receive divine authority from on high and become a servant of God. Whenever I think of these twelve-year-old boys, I always think of another one who lived nearly two thousand years ago—the boy Savior of the world, Jesus Christ. At the age of twelve we find him attending the Feast of the Passover with his

parents in the city of Jerusalem, and in the course of events he found his way to the temple. There he was discussing the problems of the day with the great, the wise, and the learned. Later his mother missed him, and in looking for him, found him in the temple. In effect, she said to him, "Do you not know that you have caused your father and me a good deal of sorrow and grief?" Then he gave her that memorable answer, "... wist ye not that I must be about my Father's business?" (Luke 2:49.) That should be the slogan of the Aaronic Priesthood, in which every boy at the age of twelve commences his ministry in the Church of Jesus Christ of Latter-day Saints. The Aaronic Priesthood affords opportunities that young boys cannot afford to miss, if they will take advantage of them; just as Paul said to Timothy,

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (1 Timothy 4:12.)

### AUXILIARY ORGANIZATIONS

Then, too, we have the great auxiliary organizations of the Church. We have the Sunday School which provides lessons covering the gospel of the Lord Jesus Christ; we have the Young Men's Mutual Improvement Association and the Young Women's Mutual Improvement Association. We have our seminaries and institutes. We have our great welfare program, too, which should play a pertinent part in training our youth to be thrifty, ambitious, and willing to sustain themselves by the sweat of their brows and the toil of their hands. The Primary Association of the Church makes a great contribution in the spiritual, vocational, and recreational training of our children. It is the Primary that takes the child at a tender age and guides his footsteps in the paths of prayer and faith; and it teaches him how to use his hands effectively. The Primary Association is closely related to the young men who become holders of the Aaronic Priesthood, as it provides a preparatory course for all young men of the Church who anticipate receiving the Aaronic Priesthood. May I say, emphatically, the Primary Association has been one of the great factors in giving young men a vision of their responsibilities in the future. May God always bless and sustain the fine sisters who have been and who are carrying on this splendid work.

### BOY SCOUT PROGRAM

Another great and very important project of which little is said is that of the Boy Scout program. I want to say to you, as the vocational and recreational program of the Church for the Aaronic Priesthood, there is nothing finer than scouting. I say this because I have three sons, two of them are Eagle Scouts, and the

other one a Life Scout. As I have observed their work in scouting, to me it has been almost comparable to a college education. Many times there are those of us who feel scouting is strictly a recreational program, but that is only a part of it. We are faced today with a big problem in knowing what to do with the leisure time of our boys, especially during the vacation period. The scouting program will take up all of this leisure time, provided we encourage our boys to participate in it.

About a year ago a Scout was sent to me for an oral examination covering the project of producing beef. I asked many questions of the scout pertaining to the production of beef, and I was quite surprised when he answered every one of them correctly. With the knowledge he has accumulated through the merit badge project in scouting, he will be able to go forward in the beef industry on his own, although he is tender in years.

There are many other projects which can be most helpful to young men in working out their future vocations.

As a father of three sons, and all of them Scouts, if I were to choose someone to supervise their recreation, I would choose the scouters of my own ward, because I know they would be in good hands and nothing would happen that would be detrimental to their character.

Where we have the right kind of Aaronic Priesthood work, we will have the great scouting program supplementing it; and where there is good scouting, there is good Aaronic Priesthood work. I plead with you to support the Boy Scouts.

### MISSIONARIES

I haven't forgotten the 5800 young men and young women out in the world, meeting people far beyond them in age and experience. With the sword of truth in their hands for defense and offense, they are convincing men they have a great message, and as a result thousands of people are accepting the gospel of Jesus Christ in this nation and all over the world.

### SUPPORT OF YOUTH

So, we plead for your support, for your help in encouraging the youth of the Church to participate in the great Church youth program, with the aim that they may be prepared when the time comes to take over the responsibilities that we older people now have. Returning to Paul's admonition to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Impress every young man with his responsibilities and obligations in the priesthood, that when temptation crosses his path, he may remember the answer of the boy Savior in the temple when he said, "... wist

ye not that I must be about my Father's business?" This I humbly pray, will be the blessing of every young man and every young woman in the Church of Jesus Christ of Latter-day Saints. Amen.

### ELDER MATTHEW COWLEY

#### *Of the Council of the Twelve Apostles*

I am indeed grateful this morning, my brothers and sisters, for the counsel which we have received. I am grateful for the counsel we have received which has come from the President whom we sustain as a prophet, as the mouthpiece of God to his children here on earth. I endorse his timely counsel with respect to our conduct in the coming political campaigns and the keeping of our tempers. I am reminded of a story that was told of Senator Chauncey Depew when he was launching into a campaign for the Senate of the United States. His opponent came to him and said, "Senator, let's make this campaign clean."

The Senator replied, "I fully agree. If you will promise not to lie about me, I'll promise not to tell the truth about you." How clean the campaign was, I am unable to say.

#### NEVER LOSE A FRIEND

When I was a youngster employed in the Senate of the United States, there came into the office one day a former governor of this state. While we were visiting, he said, "I'd like to give you a little advice."

I said, "That's fine, I appreciate advice from one of your experience."

He said, "Never lose a friend over politics or religion."

I have tried to keep that counsel in my mind all my life. I was in politics a little bit at one time, for which I have since repented. I was successful in one election. I was defeated in another. But I am very thankful that I can say today that I still have the friendship of my opponents. I cherish their friendship. I respect the principles for which they stood, and I am sure they respect me in the same light.

Brothers and sisters, we are children of God, we are Saints of the Most High God. There is no place in this kingdom upon the earth for God's children to make enemies, one with the other, both professing to be members of the Church, over politics or religion.

#### BLESSINGS OF GATHERING

I am reminded now of the opening prayer. In that prayer we thanked God that he had sought us out from far and near places to gather here. How thankful we should be that we have been sought out to gather where we are. And as I stand here this morn-

ing, I see two in this congregation who have come all the way from New Zealand, two good Maori Latter-day Saints who have come to receive the blessings in the temple of God. These are the only two who have had the opportunity to come from New Zealand during the past thirteen years. There are thousands of us living in the shadows of the temples of God upon whom there is no financial burden to go to these temples. How I thrill this morning when I see this grand couple who have saved and saved and prayed and prayed that they might one day come to the temple of God and receive their blessings. They have come eight thousand miles to spend a few days with us and to return back home. I trust that they have listened to the admonition which has been given all of us this morning, to keep the covenants which we have made with our God, to remember the blessings which are theirs if they remain faithful to the end.

I see also our good Hawaiian sister, Sister Kauhini, the president of the Relief Society of the Oahu Stake. I see also some of our Japanese and some of our Indian friends. Yes, I thank God that we have been sought out from places far and near to gather here. After this conference I am going among the Indian people of the Southwest Indian Mission. Brothers and sisters, they are our people. The salvation of these people rests upon us. The rewards to which they are entitled must come through us and the service we are willing to render to them and for them.

### LOVE FOR NATIVE RACES

I love these native races. They have given me something that I could have received from no other source. Even though some classify them as heathen, yet I have never seen the veil between God and man so thin as I have seen among these native races. God has restored his gospel for all people. We have had eleven thousand missionaries in the field since 1946, going to all parts of the world where they are permitted to go. As has been mentioned, they are young, unexperienced men and women. But whether in New Zealand or in Hawaii or among the Indians of this nation or wherever they may go in the world, God magnifies his priesthood, and his priesthood speaks as having authority, and the people give listening ears.

Sometimes they are warned, the people of the world, to beware of these Mormon missionaries; and they are referred to the prophecy that one day false prophets would come among them. God never fulfils his purposes through false prophets. It is only through true prophets that he fulfils his purposes among men. It is a matter of historical record that God said he would scatter Israel. It is a matter of historical record that he said he would gather Israel from the four corners of the earth. And this congregation today is a witness to the world that it is a matter of historical fact that



through the Church of Jesus Christ of Latter-day Saints, God is gathering Israel.

#### PROPHECIES FULFILLED

God said that in the last days the house of the Lord would be established in the tops of the mountains, and exalted above the hills, and all nations would flow unto it. It is a matter of historical record that he uttered that prophecy through one of his prophets. It is a matter of historical fact that the mountain of the Lord's house has been established in the tops of the mountains, and all nations have been flowing into it. It is a matter of historical fact that the stick of Judah has been written and is in the hand of God as one of his mediums of bringing salvation to his children. It is a matter of historical record that there was also to be a stick of Joseph, and that these two should be one in the hand of God. It is a matter of historical fact that the Church of Jesus Christ of Latter-day Saints is now distributing this record, this stick of Joseph along with this stick of Judah to the thousands and thousands of those to whom the missionaries are going with their testimonies of the restoration of the gospel. It is a matter of historical record that God was to send Elijah the prophet before the coming of the great and dreadful day of the Lord to turn the hearts of the children to the fathers and the hearts of the fathers to the children, lest the earth be smitten with a curse. It is a matter of historical fact that in this dispensation Elijah has returned to the earth, for the hearts of the children have been turned to their parents and those of the parents to the children. We know to whom that prophet came. It is a matter of historical record that God said through his Apostle that another angel would fly through the midst of heaven, having the everlasting gospel to preach to those who dwell upon the earth. To the Church of Jesus Christ of Latter-day Saints it is a matter of historical fact that that angel has flown through the midst of heaven, and the everlasting gospel has been restored to the earth. It was said by the Master that this gospel of the kingdom should be preached as a witness to all nations, and then should the end come. It is a matter of historical record and fact that there are right now 5,840 missionaries representing the Church of Jesus Christ of Latter-day Saints out in the world, bearing witness to the restoration of the gospel of Jesus Christ.

#### GOD'S KINGDOM ESTABLISHED

Brothers and sisters, what more do we need other than the testimony of these historical facts to confirm the fulfilment of God's prophecies as prophesied by his servants? And we know as explained by Daniel that God would set up a kingdom in the last days. We know the story of the image which was seen by Nebuchadnezzar in a dream and the interpretation by Daniel under the

power of God of that dream. We know that those kingdoms and empires symbolized by the head, shoulders, and breast, the belly and thighs, and the legs, all passed away, and that during the existence of none of those kingdoms did God set up his kingdom never to be destroyed. But in the days of the kings symbolized by the toes, God did establish his kingdom in the earth, and it will never be destroyed.

#### LOYALTY TO PRIESTHOOD

The priesthood of God is among men. Let us who hold it be faithful and loyal to this priesthood. We represent God, brethren. God must work through you to fulfil his prophecies; therefore, prize your priesthood, be loyal to it, be humble before God, and you will accomplish his purposes in the building up of his kingdom, and this work shall go forth into all the world and will reach out and will touch those who are to be brought out, two of a family and one of a city, and gathered to Zion.

I repeat, I thank God that we have been sought out from far and distant places to gather here. I thank God for the young missionaries who many years ago found my ancestors on the Isle of Man and brought them out, and they came in poverty and found their way to Nauvoo. They met the Prophet. One of these young lads was almost to be attacked and destroyed by a mob as he was lifting water from the Mississippi River, but his life was spared as it had been prophesied it would be. Yes, I thank God with all my heart that we have been gathered out from the world, and I thank God that these people, these islanders, and these Indians are responding to this message, and that once in a great while, these people in their poverty find a way to get to Zion and go into the temple of God.

#### THANKSGIVING FOR NATIVES

I offer up my thanksgiving to my Father in heaven for these natives who are here today. My, how much I owe to them! I remember during the war years that this fine couple were both in the military service of their country. And after the service was completed, as we had no missionaries in New Zealand, they both responded to mission calls. One day as I was going to visit them in the city of Rotorua, I discovered that they had built a beautiful new house. As I went into that home, I noticed that over the door there was a beautiful little printed sign with the name on it, *Matthew Cowley*. That was to be my house whenever I was visiting in that area of the mission. And when my family and I left New Zealand, it wasn't enough that we had lived in their home, they took the blankets from the beds on which we had slept and insisted that we bring those blankets back home with us.

Are these people, brothers and sisters, these islanders of the sea,

these Indians of the reservation, worthy of the blessings of the gospel of Jesus Christ? Yes, a thousand times, yes!

God bless us all. May we be faithful and devoted to this cause, obedient to the principles of the gospel, sustaining one another in our respective positions, honoring each other in our homes, preserving the integrity of our families, the integrity of our priesthood quorums, and of all the auxiliaries, that God may continue to be and abide with us. This I pray in the name of Jesus Christ. Amen.

### President George Albert Smith:

We have been speaking of a good many things this morning. I have been looking around, and another one who has passed away since our last conference is Elder Frank Evans, one of the most faithful and devoted workers the Church has had, and his wife is equally faithful and helpful in doing things for the Church. I can hardly refer to the passing of these men and women who have worked so close to us in the office. I hope and pray that we will all remember these good women who are left when their husbands go, and not forget them.

Another thing while I am on my feet, I want to call attention to the fact that several references have been made to our keeping the commandments of the Lord in order to obtain our blessings. I would like to refer to the 130th Section of the Doctrine and Covenants with reference to that principle:

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

"There is a law, [this is what I particularly want to emphasize] irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Now brethren, we have had our attention called to the fact that we have many blessings that other people do not enjoy. We are members of the Church of Jesus Christ, but our blessings will be the result of our obedience to the laws governing those blessings, so let us continue to set an example among our fellows.

The Relief Society Singing Mothers will now sing "My Soul Is Athirst For God."

The closing prayer will be offered by President Arvell L. Child of the Nyssa Stake, Oregon, after which this Conference will stand adjourned until 2:00 o'clock this afternoon.

The proceedings of that session will be broadcast over Station KSL, Salt Lake City, and by arrangement through KSL, over the

*Friday, September 29**First Day*

other stations named at the beginning of the session. The Conference will also be broadcast over the television station of KSL, channel five.

Important messages and calls coming to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of the meeting over the loud speaking system on the grounds.

The choir music for this session has been furnished by the Combined Chorus of Singing Mothers from the Cache Region and Salt Lake City Stakes, with Sister Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

Haven't we had a good time? Hasn't the Lord kept his part of the agreement, that when a few meet together in his name he will be there and that to bless them? He has been here.

The Singing Mothers will now sing to us, after which Brother Child will offer the benediction.

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Singing by the choir "My Soul Is Athirst For God."

Closing prayer was offered by President Arvell L. Child of the Nyssa Stake.

Conference adjourned until 2 o'clock p.m.

## FIRST DAY

### AFTERNOON MEETING

Friday, September 29.

The second session of the Conference convened at 2:00 p.m.

President George Albert Smith presided, and at President Smith's request, President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

**President J. Reuben Clark, Jr.:**

This is the second session of the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

President George Albert Smith is present and presiding and has asked J. Reuben Clark, Jr., one of his counselors, to conduct the services.

These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall (60 North Main) over a loud speaking system and by television.

The proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir singing for this session will be by the Combined Chorus of Singing Mothers from the Cache Region and Salt Lake City Stakes, Sister Florence Jepperson Madsen conducting and Elder Frank W. Asper at the organ.

We will begin the services by the Relief Society Singing Mothers rendering: "Hear My Prayer."

The opening prayer will be offered by President G. Carlos Smith, of the Big Cottonwood Stake, Utah.

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The Relief Society Singing Mothers sang "Hear My Prayer."

The opening prayer was offered by President G. Carlos Smith, of the Big Cottonwood Stake.

The Relief Society Singing Mothers then sang "How Lovely Are Thy Dwellings."

## ELDER CLIFFORD E. YOUNG

### *Assistant to the Council of the Twelve Apostles*

Our testimonies have indeed been strengthened so far in this conference, and I share with you in gratitude to our Heavenly Father for his goodness, for the manifestations of his Spirit, and above all I am grateful for the Church, for the testimony of its truth, and for the fellowship with you, my brethren and sisters.

### MORMON CHURCH A CHALLENGE

Some weeks ago I was handed a clipping taken from a Los Angeles paper in which appeared a report of some remarks made over the radio by one of the distinguished clergymen of Los Angeles. His broadcasts are in the nature of a questionnaire, and one of the questions submitted to him was this: "There are said to be more Latter-day Saints in Los Angeles and its environs than there are in Salt Lake City. Do you not regard this as a threat?" Dr. Fifield, in answering the question said,

No, I do not consider this a threat. I consider it a challenge. The Protestant churches, I think, have much to learn from the Mormon Church. There is no church in the world that does so much for its young people as the Mormon Church. I personally know most of the dignitaries of the Mormon Church. I visit in Salt Lake City frequently, and I know of no finer or more high-minded people anywhere. They live the cleanest and most temperate lives of any religious sect that I know of. Their people support their church generously with their tithing system, and the church in turn supports its people and provides a way for their social care so that none of them is on any public relief roll.

As I read that, I wished that were true. The possibilities of it

are like the possibilities in the Church for all things that are in harmony with the mind and will of God. But sometimes some of us do not always conform. If all the Latter-day Saints conformed to the counsels of the Church, this would be verily true. But we do have within the Church this possibility. It isn't a dream. It's a reality, if we will. And then he goes on.

Of course, I do not accept the story of the finding of the golden plates and the translation thereof of the Book of Mormon in the manner related, but I do think that as a religious organization, holding its people to a high level of culture and education and social progress, the Mormon Church has no parallel in our time. No, I do not think the Mormon Church is any threat to other churches. I think it is a challenge to them to do better work with their members and their converts.

#### PRESIDENT CLARK'S BOOK

As I read that, I recalled a very constructive criticism of President Clark's book, *On the Way to Immortality and Eternal Life*. A brief review of that book appeared in the *Unitarian Christian Register* in the April number of this year. This is a magazine that is 124 years old, a magazine that carries each month criticisms and reviews of the leading theological, religious, and philosophical books as they are published from time to time. Outstanding works they are, and it was certainly in keeping with the dignity and the scholarly atmosphere of Brother Clark's book to have this criticism appear in this magazine. In the final statement, and that is the point I wish to emphasize, the critic says this: "It is an excellent introduction to the contemporary position of one of the most influential religions on the American scene." Now, of course, we all like to hear nice things about our Church, but the thing that we are interested in, my brothers and sisters, is this: Are we worthy of this trust—this pedestal on which we are placed—as set forth in these statements? That is the challenge for us. Are we meeting this challenge? Do we in very deed in our living represent the Church and kingdom of God? On one occasion the Savior, as he was speaking to his disciples and telling them of the events that should come to pass in the last day, after making certain predictions and promises, said, "And this gospel of the kingdom," and that was quoted here this morning, "shall be preached in all the world for a witness unto all the nations; and then shall the end come." (Matt. 24:14.)

#### WITNESSES OF THE TRUTH

On the Sabbath day, as we partake of the sacrament, we witness unto the Lord Jesus Christ that we will keep his commandments, that we will live in harmony with his will. And so I repeat, we have this challenge. Are we witnessing the truth to the world? We can only witness it as we live in harmony with those concepts that have been revealed by our Heavenly Father. Lip service is not the service that is required in this Church. It is a constant daily service to our

fellow men. I alluded to it a minute ago with reference to people being on relief. We have a challenge there to see to it that those of our people who are in distress shall not be neglected but shall be provided for, and if we fail to measure up to that challenge, and that is the reason why we have people on public relief, we are failing in our responsibilities as leaders and members of the Church. The Lord has pointed the way. We should walk therein. We know the way, but it is in our neglect and in our failure to live up to that which we know to be true, that we fail to witness that we are keeping his commandments, that we are a witness of the truth. This applies not only in this but in other walks of life also. We are told in James 1:27,

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

#### CONSTANT SERVICE REQUIRED

In our community recently, we had a very serious tragedy. One of the young men of our city, a very promising young man, met with a tragic death. The community responded in love and sympathy to the family; and when the funeral service was held, it proved to be one of the largest attended in a long time. One couldn't help feeling the love and the sympathy there manifested. But the next day, then what? And the days to follow. These are the things that should give us concern. It isn't just a spasmodic move or a gesture, but it's a constant service that is required of us as Latter-day Saints in all we do, in our various walks of life. Therein our religion can be exemplified as we each day experience problems such as this.

Now, I do not regard this as difficult. I believe we can do it. I believe the Lord is cognizant of our weaknesses sufficiently to overlook them, and to make it possible, in spite of those weaknesses, for us to carry out to the world that we do have a living, vital religion, that we have something that the people can live and exemplify in their lives. Otherwise the gospel would not mean to us what it does. I repeat again, it isn't a lip service. It is one that presents a constant challenge of daily labor, laboring for good, for the establishment of truth, for the amelioration of suffering. We'll never have peace in the world in any other way. It will come only if we translate into our lives these divine concepts and these truths.

I pray, that the Lord will give us strength and power to do this, in the name of Jesus. Amen.

#### ELDER OSCAR A. KIRKHAM

##### *Of the First Council of the Seventy*

I pray that I may enjoy the blessings of the Spirit of the Lord. I thank him for my membership in this Church. I wish I had the power and the ability to make that expression of appreciation more

real, that it might be not only more helpful to me but also to those with whom I associate.

### MUCH GIVEN AND EXPECTED

Much has been given to us. Much is expected of us. I sincerely feel that there never was a time when greater opportunities faced our Church. I know that every year, every score of years, brings to that group and that generation like feelings, but truly great things are now being wrought in the world, and great opportunities now face us. Nations fear each other. There is much that is being done, but we have a task that challenges truly the best that is within us, me in my home, you in yours, all of us wherever we may be.

These lines from John:

He that hath received his testimony has set to his seal that God is true.  
(John 3:33.)

### BAPTISM OF KARL G. MAESER

I want to refer to the baptism of Karl G. Maeser, one of the great spirits of our Church, one of the great leaders of the Brigham Young University. Just after his baptism in Germany, he said these words:

On coming out of the water, I lifted both my hands to heaven and said, "Father, if what I have done just now is pleasing unto thee, give me a testimony, and whatever thou shouldst require of my hands, I shall do, even to the laying down of my life for this cause." (*The Improvement Era* 3:25.)

Soon after this covenant with the Lord, he and President Franklin D. Richards of the European Mission received the answer to this promise to the Lord, for while neither one of them could speak the language of the other, that is, Brother Richards could not speak German, Karl G. Maeser could not understand English, yet the Lord gave them the gift of tongues and of understanding. The promise was fulfilled at once. You know, hundreds of you in this audience today, that the Lord continued his blessings with Karl G. Maeser, for numbered among his pupils were George Sutherland of the Supreme Court of the United States, Reed Smoot of the United States Senate, William H. King of the United States Senate, and many, many others. I feel in like fashion we have also in our hearts with all good intent made a like promise to the Lord. And again I repeat, this is our opportunity to prove to the Lord that promise.

### GLORY OF THE GOSPEL

At one of our recent conferences in one of the stakes, we asked a young lady to tell of her experience at a national convention. She had received lovely honors. She told the story in some detail of



what had happened at the convention, but then as the detail of it got wearisome to her, she took hold of the stand and seemed to rise several inches higher as she said, "I want to bear my testimony. That is what is on my heart." Then this youth in all her glory expressed what her testimony meant to her.

Years have been somewhat many in my life. I'm easily up to the top of the crest, but I challenge myself with you, the great majority of this audience, if we do not take the opportunity that is ours to serve him and courageously do his will, he will bring forward a generation that will keep his commandments and prove the glory of the gospel of Jesus Christ.

#### SPIRIT OF AMERICAN YOUTH

I listened to a talented pressman a few days ago who had just returned from Korea. He said the question was often asked of the soldiers up in the front lines what they were fighting for. He told only one simple incident. He said they know. Down the highway when thousands of Koreans were evacuating a city, there came a young fellow in a jeep. In the crowd that was hurrying on in confusion was an old lady bent with age, a large bundle on her back. The jeep stopped, the GI boy threw the bundle in, then lifted the old lady into the seat. Down the road they went to safety. Well, the pressman made quite a bit of that simple incident, and I believe that I caught the spirit of it. Surely the American youth know what they are fighting for. God bless them with courage when they return home, that they will take their place and do their best. May the destiny that is theirs to have and enjoy be with them.

#### SERVICE OF MISSIONARIES

A like spirit has gone out with 5800 young men and women into different parts of the world. One simple, yet to me a glorious, experience was enjoyed last month in the East Central States Mission. As is our custom, we meet with all the missionaries as we go through a mission. Their testimonies are truly inspiring. We are thrilled as we listen to them. I seldom leave a meeting but what I have to hold back my tears of pride and joy for the youth of this Church. I received a lovely reflection of their service in one experience. A brother came to me after the dedication of one of the little chapels in the mission and said, "Brother Kirkham, I have been in the Church now for about nineteen years, and I am extremely grateful for what God has given us. The light and the truth of the gospel has truly enriched my life. Let me tell you how it happened."

He said: "I had a young missionary come to my home. I used to drink a cocktail occasionally. I smoked freely; but the young chap, clean, sweet in his nature, and in his appearance so delightful, came to our place and told us that he had something for us. I called Mother in, and we sat and listened. This continued for several evenings,

until one night when we were quite free in our conversation and felt we knew each other quite well, I took the liberty of rolling a cigaret. And the young man said: 'I suppose it's time that I told you about another great principle of the Latter-day Saints.' He said, 'I want to read you what we call the Word of Wisdom,' and he started to read to me. I had taken the cigaret out of my mouth and, as this young chap read this Word of Wisdom, something happened to me. I found myself trying to crush that thing in my fingers. I felt the fire once but held my nerve and kept crushing it, and I said, as now I say to you, Brother Kirkham, he spoke the truth. This boy brought me a message from God and cleared up my life."

#### ACCEPT OPPORTUNITIES

Well, these opportunities are also ours. Just over the fence from where we live is someone waiting to hear us speak the word. Consider the way we accept our opportunities in citizenship. Yes, I appeal to every Latter-day Saint: Vote—it's one of the high privileges of your American citizenship. Bear your testimony every opportunity that comes to you. "Stand up and be counted with the Lord."

God bless us and help us that these great hours may to us be great realities and opportunities. May it be said of us, "Much was given to you; much was expected; and you did your part." God bless us and be with us that we may make of our glorious religion a reality. In the name of Jesus Christ. Amen.

#### ELDER JOHN A. WIDTSOE

##### *Of the Council of the Twelve Apostles*

I confess, my brethren and sisters, that the call to occupy this position this afternoon is somewhat unexpected. I am to give the Church of the Air sermon next Sunday morning. It was intimated that because of that appointment I would not be asked to speak from this stand. So I have no special message in my heart. I suppose I'll have to depend upon the Lord. That is good practice for Latter-day Saints.

I am always happy to bear my testimony to my brethren and sisters that this is the gospel of the Lord Jesus Christ. I rejoice in it; I know it to be true. The truth of it has lightened my life and has given happiness to me and to my family. That I can say always to my brethren and my sisters.

#### YEAR OF ANNIVERSARIES

This has been a year of anniversaries. A short time ago, within the last few weeks, the President of the Church went to Hawaii to celebrate the coming of the gospel to those islands one hundred years ago. You have read of what happened there. He mentioned it briefly himself this morning in his address.

It is also a hundred years ago since the gospel was brought to the foreign-speaking lands of Europe. Up to that time we had only once attempted to preach the gospel in foreign tongues, namely in the South Sea Islands. But a hundred years ago the missionaries sent out by the First Presidency of that day entered the Scandinavian and other countries of Europe and bore witness of the restoration of the gospel of our Lord, Jesus Christ. They made notable progress at that time, a progress which has resulted in a large influx of men and women, faithful men and women, to the valleys of the mountains here.

#### SCANDINAVIAN CELEBRATION

It was my privilege to be sent to Scandinavia a few months ago to take part in the celebration which the Saints of those countries were holding and enjoying, because of the great anniversary. I visited the three Scandinavian countries. I was given the privilege primarily, I suppose, because I am able to speak a little of the tongues of those countries. I visited Denmark, Sweden, and Norway, in addition to stopping briefly in England. I came back feeling thrilled with the manner in which the gospel had developed and spread from the humble beginnings of a hundred years ago in those countries. You know, of course, that here in these valleys, among the stakes and wards of Zion, the blood of those countries through intermarriage has spread until a large proportion of our people here carry some of that blood.

The brethren and sisters of the Scandinavian countries had planned large celebrations. I was able to attend fully the ones in Stockholm, Sweden, and in Oslo, Norway. They were carefully laid out after the pattern that had been planned for our celebration here at home and were splendidly rendered, fully as well as the celebration here at home. I missed the beginning of the celebration in Denmark because of my hurried call and trip, but later on I met with the Danes and enjoyed their company and partook of their spirit and learned of the excellence of their celebration.

#### GOSPEL CHANGES MEN

It was interesting to me to note how the gospel changes the very nature of men and women, and how faithful and devoted men and women may become to the cause of truth once it sinks into their hearts.

Norway is a long country, nearly a thousand miles long. Up in the icy north, we have two or three branches, one very recently established, and I was pleased to find in Oslo, which is nearly at the south end of the country, people who had come from the far north to celebrate and to thank the Lord for the coming of the gospel to their land. The same happened in Sweden; also in Denmark, which is a small country. All had a very large representation of their

Church members in attendance at the celebrations. There was a spirit of faith and devotion like that we have here today. Many people had traveled hundreds of miles to sit by one another in meetings like this and to listen to discourses on the simple principles of the gospel of the Lord Jesus Christ.

It was interesting to note, also, how men grow and develop under the influence of the gospel spirit. Let a very humble man be touched by the gospel of the Lord Jesus Christ, and he becomes transformed. He is no more the same man, no longer the same person. He has changed completely. I am reminded of the statement of the Prophet Joseph Smith at one time, when talking about the children of Abraham; he said that any person who accepts the gospel of Jesus Christ becomes of the seed of Abraham. A subtle change occurs in the very physical system of the man, which makes him indeed one who belongs to the family of Abraham, the family of the faithful. This notable change I observed a good many times on this trip to Scandinavia this summer, that men are transformed for the better, their powers multiplied, their vision increased, their understanding and comprehension brought out in new forms so much more vigorously because of the gospel which they have received, because of the truths of the gospel. I am happy to bear this record to my brethren and sisters at this conference.

#### GREETINGS FROM EUROPEAN SAINTS

I am very happy also to bring you the greetings of the people, our brethren and sisters of the covenant, of the faraway missions in Europe. They send their greetings to you and their blessings also, and their blessings are quite worth while for they come from common sources. They love you, they watch you; they follow you; they try to emulate and to imitate that which you do here.

#### MEETING IN OSLO

Some years ago, I have forgotten just how many, I had the privilege to go to Oslo, the capital of Norway, with President David O. McKay and Elder Reed Smoot. The three of us came into the city rather late in the afternoon. I think two of us at least were unannounced. Perhaps Brother McKay was announced, the president then of the European Mission, I am not sure about that. But we made our way at once to the meeting place of the Latter-day Saints. I shall never forget that meeting. We were not expected by the members present. The meeting was composed of the people, the men and women, who had been called to labor as missionaries in the city of Oslo. It was a report meeting. One after another the people, young and old, got up and gave a report of what they had done. I recall one elderly lady who said that she hesitated to make her report, for it was such a poor report. She had only had time during the last month to bring the gospel to two hundred different homes. I thrilled

as I thought of the faith of that woman, the strength of her faith; and how many of us fail to appreciate what we have received as she did appreciate it. Many go by day after day, having received the great gift of the eternal gospel, the greatest of all gifts, but forgetting to pay back to the Lord as he would like us to do a part of our time and strength and power to assist in the advancement of the great kingdom of God here upon this earth. I am sure that good sister received the gift of joy from her labors.

There is much I might tell you even after a brief trip to Scandinavia this summer about the conditions of the people. They are faithful Latter-day Saints, second to none in the wards of Zion. I just touched old London for a few days and found it the same wonderful old London, in the same condition as of the past. The people there, our people, are reported to be faithful and true to their covenants with the Lord, through their baptism into the Church.

#### WORLDWIDE MESSAGE

I would like to say, before I close this brief report, that I was greatly thrilled this morning as I heard Brother Cowley give his report, and added to that we have heard from Brother Kirkham a few moments ago. The message of the Church is not to the valleys of the mountains alone. It is not to be confined in these valleys surrounded by these everlasting hills. We have a worldwide message. Our army of missionaries, five thousand eight hundred strong as was reported this morning, implies our belief in the spread of the gospel over the whole earth. The Lord has said himself that every ear shall hear the gospel in these latter days. That means not only the ears of the people who are here in this beautiful, blessed land of America, but far beyond over the seas, on the islands, everywhere, the gospel has been preached and must continue to be taught. And we're doing this sacred work to the best of our ability. As we do that and continue to do it, the Lord will bless us and magnify us and make us powerful and strong, acceptable to him. Let us never forget the worldwide nature of our obligations before the Lord. Our missionary system must be cherished and be kept alive constantly and forever, until that last great day comes and the Lord says that the work is done.

#### WE HAVE THE TRUTH

My brethren and sisters, I bear you again my testimony that I know this to be the gospel of Jesus Christ. It is the truth. As Brigham Young used to say, "Men ask me what the gospel of Jesus Christ is, what name does it bear? And I say to you, its name might well be truth." We and the Church, if we are faithful, as we have been taught this morning by the President, the prophet of the Lord, shall conquer. We cannot fail. Truth is never defeated. It blesses all who possess it. We have the truth. If we will keep the truth and if

we cherish it and practise it in our lives, then victory over error will be ours from the smallest household in Zion to the farthest outpost of Zion, wherever that may be. Thus through the restoration of the gospel in our day, the whole world shall be blessed.

May the Lord bless us and fill us with an understanding of this mighty work laid out for us in these latter days and make us able to do the Lord's work, which we can do if we are faithful, I pray in the name of the Lord Jesus Christ. Amen.

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The Relief Society Singing Mothers and the congregation sang the hymn, "Praise to the Man."

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

I earnestly pray, my brothers and sisters, that while I stand here the Spirit of the Lord will be with me because indeed it is a frightening thing to stand before so many people, and I realize my great need of help.

#### PRESIDENT GEORGE F. RICHARDS

I have missed in this conference the genial presence of President George F. Richards. I would like you to know that I, as one of the members of his Council, was very, very grateful for the privilege of serving under his leadership. I regard him as a truly great man—a great soul—a great leader. I am sure that no one had a more firm faith in the Almighty than did President Richards. I am sure that he was an inspired man of God, and I would like to say to you that I, along with the other members of the Council, loved that man deeply; and today, together with the rest of you, I miss his presence here.

#### STORY OF A FRIEND

I would like to tell you a story about a friend of mine whom I shall call Bill, for the sake of anonymity. During Bill's last year at school, he met a lovely young woman named Helen. They became very good friends, and it wasn't very long until they began to talk about the possibility of their getting married.

During that same last year of school Bill fell in with a group of fellows who were known as the most popular group on the campus. They taught Bill some bad habits.

When Helen first saw Bill with a cigaret in his mouth, it nearly broke her heart. She talked with him and pleaded with him, but he felt that smoking cigarets was one of the things that went with the popularity of this group on the campus. So her pleadings brought no results. Helen began to wonder if she should stay with Bill or

not, whether she should allow their courtship to end in marriage. She wanted to be married in the temple, and she knew that if Bill continued to smoke cigarets they would not get to the temple.

When graduation time came, Bill offered a formal proposal to Helen and asked her to set the date of their wedding. She thought it over long and seriously. She loved Bill a very great deal and did not like the idea of losing him. But neither did she like the idea of marrying a smoking man, one who could not take her into the temple where she had wanted to go.

After some days' consideration, Helen finally came to the conclusion that when school was out, Bill would be separated from this group of boys and that possibly, if she married him, under her influence he might leave off the bad habits which he had acquired and get back into activity in the Church. And then, probably within a year or so, they could go to the temple together; so she consented, and they were married by her bishop in her living room at home.

A year or so went by, and a lovely baby boy was born to them. They called him John. In due time another boy was born to them. They called him James, but he was soon known as Jim.

Bill loved his two boys, and every night after he came home from work, he would play with them and have just a grand time. He would hold them way above his head and laugh at them and talk to them, and they would laugh back. Then he would bring them down and hug them to him.

This show of affection made Helen very happy, but Bill played with them while he had a cigaret in his mouth, and when Helen saw those little baby hands reach out for that smoldering white thing between Bill's lips, her heart sank, and she began to wonder what that example might mean in the future lives of those boys.

Years went by. John became twenty years of age and was called on a mission. He was thrilled with the call and so was his mother. Bill—well, on the night of the farewell testimonial, Bill sat on the stand with his wife and son and he was just about as proud as any father could be, because John was really a remarkably fine young man.

About three weeks after John's departure for his mission, Bill was sitting one evening in front of the big, open fireplace in the living room reading the evening paper and smoking a cigaret. While he was doing so, in came Jim, a young man by this time. Jim said, "Hi, Dad."

Without looking up from his paper, Bill said, "Hello, Son. How are you?"

"I'm fine, Dad. I want to ask you a question."

"All right, Son, what is it?"

"What's the best brand of cigarets?"

Bill stiffened in his chair. For a moment it seemed as if he were frozen there. Then his hands relaxed, and the paper slipped from

his fingers and fell to the floor. He flipped his cigaret over into the open fire and then stood up and faced his son.

He said, "Jim, you cannot start to smoke."

"But I have started already, and I want to know what is the best brand of cigarets?"

"Son, I am telling you," Bill said, "you cannot start to smoke."

"Well, why not, Dad? You've smoked as long as I can remember, and it hasn't hurt you any. I've watched you."

Those last words Jim spoke cut into Bill's heart. "I've watched you. I've watched you." Then Helen was right, Bill thought to himself. All these years Helen had told him that his cigaret habit—the example he was holding before his sons—would result like this, and he had never believed her. Now Helen was right. Here was Jim saying, "I've watched you. I've watched you."

Then Bill felt a consciousness of guilt, a note of self-accusation, and there were words going through his mind saying, "I taught him. I taught him. I taught him."

Bill shook himself and walked over to his son and took hold of both shoulders and looked him square in the eye and said, "Son, you say these cigarets didn't ever hurt me. And you say you've watched me. I want you to know that these cigarets have done me more harm than anything else in my life. Nothing has hurt me, nothing has handicapped me so much as these cigarets. Why, I'd give anything that I own if I had never started to use them, and I don't want to see the same handicaps come to you. Why, Jim, these cigarets have raised a barrier between me and happiness right here in my own home, and they have caused your mother many hours of weeping. I know that, and I don't want you to undertake a habit of this kind."

He talked so earnestly and so unusually that Jim at first thought that his Dad was putting on an act and told him so. Again Bill began to talk and plead with his son never to smoke again, to get rid of this habit that he had just begun.

Then Jim, realizing that his dad was really serious, said, "Well, Dad, if this cigaret habit is so bad, why haven't you quit?"

Bill said, "I've tried to quit. I've tried many times, but I have never been able to—the habit is too strong. I'm just like a slave to this cigaret and I don't want you to become a slave. Now, Son, cut it out."

Jim said, "Well, Dad, you see all the fellows I go with—they all smoke. They'll think I'm a sissy. I couldn't face those fellows and tell them I wasn't going to smoke any more. They are the most popular crowd I know."

Bill said, "Popular or not, stop this habit and if necessary get a new crowd. Find new friends who don't smoke, but let cigarets alone."

Jim said, "Well, I don't know whether I can do that or not. I'll have to think this over."



Then his dad said, "Jim, I'll make a bargain with you. If you'll quit smoking, I'll quit."

Jim, quick as a flash said, "Well, Dad, you just told me you couldn't quit. Are you trying to lead me along?"

Bill's answer to that was that he walked over to the fireplace, put his hand in his pocket, pulled out the package of cigarets and the folder of matches, and threw them into the open fireplace. Then he turned around and faced his son and said, "Son, I've quit. I'm all through. Now, will you do the same thing?"

"Well I don't know, Dad, I've got to think this over," Jim said. "I'll tell you in the morning."

That night Bill couldn't sleep. He rolled and tossed in bed as long as he could stand it and then got up and went into the living room and closed the door. He didn't turn on the lights. He just walked the floor there in the dark. Jim's words kept going through his head, "I've watched you. I've watched you," followed by his own sense of self-accusation, "I taught him. I taught him."

It had been a long time since Bill had said a prayer. He had left that pretty much with Helen. But this night he wanted more than anything else to have Jim quit smoking; so there in the darkness and the stillness of his home he slipped down on his knees and began to pray. He poured out his soul to the Lord and told him all of his faults and shortcomings, confessed all of his sins to the Lord—the first time he'd ever done that. Then he told the Lord about Jim and their conversation of the evening.

He didn't pray with much faith. The cigarets had pretty well weakened what faith he had, but he did pray from a sense of fear—fear for the future of that boy; and from a sense of love—love for a son for whom he would give his own life, if necessary. But it seemed like asking a great deal of the Lord to erase in one night an example which he had held before his son ever since that son was a tiny baby.

At last morning came. Bill slowly climbed the stairs up to Jim's room and went in and sat down on the edge of the bed. He put one hand on Jim's shoulder. Jim turned over, and Bill said, "Son, what's your answer?"

Jim looked up into his dad's tired face and sleepless eyes and said, "Dad, I surely don't want to hurt your feelings, but the fellows—I couldn't face them. I guess I won't quit. I'll wait awhile."

Deeply disappointed but without saying another word, Bill got up and walked slowly out of the room. He felt like he had been whipped. But he was more than ever determined to keep his own resolution. He would never go back to his cigarets.

The next Sunday he went to Church, the first time in years. He went again the next Sunday and the next, and he continued to go and enjoyed it.

About a year afterwards the bishop came to him one day and said, "Bill, how would you like to be ordained an elder?"

A lump came into Bill's throat, and his eyes filled with tears as he took hold of the bishop's hand and said, "Bishop, do you mean that at last I can take Helen to the temple?"

The bishop squeezed his hand and said, "Yes, Bill, at last you can take Helen to the temple."

Another year went by, and John came home from his mission. One day when John and his father were alone together, John went over and put his arm around his dad and said, "Dad, I want you to know how deeply grateful I am to you for the wonderful thing you have done. You know, as a boy I always used to think that my dad was just about perfect, and I guess every boy thinks that his dad is the greatest man in the world. But every time you took a cigaret, it hurt me deep inside. I knew you had a weakness you couldn't control. But now, Dad, all that is over, and I want you to know how grateful I am to you."

But what about Jim? Well, Jim is married now and has a little boy of his own, and he comes home at night and plays with this boy just as Bill used to play with Jim. And when Jim gets his own little son up in his arms, that little baby, just as his father did, reaches out for that smoldering white thing between his dad's lips.

The other day I rode home on the bus with Bill, and he was telling me how happy he is in his new life. And then he told me about Jim, and said that if nearly twenty years of a bad example would put Jim where he now is, possibly another twenty years of a good example might bring him back to where he ought to be. And I thought, "God bless you, Bill."

And God bless all other men like him in the wonderful struggle they are making for the right.

And God bless Jim and all other boys like him that they may recognize tobacco for what it is—a narcotic which enslaves human beings and helps to destroy their faith in God. This is my prayer, in Jesus' name. Amen.

### ELDER FRANCIS A. CHILD

*Formerly President of the Western States Mission*

My dear brethren and sisters, Brother Clifford Young said that it is a challenge to any man to stand before this audience. I bear my humble testimony that to a Child it's more than that.

Sister Child and I are very appreciative and thankful for the call we received to preside over one of the great missions of the Church. We arrived in Denver in December of '45 to take charge of the Western States Mission. You remember that that was following the war and we had, to begin with, just nineteen missionaries. They were pretty well scattered over that vast area, but we felt that the Lord would bless us if we would apply ourselves to the work. We asked the Lord to bless our labors, but we can't expect him to bless

our labors unless we labor. We appreciated this call very much, first because it brought us under closer supervision and in close contact with the Presidency of the Church whom we love very dearly and, with them the Quorum of the Twelve and the other General Authorities of the Church. They have been so considerate and so kind personally and have given so much attention to the mission where we labored, that we feel very grateful to them.

We have a very happy memory of our tours of the mission, first with Milton R. Hunter, and then with Elder Harold B. Lee, with President Antoine R. Ivins and Sister Ivins, and with Thomas E. McKay, as Assistant to the twelve, and Sister McKay. These were all very wonderful experiences. To travel day after day and to hold conference every night with these men and women who are inspired of the Lord to do the work is an unusual experience and one you can't forget.

We had some wonderful missionaries come to us. We received the first missionaries from the war service. They came out of the Army, off the battleships, and out of the airplanes, and yet they were marvelous missionaries. They had received an experience that matured them and gave them qualities of leadership, and it was wonderful to know that they had been in those situations without losing the testimony which they had carried from their homes and from their wards. We received in the four years we were there 367 missionaries. Most of them were elders and considering the fact, as I said, that most of them had had service in the Army or the Navy, it was remarkable to know that not in one instance did we have occasion to criticize any missionary, any elder, for violation of the Word of Wisdom or for disregarding the standards of the Church. That speaks very highly for the training that they had received previous to their missionary experience.

I would like to thank the friends out in the mission field, I hope some of them are listening in, for the friendly assistance given to our missionaries. They were so kind and so considerate and so helpful. I am sure the Lord will recognize their work as a contribution to the great missionary service of the Church, and were Christ speaking, I'm sure he would say that in being kind to these my brethren and sisters, you were kind to me because they are my servants.

As I said before, we had only nineteen missionaries in the field when we went out, and then they began coming ten at a time, twelve at a time, fifteen at a time. We would hold a little conference with them, have a testimony meeting, and then assign them out. I assigned two elders together in a new city who had never had any experience in missionary work with senior companions to show them the way. That was a test period in the mission, but it's remarkable how the Lord sustained them.

One of our problems was to find accommodations in the homes of people where they could stay while they did their labors, but the Lord opened the way. Let me give you one example: We desired

to send two sisters to LaJunta, Colorado where we were opening up the work. Two elders were sent there first and they tried to find some place in which the sisters could stay before they moved there. They couldn't find any place, but we told the sisters to go there and we were sure the Lord would provide a place for them; not to be discouraged, but to go there and put an advertisement in the paper. They did that and on reaching LaJunta they put a small ad in the paper which read "Room desired in a home with cooking privileges, for two young women who do not smoke and do not drink and do not entertain." The paper came out at 5:00 o'clock and at 8:00 o'clock they had three or four offers. The ad ran three days and at the end of three days, they had seventeen places to choose from. One good old couple said, "Yes, we have a place in our home for young women like that. The last ones we had stay at our home burned us out. Yes, if there are any young people that do not smoke, if there are any young women that do not drink and do not entertain, we would like to have them in our home." And so by using that advertisement, holding up our standards, places were provided in every city to which missionaries were assigned without any difficulty.

I wish to thank the parents of those wonderful young men and young women who came to us. They were remarkable—some had their weaknesses that they had to overcome, but they were great missionaries.

It is a remarkable experience to be a mission president. I think no greater blessing can come to any man in the Church, and no greater blessing can come to a sister than to be along with her husband in that presiding position. We watched them come, new, inexperienced, bashful, and backward, timid, and just as tense as they could be. They were uncertain of their testimonies, but they were willing. They accepted their assignment, sometimes in a difficult part of the mission. And they applied themselves and as they applied themselves, they prayed to our Heavenly Father and he blessed them. We watched them grow and then we watched them when they were released. They had gained spiritual stature. They had become strong in their testimony. They were self-reliant. They could stand on their feet and declare their faith and uphold the standards of the Church. I know those young men and young women would all, if they had the opportunity, stand up and say, honestly, that the two years or so spent in the mission field were the most wonderful two years of their lives. And I think they will continue to say that as long as they live.

A gentleman attended one of our conferences who had been the president of a university, and after he had listened to the testimonies of the missionaries, especially the elders, he said it reminded him of when he was a young man and performed a mission. He said: "Since that time I have completed my schooling, I have held various positions as an educator, and finally was appointed and selected as a president of a university, and I want to tell you now that the ex-

perience that I received when I was a young man in the mission field did more for me in making me what I am than all the schooling I received that prepared me for my educational career."

You mothers and fathers, I would admonish you to prepare your children to accept a mission. I say prepare because I think it should start early in life. So often our missionaries in their first testimony express this thought: "I have prayed all my life that I would have this opportunity and now I sincerely pray to my Heavenly Father that I'll be a successful missionary." Start them out with the missionary spirit early. You couldn't do anything better for them. If you would give them the greatest heritage, the richest heritage, that could come to them, send them on a mission. If you would qualify them to meet the problems of life, send them on a mission. I am sure that what they receive there will be a blessing to them and will qualify them in their after years and throughout their lives.

May the Lord bless us all and keep us faithful through applying ourselves to the work which has been given to us for it's our work, given to us for a definite responsibility, and we accept that responsibility when we accept membership in the Church. May he help us to magnify ourselves in that service, I pray, in the name of Jesus Christ, Amen.

### ELDER GLENN G. SMITH

*Formerly President of the Texas-Louisiana Mission*

I can say amen, brothers and sisters, to all President Child has said regarding the missionaries and also of the fear that is in my heart in standing before such a magnificent congregation.

We, too, spent four years in the mission field in the Texas-Louisiana Mission, and, as all good missionaries say, "Ours was the best mission in the world. We learned to love those mild, gentle people and that wonderful Southland. We began to believe it truly the Garden of Eden. The hearts of the people were so big and generous we couldn't help but feel that part of this land must have been the Garden of Eden. And, as proof that it was, we read that Adam and Eve were driven out into the cold, and dreary world, and the prophet found his altar north of Texas. We were wonderfully blessed in being permitted to labor among the people of this great mission.

There were twelve missionaries when we arrived at Houston—no young Elders at all. The lady missionaries who were there labored in the office. There were some elderly brethren in the field. Also three couples. These missionaries did a wonderful work. One couple performed a most wonderful mission, baptizing thirty-seven converts into the Church. They also sold over six hundred copies of the Book of Mormon in two years.

When the young missionaries began to come, and there were no older ones for senior companions, how our hearts went out to them. I well remember one in particular saying to me, "President Smith, haven't we a senior companion?" I said, "No." "Well, what will we do?" "You will go out in the authority of the holy priesthood of Almighty God. You'll bear your testimony of the divinity of this great work and as you apply yourself, God will grant unto you wisdom, understanding, vision, and discernment. You will be able to meet the opposition in a sweet and humble way and you will be the means in God's hands in performing his work." I bear solemn testimony to you, my brothers and sisters, these young men and women went into the world with faith in their hearts and a determination to do the thing the Lord wanted done and they performed a most magnificent work.

The population of the mission so far as the Church was concerned was approximately 7700 at that time. Before we left it had climbed to almost 10,000. The missionaries have been successful in that area. With due respect to President J. Golden Kimball's statement, "that the Gospel must be true or the Elders would have ruined it long ago," I know each one of these fine missionaries knows the Gospel is true. These young men and young women, your sons and daughters, have strong and fervent testimonies of the divinity of the great work. I, too, like Brother Child, can say that the best thing you can do for your sons and your daughters is to plant deep in their hearts at a young age a desire to represent the General Authorities of this great Church and Jesus the Redeemer of mankind, in bringing souls to him. "For though they labor all the days of their lives and bring but one soul, how great will be their joy with that one soul in the kingdom of our Father."

In conclusion may I quote from Edgar A. Guest.

God grant me this: the right to come at night  
Back to my loved ones, head erect and true;  
Beaten and bruised and from a losing fight,  
Let me be proud in what I've tried to do.

Let me come home defeated if I must,  
But clean of hands, and honor unimpaired,  
Still holding firmly to my children's trust,  
Still worthy of the faith which they have shared.

God grant me this: what e'er the fates decree,  
Or do I win or lose life's little game,  
I still would keep my children proud of me,  
Nor once regret that they must bear my name.

God bless us as Latter-day Saints. That we may all measure up in the eyes of our children, as we feel our parents have so nobly done before us, I pray, in Jesus' name, Amen.

## ELDER E. WESLEY SMITH

*Formerly President of the Hawaiian Mission*

I sincerely trust and pray that I may enjoy the Spirit of the Lord which was so manifest during our sessions this morning and this afternoon. I will say "Hawaii Noka noi!" That is, there is no mission that goes beyond or exceeds Hawaii.

I have had the privilege of laboring among the true blood of Israel, through the loins of Joseph, through the two branches of the House of Israel—Ephraim and Manassa—a people whom the Lord loves—a people whom the Lord chastens and forgives because of their great faith.

Hawaii, during the past one hundred years, has been greatly blessed because of the faith of that wonderful people. The Lord has blessed them with a Temple, where they have the privilege of going into the House of the Lord. And they look upon that house with sacred feelings in their hearts. Would that you could have the privilege of attending one of the sessions in the Hawaiian Temple at Laie and witness there the sincerity and the honor they feel for the privilege which is theirs in going into that holy house.

I feel it within my heart that I am an Hawaiian. I was born in Hawaii. I made that statement once that I was an Hawaiian and one boy spoke out in that little meeting and said, "You don't look like it to me."

I said, "Son, why?"

And he said, "Because you haven't got the same color skin."

I said, "No, son, that's true. I haven't been blessed with that delicate, brown, lovely skin of the Hawaiian, but if you could see my heart, you could note that I am an Hawaiian."

I love that people because of their faith and their love and their respect for the General Authorities of this Church. When the President of the Church visited them, they honored and respected him, and they love him as their prophet. When they say their morning prayers and at night, they remember their prophet. They remember the General Authorities of the Church for they love them. And when the counsel goes out from the headquarters unto that wonderful people, they heed that counsel and they honor it.

The Lord said that they should become a white and delightful people. They are a delightful people and I feel, when they stand before God and their souls are presented before him you'll find that they are a white and delightful people. We are not judged by the clothes we wear, nor the skin that covers these bodies but God will judge us by the purity and the love and the sincerity that's in our hearts.

The mission of Hawaii has also produced a Stake. It stands well among the leaders of the Stakes of this great Church. They have produced many missionaries. During the past year and a half it has

been my joy to present before the First Presidency ten names of Hawaiians for missionary work, and they honored these fine young people and all ten were assigned to labor in the Japanese Mission, in Japan. And they are doing good work. I would like to relate one little incident of Brother William Akau from Kawaihae, a fisherman boy, a boy who was out to sea fishing for a living. He was called on a mission. He said, "I'm not learned. I haven't had a college education, but I know that God lives and I know that Joseph Smith was a divine prophet of God." And so he hung his net upon a branch of a Kiawi tree and he went forth to preach the Gospel of Jesus Christ and become a fisherman of men. In bearing his testimony, he declared that he prayed sincerely and honestly that he might perform an honorable mission and when his work was completed in the land of Japan, that he could return to his little village at Kawaihae and there pick up his net on the Kiawi tree and go fishing again. Another stalwart boy had only been in the Church two years, married, and had a lovely baby. His mother was not a member of the Church and so I spoke to the mother first, about his going on a mission. He was a boy who was well provided with the necessities and comforts of life, and the mother said: "Yes, President Smith, it would be an honor unto us to have our son go on a mission." Then I spoke to his wife. She cried with joy, "What a grand blessing it would be for my husband to go on a mission."

"How would you get along?"

"Very well, with my baby to comfort me."

"Then I spoke to the boy, who had just purchased him a brand new 1948 Packard automobile, "Kimo, how would you like to accept a mission?"

"President Smith, I would appreciate the honor."

I said, "I have interviewed your mother and your wife; they feel as you do."

And so his name was presented to the First Presidency. He was called upon a mission. He went to Japan with his music. President Clissold reports to me that during the time of study when he could hear the other missionaries studying aloud, this good boy was off in the corner of the room playing his guitar. His first impression was to correct that and have him join the other missionaries in studying the language, but he said he felt perhaps that he was homesick. Then a day or two later again he was playing his music while the others were studying. President Clissold hesitated, then, to speak and the third time he said: "Well, perhaps I had better speak to him." But that morning he called on him to pray. In that little family group of missionaries, he got down upon his knees and he humbly prayed in the Japanese language. It was not a memorized prayer. President Clissold said it came from his heart, and he marveled. The next morning he was called upon to offer prayer for the food they were



eating, and again in the language of the Japanese he prayed. He said, "How are you learning this language, Kimo?"

"Well he said, "You know I go off in a room with my guitar and while the other missionaries are talking one with another and explaining the principles of the language I listen. It goes in this ear, the music goes in that ear and it can't get out. And thus, I've learned the Japanese language."

I am proud of our missionaries in Japan. It seems to be easy for them to learn the language among that people.

And another thing they have taken into that land is kindness and sunshine, and love for the music of Hawaii. Through the war clouds over Japan and their defeat, and they were crushed, they could see no light, they could see no joy in life, the clouds were heavy over them; but when the Hawaiians arrived on the shores of Japan with their cheer, with their great love, and their music, the darkest of the clouds fled and light came through; their souls were touched with a new interest in life.

I attended a meeting on the island of Lanai, an island that stands out prominent in the history of Hawaii and the Church. Time will not permit to give you the story. At one time in Hawaii in 1858 when the missionaries were all called forth because of the Johnston Army trouble coming into Utah, a condition existed in Hawaii whereby the Church was practically destroyed. The Saints endeavored to buy the Island of Lanai. An unscrupulous man by the name of Walter M. Gibson, cheated the natives out of the land which was being purchased by the Church. The great grandfather of Elder Benson, Lorenzo Snow, Joseph F. Smith, W. W. Cluff, and Alma L. Smith were called to go back to Hawaii to reorganize the mission and establish again proper leadership. In later years the island was sold to the Hawaiian Pineapple Company. At the present time 3500 people live upon that island. We endeavored to establish a meeting place over there. We sent our missionaries to that island. A little over three years ago they gave us a six months probation period and we have built a meetinghouse, helped by the plantation, and we established a nice little branch where we put our elders to labor. In that length of time we had gained the respect of the Hawaiian Pineapple Company. They are very generous to us. We have a nice meeting house, a recreation hall free, and our light and water free. They furnished us paint that we might paint the building and maintain it. So we have taken a pride in our lot and we have nice flowers and a beautiful lawn which is a credit to the Church. In my last meeting on Lanai we had 145 present, Hawaiians, 43; Japanese, 31; Philipinos, 39; Chinese, 10; Koreans, 9; Portugese, 2; and our whites who were mainly missionaries, 11. To mingle with the peoples of Hawaii who associate together as one, and when you labor among them, they are no longer Japanese, Koreans' Philipinos, Hawaiians; they are chil-

dren of God, brothers and sisters, who have that same feeling in their souls that we have who are assembled here in this holy house.

Much work is being done at the present time among the Philippino peoples and when you get to know them and understand them, you will find that they have the same sweet feelings in their hearts that the Hawaiians have. They are very generous in their natures. Over in Pahalla, the farthest place south on the big island of Hawaii, most of the people in that little branch are Philippinos, and when we held our little meeting there and bade them farewell and could see their eyes fill with tears and their cheeks moistened we felt to thank God that we had had the privilege and joy of associating with His children, though they have not had the privilege we have had.

At our farewell social and our meeting in the Temple, the land of my birth, (I was born in Laie), after the talk, Brother Kanahele, the first counselor in the presidency of the Temple, said, "President Smith, you have hurt our feelings."

I said, "What did I say? What did I do to hurt your feelings?"

He said, "You have been released and you are returning home."

He said, "This is your home and therefore you have hurt our feelings."

From then on I remembered that, and so, I, in our farewell meeting mentioned the fact that I was leaving the land of my birth and returning to my adopted land, and thus they seemed to be pleased.

We have listened to President Cowley's talk, his feelings toward Polynesia. Sister Smith and I know how he feels. Our hearts are out there in Hawaii. When I see our beloved sisters, Abbie and Kamaile, here, stalwart in the Church—I have known them for many years—how pleased I am that they are here with us.

Now, may the Lord bless us and may the Lord sustain us and give us courage to stand for the right and above all, that when we sustain the General Authorities of the Church by raising our hands, may we be sincere and honest in that privilege that is ours to sustain them, and when they give us counsel that might be contrary to a feeling that we have within our hearts, let's uphold them and sustain them, because they are inspired of God and they are prophets of the Lord. May the Lord sustain us and bless us in this and give us courage to do that which is right, is my humble prayer and I pray for it in the name of Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

We have just listened to Elder E. Wesley Smith, former President of the Hawaiian Mission.

The Relief Society Singing Mothers will now sing "He That Keepeth Israel."

The closing prayer will be offered by President Edward S. Burgess, Alpine Stake, Utah, after which this Conference will stand adjourned until 10:00 o'clock tomorrow. The proceedings of that session will be broadcast over KSL of Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference, and will be televised over the KSL television station, channel five.

Tonight at seven o'clock here in the Tabernacle there will be a meeting of ward bishoprics and others as listed in the published announcement, under the direction of the Presiding Bishopric.

Important calls and messages coming to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds.

The Choir music for today has been furnished by the Combined Chorus of Singing Mothers from the Cache Region and Salt Lake City Stakes, under the direction of Sister Florence Jepperson Madsen, with Elder Frank W. Asper at the organ.

We ought not to close this meeting without expressing the gratitude which we have for the Singing Mothers and Sister Madsen, for the excellent music which they have furnished to us. There has been a spirit and soul in it that does not always attach to great choruses. May the Lord bless them always.

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Singing by the Relief Society Singing Mothers: "He That Keepeth Israel."

Closing prayer was offered by President Edward S. Burgess of the Alpine Stake.

Conference adjourned until Saturday morning, September 30th, at 10:00 o'clock.

## SECOND DAY

### MORNING MEETING

The third session of the Conference convened at 10:00 a.m., Saturday, September 30.

President George Albert Smith was present and presided. President David O. McKay, Second Counselor in the First Presidency, at the request of President Smith, conducted these services.

The Deseret Stake Choir, under the leadership of Elder Ladd R. Cropper, furnished the choir music for this session. Elder Roy M. Darley, Assistant Tabernacle organist, was at the console.

**President David O. McKay:**

We are now ready to open the third session of the One Hundred

Twenty-first Semi-Annual Conference of the Church. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

Presiding at this session is President George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints, and conducting, at President Smith's request, is David O. McKay, his second counselor.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall and Barratt Hall over a loud speaking system and by television.

The proceedings of this session will be broadcast over station KSL, Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference. This session will also be televised over KSL television station, channel five.

The singing for this session will be furnished by the Deseret Stake Choir, Elder Ladd R. Cropper, director, and Elder Roy M. Darley at the organ.

We shall begin the services by the Deseret Stake Choir singing: "Come, Come Ye Saints," after which the opening prayer will be offered by President Reed H. Beckstead of the East Jordan Stake.

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The Choir sang the hymn "Come, Come Ye Saints."

The opening prayer was offered by President Reed H. Beckstead of the East Jordan Stake.

The Choir then sang "Spirit of God."

### ELDER ANTOINE R IVINS

#### *Of the First Council of Seventy*

My beloved brethren and sisters, as I stand before you this morning to add my testimony to those that have already been given you in this conference, I seek an interest in your faith and prayers. I pray that what I say may be prompted by the Spirit of God, that out of it may possibly come a word of encouragement for some of us; for my sole purpose, in ministering as I am called to do to the seventies and to the Church generally is to be helpful, to stimulate if I can the faith and the courage of the members of the Church.

It has been very wisely said that he who carries a lantern to light the pathway of his brother sees more clearly his own. I must confess that in trying to encourage others, I gain courage, strength, and faith. It is in a spirit of love that I minister and help those that need it, if I can, realizing at the same time that I get joy and satisfaction out of it.

#### VISIT TO CANADIAN MISSION

Only a week ago Sister Ivins and I returned from a visit to the Canadian Mission, where we had the privilege of listening to

the testimonies of almost 160 of your sons and daughters; where we heard their expressions of faith and their determination to carry on and further the work to which they have been called in the service of God. It was our purpose to encourage and to stimulate them in their faith, to help if we could, to surmount any obstacles that had presented themselves to them. Also, it was our purpose to encourage the members of the Church in that area, to help them.

I was very pleased to discover what I think is an awakening among the people of that area. In some of the meetings we had more investigators than members, after excluding the missionaries. Rather large groups of investigators were present. In some sections we had the privilege of meeting people of Jewish ancestry who have come into the Church. That and other experiences that I have had in other missions of the Church seem to indicate to me that there is an awakening of interest among the people with whom we labor. I hope it is real. I hope it is an indication of an increasing faith on the part of the people and their dependence upon the Lord for his blessings. I hope it doesn't come from fear of the present conditions that prevail in the world but rather from a sincere desire to serve God and enjoy the blessings that come from the companionship of his Holy Spirit.

They expect in the Canadian Mission to baptize more people than they did last year. By a missionary who returned the other day from one of the missions, I was told that in a single month the missionaries had baptized almost as many people as in some previous years in the same territory. As I said, I hope it indicates a true increase in interest and desire on the part of the people to approach God and get nearer to him. And I hope that same spirit exists among us who are here at home. I wish to assure the fathers and mothers of those missionaries in the Canadian Mission that their leadership is good, that the president of that mission has only the welfare of the work and the welfare of the missionaries at heart, that it is my judgment that he enjoys the Spirit of God in his ministry, that his wife is supporting him loyally and well. The missionaries are without exception in the enjoyment of health.

#### NEED FOR FAITH

This is a time when we need faith, faith of a very definite and positive nature, the faith that will lead us to optimism. I believe that pessimism grows out of a lack of faith, and that if we have the right type of faith, we will be optimistic about the future. It may be true that the immediate future may have difficulties for us, but I feel that out of it all will grow a realization of the purposes of God. And it should be our purpose to develop and maintain in our hearts, if we can, faith in God and in the ultimate consummation of his purposes—a faith that will unite us in a solid, coherent group. We must, of course, in order to do that, develop faith in each other.

Without that faith we are not likely to go far in promoting the work of the Lord. We must have a faith that will encourage our returning missionaries. I find as I interview them, that they are uncertain. They don't know just what is going to happen to them because of present chaotic conditions, but we must try to develop in their hearts faith and reliance on God that will enable them to plan as they would like to plan, and then carry on even though those plans may be temporarily interrupted; the faith that will lead us to the ultimate consummation of the purposes of God, faith that will help us to cooperate, that out of cooperation may come strength. If we could properly unite our efforts, all of our temporal difficulties could be overcome, I am sure. If and when we overcome, it will be only because we unite in our purpose through faith in each other.

#### RESULTS OF COOPERATION

I want to tell you a very pretty little thing that I once saw that illustrates the result of cooperation. Most of you know that I spent a time in Mexico. One time as I was riding on a cold, frosty morning through the Sierra Madre Mountains, I ran on to a little covey of Messina partridges. It was cold, and they got together for self-protection. I noticed that each one of those birds had spread his wings, and they had so intertwined them that their bodies were completely covered as a shield from the frost and the cold; only their heads stuck up above that covering. And they survived. Without that united effort of self-protection, they might have succumbed to the weather. But with it, they came through in comfort, I am sure.

Now if we could so put out our arms and shield each other, if we could so support each other through the faith that we should have in each other, then all the righteous purposes of God as far as this group of people is concerned, I am sure, could be realized. Can we develop that faith? I think we should; I think it could come as a result of a positive effort on our part.

#### IMPROVEMENTS NOTED

I have been checking the records of the various stakes that I have visited all this year, and in many respects I notice, as compared with previous years, that there is a better condition indicated in those reports, the condition of greater faith. There are some items that show slipping, but many of them show improvement in the stakes that I have visited. The use of liquor and tobacco seems to be decreasing, if I can trust those statistics. The number of people who hold family prayers seems to be on the increase. The number of people, the percentage of those in the Melchizedek Priesthood who observe the Sabbath seems to be on the increase. I noticed in a stake that I visited recently that the attendance at sacrament meeting has been on a steady increase, showing a rising curve over the

last few years. I hope that these indications are real, that they show a real determination on our part to live closer to God and serve him better.

#### STRIVE FOR PERFECTION

I love this service; I love the people. I am always encouraged when I see these signs of faith on their part. We're never perfect—we will never be perfect—but we should strive for perfection, and the development of faith is the thing that will bring it. My faith prompts me to believe that God has a design for the world that he expects us to realize. And the best way for us to do that is to pay attention to today. Yesterday has gone. It will never come back. Today is always with us so long as we live. Tomorrow is a hope only, so today we must look to ourselves, to our behavior, look to our faith in ourselves and in God. If we are satisfied with it, all well and good! If we are not, let's increase it. Let's make such changes in our program and in our attitudes that will increase that faith. I have said we should have faith in each other. We should have faith in our leadership, in the ward, in the stake, in the general officers of the Church. I stand here to bear testimony to you that in all my associations with the leadership of the Church above me, I have seen nothing but honest purpose. Let's try and develop that type of faith. Let's develop a loyalty to the organization that will prompt us to live its standards. Overcoming the temptations of the world and living the standards of the Church should be a matter of loyalty to us, a matter of self-discipline. We should take pride in ourselves that we can live the will of the Church, whether we always know the reason for it or not. It is my feeling and my testimony that out of the inspiration of God which comes to these brethren, comes a policy for the Church that is wise and well-designed, that will be for the welfare and the progress of every man and every woman that will follow it.

May God give us this faith in ourselves, faith in those who lead us, faith in our ultimate destiny that will enable us to carry on, without misgivings and without fear, into the future; that will enable us to carve out our destiny; that will ultimately bring us back to the presence of God in exaltation, I pray, and I do it in the name of Jesus Christ. Amen.

#### ELDER ELDRED G. SMITH

##### *Patriarch to the Church*

I have paid particular attention in this conference to the prayers that have been offered. They have been indeed a good example for all of us to follow. I hope that I will receive in turn my full share of prayers asked in behalf of those who take part here in this conference as I am sure those who have preceded me have received.

In the beginning, as Adam and Eve were driven out of the Garden of Eden, they were shut out from the presence of the Lord, but the Lord did not expect them to be without some contact with him. That one avenue he left open for man to reach God while in this life of mortality was prayer; so Adam called upon God, and he received guidance in all things. Neither does God expect us to get along without his help. Throughout the Old and New Testaments and the Book of Mormon the Lord gave instructions to pray constantly. The Doctrine and Covenants is filled with like exhortations. The disciples asked the Savior on one occasion, "Lord, teach us to pray."

#### PRAY TO FATHER

Among other things the Lord said, "Pray to our *Father in heaven*." And herein, I think that we need to be careful, because very often we open our prayer with the expression of praying to our Father in heaven, then during the prayer we use the term "Lord," and before we are through it is hard to tell whether we are addressing the Father or his Son, Jesus Christ. We should pray to our Father in heaven, for he is indeed the Father of all mankind on the earth, and because he is our Father, he wants us to come to him often with our joys and our sorrows and thank him for all that he has given us. Then the Savior gave us a good suggestive sample of the things to pray for and how to pray. (See Luke 11:1-2.)

As Jesus told his Disciples, our Father in heaven knows what we are in need of before we start; yet he has commanded us to pray. He wants us to be thoughtful of others as we are of ourselves. "Forgive us as we forgive our debtors." He did not intend that we should always use the exact words that he gave in the sample or to use pre-written prayers. In so doing we would become as those Christ referred to when he said, "They draw near to me with their lips, but their hearts are far from me." Do you think Joseph Smith would have received that wonderful manifestation if he had simply read a prayer? How much of our heart goes into a prayer of that nature? How much faith can we exercise with words and thoughts that are not our own? Prayer without faith is dead, and if we add to the faith which President Ivins has just spoken to us about, that prayer, I'm sure will have results, and we'll have an increase of the statistics President Ivins has referred to in actual fact and continue as such.

#### BE IN TUNE

We do not read our prayers in this Church, but some of us get in almost as bad a rut. We are so bound by set words and phrases at times that we hardly remember what we are saying. We must have a spirit of deep humility, of repentance, an open mind, to



receive the will of God. We must not be hampered by any anger or meanness or hardness of heart, or any selfish desires. We must tune our minds and our hearts to the Spirit of God just as we tune our radio to receive the program from the broadcasting station. We want no interfering static from outside influences. In the attitude of true repentance we should seek forgiveness of our past mistakes and guidance for improvement. I like the little poem used so much in our home:

To say my prayer is not to pray,  
Unless I mean the words I say,  
Unless I think to whom I speak,  
And with my heart his favor seek.

Then let me, when I come to pray,  
Not only mean the words I say,  
But let me strive with earnest care,  
To have my heart go with my prayer.

#### SINCERITY OF CHILDREN

Unless our whole heart is in what we are doing, we are not really praying. A child is naturally sincere and can be taught to pray almost with its first words. His own private prayer should become a habit never to be broken. If he greets the day with a prayer for guidance and help, if he goes to sleep with a prayer of thanksgiving, more than half the battle is won in trying to do right. The Lord tells us in the Doctrine and Covenants, sixty-eighth section, twenty-eighth verse:

And they shall also teach their children to pray, and to walk uprightly before the Lord.

Children will learn more from observation than they ever will from just being told. If parents have a prayerful attitude, the children are more than likely to have the same. Family prayer cannot be too highly praised. In no other way can we obtain such a spirit of unity, nor is there any better place for the child to learn to pray in public. The Lord also tells us in the Doctrine and Covenants, nineteenth section and twenty-eighth verse:

And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private."

#### FAMILY PRAYER

It is surprising how soon a child can take his turn in family prayer, and just think of the good that comes to the family. If we kneel down together and unitedly thank God for his many blessings; pray for guidance, for peace and love in our hearts; if we pray for others who are in need; for the advancement of God's work here; can it help but make our home a better place? Can we help but

be more thoughtful of others, more kind and loving? A man and wife who will pray together and pray vocally will have more love and contentment in their home. If we would learn to call upon God more often, we should not have to call upon the divorce courts so much. Teach your children the one source of strength that will never fail them. Help them to realize that they have an everlasting friend, one that they can call upon when their hearts are filled with joy as well as when they are filled with doubt or sadness or despair. Then when they have grown up and are on their own, living at home, away at school, or in the far-flung battlefields of war, they have God as their partner; they are not afraid. This would bring peace, happiness, and joy. A sin-sick world could be lifted from its depths if we could only turn to the Lord in prayer. What more could we do for our children? I pronounce the blessings of God upon all who humbly seek him in prayer, in the name of Jesus Christ. Amen.

### ELDER MILTON R. HUNTER

#### *Of the First Council of the Seventy*

This is indeed a humbling experience—to occupy this position. I do, therefore, ask an interest in your faith and prayers and that the Spirit of God might rest down upon me.

More than two thousand years ago an ancient Hebrew prophet, speaking for the Lord, said,

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (Malachi 3:8.)

### FAITH EXHIBITED

During the past five and one-half years since I was made a member of the First Council of the Seventy, I have had the wonderful experience and opportunity to travel throughout the stakes of Zion and in the mission fields, I have observed with much joy the great amount of faith expressed and exhibited by the Latter-day Saints. Thousands and thousands of them are paying their full tithes and offerings to the Lord, contributing in the welfare programs, sending their sons and daughters into the mission fields, and in practically all respects living the gospel of Jesus Christ. They are doing all of those things and much more because they know that God lives; they know that Jesus is the Christ and the Savior of the world; they know that Joseph Smith is a prophet of God and that the true gospel has been restored through the Prophet Joseph Smith in our day.

I have ofttimes felt that I am sure God is pleased with the Church in general and with many of the Latter-day Saints in particular.

## LAW OF TITHING

On the other hand, however, I have also observed that there are certain members of the Church of Jesus Christ of Latter-day Saints—and possibly thousands of them—who are fulfilling Malachi's prophecy or prediction at the present time. They are robbing God in tithes and offerings. I've oftentimes thought and have even expressed the idea that I believe that practically all members of the Church of Jesus Christ of Latter-day Saints, if they understood the law of tithing, thoroughly; that is, if they knew the will of God in this respect and especially if they could be taught to know of and appreciate the great spiritual blessings which would be received as a result of rendering obedience to this law, they would pay their tithes and offerings to the Lord in full. I have suggested in priesthood leadership meetings as I have traveled throughout the Church that the leaders of the stakes, presidents of quorums, bishops, and stake presidencies endeavor to teach the people the law of tithing.

Yet I also recognize the fact that there are certain ones in the Church who would argue against the law. They might say, "But, Brother Hunter, you quoted Malachi, and he lived four hundred years before the Savior lived. He was a Hebrew prophet and was talking to the Jews. Would his teachings apply to us?"

I would answer, "Yes, I know that he was a Hebrew prophet. He was talking to the Jews, and yet his teachings would apply definitely to us. Why? Because he was giving us the will of God—the absolute mind and words of God the Eternal Father which he had been commanded to teach.

## LAW GIVEN TO NEPHITES

Now why can I be so definite on that point? Because of an event that took place after the resurrection of the Savior. The resurrected Lord appeared to the Nephites here on this continent. He taught them the same gospel plan that he had given to the Jews while in mortality. On one occasion he said to them,

After you people left Jerusalem a great prophet of God came among the Jews and my Father commanded him to teach the people certain things, and since you haven't a record of what that prophet taught, I have received instructions from the Father to tell you what Malachi taught. (See III Nephi 24:1.)

So he gave them the teachings of Malachi and he asked them to write those teachings down. After this had been done, he explained to them all that Malachi had taught.

He quoted the exact words of Malachi,

Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In tithes and offerings. (*Ibid.*, 24:8.)

Now since Jesus is the Christ, the Savior of the world, the great Judge, the Redeemer, the very One under whom the gospel

came to us, the gospel being named after him; then certainly when he says that these teachings on tithing are the doctrine and will of his Father, those teachings would apply to us.

### TITHING REVEALED ANEW

Furthermore, a hundred years ago and a little more, the Lord revealed the gospel of Jesus Christ to the Prophet Joseph Smith. As part of that great restoration was the restoration of the principle of tithing. In a revelation to the Church the Lord said that this commandment would be an everlasting law unto the priesthood of the Church. (D. & C. 119:4.) It is, therefore, a law that you and I must obey if we expect to receive the blessings that God has in store for those who love him and keep his commandments.

### EXPERIENCE AT INTERVIEW

I would like to relate a little experience that I had about a year ago. A young man came into my office to be interviewed to be ordained a seventy. I asked him if he would like to be a seventy. His face lighted up with joy; and he said, "Yes, Brother Hunter, for a long time I have wanted to become a seventy. I have never been recommended before, but I do hope that I am now worthy. I do hope that you ordain me a seventy today."

After I got this gush of enthusiasm from him, I asked him a question rather point-blank. I said, "Would you steal \$150.00 from your neighbor?" A look of indignation came over his face. If I could have read his thoughts, he probably would have been thinking, "Well, you have your nerve, Brother Hunter, to think that I would steal."

Finally he looked at me and said, "No, sir."

I wasn't exactly satisfied, and so I said, "Would you steal a cow from your neighbor?"

He shot back this reply instantly, "I wouldn't steal thirty-five cents from my neighbor."

I remarked, "This is very, very interesting to me, that you wouldn't steal thirty-five cents from your neighbor; and yet, you would rob God."

A questioning look came over his face, and he asked, "What do you mean? I don't understand you."

Thereupon I turned his recommendation card over and read these words, "Part tithepayer."

He looked at me rather flushed, and I might say, turned a little red, twisted around in his chair a little, and finally he said to me, "Well, I guess it's this way, Brother Hunter: the Lord isn't here to check up on me. My neighbor is. If I robbed my neighbor, he would put me in jail."

I replied, "Brother, you are partly right and partly wrong. Certainly your neighbor would put you in jail if you robbed him. He

should put you in jail, but when you got out of jail, your neighbor would have no more influence or claim on you. You would have paid your debt. But God also is checking up on us, and we are working with him for eternal life. He declares that eternal life is the greatest gift he has in store for man, and it is reserved for those that love him and keep his commandments. To receive eternal life in the presence of God would be worth more than all the money in the world." And I continued by saying: "Now it is my opinion and feeling that if you or I or any other Latter-day Saint feels that he must rob somebody, I think probably it would be far better to rob our neighbor than to rob God."

He replied, "Well, I've never thought of it that way before."

And then I asked, "What are you going to do in the future?"

"I am going to be a full tithepayer," came quickly the positive and unqualified answer.

I was delighted that he took that attitude because he now understood more about the law of tithing and had reached a determination to obey it in the future.

#### COVENANT TO OBEY

We are told by the prophets of God that the earth is the Lord's and the fulness thereof; that you and I are merely stewards, merely landlords, so to speak. Our rent is one-tenth of all that we earn. Yesterday, in a very beautiful way, Brother McConkie spoke of a covenant with God. Every one of us has entered into a covenant with God to the effect that we will pay one-tenth of all that we earn to the Lord. When we entered the waters of baptism and became members of the Church of Jesus Christ of Latter-day Saints, we accepted all of the principles of the gospel, including the principle of tithing.

The Lord has given us the law of tithing in order that he might test our honesty. When we use any portion of God's one-tenth, we are robbing him.

The Lord has given us the law of tithing in order that he might test our love for him. He has declared that if we love him we will keep his commandments; therefore, to the extent that we pay a full tithing, to that extent we have given tangible evidence that we do love the Lord our God.

The Lord has given us the law of tithing to test our obedience. The purpose is to see if we will be faithful in all things that God commandeth us.

Furthermore, the Lord has given us the law of tithing to test our preparedness to enter the kingdom of God, to enter exaltation.

#### TEACHINGS OF JOSEPH F. SMITH

The prophets of God have taught the things I have been mentioning here this morning. I would like to quote from the teachings

of one of the great prophets in our day, the Prophet Joseph F. Smith. He said in regard to tithing, this:

By this principle (tithing) the loyalty of the people of the Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping his commandments; thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it ye shall know whether we are faithful or unfaithful. In this respect, it is just as essential as faith in God, as repentance of sin, as baptism for the remission of sin, as the laying on of hands for the gift of the Holy Ghost. [As you recall, the Savior said that "except a man have these, he cannot see the kingdom of God."] For if a man keep all the law save it be one point, and he offend in that, he is a transgressor of the law, and he is not entitled to the fulness of the blessings of the gospel of Jesus Christ. But when a man keeps all the law that is revealed, according to his strength, his substance, and his ability though what he does may be little, it is just as acceptable in the sight of God as if he were able to do a thousand times more. (Joseph F. Smith, *Gospel Doctrine*, pp. 282-283.)

President Smith also made this statement:

The law of tithing is a test by which the people as individuals shall be proved. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing towards the accomplishment of the temporal advancement of the kingdom of God. He contributes nothing, either, towards spreading the gospel to the nations, and he neglects to do that which would entitle him to receive the blessings and ordinances of the gospel. (*Ibid.*, p. 283.)

Could the Lord have established or could he now establish another way to take care of the economic needs of the Church? I am positive that he could. He could say, "President George Albert Smith, in yonder hill or mountain there is a great deal of gold. Have the brethren of the Church mine that gold. Use the money to build church houses, to send missionaries out in the mission fields, to take care of all the other needs of the Church. The Latter-day Saints have been faithful in the past in paying many contributions, so from now on they can rest. They don't have to pay any more money to the Church."

#### BLESSINGS TO FOLLOW

Certainly he could do that if he wanted to, but he won't. He is too wise a God to do that. He recognizes the great spiritual blessings which come from paying tithing. They far outweigh the economic blessings. He recognizes that "where a man's treasure is, there his heart will be also." He recognizes the fact that if we contribute much money to help build a church house, we might come to church to get our money's worth. He recognizes the fact that if we give donation after donation to the Church for various

purposes, our contributions tie us into the Church. As a matter of fact, we own part of it. We belong there. It develops us spiritually to pay on welfare, to pay tithes, to pay fast offerings, to pay and pay into the Church.

Brethren and sisters, it is a blessing, an opportunity in your lives and in my life to have the privilege of paying into the Church. It helps us to get rid of the selfishness in our hearts. It makes us love each other more. It makes us love God more. In fact, it makes us more godly. In other words, tithing is a spiritual law which God has given us for the purpose of preparing us to come back into his presence and receive eternal life. Therefore, his course is a wise course. Every wise Latter-day Saint will accept it. Not one of us can afford to be part tithepayers nor non-tithepayers. We need the blessings of the Lord.

I humbly ask our Father in heaven to let his Spirit rest down upon you and me and upon every member of the Church of Jesus Christ of Latter-day Saints, whether he be a full tithepayer or not; may the full tithepayers remain full tithepayers; may the part-tithepayers accept this principle of the gospel and repent of their past negligence. By doing so we might all prepare ourselves to come back into the presence of God and receive exaltation. And for this I pray, in the name of Jesus Christ. Amen.

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The Deseret Stake Choir and the congregation joined in singing the hymn, "O Say, What Is Truth?" Elder Richard P. Condie conducted the singing.

### ELDER SPENCER W. KIMBALL

#### *Of the Council of the Twelve Apostles*

My brothers and sisters, I should like to express here my great love and admiration for President George F. Richards who was with us in our last conference but has since passed away. Of all the men I have known in my life, none has risen to greater heights, in my opinion, than Elder George F. Richards in saintliness, in vision, in understanding, and in love, humility, and power.

#### PRAYERS FOR LAMANITES

I was glad that President Beckstead mentioned in his prayer the Lamanite program. I thought, as he was praying, "Wouldn't it be glorious if two hundred thousand Latter-day Saint families every morn before their breakfast, in their family prayers, were asking that the work of the Lord among the Lamanites might be furthered; and if those same two hundred thousand families might also be on their knees before they retired that night to ask again,

among other things, that the blessings of the Lord might be brought to this great people?"

#### PLAN DEVISED BY THE LORD

The Lord has devised a very comprehensive plan, and I have a firm conviction that the blueprint that he worked out many millenia ago will be followed, and the structure will be built in accordance therewith.

The Prophet Joseph Smith dedicated the Kirtland Temple in 1836. His prayer, which he stated later was a revelation from the Lord, covered many matters, and in it he made this statement:

And cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, be converted from their wild and savage condition to the fulness of the everlasting gospel. (D. & C. 109:65.)

Our Father began to speak through the mouths of prophets long centuries ago, outlining in prophetic words the history of those many centuries which were to follow. I'm sure that he inspired a little boy, Christopher Columbus, to stand on the quays in Genoa, Italy, and yearn for the sea. He was filled with the desire to sail the seas, and he fulfilled a great prophecy made long, long ago, that this land, chosen above all other lands, should be discovered. And so when he was mature, opportunity was granted to him to brave the unknown seas, to find this land which had been cut off from the rest of the world long centuries, and to open the door, as it were, to the teaching of these people and bringing them back to their Heavenly Father.

I have a firm conviction that the Lord led the Pilgrims and the Puritans across the ocean, perhaps permitted the persecutions that would bring them here, so that when they came to the American shores with their righteous blood and their high ideals and standards, they would form the basis of a nation which would make possible the restoration of the gospel. I am sure that since there was not religious liberty, not political liberty here, the Lord permitted these few poorly-armed and ill-clad men at Valley Forge and elsewhere to defeat a great army with its trained soldiery and its many mercenaries, a few against the many, but the few had on their side the Lord God of heaven, that gave them victory. And there came political liberty and religious liberty with it, all in preparation for the day when a young boy would come forth and would seek and make contact with the Lord and open the doors of heaven again. Following that great manifestation to Joseph Smith came the opening of Cumorah Hill and the speaking of the dead from the dust.

#### PURPOSES TO BE FULFILLED

I am sure that all this was for a well-planned purpose. The



Lord knew exactly what he was doing, and though evil forces were at play, they were all brought to bow, so that the purposes of the Almighty would be fulfilled.

I should like to quote to you a paragraph from Wilford Woodruff, stated by him in 1873:

I am looking for the fulfilment of all the things that the Lord has spoken.

For long centuries the Lord has said how this chosen people would fall into transgression and how some centuries after Christ they would be so deep in sin they would lose the faith, and that certain ones of them would be destroyed. Now, Brother Woodruff says he knows that these things will all be fulfilled,

... and they will come come to pass as the Lord lives. Zion is bound to rise and flourish. The Lamanites will blossom as the rose in the mountains. I am willing to say here that although I believe this, when I see the power of the nation destroying them from the face of the earth, the fulfilment of that prophecy is perhaps harder for me to believe than any other revelation of God that I have ever read.

Brother Woodruff lived in the day when the Lamanites were being destroyed. They were the "Vanishing Americans" at that time, and they were being persecuted and driven and killed and reservationed about that time of the nation's history. He continued:

It looks as though there would not be enough left to receive the gospel; but notwithstanding this dark picture, every word that God has ever said of them will have its fulfilment, and they, by and by, will receive the gospel. It will be a day of God's power among them and a nation will be born in a day. The chiefs will be filled with the power of God and will receive the gospel, and they will go forth and build the New Jerusalem, and we shall help them. They are branches of the House of Israel and when the fulness of the Gentiles has come in and the work ceases among them, then it will go in power to the seed of Abraham.

#### WORK COMMENCED

We are given to understand that the work commenced when the book came forth, for in Ether, fourth chapter, we read:

Therefore, when ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land. (Ether 4:17.)

The Prophet Joseph Smith gave us the thought that the Lord brought us out here from the East to bring the gospel to the Lamanites. One of the most important things that can possibly happen in this Dispensation of the Fulness of Times is to bring to the Lamanites a knowledge of God. He says:

... there will be tens of thousands of Latter-day Saints who will gather in the Rocky Mountains, and there they will open the door for establishing the gospel among the Lamanites, who will receive the Gospel and their endowments and the blessings of God.

Brigham Young seemed to catch the vision of it. He said that the Lord could not have devised a better plan than to put us where we are in order to accomplish that very thing of educating and teaching the Lamanites. Our ancestors came a thousands miles across the desert, under terrific persecutions and hardships, to locate where the Gentiles had scattered the Lamanites. They had pretty well "reservationed" them here in the western states. They were in our every county, and the Lord brought us out here that we might teach them the gospel.

Brothers and sisters, that work has continued with some interruptions through the century. Now the Lord has made another step. It seems to me he is bringing the Lamanites back to us. They were sent onto reservations all over the west, and now the largest, the Navajo Reservation, will not support its people. The Navajos are being starved out. They are coming back among us into the beet and cotton fields, on the railroads, and in the mines to find employment. They are coming back into the stakes of Zion where we have stake missions and where we have thousands of good Latter-day Saints who live the gospel, and thousands of devoted stake missionaries who will teach them the truth. Here is our great opportunity. The Lord seems to have planned everything for our sake. If we fail our opportunity, I am sure the Lord will not easily forgive us.

#### LAMANITE MEMBERSHIP

You will be interested to know that there are some forty thousand Lamanite members of the Church in the world, including the islands of the sea. There are probably ten thousand Lamanite members in North America in the Mexican missions and the Indian mission. There are 902 Lamanite members in the English-speaking missions in the Eastern, Northern, Central States, and other North American missions. And this work has gone forward splendidly under some of our mission presidents. We have baptized 1823 Lamanites in the last two-and-a-half years in the three missions that specialize in Lamanite proselyting in North America. We have baptized 480 Indians down in the little Indian mission, with a token number of missionaries. About an equal number have been blessed, children under eight years of age who belong to families of friends and investigators and members, so that we now have more than twelve hundred members there in our short period of missionary work. We have approximately seventeen hundred Indian members in the stakes of Zion. We have baptized 347 in the sixty-five stakes which have reported so far, in this period, since the work was inaugurated.

In the missions in the United States and Canada, we have baptized 248 Indians in this short period. You will be interested to know that we are baptizing more Indians for each missionary than the Church is baptizing in the rest of the world. There were three

and three-tenths baptisms for each missionary in the Indian mission in 1949, compared to about two-thirds that many for the other missions in North America. We have about fifty baptisms of Indian youth who have come from the reservation and who are living in the homes of Latter-day Saints on a daughter-mother and son-father basis. Here the Indian boy or girl becomes an unofficial member of the family, and is neither a servant nor a guest, where foster parents are taking care of them and are giving them education and training, and they soon come into the Church at their own request. We have about fifty-one Lamanite missionaries in the mission field now, and they will be increasing very rapidly, I am sure. We have a full-blooded Navajo girl who goes into the mission field Monday morning, the first from that nation. We have a Pima Indian in the mission field now, and we have a Catawba Indian coming from the East who goes into the mission home soon, en route to one of the other missions in the Church. Brother (E. Wesley) Smith told us yesterday there were ten Lamanite missionaries from Hawaii who were over in the Orient, I believe.

#### EARLY BRETHREN QUOTED

I should like to give you a few quotations from some of the early brethren. Joseph Smith said that this work was extremely essential, and he sent Oliver Cowdery, Peter Whitmer, Parley P. Pratt, and Ziba Peterson out as early as October, 1830. It wasn't very long after the plates had come out of the Hill Cumorah. In section thirty-two of the Doctrine and Covenants, the Lord Jesus Christ says of those Lamanite missionaries:

... and I, myself, will go with them, and be in their midst; ... and nothing shall prevail against them. (D. & C. 32:3.)

And then the Prophet Joseph Smith said,

... and there (in the Rocky Mountains) they (the Latter-day Saints) will open the door for the establishing the gospel among the Lamanites who will receive the gospel and their endowments and the blessings of God.

And Brother John Taylor said:

... the work among the Lamanites must not be postponed if we desire to retain the approval of God.

Oliver Cowdery, even in that early day, had found the Navajos in the far Southwest, and he reported it to the brethren, feeling that it was a very important thing. Then Wilford Woodruff said this further, as he went down into the southwest, in New Mexico, and visited among the Indians there. He said:

In my short communication of the second inst., I promised to give a fuller account of my visit to the Isletas which I will now endeavor to do.

The Isletas are one of the Pueblo groups down in New Mexico.

I view my visit among the Nephites one of the most interesting missions of my life, although short. I say Nephites, because if there are any Nephites on this continent, we have found them among the Zunis, the Lagunas, and the Isletas, for they are a different race of people, altogether, from the Lamanites. I class the Navajo, Moquis (Hopis) and Apaches with the Lamanites, although they are in advance of many Indian tribes of America. I class the Zunis, Lagunas, and Isletas among the Nephites.

And then he goes on to say, that as soon as they dismissed this particular meeting among the Isletas, and were going to leave, one of the Nephites arose.

. . . full of the spirit of the Lord and said, "Friends, why do you dismiss us and leave us this way? This is the first time we have heard of our forefathers and the gospel and the things we have looked for from the traditions of our fathers. If our wives and children are weary, let them go home. We want to hear more. We want you to talk all night. Do not leave us so."

Brother Brigham Young said: "It is our duty to feed and teach these Indians." Let me quote a few lines from him. He advised us to "educate them and teach them the gospel" so that many generations would not pass ere they should become a white and delightsome people.

This is the land they and their fathers have walked over, called their own. And they have just as good right to call it theirs today as any children have to call any land their own. They have buried their fathers and mothers and children here. This is their home, and we have taken possession and occupy the land where they used to hunt. Now the game is gone, and they are left to starve. . . . The Lord has given us the ability to cultivate the ground and reap bountiful harvests. We have an abundance of food for ourselves and for the stranger. . . . We are living on their possessions and at their homes.

I should like to quote again from President John Taylor. He said:

The work among the Lamanites must not be postponed if we desire to retain the approval of God. Thus far we have been content simply to baptize them and let them run wild again, but this must continue no longer; the same devoted effort, the same care in instructing, the same organization and priesthood must be introduced and maintained in the House of Levi as amongst those of Israel gathered from Gentile nations. As yet God has been doing all, and we comparatively nothing. He has led many of them to us, and they have been baptized, and now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes, organizations, etc., in one word, treat them exactly in these respects as we would and do treat our white brethren.

#### HISTORY OF LAMANITE WORK

Brigham Young put this into practice, the proclaiming the gospel to the Lamanites, and he sent missionaries up on the Salmon, over in Carson Valley, over into Moab, down on the Santa Clara, up around Blackfoot, and elsewhere. He also sent a mission out

to the Indian territory. We made five attempts to establish the work in that area. There were twelve missionaries went in 1855. The missionaries were withdrawn from almost all of these places when Johnston's Army came to Utah. And so the work ceased in many places. Malaria, persecution, and death hampered the work, and by 1860 the Indian territory mission work had lapsed. There were few missionaries to send, the Civil War was on, and conditions at home were difficult, and we had just begun to get established here in the West. A period of seventeen years elapsed, and those converts and investigators were lost, of course, with no one to teach them. In 1877 another group of missionaries went to the Indian territory. After six months they returned. The malaria was too much for them. A year later Elder George Teasdale was sent with some other missionaries, and the work began again, but they also returned in about six months. The malaria was most severe.

Two years later a fourth attempt was made to establish the work, and missionaries were sent again. Though the malaria was severe, they remained, and the mission went on to the present time; but other changes that were severe came upon the Indian work. Texas, Kansas, Missouri, and other states were added to the Indian Territory Mission, and it became the Central States Mission, and the emphasis was gradually transferred from the Indians to the non-Indians. When I was in that mission in 1914, no mention was ever made of Indians, all the work being done among the whites. About two years ago President Francis Brown of that mission sent missionaries again to work among the Indians in Oklahoma, and the work is again going forward.

#### OUR RESPONSIBILITY

It is time now that we began to give proper emphasis to this great work of bringing the Lamanites to a knowledge of their God. It is our responsibility and our opportunity. Now, brothers and sisters, in the stakes and missions you will have a chance to teach the Indians. Let your prayers ascend to the Lord in behalf of them and then do your utmost to bring them to higher standards, and above all, give to them the gospel of the kingdom and the knowledge of God, as they once had.

May the Lord bless the Lamanite people, and bless us that we many realize our responsibilities toward them. This I pray in the name of Jesus Christ. Amen.

#### ELDER ALBERT E. BOWEN

##### *Of the Council of the Twelve Apostles*

One often hears the question: Why a church? I should like briefly to consider it. I shall hope to suggest to your minds that the question is tantamount to asking: Why religion?

## WASHINGTON'S FAREWELL MESSAGE

It was one hundred fifty-four years ago this very month, his second term of office as President of the United States drawing to a close, that George Washington announced to the country his determination to retire, and requested that he not be considered available for re-election to the office he was about to lay down. He made it the occasion for a farewell message which partook almost of the nature of a last testament, bequeathing to his countrymen the fruitage of his rich and varied experiences.

As a participant in the long and oftentimes acrimonious disputes which eventuated in the political severance of the American colonies from the mother country, as Commander-in-Chief of the untrained, poorly-disciplined, ill-equipped, scantily-clad, under-provisioned, and oftentimes unpaid Continental Army, as witness to the bickerings and jealousies and petty greeds which, following the war, so threatened the wreckage of the infant nation that he often wondered whether the winning of the conflict with Britain would prove to be a blessing or a curse, as president of the convention which fashioned the Constitution of the United States of America and as its first president, he had seen human nature at its best and almost its worst. Under stresses and strains, sacrifice and suffering, he had seen men rise to noble heights of patriotic devotion. Likewise, he had seen them usurp and abuse power, quarrel and bicker, resort to petty scheming for advantage, exhibit mean little greeds, and stoop, under the spur of selfish ambition, to ignoble deeds.

Drawing upon this ripe knowledge of human behavior with all its foibles and inconstancy, he so packed into that testamentary legacy perennial wisdom that it never grows old, but is valid for all peoples and all times.

Among the nuggets of pure gold tucked away in that admonitory address are Washington's observations about religion and morality. Here is what he said:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. (Sept. 17, 1796.)

## THE CHRISTIAN CHURCH

Without doubt, when Washington spoke about religion, he had in mind the Christian religion. By and large that is the only religion Western man knows. When I speak, in what I shall say

today, about religion or the church, I shall have in mind the Christian religion and the Christian church, which encompasses the moral and religious teachings of the Old Testament as well as the new.

The church has had many ups and downs since Washington's day as well as before. It has had periods of strength as well as periods of questionings and doubts. Agnostics and atheists have ever been with it. It has taught that man, the individual as well as the race, is of very great consequence. As a child of God endowed with divine attributes, he is capable of infinite advancement in the scale of being, even to ultimate perfection. He must have faith in himself and his high destiny. Thus far, the Christian is a humanist, and the church is humanistic. But when man loses his humility and arrogates to himself a self-sufficiency which denies God or any other power higher than himself, then the church must part company with the humanistic creed or compromise its principles.

#### INFLUENCE WEAKENED

Under the impact of agnosticism, atheism, and the extreme humanism which denies God and makes man the source of all meaning, the Christian church as a body has compromised its basic doctrines to make its teachings more harmonious with the current of popular opinion. And where has it got itself? It has lost its saving faith, weakened its influence, and almost forfeited its moral leadership. In consequence, men are floundering about in confusion, not knowing what they ought to do, but well-assured that the fair promises of irreligion and unbelief and human sufficiency have failed them, and they are casting about for anchorage. That is the sorry plight of man in this age.

#### REVIVAL OF FAITH NEEDED

Men of distinction in the world of letters, scientists, men of wide learning in almost every realm of scholarly research are asserting with great earnestness that the only thing that can save our civilization is a revival of religious faith. In one of his notable addresses, Robert Gordon Sproul, president of the University of California, said:

There is a great need for some directive force to rally the recuperative powers of mankind and win the race with catastrophe. Education cannot provide such a force, important as it is, because it is not the minds, but the souls of men that must be regenerated if catastrophe is not surely to come. . . . Our American heritage cannot long endure without a firmly-grounded religious faith.

Only day before yesterday, General Marshall said that military force alone cannot defeat the enemies of the United States. It must be buttressed by the weight of moral force.

These utterances are but typical of the warnings that are repeatedly being sounded by thoughtful people who are concerned about the state of men and women in this modern world. Thus is the wisdom of Washington's reminder that religion and morality are indispensable supports to political prosperity and that morality cannot be maintained without religion vindicated by the compelling logic of events in this disordered topsy-turvy world. One of the most frequently urged indictments against the Soviet system of government as directed by the polit-bureau is that it seeks to destroy all religion and forbids freedom of religious practices to its people.

### UNIFIED ACTION REQUIRED

If, then, it can be conceded, as is so vigorously asserted, that a sound religious faith is essential to the saving of our blighted and withering civilization, the question demanding concrete and immediate answer is: How is a religious faith equal to this supreme task to be regenerated? I do not assert or mean to say that the average run of our people is irreligious or anti-Christian. Christian standards of morality have too long been bred in their bones for that. The teachings of Christ still furnish the best standards by which to measure values that the world knows, and the people of this land, out of long habit, instinctively turn to them. At least we pay lip service to them. But clearly that is not enough to furnish the crusading fervor essential to rousing the people of the Christian nations to that mighty endeavor. It is not a matter for individual, uncoordinated confession of faith. It requires action, unified action. That means an organized agency or instrumentality to give the movement direction and solid purpose. The only such organization at hand is the church. That is its office. But there are too many people who profess religion and would probably be insulted if charged with being irreligious or non-Christian, who at the same time refuse to unite with their fellows in the effective practice of religion. They tell us that they do not believe in organizational religion.

### RELIGIOUS ISOLATIONISM

Who has not heard amiable, good men say: "I have my own religion and do not need to be bolstered up by church affiliation to live a good life?" Even if that were so, it may still be that others need the bolstering up their superior strength would afford, and after all, they owe some obligation to those who need their help. But apart from that, if this sinking, trouble-torn world-order is to be saved through a resurgence of religious fervor, then it is incumbent on every believer to throw in with his might. We hear much said these days about isolationism and isolationists. The least excusable form of isolationism and the most reprehensible of isolationists is that one who holds himself aloof and refuses to lend



his strength with fellow-believers to the supreme job of saving civilization and the world.

The gospel taught by Jesus is a gospel of action. It does not consist in a passive profession of faith. Of himself, Jesus said that he came to *do* the Father's will, not to talk about or profess it. He made a parable about the man who heard his sayings and did them not, likening him to a foolish man who built his house upon the sand, and when the rains descended and the floods came and the winds blew and beat upon that house, it fell because it was built upon the sand. That man who heard his sayings and did them he likened to a wise man who built his house upon the rock, and it withstood the fury of rain and flood and tempest.

### A GREAT BROTHERHOOD

The Christian church was not established by isolationists who separated themselves from each other or the body of believers. They were formed into worshipping bodies who collectively fought their way to victory against dire persecutions, torture, and death. They constituted themselves a great brotherhood cemented together for the fulfilment of a purpose in which they believed. Let him who in placid aloofness luxuriates in the freedom and comfort and security and ease which Christianity has brought to the nations, contemplate what his status might have been if there had been no Christian church.

Organization is but another name for order and stability. Its opposite is turmoil and confusion and weakness and ultimate disintegration. If no political body in the world has ever been able to exist without orderly coordinated authoritative organization, how can it be presumed that religion can carry on its high commission to resuscitate a sagging world without the church which is the organizational instrumentality through which it carries out its great work? Here is reason enough for a church.

### EFFECT ON FAMILY LIFE

There is one other vital consideration, namely, the effect on family life and succeeding generations of the neglect of participation in organized church practices. A few years ago I recited from this pulpit the story of a disturbed woman's perplexities. She had just visited a dear friend of her college days who by then had a well-grown daughter and a son. She was both embarrassed and shocked by the behavior of these children. The boy came and went as he pleased, and no questions asked or answered. The mother's admonitions and protests against the indelicate indiscretions of the daughter in her behavior with young men were met with jeers at the mother's prudery and lack of sophistication. The last night of her visit, she was awakened by a disturbance in the house. The girl

had come home from a late party thoroughly intoxicated and was leading her escort in like condition to her room when they were intercepted by the aroused parents. A noisy scene ensued before the boy was finally sent off home and the girl put to bed. So the embarrassed visitor went home to clear her head and do some thinking. She remembered the home environment in which she was reared.

The religious note was strong in that home. The Bible was read and believed in. Daily the family on their knees talked to God who was revered and was a reality. They were church-going people and set apart one day a week as a holy day on which to do reverence to the Author of life. They sang majestic hymns which carried messages to their expanding souls. They heard the simple, direct words of the gospels whose grandeur somehow carried over into their hearts and furnished their ideals for living. These ideals, through practice, were silently woven into the pattern of their lives, and they came out with established characters and stable guides to conduct which made them secure against the waves of laxity which washed about them with the passage of time. Her home and family experience were typical of those of the youth of her time, including the friend she had just visited. That friend, along with herself, in the days of their girlhood association had spontaneously as a matter of habit and acceptance observed the conventions and proprieties.

She explained that she and her friend and their associates had in their college years given up the simple faith of their youth, had ceased to give credence to the beliefs which had sustained them, had given up their Bible reading and their church-going and their Sabbath observance and their prayers. They could live the good life without these "artificial props." They didn't need the church. They said they had their own religion, but really it had shriveled up to a mere code of ethics now cut loose from its roots and no longer nourished from the parent stem. Then with an incredible lack of recognition of the relation of cause and effect, she professed amazement at the moral bankruptcy of her friend's children. The truth was that these children by the neglect of their parents had been cut off from the very character-forming influences upon which her own character, and her friend's character and the character of their generation had depended for formation and growth.

#### RELIGION A STABILIZER

While the instance I have cited may in some aspects be extreme, it nevertheless illustrates a result naturally to be expected. The moral foundations established through active participation in the activities of the church may carry through for one generation, but scarcely go beyond that. When parents detach themselves

from active church affiliations and leave their children free to neglect it too, they have no right to be surprised when their children fall below their own standards. Religion is a powerful stabilizer, and the church is the medium through which it is made effective.

I have but merely mentioned some of the reasons why there must be a church if religion is to be a force in the world or wield any influence or power. Many other cogent reasons will occur to you.

The church, however, is but a dry and barren mechanism unless energized by the burning faith of a vital religion. That is the spark that gives it life.

It would seem to be the part of wisdom that all professing the same creed, the rich and the poor, the mighty and the humble, the laborer and the professional man, the unlearned and the scholar should rally together and with united strength exert a power in the land.

#### SOLID CONVICTION REQUIRED

To merit the name, religion must rest on solid conviction. It must stand for something. It cannot temporize or compromise. The Christian church rests on the premise that Jesus is the Son of God, the resurrected Lord, the author of eternal life for man. So long as it stood unyielding on that base, it was a force in the world. When the guardians of the faith, in their several denominations, wavered and watered the doctrines down till the virtue was gone out of them, they ceased to be the prop and support to morality and political prosperity which Washington said was indispensable. So long as that is the case, the world will totter and reel. We seem to be trying now to rear a government whose proponents and sponsors cannot even invoke divine blessing upon their deliberations or its destiny. What chance do you think it has to heal the wounds of the world?

If religion is a necessary prop to the political government, so likewise does the religious body, the Church, need for the protection of its guaranteed freedom a righteously administered civil government, which depends upon an intelligent and jealously guarded use of the franchise. That is the citizen's protection against abuse and usurpation.

So far as Latter-day Saints are concerned, I pray that as President Smith admonished at the beginning of this conference, they may have the wisdom and honesty to put their religion above their partisan politics and unite together as a solid phalanx to weed out prostitution of power and debauchery and subversion of the God-ordained freedom guaranteed by the glorious Constitution of this land, by voting into office without regard to party affiliation those who will preserve it unpolluted and uncorrupted, the protector and guarantor of individual liberty.

## ELDER LEO J. MUIR

*Formerly President of the Northern States Mission*

Twenty-three hours ago I left Los Angeles to attend this conference. The journey was long and tedious. But, my dear friends, I testify to you that the little trip I just made from yonder front seat to this pulpit was by far the most exhausting lap in that journey.

Lest you might think there has been some negligence or indifference on the part of the First Presidency in not calling for my report previous to this time, let me assure you the fault has been mine and not theirs. I was here at the last conference and attended all sessions, except the Sunday morning. I thought that of all sessions of the conference that would be the least likely to afford occasion for the report of a mission president.

I am delighted to be here and to look upon this vast and interesting audience, the following of the leadership of modern Israel. I am not going to burden you with details upon my mission experience. Suffice it to say that to Sister Muir and myself it was the most enriching experience of our lives. Well, indeed, might anyone covet the privilege of a mission presidency. I am sure my feelings in this matter reflect the heartfelt verdict of all the men and women who have been privileged to enjoy such an appointment. The people in the mission field have a simplicity of faith that to me is admirable. In the stakes of Zion we argue a good deal about this principle or that principle, and we indulge in debates and didactics. Out in the mission field the Saints take for granted the verity, truthfulness and substantiality of the principles of the Gospel of the Lord Jesus Christ. And they represent the acquisition we have made in the world in our attempt to gather Israel to the fold of Christ. In their total, especially when we consider their remoteness from the headquarters of the Church, they are a commendable acquisition and a substantial corroboration of the affirmation the Church makes that it represents the power and the authority of God upon the earth.

Now, I want to say that I feel a sense of pride in standing here at this pulpit. This is the greatest pulpit in all the world. I sincerely believe that more truth, more of the logic and wisdom of religion, and more of the warmth, substance and loveliness of correct instruction have gone forth from this pulpit than from any other pulpit on earth. One thing that always pleases me is that there is no effort on the part of those who speak from this pulpit to reach for something exalted, captivating or fascinating. They just labor on diligently in the exposition of the truth. My dear friends, that's what we need, and every time I come here I find myself the beneficiary of a great deal of truth, wholesome truth, ardently expressed and yet so clearly and simply that the wayfaring man may not err in it.

Now I have another thought about this pulpit. Ezekiel tells us, I think it is in the 36th chapter, speaking for the Lord, that the Lord will in the latter days pour out his spirit upon Israel and will cleanse Israel from all her wickedness and her evils, not for her sake particularly, but for his own name's sake, the name of the Lord, Jesus Christ. And that he will also take out of Israel as a people, and I take it also individually, their hearts of stone and will put in place thereof hearts of flesh. The Lord says—and I think he is speaking to us—that he will put his law in our inward parts, in our subconscious mind, that we shall react to his law instinctively, just as we breathe, just as the organs of respiration, the organs of digestion, the nervous system operate under natural law. And he further says he will write his law on our hearts so that we shall obey his law and love his law. Now isn't that a triumphant blessing promised, somewhere in the future, for the enjoyment of Israel? That we might love the law of the Lord and instinctively follow it even as we breathe. Then he says he will call for the corn, symbolic of the vegetation of the earth, and renew it and lay no famine upon us. Then, finally, toward the end of the chapter we find this auspicious promise: "I will yet, [the Lord speaking] I will yet for this," for the doing of these things, cleansing, giving us the heart of flesh, the heart of love and brotherhood, and renewing to the earth its Edenic fruitfulness, "I will yet for this be enquired of by the House of Israel to do it for them."

Now unless my understanding of prophecy is badly distorted, I feel confident that whenever that prayer, representative of modern Israel, is sent forth to the Lord that modern Israel might enjoy the fulfillment of the prophecies of that marvelous chapter in Ezekiel, such prayer must be uttered here at this pulpit and with the voice and the authority that have presided here. This is truly the House of the Lord.

May God bless us, my friends, may he bless the rank and file of this Church, everywhere, with the firm conviction that we stand at the very threshold of the richest and most fruitful fulfillments of prophecy that the world has ever seen, and that we must, ourselves, do very much toward their fulfillment, is my prayer through Christ, our Lord, Amen.

**President David O. McKay:**

The Deseret Stake Choir will now sing "God Is Our Refuge and Strength."

The closing prayer will be offered by President Glen S. Burt, Riverside Stake, Salt Lake City, after which this conference will stand adjourned until 2:00 o'clock this afternoon.

The proceedings for the afternoon session will be broadcast over KSL of Salt Lake City and by arrangement through KSL over the stations that have been already named. The proceedings of this

afternoon's session will be televised over KSL, television station, channel five.

The choir music for this session of the Conference has been by the Deseret Stake Choir, Elder Ladd R. Cropper, director and Elder Roy M. Darley at the organ.

The choir will now sing "God Is Our Refuge."

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Singing by the choir "God Is Our Refuge."

**President David O. McKay:**

In your behalf and in behalf of the listening audience we desire to express appreciation to the conductor and members of the Deseret Stake Choir for their great service and the inspiring music of this day. I am sure that President Alonzo Hinckley, who at one time presided over this stake and later became a member of the Council of the Twelve, is pleased with this music.

The benediction will now be offered by President Glen S. Burt.

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The closing prayer was offered by President Glen S. Burt of the Riverside Stake. Conference adjourned until 2 p.m.

## SECOND DAY

### AFTERNOON MEETING

Conference reconvened Saturday afternoon, September 30, at 2:00.

President George Albert Smith presided and, at President Smith's request, President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services of this meeting.

The Choir music for this meeting was furnished by the Deseret Stake Choir, Elder Ladd R. Cropper, director. Elder Roy M. Darley, Assistant Tabernacle organist, was at the organ.

**President J. Reuben Clark, Jr.:**

This is the fourth session of the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

President George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints, is present and presiding. He has asked J. Reuben Clark, Jr., speaking, to conduct the services.

These services will be broadcast in the Assembly Hall and in

Barratt Hall (60 North Main) over a loud speaking system and by television.

The proceedings of this session will be broadcast over station KSL of Salt Lake City and by arrangement through KSL, over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir singing for this session will be furnished by the Deseret Stake Choir, Elder Ladd R. Cropper, director, and Elder Roy M. Darley at the organ.

We will begin the services by the Deseret Stake Choir singing "For The Strength of The Hills."

The opening prayer will be offered by President N. Russell Tanner of Weber Stake, Utah.

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The Deseret Stake Choir sang the hymn "For The Strength of The Hills."

President N. Russell Tanner of the Weber Stake offered the opening prayer.

The Deseret Stake Choir sang "Christian, the Morning Breaks Sweetly O'er Thee."

#### **President J. Reuben Clark, Jr.:**

Elder Joseph Anderson, Clerk of the Conference, will now read the vital statistical data, the changes in the ward and stake organizations, and the obituaries of the Church.

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Elder Joseph Anderson, Clerk of the Conference, read the following report:

### **CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1950**

#### *Mission Changes and New Presidents Appointed:*

David I. Stoddard appointed president of the California Mission to succeed Oscar W. McConkie.

Near East Mission, formerly the Palestine-Syrian Mission.

Evon W. Huntsman appointed president of the Tongan Mission to succeed Emile C. Dunn.

Edwin Q. Cannon appointed president of the West German Mission to succeed Jean Wunderlich.

Sylvester Broadbent appointed to be president of a new mission to be created in Montana, Wyoming, and parts of North

Dakota and South Dakota, to be called the West Central States Mission.

*New Stake Organized:*

Richland Stake, organized from the Yakima District of the Northwestern States Mission.

*Stake Presidents Chosen:*

Charles Oscar Dunn, president of Boise Stake to succeed Z. Reed Millar.

Elwood J. Corry, president of Cedar Stake to succeed David LeRoy Sargent.

June W. Black, president of Deseret Stake to succeed Harold R. Morris.

Thomas W. Muir, president of Emigration Stake to succeed George A. Christensen.

Earle W. Allen, president of Hyrum Stake to succeed Edwin Clawson.

Daniel S. Frost, president of Kanab Stake, to succeed Israel H. Chamberlain.

Davis Green, president of Minidoka Stake to succeed J. Melvin Toone.

Wendell B. Christensen, president of Palo Alto Stake to succeed Henry C. Jorgensen.

Elmo P. Humpherys, president of Reno Stake to succeed E. Vaughn Abbott.

James V. Thompson, president of Richland Stake.

Marden D. Pearson, president of Sevier Stake to succeed Irvin L. Warnock.

Jesse M. Smith, president of Snowflake Stake to succeed David A. Butler.

Milan D. Smith, president of Union Stake to succeed C. Lloyd Walch.

*New Wards Organized:*

Smith West Ward, Grant Stake, formed by a division of Smith Ward.

Canyoncrest Ward, Highland Stake, formed by a division of Parleys Ward.

Crystal Heights Ward, Highland Stake, formed by a division of Park Avenue Ward.

Salmon 2nd Ward, Lost River Stake, formed by a division of Salmon Ward.

Mesa 10th Ward, Maricopa Stake, formed by a division of Mesa 6th Ward.

El Paso 2nd Ward, Mt. Graham Stake, formed by a division of El Paso Ward.



Beverly Ward, Orem Stake, formed by a division of Sharon Ward.

Phoenix 7th Ward, Phoenix Stake, formed by a division of Phoenix 1st Ward.

Laurelhurst Ward, Portland Stake, formed by a division of Colonial Heights Ward.

Pasco-Kennewick Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Richland 1st Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Richland 2nd Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Sunnyside Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Toppenish Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Yakima Ward, Richland Stake, formerly a branch in Northwestern States Mission.

Sherman Oaks Ward, San Fernando Stake, formed by a division of Van Nuys Ward.

Yosemite Ward, San Joaquin Stake, formed by a division of Stockton Ward.

Tremonton 3rd Ward, South Bear River Stake, formed by a division of Tremonton 2nd Ward and all of Evans Branch.

Tooele 7th Ward, Tooele Stake, formed by a division of Tooele 3rd Ward.

Farmington 2nd Ward, Young Stake, formed by a division of Farmington Ward.

Garden Heights Ward, East Mill Creek Stake, formed by a division of Rosecrest Ward.

Tucson 2nd and Tucson 3rd Wards, Southern Arizona Stake, formed by a division of the Tucson Ward.

Gallup Ward, St. Johns Stake, formerly Gallup Branch.

#### *Wards Transferred:*

Imperial Ward, East Mill Creek Stake, formerly in the Highland Stake.

Walla Walla Ward, Richland Stake, formerly in the Union Stake.

#### *Ward Names Changed:*

South Pasadena Ward, Pasadena Stake, formerly El Sereno Ward.

Seattle First Ward, Seattle Stake, formerly Queen Anne Ward.

Seattle 2nd Ward, Seattle Stake, formerly West Seattle Ward.

Seattle 3rd Ward, Seattle Stake, formerly University Ward.

Seattle 4th Ward, Seattle Stake, formerly South Seattle Ward.

Tucson 1st Ward, Southern Arizona Stake, formerly Bing-hampton Ward.

*Independent Branches Made Wards:*

Lynwood Ward, Long Beach Stake, formerly Lynwood Branch.

Marsing Ward, Nampa Stake, formerly Marsing Branch.

Fort Hall Ward, Pocatello Stake, formerly Fort Hall Branch.

*Independent Branches Organized:*

Shoshone Branch, Blaine Stake, formerly a dependent branch of Dietrich Branch.

Sunnyslope Branch, Phoenix Stake, formerly a dependent branch of Phoenix 3rd Ward.

Hermiston Branch, Richland Stake, formerly a branch in North-western States Mission.

Fair Oaks Branch, Sacramento Stake, formed by a division of Roseville and Carmichael Wards.

Gallup Branch, St. Johns Stake, formerly a branch in the West-ern States Mission.

Perris Branch, San Bernardino Stake, formerly part of River-side Ward and California Mission.

Lodi Branch, San Joaquin Stake, formed by a division of Stock-ton Ward.

Manteca Branch, San Joaquin Stake, formed by a division of Stockton Ward.

Dove Creek Branch, San Juan Stake, formerly a branch in the Western States Mission.

Willcox Branch, Southern Arizona Stake.

East Tod Park Branch, Tooele Stake, formed by a division of Tod Park Branch.

West Tod Park Branch, Tooele Stake, formed by a division of Tod Park Branch.

Stibnite Branch, Weiser Stake, formerly a dependent branch of Emmett 2nd Ward.

Weiser River Branch, Weiser Stake, formed by a division of Weiser Ward.

*Independent Branches Discontinued:*

Evans Branch, So. Bear River Stake, disorganized, membership transferred to Tremonton 3rd Ward.

Turnerville Branch, Star Valley Stake, disorganized, member-ship transferred to Bedford Ward.

Salt Lake City Deaf Mute Branch, attached to Park Stake.

*Those Who Have Passed Away:*

George F. Richards, President of the Council of the Twelve.  
Roscoe W. Eardley, General Welfare Committee.

Frank Evans, Secretary of Finance to the First Presidency, and Secretary of the Church Board of Education.

Mabel Young Sanborn, daughter of President Brigham Young.

### **President J. Reuben Clark, Jr.:**

President David O. McKay, of the First Presidency, will now present the General Authorities, General Officers and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

### **PRESIDENT DAVID O. MCKAY**

President David O. McKay, Second Counselor in the First Presidency, presented the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by the Conference, as follows:

## **GENERAL AUTHORITIES OF THE CHURCH**

### **THE FIRST PRESIDENCY**

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

### **PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES**

David O. McKay

### **ACTING PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES**

Joseph Fielding Smith

### **QUORUM OF THE TWELVE APOSTLES**

Joseph Fielding Smith

Stephen L. Richards

John A. Widtsoe

Joseph F. Merrill

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

Henry D. Moyle

Delbert Leon Stapley

### **PATRIARCH TO THE CHURCH**

Eldred G. Smith

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

## ASSISTANTS TO THE TWELVE

Marion G. Romney  
Thomas E. McKay

Clifford E. Young  
Alma Sonne

## TRUSTEE-IN-TRUST

George Albert Smith, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

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Richard L. Evans

Oscar A. Kirkham  
Seymour Dilworth Young  
Milton R. Hunter

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LeGrand Richards, Presiding Bishop  
Joseph L. Wirthlin, First Counselor  
Thorpe B. Isaacson, Second Counselor

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## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

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with all the members of the board as at present constituted

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A. Hamer Reiser, First Assistant Superintendent  
David Lawrence McKay, Second Assistant Superintendent  
with all the members of the board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
A. Walter Stevenson, First Assistant Superintendent  
David S. King, Second Assistant Superintendent  
with all the members of the board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

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Emily H. Bennett, First Counselor  
LaRue C. Longden, Second Counselor  
with all the members of the board as at present constituted

## PRIMARY ASSOCIATION

Adele Cannon Howells, President  
LaVern W. Parmley, First Counselor  
Dessie G. Boyle, Second Counselor  
with all the members of the board as at present constituted

## ELDER THORPE B. ISAACSON

*Second Counselor in the Presiding Bishopric*

I am very glad I made it this far. At the opening session of the conference President Smith said this was a beautiful picture, and it certainly is a magnificent sight, but I would like to have some of you brethren looking at it now.

My dear brothers and sisters, you of the radio audience, and you who are following the conference on television, I am grateful for the privilege of attending this conference in this house which was dedicated to the service of the Lord. Nevertheless, I always fear and tremble as I stand here, and I will be very grateful if I might have an interest in your faith and prayers, because I know I need the Lord now—I need him always. I confess that I have waited upon the Lord. I believe I know my limitations. I have prayed, and I have wanted to be humble, and I believe my soul is bowed.

## TRIBUTE TO PRESIDENT RICHARDS

I, too, would like to pay tribute at this time to President George

F. Richards. I am very grateful to my Father in heaven that I had the privilege of knowing him intimately. He loved this people. He loved this Church; and the people loved him. These conferences were a great comfort to his soul, and he, in turn, always gave us beautiful and wise counsel. He was truly one of God's noblemen. I am particularly grateful for a blessing that I received at his hands, and I sincerely pray to my Father in heaven that he will never permit me to forget that choice blessing.

I had a birthday a few days ago, a month after the passing of President George F. Richards, and on the day of my birthday I received a letter signed by President George F. Richards, written in his own handwriting, that his good wife had kept and mailed to me the day before my birthday. He had written that letter just the day before he died. I shall always treasure that letter, and in it he gives me some advice that I need.

This great tabernacle that we are meeting in now was commenced in the year 1863, nearly a hundred years ago. The Lord inspired the brethren to build this house, and it was first used for a general conference such as this in the year 1867, and it was dedicated as a house of the Lord.

#### CONFERENCES STRENGTHEN SPIRITUALLY

Spiritually I am strengthened as I attend these great conferences of the Church. The Lord revealed to the Brethren that conferences should be held, both general conference and stake conference, so that we could be spiritually strengthened and instructed in our duties.

It is very good to be here to worship God, our Eternal Father, together. We are here for no other purpose. We have no selfish interests. We come here to thank our Father in heaven for the blessings that we enjoy as a people. We come here and unite our faith, and when all of us together can unite our faith humbly, then the Spirit of the Lord is here in rich abundance. It is good to be here and pray together, and when we say "Amen" to these prayers, we have prayed together, and the prayers have been so beautiful and strengthening. It is good to be here and sing together. It is good to be here and hear the word of the Lord as we have heard yesterday and today and that we will hear during the remainder of the conference. It is good to be here and be taught the gospel of Jesus Christ. It is good to be here and partake of the Spirit of the Lord, and as is stated in Genesis: "Truly this is God's house."

#### MISSIONARY LETTER

As we come here to be instructed and to draw near to the Lord, I am reminded of a letter that I received the other day from a nephew of mine who is on a mission over in Finland. Brother Stephen L

Richards had just been there and spoken to these missionaries, and I would like to quote from a paragraph in this missionary's letter.

Last week it was a real privilege to hear Apostle Stephen L Richards and also to see and feel the example that he is, the spirit which he radiates. I sometimes am afraid these Apostles of God which live in our midst today may not be appreciated for what they really are. Many people do not realize that these men are truly Apostles of God in the same sense of the word that Peter, James, and John were Apostles of God, our Father. This great Apostle who was inspired of the Lord stood in front of us this day and told us about the things of our Father in heaven, and I shall never forget one thing that he said to us: "The things of men are understood by the spirit of men, and the things of God are understood by the spirit of God."

#### LORD INSPIRES LEADERS

I, too, know and bear testimony that every one of these Apostles is truly an Apostle of God, our Eternal Father. I want to bear testimony in all humility that I know that the Lord inspires his leaders. Many times I have seen decisions made that for the moment I could not understand nor could I comprehend, but it was only days, yes, only hours, until I knew that the decisions that had been made were truly the decisions inspired of our Father in heaven.

I am grateful for the privilege I have of living in this day and age when the gospel has been restored. I am grateful for a little old grandfather who in his youth accepted the gospel in far-off Denmark. I am grateful that the Spirit of the Lord came into his bosom and told him that it was true. I am grateful that he had the courage and that he listened to that spirit. He had to leave his native land, his parents, and his brothers and sisters, never again to see them; but oh, how he loved the Lord, and how the Lord blessed him all the days of his life.

#### MISSION OF PROPHET JOSEPH

I am grateful for the mission of the Prophet Joseph. I am grateful that he read that passage of scripture because he lacked wisdom. He was confused. He read that passage of scripture that we ought to read today and practise:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.  
But let him ask in faith, nothing wavering. (James 1:5-6.)

He believed in God, and he went into the Sacred Grove, a natural place for him to go and kneel down and pray, just back of his father's home. I don't suppose we can ever imagine how he must have felt when God and his Son appeared to him. He saw them; they spoke to him; and as a result of that great event, one of the great events of the ages, it has been made possible for you and me to be members of the Church of God, our Eternal Father. I am grateful for our parents and our grandparents who had that faith,



who did not have the learning of men, but oh, they had the faith of God. Their testimony was indeed strong. Yes, if we lack wisdom, let us ask of God. He has promised us if we would seek after him, we would truly find him. I know that God hears and answers prayers. I can confess humbly, publicly, that I know I would not be able to do my work if the Lord withheld from me his blessings in response to my petitions and my prayers. God has said: "Pray always, and I will pour out my blessings upon you." Yes, he has said,

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10.)

Other promises and other blessings go with all the commandments of the Lord.

#### REDEDICATION OF LIVES

Now as we attend these conferences, oh if we could rededicate our lives, and put aside those things that matter little. Sometimes I ponder over the things that I have foolishly placed value on that mean little or nothing.

I would like to ask you, "When are you the happiest?" You're the happiest when you are trying your best to serve the Lord with all your heart, with all your might, and with all your strength. And I would like to ask you when you're the most unhappy? You're the most unhappy when you fail to do those things that the Lord has commanded you to do. Happiness, true happiness, comes from serving the Lord every day as best you can, trying just a little harder today than you did yesterday.

It is marvelous to be associated with the Latter-day Saints. We love you as we come to you in your wards and your stakes. You're a great inspiration to us. Sometimes we try to encourage you, but, oh, the comfort you bring to us from your faith and your prayers and your encouragement to us.

#### OUR SERVICEMEN

Now I would like to say just one word about the servicemen. I wish you could all have heard Brother McConkie last night at our bishops' meeting. My heart goes out to this group of boys who have been called away from their loved ones; who have been called away from their wives, their farms, their businesses, their schools; many of them wanted to go on missions. They'll not have that privilege now, at least temporarily, but, oh, I hope that as a Church, that as a people, not only we who have sons of our own, but that all will unite our faith that the Lord will bless these young men. They didn't bring this on themselves. They go because it is their duty

to their country. They don't like war; they don't like hatred; and they don't like killing. But they are called into the service of their country. Many of them have just been married, some of them only married a couple of years, some of them only a short time. They are entitled to live and to love and to rear their families and build their homes. It would not matter so much if it were some of the rest of us who have nearly lived our lives; but may our faith and prayers go out to these young men. Pray for them diligently, for, as Brother Bowen said this morning, "If this Church could unite our faith, if we can humble ourselves and petition the Lord regularly that these boys may be blessed, I'm sure that God will look down in his tender mercy upon them." May we pray every day of our lives, pray harder than we have ever prayed before that God in his mercy will stay the hand of the leaders of nations, that this conflict may not become a dreadful conflict that could ruin thousands and millions of innocent young men, leave many widows, and many children fatherless.

#### LETTERS OF ENCOURAGEMENT

May we write to those young men diligently. May we promise them that we are praying for them with all the faith and prayer and testimony that we can muster. It isn't enough that we leave that just to the parents of these boys. Surely they will write to them nearly every day of their lives. They'll need you. They are not in places of worship. They are in an environment that is not good, and you know it, and I know it; so when we know that, is it asking too much that we exercise our faith and our prayers in their behalf that they can come back, that they can yet have the privilege of living and loving and raising their families as God intended? Oh, I am sure the Lord must not be pleased with the world conditions of today.

Many of these young men returned from the service three or four years ago. They didn't ever expect to be called back to the armed services again. Some of them signed up as reserve officers, but they did not expect to be called back into bloody conflict in just four or five years. Many parents have already received that sad letter which starts out "We regret to inform you." Oh, may we pray to God Almighty, that he will spare the lives of our boys, that they can come back and fulfil their places in the Church as they have desired to do.

#### THE LORD'S PRAYER IN KOREA

I did receive a ray of hope today when I read that just yesterday the United Nations commander directed the Lord's prayer. Seldom has the Lord's prayer been uttered in such solemnity or in such grim surroundings. Yesterday it was spoken in a battered Korean capital, in the legislative halls where glass came tinkling down from the

wrecked dome at intervals, and where the galleries were guarded, where they kept close watch in all directions, and where the Korean guards stood outside, draped in grenades. They themselves were walking bombs. The leader of the Lord's prayer yesterday was General Douglas MacArthur. He stood behind the speaker's desk on the speaker's platform, with light showing the gravity of his lean physique. Before him the congregation at this place of thanksgiving consisted of brass hats in army uniforms; haggard, unshaven marines and soldiers; and many weary-looking war correspondents and other people. The war air was tainted with smoke and death; smashed and burning buildings stood along the streets; columns of reverse refugees were now trying to find home. Then Douglas MacArthur came to that part of his address where he was about to read the Lord's prayer, and he hesitated for a very long solemn moment, and then that great man raised his hands and stood up and asked everybody to quote the Lord's prayer, and he stated, "In humble and devout manifestation of gratitude to Almighty God for bringing this decisive victory to our arms, I ask that all present rise and join me in reciting the Lord's prayer." There was the rumbling shuffle of many rising to their feet such as you might hear in a great church. Off came the camouflaged helmets, the canvas hats, the navy caps, the snappy, blue air-force hats—all were bowed as they repeated the Lord's prayer. It was truly the act of a Christian gentleman. Oh, that that same spirit, that same confidence in God, our Eternal Father, could be in the hearts of all men who are holding responsible positions!

I bear you my testimony that I know that God lives. I know that the spirit of the Holy Ghost is understandable. I know that it is clear. I know that we can hear it if we will only try and listen to it as it speaks to us. And in closing, I would like to give my favorite little quotation:

Oh, the joy and comfort that comes from feeling safe with a group like you, having neither to weigh my thoughts nor measure my words, but pouring them out from my heart, just as I have today, chaff and grain together, feeling certain that some kind friend here will accept what's worth keeping and with a breath of kindness, blow the rest away.

God bless you, I pray, in the name of Jesus Christ. Amen.

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The Deseret Stake Choir and the congregation sang the hymn, "How Firm A Foundation," Elder J. Spencer Cornwall conducting.

**President J. Reuben Clark, Jr.:**

Elder Henry D. Moyle, of the Council of the Twelve, will now speak to us. Elder Delbert Leon Stapley, newly sustained member of the Council of the Twelve, will follow Elder Moyle.

## ELDER HENRY D. MOYLE

*Of the Council of the Twelve Apostles*

My brethren and sisters, I am indeed grateful for this opportunity to bear my testimony to you and to those who listen in. I am grateful to be counted a member of the great Church and kingdom of God here upon earth. And I am especially grateful that my life was touched as closely and as intimately as it was by the life of our departed President, George F. Richards. I want to join with my other brethren today in paying respect to his memory. He will always stand in my memory as a man of God whose testimony of the divinity of the work in which we are engaged will ever burn in my heart. It has increased my testimony and the intensity thereof because I know that what he knew and what he testified to was true. I am also very grateful for the close association I have had both in the Church and out with our departed brother, Frank Evans. I had the privilege of practising law in the same courts and in the same counties as did he. And whether it was in his profession or in his Church activities, he exemplified the highest virtues that we find in our fellow men.

## ARMY OF RIGHTEOUSNESS

As I have sat here during this conference and looked into your faces, I have been conscious of the fact that we represent but a small part of this great body of men and women whose lives are dedicated to the work incident to the establishing of the kingdom of God here on earth. If we had a building which would hold twenty times as many people as are here today, we would hardly have as many people as we meet every three months in our quarterly conferences throughout the Church. Just think of it: A great army of righteousness contending against evil! What a power and what a force we are in the world. It was in 1899 that President Heber J. Grant spoke these words:

The Latter-day Saints are indeed, as the Prophet Joseph Smith said they would be, a mighty people in the midst of the Rocky Mountains, and we are simply in our infancy. We are beginning to grow and become a mighty people, but we are nothing to what we will be. There is no question in my mind but what the Lord is going to multiply the Latter-day Saints and bless them more abundantly in the future than he has ever done in the past, provided of course that we are humble and diligent, provided we seek for the advancement of God's kingdom and do not do our own mind and will. (Conference Report, April 1899, p. 28.)

## WHAT IS IMPORTANT?

I'd like to say a few words this afternoon about that Latter subject. There are so many people on the earth today who desire to do their own will rather than the will of the Father. And whenever I think of these people, I wonder what there is that we can do

in our ministry to touch their lives, cause them to realize the blessings that are incident to obedience to the laws of God. What is there in life, after all, that is so important that we cannot and should not set it aside to do our full duty to our maker? The Savior said to his disciples of old:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (1 John 2:15.)

Is there anything the world has to offer us today that is as precious as the truths of the gospel of Jesus Christ? The gospel brings comfort and joy into our lives, gives us a sense of security which the world cannot offer to us. Some people today, and today is a day of prosperity, become so attached to their wealth that they become sufficient to themselves. They cease to be dependent upon God. They sense no necessity for any direction from him, and they go their own way. Just as certainly as they do, they gradually lead themselves on toward destruction. When the Lord blesses us with wealth and with prosperity, we have a great mission to perform. We can utilize that which the Lord has given us so beautifully to build up his kingdom, to help one another, and to accomplish good, and to be the more dependent upon our Father in heaven rather than less. As a matter of fact, prosperity, economically speaking, is not the only force in the world that draws us away from the things of God and builds us up in our own estimation—leads us to criticize the prophets of God here upon the earth, thinking that our judgment and our wisdom are superior to theirs. It seems that when men gain power on this earth, whether it be political or otherwise, they build up within themselves an egotism which destroys that simple faith in God which is so essential for men who are charged with important responsibilities in public life and elsewhere to possess.

#### RELIGION, MORALITY NECESSARY

Brother Bowen read to us this morning from the farewell address of President George Washington. Washington realized that religion and morality are the pillars which uphold the Constitution of the United States, and without which the Constitution would fall. Washington also realized and exemplified in his life the necessity for religion and morality in the lives of those charged with the responsibility of maintaining our Constitution, and without which men will be led away from the truth. Men will be led to follow the course which will ultimately destroy the Constitution rather than uphold it, against their very oaths of office, if they once throw off the cloak of morality and of religion. No one can fail to uphold the Constitution and be a good citizen, much less a worthy public officer. One who disregards the Constitution is not worthy of our patronage, politically or otherwise.

It grieved me very much this year to hear a man running for public office decry the fact that another man in the opposite political camp had religion with him, as though that totally disqualified him for public office. When men, in the exercise of the power which they hold by virtue of the offices in the government to which they are elected, begin to discredit religion, they cease to become fit to hold public office. And I hope and pray that we as a people shall be led to exercise the rights which are ours in this great government of ours to vote for those men who have some religious conception and who seek to ordain their lives in accordance with the principles of truth and of right; men who respect, uphold, obey, honor, and sustain the Constitution of the United States.

### ORGANIZATIONS SPRING UP

We have in our midst social organizations. They seem to be springing up every day in one shape or another; and because there is some power, some distinction, some prerogative that goes with those who become members and the heads of these organizations (whether they be purely social or otherwise), many seem to think that's more important in their lives than to magnify the callings which are theirs in the priesthood. We have heard something said this morning about learning, and the same thing holds true for that. As we become absorbed with the wisdom and the learning and the philosophy of men, unless we have a humility and a faith about us, we shall be led astray just as certainly as wealth or power might accomplish the same purpose. There is a very slight margin between good and bad in our lives. Sometimes when I see my friends erring a little, I wonder why it is they can't remove that margin and be as strong and faithful in keeping the commandments of the Lord as their neighbor.

I want to say that my heart goes out to you brethren and sisters here today and to those in the wards and stakes of the Church who are so faithful to the callings which are yours, and who seek so earnestly to magnify the priesthood which is yours. I am sure that history in no age of the world could record any greater faithfulness than we find today in the lives of our bishops, our stake presidents, and those who labor under them in the stakes and wards of this Church. When I look into the faces of these brethren who have returned from their missions as mission presidents, I have a sense of reverence for their integrity, their loyalty, their faithfulness, their courage. These men have been willing to give up their business and their professions, leave their families and homes, and go out into the world, and remain just as long as their call extends, not worrying about what happens in the future. There is no wealth, there is no political position, there is no power or social distinction which could come to these men that could tempt them in the least.

## INSTILL FAITH, DEVOTION

And so it is our purpose in the Church to go out among the people in the wards and stakes and see whether we can instill in their hearts the kind of faith and devotion which we find in these great mission presidents of ours. It is one of the joys of my life to be able to go into a mission and become intimately acquainted and associated with these men as they direct the efforts of the sons and daughters of Israel in the mission field. They give to us an example which we, that is, most of us, endeavor to reflect in our own lives. I am sure that as we reflect this into the lives of those over whom we preside, this great Church and kingdom of God on earth will continue to grow and develop even as President Grant said it would in 1899. I am sure that prophecy is yet unfulfilled. We are still in our infancy, and we still have all these worldly forces and powers to combat and to overcome.

We have a few simple remedies which have been given to us of the Lord by which to accomplish his purpose; I don't know of any remedy more effective than ward teaching. If the bishops and the stake presidents would see to it that this work was entered into in the true spirit of the priesthood, the spirit of this work as the Lord intended it, we'd be able to touch the lives of these people. As a matter of fact, we'd even be able to live close to those who hold public office if our ward teachers visited them once a month and called their attention to the duties and responsibilities they owe to the people who elected them to that office.

## RIGHTEOUSNESS IN OFFICE

I would like to say one more word about public office. There seems to be a tendency among us in this state, and I presume even more so in others, to think that when we act as mayor of a city or in a city council, we are not required to exercise that same degree of righteousness that we would in our own individual lives. I have particularly in mind today a case where a mayor and a city council thought that it was perfectly proper for them to violate the laws of the state of Utah and to carry on in their city parimutuel betting, gambling in one of its worst forms, in connection with horse racing held there during one of their city celebrations. They seemed to think, when their acts were challenged, that because they held public office and the city treasury received the income from those vices they were completely justified. Let us stop for a moment and see where such reasoning would ultimately lead us. If every city in Utah did that same thing, then the mayors and the city councils would nullify the laws of the state legislature. They would take unto themselves powers that do not belong to them. They would abrogate the law by their own illegal and immoral practices. But, say the people of this one town, they don't all do it, and we're the ones that got this idea up and we ought to be able to continue to

profit by it. I asked them one simple question. Who is it that comes to your city to attend these races? Well, they come from all over the state. Now isn't that the answer? Has any mayor, has any city council the right to carry on illegally, gambling in the city under the auspices of the police power of the city and invite everybody else from the state in, so that city might profit by preying upon the weaknesses of others, inviting as it were the public to come there and not only exhibit their weaknesses but also lose their money. It cannot be any more objectionable for the individual to carry on gambling within the city than it would be for the city itself. It seems to me, as a matter of fact, that those who have taken a solemn oath to uphold and sustain the laws and the Constitution of the land should be the last to violate them no matter in whose name they might do it.

#### EXERCISE FRANCHISE INTELLIGENTLY

I hope and pray that this coming election will indicate to the world the steadfastness of the Latter-day Saints in their determination to move forward as an army of righteousness, to fight evil in all its forms wherever it is met by putting into office men and women who will stand for our highest ideals, morally and religiously. We should be discerning when we seek to exercise any of the rights that are ours. We should see that those rights are exercised intelligently, that we know whom we are voting for, and what they stand for when we vote for them. It is our privilege, yes, our duty, to know the position legislators will take on all matters of interest to us. Will those who seek our patronage at the ballot box, if elected to the legislature of this state, vote for sale of liquor by the drink? Will they vote for horse racing with parimutuel betting, gambling on the side? Will they otherwise let down the bars of morality and permit men to come into our communities and prey upon the weaknesses of the flesh. No man ought to be very proud of his accomplishments if those accomplishments consist of capitalizing upon the human weaknesses and frailties of others. Generally speaking, it is the young people, the boys and girls, who are naturally inclined to be a little reckless. They get in the groove, as it were, in the habit of gambling, by learning that most vicious habit of trying to get something for nothing. It is prevalent today in the individual lives of our people and in all of our government units to give the people as much as possible for nothing and to see how little the people shall ultimately be required to work for what they get. I hope and pray that the day will come when every Latter-day Saint will stand for the enthroning of labor and industry and thrift. God bless us to be wise, to be discreet and discriminating and discerning, and to utilize every force and every asset that we have to see to it that our governments are conducted by men who uphold the Constitution unconditionally, who believe in God, who lend obedience to his



commandments, I pray humbly in the name of the Lord Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

Elder Delbert Leon Stapley, newly sustained member of the Council of the Twelve, will be our next speaker and he will be followed by President J. Reuben Clark, Jr., of the First Presidency.

Congratulations Brother Stapley, upon the great honor and high responsibility that have come to you.

### ELDER DELBERT LEON STAPLEY

*Of the Council of the Twelve Apostles*

Brothers and sisters, I feel more keenly than ever that what President Clark has just said is true. I am grateful I had the stop-over privilege on the way up to the pulpit, otherwise I am fearful I would not have made the grade. I stand before you in all humility. I am very humble about this call, and I know I require the blessings of the Lord if I fulfil such a high responsibility. I know, too, that I require your love and confidence, your faith and prayers, for it is my desire since receiving this appointment, with the help of the Lord, to give it the best that I am capable of giving.

#### LOVE FOR BRETHREN

I would like to tell you just a little about the call because it is a testimony, at least to me. But first I would like to say that I love these brethren, the General Authorities. I know them all, and I have had the privilege as a counselor in a stake presidency and as president of a stake to work with them. I appreciate their high spiritual leadership, their fine counsel and advice. I have been coming to general conferences for a long time, and it has been my privilege to raise my hand to sustain these brethren, and I have always tried to do just that. Most of my life I have been actively engaged in the Church. I love the Church; I love to work in the Church. I delight in working with people. I am sure this calling gives me that opportunity.

#### CALL TO THE COUNCIL

Thursday, having some stake business to transact just following the noon hour, but understanding the General Authorities were in session, I thought I had time to go down the street to visit a friend of mine before they returned to their offices. As I got out of the elevator in the Hotel Utah, whom should the Lord place in my path but President George Albert Smith. There is no one I would rather see, for I have known and loved him for a long time. As a boy I remember his coming into my father's home representing the General

Authorities as a stake conference visitor. When I went on my mission to the Southern States, President Smith set me apart for that mission. When my wife and I were married in the Salt Lake Temple, President Smith officiated. When he was General Superintendent of the Mutual Improvement Association, I was superintendent of the Maricopa Stake Mutual Improvement Association. During the dedication of the Arizona Temple at Mesa, President Smith and his lovely wife lived with us for a period of two weeks. He has been in our home, and I have seen him many times since. To us he is a very dear person.

And so here he was, blocking my way. He said, "President Stapley, you are just the man I am looking for." There in the lobby of Hotel Utah he told me that it was the wish of the Brethren that I come on the Council. Well, I saw him to the door, and I am sure I must have looked like a ghost because people were staring at me as I walked back into the hotel, and I thought, surely everyone knows. I went up to the room and called my wife from an adjoining room. I just couldn't speak, I was so overcome with emotion. She tried for a long time to find out what was wrong. She thought surely something serious had happened to me. Well, to some people, perhaps, it had. But when I finally composed myself and told her about the interview with President Smith, the only consideration I received from her was full encouragement to accept the assignment.

#### APPRECIATION OF WIFE

I deeply appreciate my good wife for the position she took, and I know that in this work if it were not for good wives, the men could not succeed in such high callings. I have learned to rely completely upon these Presiding Brethren, and I know when I sustain them, as being accepted of the Lord, I too am accepted of the Lord and our Heavenly Father.

Brothers and sisters, that is true of all of us. When we receive and follow those whom the Lord has chosen, we are accepted of the Lord and our Heavenly Father.

#### BLESSING FULFILLED

Now just one other thing. As I was passing through Salt Lake City on my way to the Southern States Mission, I received a patriarchal blessing from Hyrum G. Smith, the father of our present Patriarch to the Church. I haven't read that blessing for some little time, but after this call came, two things in that blessing stood out in my mind that impressed me very greatly. One was that I would be called into positions of responsibility and trust. And this, in a measure, I have enjoyed along the way, but the crowning achievement is in this appointment to the apostleship. And the other was that I would travel much for the gospel's sake. Well, I didn't know when and how in the work I was doing I would be able to realize this

blessing. I never expected to be called into this position, but it does open up the way whereby this blessing will be realized. And so I'm grateful to the faithful patriarchs of the Church who enjoy the spirit of their calling, and for the ability they have to lay out before us our pattern of life, and I know if we keep in the way of God's commandments, we will realize that pattern of life.

I have a testimony of this gospel. It is a great Church, and I enjoy working in it, and I hope, brothers and sisters, that I may get acquainted with you in this responsibility and gain your love and respect and confidence. I ask for your faith and prayers that I may serve you well, and I do it in the name of Jesus Christ. Amen.

### President J. Reuben Clark, Jr.:

You have just listened to Elder Delbert Leon Stapley delivering his maiden talk as a newly sustained member of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints and, as you brothers and sisters know, he comes into the Council with the reputation of a long life of activity and usefulness and with our full faith and confidence.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

I feel very humble, brothers and sisters, standing before you today, and it is my dearest hope that the spirit which has thus far been present in this conference will continue with us while I speak. And to that end may I humbly ask for faith and your prayers, that I may be led to say something that will be helpful to you and to all who are listening in.

I might begin by adding my tribute to that great soul who is not with us today, who was here last time, President George F. Richards. I have never known a man of finer spirit, greater integrity, more devotion, more loyalty than President George F. Richards possessed or exercised in his life.

Brother Frank Evans also was a splendid character, a man of great ability, a man whose place it will be hard to fill.

We are met here today as members of the Church of Jesus Christ of Latter-day Saints—and I am impressed with that name, The Church of Jesus Christ. I would like to say a few words today based on the necessity of our remembering that name and of our yielding loyalty and obedience thereto.

#### SERMON ON MOUNT OF OLIVES

Out on the Mount of Olives, the day before the crucifixion, the Lord preached a great sermon to his Apostles, in which he spoke of the times that were to come. The Prophet Joseph has given us a

revised translation of that great speech. In that speech he spoke of the times when the anti-Christ would come. He also spoke of the destruction of Jerusalem and what should precede that event, apparently the destruction which came under Titus. You may have to read the discourse with care to determine when the Lord was speaking of the one and then of the other, but the revised translation will help you in your study.

At that time, the Apostles seemingly felt, and they felt thereafter, that the second coming of the Savior was near at hand. That was nearly two thousand years ago. In those early days of the Church, shortly after the Apostles began their work, there began to be "fallings away" from those who had joined the Church. There were a number of things that led to that: perhaps not a full understanding of the gospel, their association and proximity, their elbow rubbing with pagan religions, and other things. But in that time, Peter warned them of what he called "damnable heresies," and the Apostle Paul, in his epistles to Timothy and to Titus, spoke more specifically of the wickedness and the transgressions which were among the people, and warned Timothy and Titus to warn the people.

In our own modern revelation, the Prophet Nephi has spoken of these days when men would set up their own reason and their own learning against the gospel of the Lord Jesus Christ, and he warned us to beware of such doctrines.

### HERESIES NOW PRESENT

I want to refer briefly to two or three of the old heresies that are now present amongst us. You will hear among our intellectuals not infrequently that the God of the Old Testament is different from the God of the New Testament; that the God of the Old Testament has evolved into the God of the New—rather a rapid evolution, if it were true. That doctrine had its base in what we know as Marcionism, which appeared very early in the church. The doctrines of Marcion seem to have been founded upon the hatred which he bore toward the Jews and his determination to try to wipe out belief in all that God had done with the Jews, and to destroy the God of Abraham, Isaac, and Jacob. When that doctrine is reduced down, it means this: that God is what man conceives him to be; that man creates his God, instead of God creating man. No greater falsehood can be promulgated than that.

### ARIANISM

Another heresy which appeared in the early days was known as Arianism and that was called Sabellianism, which identified as one being, the Father, the Son, and the Holy Ghost. This man Arius, apparently a resident of Alexandria and a member of the Egyptian church, in order to get away from that concept, developed the idea, the doctrine, that Jesus was merely a mortal man, a man of

exceptional power, wisdom, and with a great code of ethics. That was in substance the contention. Marcionism destroyed God and Arianism destroyed the Christ. These two false doctrines shook the early Christian church. That doctrine of Arianism is with us today. As a matter of fact, it would seem that the Protestant churches themselves are largely tinctured with it. They no longer, apparently, preach the simple doctrine that Jesus Christ is the Son of the Living God, but on the other hand they gloss that over and talk about his greatness, which, of course, he had. I want us to be warned against the appearance of these doctrines, because they are grievous sins.

### PAGANISTIC IMMORALITY

The third thing I want to mention is paganistic immorality. Among some ancient peoples it had advanced, immorality had, to such a stage of depravity that they actually set up in the worship of some of the pagan deities, religious prostitutes, who, as a matter of religion, offered themselves in the temple precincts to those who were devotees of that religion.

The same elements that had to do with that doctrine are at work amongst us. There is an effort made in some quarters to destroy all idea of the sanctity of chastity. In some quarters it is taught that the urge of sex is like the urge of hunger and thirst and should be equally satisfied. That doctrine is from the devil and will lead to destruction for any man, any woman, any people that espouse it and practise it.

Now, coming back to the Savior, he said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26.)

### EVIDENCE ABOUT THE SAVIOR

The evidence about the Savior and his identity has been accumulating over the years, both by experience from him, himself, and by the testimonies of those who have been privileged to receive a testimony and a knowledge that he lives. We will note some great testimonies.

On several occasions the Savior himself declared to those who were about him that he was the light of the world, the light that shineth in the darkness, and the darkness comprehendeth it not. He made this statement to the multitude who remained after he had forgiven and dismissed the woman who was taken in adultery. He made the same statement to those who were in attendance when he healed the man blind from his birth at the pool of Siloam. He has made it in modern times, in our modern revelations, over and over again, where he has said, changing it a little bit: "I am the life and the light of the world." (D. & C. 12:9.) When he was in the temple shortly before the crucifixion, when he was speaking to the

Father, he said his soul was troubled; should he say save me from this hour; yet, he added, for the very purpose of enduring this hour he had come. He asked the Father to glorify his name, and the Father said: "I have both glorified it, and will glorify it again." (John 12:28.) Some of the people thought it thundered; others thought an angel spoke. Jesus understood.

### LACK OF UNDERSTANDING

There has always been to me a great lesson in that incident. We do not always understand the Savior. We do not always understand the messages from heaven. We are not in tune. When the Savior was introduced upon this continent, the Father spoke from heaven. The people heard the noise but did not understand. He spoke again, but they did not understand. Finally, the third time, they heard and knew what he said: "Behold my Beloved Son." (III Nephi 11:7.)

When Jesus was before the Sanhedrin on the night before the crucifixion, Annas and Caiaphas were there, and the rest of them. Finally, they said to the Savior, "Art thou the Christ, the Son of the Blessed?" And he replied to them, "I am." (See Mark 14:61-62.)

You remember when he was met by Martha; you remember that colloquy at the time of the death of Lazarus. Just before Lazarus was raised, the Savior said to Martha, in the course of their conversation and near its end, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

I want to read you John's testimony found at the beginning of the gospel:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not. . . .

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (*Ibid.*, 1:1-5, 14.)

### VISIONS GIVEN

I can only refer to the great vision of Stephen and to his testimony as he died. After they had gnashed at him with their teeth and beaten him with stones, he cried out that he saw the Son sitting on the right hand of the Father. And then, as the scriptures say, before "he fell asleep" from his beating, he implored our Heavenly Father to forgive them.

Then I refer to the First Vision and its testimony when the

Father and the Son came to the Prophet Joseph in the most glorious vision ever recorded in history—two beings, the one introducing the other, and the other giving the instructions. I am always lifted up by reading what is recorded in the Doctrine and Covenants of the time when Joseph and Sidney had their vision and another testimony:

The Lord touched the eyes of our understandings [they record], and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:19-24.)

#### TESTIMONY

Out on the Mount of Olives on the night before the crucifixion, just before he went into the garden, the Christ said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

My brothers and sisters, this is the testimony which we have. This is the testimony that we must retain. I bear you my testimony, born of the spirit, that Jesus is the Christ; that as Peter said: "There is none other name under heaven given among men, whereby we must be saved"; (Acts 4:12) that he is the Only Begotten of the Father; that salvation comes through him and only through him; and I bear you my testimony that we have the restored gospel, that Joseph Smith was a prophet, and that all those who have followed him as Presidents of the Church are prophets, seers, and revelators. I bear you this testimony in the hope that it may strengthen others as well as strengthen my own, and I pray that God's choicest blessings be with you, and I do it in the name of the Lord, Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

The Deseret Stake Choir will now sing "Freedom and Brotherly Love," after which the closing prayer will be offered by President Frederick Charles Horlacher, Nevada Stake, and this Conference will stand adjourned until 7 o'clock, when, in accordance with the custom of the Church, the General Meeting of the Priesthood of the Church will be held in this building. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. That ses-

*Sunday, October 1**Third Day*

sion will not be broadcast. The Assembly Hall will be opened for television with loud speakers, and likewise Barratt Hall.

The session tomorrow morning at 10:00 o'clock will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the stations named in the first session of the Conference. That session will also be televised over the KSL television station, channel five.

The Church of the Air broadcast, on which Elder John A. Widtsoe, of the Council of the Twelve, will be the speaker, will begin at 8:30 a.m. Those desiring to attend this broadcast must be in their seats by 8:20 a.m.

The Tabernacle Choir broadcast comes from 9:00 o'clock to 9:30 tomorrow morning, immediately following the Church of the Air. As there is only a thirty second break between these two broadcasts, the doors will not be opened after they are closed for the Church of the Air broadcast, until after the Tabernacle Choir Broadcast is over, at 9:30.

The regular session of the Conference will begin at 10:00 a.m.

The choir music for today has been by the Deseret Stake Choir with Elder Ladd R. Cropper conducting and Elder Roy M. Darley at the organ.

We would like to repeat at this time the words of commendation and congratulation which were extended to this fine choir by President McKay at the close of the morning session.

At the conclusion of this meeting the General Sessions of the Conference will be adjourned until 10:00 o'clock tomorrow morning.

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Singing by the choir "Freedom and Brotherly Love."

The benediction was offered by President Frederick Charles Horlacher of Nevada Stake.

Conference adjourned until Sunday morning, October 1st at 10:00 o'clock.

## THIRD DAY

### MORNING MEETING

Sunday, October 1.

The fifth session of the Conference convened at 10:00 a.m.,

Preliminary to the commencement of the regular Conference session the Tabernacle Choir and Organ Broadcast was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network throughout the United States.

The great Tabernacle was crowded to capacity long before the time to commence the broadcast, as were also the Assembly Hall to the south of the Tabernacle and Barratt Hall (60 North



Main Street), with people who had come to hear the broadcast and to attend the Conference meeting. In addition, many people who could not find accommodation in any of these buildings assembled on the grounds and listened by means of loud speaking equipment that had been installed. The services were broadcast in the Assembly Hall and Barratt Hall over a loud speaking system and by television.

### CHOIR AND ORGAN BROADCAST

The following broadcast, which was presented in the Tabernacle from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting System's network, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City.

(Organ played "As the Dew," and on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The Columbia Broadcasting System and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle organist, and the spoken word by Richard Evans.

We open with a hymn by Parley P. Pratt sung in a setting by J. Spencer Cornwall: "The morning breaks, the shadows flee; Lo! Zion's standard is unfurled. The dawning of a brighter day, majestic rises on the world."

(Choir sang: "The Morning Breaks"—Cornwall)

*Announcer:* With music from the "Messiah" we hear next a sacred song written around a glorious text taken from Isaiah: "How beautiful are the feet of Him that bringeth good tidings, that publisheth peace . . . that publisheth salvation, that saith unto Zion Thy God reigneth."

(Choir sang: "How Beautiful are the Feet"—Handel)

*Announcer:* With Alexander Schreiner at the organ we turn an urgent utterance of time's passing and of endless undisclosed events as symbolized by Louis Vierne in an impelling impressionistic piece: "Westminster Chimes."

(Organist selection: "Westminster Chimes"—Vierne)

*Announcer:* A sacred song by Tschesnokoff on the heralding of the message to all men is sung now by the choir: "Their voice is gone out into all the earth and their words unto the very ends of the world."

(Choir sang: "Their Voice is Gone Out"—Tschesnokoff)

## THE SPOKEN WORD

Sometimes we become impatient with the present. We see its evils, its uncertainties, its imperfections, and eagerly we wish for the day when things will be different. It is proper and expected that immortal man would hope for and have faith in a finer future—but of utmost importance also is the power to appreciate the present. No matter what far futures lie before us (and we earnestly believe that they are limitless and everlasting), yet always we live in the present. We may sometimes rebel at all the uncertainties and at all the undisclosed events, but those who would always force the future, who are overly impatient for it to unfold, may let the happiness and opportunities and obligations of the present pass them by. Even if we could positively foresee the road far ahead, this wouldn't alter the fact that we always live now. And happiness, after all, isn't so much a matter of rushing the future as it is of learning to "respect . . . the present hour." To be blind and indifferent to the possibilities for happiness today, is too much like closing our eyes on an endless journey, and always wondering when we are going to "get there." There is always that which leads us on, that which keeps us full of faith concerning the everlasting future, but an important part of happiness comes with learning to live each day—in the quiet companionship of loved ones, with useful and well-loved work willingly done, and with gratitude for friends, for food, for each day's protection, and for each day's endurance. Whatever we would alter, whatever evils we would outlaw, this is our day, our generation, and we had better learn to live and to "labor while it is called today," being mindful of each day's opportunities and obligations. The far future may be better. We doubt not that it will. But when the future comes, it will be called the "present." When tomorrow comes, it will be called "today." "This . . . is the day for men to perform their labors." And one of the great gifts of life—one of the surest sources of happiness—is the power to appreciate the present.

(Without announcement: Men's Chorus sang: "Guide Me to Thee"—Huish-Cornwall)

*Announcer:* We have heard the men's chorus of the Tabernacle Choir recall a hymn by O. P. Huish, as arranged by Mr. Cornwall, "Guide Me To Thee."

And now Alexander Schreiner turns to a hymn tune by Joseph J. Daynes: "Great God Attend While Zion Sings."

(Organ selection: "Great God Attend While Zion Sings.")

*Announcer:* In closing from Temple Square the choir selects a sacred song from the writings of Camille Saints-Saens, on words paraphrased from scripture: "Arise, Shine, Thy Light is Come . . . Behold, thy King cometh . . . Rejoice with all thy heart."

(Choir sang: "Arise, Shine, Thy Light is Come"—Saints-Saens-Rogers)

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the eleven hundred and second presentation continuing the 22nd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Alexander Schreiner was at the organ. The Spoken word by Richard Evans.

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Immediately following the conclusion of the Tabernacle Choir and Organ Broadcast, the proceedings of the fifth session of the Conference commenced.

**President George Albert Smith:**

We welcome everybody to Conference this morning.

This is the fifth session of the One-Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

These services will be broadcast in the Assembly Hall and in Barratt Hall (60 North Main Street) over a loud speaking system and by television.

The proceedings of this session will be broadcast over station KSL of Salt Lake City, and by arrangement through KSL over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir singing for this morning's session of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and with Elder Alexander Schreiner at the organ.

We will begin the services by the congregation and the Tabernacle Choir singing "We Thank Thee, O God, For a Prophet."

The opening prayer will be offered by President John L. Clarke, Rexburg Stake, Idaho.

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Singing by the choir and congregation, "We Thank Thee, O God, For a Prophet."

President John L. Clarke of the Rexburg Stake offered the invocation.

The Tabernacle Choir sang the hymn, "Joseph Smith's First Prayer."

**PRESIDENT DAVID O. McKAY***Second Counselor in the First Presidency*

With President Smith and others of the brethren and with all of you I miss President George F. Richards, and our other close associate, Brother Frank Evans. However, who knows but that they may be nearer to us than we think.

**TEXT**

"And the two disciples heard him speak, and they followed Jesus.

"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?" (John 1:37-38.)

About forty years ago, a stranger sat in this Tabernacle and listened to a message such as those messages to which we have listened throughout this conference. My informant didn't tell me who spoke on that occasion, but he thought it was President Charles W. Penrose. As the stranger and his host walked out from that meeting, the visitor said to his companion, I would give all that I possess if I knew that what that man has said this afternoon is true."

Well, he would not have to give all that he possessed to know that; if he had but followed the example of these two disciples, he might have learned, as they, the truth of what President Penrose, or whoever it was, gave on that occasion.

**PATH TO KNOWLEDGE**

With your cooperative help and the inspiration of the Lord, I should like to mark out that path.

"What seek ye?" and the answer, "Master, where dwellest thou?" And thereby, "Come and see." These two disciples sought Jesus upon the testimony of John the Baptist, whom they had been following, and who only a day or so before, seeing Jesus walking near Jordan, said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.) It seems that none left John's side, at that time, but the next day John repeated his testimony, and these two disciples, one of whom was Andrew, Simon Peter's brother, followed Jesus. We can only conjecture how clearly or deeply they sensed the fact that in thus seeking the Son of Man they were taking the first step toward eternal life. But this we do know, that the Savior has given the divine assurance that "... this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

**QUESTS DETERMINE SUCCESSES**

Man's success or failure, happiness or misery, depends upon what

he seeks and what he chooses. What a man is, what a nation is, may largely be determined by his or its dominant quest. It is a tragic thing to carry through life a low concept of it.

The great writer Carlyle says, "The thing a man does practically believe, the thing a man does practically lay to heart, and know for certain concerning his vital relations to this mysterious universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. This is his religion; or it may be his mere skepticism and no religion; the manner it is in which he feels himself to be spiritually related to the unseen world or no world. I say if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is."

### THE ALL-IMPORTANT QUEST

The disciples' answer to the question, "What seek ye?" gives a key to man's highest and noblest quest: "Master, where dwellest thou?" saying in effect, We desire to know thee and thy teachings. They stayed with Jesus all that day, for it was the ninth hour. And later Andrew sought his brother Simon and said, "... we have found the Messiah, which is, being interpreted, the Christ." (John 1:41.) "If ... thou seek the Lord thy God," is the promise coming down through the ages, "thou shalt find him, if thou seek him with all thy heart and with all thy soul." (Deut. 4:29.)

This, then, brethren and sisters, is the all-important quest of life: To seek God and Jesus Christ, to know whom is eternal life.

### HOW WE MAY KNOW GOD

The messages given in this conference have directly and indirectly answered the question of how we may know him. Jesus expressed it clearly on one occasion when, attending the Feast of the Tabernacles in Jerusalem, he declared to the Jews who marveled at his preaching, "My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

In his Sermon on the Mount, he expressed the same thought in these words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." (Matt. 7:21.)

### HIS WILL

These statements awaken in the mind of the honest investigator the great question, "What is God's will?" If we knew it, surely we would obey it.

Well, Christ has not left us with that question unanswered. His will is summarized in the memorable reply he gave to the lawyer

who asked him the question with a desire to entrap him, "Master, which is the great commandment in the law?"

Answered the Savior: ". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22-36-39.)

Further, regarding the will of God, the Apostle Peter particularized when, on the Day of Pentecost, with one accord the people asked him and the other Apostles, ". . . Men and brethren, what shall we do?"

"Repent," answered Peter, "and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For this promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call." (Acts 2:37-39.)

To repent—this we should note carefully—is to feel regret, contrition, or compunction for what one has done or omitted to do. It means to change one's mind in regard to past or intended actions or conduct on account of regret or dissatisfaction. It means to conquer selfishness, greed, jealousy, fault-finding, and slander. It means to control one's temper. It means to rise above the sordid things which pure nature would prompt us to do to gratify our appetites and passions, and to enter into the higher or spiritual realm.

Thus we become, in the words of Peter, ". . . partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Peter 1:4.) Then Peter adds, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity." (*Ibid.*, 1:5-7.)

Now note this great promise: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (*Ibid.*, 1:8.)

### JOY FOLLOWS OBEDIENCE

These are the signposts along life's highway which if followed, will lead any man to do the Lord's will, to know his Son, the Redeemer of the world, to know whom is eternal life. And while we are gaining this great knowledge which leads to immortality,

we find the greatest joy in mortality that can be experienced by the human soul.

"The best of all men are they who realize in daily life their luminous hours and transmute their ideals into conduct and character. These are the soul architects who build their thoughts and deeds into a plan, who travel forward not aimlessly but toward a destination." All the happiness that comes with spiritual gifts may be theirs—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, friendship, communion with the infinite; I repeat, communion with the infinite. All these and a thousand other blessings that God gives free of charge are theirs.

"Earth gets its price for what earth gives us.

" 'Tis heaven alone that is given away,

" 'Tis only God may be had for the asking." (Lowell.)

#### LIFE'S GREAT EXEMPLAR

High in the scale of manhood stand those who ceaselessly aspire toward life's great Exemplar. This great Exemplar is Jesus Christ, who among all leaders in history has wielded the greatest influence upon the human family.

You have asked yourself, as have thousands of others, wherein lies the secret of his greatness? You have probably answered, "Why, it is in his divinity." Well, that is true, but he came to earth as you and I, took upon himself mortality, and he exerted an influence among his fellows, in keeping with the natural laws just as each individual here exerts a natural influence. Wherein is the secret of his greatness, aside from his divinity? He defeated the lawyer in argument, healed the sick where medicine failed, inspired the greatest music ever written, filled hundreds of thousands of libraries with books, inspired missionaries to go to all the world, even to the darkest depths of Africa; yet, in none of the realms in which men and women ordinarily win their laurels do you find historians referring to Christ as having succeeded.

#### SUPREME IN CHARACTER

"In the realm of character," writes Charles Jefferson, "he was supreme. The only thing which places a man above the beasts of the field is his possession of the spiritual gifts which develop that Christ-like character. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, and his soul upon the things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities."

Aren't you students thrilled—I hope you are—with the recent tendency among the alleged best thinkers, and I think some of them are, particularly the man who wrote *Man Does Not Stand Alone*,

in their appeal for humanity, for mankind to rise above the low, the sensual, and develop the spirit that is within man. I think we have made the turn from agnosticism into the realm of spirituality.

### PRIESTHOOD MEANS SERVICE

Last night we had here in the Tabernacle, Assembly Hall, Barratt Hall, an estimated 14,000 men who hold the priesthood. I don't know that you can find a more inspirational gathering anywhere on earth. Just to be with them was an inspiration. To those 14,000 and to those 250,000 throughout the Church who hold the priesthood I should like to say: Our lives are wrapped up with the lives of others. We are happiest as we contribute to the lives of others. I say that because the priesthood you hold means that you are to serve others. You represent God in the field to which you are assigned. "Whosoever will lose his life for my sake shall find it." (Matt. 16:25.) This paradoxical saying of the Savior contains the crowning element of the upright character—crowning, I say. Here we touch an important phase of the gospel of Jesus Christ. Selfishness is subdued, in which greed and avarice must be subordinated to the higher principles of helpfulness and of kindliness.

### "DO HIS WILL"

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) Choosing the right with unvarying and unwavering determination, resisting temptations from within and from without, cheerfulness in the face of difficulties and experiences, reverence for God and respect for your fellow men, willingness to assist in the establishment of the kingdom of God—these, though you might miss some of the emoluments of the world, will bring peace and happiness to your soul, and through obedience to the principles and ordinances of the gospel, bring immortality and eternal life. Your soul will rise in ecstasy and clearer understanding of that great word of God given in modern revelation: "This is my work and my glory, to bring to pass the immortality and eternal life of man." (Moses 1:39.) That friend who said he would give all in the world if he knew it was true can know if he will follow the example set down by the Savior.

In conclusion, as sure as you can tune in on the radio and hear voices from afar, so sure am I that God our Father lives, and the soul of man can commune with him through the Holy Spirit. I give you that as my testimony; I know it. So sure am I that Jesus Christ is the Savior of the world, through whom and only through whom may mankind find happiness and peace. So sure am I that the gospel of Jesus Christ has been restored through Joseph Smith, and the authority to represent God on earth is again given to man. Oh, may he give us power to proclaim these truths to an unbelieving world, I pray in the name of Jesus Christ. Amen.



## ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy*

May my words express a love for God and mankind while I speak to you, my brethren and sisters. A few friends of mine from New York, members of the Episcopal Church, are in attendance at these services. At home they attend their services at the church of St. John the Divine, one of the most beautiful places of worship ever erected in America. We bid you welcome. We are glad to have you hear something of our beliefs, something of the great truths of the Living God. We respect you in your worship and your religious beliefs. It is one of the rich sayings of Joseph Smith, the Prophet, that we believe in worshipping God according to the dictates of our own consciences, and we allow every man the same privilege, let him worship how, where, or what he may. We honor you in your worship.

## TESTIMONIES OF CHURCH MEMBERS

You will hear from this pulpit this morning the testimony of every Latter-day Saint who speaks. Far and wide in the world you will hear the same testimony concerning this latter-day work which was given to the world by the word of God to the Prophet Joseph Smith. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost. It is our testimony that God has given us the gospel of Jesus Christ, and that Joseph Smith, the Prophet, was the founder of the Church of Jesus Christ of Latter-day Saints. Testimony with us is a very divine thing. It is a sacred trust and can come only to one who has opened his heart and mind to hallowed living with earnest prayer and deep faith in God and Jesus Christ. It is the most divine gift of all, and this testimony lies deep in the heart of every member of the Church.

## A MODEL CITY

When the Latter-day Saints crossed the Mississippi River in the winter of 1846 and began their journey to the far west, they left the city of Nauvoo, a city of beauty and high religious and civic life. It had been built within a short period of time, but it came to be, under the direction of the Prophet of God, the greatest city, morally, in America. There was a civic consciousness that can well become the model of the cities of our country today.

The people were rich in the Spirit of God, and they had a culture all their own. The men and their families were reduced to humble circumstances. They had little to eat, but living in their wagons drawn by mules and oxen, they were making their way to their new home in the West. They carried copies of the Bible and the Book of Mormon with them. They had come to love books of

literature and history, and they sang their psalmodes by night and by day.

#### HERITAGE OF AMERICAN INDIAN

We have heard some of the brethren speak of the American Indians in this conference. We are carrying the gospel to all the tribes of America, and we have become particularly interested in the traditions of these people. The *Night Chant* of the Navajo and the *Hako* of the Pawnees have been translated into English. They are mysterious but beautiful dramas. The Indians, if understood, developed fine artistic feeling; and it has been said that their traditions will yet become the foundation for the richest American literature and feeling. Everyone knows that the American Indian passed on to us, and through us to the world, a heritage of utility beyond the dreams of avarice. This was in such homely things as the inestimable food plants, which he had brought from the wild to a high state of domestication. Few seem to know that he has prepared a second heritage of beauty, a gift of fine arts, illusions, and immaterial creations which rise above mere utilities as the mountains rise above the plain. "The English find in the Arthurian romance a never-failing inspiration." Americans in the future will surely realize an epic grandeur in the song sequences and world stories of the first Americans. We know that they once had their testimony of the Living God and Jesus Christ, our Redeemer. The following short poem will give an idea of the beauty of their thoughts. It was written by a Tewa Indian:

Oh, our Mother, the Earth; oh, our Father, the Sky,  
Your children are we, and with tired backs  
We bring you the gifts that you love.  
Then weave for us a garment of brightness;  
May the warp be the white light of morning,  
May the weft be the red light of evening,  
May the fringes be the falling rain,  
May the border be the standing rainbow.  
Thus weave for us a garment of brightness  
That we may walk fittingly where birds sing,  
That we may walk fittingly where grass is green,  
Oh, our Mother, the Earth; oh, our Father, the Sky!

#### HIGH REGARD FOR YOUTH

We Latter-day Saints have a high regard for the youth of the world. It is our desire to have our homes influenced by the Spirit of God, that our children may grow in a knowledge of what true religion is. I think we are all agreed that one great need of the hour is to bring back the fine concept of the faith in God which our forefathers had.

Yesterday Bishop Isaacson in his address referred with feeling to this Tabernacle. In the early days of this state, the Mormon

pioneers built many public buildings and memorials that bore witness to their love of the beautiful. Everything that they did to create homes and cities showed a mingling of definite religious feeling with the creations, and they thought of it all as God's work. It was from their faith and trust that their genius developed in the days of hardship and toil. There was something of emotional color in what they did, a something that made them strive to unite the work of their daily duties with the light of heaven. It was Ruskin who said that

The power of the human mind had its growth in the wilderness; much more must the conception, the love of beauty be an image of God's daily work.

### MORMON TABERNACLE

This Mormon Tabernacle expresses something of the strength of character and religious idealism of the Latter-day Saints. The only building of its kind in the world, it is unique in the history of American architecture. While its massiveness suggests a people strong in spirit, conviction, and purpose, its lines indicate a splendid adoption of scientific principles in architecture. It is a plain, oval-shaped building, studded with heavy entrance doors all the way around; there is no attempt at ornamentation of any kind. The building is a fine example of the utilizing of the resources of the land for the purpose of having a place for divine worship. The building impresses one as an immense, irresistible force, "humanly super-human," an expression of sovereign intelligence and feeling. It is as the great Ibsen has said of all art, "an illumination of life." The interior impresses one with its majestic, vaulted ceiling, and "the vastness of the place grows upon one and inspires one with mingled feelings of solemnity and admiration."

### WORLD-FAMED ORGAN

The building of this world-famed organ is a dramatic story. It is inseparably connected with the name of Joseph Ridges, a native of England, who went to Australia as a youth and later emigrated to America. In Australia he worked in an organ factory; while in Sydney, Elder Ridges constructed a small pipe organ, and having joined the Church, he was advised to take his instrument to Utah. He immigrated to Utah, and shipped his little organ, in tin cases, to San Pedro in California; he afterwards brought it to Utah by ox team.

In the early sixties Elder Ridges was selected by President Brigham Young to build an organ in the Tabernacle. After submitting preliminary drafts to President Young and his counselors, Elder Ridges began making arrangements for the construction of the instrument and was assisted by his associates, Shure Olsen, Neils Johnson, Henry Taylor, Frank Woods, and others. Meetings were

held with these men almost daily, and the reports of each man's work were heard. While one was collecting various specimens of wood from the canyons of Utah, another was making good tools with which to carve the wood, while still a third man was experimenting in making glue. Specimens of wood were sent by people from all over Utah, and it was finally decided that the best wood was found in the hills around Parowan and in Pine Valley, about three hundred miles south of Salt Lake City. It was a fine grain of white pine variety, free from knots and without much pitch or gum. For the large pipes, it was especially well-adapted.

The large pipes, some of which measure thirty-two feet, required thousands of feet of timber. Over the long, lonely roads labored the oxen, day by day, hauling the heavy logs to Salt Lake City. At times there were as many as twenty large wagons, each with three yoke of oxen drawing its loads. The roads were rough and dusty, and many streams had to be bridged that the wagons might pass over them without difficulty.

About one hundred men were employed constantly in the construction of the organ, and it was dedicated in October 1867. It is a majestic creation, and to this day, thousands come to listen to its melodious strains. It is one of the great instruments of the world.

#### STATUE OF MORONI

Casting your eye to the pinnacle of the center tower of the temple, you see Cyrus Dallin's statue of the Angel Moroni, a beautiful creation by that noted sculptor, who was a native of Springville, Utah, and who died recently in Boston. I had the honor of his acquaintance. He was one of the noblest men I ever knew. One time in discussing his work, he said:

To believe in angels marks one who lives near to his God. It is one of the most beautiful concepts a man can have. I am glad I came to believe that Moroni, whoever he was in history, came back to earth again as an angel from God's throne.

This is why Dallin created his masterpiece on yonder temple.

#### ACCOMPLISHMENTS OF PIONEERS

Wherever you go, you will find the buildings of pioneer days always great structures with artistic features. The State of Utah had its beginning over one hundred years ago when the pioneers arrived in this valley, and it was in 1850 that the Territory of Utah was organized. The people brought with them their ideals, which they had developed at Nauvoo. That city had a university and public schools. The people built a "Seventy's Hall of Science," which was to have a great library. This is what a Methodist minister, a Mr. Briar, wrote concerning the city before the Mormons had left it:

Instead of seeing a few miserable log cabins and mud hovels, which I expected to find, I was surprised to find one of the most romantic places I had visited in the west. The buildings, though many of them were small and of wood, bore the marks of neatness which I had not seen equalled in this country. The farspread plain at the bottom of the hill was dotted over with habitations of men with such majestic profusion that I was almost willing to believe myself mistaken; and instead of being in Nauvoo, Ill., among Mormons, that I was in Italy at the City of Leghorn. . . . I gazed for some time with fond admiration upon the plain below. Here and there arose a tall, majestic brick house, speaking loudly of the untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years rescued it from a dreary waste to transform it into one of the first cities of the west. . . . I found all the people engaged in business—much more than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality. . . . I could see no loungers about the streets, nor any drunkards about the taverns. . . . I heard not an oath in the place. I saw not a gloomy countenance; all were cheerful, polite, and industrious. I conversed with many leading men and found them well-informed, hospitable and generous. I saw nothing but order and regulation in the society. . . .

Joseph Smith himself became a student of Greek and Hebrew, and classes in the ancient languages were organized in the Kirtland Temple, which the Prophet Joseph attended. The Mormon pioneers established schools in Utah at the beginning of their activities here. In 1850 they organized the first university west of the Missouri River, and in 1851 a library was brought across the plains by ox team. It had been purchased in New York City by Dr. John M. Bernhisel and was the finest collection of historical, philosophical, scientific, and literary works in the history of the American frontier. This collection contained the works of the classical writers of ancient Greece: Homer, Sophocles, Plato, Aristotle; the Latin writers, Virgil, Tacitus, and Herodotus; and the modern great writers, Shakespeare, Milton, and Bacon. These are just a few of the authors of the books that were brought in this great collection. The library from the beginning received copies of the *New York Herald*, *New York Evening Post*, the *Philadelphia Saturday Courier*, and the *North American Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy*, and Von Humboldt's *Cosmos*. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

#### MUSIC AND DRAMA

The ideals and daily lives of a people are judged by their standards of amusements. Among the fine arts encouraged by the pioneers of Utah were music and the drama, and hardly had the colonizers planted their fields of grain and begun building their homes when they built a theater in this wilderness—a theater that in pioneer days noted actors visited, among whom was Sir George Pauncefort of Drury Lane Theatre in London. He played *Hamlet*, and from that time on great artists graced the stage of the old theatre, including

Edwin Booth, Lawrence Barrett, and many others. So successful were these early pioneers in carrying out their ideals that M. B. Leavitt, in his *Fifty Years of Theatrical Management*, says:

Sweeping as the statement may seem, I do not believe that the theater has ever rested on a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the capital of Mormondom.

### LOVE FOR BEAUTY AND TRUTH

Even when the early-day Missionaries went to England—and this as early as 1837—they went with open minds to learn everything they could that would be conducive of the ways of God. Let me here recite to you an example of love for beauty and truth when three missionaries from Salt Lake City in 1857 wended their way to the Missouri River, called as they were on missions to England. Seymour B. Young, Phillip Margetts, and David Wilkins pulled their hand-cart from Salt Lake City to the Missouri River, where they were able to take a train at Council Bluffs for New York. During that long journey on foot—for they walked all the way, camping at night on the streams of water—they would have their supper, consisting of dried meat and bread, and before rolling up in their blankets to get their rest, they always had their prayer to God. One night, we are told by one of these men in his journal, they sat by their fire, and Phillip Margetts, who became one of the noted actors of the Salt Lake stage and who was known in New York and London for his ability as an actor, recited the words of *Hamlet*:

. . . What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!

And then he gave another of his favorite quotations, from *Macbeth*:

Tomorrow, and tomorrow, and tomorrow  
Creeps in this petty pace from day to day  
To the last syllable of recorded time;  
And all our yesterdays have lighted fools  
The way to dusty death. Out, out, brief candle!  
Life's but a walking shadow, a poor player,  
That struts and frets his hour upon the stage,  
And then is heard no more. . .

### APPRECIATION OF IDEALS

To the youth, to the boys and girls of the Church, if you could only realize how our forefathers expressed their ideals of culture and learn to abide by those ideals today, you would know what happiness means. If this appreciation could grow in your hearts, there would be a revival of the stage as we used to have it, which would be a revival of the plays of Shakespeare and Moliere and Corneille, and all the masters of the great literature of the past. There would be

an appreciation of music and the drama, of literature and sculpture, and the old ideals would come back to us as expressed by the Prophet Joseph Smith:

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (D. & C. 88:119.)

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And do thou grant, Holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best books, and they may seek learning even by study, and also by faith, as thou hast said. (*Ibid.*, 109:14.)

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O Lord, we delight not in the destruction of our fellow men: their souls are precious before thee. (*Ibid.*, 109:43.)

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Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and the afflicted ones of the earth. (*Ibid.*, 109:55.)

These are just a mere semblance of the teachings of Joseph Smith. Think of what they should mean to the students of universities and colleges. Think of what America will regain when nations accept this divine truth; as the Prophet Joseph Smith expressed it:

"I teach them correct principles and they govern themselves."

To the youth of this land I give these words of Sir Francis Drake, who sailed up the Pacific Coast at the close of the sixteenth century, and then on around the world:

Men pass away, but people abide. See that you hold fast the heritage we leave you, yea, and teach your children its value, that never in the coming centuries their hearts may fail them, or their hand grow weak. Hitherto we have been too much afraid. Henceforth, we will fear only God.

May God ever direct us all in our holy work, I ask in the name of Jesus Christ. Amen.

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The Tabernacle Choir and the congregation sang the hymn, "The Spirit of God Like a Fire Is Burning."

### President George Albert Smith

I am sure you will be interested in knowing that all of our friends who came to Conference today are not in this building. There are 2,850 in Barratt Hall and 2,021 in the Assembly Hall, in addition to the few that are in this building. (Laughter)

We will now hear from Elder Joseph F. Merrill, of the Council of the Twelve.

## ELDER JOSEPH F. MERRILL

*Of the Council of the Twelve Apostles*

Many who are not visibly present may be listening to the proceedings of this conference by reason of the marvels of modern radio. I greet you all.

## CAUSE OF TROUBLOUS CONDITIONS

Much is said and written these days about the troublous conditions prevailing locally, nationally, and internationally. The war in Korea during recent weeks has perhaps claimed most attention in newspaper headlines. But talk of war and rumors of war also has come from other quarters. Rising costs and prices have likewise claimed much attention. Labor-management troubles have shared in the headlines. Partisan politics have stirred up anger and bitterness. Looking in any direction you will see anything but harmony and peaceful conditions. Why all of this, one may ask. Are all these things necessary? Does God will them? In their ignorance some say, "Yes."

During the three years we traveled about Europe, 1933-36, we learned that the feeling was more or less general that there is no God whose children we are, and who loves us as a kindly parent loves his children; if so, he would not have permitted the great World War (the first one, we now call it). Such a statement implies that God is responsible for wars—something that is wholly false. God has given "free agency" to every child born into mortality, a priceless gift for which each recipient will be held accountable. God is not responsible for our wars nor for any other of our many troubles and sinful acts. This truth is one of the many characteristic teachings of Mormonism, defined as the teachings and doctrines of the Church of Jesus Christ of Latter-day Saints.

## LAW OF CAUSE AND EFFECT

We bring our troubles upon ourselves, be it ignorantly or otherwise. We live in a world and a universe governed by immutable laws which, if fully obeyed, result in beautiful harmony and peace. This is true of both the material and the spiritual realms—so teach authorities in the fields of science and religion.

According to the Prophet Joseph Smith,

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

Human experiences testify to the truth of these statements. Scientists have long taught that every phenomenon in nature is the



result of antecedent causes. This fact is commonly known as the law of cause and effect.

### RELIGION A WAY OF LIFE

Last April, a few days following the annual conference, a lady spoke to me on the street and asked how I dared to mix politics and religion in a conference address. My reply was that I understand our religion is essentially a way of life and therefore covers in a broad way the whole field of moral human relations as indicated by articles eleven, twelve, and thirteen of our faith. As you all know, we do not limit our religion to the teaching of a set of theological doctrines. One of our fundamental teachings is that faith without works is dead. (See James 2:14-26.)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

So said Jesus in his great Sermon on the Mount.

On another occasion, a lawyer asked Jesus,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it. Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets. (*Ibid.*, 22:36-40.)

These teachings we wholeheartedly accept. We interpret the word "neighbor" in this commandment as meaning our fellow men. In a brief amplification of the second commandment, Jesus said:

... whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (*Ibid.*, 7:12.)

This requirement is generally called the Golden Rule. This requirement is implied in the thirteenth article of our faith, which is stated as follows:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . .

### REPENTANCE NEEDED

I began this talk by naming a few of the many troublous conditions that afflict this country. Why do these conditions exist? They are all man-made, hence could be eliminated if men had the desire and the will to eliminate them. But this will never be done until men repent of their evil ways and stop doing the things that have brought about these conditions. To be more specific, among other things we must control our selfishness, not an easy thing to do; for selfishness

is an inherited weakness, an inborn quality that every man possesses to a greater or less degree. However, it may be manifest in ways that are commendable or damnable. In the twenty-fifth chapter of Matthew is written a beautiful parable wherein the Lord said,

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: . . .  
Naked, and ye clothed me: I was sick, and ye visited me. . . .  
(Matt. 25:35-36.)

Asked when they had done this, the Lord replied,

. . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (*Ibid.*, 25:40.)

Yes, we serve the Lord by unselfishly and righteously serving our fellow men. And this is what our missionaries at home and abroad are trying to do. As a reward, they develop a deep love for the people among whom they labor and experience joys, delights, and satisfactions to a degree and of a nature that enables them to say truthfully they greatly enjoyed their missions and would gladly return to them if called to return. Yes, these missionaries were out there at their own expense giving their full time to unselfish efforts to deliver a message that if accepted and lived would be an everlasting blessing to the recipients.

#### CAUSE OF TROUBLES

Many different answers may be given to the question: Why is the world—people in every land and clime—in an uncertain, troubled condition? The nature of current troubles is such that many people are looking ahead with fear and almost hopeless despair as to the outcome. There are intelligent and informed people who see the third world war as imminent and certain to come in the not distant future. And hearing or knowing something of the enormous destructiveness of current implements of war, they have reason to feel panicky by thoughts of World War III.

But why is there danger of such a war breaking? One answer is the inordinate, wicked selfishness of men in positions of power. Was there a more selfish, greedy, ambitious national head than Adolph Hitler at the outbreak of World War II? If uncontrolled, the selfishness of men in power will lead to the deadliest war this world has ever known.

But most of our perplexing troubles are not of an international nature. They arise in our homes, communities, and nation, and many of them are also due to some type of wicked selfishness.

What is the basic cause of the inflationary tendencies of the last few years? I know the answer that economists usually give. It is more or less stereotyped. I am not an economist, only a layman, but I have an answer, and I believe it is a correct one. The basic cause is selfishness. But selfishness may be commendable or damnable. It is

commendable selfishness that motivates our missionaries—their desire to help and bless their fellow men. They are activated by the spirit of the Golden Rule. But selfishness ceases to be commendable when it goes beyond the limits of the Golden Rule. It then becomes more or less sinful, depending, of course, on the circumstances.

#### WAGE AND PRICE INCREASES

About the time of the surrender of Japan in 1945, the officers of some labor unions began to stir up an agitation for an increase in wages. They insisted that their members should continue to have the same weekly income as they received during the war—the same for forty hours each week as previously received for forty-eight hours. Hence a demand was made for a wage increase of thirty cents an hour. But they insisted there should be no increase in prices, no increase in the cost of living—an absurdity. When the cost of production goes up, must not prices also go up if business is to continue? Well, what was the outcome? There were demands, strikes, disturbances, etc., and finally a settlement was made, on the recommendation of the President, giving a wage increase of eighteen and one-half cents an hour. This increase became general in all the big production industries. How about prices? Of course they rose—the cost of living went up. On this account, the following year there were more demands, agitations, strikes, and finally settlements giving a second wage increase, followed by another rise in the cost of living. This was essentially the story of the third year, of the fourth year, and now of the fifth year, the result being an inflationary spiral, which still continues, with the highest wages in history for labor in the productive industries and a corresponding increase in the cost of living. It seems, therefore, that increased wages are largely responsible for inflation in this country during recent years. But a sad part of the story is that the majority of workers in the country have been wronged by the inflation that has followed wage increases—their incomes have not increased as fast as prices have risen.

#### INFLATION HURTS MILLIONS

In another way, inflation has hurt the millions of loyal, thrifty Americans who invested their savings in war bonds. A depreciation of the purchasing power of the dollar has resulted in the loss of many billions of dollars to those who bought the bonds. The many millions of insurance policies of all kinds have been deflated, of course. And these facts seem not to have bothered in the least those who are running the government. At any rate, I have not heard of it. As a matter of justice to all, should not the government do everything feasible to keep the purchasing power of the dollar constant? Who

has been benefited by inflation? Certainly the vast majority have been hurt.

### TAFT-HARTLEY LAW

I spoke of labor union bosses. There are undoubtedly officers of labor unions who are good, honorable men who are willing to do what is fair, right, and just in their dealings. And certainly the majority of members of the labor unions are good, loyal Americans and would not knowingly be guilty of doing things hurtful to their fellow men. But it appears that multitudes of these are misinformed by some of their crafty leaders who have told them, for instance, that the Taft-Hartley labor law enslaves labor and that all its congressional supporters should be defeated in the coming November election. But if I understand the matter aright, this law does limit the power of selfish union bosses, but gives a correspondingly larger measure of freedom to union members than they hitherto had. I am willing to trust informed, honest, loyal American workers. All I ask union members to do before they vote for candidates demanding the repeal of this law is to make a study of the law that their leaders demand shall be repealed and then vote conscientiously. In this country the ballot is secret. Everyone has the God-given right of free agency, but God will hold him responsible for how he uses it.

### LABOR UNION BOSSES

Speaking of labor union bosses, may I ask if you read the *Deseret News* editorial published September 24, 1950, entitled "John L. Lewis Bares Fangs Again With a Grisly Grin and Growl." In that editorial attention was called to an epistle written by Lewis in which he says:

Taft was born encased in velvet pants and has lived to rivet an iron collar around the necks of millions of Americans. He is the relentless, albeit witless, tool of the oppressors of labor.

Do you see why I urge all members of labor unions to become familiar with the provisions of the Taft-Hartley law before they vote? Let them see for themselves if the law does not give them freedom rather than enslavement.

Here is another illustration of dogmatic selfishness shown by union bosses. During several weeks recently, the General Electric Company was trying to negotiate new contracts with one of the unions (a new one) representing its employees. In the company's *News Letter* of August 4 were these statements:

The burden of I.U.E.'s argument is now admittedly that it just doesn't count whenever we willingly offer or put into effect any benefits that do not publicly appear to have been wrung out of us by the union. . . . And I.U.E. argues that it can't afford to credit us with anything we are willing to do voluntarily. . . . I.U.E. inferred that others had never been rugged enough in collectively bargaining with us.

Do these statements show any desire to be fair?

#### PRICE INCREASES UNWARRANTED

Speaking again of sinful selfishness as the chief factor in producing inflation, may I suggest that most of us are more or less guilty of sinful selfishness—we go beyond the limits of the Golden Rule in promoting our own interests. This is understandable but hardly justifiable in the light of our teachings. To the extent that we do thus go, we violate the second great commandment, do we not?

When the Korean war broke, prices immediately went up. Why? Because of the sinful selfishness of those who had things to sell. When goods become scarce, their price is increased. Why? For the same reason. In such cases the production costs have not increased, but the selfishness of vendors must be satisfied.

About forty-seven years ago Cache Valley in northern Utah had a long winter. The price of hay for cattle rose sharply. Marriner W. Merrill, president of the Logan Temple, was told by the manager of his farm affairs that he had several tons of hay to spare. The demand was keen. Fifteen dollars a ton and more was being offered. Brother Merrill was silent for a few moments and then advised that as much hay be sold as could be spared. And the price? Eight dollars a ton. That, he added, is a fair price for the cost of production, but do not let more than one ton go to the same individual. If the spirit he indicated prevailed throughout all America, how much better it would be for all of us and how much greater our happiness! Then officials of corporations and labor unions would be motivated to be fair and honest in all their negotiations.

#### LIVE THE GOLDEN RULE

Yes, among the troublous situations that America faces are inflation, communism, and the monopoly of labor union bosses; and the most imminent of these three are inflation and monopoly. Both of these would disappear overnight if all concerned would immediately repent and live the Golden Rule. And this all members of the Church of Jesus Christ of Latter-day Saints are obliged to do by the covenants they made in the waters of baptism and in partaking of the holy sacrament.

#### TESTIMONY

Now in conclusion, may I say that three years ago last April I stood in this pulpit and asked the question: "Did Joseph Smith, the fourteen-year old boy out in the woods actually and really see two highly glorious heavenly personages, God the Father and Jesus Christ the Son, and hear the voice of each one?" If a fair, openminded, competent judge were required to make a thorough study of all relative material and then give answer to the question, it undoubtedly would be affirmative—so strong is the evidence. For myself I am very

sure that just as certainly as you are sitting there and I am standing here, I know that God lives and that this is his Church. He, himself, through the Holy Ghost, has revealed this to me. In answer to prayer I have been the happy recipient several times of revelation direct from God, given verbally, once orally. Hence I positively know that he lives. In recent years I have publically related some of these experiences many times. Many thousands of other Latter-day Saints have testimonies as strong as mine. But all true Latter-day Saints are firm in our precious faith. May all of us let it be our guiding light and keep us loyal to the leadership of the First Presidency of the Church, I pray in the name of Jesus Christ. Amen.

### ELDER MARION G. ROMNEY

*Assistant to the Council of the Twelve Apostles*

I earnestly invite each of you, my brethren and sisters, to say a prayer that while I stand before you, you may get something out of what I say that will do you good, and that what I say will inspire what you get. I rely wholly upon the Spirit of the Lord to direct me on this occasion.

#### TEACHINGS NOT NEW

During this conference I have listened intently to everything that has been said. What has been said has thrilled me, although I have not heard anything much that is new. During the past weeks I have read many conference addresses given from this pulpit during the last twenty-one years, and I have not found much in those addresses that was new, but I thrilled with every one of them.

Truth, sufficient to guide us through our lives and back into the very presence of God, was revealed through the Prophet Joseph Smith during the early years of this last dispensation. The Lord counseled the brethren in that day that they were to pretend to no new revelation. They were to speak and teach what had been revealed through the Prophet Joseph Smith. In the main, that is what we are still doing.

I know, of course, that there have been new revelations given since the days of the Prophet Joseph Smith. I know that every man who has stood at the head of the Church from then until now has received revelations from the Lord. I know President Smith receives them today. But not many new doctrines have been revealed since the Prophet's time.

#### BUILD-UP OF SPIRITS

What we get out of general conference is a build-up of our spirits as we listen to those particular principles and practices of the gospel which the Lord inspires the present leadership of the Church to bring to our attention at the time. He knows why he inspired

Brother Joseph F. Merrill to give the talk he just gave. He knows why he inspired the other brethren who have talked in this conference to say what they have said. It is our high privilege to hear, through these men, what the Lord would say if he were here. If we do not agree with what they say, it is because we are out of harmony with the Spirit of the Lord.

### WELFARE WORK

I desire to say a word or two about the work that I give a great deal of my time to, the welfare work. I hope they will be worth remembering. There are few of the brethren who so consistently go to all the stakes in the Church as I. I go because I am sent. I feel very humble in it and very grateful that the brethren have enough confidence in me to send me about the Church to tell the stake presidents, bishops, Relief Society presidents, and other welfare workers some things about the welfare program.

I thank you, my brethren and sisters, for your faithfulness in coming to the regional and stake welfare meetings that we call. I have never called one, and I never shall call one that is not authorized by the Presidency of the Church. Last year, of the 173 stake presidents invited to attend the welfare budget meetings, 163 attended. Of the 172 Relief Society stake presidents invited, 163 attended. That made the attendance record of the Relief Society presidents about 55/100ths of one percent better than the record of the stake presidents. The record of attendance of the bishops and the independent branch presidents was, however, 61/100ths of one percent better than the record of attendance of ward and independent branch Relief Society presidents. Thus the attendance record of the brethren was about 5/100ths of one percent better than that of the women—quite a record for men. Welfare workers who attended those meetings traveled 488,323 man-miles coming and going. You have, my brethren and sisters, made a marvelous record of loyalty to the welfare plan.

### 1951 WELFARE BUDGET

Just now we are in the midst of touring the Church with the proposed 1951 welfare production budget. We are not inviting so many people to the meetings this year as we did last year, because we want to get down in our conferences with you to the discussion of some of the details of the welfare operations. We do not feel we need to promote the welfare program as an idea so much as we have done in the past, because we believe that most of the people are now converted. But we do need to perfect its operation.

First, we want to get to the point in the program just as soon as possible where the necessity to call upon the Saints for cash contributions to meet the annual Church welfare production budget is eliminated. We are presently doing two things to accomplish this. In the first place, under the direction of the brethren we have taken

out of the proposed budget a couple of items which required the raising of cash: transportation of coal and cash for the purchase of cloth. As a result, the 1951 welfare production budget will be \$132,000 less than it would have been with these two items left in.

Second, with these items eliminated, we are urging that the budget be produced in commodities and not in cash. This can only be done by getting in hand the means with which to produce the commodities—permanent welfare production projects. We have nearly enough projects to produce our budget needs, but we are a little out of balance. Some projects are larger than they need be, while in some places there are no production projects. If, somehow, those who have no projects could buy into the larger projects, so that all the production could be turned into the welfare program, it would help. All those who have no projects will, of course, need to get them. We are stressing this matter as we go about the Church.

### NOT A DOLE

Another thing we are doing is emphasizing the counsel given by the brethren from the beginning that the welfare program must not become a dole. Our people must be given the opportunity to work for what they get. In the spirit of the Master let us give them an opportunity to work so that we do not violate the primary purpose of the welfare plan. When they set it up, the brethren said, "Our primary purpose was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift, and self-respect be once more established among our people. . . . Work is to be re-enthroned as the ruling principle of the lives of our Church membership."

### PRINCIPLE OF THE FAST

Now one more point: We desire to encourage throughout the Church the principle of the fast—abstaining from the eating of two meals on fast day and giving the equivalent thereof to the bishop. A minimum fast offering is the equivalent of the two meals, and a maximum fast offering may be measured by the greatness of one's heart. God bless you that you may continue in this great program with all the energy of your souls.

If I had time, I would like to give you a lesson on it out of the first six verses of the 105th section of the Doctrine and Covenants, but I do not have time. I will simply say this: The reason the Saints did not go back into Jackson County, Missouri, and redeem Zion at the time the Prophet came from Kirtland with Zion's Camp was because the members of the Church in Zion would not impart of their substance, as becometh Saints, to the poor and afflicted among them. We may find that just such a consequence rests upon our performance.

God bless you, I pray in the name of Jesus Christ. Amen.



## ELDER HAROLD B. LEE

*Of the Council of the Twelve Apostles*

As another great conference of the Church draws near its closing session, it remains for each here in attendance at the conference or listening on the air to formulate for himself that which to him has been the cardinal teaching and central theme of the conference and then to apply it in his own practice. As I have sat here, I have tried to do that for myself. I would like to tell you what my feelings are about that which has transpired in this conference.

## INFLUENCE OF PRESIDENT RICHARDS

The first thing which has characterized it has been the feeling, particularly among the members of the Twelve and to some degree by all the General Authorities, and put into words by President McKay this morning, that this conference has been greatly influenced by President George F. Richards, and likewise, perhaps, in a degree, by all those who have departed this life as leaders of the Church. President George F. Richards was one of the noblest among them. I have felt his influence as President McKay has expressed our feelings.

## FALSE PROPHETS TO DECEIVE

The second thing, that to me has been the cardinal theme, is that we must prepare to meet that of which the Master warned when the disciples asked him how they would know that his coming again was nigh at hand. He said to them:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matthew 24:24.)

The Prophet Joseph Smith, in his inspired version of that same scripture, added these significant words: "*who are the elect, according to the covenant.*" This is what has been said, in effect, in this conference: Unless every member of this Church gains for himself an unshakable testimony of the divinity of this Church, he will be among those who will be deceived in this day when the "elect according to the covenant" are going to be tried and tested. Only those will survive who have gained for themselves that testimony.

## CONCERN OF MISSIONARY

I heard from a young man up in the Northwestern States Mission, who had only been there a few months—a fine, stalwart, handsome young man—he had just received what he had interpreted to himself as a testimony. He told how he had been anxious in the circle where he had lived, because members of his own household and the circle of his friends had ridiculed oftentimes, after the con-

ference had ended, what had been said in those conferences, and he had been shocked about it. Then he said, as the tears filled his eyes after he had borne his own testimony, "If I could hear my own father and mother stand up and bear their own testimonies, it would be the greatest thrill of my life."

### CRITICISM OF AUTHORITIES

The other day one of the bishops from the Big Horn country of Wyoming came to my office, and told me that frequently there came to their conferences visiting brethren who talked about those who criticize the General Authorities of the Church, and about the "isms" that are springing up in apostate groups. He said, "You know, Brother Lee, our people don't know what these brethren are talking about up there in our ward. We never hear these criticisms. They accept you brethren as the representatives of the Living God, and we don't hear what they say is happening elsewhere."

As I thought of that bishop's statement, I remembered the words of Brigham Young:

Were your faith concentrated upon the proper object, your confidence unshaken, your lives pure and holy, every one fulfilling the duty of his or her calling according to the priesthood and capacity bestowed upon you, you would be filled with the Holy Ghost, and it would be as impossible for any man to deceive and to lead you to destruction as for a feather to remain unconsumed in the midst of intense heat.

And then this:

I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are being led by him. I am fearful they settle down in a state of blind security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give their leaders if they know for themselves by the revelations of Jesus Christ that they are led in the right way. Let every man and woman know by the whisperings of the Spirit of God to themselves whether their leaders are walking in the way the Lord dictates or not.

### DIVINE APPOINTMENT OF LEADERS

To me, there is a tremendous truth. It is not alone sufficient for us as Latter-day Saints to follow our leaders and to accept their counsel, but we have the greater obligation to gain for ourselves the unshakable testimony of the divine appointment of these men and the witness that what they have told us is the will of our Heavenly Father.

I had a shock and a startling truth borne in upon me by an experience six months ago, when following April conference, the General Authorities and their wives met in a semi-annual party and dinner up at our Institute of Religion near the University of Utah. As a part of the program, the committee in charge had arranged

for a recital of the conferences a hundred years ago, from the preceding October. They read the minutes from the conference of 1849. They then brought quotations from the sermons delivered by the First Presidency and the Council of the Twelve in October 1899. Then they reproduced on the public address system quotations from the sermons of every one of the present Presidency and the Council of the Twelve. When they put into my hands the quotation from the one in that other Council fifty years ago, whose place I was now filling, I was startled, for I was to read the last recorded statement of a man who lost his standing in the Council and later his membership in the Church of Jesus Christ. And I was more startled when I read this statement from his last recorded sermon. This is what he had said:

I know that the children of men never were converted till they saw that the power of God rested upon his servants, and the spirit of God went down into their hearts like fire.

He knew, and he came to know by the bitter experience of his own apostasy that the thing which lost him his standing in the Church was that he lost his testimony of the divine appointment of the prophets of God, and that the fire which once burned in his heart had gone out. When I realized that one like him had failed, and that I was now sitting in the chair once occupied by him, it gave me a tremendous feeling of responsibility and a fear lest I might fall, by foolishness and because of the deceit and cunning which I have come to believe may overtake any of us. False prophets and christs, as foretold by the Savior, may come to deceive us not alone in the name of religion, but if we can believe the history of Italy and Germany and Russia, they may come under the label of politicians or of social planners or so-called economists, deceitful in their offerings of a kind of salvation which may come under such guise.

#### PERSONAL TESTIMONY

Five years ago, following the death and burial of President Heber J. Grant, the Council of the Twelve met in one of the most solemn meetings I have ever attended as one of the junior members of the Council, in one of the upper rooms in the Salt Lake Temple. They had met there to consider the appointment of a succeeding President of the Church. The chairs usually occupied by the First Presidency were vacant, and for hours the members of the Twelve, each in his turn, expressed his feelings fully on the matter of the new appointment. After the decision was made, President George Albert Smith took his place and called to his side President Clark and President McKay. There was something that happened to me in that meeting. I was willing then, as always, to listen to the brethren and to follow them, but as they took their places at the front of our council room, there came into my heart a testimony and an

assurance that these were the men who had been chosen by God's appointment, and I knew it because of the revelation of the Spirit to my own soul.

May I close with only this one thought taken from one of our own hymns:

Soon the earth will hear the warning,  
Then the judgments will descend!  
Oh! before the days of sorrow,  
Make the Lord of Hosts your friend.

Then, when dangers are around you,  
And the wicked are distressed,  
You, with all the Saints of Zion,  
Shall enjoy eternal rest.

From "See, the Mighty Angel Flying"

God help us to gain that divine, assuring testimony which I have in my soul. I know that God lives and know that this is his work. I know that these men are divinely appointed servants of God. And I bear you this testimony in the name of Jesus Christ. Amen.

### President George Albert Smith

We have a good many people come here, but not many have the privilege you have had of sitting and listening to men whose lives are devoted to the service of the Master.

Brother Harold B. Lee, of the Council of the Twelve, has just spoken to us and he will be our last speaker this morning.

I never come to this Tabernacle that I do not feel an unusual presence, when I think of how it was erected and how the people struggled to prepare a place for worship, and the temple to the east of us, the Assembly Hall, all these walls that hold these buildings—there is not anything in all the world like them. Many people would like to take down these walls. I want to say these walls are sacred to me because I have played around them ever since I was a child and I have seen hundreds of men come and go, working around here.

This morning we are in comfort. The houses that we are in, and the adjoining houses, are kept in order. The beautiful grounds with flowers and shrubs, hundreds of people remark they have never seen anything like it in all the world, and yet this has all been done by men, and some women, who desired to make the place where we worship our Heavenly Father as comfortable and delightful as possible.

By the way, that brings to my mind the fact that one of the most faithful workers we have had on this block, looking after this building and other things, Brother Ben Handley, is at home sick, unable to be with us. He has always been here, always been on hand,

and I wonder sometimes if we realize how much one person may mean.

As I look through the congregation this morning I see Aunt Mary Smith, the widow of President Joseph F. Smith, one of the older people of the Church. She nearly always sits in the same place, or about the same place, and I am delighted to see her here this morning. I also miss Sister Ruth May Fox, who is past ninety years of age and not able to be here, but I am satisfied she will be listening in. I hope she will hear her name mentioned from this House of the Lord. We must not only appreciate our own blessings and our privileges, but we should keep in mind the others who need us, and I am sure if we do we will continue to enjoy what we have now and the Lord will add to it.

The Tabernacle Choir will now sing the "Hallelujah Chorus" from the "Mount of Olives."

The closing prayer will be offered by President Shirley M. Palmer, Oneida Stake, Idaho, after which the Conference will stand adjourned until two o'clock this afternoon.

The proceedings of that session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference. That session will also be televised over the KSL television station, channel five.

Important messages and calls coming to us for persons supposed to be in attendance at Conference will be announced at the dismissal of this meeting over the loudspeaking system on the grounds.

The choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

After singing and prayer we will be dismissed until 2 o'clock.

Brethren and sisters, let us take from this house to our homes, and wherever we may go, the influence that comes from our Heavenly Father and that is always here when we meet in worship, and keep it with us during the remainder of our lives.

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Singing by the choir, "Hallelujah Chorus."

The benediction was offered by President Shirley M. Palmer of the Oneida Stake.

Conference adjourned until 2 p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference was held in the Tabernacle at 2:00 p.m.

President George Albert Smith presided and conducted the services.

The Salt Lake Tabernacle Choir furnished the choral singing for this session.

**President George Albert Smith:**

This is the closing session of the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

These services will be broadcast in the Assembly Hall and in Barratt Hall (60 North Main) over a loud speaking system and by television.

The proceedings of this session will be broadcast over station KSL at Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

We will begin this service by the Tabernacle Choir singing "Father, Be Ever Near Us."

The opening prayer will be offered by President Perry Edward Tingey of the Sacramento Stake, California.

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Singing by the choir, "Father Be Ever Near Us."

The invocation was offered by President Perry Edward Tingey of the Sacramento Stake.

**President George Albert Smith:**

We mentioned the names of one or two people this morning that have passed away, and I think we should call attention to one person whose name was not mentioned, whom all of you do not know, but many of you do, and that is Roscoe W. Eardley, one of the most faithful workers in the Welfare Organization. It so happened that he had his first breakdown several years ago when I was with him at a stake conference, and I did not know that he was going to get well again, but the Lord blessed him and he came along and did a wonderful work after that time.

I also wish to mention Sister Augusta Grant. She has always been here when it was possible for her to do so. It is not possible for her to be out of the house and I am sure we all remember her as one of the lovely souls who have given cheer wherever they have gone. She is way past ninety years of age and I presume we might expect she would not have much strength at that age.

The Tabernacle Choir will now sing "Jesus, Name of Wondrous

Love," after which Elder Alma Sonne, one of the Assistants to the Twelve will address us.

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Singing by the choir "Jesus, Name of Wondrous Love."

### ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, I have been full of anxiety during all the sessions of this conference. It has been said that everything comes to him who waits. I have been waiting and waiting, and here I stand well-nigh exhausted. It reminds me of a young man who stood before his fellow missionaries over in Norway to bear his testimony for the first time. He said, "I am told when you are weak, you are strong; but when I am weak, I'm just weak."

### EXPANSION OF CHURCH

I rejoice with you in the growth and expansion of the Church, in the marvelous progress which it has made since it was organized in the year 1830. I am proud of the achievements of the men and women who first planted their feet in these Rocky Mountains and laid the foundation for all we have and are. I am also proud of the men and women who built the great city of Nauvoo and erected there a temple of the Lord. I am equally proud of those who built the Kirtland Temple in times of great hardship and adversity. I rejoice in the success which has attended the Latter-day Saints in this dispensation, and particularly in the success of the great missionary enterprise which is going forward in the world. I tell you the opposition is crumbling, and the Lord's work is going forward. Never before have we had the friendly reception which we are receiving today in all the nations of Europe. Our message is being listened to by people everywhere, and the Lord is preparing the hearts of men and women for the gospel message; and so I view the situation throughout with optimism and delight, so far as the Church is concerned.

### WORLD ATTITUDE CHANGING

Just before leaving London, I purchased a book. Its author is Dr. Ernest William Barnes, the famous Bishop of Birmingham, England. I did not get time to read the book as thoroughly and carefully as I should have done, but I noticed as I scanned through its pages the learned man called attention to this one thing, namely that infant baptism was unknown in the days of Jesus Christ and his Apostles. In another place, he quoted the words of Paul, the Apostle:

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? (1 Cor. 15:29.)

He then concluded that there can be no question but that the early Christians were baptized for their dead relatives and friends. Why is the attitude of the world changing respecting these doctrines? Because, brethren and sisters, the endeavors of the humble men and women who have gone forth as missionaries have been eminently successful, and people in all the walks of life are reading our literature. About a year ago I rode on the train from northern England to London. When we came to the city of Darlington, the door to our compartment opened, and a minister of the Church of England entered. He looked us over rather carefully and finally said, "I am curious to know why you Americans should come from a land of plenty to a land of scarcity."

My companion, a young missionary, who was always eager for a gospel conversation, turned to him and replied, "We are missionaries of the Church of Jesus Christ of Latter-day Saints," and then with characteristic bluntness, "commonly called Mormons."

#### ARTICLES OF FAITH

The minister was not shocked, I think perhaps he had surmised who we were. The young missionary, true to form in all respects, reached into his pocket and produced a little card on which were printed the Articles of Faith. The minister read the articles very carefully and handed them back to the missionary with the remark, "I can believe most of these fine declarations of faith." And then good naturedly, "Of course, I am not prepared to believe that Zion is to be built upon the American continent." But he went on to talk about these thirteen Articles of Faith and referred to them as "a great religious document."

I have always said, and I now repeat it, there is something more than man's genius back of these thirteen Articles of Faith. How could anyone devise a better introduction to a gospel conversation for our missionaries? These articles are not antagonistic. One follows the other in proper sequence. They are sound and scriptural and have a strong appeal to those who are familiar with the Holy Bible. They are neither dogmatic nor unfriendly. The Prophet showed great wisdom, it seems to me, and a rare insight into human nature, when he used the words, "we believe," in presenting this powerful message to the world. Is it any wonder that they have been translated into so many languages? They are not only well-stated, but they are also well-selected from all the beliefs of the Latter-day Saints. They have stood the test of one hundred years, during which time they have been analyzed and scrutinized by thousands of investigators. Not a single alteration has been necessary. These declarations are an important part of the Prophet's literary and scriptural productions. They are neither threadbare nor obsolete.

#### REACTION TO TRACTS

When our minister had finally finished reading them, my mis-



sionary companion handed him another of our tracts. It was the one entitled "What Is Mormonism?" written years ago by Elder John A. Widtsoe. He read it from beginning to end. It was much longer. It took him an hour to read it. He was equally complimentary when he returned it to us. "It is one of the best religious papers I have read," he said. Then my companion did a bold thing. He reached into his brief case and took from it another tract called *Joseph Smith Tells His Own Story*. Our friend read it, but the expression on his face changed. His attitude was different. His friendliness disappeared. He handed it back without comment except to say, "The answer to that gospel tract is either 'yes' or 'no.'" And I believe he was right. There is no middle ground upon which you can consider the claims of Joseph Smith. He was either prophet or fraud, for he did his work like one called of God.

#### EXPLANATION OF JOSEPH SMITH

I also picked up in England another book, written by Dr. James Black of Edinburgh, Scotland. He was a prominent clergyman in the Church of England in Edinburgh. He wrote numerous articles against the Latter-day Saints over a period of fifteen or twenty years. These articles were bitter and were directed primarily against the leaders of the Church and against the missionaries who were then in England. One chapter in his book is devoted to the Mormons in Utah, and in it the reverend gentleman made a confession that he has failed after years of study to understand Joseph Smith. Said he in his statement:

The real problem in Mormonism is how an ill-educated man like Joseph Smith could have invented an elaborate system of rules and ideas with many historical references, ingenious speculations and imaginative flights, and moreover, how he could have expounded them in a style of writing apparently foreign to his ordinary speech and range of culture.

He goes on:

On the other hand, the charge of his enemies that the whole system is merely an invention and a fraud does not touch the problem, for this charge does not explain and cannot explain how such an ill-educated man could produce such an elaborate system. This is a bigger problem than most people imagine. It requires an exceedingly able scholar to foist a highly wrought-out fraud to last for over a century upon the public.

Who will explain Joseph Smith? Is there any explanation of this great prophet of the latter days? Only one, brethren and sisters, and that is the one which he himself gave. No one will explain this prophet of the nineteenth century except those who accept him as a prophet of God.

May the Lord bless this great work which has been established upon the earth in the last days. May he bless his servants and hand-maidens who are going forth in the world to present this gospel of salvation, and may we live so that our lives may shine like a beacon

light to lead the world towards the truth, I pray in the name of Jesus Christ. Amen.

**President George Albert Smith:**

We have just heard from Elder Alma Sonne, of the Assistants to the Twelve. President Richard L. Evans of the First Council of Seventy, will now address us, and following him Elder Ezra Taft Benson, of the Council of the Twelve. President Evans is a man whose voice is heard more than that of any other man in the country.

### ELDER RICHARD L. EVANS

*Of the First Council of Seventy*

I am sure that no one knows as well as I know how much I need help as I face this congregation here and those who may be listening and looking on the air, and I earnestly hope that I may have it.

I have jotted down from time to time mentally or actually, these past three days, things that I think it might have been well for me to have said at this conference, and I have repeatedly scratched them out as others have said them. They make a rather long list.

I heard some weeks ago a set of figures presented by Brother A. Z. Richards, which I felt deserved wider circulation as a point of historical perspective. I should like to extract a few of these figures from a longer list:

#### FIGURES QUOTED

When Joseph Smith was born, the population of the United States was about one-half the present population of California.

In 1820, the population of the entire United States was about the population of New York City today.

In 1830, when the Church was organized, New York City was about one-third larger than Salt Lake City is today.

In 1837, when our missionaries first went to Great Britain, New York City was smaller than Denver is today.

In 1847, there were only two United States cities larger than Salt Lake City today; they were New York and Manhattan, both of which are now part of the present greater New York.

When Martin Harris went to New York with the Book of Mormon characters, New York City was only slightly larger than Salt Lake City is today.

Before Nauvoo was abandoned by our people, Washington, D. C., was about the same size as Nauvoo, but Nauvoo had been only three or four years in the making while Washington, D. C. had been designated as the seat of national government more than a half-century before that time.

I think these latter figures, and others which might be presented here, bring to us with some considerable force the kind of people that our pioneer forefathers were—people of great courage and conviction. I think we can see from these figures, too, something of the basis of the concern of some of their neighbors—with all of the social, religious, political, and economic implications inherent in growth of this people, and the vigor and purpose they displayed in rising repeatedly from their poverty.

Two more figures I think may be of interest to you: In 1850, the population of Utah has been recorded in official records as being about 11,380. Three years later our people started building the magnificent temple which now stands to the east of us.

#### MEN OF COURAGE AND FAITH

In 1860, the population of this state has been recorded as being about 40,273. Three years later than that they began to build the Tabernacle in which we meet today, which, when it was projected, probably would have seated about one out of every five people in the entire state. If we were to do likewise today, proportionately, we should have to project ourselves to the building of an auditorium that would seat considerably more than a hundred thousand people.

Men of courage, men of faith in the future in spite of all the uncertainties and the drivings and the depredations that they experienced, they began again and again, and rose from their poverty again and again, to produce what we see before us and what we are the beneficiaries of. These walls and these buildings on Temple Square are part of the evidence of their purpose and their faith, and I hope and earnestly believe that something of their spirit still lingers here.

#### UNCERTAINTIES TODAY

Now times have changed, but human nature hasn't changed very much. We face other uncertainties today, and sympathy and appeals for faith and prayers and for encouragement to our young people who face the uncertainties of our generation have been expressed repeatedly in this conference. I should like to add my appeal for faith, for prayers, and for understanding for these young people who live in confusion and suspense, and who wonder when they are going to be relieved of all this uncertainty, when they can settle down, what they can count on for the future, whether to pursue their education and their preparations for professions or to give it all up.

What can they count on? Well, I think it was Heber C. Kimball or one of his associates who said that he had started all over again seven different times and left his home and all behind him. I hope this generation will not be faced with any such extremities, but I do know that we must have faith in the future, and when we see what our forefathers did with what they had, and the conditions

under which they did it, I feel sure that we can surmise something of what might be expected of us, and of what might be accomplished by us, in faith, in that unity of which President Clark so often speaks, and in righteous purpose. There is much expected of us with what we have, compared with what our pioneer fathers did with what was theirs.

#### YEAR OF ANNIVERSARIES

They did some other things also: It has been mentioned that this is a year of anniversaries. For one thing, it is the centennial of the University of Deseret, now the University of Utah. The second act of the territorial legislature, as I recall, was the founding of this educational institution. This month we also observe the seventy-fifth anniversary of the founding of Brigham Young University. Did the founders of these institutions have their eyes on the future? They believed in seeking knowledge out of the best books. They believed that "the glory of God is intelligence," and "that whatever principle of intelligence we attain to in this life, it will rise with us in the resurrection." (D. & C. 130:18.) And they established institutions of learning wherever they went. The pursuit of learning was an important part of their lives.

#### ACCEPTANCE OF TRUTH

I am aware today, not only of those who are facing uncertainties in the armed forces, to whom our hearts and prayers go out, but of those who are pursuing knowledge in institutions of learning, who sometimes run into areas of confusion and seeming conflict in their pursuits. I am grateful to belong to a Church that has committed itself to the acceptance of all truth, that encourages its people to pursue truth and to push farther and farther the frontiers of human knowledge. And I am grateful also (and I have said this before) that the things I don't understand don't destroy my faith in the things that I do understand.

There is so much that men don't know that we can afford to wait for all the answers where there seem to be areas of conflict and confusion in the pursuit of knowledge.

#### OBSERVATIONS AT MT. PALOMAR

I was reading recently an article on the new telescopes lately put into service on Mount Palomar, California—the Schmidt telescope, a smaller one of rather radical design with forty-eight-inch lens and the much larger one with a 200-inch lens. Since early 1949, so says the writer, the smaller of these two telescopes has provided new clues on the creation of the universe," "has already revealed hundreds of thousands of island universes and millions of stars . . . which had never been seen before," and can see and

photograph "clear, undistorted distances of three hundred million light years away or about two thousand billion-billion miles!" And the larger telescope penetrates about a billion light years away! "What is man that thou art mindful of him!"

And shall we say that these millions of stars that have just been "seen" within recent months did not exist before we could see them with the aid of these more acute instruments? I think we should ask ourselves some of the questions that were asked of Job by the Voice out of the whirlwind, and see how many we can answer, when we run into some of these areas of seeming conflict. If we were to sit down and list those things which have been discovered even in our own generation, which were not before known, and then think of infinity and of all that is not yet known by man, we should be humble indeed in our small knowledge, even the most learned among us.

#### CLING TO ETERNAL VERITIES

I should like to say to our young people: Keep your lives well-balanced. Pursuing any narrow field of knowledge or activity to the exclusion of all others will reach a point of diminishing returns. Give some of your time to the things of the spirit, and always reserve some of your means to the purposes of your Father in heaven. Look broadly as well as intently, and keep your lives well-balanced in your pursuits.

I would say today to those who are in the classroom, to farmers in the field, to the laborers in factories, to men pursuing professions, to young men in military service, to all of us in life, whatever the discouragements, whatever the seeming areas of conflict and confusion, whatever the infinite area of things we don't understand, cling to these eternal verities always: that God lives, that men were made in his image, that life is purposeful, that men are immortal. Cling to the commandments and give observance to them and to the knowledge that it is our Father's plan and purpose to bring immortality and eternal life to man. If we will cling to these eternal verities in simplicity and truth and keep our lives well-balanced in all our pursuits, we shall reach a glorious end, with ever-growing knowledge. By all means seek knowledge out of the best books, in all fields of thought and learning that are constructive, and, if possible, it would be wonderful to push the frontiers of knowledge beyond where they are now. But always keep lives well-balanced and reserve some time for the things of the spirit.

#### PURSUE PURPOSES OF LIFE

Now as to this discouragement and confusion: I think the enemy of men's souls wouldn't care too much what means he used to render our lives ineffective, just so long as he did render them ineffective. I don't think he would care too much whether it was by

indolence or indifference or by withholding willing work, or by doubt, or by discouragement, or by uncertainty—so long as he could render us ineffective, it would please him. And it must be our purpose to see that we pursue our purposes regardless of the things we don't know which we hope sometime to know. It must be our purpose to pursue with all earnestness every righteous purpose.

No matter how much we may be discouraged or how often we are set back, we must begin again and again, if necessary, and earnestly pursue the purposes of life, full of faith for the future. Enduring to the end is exceedingly important. Pursuing the opportunities and the duties of every day is exceedingly important, and repenting while there is still time to repent is also exceedingly important.

### PRAYER FOR YOUTH

I hope that we may set our lives in order, and that our Father will bless these young people of ours, whether they be called to the service of their country or whatever in righteousness they may be called upon to do, and give them strength and faith, and let them be of good courage, and help them to keep their lives well-balanced and always to keep their feet firmly on solid rock. May he bless all of us with all our problems, with our families, with our professions, with our work, and with all that is ours to undertake in life.

I wish to express to you the conviction in my soul as to the reality of those things which have been spoken of here in this conference, that God lives, that Jesus is the Christ, that the gospel has been restored, that it has within it the answers to the problems that beset this generation, and the only answers to permanent peace. May we pursue it in unity and with righteous purpose, ever keeping the commandments and bringing our young people with us, full of faith, understanding, and courage. I pray in the name of the Lord Jesus Christ. Amen.

### ELDER EZRA TAFT BENSON

#### *Of the Council of the Twelve Apostles*

I come to you, my brethren and sisters, as we approach the close of this glorious conference, in a spirit of fasting and prayer, in the hope that the Lord will see fit to sustain me during the few moments I stand before you. As I have been contemplating with anxiety this sobering experience, I have had reason to thank the Lord many times for his blessings.

### SUPPORT OF FAMILY

While I was sitting alone in a room at my home following the morning session today, one of my boys came into the room and said, "Dad, I've observed you've been fasting and praying a good deal

during this conference. I just wanted to come in to tell you that I have been doing the same. The Lord bless you."

As I left the room, I was met by my good wife, ever loyal and devoted, who said, "The younger children have suggested that it might be well if we kneel in family prayer." Then she added, "We had prayer this morning, but they'd like to join with you in prayer now." I am grateful, my brothers and sisters, for the support of our families.

#### GRATITUDE FOR BRETHREN

I am grateful for the spirit of this great latter-day work. I am grateful for my brethren among whom I labor—for their support, their confidence, and their faith. My heart has responded to every message given at this conference and every testimony that has been borne.

My soul echoed the sentiments expressed in behalf of our great leader, President George F. Richards. I loved him almost as a son loves a father. I recall vividly standing in his presence—alone with him in his office—just before I left for the shores of war-torn Europe. I recall his last words of counsel. I shall never forget them and the sweet embrace which he gave me as I was about to leave on that emergency mission under the direction of the First Presidency.

I was happy to hear the words spoken regarding my good friend and brother, Frank Evans, whom I have loved many years and who was not only loved in the Church but also was loved by the people throughout rural America.

I am happy, my brethren and sisters, in the appointment of Brother Stapley to our Council, and I'd like to say to him, and I'm sure I echo the feeling of all of my associates, that he will see and feel and witness a love that is not excelled among men anywhere in the world as he sits in the Council of the First Presidency and the Quorum of the Twelve. I am grateful for these rich blessings.

I am thrilled, my brethren and sisters, with the sweet summary of the conference given by Brother Lee this morning and particularly with his testimony. I thank God that he has implanted in the hearts of men—strong men, good men—a burning testimony of the divinity of this great latter-day work.

#### SPIRIT OF BROTHERHOOD

There is a real spirit of brotherhood and fellowship in the Church. It's a very powerful thing, somewhat intangible, but very real. I feel it, as do my associates, as we travel throughout the stakes and wards of Zion and throughout the missions of the earth. It matters not where we go. We may meet in a group with the priesthood, in one of the stakes, or out in one of the missions, but there is always that feeling of fellowship and brotherhood. It is one of the sweet things in connection with membership in the Church and kingdom

of God. I have felt it way up in Alaska as I met with our brethren and sisters there. I felt it far up in East Prussia, throughout the missions of Europe, down in Mexico, in some of the islands of the sea, and throughout this land of Zion. It is very real. Oh, I know, my brethren and sisters, it isn't what it should be; it isn't what it could be; it isn't what the Lord would have it be, but nevertheless, there is nothing like it in all the world. It is one of the marks of the divinity of this great latter-day work, and I rejoice in it. The most important thing of all, to me, is the spirit of this great work in which we are engaged. It is that spirit which brings to our souls a conviction of the divinity of this work. One cannot fully explain it, and yet it is very powerful and very real.

#### SPIRITUAL UPLIFT EXPERIENCED

One of my non-Mormon friends who passed away only a few days ago, who was rather prominently known, who wrote for national magazines, and was chairman of the board of trustees of one of our great universities, some months ago came to this city to address a meeting of dairymen, most of whom were members of the Church. After the meeting was over, he came up to my home for the purpose of a visit and a renewal of friendship. As I drove him back to the hotel that night, he turned to me, after being quiet for several moments, and said, "I don't know what it is, but each time I come among your people I experience something that I never experience anywhere else in the world. It's an intangible thing, but it's very real." He added, "I've tried to analyze it; I've tried to describe it; but the best thing I can do is to say that every time I come among your people, I get a spiritual uplift. What is it that gives me that feeling which I get nowhere else?"

Brethren and sisters, what is it? You feel it. We feel it in these great conferences of the Church. We feel it out in the stakes of Zion. We feel it in little branch meetings or in meetings with missionaries in the far parts of the earth. It's a sweet thing. It's a priceless thing. It is a mark of the divinity of this great work in which we are engaged.

I recall while living in the East some years ago, I invited one of my good friends, not a member of the Church, to attend our sacrament meeting. He promised that he would sometime. Weeks went by; I met him on the street one day following a Rotary luncheon, and he said, "I was up to your meeting last Sunday night, but you weren't there." I explained that I was visiting another ward, and then he said in answer to my inquiry as to whether he enjoyed the meeting, "Yes, I enjoyed it, especially the spirit of it, but," he said, "I wish you would tell me one thing. Why is it that when your people come to the end of a meeting and the benediction is said that they don't seem to have any place to go?" He said, "That group stood up, recognizing the meeting was over, but they just stood there and visited and visited



until I thought I was never going to get out of that building. Finally, when I got into the foyer, it was more congested than ever." Well, that is a further evidence of this spirit—this spirit of love, this spirit of brotherhood that is so real, my brethren and sisters, in the Church.

#### IMPELLING FORCE OF GOSPEL

We witness it in our missionary activities. I recall vividly, and it was called to my mind by the remarks of Brother Sonne this afternoon, standing on the shores of war-torn Europe following the war and watching the mission presidents—several of whom are here before me this afternoon—come back to the shores of Europe. I wondered in my heart, What is it that causes them to leave the comforts of their homes and come over to these war-torn lands where there is a shortage of everything necessary for civilized living? What is it that causes a man to sell his grocery business and come way up into Norway on his third mission? What is it that causes a man to sell his business down in California and go up to Sweden? What is it that caused a man to turn over his furniture business in Salt Lake City and come over to the shores of war-torn Holland, where there was shortage of food, shortage of clothing, shortage of fuel and transportation, and where there were practically no comforts? What is it that causes a man to leave his chair in a university surrounded by all the comforts earned by a long life of service and go back into war-torn France? And so on. I tell you, my brethren and sisters, it is marvelous. There isn't anything like it anywhere.

What is it that causes our young missionaries to want to go out and serve without any hope of material reward? I interviewed one of them down in a California stake recently. We couldn't accept him because he wasn't old enough. He broke down and cried. He said, "Brother Benson, ever since I was a deacon I've wanted to go on a mission." He stated, "The last few months my fiancée and I have been planning my mission and what would follow, and what support she would give while I was out in the field." And he told how his parents had prayed that the time might come that he would be considered worthy to go out and represent the Church in the world. Nearly six thousand of them are out in the world as we meet here today. What is the impelling force back of it?

How did the Prophet Joseph know as a young man that men and women would respond to the call to fill missions, to go out into the world representing an unpopular cause, to carry this glorious message? How did he know that the Saints, when and if they accepted the gospel, would respond to the call of gathering and come to Zion. Yes, the spirit of this work, my brethren and sisters, is a marvelous and a priceless thing.

#### CRITICAL PERIOD

Now during this critical period, and it is a critical period that

we are passing through, I hope that we will keep ever burning in our hearts the spirit of this great work which we represent. If we do so, we'll have no anxiety; we'll have no fear; we'll not worry about the future because the Lord has given us the assurance that if we live righteously, if we keep his commandments, if we humble ourselves before him, all will be well. I turn to two passages of scripture today which I'd like to read:

... Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. (Joshua 1:9.)

This was the Lord's admonition to his son, Joshua, encouraging him to trust in God. Joshua answered that admonition in counsel to his people in these words:

... choose you this day whom ye will serve: ... but as for me and my house, we will serve the Lord. (*Ibid.*, 24:15.)

#### ESSENTIALS FOR SECURITY

Embodied in these two passages of scripture are the two principal essentials for security and peace: first, trust in God; and second, a determination to keep the commandments, to serve the Lord, to do that which is right. Latter-day Saints who live according to these two admonitions—trust in God and keep the commandments—have nothing to fear.

The Lord has made it very clear in the revelations that even though times become perilous, even though we be surrounded by temptation and sin, even though there be a feeling of insecurity, even though men's hearts may fail them and anxiety fill their souls, if we only trust in God and keep his commandments we need have no fear.

In modern revelation the Lord has pointed this out very clearly. Even before the Church was organized, when there were only a handful of people following the leadership of the boy Prophet, the Lord said to his Saints,

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. ...

Look unto me in every thought; doubt not, fear not. (D. & C. 6:34, 36.)

He has also said,

... it is my purpose to provide for my saints, for all things are mine. (*Ibid.*, 104:15.)

#### REAL DEDICATION REQUIRED

My brethren and sisters, it is not going to be enough just passively to accept the teachings, standards, and ideals of the Church. It will require real activity, real dedication to the principles of righteousness

if we are to face the future unafraid. But if we have the courage, sound judgment, and the faith so to do, then no matter what happens we will be able to face any situation with courage and with faith and with the assurance that God will sustain us. I know this to be true, my brethren and sisters. I know that now is the time probably more than any other time in our lives to live the gospel. We should not be lulled away into a false security as Nephi said many would be in the last days. We should not be pacified and feel in our hearts that we can sin a little, that we can attend to our meetings part of the time, that we can pay a token tithing, that we can live the gospel when it is convenient, and all will be well. We must not be "at ease in Zion" and say, "Zion prospereth, all is well." But we must live the gospel plan every day of our lives in its fulness. Therein is safety. Therein will come a satisfaction which comes from righteous living which will enter our hearts, give us the courage and the strength that we need. There is no security in unrighteousness. The sinful always live in despair.

#### NEED FOR RIGHTEOUSNESS

We have a great mission. We must be prepared, both young and old. We must stand as a leaven among the nations, true to the principles of righteousness.

We need to be humble. We need to be grateful. We need as families to kneel in family prayer, night and morning. Just a few words added to the blessing on the food, which is becoming the custom in some parts, is not enough. We need to get onto our knees in prayer and gratitude, as Alma admonished. (See Alma 34.) We need the spirit of reverence in our houses of worship referred to by President McKay in his beautiful address last night at Priesthood meeting. We need to keep the Sabbath day holy. We need to close our businesses on Sunday, and as Latter-day Saints, refrain from making purchases on the Sabbath except in cases of emergency. We need to refrain from going to moving pictures on the Sabbath, and if we are operating show houses, we should close them on Sunday. We should not seek pleasure in any form on the Sabbath day. We should stand firm in opposition to Sunday baseball and other amusements regardless of what much of the Christian world may do. We should oppose gambling in all of its forms including the parimutuel betting at horse races referred to so effectively by Brother Moyle. We should refrain from the habit of card playing against which we have been counseled by the leaders of the Church. We should stand united in opposition to the wider distribution and use of alcohol and other things declared by the Lord to be harmful.

#### COMMANDMENTS TO OBSERVE

If we keep the commandments, we will refrain from joining secret orders and lodges. Our first allegiance will be to the Church

and the priesthood quorums. We will attend our meetings. We will take our families with us to the sacrament meeting and sit with them and worship with them. If we keep the commandments, we will pay our tithes and offerings, our fast offerings, and our welfare contributions. We will respond to the calls in the Church, and we will not resign from office when called under the authority of the Holy Priesthood. We will follow the counsel of the leadership of the Church and call our families together periodically in home evenings in order that the home might be safeguarded and the solidarity of the family increased. We will read the scriptures in our homes as the Lord has admonished us. We will not violate the sacred covenants we have taken upon ourselves in the waters of baptism and in the temples of the Lord, nor will we desecrate or cast to one side the garments of the Holy Priesthood. We will attend to our temple work. We will become saviors on Mount Zion in very deed.

#### GOOD CITIZENSHIP

If we keep the commandments we'll be good citizens. We'll exercise our right to vote. We'll follow the counsel which the Lord has given in the revelations regarding our obligation to seek out "honest men and wise men" (D. & C. 98:8-10) who will stand for principle, men who will put principle ahead of political expediency. We will seek men of faith who believe the Constitution was inspired and that this nation has a spiritual foundation. If we are living the gospel, we will feel in our hearts that the First Presidency of the Church not only have the right, but are also duty bound under heaven to give counsel on any subject which affects the temporal or spiritual welfare of the Latter-day Saints, regardless of whether or not some men may think such counsel may have political implications.

We must stand firm for that which we know to be right, my brothers and sisters, and uphold these men who have been sustained as our leaders in modern Israel. All this we will do, and more, if we live the gospel. We will keep ourselves clean and unspotted from the world. We will live lives of purity. We will be true to our wives and families. We will live according to the gospel plan.

#### BLESSING

May God bless us, my brothers and sisters, that we may trust in God and keep his commandments. That is all the Lord expects of us. Joy and happiness will enter our hearts as we do so. It is the wicked who flee when no man pursueth. The righteous are bold as a lion. People who live righteously have nothing to fear. In spite of the turmoil, anxiety, and insecurity which may seem to be everywhere, we will be able to stand erect and go forward with courage and faith. We must not compromise with evil. "They enslave their children's children who make compromise with sin."

God bless us to live the gospel, to be grateful for all that we

have and are, and for all that we enjoy, in this the kingdom of God, I humbly pray, and I bear fervent testimony to you to the truth of the words that have been spoken at this conference, in the name of Jesus Christ. Amen.

**President George Albert Smith:**

Brother Ezra Taft Benson, of the Council of the Twelve, has just addressed us and we will now join the Tabernacle Choir in singing "High On The Mountain Top," conducted by Elder Richard P. Condie.

After the singing we will hear from Bishop LeGrand Richards, Presiding Bishop of the Church, and one of the members of the family of the man about whom so many have spoken so affectionately here today, President George F. Richards.

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The choir and congregation sang the hymn "High On The Mountain Top."

**BISHOP LEGRAND RICHARDS**

*Presiding Bishop*

My brothers and sisters, from the depths of my soul I thank the Lord for the privilege of being here to worship with you in the sessions of this conference. I think of the words of the Master when he was tempted to turn the stone into bread to prove that he was the Son of God. He replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) And I am sure we have been fed the bread of life eternal during the sessions of this conference.

**APPRECIATION OF FATHER**

President Smith has already indicated that I am a son of George F. Richards. I would like to take this occasion, representing his family, to express appreciation to those who have paid tribute to Father during the sessions of this conference and the many, many friends who have written their tributes since Father's passing away. Many have said that they thought he was one of the finest men that ever lived. As his son, I would like to tell you that I don't know of any man that I think lived nearer the Lord than my father. When he spoke in prayer, he just talked to the Lord. And when he made a promise to me, it was just the same as if the Lord had made it. He has left us a great heritage and a great responsibility, and I hope his posterity will not fail him.

I should like also to mention Brother Roscoe Eardley. Brother Roscoe and I had much in common. We each filled two missions in Holland; we each presided over that mission. Roscoe was a great

missionary, and the Dutch people loved him. He loved the Church, and he was loyal to it in every way. I also worked side by side with Brother Frank Evans in the Church offices, and I think he was one of the grandest men it has ever been my privilege to know. And I thank God for the presence of Brother Thomas E. McKay in this meeting. We have been praying for you, Brother McKay, for months, and we thank the Lord that you are here to worship with us on this occasion.

### FAITH COMMENDED

While riding to my conference a week ago last Saturday, one of my companions said, "Bishop, what do the Saints need to be told more than anything else?" I answered, "The one thing they ought to be told is how wonderful they are in the payment of their tithes and their offerings, in helping to build meetinghouses, in sending their boys into the mission field, in helping with the great welfare program of the Church, in the buying of projects and helping with the budget, in maintaining their wards, and in the other things they have been asked to help with, such as the Primary Children's hospital, the Relief Society building, and the BYU fieldhouse." I tell you, my heart goes out in admiration, in thanksgiving to God for the faith of the Latter-day Saints, and I love them. For over twelve years now I have had to do with the financial affairs of this Church, and we haven't passed one year that the Saints haven't paid a greater tithing than the year before. We are already away ahead this year over last year. I don't think they are making undue sacrifices, because of the faith I have that every effort they put forth in the building up of the kingdom of God shall be in the words of the prophet, as bread cast upon the water which after many days shall return.

When I was a boy, my father said, "My son, there is no organization or corporation or institution in this world that will pay you as great dividends on the investment of your time and your talents and your means as the Church of Jesus Christ of Latter-day Saints." After nearly fifty years since my father made me that promise, I stand before you to say that I have seen it verified in the lives of the Latter-day Saints and the lives of my own family, and of my own loved ones. And so I say, God bless the Saints for their faith and for their integrity.

### SACRIFICES OF SAINTS

Brother Benson has just talked of the marvelous sacrifices being made to carry on the great missionary work of the Church; then there is the building of meetinghouses. We have about four hundred of them in the course of construction at the present time, and the way the Saints sacrifice in order to raise their portion of the money, to me, is a marvelous thing. My daughter called me a few nights ago after I had retired. She said, "Daddy, I was afraid you were in bed, but we just came from our ward, and we raised tonight fifteen thou-

sand dollars to make the final payment on our meetinghouse." And she added, "To cap the climax, the bishop gave another thousand." I say God bless the Saints and leaders like that.

This same daughter was sent out to collect money. She went into the home of one student. He'd given his part, but they had to have more. The building cost more than they had anticipated. He said, "Well, now, I don't know where I can get it tonight, but give me a few days; come back again." He gathered up his books that he had finished using at school and took them to the university and sold them to get money to pay another contribution on the meetinghouse.

Sister Richards and I were in Idaho a few weeks ago to dedicate a meetinghouse. When we heard the stories of those Saints, how they had sacrificed, we were thrilled. One good sister told how she had taken her cow and had it killed and cut up, and had stood on the street corner of the little town selling beef sandwiches in order to raise her portion for that meetinghouse. There isn't time to tell you more of these stories. But I do want to say that just as long as the Lord will keep putting that kind of faith in the hearts of the Latter-day Saints, you just can't stop the kingdom from growing. No power under heaven can do it. And I thank God for your faith.

#### SPIRIT OF DARKNESS

Now, as I love the Saints for their faithfulness, I also feel remorse and sorrow for those who fail to have that kind of faith, for those who are not willing to do their part, for those who have discontinued attending their meetings. Brigham Young said that when we fail to attend our sacrament meetings and observe our prayers, the Spirit of the Lord will withdraw himself, and a spirit of darkness will come over us. Now there are a great many people in our midst who have ceased attending their meetings, and who do not observe their prayers. Some of them are near to us, some of them are dear to us, but the Lord does withdraw his Spirit. Just within the last week I had a woman in my office who told me how her husband had quit doing his duty and how the Lord had withdrawn his Spirit. She said, "Sometimes I think he is almost possessed of the devil." Well, the Lord knew that we could not be disobedient to his commandments and still enjoy his Spirit. I want to read the twelfth verse of the ninety-fifth section of the Doctrine and Covenants.

If you keep not my commandments, the love of the Father shall not continue with you, therefore, you shall walk in darkness.

And when people walk in darkness, they cannot love the brethren; they cannot love the Lord; they cannot love the people; they cannot love this great Latter-day cause, the greatest movement the world has ever known, aside from the great atonement of the Lord and Savior, Jesus Christ. At least that is my appraisal of it. I think that is what the Lord had in mind when he said in a revelation to the Prophet Joseph Smith:

But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are chosen.

They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day. (D. & C. 95:5-6.)

The noonday is the brightest period of the day, and with all this glorious truth about us, some walk in darkness.

### LORD'S SPIRIT WITHDRAWN

When the Lord has withdrawn his Spirit, and one walks in darkness, he says: "Well, I'm not religious."

We represent the adult group of the Aaronic Priesthood, many of whom are indifferent. One good brother wrote in and inquired: "How can a man effect a complete annihilation of his soul and his body?" Why, because he has not observed the commandments of God. He was not attending his meetings. He was not praying; so the Spirit of the Lord withdrew and left him walking in darkness; and when a man walks in darkness, he has little hope to look forward to.

When a man says he is not religious, does he mean that he believes that when he dies that will end it all? In the words of the Savior, speaking of the days of Noah, he said: "They shall say, come, let us eat, drink, and make merry, for tomorrow we die." Does it mean that he believes that will end it all? Paul said that "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19.) And the Savior said,

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (Mark 8:36-37.)

Oh, I tell you, brothers and sisters, the glorious gospel that we have is worth more than all the wealth in the world.

### MEANING OF RELIGION

When a man says he is not religious, does he mean that he would not be interested if religion could tell him where he came from, why he is here, and where he is going? Does he mean that he is not interested in these things, when he says he is not religious? Suppose you had never seen your own father, and yet you had had communications from him from Europe or elsewhere, and he had been kind to you, but conditions hadn't been such that you could visit him. Wouldn't you want to see your own father? Wouldn't you some day want to be acquainted with him and enjoy his association?

Paul tells us that

... we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12:9.)



When religion can teach us that we are the very offspring of God the Eternal Father, how could any of us not look forward longingly to the day when he will take us by the hand and say, "... Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:21.)

#### ADDED UPON

If what we read in the Pearl of Great Price is true, that those who were faithful in keeping their first estate should be added upon, (and there isn't time to discuss how marvelously those who have kept their first estate have been added upon) but that more blessed is he who keeps his second estate, for he shall be added upon forever and forever, does a man mean when he says, "I am not religious," that he would not like to be added upon forever and forever? There is an eternal life, and we have that right awaiting us if we will just live for it.

Does a man mean, when he says he is not religious, that he does not care whether his wife and his children belong to him throughout the countless ages of eternity, that they mean nothing to him?

I was in the Arizona Temple not so long ago. We spent a day there, and the Primary teachers of one of the wards brought their children to do baptismal work for the dead. While the children were doing this work, we held a testimony meeting with the teachers, and in that meeting sister after sister stood up (their husbands were not active in the Church), and with tears in their eyes, they bore their testimonies and said that the greatest desire of their hearts was for the day to come when their husbands could take them into the temple of God and be sealed to them for time and all eternity, that they might have claim on them and their children.

Do we mean when we say we are not religious that we do not care anything about such matters?

#### THE RICH MAN AND LAZARUS

How are we going to find out these things? You remember the story of the rich man and Lazarus, how Lazarus died and was received into Abraham's bosom and the rich man into torment. He called to father Abraham and said: "Have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Father Abraham explained that there was a gulf between them. Then the rich man's thoughts turned to his five brothers who were still upon the earth, and he said, "I pray thee therefore, Father, that thou wouldest send him to my father's house:

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Abraham saith unto him, "They have Moses and the prophets; let them hear them."

And the rich man said: "Nay, Father Abraham: but if one went unto them from the dead, they will repent."

Father Abraham said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (See Luke 16:22-31.)

I pray that God will put it into the hearts of our loved ones and those of the Saints of Zion who are not as faithful as they should be, who do not think they are religious, that they will realize that we do not only have Moses and the prophets, but also the living prophets of God who are sent to show us the way; that they will listen unto them. When I think of all the Lord has revealed in the establishment of his Church and kingdom on the earth in these later days, to me it is all Isaiah described it to be when he said the Lord would proceed to do a marvelous work and a wonder, and the wisdom of their wise men should perish, and the understanding of their prudent men should be hid. God help us to touch the hearts of those who cannot see and who are walking in darkness, and God bless you faithful Latter-day Saints for your integrity and your devotion to his great cause, I humbly pray in the name of the Lord, Jesus Christ. Amen.

### PRESIDENT GEORGE ALBERT SMITH

You have just listened to the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints, LeGrand Richards, and while he has been talking, I have been thinking of this great audience. Reference has been made repeatedly to missionary work. We have been told that we have nearly six thousand missionaries out in the world today. Of course they are coming and going all the time. For a small church, such as we are, having membership a little more than a million, approximately six thousand missionaries is a marvelous record. As I sit here looking at the faces of the men and women that I know here, and I can see people here from all over, it came into my mind to ask the question: How many of you have filled a two-year or longer mission during your lifetime? Raise your hands. Thank you very much. This is a missionary Church. Sometimes people might think, from the way we refer to finance, that we are a bank, but we are not. Think of the buildings that are on this block, every one of them built many years ago. This tabernacle and the temple were built in the very poverty of our people when they were trying to make homes here in the valleys of these mountains. But the Lord said, "Seek ye first,"—not last—"... seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matt. 6:33.)

## COMFORTS AND BLESSINGS

When I travel, as I have, approximately a million miles in the world, in many nations and places in the world, and come back here, I do not know of any place where people have more comforts and blessings than we do right here in this place that 103 years ago was a desert land, with only one tree growing in this valley. My grandfather came with the first company of pioneers. There were 143 men, three women, and two children. After he had been here for five or six years, one of his non-Mormon friends asked him, "President Smith, why did you leave Nauvoo and all that fine country back there in New York and Missouri and come out to this God-forsaken land?"

The reply of my grandfather was, "Why, we came here willingly, because we had to."

In other words, the people, about twenty thousand of them, when they were expelled from Illinois, had their choice. They could have stayed there and lived with so-called Christians (I want to emphasize that), or they could leave and come out here and live with the Indians. That was their choice. They preferred the Indians. Now that was not because our people did not believe in Christianity. I know of no people in the world who believe as firmly in the divine mission of Jesus Christ as do the membership of the Church of Jesus Christ of Latter-day Saints. I remember I have had many people say to me, "Why, you people do not even believe in Jesus Christ."

I have said, "What is the matter with you? If we do not believe in Jesus Christ, why do we call the Church, the Church of Jesus Christ?"

"Oh, I didn't know you called it that, I thought it was called the Mormon Church," they have replied.

## DIVINE MISSION OF JESUS CHRIST

I remember I attended a conference in Canada once, and it so happened that I referred in my remarks during the evening to our faith in the divine mission of Jesus Christ, that we believed that the Lord prepared the way for the coming of Jesus of Nazareth; prepared Mary to be his mother and Joseph to act as his earthly father. And then Herod, in an attempt to destroy him, sent out a decree that the children in Bethlehem and the country round about who were two years old and under were to be slain, and he became one of the greatest butchers of all time. Joseph and Mary took Jesus and departed from the land of their birth and their home and went down into Egypt. They returned later when that wicked king had died, and the boy grew up in Nazareth and other places in that section. When he was twelve years old, he went with his parents to the temple. They were there to perform services in the temple as was customary with those good Hebrew people in those days. When Joseph and Mary started home, they missed the boy. They

returned to Jerusalem and found him reasoning with the wise men in the temple. When he was reproached by his parents for causing them such anxiety, his answer was, ". . . wist ye not that I must be about my Father's business?" (Luke 2:49.) Remember he was only twelve years old.

When Jesus became a man, he went to the River Jordan where John was baptizing "because there was much water there," and he needed more than a teacup or a basin full—Jesus of Nazareth, who was to become the Savior of the world, went to John and applied for baptism, and John recognizing him as an unusual character, said, ". . . I have need to be baptized of thee, and comest thou to me?"

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." (Matt. 3:14-15.) And Jesus of Nazareth went down into the water and was baptized by John, and when he came up out of the water, the Holy Ghost came and descended upon him in the form of a dove.

And a voice from heaven said, "This is my beloved Son, in whom I am well pleased." (*Ibid.*, 3:17.) Could there be anything more definite than that? Our wonderful Bible contains all that information and much more, of course. When people say or think that we do not believe in the divine mission of Jesus Christ, let them know that we believe all that the Bible teaches in reference to him. We believe the story of how he organized his people and taught them, and how eventually, at the insistence of his own people, he was crucified by the representatives of the Roman government; not for any wrong he had done, but because he was too good to live among that people.

### THE RESURRECTION

We believe all that. But that was not the end. The Bible tells us that he had been taken down from the cross where he had been crucified and placed in the tomb of Joseph of Arimathea. After three days, when the women went to the tomb with spices and other things to prepare his body for burial as was customary, they found that the tomb was empty. They began looking around. Mary was standing near the sepulchre weeping when she saw someone who she thought was the gardener. She asked where Jesus was, and He said, "Mary," and she recognized his voice. I suppose Mary would have embraced him, but he said, "Touch me not; for I am not yet ascended to my Father" (John 20:17)—that was three days after his crucifixion—but to go and tell his brethren, and gave her other instructions.

Not very long after that, his disciples were gathered together in a room; because of their fear of their enemies, the door was closed. All at once he materialized in that room—he did not have to wait for a door or a window to open. Thomas, who had not been

present at the time of the previous appearance of Jesus, had been told by the disciples. Realizing that there was some doubt in the mind of Thomas, Jesus said, "... Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." (*Ibid.*, 20:27.)

And when Thomas had done it, he cried out, "My Lord and my God." (*Ibid.*, 20:28.) He identified the body as the one he had seen on the cross. And then the Savior said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (*Ibid.*, 20:29.) But that was not the end. He said to his disciples, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (*Ibid.*, 10:16.)

#### VISIT TO OTHER SHEEP

What did he mean? We do not know from the Bible, but there is another glorious record, the history of the ancestors of the American Indians, another scripture, the Book of Mormon, and in this scripture is recorded how he fulfilled that promise of going to his other sheep. At the time of his crucifixion this earth was rent, and the mountains were made valleys, the valleys were made mountains, and buildings were destroyed, and many of the people who lived on the land lost their lives. They had been looking for the time when the Savior should come, for Samuel, the Lamanite prophet, had told them about it and all that would occur. They were gathered around the temple; and all at once they heard a voice, but they did not understand it. And they heard it a second time; and still they could not tell where it came from. And then they heard it the third time, and this time they understood, and looking up, saw the heavens open, and a glorified Being came down and stood among them. Had there been any doubt in their minds as to who it was, he dispelled it, because he said, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (III Nephi 11:10.)

Brethren and sisters, we have all the information that our Christian brothers and sisters do with regard to the life of the Savior in the Bible, and in addition to that, we have the story of his coming to the people on this western hemisphere, as recorded in the Book of Mormon. And when he came among them, he talked to them as he had to those in the old world. When he was ready to leave them, he blessed them, he healed their sick and took their children up in his arms and wept over them. And after being with them two or three days, coming and going, they saw him ascend into heaven.

#### EXPERIENCES OF JOSEPH SMITH

In 1820 Joseph Smith, the boy prophet not yet fifteen years of age, seeking to know what Church he should join because of the confusion in his neighborhood—his mother insisted he belong to one

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church and his father to another—went out in the woods to pray. This boy had read in the Bible, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) He went out into the woods and put it to the test. As he knelt there, the adversary sought to overpower him and he was stricken, but suddenly a bright light appeared. Two glorified Beings were standing in the air above him in the woods near Palmyra, New York. He saw them, and they asked him what he wanted, and he asked which of all the churches he should join. One of them spoke to him and said, pointing to the other, "This is My Beloved Son, Hear Him!" (Pearl of Great Price, Joseph Smith 2:17.) Almost the same language that was used by the Father when Jesus came up out of the waters of baptism—"This is my beloved Son, in whom I am well pleased." (Matthew 3:17.) So when Joseph the boy wanted to know what to do, he was told by the Savior himself.

#### ADDITIONAL LIGHT

I say to you we not only have all that the world has with regard to the divinity of the mission of Jesus Christ as recorded in the Bible, but also we have the story of another book, known as the Book of Mormon, and the account of his appearing in this western hemisphere, the tradition of which has been among the Indians ever since; and we also have the story of another man who gave his life as a witness that he knew that God lives and Jesus is the Christ. I refer to the Prophet Joseph Smith.

My brothers and sisters, if men and women, with all the truth that they have, would retain all the wonderful things that have been passed on through the prophets of God, and then let us share with them the additional information the Lord has revealed since the Holy Bible was made accessible to the world, what a difference it would make. I remember a very fine doctor, who was a good member of the Jewish church in Atlanta, Georgia, and who read the Book of Mormon. I became well-acquainted with him, and he said to me one day, "There isn't a man living in the world today that could write the Book of Mormon. It must be something more than the work of man." I have known many people, who, having read it, and prayed about it, have received a witness that it is true.

#### INSPIRATION OF ALMIGHTY

What I want to emphasize is this: Not only do we have all that is contained in these sacred records, but also when you have received the gospel, been baptized, had the hands of the servants of the Lord laid upon your head and received the Holy Ghost, you have a right to the inspiration of the Almighty if you live to be worthy of it. Ought we not to be grateful for our many blessings? What a wonderful thing to live in a land like America and to have all the ad-

vantages that we have. I feel so grateful for my privileges in the Church of Jesus Christ, for my companionship with the men and women of this Church and of other churches. I am grateful to have a host of friends in the various churches of the world, scattered in different places. I am grateful for those friendships, but I will not be satisfied until I can share with them some of the things which they have not yet received. And that is the thing we must keep in our minds; it is our responsibility to bear the word. Let us do the things the Lord wants us to do and keep his commandments and be worthy of the blessings that we enjoy that are superior to those of most people in all the world.

### OBEDIENCE BRINGS BLESSINGS

This is the closing session of this great conference. It will be another six months before we are again brought together in this capacity, as far as we know now. But in that six months we do not know what may occur. Reference has been made to the fact that many of our boys and some of our girls are already being taken away preparatory for another war. War is the result of sin, not righteousness. And if we want to avoid war and avoid the responsibilities that come, our duty is to keep the commandments of God, and he has promised that if we will do that we will enjoy blessings that we cannot enjoy in any other way.

I am happy to be with you today. We have had a wonderful time. We are grateful to this wonderful choir that sings to the world every Sunday, a choir that has rendered 1102 programs, broadcast to the world. We are not depending entirely upon the nearly six thousand missionaries. We also have the radio, and thousands of people listen in to the program that is given each week by this wonderful choir, an unpaid organization that is doing missionary work for the blessings of mankind.

Now are you happy? If you are keeping the commandments of God, I am sure you are happy. We have much to do. You have heard something about preparing a temple at Los Angeles.

### PLANS AND ACCOMPLISHMENTS

The first plans have been approved so that the temple may be constructed just as soon as the detailed plans are prepared. It will add another temple. We are the only people in the world who know what temples are for, and how wonderful it is that we can build a temple without feeling the loss of the expense. We have been building temples and building meetinghouses all these years. Since the war, the Church of Jesus Christ of Latter-day Saints, the people that belong to this organization, have sent 130-odd carloads of food, bedding, and clothing to the people across the sea because they needed it, and they were made a present of it. Yet our granaries are filled today. Our root cellars are being filled now. Our little workshops

where clothing is made and where second-hand clothing is repaired and made desirable are filling up again, and I want to say that I do not know of any people in the world that are more richly blessed than we, notwithstanding our constant giving that has been referred to here. They who give to the poor, but lend to the Lord, and he is a wonderful paymaster.

Brethren and sisters, let us do our part. Harken to the advice that has come to us here during these sessions of conference. This is the Lord's house. His Spirit has been here, and we have been uplifted and blessed thereby. I pray that the power of our Heavenly Father may go with you workers of this Church, you members, wherever you go, that your homes may be the abiding place of the spirit of our Heavenly Father, that your sons and daughters may grow up in the nurture and admonition of the Lord, that you may love your neighbors, and that means members of the Church and those that are not: That means all who seek to be what the Lord would have them be. I pray that each of us may feel day by day the assurance that so many of you have, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the Living God. I know that as well as I know that I live, and I bear that witness to you in humility, and realizing the seriousness of such a statement if it were not true, I still bear this testimony to you in the name of Jesus Christ, our Lord. Amen.

#### President George Albert Smith:

The Tabernacle Choir will now sing "Behold, God the Lord Passed By."

The closing prayer will be offered by President Walter Adolph Hunzeker of the Montpelier Stake, Idaho, after which this Conference will adjourn sine die.

The Deseret Sunday School Conference will convene in this building at 7:00 P. M. tonight. All Sunday School workers will wish to be in attendance.

All calls that come to us will be announced at the dismissal of this meeting over the loud speaking system on the grounds.

The choir music for today's sessions of the Conference has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Alexander Schreiner at the organ for the morning session, and Elder Frank W. Asper at the organ for the afternoon session.

I wish to take this occasion to thank this fine choir and the organists and the other choirs too, that have been singing for us during the Conference. Go where you will in all the world and you will find no such choir as the one that sings in this building accompanied by the great organ we all think so much of.

And now again, brethren and sisters, peace, love, kindness and



the blessings of our Heavenly Father be with you henceforth and forever, I pray in the name of Jesus Christ, Amen.

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The Tabernacle Choir sang "Behold, God the Lord Passed By."

The benediction was offered by President Walter Adolph Hunzeker of the Montpelier Stake.

Conference adjourned sine die.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, September 30, 1950.

President George Albert Smith was present and conducted the services.

**President George Albert Smith:**

There are two buildings being filled besides this. Surely Zion is growing!

We will start our meeting by the Male Chorus of the Tabernacle Choir, Elder J. Spencer Cornwall, director, and Elder Alexander Schreiner at the organ, joining with the congregation in singing as an opening song—I want you to notice the title of it—"Do What Is Right."

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The Tabernacle Choir Male Chorus and the congregation joined in singing the hymn, "Do What Is Right."

President James A. Criddle of the Portneuf Stake offered the opening prayer.

The Tabernacle Choir Male Chorus sang the hymn "I Know That My Redeemer Lives."

**President George Albert Smith:**

I think, brethren, that this is our largest group of men at a Priesthood meeting. Zion seems to be growing.

We have met tonight to wait upon the Lord. We are not here out of curiosity and we are not here to get in out of the weather. We are here in this comfortable mansion of our Heavenly Father to wait upon him, and I am sure if we will exercise our faith and prayers the Lord will bless us and we will be fed the bread of life.

Our first speaker tonight will be President David O. McKay.

**PRESIDENT DAVID O. McKAY***Second Counselor in the First Presidency*

When we realize that the twelve thousand or more members of the priesthood quorums assembled here tonight can say, each one in his own heart, "I know that my Redeemer lives," we can sense at least dimly the strength of this Church, for upon the priesthood rests the structure, the entire structure of the Church of Jesus Christ.

**EVIDENCES OF PROGRESS**

We have cause to be thankful that we have many evidences today of the marvelous growth of this work. In the mission fields, we have more missionaries than we have ever had before, nearly six thousand, not counting the missionaries in the stakes of Zion; tithing is greater than ever and increasing; baptisms in the field are greater; only within the last two weeks we had reports of a hundred and fifty baptisms in one mission in August; another, in the same month, two hundred and sixty-three, and these are converts, not children. The stakes and wards are increasing. More Church edifices are now under construction than we have ever had before in the history of the Church. All these are sure evidences of progress; and this attendance tonight is another,—one of the most encouraging. As President Smith has said, you are not here out of curiosity. You are not here because of any special attraction. You are here because you respect your calling. You honor your priesthood because of the sense of the responsibility that you carry. Each of you who holds the priesthood carries a certain amount of responsibility for the success of God's work. That realization, that willingness to respond to duty, has brought together tonight, on this September 30, 1950, the largest assembly of priesthood, I believe, ever held in the Church at a priesthood meeting.

The assembly of itself is an inspiration, especially when you contemplate its significance, and realize that in the brotherhood of Christ we are all one, supporting one another. It is sublime.

I pray for your sympathy, for your faith and prayers, and above all, for the inspiration of the Lord, that what I may say may be of worth, of interest, and contributive to the advancement of God's work.

**NEED OF REVERENCE**

I have, really, on my mind but one message. I am going to say one appeal for this vast audience of leaders. I believe there is one great need in the Church which you presidencies of stakes, bishoprics of wards, presidencies of quorums, and officers in auxiliaries, can supply. I have in mind the need of more reverence in our houses of worship, better order and discipline in our classrooms, in quorum meetings and in auxiliary groups.

The more we try to cultivate the attributes of the Savior, the stronger we become in character and in spirituality, and those are the two great purposes of life, so to live that we may be susceptible to the inspiration of the Holy Ghost and to his guidance.

#### OVERCOME EVIL TENDENCIES

I do not know who it was who wrote many years ago that the whole purpose of life might be summed up in these words: "To subdue matter that we might realize the ideal."

When I first read that I thought I could paraphrase it and say, "The whole purpose of life is to bring under subjection the animal passions, proclivities and tendencies, that we might realize the companionship, always, of God's Holy Spirit." I think that is the ideal. One chief purpose of life is to overcome evil tendencies, to govern our appetites, to control our passions,—anger, hatred, jealousy, immorality. We have to overcome them; we have to subject them, conquer them, because God has said: "My spirit will not dwell in unclean tabernacles, nor will it always strive with man."

#### A DIVINE ATTRIBUTE

The principle of self-control lies at the basis of reverence and good order in classrooms. I do not know how to define reverence, but I do know how to classify or to place it as one of the objectives of nobility, indeed, one of the attributes of deity.

Love is the divinest attribute of the human soul. I am not so sure but sympathy is next to it,—sympathy for the afflicted, for suffering animals, for our brethren and sisters. That is a God-like virtue.

Kindness is also a sublime virtue. The first sentence in what is now known as the Psalm of Love is this: "Love suffereth long and is kind."

However, in my thought tonight, I am prompted to place reverence next to Love. Jesus mentioned it first in the Lord's prayer: "Our Father which art in heaven, hallowed be thy name . . ." *Hallow*—to make holy—to hold in reverence.

When Jesus cleansed the temple, he was filled with reverent indignation because men were desecrating his Father's house, selling doves and lambs to be offered as sacrifice. Money changers were there for the convenience of those who came from other countries, so they could give in local currency their temple contributions. Seemingly, in their own eyes, they were justified, but they were doing these things in the House of God. We are told that he overturned the money changers' tables, and said to the sellers of doves, "Take these things hence. Make not my Father's house a house of merchandise."

#### REVERENCE DEFINED

"Reverence," wrote Ruskin, "is the noblest state in which a man

can live in the world. Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered or they will be foresworn in the day of trial."

Charles Jefferson, the author of "The Character of Jesus" writes: "Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things."

You can tell a true soul of wit by the things of which he makes light. The best humorous writers avoid making light of religion, or of sacred things.

Jefferson continues: "One finds this lack of reverence even in the church. In every community there are those who treat the House of God as they treat a streetcar, entering it and leaving it when they please. Even habitual church attendants often surprise and shock one by their irreverent behavior in the House of Prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence."

#### ORDER IN CLASSROOMS

Our classrooms are sometimes places of boisterousness. Here is where we need good teachers. A teacher who can present a lesson interestingly will have good order, and when he or she finds students who are rebellious, flipping papers, paying no attention, stumbling, kicking one another, he or she may know that the lesson is not being properly presented. Perhaps it was not even properly prepared.

One of our mothers recently went to a Sunday School class to try to find out why her son was losing interest. There was so much boisterousness, so much confusion, so much noise, that she felt heart-sick; and as she arose to leave she said to the teacher: "I thought this was a Sunday School class, not bedlam!"

#### SELF-CONTROL EXEMPLIFIED

I have said something about self-control, self-mastery, as being one of the fundamental purposes of life. You see it exemplified in the life of the Savior, on the Mount of Temptation, when he resisted the tempter, who said: "If thou be the Son of God, command that these stones be made bread,"—an appeal to his appetite. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"If thou be the Son of God," again strong in his taunting, "Cast thyself down; for it is written"—he quotes scripture—"He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

"It is written," said the Savior, "Thou shalt not tempt the Lord thy God."

In the next temptation Satan is not taunting, but pleading. "All these things will I give thee," showing him the kingdoms of the world, "if thou wilt fall down and worship me."

That is a lesson of life. The tempter was foiled, taunting at first, strong in his assurance that he could tempt, but at last pleading, and finally banished. "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." And angels came and administered to him.

Now then, there is a lesson of life to us all. Satan tauntingly tempts us, and unless we resist and have in mind a higher goal than the mere indulgence or gratification of the physical, we are going to weaken, and the tempter will gain in strength.

### TO BEGIN IN CHILDHOOD

The lesson of self-control should begin in childhood, in the home. Little children should have a sense of freedom to do as they wish up to a certain point. Beyond that point they cannot go, and that is when that freedom interferes with the rights, comfort or convenience of another member of the family.

I have told before about an incident that occurred in a zoo. It is simple, and some probably may think we should not go to the monkeys for lessons. I think they can teach us some. Sister McKay and I stood one day, I believe it was at San Diego, watching a mother monkey with a new born babe. She was guarding it, her quick eye watching the other monkeys in the cage; but the little babe was free to do just as it pleased, hopping around, weak in its infancy, getting hold of the bars, starting to climb. When it would reach a certain place, the mother would reach up and bring it back. When it got into a danger point, that mother instinctively guarded it and said, "Back this way." And then the babe was free again, but only within certain limits.

I said to Sister McKay, "There is a lesson of life in guiding children."

### RIGHTS OF OTHERS

In the classrooms children should be taught, should be free to discuss, free to speak, free to participate in classwork, but no member of the class has the right to distract another student by jostling or making light and frivolous remarks. And I think in this Church, in the priesthood quorums and classes and in auxiliaries, teachers and superintendents ought not to permit it. Disorder injures the child who makes it. He should learn that when he is in society there are certain things which he cannot do with impunity. He cannot trespass upon the rights of his associates.

Let children learn this lesson in youth because when they get

out in society and try to trespass against the law, they will feel the restraining hand and probably suffer punishment.

Good order in the classroom is essential to instill into the hearts and lives of young men and young women the principle of self-control. They want to talk and they want to whisper, but they cannot do it because it will disturb somebody else. Learn the power and lesson of self-mastery.

Reverence should be particularly manifest in sacrament meeting, in quorum meetings, in Sunday School, in M.I.A., in Primary, yes, and in Relief Society. This is a missionary Church. People come here for light and knowledge, for instruction, and they have a right to find it when they come.

#### EXTRACT FROM LETTER

The following extract from a letter that came to the First Presidency last week will illustrate my point:

"About one month ago two of your missionaries came to my door with a Book of Mormon. Since I am a Catholic, and a Catholic writer for our press, and since I am fully acquainted with Catholic doctrine and our Holy Bible, I at first refused the offer of the Book of Mormon. They, however, persisted, and as I have permission to read other books, it being given me by my pastor since I am a writer, I finally took the book. Of course you might well guess what happened. Having been trained during my sixteen years as a Catholic to recognize the truth when I see, hear or read it, I could not very well fail to recognize also that the Book of Mormon is true. This was even more the case when they later brought what might be termed its companion book, The Doctrine and Covenants.

"Surely this is not the kindly, gentle Jesus, as most Catholics are taught to know him, but just as surely in the Doctrine and Covenants this is the voice of Jesus as he spoke to the Apostles, the Pharisees and scribes, and all the people during his three years of public ministry on earth. Consequently, I began taking instructions, and your missionaries came twice a week to hold cottage meetings.

"Then I was taken to some Church meetings over in Rodeo, three miles from here, and I must admit that each time I have returned home broken-hearted and mourning to myself, 'Oh, poor Jesus, surely you have made the most miserable failure in your life in trying to establish your Church anew with these people.'

"During the distribution of the bread and water I can discern no spirit of prayer or prayerful reception among the congregation. They are just as liable to be smiling and whispering together as not, scarcely discerning the body of the Lord."

"Your own defects to know,  
Make use of every friend and every foe."

## IRREVERENCE IN SERVICES

On September 13 there came to my desk this letter from one of our stake workers:

"I refer to pronounced irreverence in our church services, with the noise, laughter and confusion that often accompanies such a condition. This is responsible for considerable criticism and dissatisfaction and results in absenting many members from the meetings. Our home, stake missionaries, are seriously handicapped in their work as many fear to bring investigators to our meetings while this condition of irreverence prevails.

"The trouble is often intensified by reason of frivolous remarks by speakers on the stand, and outbursts of laughter from the audience, in which the children feel free to participate. This is a sad admission in connection with the true Church of Jesus Christ.

"Irreverence in God's house is not conducive to the best interests of the sacrament administration and God must be displeased with the insincerity of his children who partake of the sacred emblems carelessly, devoid of reverence that should characterize true worship."

## IMPROVEMENT NOTED

I should like to say here that my observation leads me to believe that we have made a wonderful step in that. I have not been in a house of worship, either in Sunday School or in sacrament meeting, where the order during the administering of the sacrament has not been just as perfect as it is at this moment in this building. A baby's voice, perhaps, somewhere, but God is not displeased with a baby's voice, when the parents and others are reverently thinking of the covenants they are making. However, the writer of this letter seems to have had a different experience.

I plead with you to develop this Christ-like attribute of reverence in our houses of worship and better discipline in our classrooms. And I believe that you brethren can lead in it.

## ELDERS' EXAMPLE FOLLOWED

I remember in 1923, attending a conference at Burnley, Liverpool Conference. Brothers and sisters came from various parts of the district, and happy to see one another as you missionaries know they are, shaking hands, members of the Church happy to see the elders, shaking hands with them, and the elders joining in social greetings.

The meeting was held on the third floor of a public hall. In the adjoining room the sisters were preparing the lunch. We could hear the rattle of tin pans and of other receptacles. Ten o'clock came and there was still noise. It was fully five minutes before there was order.

Six months from that time when we held a meeting with the elders in that district, prior to the opening of the conference, we said: "Brethren, the Lord is not displeased with our greetings, expressions of love and brotherhood, but he is displeased with the irreverent

attitude, and we have some choice people, strangers who are not used to this free intercourse of greetings so characteristic of Latter-day Saint meetings. So tomorrow morning, after you have greeted your friends from various places, without any announcement, at seven minutes to ten o'clock, you quietly take your seats. Do not say a word. You just go to your assigned places."

They did so and at four minutes to ten o'clock every member of that district in attendance at the conference, following the example of the missionaries, was in his or her seat, and there was order even before the hour of opening arrived.

### REVERENCE ENJOINED

It is said that "Where two or three are gathered in my name, there will I be to bless them," and I tell you when he is present we should be reverent.

Someone said if Shakespeare were to enter this hall tonight, we should all stand up to greet him, but if Christ entered, we should fall on our knees and worship him.

God bless you, brethren, as leaders in Israel, as guides to youth, to increase your influence with those among whom you labor. The Lord help us to sanctify our houses of worship, that our chapels may be indeed sacred places in which we meet to worship God, I pray, in the name of Jesus Christ. Amen.

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The Male Chorus of the Tabernacle Choir and the Congregation joined in singing the hymn, "Redeemer of Israel."

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

My brethren, again I sense that this is a great privilege to stand before you for a few minutes, and to say something to you that I hope may be helpful. Before I finish I shall want to return to my solo on the G string, "Unity," but I want to say a little something beforehand, and I trust the Lord will be with me that what I say may be in harmony with what He would have said.

### THE PRIESTHOOD

The question of the priesthood has always been to me an alluring question, and not only alluring, but more or less elusive. We use the word priesthood apparently in at least two, if not three, senses. We use it sometimes to mean the power of the priesthood. I suppose in fact the priesthood is power. We use it sometimes to indicate the organization through which the priesthood operates, and we use it sometimes, apparently, to indicate the service which the priesthood is to render.



I am going to read two or three extracts from the brethren of the past regarding the priesthood. The Prophet Joseph said: "The priesthood is an everlasting principle and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven it is by Adam's authority."

On another occasion the Prophet said that Adam received the priesthood before the world was created.

#### PRE-EXISTENT CALLING

You may remember that as the account is given in the Pearl of Great Price, Book of Abraham, the Father told Abraham that sometime he had come down and organized the spirits, and then he told Abraham that when he came down among them he found many that were great and good, and further on he said to Abraham, and I will read this to you:

"... there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

Following upon this general principle, the Prophet Joseph said: "Every man who has a calling," every man, "to minister to the inhabitants of the world was ordained to that very purpose in the grand council of heaven before this world was. I suppose," said he, "that I was ordained to this very office in that grand council."

#### BRIGHAM YOUNG QUOTED

Now I think I might read two statements from Brigham Young: "If anybody wants to know what the priesthood of the Son of God is, it is the law by which the worlds are, were and will continue forever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions, their days, weeks, months, years, their seasons and times, and by which they are rolled up as a scroll, as it were, and grown to a higher state of existence."

And on another occasion he declared the priesthood to be "a perfect system of government, of laws and ordinances, by which we can be prepared to pass from one gate to another and from one sentinel to another until we go into the presence of our Father and God."

These various quotations must inevitably lead us to a great deal of reflection, and as I have indicated, to me they suggest we are using the term, priesthood, in the manner that I have spoken about.

## ANALOGY MADE

Now, I have often wondered if I could find an analogy to the priesthood, and the best I have been able to do is to liken the priesthood to citizenship. Potentially every citizen of the United States is a president of the United States, speaking generally and disregarding the limitations as to who may be president, but we are not all presidents. Every one of us may be a senator or a congressman. We have that power as citizens. We may be governors; we may be state legislators; we may be city councilmen; we may be county commissioners; we may be judges. All of these or each of them or any of them may come to any citizen, but in order to exercise any particular function we must be duly appointed to it or duly elected to it.

Now there are many differences between citizenship and priesthood, many. One that occurs to one offhand is that a man elected to be a judge in one locality, one jurisdiction, loses that power when he moves to another jurisdiction. That is not true of the priesthood. A man remains a deacon wherever he goes, or a high priest, and may perform his functions under certain limitations and rules.

But we do not now have the keys to do some of the things which Brother Brigham said the priesthood was to do, or that the priesthood did, for example, the creation and the governing of worlds. I can think of this situation, this power in terms of human government, civil government; the powers of sovereignty that rest in the people and that are delegated to government, to be exercised, by this man as a governor, by that man as a senator, and by another man as a president of the United States. So do we in the priesthood. Each one of us, as it seems to me, has certain functions of the whole priesthood. A deacon has his, the teacher has his, the priest his, and so on. And while under the priesthood, a man in a high place may perform all the functions of those who are below, the one in the lower bracket may not perform the functions of anybody in the higher bracket. This principle does not of course obtain in our civil government.

## ORDINATION IN GRAND COUNCIL

I do not know whether we have a right to interpret the Prophet's statement, "Every man who has a calling to administer to the inhabitants of the world was ordained to that very purpose in the grand council of heaven, before the world was." I do not know that we may interpret that to mean any but those who have charge of dispensations or are leaders therein, but I like to think that it does include those of us of lesser calling and lesser stature. We have been told ever since I was old enough to remember that those who are coming forth among the Latter-day Saints were choice spirits, and I like to think that perhaps in that grand council something

at least was said to us indicating what would be expected of us, and empowering us, subject to the re-confirmation here, to do certain things in building up the kingdom of God on earth.

### EACH PART HAS OWN FUNCTION

Now the lesson that I would like to get out of that, has been referred to by President McKay, and that is that this whole priesthood organization—I am now using the term in the sense of organization—each part of it, has its own function, and each man belonging to the given order of priesthood, deacon, teacher, priest, and so on, has certain things to do. If a quorum fails in a ward, the ward is not carrying on as it should. If a member fails in a quorum, the quorum is not carrying on as it should. We are all bound together as one, and insofar as we fail, as individuals, to carry on the work which we are supposed to do, we are to that extent hindering the carrying on of the work of the Lord and to that extent we are responsible for the lack or fulness of growth that may occur on account of our failure.

There is no escape, as I see it, brethren, from that conclusion.

### PERFECT SYSTEM OF GOVERNMENT

Now, before passing to the unity matter, I wish to call your attention to the fact that the Prophet said we had a perfect system, "the priesthood was a perfect system of government."

Have you ever thought, and if you have not I suggest you do think about it, that if the civil government of any of our communities were to be suddenly wiped out, that the Church organization could govern the community if it were given the necessary civil sanction. To illustrate, our teachers who are to keep the Church in order, could act as the police force. Our bishops are authorized to hold court, the high council and the president of the stake another court, both of appellate and of original jurisdiction, with an appeal to the Presidency of the Church from that decision. And in the First Presidency of the Church, the President of the Church resides the power and authority to make all necessary rules and regulations for the government of the people.

We have already, therefore, set up in this Church of ours, an organization of the Priesthood which could govern any community if it were given the necessary civil sanction, and if chaos should come, and if we travel along our present line far enough it will come, some of you may live to see the necessity of such an action as that.

### INDIVIDUAL RESPONSIBILITY

Now, brethren, coming back to our individual responsibility for the welfare of the carrying on of the work of the Lord. Every

man having his own place must, if he is to fulfill his full duty and perform his full functions, work with those about him. He cannot go off on a line of his own and still help to carry on the work of the Lord. The quorum must be united if it is to function properly, and united means seeing and working eye to eye. The ward and all the quorums in it must so function if the ward is to carry on and do its work as it should. So with the stake and so with the Church as a whole.

### URGES UNITY

And now I will repeat to you, brethren, what I have said to you every time I have had the opportunity to talk to you, and that has been every time since I came into this position, and I believe I have attended every general priesthood meeting since then; if we were united there is nothing that the body of priesthood of this Church might not do within the functions of the priesthood, no matter what it is. And I say to you further that if we saw eye to eye on matters of civil government, which we are not likely to do, there is nothing we might not accomplish there within the places and jurisdictions where we live.

Now, brethren, I again pray, as I have always, that we will be united. The Lord has laid down with sufficient clearness that none of us needs have any doubt about it as to what his will is. He set up this government under his divine guidance, and so far as I am concerned, as I have said before so I say now, this government of ours under the Constitution, being thus set up by the Lord, is a part of my religion, and we shall not succeed, and we shall not preserve our independence, our free institutions, our liberties, unless we safeguard our rights under the Constitution.

This was said to us in the opening session of the conference by President George Albert Smith.

May God give us his power and his wisdom and his inspiration to help us do the things that we should do, to help us magnify the priesthood which we have, which is a delegation of the power of God himself—how greatly sobering that concept is—that we may bring to pass the things which he has declared we should do, I humbly pray, in the name of Jesus, Amen.

### PRESIDENT GEORGE ALBERT SMITH

Reference has been made to the responsibility of the priesthood, and I wonder if we fully appreciate what it means to have conferred upon us a portion of the authority of our Heavenly Father to officiate, and to teach the children of men. The condition of the world today is pitiable. Nobody knows what the outcome will be.

A train pulled out of one of the stations here this week with quite a large number of men, mostly young men, who are going out

to take part as a portion of the armed forces of the United States. Every one of those men has lived where he could have received the priesthood, I am sure. I do not know how many of them have received it, but some of them have filled missions. History is repeating itself. War and distress are giving anxiety and deep sorrow to the peoples of this earth.

#### GROWTH OF CHURCH

In 1830 the Church of Jesus Christ of Latter-day Saints was organized with six members. Today the Church numbers more than a million souls. From the six men who were in that meeting when the Church was organized, and those who have followed, the Church has continued to grow and develop into a great organization. It may interest you to know that it is estimated that in Barratt Hall and the Assembly Hall and here in this building tonight there are approximately fourteen thousand men and boys who hold the authority of the priesthood. As has been intimated, this is the largest gathering of priesthood in a priesthood meeting that we have had, and the work continues to go forward.

There was a time when to be a member of the Church of Jesus Christ of Latter-day Saints brought ridicule and annoyance to the one who was recognized as such. How different it is today. Many offices in the states and territories and the Islands of the sea where our people are located are held by men who hold the priesthood.

I can remember a visit that I made in Washington at a time when our Representative from this state was not a member of the Church. I thought I would like to go and pay my respects to him, but when I called on him he was annoyed. I was only a young man at the time. Since then that great body that meets as a Congress in the United States has been honored by representatives of this Church and they have made friends for the Church of Jesus Christ of Latter-day Saints, because of the dignity of their attitude among their fellows.

There is not any position, from the President of the United States down, that may not be held by a member of the Church of Jesus Christ of Latter-day Saints if the Lord wills.

#### POWER OF THE PRIESTHOOD

When I see this marvelous group of men and boys here tonight, I think, "what a power we have in the world that is not recognized by the world in many cases." I spoke of the political privileges that are ours, each of us having a right, if we have qualified, to cast our vote; and when we go to the Congress of the United States we find members of the Church there who receive us with consideration, and seek to look after our interests and keep us where we ought to be, not trailing along, but pushing forward.

The Priesthood is what I am thinking about. What a wonder-

ful privilege it is to represent our Heavenly Father by holding the priesthood, and it does not prevent us from going anywhere in the world in honor, if we dignify our calling. There are those who do not like us. That is because they do not know who we are, but little by little, and very rapidly now, the men such as are sitting here tonight are going out into the world and mingling with the people, and it is remarkable what a host of friends there are scattered over the earth not members of the Church, who have been brought to realize the dignity and the worthwhile attitude of these men who have the priesthood.

### THE VOICE OF WARNING

I want to read something from the First Section of the Doctrine and Covenants: "Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men, . . ."

That covers a good deal of territory, particularly when we realize that the voice of the Lord, the instructions of our Heavenly Father, must be carried by those who are authorized by Him to carry His messages. You see, we have a great responsibility.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed."

And then He goes on and says: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them."

It is not a question of our choice. It is a question of following the instructions, and direction of our Heavenly Father.

"And they shall go forth and none shall stay them, . . . Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth."

### GOSPEL TO BE PREACHED

That is a portion of the First Section of the Doctrine and Covenants. We who are here tonight have been told that there are approximately six thousand of our missionaries scattered throughout the world, and yet that is not a drop in the bucket, but in the Lord's own way, and He says it will be done by those that He directs, all the people of the world must be reached if possible and the Gospel of Jesus Christ brought to them as far as we can go.

So we have a great responsibility, my brethren, a tremendous responsibility.

I remember when I was a child, I thought how few we were. At that time there were some difficulties and our people were being annoyed; but then somebody said: "Oh, never mind, the Lord and one man is a majority." So it is not a question of how many of us there are. We have the responsibility, and in order that we may carry that responsibility we will be placed in all kinds of positions of honor and trust, not only in the Congress of the United States, but in our great Universities, and at the head of our great businesses. It is marvelous how many things occur.

#### VISIT TO ALBANY

I think I will tell you a little incident that occurred many years ago. I was in Washington and so I wrote to the Governor of New York who at that time was Charles Seaman Whitman and told him that I was on my way home and if he was going to be in Albany on such and such a date, I think it was on Thursday as I remember it now, that I would be glad to get off the train and call and pay my respects and take the next train on home. I received a telegram in reply, reading, "Come right along. I will receive you here."

The result was that I got through in Washington a day earlier than I thought so I arrived in Albany a day ahead of time and went to the Hotel Teneyck, with the expectation of staying all night and filling my appointment the next day. I then telephoned the Governor's office and learned that he was out of town, and I told his secretary I had an appointment with him. He said: "Yes, I know and the governor will be here in time to fill his appointment tomorrow."

I thought, "why not do something in the meantime?" I have always found that I feel so much better when I am busy trying to disseminate the truth. The result was I went out and located two of our missionaries, just humble young men. They were about nineteen, possibly twenty, years of age. I found them and asked if there were some place we could spend the evening and do a little missionary work, and they said: "Yes, we will go and call on the photographer. He and his family are members of the Church, and they will be happy to have us come."

I said: "All right." I went into the office of the hotel and said to the clerk: "If by any chance anybody calls for me here, I am going out to spend the evening, but I would like to have them call me—I had the telephone number of the photographer—call me there."

#### CALL FROM GOVERNOR

The missionaries were delighted and we went down and were having a lovely visit. About nine o'clock the telephone rang and

the good sister answered the telephone and then she came in, and my, her eyes were nearly popping out of her head. She said: "Why, Brother Smith, the Governor of New York wants to talk to you on the telephone."

Of course I was wonderfully surprised. So I went to the telephone and when I took it up I said: "Is this you, Governor?"

He said: "Yes."

I said: "This is George Albert Smith of Salt Lake City. I am glad to hear your voice."

"Well," he said, "I am glad to hear yours. You are coming to see me, aren't you?"

And I replied: "Well, I stopped here for that purpose. What time shall I come?"

He said: "Ten o'clock."

I asked: "Ten o'clock tomorrow morning?"

He said: "No, ten o'clock tonight."

I said: "I do not want to disturb you at your home. I thought I was going to go into your office and shake hands with you and visit a few minutes."

He said: "If you wait to get into my office we won't have any visit. Come on down tonight, at 10 o'clock."

#### VISIT AT GOVERNOR'S MANSION

I went back and excused myself from the family and said to the young missionaries: "Will one of you go and help me find the Mansion House?" I did not have any idea where it was. Elder Peterson went with me.

When we got down to the house—it was during World War number one and the house was surrounded by militia—they would not let us in the gates until I insisted that they go to the house and find out that I had an appointment. They did and came back and escorted us to the house. When we went there the Governor received us very graciously and said: "Come with me and we will go up to my den and we will have a good time together. Nobody will bother us up there, not even the telephone."

The young missionary was about as much surprised as anybody could be to be received in the home of the Governor like that. It was just like we were members of the family.

When we got upstairs, the Governor seated himself. By the way, it was in a room about fourteen feet square and there was a table on one side and all around the room were cupboards of books. It was the private office of the Governor, and when he wanted to be by himself that is where he went.

#### DISCUSSION OF WORLD WAR I

He sat in his chair, on one side of the table, and Elder Peterson



and I sat opposite him. We had hardly gotten seated until the Governor said: "Do you folks know that there is a war on?"

I said, "Of course we know there is a war on."

He said: "You are way out there in Utah; I didn't think you would know." He continued: "You are out of danger; you cannot be reached out there."

I said, "Governor, we are American citizens and we are real Americans, and I want to tell you we have furnished our quota of men, and there has not been a draftee—everyone has volunteered." I said: "We have taken our full quota of bonds. We have paid our full share of Red Cross assessment. We have done everything we have been asked for. Now, why don't you think we know there is a war on?"

He replied: "You have done better than we have back here."

"Well," he repeated, "how is this war coming out?"

I answered: "Don't you know?"

He said: "No, I don't know who is going to win it."

"Where is your Book of Mormon?" I asked.

He just turned around in his swivel chair and reached in the cupboard behind him, took down a copy of the Book of Mormon and laid it on the table in front of me. Elder Peterson was astonished to see a copy of the Book of Mormon in the Governor's library.

I turned to the Book of Mormon and I said: "Governor, I am not going to take a lot of time, but you can find out right in here how this war is coming out." I said: "We are going to win the war," and then I read to him what is found in the Book of Mormon with reference to the people of this nation, in which the Lord told us: "And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles. . . . I, the Lord, the king of heaven, will be their king," and then He refers to the fact that if we keep His commandments—that is what I want to bring home to us tonight—if we keep His commandments we have the promise from Him of His preservation and His watchcare.

The Governor said: "I had not seen that."

"Well," I said: "you are not doing a very good job reading your Book of Mormon."

#### SUBSEQUENT MEETING WITH MISSIONARY

He thanked me. We had a lovely visit. We went away and I did not see that missionary for a long time. In fact, I had forgotten what his name was, until about two years ago in the Hotel Utah when I attended a meeting of oil executives. I happened to be there as an invited guest, and I was made acquainted with some of those present, but when someone attempted to introduce me to one young man he said: "You cannot introduce me to President Smith. I know him and he knows me. We have done missionary work together."

I was puzzled. And then he told the story of how he took

me to the Governor's home and then of course I remembered him. He is now the President of one of the great oil corporations in California. But one of the most interesting things was, after I had explained to the Governor that the Book of Mormon contained the word of the Lord; that it was not what Joseph Smith had said, but what the Lord had said—when I laid the book down, the missionary picked it up as quick as he could and looked to see how on earth it got into the Governor's office. On the front page was this inscription: "To the Honorable Charles Seaman Whitman, Governor of New York, with compliments and best wishes of George Albert Smith."

### OPPORTUNITIES TO TEACH GOSPEL

Brethren, I have mentioned the Book of Mormon. I wonder how many of our families have read the Book of Mormon. There are a good many things in there that could be referred to, as well as this commandment or revelation of our Heavenly Father, of what we must do. We are distributing the literature of the Church where we can in all parts of the civilized world and we are not doing all that we will have to do because we have not reached very many people.

Our representatives in the various barracks, schools, and in the various state legislatures and the national legislature, members of the Church everywhere, all have an opportunity, and most of them take advantage of that opportunity, to explain to the people what the Gospel of Jesus Christ really means.

That is a large contract that we have. Each of us has the responsibility. We may begin by training our boys and girls at home so that they know what the Gospel is and then when opportunity comes they will be able to share it with others.

### FRIENDLINESS EXPERIENCED

If I had time I could tell you many experiences I have had, similar to the one just related, and I have always found that the people who gave me an opportunity to sit and talk with them followed me up after that and went out of their way to be friendly. I may add that the Governor of New York used to send me an invitation to his public functions. I never had the opportunity to go but once and then I got stuck in the snow and could not get there.

People are friendly with us if we will give them a chance. It has not been very long since I was invited to offer the invocation at the opening of the United States Senate. This invitation was extended to a member of the Church of Jesus Christ of Latter-day Saints, a stranger there except for the fact we had members and friends there who knew us. That could not have happened fifty years ago, but there is no end to the opportunity that is ours, and the thing for us to do, no matter where we are, is to seek to share with

others the joyous teachings that have come to us from our Heavenly Father in all of the scriptures, the Old and the New Testament, Book of Mormon, Doctrine and Covenants, Pearl of Great Price. We have a marvelous library, brethren.

#### RESPONSIBILITY TO TEACH GOSPEL

I am not going to ask you to hold up your hands now, but I would like you to ask yourselves, how many of you have read anything to your families out of these books from time to time, called them together to teach them the things that they ought to know. I am afraid many of us would have to say we have been too busy.

The Gospel of Jesus Christ is on the earth, and think of the number of men there are here tonight who are authorized through the priesthood they hold to speak for our Heavenly Father and to teach his Gospel.

It is a joyous thing to me to know that the way is opening all the time, and it becomes easier and I say to you brethren, I do not suppose there is hardly a week passes, not a month anyhow, but somebody of prominence from these United States or from other parts of the world, comes into the office here, the President's office, to find out what we are doing.

#### VISIT OF RAILROAD PRESIDENT

Only last week the President of one of the great eastern railroads came in, the first time he has ever been here in Salt Lake City, and he came in and we sat down and visited for quite a long time. He asked questions and they were answered, and he went out, wanting to see what there was to see. He was leaving that night, but he said: "I never dreamed I would find what I have found here."

I could not go with him so some of the other brethren, Brother Haycock, my secretary, and one of the other brethren, saw to it that they found our welfare organization, saw the monument to the pioneers up here and other points of interest.

There is always something to interest them while we are teaching them the Gospel of Jesus Christ. So let us not lose our opportunity, let us not lose the privilege that the Lord has given to us to teach His truth. The more we teach it the more we will appreciate it, and the more we will be appreciated by those we associate with.

#### PRIESTHOOD MEETING A DELIGHT

Tonight, this great priesthood meeting is a delight to me. I am grateful to be able to be here. I am glad I can remember when I was

just a young man, and I was a missionary in the Southern States. Some of the very finest people in the South would receive us if we would go to their homes in a dignified way. They were not always interested in the Gospel of Jesus Christ but they would treat us kindly, in most instances, but of course in some cases they were not so kind.

I am thinking of our opportunity. What are we going to do? Here we are, the representatives of the Church, a very great portion of the representatives of the priesthood of the Church of Jesus Christ of Latter-day Saints tonight, and our Heavenly Father has warned us that difficulties are coming. If I were to read more in the Doctrine and Covenants I could call attention to many things there that put us on notice that we have something more to do than to just go on and take it easy.

#### EXPERIENCES OF NOAH AND ABRAHAM

Remember that in the days of Noah, he preached the Gospel for approximately a hundred years and the people would not repent, but by and by, the warning that had been given to them was realized and they were all wiped out except the few that were in the ark.

You remember the experience of Abraham when he was visited by a holy being on the way to Sodom and Gomorrah to destroy the people, and he began to plead for them. He knew there were some good people there. He had relatives there. And so finally he asked: "Are you going to destroy the good people?"

"No, if there are good people there, enough of them, they can save the whole situation."

And then Abraham began: "Well, if there are fifty, will you save the cities?"

"Yes, if there are fifty."

"If there are forty?"

"Yes, if there are forty."

And Abraham kept on going until he got down as far as he thought he could go, I guess, and was told, that if ten righteous people could be found there in those two great cities that the cities would be spared. But he could not find them.

#### CONDITION OF AMERICA

Now I wonder what about America. What proportion of the population of the land we live in is a righteous portion. It is righteousness that will preserve us.

The Lord's promise to be our king and our law-giver is on the condition of righteousness, and my, what a wonderful opportunity He gives to us and how happy we ought to be to take advantage of it and bless our fellows by carrying the message to them.

## DISBELIEF OF WORLD

The people of the world may not believe it. They did not believe it when the Savior came to John at the waters of Jordan. They did not believe He was the Savior of the world. When He came unto John and asked for baptism, John said: "I have need to be baptized of Thee and comest Thou to me?"

Jesus replied: "Suffer it to be so now for thus it becometh us to fulfill all righteousness." "And he suffered him."

Jesus of Nazareth, the Son of Mary, went down into the water, and when He came up out of the water, the Holy Ghost descended upon Him in the form of a dove. If John had had any doubt about what he had accomplished surely that would have brought him to a realization, and then a voice from heaven said: "This is my Beloved Son in whom I am well pleased."

John did not find fault with Jesus for letting him baptize Him. John was a very humble man. John then went his way and tried to save his own people, his own race. And they finally took his life and that has been the history of the world all the way down. There have been war and destruction and now we are faced, not with any ordinary situation, but we are faced with a war by Anti-Christ against the people who believe in the divine mission of the Savior.

## SET HOMES IN ORDER

What are we going to do? We have our responsibility, and I am sure we will not disappoint those who have depended upon us to do our part. But the most important thing that we can do is set our own homes in order, to see if there is carelessness or indifference in them, teach our families, and unite them and make them happy in keeping the commandments of our Heavenly Father, because only on the condition of righteousness can even this great Church continue and endure to do the work that it has to do.

Brethren, you have come from many parts of the world, mostly, of course, from the Western Hemisphere, but you will be returning to your homes. Do not fail to appreciate that the Lord has given you a wonderful blessing, but it will only be a blessing to you on condition that you observe His laws and keep His commandments.

## WAITING UPON THE LORD

We are all brethren here tonight, meeting together in the Lord's House, waiting upon Him, and I am sure we will have a happy time tomorrow in our meetings.

I trust everybody has a place to stay tonight. I hope that the adjustment has been made before this. We sometimes have had our people come from the outlying districts thinking they could go

into a hotel at any time, only to find they could not get a place to stay. Now, if there are any of you people here tonight who live away, who haven't any place to stay, you see if you are sitting by a real Latter-day Saint or a make-believe, and tell your troubles to your neighbor, and if he cannot take you to his home he can find a place where you can stay, and you will be happy.

#### GRATITUDE FOR COMPANIONSHIP

I pray that the Lord will bless us all. I am so grateful for the companionship of such men as are sitting here tonight, grateful to be able to shake your hands and meet you wherever I find you, grateful to welcome another member into the Quorum of the Twelve. The Church continues to grow, and while Brother George F. Richards has filled a great mission, performed a great part, and the others that we have mentioned here, Brother Frank Evans and others, what they have done they will be blessed for, but if we want to be among those whose names are recorded in the Lamb's Book of Life as being entitled to a place in the Celestial Kingdom when this earth becomes that kingdom, we have got to earn that ourselves, individually. The Lord has given us the priesthood, given us the opportunity, given us all these wonderful revelations contained in the scriptures, and I am sure we are not going to waste our privileges and fail to do our part.

#### BLESSINGS ASKED

I pray that the Lord will bless us all, that we will be worthy to bear the priesthood that He has offered to us and conferred upon us, that wherever we go people will be able to say, "That man is a servant of the Lord."

When you go to our homes tonight, please be careful. It is dark. The automobiles are running in every direction, pretty near, except straight up, and we will have to be careful and not be hit. Be as careful as you can, and then when the conference is finished and you go to your homes, be equally careful, because somebody is losing his life as a result of unnecessary accidents practically every hour of the day.

I pray that the Lord will bless us, that we will be real brothers, and that if we have families that we will be real fathers and husbands in our homes, not just make-believes. Do not fail to have your family prayers, brethren, it brings a blessing that not anything else does.

That we may all so conduct ourselves that when the Lamb's Book of Life is opened disclosing those who are entitled to a place here upon this earth in the Celestial Kingdom, to live forever in the companionship of Jesus Christ, our Lord, and that all our names

will be found recorded there and those we love, not one missing, I pray, in the name of Jesus Christ, our Lord. Amen.

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The Tabernacle Choir Male Chorus sang "The Long Day Closes," after which President A. Hale Holgate of the Duchesne Stake offered the benediction.

## CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, October 1, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the music for this service. Elder Alexander Schreiner was at the organ. Richard L. Evans was the announcer.

*Announcer:* The Church of the Air is presented by CBS so that men of different faiths may bring their messages to a nationwide congregation of worshipers. Today's service comes to you from the Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. The speaker will be Dr. John A. Widtsoe, a member of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. The title of Elder Widtsoe's talk is: BE OF GOOD COURAGE. Music is provided by the Tabernacle Choir under the direction of J. Spencer Cornwall with Alexander Schreiner at the organ.

The service opens with a sacred song by Bach: "My Faith Is Still Secure and Still I Love my God."

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The Choir sang: "My Faith Is Still Secure"—Bach.

*Announcer:* We shall now hear on this Church of the Air service, Dr. John A. Widtsoe, scientist, educator, and author, and a member of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Dr. Widtsoe has titled his talk: BE OF GOOD COURAGE.

## ELDER JOHN A. WIDTSOE

Dear Radio Friends: Our day is one of much confusion, uncertainty and fear. This unhappy condition is world-wide. Too many mature people look with sincere longing upon the past; youth on the threshold of life's activity are inclined to view the future with distrust. There is a feeling of helplessness in the air. The enthusiasms of life are vanishing.

This is neither natural nor normal. It darkens the day and

clouds our every task. It develops slavery to unknown, dreaded forces. It is destructive of human joy.

This should not be so. The new world, our world, made one by audible, visual and physical communication, and by the free interchange of personal opinion, should yield days of such satisfactions as have not been known before.

There is evil in the world, ever designing to destroy humanity. That goes without saying. Evil offered itself to the first man; it will pound, however uselessly, on the ears of the last. Evil forces, in whatever disguise, must be fought, desperately if needs be, and brought to their knees; else life's sweetness will disappear. This battle between right and wrong, between good and bad, has been waged, and often has raged, through the generations of time, and will continue to the end.

Normal men, made in the image of God, have always accepted cheerfully the challenge of evil as a part of life. The battle really has given zest to existence. Moreover, and this gives courage to weak man, history records that in every struggle evil has gradually been defeated and at length has been beaten down.

Incarnate evil, despite its assiduous endeavors, has always lost ground. Finally victory has been on the side of right.

Thereby has come man's marvelous conquest over surrounding forces, and the steady improvement in the last few hundred years of the conditions of the human race. Always, if on the side of righteousness, man has managed to banish the gilded tyranny of evil.

Yet, despite the lessons of the past, fear, unnecessary fear, lurks in many human breasts. What of tomorrow? is shouted by the forces of evil. In the consequent din is forgotten the glorious promise that "Sufficient unto the day is the evil thereof." (Matt. 6:34) Forgotten also is the ancient truth that fear is the devil's first and chief weapon. Make a man or a nation afraid, and his strength, like that of Samson shorn of his locks, is gone. He is no longer useful in the work of the world. He becomes a tool of the unholy forces which seek to destroy mankind.

Gideon, mighty man of ancient Israel, was called to rescue his people from a seven-year oppression by the Midianites and associated people. He raised therefore an army of thirty-two thousand men to fight the enemy. But in those days, as in ours, battles were won not by numbers but by men of quality. So he was commanded to proclaim:

"Whosoever is fearful and afraid let him return. And there returned of the people twenty and two thousand . . ."—(Judges 7:3)

It was a high percentage. It is probably as high in the world today. Nevertheless Gideon's army was stronger because the faithful ones were left. Fear never fails to lead a man or a group of people to weakness and to ultimate failure.

The fears of man are legion. They float to the surface from submerged corners in our consciousness. They are often the products of our imagination.



Really what have we to fear? Physical destruction perhaps, first. We are naturally afraid of pain. We look with dread, for example, upon the A-bomb, and the theoretical H-bomb, and other devices of somewhat lesser horror, produced by the misuse of powers placed in the hands of man. At the worst, their effects will be local, and minimized as the commonsense of the nations develops.

The frequent, recent fear arises that a day may come when the whole world will be annihilated by an atomic chain reaction. That is an idle fear. It is not yet within the power of man and may never be. The earth is old; the stars in the sky made of earth-like elements are old. Earth and stars have long hung in space. The universe is not going to explode into atomic rays—not in our day—of that we may be certain. That fear is groundless and with the accompanying dread should be cast out.

Civilized man needs food and clothing and shelter. In the turmoil of the new day, he fears that he may be deprived of these necessities. He forgets that the earth has not changed, except in spots. As the seasons come and go, the needs of man will be supplied by mother earth as in the past, if man does his part. It is easy to awaken a fear; as easy to banish it if reasonable thinking is used.

Then there is the fear of other men—people with the wrong conception of life, to whom a neighbor is but a tool with which to protect themselves, often to satisfy their lusts. To them life has no meaning beyond the flesh of the day. They do not know the spiritual world, which is the greater and more powerful world. Such travelers in the muck of life promise much to gain their ends, but keep no promise. Such men are more dangerous than material weapons, however horrible.

Usually evil philosophies use evil material tools. The great danger in these philosophies is, however, that they simulate truth. They are deceiving; and by their deceit often secure as adherents otherwise honest people. We should for our protection uncover these masked devils.

Here also, fear is futile. Righteous men if united are masters of their generation and can and should cast out all such fears, and should sternly set about to root out such weeds of existence. False teachings fall before truth.

It would be better for man's happiness to substitute for such fears a proper control of the use of his powers, whether of his natural endowment, or those that have been discovered by the patient searchers for truth.

For example, there should be less glibness about the use of atomic energy in warfare, and more about its possible use in peaceful arts. More should be said about the futility of war with its devilish destruction of human life and property. More should be said about the nobility of man, and his possible Godlike approach when he uses his time, talents and power to supply natural human needs. Whenever that is done, much fear will disappear. More should be said

about the good earth and its willingness to yield bountifully to man's toil.

An evil philosophy of life can best be stifled when it is given no corner in the discussions of men. Clubs would do better to discuss the principles of our own free government than the remote doctrine of an ancient poet. Whether fear shall engulf us or not is a matter in our own hands.

Men who lay aside fear become the masters of the day.

It is a pity that many who allow themselves to fear seek refuge in the temporary forgetfulness that follows the satisfaction of unnatural appetites. Instead of a wise and intelligent approach to the apparently difficult problems of life, multitudes have turned to nerve-whipping drugs, which often have become daily companions, or to the shame of immorality, or to the mania of chance. To such persons, fear may temporarily be lost in the brutality or sinful indulgences, but it remains under cover to poison the full joy of life. There is no happy future for mankind, no removal of fear, while in the society of sin.

More terribly fear-begetting is the doctrine that the world in which we live is purposeless.

Freedom from fear comes only when the earth and all upon it are conceived to be expressions of a mighty divine purpose. The unhappy ones of this age, which is full of possible joy, usually can see no purpose in life. That is a great calamity, perhaps the greatest in human lives. The Lord placed his children on earth in his love for them and for their good. They are here in harmony with this mighty divine purpose.

Our purposeful world is under the direction of the Lord. It cannot be conceived that the Master would place his children on earth and then forget them! That is not the method of Divinity. Chance does not rule in the heavens or on earth. Men who harbor fear may rest assured that in the providences of the Lord, righteousness will triumph on earth. The Lord's purposes will prevail. That knowledge drives out fear. The highest attainable joy of man, of any man, is the certainty that he lives in a purposeful world made for his good. Fear cannot dwell with such a faith.

Those who do not believe in a purposeful world are to be pitied. They cast God out of their lives. They are atheists, creatures without home or anchorage. Thrown back upon themselves, upon their own weak powers, with no help but that of men, such persons are unspeakably lonely. Fears overtake them, and force them to seek unnatural excitements. The convictions of such men rest upon insecure foundations. They cannot be safely followed.

The confusion and contention, the uncertainty in the world, come from the failure to take God into partnership in the acts of our daily lives. We must battle for the right, if needs be. Give evil no

quarter, To put trust in God, when we have done our best, is the final refuge of mortal man. Men must give heed to God's voice, as heard through the centuries. If that is done, all is well; but when the Lord is forgotten, disaster overflows the world.

All who have fear in their hearts should turn willingly to him who created the earth and all upon it. The wise ones of old have warned us. When ancient Israel was depressed, as many are today, Moses spoke to them:

Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee.—(Deuteronomy 31:6.)

And David, king of Israel, completed the thought:

Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.—(Psalms 27:14).

Though all this is true, all who seek to drive away fear, must be active in the battle. Evil, the cause of fear, will turn to good only as righteousness prevails. The Lord will solve all earthly problems only as man makes himself worthy of divine help. Men must be "anxiously engaged in a good cause," the cause of the Lord.

We must be vocal in our opposition to evil; we must be eager to cast evil out from among us. In the home circle, in our churches, in our places of toil, wherever we walk and talk, as members of society and as citizens of our land, we must stand as enemies of evil. There must be no yielding to the whisperings from the dungeons of existence. Then the Lord will add his power and his blessings; fear will flee.

We need everywhere throughout our sunlit land men who are strong enough for righteousness to face the enemy.

When Gideon of old was left with only ten thousand unafraid men, other tests were given this remainder of his large army. Gideon could take no chances. The cause, the freedom of his people, was too great. So he watched his men.

When the army, marching in the heat of the day, crossed a creek, some loitered, took their time, lay down to drink; others, however, only three hundred of the ten thousand, eager to meet the enemy could not wait; they merely cupped their hands and drank as they marched hurriedly along. They caused no delay. These three hundred became Gideon's army; the others were sent home. With these three hundred Gideon won glorious victories.

With such men, in any day, every fear vanishes.

The feeling of depression that bows down many of our people today should be replaced by a song of courageous gladness. The Lord is at the helm. Therefore, we should be full of courage. Our task is to keep the law of the Lord, to reject every evil offering, and to assist eagerly in the solution of present-day problems. Then we can safely

trust the future. Then we shall no longer be afraid. Those who then may suffer will be those who will not do these things.

In the name of Jesus Christ, Amen.

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The Choir then sang: "Awake Ye Saints"—Stephens  
Organ interlude.

Music: Theme—Organ and humming choir: "Sweet Is the  
Work."

*Announcer:* Time and facilities for the Church of the Air are provided without charge by the Columbia network and its affiliated stations, and in the same spirit the participants give their services.

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The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday sessions and presented musical numbers at those meetings. J. Spencer Cornwall conducted the singing of the Choir.

The Salt Lake Tabernacle Male Chorus, J. Spencer Cornwall, conductor, furnished the choral numbers for the General Priesthood meeting, Saturday evening, September 30.

The Choir singing for the Friday morning and afternoon sessions, September 29, was by the Combined Chorus of Relief Society Singing Mothers from the Cache and Salt Lake City Stakes, with Florence Jepperson Madsen conducting, and with Elder Frank W. Asper at the organ.

The Choir singing for the Saturday morning and afternoon sessions, September 30, was by the Deseret Stake Choir, Elder Ladd R. Cropper, director, Elder Roy M. Darley at the organ.

The music of the *Tabernacle Choir and Organ Broadcast* Sunday morning, 9:00 to 9:30 as also the music for the *Church of the Air* broadcast was directed by J. Spencer Cornwall. Alexander Schreiner was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

*Joseph Anderson*  
Clerk of the Conference

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*One Hundred Twenty-first*

ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 6, 7, 8 and 9,*  
*1951*

With Report of Discourses



Published by the  
Church of Jesus Christ of Latter-day Saints  
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# The One Hundred Twenty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, Sunday, and Monday, April 6, 7, 8, and 9, 1951.

President George Albert Smith, President of the Church, having passed away Wednesday, April 4, President Smith's funeral services were held in the Tabernacle Saturday, April 7, at 2:00 p.m., which services are included as a part of this Conference report.

General sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday and Sunday and at 10:00 a.m. Monday. The General Priesthood meeting convened in the Tabernacle Saturday evening, April 7, at 7:00 p.m., with overflow assemblies in the Assembly Hall and Barratt Hall.

The session Monday morning at 10:00 was a solemn assembly, at which the First Presidency of the Church was reorganized, with David Oman McKay as President, Stephen L Richards as First Counselor, and Joshua Reuben Clark, Jr. as Second Counselor.

The full services of the General sessions of the Conference were broadcast over Station KSL, Salt Lake City, and by arrangement through KSL were broadcast over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KBUH at Brigham City, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO in Burley, KVMV at Twin Falls, and KRXX at Rexburg.

The services of the general sessions were also broadcast in the Assembly Hall on the Tabernacle grounds and in Barratt Hall, 60 North Main, over a loud speaking system, and by television.

Columbia Broadcasting Company's *Church of the Air* program, on which Elder Stephen L Richards was the speaker, was presented in the Tabernacle Sunday morning, April 8, from 9:00 to 9:30. A full report of this service is also included in this record.

President David O. McKay, President of the Council of the Twelve, presided at the general sessions of the Conference. He conducted the Friday morning, Sunday morning, and Monday morning services. Elder J. Reuben Clark, Jr., of the Council of the Twelve, conducted the services at the Friday afternoon and Sunday afternoon sessions and also of the General Priesthood meeting.

Friday, April 6

First Day

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.\*

*The Council of the Twelve Apostles:* Joseph Fielding Smith,\*\* John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.\*\*\*

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Council of the Twelve:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, and Alma Sonne.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, S. Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

*The Presiding Bishopric:* LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

## GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of General Welfare Committee,* Church Welfare Program.

*Members of the Board of Education,* Commissioner of Education, Directors and Associate Directors of Institutes, and Seminary Supervisors.

*Presidents of Stakes and their Counselors,* Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General Stake and Ward officers of Auxiliary Associations, from all parts of the Church.

*Mission Presidents:* Richard L. Evans, Temple Square; Salt Lake City; George Q. Morris, Eastern States; S. Dilworth Young, New England; Waldo M. Andersen, Northern States; John B. Hawkes, North Central States; John B. Matheson, East Central States; J. Orval Ellsworth, Central States; Albert Choules, Southern States; David I. Stoddard, California; Benjamin L. Bowring, Texas-Louisiana; Ray E. Dillman, Western States; Thomas W. Gardner, Northern California; James A. McMurrin, Northwestern States; Floyd G. Eyre, Canada; Glen G. Fisher, Western Canada; Lucian M. Meacham, Jr., Mexico; Lorin F. Jones, Spanish-American; Golden R. Buchanan, Southwest Indian; Carl C. Burton, Great Lakes; Hilton A. Robertson, Chinese.

\*The First Presidency was reorganized at the concluding session of this Conference, with President David O. McKay as President, Stephen L. Richards as First Counselor and J. Reuben Clark, Jr., Second Counselor.

\*\*Elder Joseph Fielding Smith was sustained as President of the Council of the Twelve Apostles.

\*\*\*The vacancy in the Council of the Twelve was not filled at this Conference.

## FIRST DAY

### MORNING MEETING

The opening session of the Conference convened Friday morning, April 6, at 10 o'clock, with President David O. McKay, President of the Council of the Twelve, presiding and conducting the services.

#### President David O. McKay

This is the opening session of the One Hundred Twenty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the tabernacle on Temple Square in Salt Lake City.

As you all know, through general announcement already given, last Wednesday, April 4, at 7:27 p.m., there came to a close, on his eighty-first birthday, the earthly career of our beloved leader, President George Albert Smith. A few moments after his heartbeat stopped one of his daughters—I am not clear this morning whether it was Emily or Edith—said, with aching heart, "This is the only way father could attend conference." Though his chair is vacant this morning let us hope that the influence of his Christ-like character will pervade every heart and his high ideals be an inspiration to us all. Truly he was a noble soul, happiest when he was making others happy. In his daily life he strove sincerely to apply the teachings of Jesus to "love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength . . . and thy neighbor as thyself."

President Smith's passing leaves the Quorum of the First Presidency disorganized, and the presiding authority of the Church now rests with the Quorum of the Twelve Apostles. At a meeting this morning at nine o'clock this Council requested that the counselors to President Smith conduct the exercises of this General Conference.

President Clark, will you please come forward and take your place?

(Elder J. Reuben Clark, Jr., then took a seat by President McKay on the upper stand.)

All of the General Authorities of the Church are in attendance.

Elder Joseph Anderson is the clerk of the conference.

These services, and all general sessions of the conference, will be broadcast in the Assembly Hall and in Barratt Hall over the loud speaking system and by television.

This service and all general sessions of the conference will be broadcast over station KSL, Salt Lake City, and by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KBUH, Brigham City, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley, KVMV at Twin Falls, and KRXX at Rexburg.

*Friday, April 6**First Day*

We are grateful to the stations named for their cooperation in broadcasting these proceedings and we thank them for their services which will continue throughout the conference. In the interest of time, however, we shall not repeat this announcement at every session.

All general sessions will also be televised over the KSL television station, channel 5.

The choir singing for this morning's session will be by the Brigham Young University combined choruses with Elders Newell Weight and Crawford Gates conducting and with Elder Frank W. Asper at the organ.

We will begin the morning services by the Brigham Young University combined choruses singing: "Thanks Be To God," conducted by Elder Newell Weight.

The opening prayer will be offered by President Jared J. Trejo of the Southern Arizona Stake.

The University combined choruses sang: "Thanks Be To God." The opening prayer was offered by President Jared J. Trejo of the Southern Arizona Stake.

The Brigham Young University combined choruses then sang: "Awake, Ye Saints of God, Awake."

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

#### CHANGES IN CHURCH OFFICERS STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1950

##### *Mission Changes and New Presidents Appointed:*

Chinese Mission transferred to San Francisco, California.

Ernest Nelson appointed president of Hawaii Mission to succeed Edward L. Clissold.

J. Howard Maughan appointed president of New England Mission to succeed S. Dilworth Young.

James A. McMurrin appointed president of Northwestern States Mission to succeed Joel Richards.

Earl S. Paul appointed president of Samoan Mission to succeed Golden H. Hale.

Golden R. Buchanan appointed president of Southwest Indian Mission to succeed S. Eugene Flake.

##### *New Stakes Organized:*

Santa Rosa Stake organized January 7, 1951, from Northern California Mission and Berkeley Stake.

Murray Stake organized by division of Cottonwood Stake, February 11, 1951.



Wilford Stake organized February 11, 1951, by division of East Mill Creek Stake.

Santa Barbara Stake organized February 18, 1951, from California Mission.

*Stake Presidents Chosen:*

L. Burdett Pugmire, president of Bear Lake Stake to succeed E. Woodruff Stucki.

ElRay L. Christiansen, president of East Cache Stake to succeed J. Howard Maughan.

Wm. Howard Allen, president of Granite Stake to succeed Carl W. Buehner.

Harry E. McClure, president of Gridley Stake to succeed John C. Todd.

Olin H. Ririe, president of Mount Ogden Stake to succeed Earl S. Paul.

George H. Mortimer, president of New York Stake to succeed Wm. F. Edwards.

David B. Haight, president of Palo Alto Stake to succeed Wendell B. Christenson.

Charles B. Richmond, president of Park Stake to succeed J. Percy Goddard.

David E. Heywood, president of Phoenix Stake to succeed Delbert L. Stapley.

Antone K. Romney, president of Provo Stake to succeed Charles E. Rowan, Jr.

Arthur J. Godfrey, president of new Santa Barbara Stake.

John LaRoy Murdock, president of new Santa Rosa Stake.

George Z. Aposhian, president of new Wilford Stake.

Oral J. Wilkinson, president of new Murray Stake.

*New Wards Organized:*

Aberdeen Second Ward, American Falls Stake, formed by a division of Aberdeen Ward.

Blackfoot Fifth Ward, Blackfoot Stake, formed by a division of Blackfoot Third Ward.

Wellington Second Ward, Carbon Stake, formed by a division of Wellington Ward.

Cedar Sixth Ward, Cedar Stake, formed by a division of Cedar Third and Fourth Wards.

Long Beach Fifth Ward, East Long Beach Stake, formed by a division of Long Beach Third Ward.

Norwalk Ward, East Long Beach Stake, formed by a division of Bellflower and Whittier Wards.

Ridgedale Ward, Grant Stake, formed by a division of Lorraine Ward.

Mesa Ninth Ward, Mesa Stake, formed by a division of Mesa Seventh Ward.

*Friday, April 6**First Day*

Valley Center Second Ward, Mill Creek Stake, formed by a division of Valley Center First Ward.

Layton Second Ward, Mt. Graham Stake, formed by a division of Layton Ward.

Granger Third Ward, North Jordan Stake, formed by a division of Granger First Ward, with part of Granger Second Ward.

Taylorville Second Ward, North Jordan Stake, formed by a division of Taylorville Ward.

Garfield Second Ward, Oquirrh Stake, formed by a division of Garfield Ward.

Timp View Ward, Orem Stake, formed by a division of Windsor Ward.

Parowan Second Ward, Parowan Stake, formed by a division of Parowan East and West Wards.

Thirty-Fifth Ward, Pioneer Stake, formed by a division of Thirty-Second Ward.

Tahoe Ward, Sacramento Stake, formed by a division of Homestead Ward.

Hemet Ward, San Bernardino Stake, formerly a branch in the California Mission.

Farmington Second Ward, Davis Stake, formed by division of Farmington Ward.

Ojai Ward, Santa Barbara Stake, formerly of the California Mission.

Oxnard Ward, Santa Barbara Stake, formerly of the California Mission.

Santa Barbara Ward, Santa Barbara Stake, formerly of the California Mission.

Santa Paula Ward, Santa Barbara Stake, formerly of the California Mission.

San Luis Obispo Ward, Santa Barbara Stake, formerly of the California Mission.

Santa Maria Ward, Santa Barbara Stake, formerly of the California Mission.

Ventura Ward, Santa Barbara Stake, formerly of the California Mission.

Santa Rosa Ward, Santa Rosa Stake, formerly of the California Mission.

Seattle Fifth Ward, Seattle Stake, formed by a division of Seattle Third Ward.

Seattle Sixth Ward, Seattle Stake, organized from White Center Branch.

Richfield Fifth Ward, Sevier Stake, formed by a division of Richfield Second Ward.

Richfield Sixth Ward, Sevier Stake, formed by a division of Richfield Third Ward.

Crest View Ward, Sharon Stake, formed by a division of Hill Crest Ward.

Bountiful Sixth Ward, South Davis Stake, formed by a division of Bountiful First Ward.

Tooele Eighth Ward, Tooele Stake, formed by a division of Tooele Fifth Ward.

Tooele Ninth Ward, Tooele Stake, formed by a division of Tooele Fifth Ward.

#### *Ward Name Changed*

Holladay Third Ward, Cottonwood Stake, formerly Mt. Olympus Ward.

Holladay Fourth Ward, Cottonwood Stake, formerly Olympus South Ward.

Long Beach Third Ward, East Long Beach Stake, formerly Park View Ward.

Compton First Ward, Long Beach Stake, formerly Compton Ward.

Compton Second Ward, Long Beach Stake, formerly Compton Center Ward.

Long Beach First Ward, Long Beach Stake, formerly Long Beach Ward.

Long Beach Second Ward, Long Beach Stake, formerly North Long Beach Ward.

Long Beach Fourth Ward, Long Beach Stake, formerly Virginia Ward.

Murray Sixth Ward, Murray Stake, formerly South Grant Ward.

Parowan First Ward, Parowan Stake, formerly Parowan East Ward.

Parowan Third Ward, Parowan Stake, formerly Parowan West Ward.

Sacramento First Ward, Sacramento Stake, formerly Sacramento Ward.

Sacramento Second Ward, Sacramento Stake, formerly Sutter Ward.

Sacramento Third Ward, Sacramento Stake, formerly Homestead Ward.

Sacramento Fourth Ward, Sacramento Stake, formerly Tahoe Ward.

LaJara Ward, San Luis Stake, formerly Richfield Ward.

Imbler-Elgin Ward, Union Stake, formerly Imbler Ward.

#### *Independent Branches Made Wards:*

Dragerton Ward, Carbon Stake, formerly Dragerton Branch.

Fort Collins Ward, Denver Stake, formerly Fort Collins Branch.

Lakewood Ward, East Long Beach Stake, formerly Lakewood Branch.

Woodland Ward, Sacramento Stake, formerly Woodland Branch.

*Friday, April 6**First Day*

Gallup Ward, St. Johns Stake, formerly Gallup Branch.

San Rafael Ward, San Francisco Stake, formerly San Rafael Branch.

Oakdale Ward, San Joaquin Stake, formerly Oakdale Branch.

*Independent Branches Organized:*

Spanish-American Branch, Denver Stake, formerly a branch in the Spanish-American Mission.

Ditman Branch, East Los Angeles Stake, formerly a branch in the Spanish-American Mission.

Ruby Valley Branch, Humboldt Stake, formerly part of Wells Ward.

Superstition Mountain Branch, Maricopa Stake, formerly part of Mesa Tenth Ward of Maricopa Stake and Mesa Seventh Ward of Mesa Stake.

Spanish-American Branch, Phoenix Stake, formerly a branch in the Spanish-American Mission.

Spanish Branch, Sacramento Stake, formerly a branch in the Spanish-American Mission.

Elsinor Branch, San Bernardino Stake, formerly a branch in the California Mission.

Spanish-American Branch, San Diego Stake, formerly a branch in the Spanish-American Mission.

Lakeport Branch, Santa Rosa Stake, formerly a branch in the Northern California Mission.

Petaluma Branch, Santa Rosa Stake, formerly a branch in the Northern California Mission.

Sebastapol Branch, Santa Rosa Stake, formerly a branch in the Northern California Mission.

Willits Branch, Santa Rosa Stake, formerly a branch in the Northern California Mission.

McNary Branch, Snowflake Stake, formed by a division of the Lakeside Ward.

*Independent Branches Discontinued:*

Athol Branch, Spokane Stake, disorganized, membership transferred to "other branches."

Bay Ridge Branch, New York Stake, disorganized, membership transferred to Brooklyn Branch.

Rockport Branch, Summit Stake, disorganized, membership transferred to Wanship Ward.

*Stake Names Changed:*

Cottonwood Stake, formerly Big Cottonwood Stake.

Mill Creek Stake, formerly Cottonwood Stake.

*Those Who Have Passed Away:*

President George Albert Smith, President of The Church of Jesus Christ of Latter-day Saints.

Mary L. Morgan, widow of John Morgan, former member of the First Council of the Seventy.

## STATISTICAL REPORT—1950

Number of Stakes of Zion, December 31, 1950.....	180
Number of Wards .....	1,396
Number of Independent Branches.....	145
Total Wards and Independent Branches.....	1,541
Number of Missions.....	43

*Church Membership:*

Stakes .....	898,478
Missions .....	212,836
Total Membership .....	1,111,314

*Church Growth:*

Children blessed in Stakes and Missions .....	37,444
Children baptized in Stakes and Missions .....	22,808
Converts baptized in Stakes and Missions .....	14,700

*Social Statistics:*

Birth rate per thousand .....	37.34
Marriage rate per thousand .....	9.46
Death rate per thousand .....	5.95

*Missionaries:*

Number of missionaries in the missions of the Church .....	5,313
Number engaged in missionary work in the stakes....	4,527
Total missionaries—December 31, 1950.....	9,840
Number of missionaries who received training in the mission home in 1950.....	3,014

The congregational singing of the conference was directed by Elder J. Spencer Cornwall, Conductor, and Richard P. Condle, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday sessions and presented choral numbers at those meetings. J. Spencer Cornwall, Conductor, directed the singing of the Choir.

Friday, April 6

First Day

The Brigham Young University combined choruses furnished musical numbers at the Friday morning and afternoon sessions. The singing of the combined choruses was conducted by Elders Newell Weight, Crawford Gates, and Clawson Cannon.

The Delta Phi (Returned Missionaries) chorus from the Brigham Young University, Elder Ardean Watts, conductor, furnished musical numbers for the General Priesthood meeting Saturday evening.

The singing Monday morning, at the Solemn Assembly, was entirely by the congregation, with J. Spencer Cornwall conducting.

The music and singing of the *Tabernacle Choir and organ broadcast* Sunday morning, from 9:00 to 9:30, as also that of the *Church of the Air* broadcast, from 8:30 to 9:00, was directed by J. Spencer Cornwall, Frank W. Asper was at the organ, and "The Spoken Word" was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Roy M. Darley.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson, Clerk of the Conference.

### President David O. McKay

You brethren and sisters who are here will understand that I am repeating these announcements for the benefit of the thousands who are listening over the radio.

Elder J. Reuben Clark, Jr., of the Council of the Twelve, will now present the financial statement for the Church for the year 1950 and a summarized report of the Welfare Program of the Church.

### THE ANNUAL CHURCH FINANCIAL REPORT FOR THE YEAR 1950

Elder J. Reuben Clark, Jr. read the following report:

We will now give a summary of the Church financial report for the year 1950. The report itself will be published in full in the *Deseret News*.

The report is in the usual form. The material is given under the usual headings of expenditures heretofore used in such reports, and data are shown under the captions: Original Budget, Additions to Budget, Budget Funds Spent, and Budget Funds Not Spent.

A word may be said about the "Additions to Budget." It will be observed that in certain cases, where additions to the budget were made, more budget funds remain unspent than the amount of additions made to the budget in such cases. That is, the original budget for the general group was more without additions than the budget amounts spent for that general group, leaving an unspent balance of the original budget.

This comes about from the following situation. It is a principle of Church expenditures that allocations of Church funds may not be shifted from one item to another. The original allocation must stand and any deficiency of funds as to any item must be covered by an additional allocation and not by a shifting of funds to that account from an allocation made to some other item of expenditure. It not infrequently happens that where one particular class or general category of expenditure covers several accounts, one account may be exhausted and another account have a surplus. In such cases, an additional allocation of funds is made to the exhausted account, instead of transferring funds from some other account to the exhausted account. To meet such situations there was provided in the budget a so-called "Unallocated Reserve for Contingencies," from which these additional allocations to specific accounts could be made and to which, where needed, additional funds could be allocated.

The additional funds shown in the report are the net additions made as to the particular groups of expenditure affected.

The figures given will cover amounts disbursed from the Church general funds unless otherwise stated. Other figures will be added later in the report and so identified.

The original budget, plus additions, for the year 1950, came to \$23,105,358. The expenditures from this fund came to \$19,949,599, which was \$224,034 more than was spent in 1949. The unexpended balance of the budget for 1950 was \$3,155,759, but a million and a half of this amount is the sum regularly allocated to the schools as their budget for the first half of the calendar year 1951.

Taking the individual expenditure groups,—the following appears:

The administrative expenses of the office of the Corporation of the President came to \$449,205 in 1950 against \$380,935 for 1949, an increase for 1950 of \$68,270. The expenditures of the Presiding Bishop's office for 1950 was \$458,364.

These budgets of the two offices,—the office of the Corporation of the President and the office of the Corporation of the Presiding Bishop, to which may be added some \$45,305 for miscellaneous administrative expenses,—are more than covered by the non-tithing income of the Church.

The amounts paid to the stakes and wards in 1950 came to \$7,431,223, as compared with \$7,529,460 for 1949,—or \$98,237 less in 1950 than in 1949. There were 1541 wards and 180 stakes at the close of 1950, and 1,172 stake, ward, and branch buildings to be maintained. During the year, 259 buildings were under construction in the stakes and wards, and 8 buildings were purchased for use as meeting houses, of which number 50 were dedicated.

For the maintenance and operation of the missions of the Church, including return fares of missionaries, free literature, radio and publicity expense, and the building program of the various mis-

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sions, \$3,822,189 was spent in 1950, against \$4,212,138, for 1949, a decrease for 1950 over 1949 of \$389,949. During the year, 113 buildings were under construction in the missions, and 34 other buildings were purchased for meeting places, and missionary headquarters. Of these 147 buildings, some 60 were dedicated.

For the operating expenses of the 8 temples of the Church, including repairs, construction work, and maintenance, \$696,862 was spent in 1950 and \$589,331 in 1949, or an increase in 1950 of \$107,531.

From the Church general funds there was expended for Church Welfare in 1950, \$1,608,454 and in 1949, \$1,714,280,—a decrease for 1950 of \$105,826.

For general buildings and grounds at Church headquarters, including the Tabernacle and Assembly Hall, the buildings on Temple Block and on the block on which is located the Administration Building, including \$635,834 granted to hospitals for new construction and improvements, \$1,184,160 was expended for 1950 against \$702,219 for 1949, an increase for 1950 of \$481,941.

For schools and educational activities, including the Brigham Young University, Ricks College, Juarez Stake Schools, 17 institutes and 139 seminaries, the McCune School of Music, the Blanding Indian School, including the salaries of administrative officers and teachers, as well as funds for the erection and repair of buildings, and for purchase of building sites, there was expended during the calendar year 1950, \$3,272,403 from Church general funds. To this figure should be added for 1950, expenditures of \$2,432,820 of funds collected by the schools for tuition and other services, or a total of \$5,705,223 spent for Church education, as against \$3,086,136 for the calendar year 1949. There were enrolled in the Brigham Young University, the Ricks College, the L.D.S. Business College, and the Juarez Stake Academy, for the school year 1949-1950, some 11,437 students; 31,488 others received religious training and activity in the institutes and seminaries.

For the Genealogical Society there was expended the amount of \$743,145 in 1950, as compared with \$750,505 in 1949, a decrease of \$7,360 for 1950. Included in these expenditures, in addition to sums for research and record-keeping work, are sums spent for microfilm records in 6 of our States and in 10 foreign countries, the total microfilm record so obtained having an equivalency of 57,705 volumes of approximately 385 pages per volume.

Other items of expense from the general Church funds will be found in the printed report, but call for no special comment here.

But in addition to the foregoing expenditures from the tithes and other income, there has come from the people on various accounts and been spent for Church purposes, buildings, and building maintenance, maintenance of missions, welfare, auxiliaries, hospitalization, and educational purposes (already noted), a little more



than three fourths as much as spent from the general Church funds, or the sum of \$15,130,536. This is \$930,141 more than was similarly expended in 1949.

The total expenditure of both kinds for 1950 was \$35,080,135. To this could properly be added, as coming from the people, some \$3,000,000 which went from parents and others to maintain the missionary force in the field. For 1949, the total expenditure was \$33,925,960, or an increase for 1950 of \$1,154,175.

The total number of people (wards and stakes and missions) paying fast offerings and welfare contributions in 1950, is given as 215,052. The total amount of fast offerings and welfare contributions was \$2,581,003, in 1950, and \$2,153,434 in 1949, an increase of \$427,569 for 1950. The increase came from both wards and stakes and the missions.

The total cash expenditures for the Welfare Program for the year 1950, was \$3,399,951, all of which is included in the above grand total of the budget and other cash expenditures.

From 1938 to the end of 1950 more than 2,721 families have been helped to become self-supporting, and 17,829 families have been assisted in other ways. During this same period the Deseret Industries has provided continuous work for hundreds of handicapped and aged persons. During the year 1950 they had an average of 235 persons working in their plants. The Deseret Clothing Factory, another branch of the Welfare Plan, has provided continuous employment for from 30 to 60 individuals, many of whom were widows and elderly persons.

During the year 1950, 90,800 man days of work were donated in the production of the budget and 10,500 man days of work were donated in the construction of Bishops' storehouses and other buildings for the operation of Welfare Plan. In addition to these, 94 construction and remodeling projects were completed by the brethren for the benefit of less fortunate members.

Obedient to the command of the Lord that men should be self-supporting, looking to the Church for necessary help, 3,509 persons have, during the past eight years relinquished their position on government relief rolls. Of this number, 1,600 have been rehabilitated and are receiving no aid from the Church nor, so far as known, from any other gratuitous source; 1,221 are yet receiving part of their support from the Church; and 688 are receiving all their needs from the Church.

During 1950, 4,747 persons were given occupational counseling resulting in the solution of their employment problems, and 5,712 other persons were placed in remunerative employment. Reported unemployment has decreased 29% during the year.

Our expenditures are heavy, our activities are many, some of them of considerable size, but we are striving to expend Church funds with care, without waste, and so far as possible with the least amount of extravagance.

## THE ANNUAL CHURCH FINANCIAL REPORT FOR THE YEAR 1950

Elder J. Reuben Clark, Jr. read the following Financial Report:

## PART I—BUDGET EXPENDITURES FROM CHURCH GENERAL FUNDS 1950

Original budget, plus additions during the year.....\$23,105,358  
 Spent from Church General Funds.....19,949,599  
 Funds budgeted but not spent.....3,155,759

## ADMINISTRATIVE EXPENSES:

Office of the Corporation of the President

For salaries of employees; expenses of offices; equipment  
 and living allowances and traveling expenses of the General  
 Authorities .....

Office of the Corporation of the Presiding Bishop

For salaries of employees; expenses of offices; equipment;  
 traveling expenses of the Presiding Bishopric, Building  
 Department, auditors, etc.; and Aaronic Priesthood super-  
 vision .....

## Miscellaneous Committees

For expenses of General Priesthood, Servicemen's, Music,  
 No-Liquor-Tobacco, and Statistics Committees; and salaries  
 of the Tabernacle choristers and organists.....

Total administrative expenses, all of which are covered by  
 non-tithing income .....

## Stakes and Wards

For expenses of 180 stakes and 1,541 wards and independent  
 branches, including the maintenance of 1,172 stake, ward and  
 branch buildings; expenses and mileage allowances of stake  
 presidents and bishops; furnishings for stake and ward  
 offices; erection, remodeling and repairing of stake and  
 ward buildings. (During the year, 259 buildings were under  
 construction in the stakes, and 8 buildings were purchased,  
 for use as meeting houses. Of these 267 buildings, 51 were  
 dedicated in 1950.) .....

	Original Budget	Additions To Budget	Budget Funds Spent	Budget Funds Not Spent
	\$ 423,700	\$ 33,565	\$ 449,205	\$ 8,060
	463,975	21,573	458,364	27,184
	52,980	1,745	45,305	9,420
	940,655	56,883	952,874	44,664
	8,063,575	67,673	7,431,223	700,025

# FINANCIAL REPORT

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## Missions and Missionary Work

For maintenance and operation of the established missions of the Church; living and traveling expenses of mission presidents; return fares of missionaries; free literature, radio and publicity expense; erection, remodeling, purchase, maintenance and renting of buildings; and expenses of the Bureau of Information and Mission Home in Salt Lake City. (During the year, 113 buildings were under construction in the missions, and 34 other structures were purchased for use as meeting places and missionary headquarters. Of these 147 buildings, approximately 60 were dedicated in 1950.)

4,301,563 109,996 3,822,189 589,370

## Temples

For operating expenses of the 8 temples of the Church; for construction work, repairs and maintenance of temple buildings, outbuildings, and grounds.

572,115 136,477 696,862 11,730

## Church Welfare

For the purchase of equipment, commodities and containers; for operating expenses of bishop's storehouses, and for the transportation of commodities; for the purchase, construction and remodeling of bishops' storehouses and other general welfare properties; for General Church Welfare Committee administrative expenses; for the care of the needy, consisting of rents, light, fuel, hospitalization, burials, etc.

1,706,844 47,786 1,608,454 146,176

## General Buildings and Grounds

For maintenance of and repairs and improvements to general Church buildings including the Church Administration building, Tabernacle, and Assembly Hall, and grounds, and of buildings situated immediately adjacent to the Temple Block and \$635,834 allowed to hospitals for new construction and improvements

891,950 372,804 1,184,160 80,594

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## Schools and Educational Activities

For operating expenses of the Brigham Young University, Ricks College, Juarez Stake Schools, 17 institutes and 139 seminaries, McCune School of Music and Art, Deseret Gymnasium, and the Blanding Indian School, including the salaries of administrative officers and teachers; for the erection, and repair of buildings; and for purchase of building sites .....

4,470,161	329,759	3,272,403	1,527,517
(Includes Funds Budgeted for the 18 month period from Jan. 1, 1950, to June 30, 1951.)		(Expenditures are on calendar year basis.)	(Unexpended balance of 1950-1951 school budget covering first 6 months of 1951.)

## Historic Properties and Monuments

For the maintenance and repair of property at South Royalton, Vermont; Palmyra, New York; and Carthage, Illinois, and of memorial cemeteries; and for erection of monuments.....

23,647	4,940	14,825	13,762
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## Genealogical Society

For the maintenance of the genealogical library, archives, temple index bureau, and allied departments; for recording, indexing, photographing and filing genealogical and temple ordinance data, including the names of 513,139 persons forwarded to the temples for ordinances; and for microfilm copies of genealogical records from 6 states and 10 foreign countries, equivalent to 57,705 printed volumes of approximately 385 pages per volume .....

742,179	9,540	743,145	8,574
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## Other Expenses

For taxes and assessments; insurance; contributions to civic and educational institutions; for expenses of the Papago Indian Project; for restoration of the Church Insurance Fund; and for other purposes .....

122,950	133,861	223,464	33,347
\$21,835,639	\$1,269,719	\$19,949,599	\$3,155,759

TOTAL OF PART I (Church General Funds) .....

## Part II—EXPENDITURES OTHER THAN FROM CHURCH GENERAL FUNDS 1950

The expenditures budgeted from Church General Funds and paid principally from the tithes are detailed above. The following expenditures were made from further contributions by members of the Church:

Paid for stake, ward, and mission building purposes.....	\$ 6,116,856
Expended for stake, ward, and mission maintenance purposes; expenses of auxiliary organizations and for recreation.....	3,553,192
Expended from ward and mission fast offerings .....	953,484
Expended from welfare contributions .....	1,445,906
Assistance rendered missionaries.....	297,690
Expended from dues of general boards; children's contributions to the Primary Hospital, and donations to temples .....	283,007
Expended by educational institutions in addition to amount listed under budget expenditures, from funds derived from tuitions and other sources .....	2,432,820
Expended by the hospitals for the care of the sick, in addition to the amount paid from the tithes and included in Part I .....	47,581
Total of Part II (Expended other than from tithes and other general funds of the Church) .....	15,130,536
Total Budget cash expenditures from Church general funds, brought forward from above. (Part I) .....	19,949,599
Total Cash Expenditures of the Church for the year 1950....	<u>\$35,080,135</u>

## Part III—THE CHURCH WELFARE PROGRAM—1950

## FAST OFFERING DATA

Number of Church members who paid voluntary fast offerings and welfare contributions:

In the wards .....	180,848
In the missions .....	34,204
Total .....	<u>215,052</u>

Amount of voluntary fast offerings and welfare contributions:

In the wards	
Fast offerings .....	\$ 991,419
Welfare contributions .....	1,465,410
In the missions	
Fast offerings .....	\$ 124,174
Total Fast Offerings and Welfare Contributions.....	<u>\$2,581,003</u>

Percent of Church membership who paid fast offerings .....	20.3%
Average fast offerings per capita in wards .....	\$1.17
Average fast offerings per capita in missions .....	.58
Average fast offerings per capita in wards and missions .....	1.06
Average fast offerings and welfare contributions per capita in wards .....	2.91

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**WELFARE PROGRAM CASH EXPENDITURES, ALL INCLUDED IN FIGURES GIVEN ABOVE BUT SEGREGATED HERE**

Expended from ward and mission fast offerings and welfare contributions for the care of the needy consisting of food, clothing, rents, light, heat, hospitalization, burials, etc., and for the purchase of commodities for storehouses .....	\$2,399,390
Disbursed by the General Church Welfare Committee for the operating costs of storehouses and for the overhead expenses of the General Committee .....	376,505
Disbursed by the Corporations of the President and Presiding Bishop for direct assistance and for contributions to civic and educational institutions .....	576,475
Expended by the hospitals for the care of the sick .....	47,581
Total Relief Cash Expenditures for the year 1950, all included in above grand total of budget and other cash expenditures .....	<u>\$3,399,951</u>

**Welfare Report**

The General Church Welfare Committee makes the following further report, indicating the production and distribution of bishops' storehouse commodities during the year 1950:

**Production and Distribution of Commodities  
for Bishops' Storehouses**

Production during the year 1950 was 5% lower than in 1949. The decrease was caused by the loss of the fruit crop. Storehouse commodities distributed increased 7% over 1949.

**Assistance Rendered**

There have been from 17,913 to 55,460 persons assisted through the Bishops' Storehouse Program each year since 1938. In 1950 there were 39,537 persons so assisted in the United States and Canada. This is an increase over 1949 of 1,257 persons.

From 1938 to the end of 1950 more than 2,721 families have been helped to become self-supporting and 17,829 families have been assisted in other ways. During this same period the Deseret Industries has provided continuous work for hundreds of handicapped and aged persons. During the year 1950 they had an average of 235 persons working in their plants. The Deseret Clothing Factory another branch of the Welfare Plan, has provided continuous employment for from 30 to 60 individuals, many of whom were widows and elderly persons.

**Contributed Work and Construction Projects**

During the year 1950, 90,800 man days of work were donated in the production of the budget and 10,500 man days of work were donated in the construction of Bishops' Storehouses and other buildings for the operation of the Welfare Plan. In addition to these, 94 construction and remodeling projects were completed by the brethren for the benefit of less fortunate members.

**Persons Relinquishing Government Relief**

Obedient to the command of the Lord that men should be self-supporting, looking to the Church for necessary help, 3,509 persons have, during the past eight years relinquished their position on government relief rolls. Of this number 1,600 have been rehabilitated and are receiving no aid from the Church nor, so far as known, from any other gratuitous source; 1,221 are yet receiving part of their support from the Church; and 688 are receiving all their needs from the Church.

**Placement and Counseling Service**

During 1950, 4,747 persons were given occupational counseling resulting in the solution of their employment problems, and 5,712 other persons were placed in remunerative employment. Reported unemployment has decreased 29% during the year.

**President David O. McKay**

Elder Orval W. Adams, Chairman of the Church Auditing Committee, will now read the report of the Church Auditors, after whom Elder Marion G. Romney, of the Assistants to the Twelve, will speak to us.

**REPORT OF CHURCH AUDITING COMMITTEE**

Elder Orval W. Adams read the following report:

President David O. McKay and Council of the Twelve  
47 East South Temple Street  
Salt Lake City, Utah

Dear Brethren:

The Church Auditing Committee has reviewed the annual financial report of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1950.

The accounting system and records were found to be adequate, and are meticulously maintained. Disbursement of Church funds is controlled through a comprehensive budget system, which properly safeguards expenditures. The funds are being carefully conserved.

The Church is in strong financial position and free from debt.

Respectfully submitted,

Orval W. Adams  
Albert E. Bowen  
George S. Spencer  
Harold H. Bennett

*Church Auditing Committee*

**ELDER MARION G. ROMNEY**

*Assistant to the Council of the Twelve Apostles*

Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

If I can enjoy the Spirit of the Lord, for which I earnestly pray, I desire to give you a message of hope and courage. I am prompted to this desire by the fact that in my recent travels among the people, I have sensed a growing spirit of uneasiness and foreboding.

**SPIRIT OF UNEASINESS**

Following a welfare meeting held a few months ago on the Pacific Coast, in which we had counseled the people to obtain permanent welfare production projects that they might produce the necessities to carry on our welfare work without calling upon the Saints year after year for cash contributions, a sister told me she was comforted by our advice, that she felt it would not have been

given if the people were not to stay there permanently. She had been disturbed and worried by talk that bombs might be dropped in that area, necessitating their moving inland.

This brought to my mind the experiences of youth, when in the colonies of Old Mexico we were agitated over whether the troubles incident to the Madero Revolution would necessitate our leaving the country. At the peak of the disturbances, our stake president who was my uncle, Junius Romney—planted an orchard of young apple trees. I well remember how my mind was relieved by hearing people say that if we were facing expulsion, the stake president would not be planting trees which would take years to mature. Notwithstanding the comfort I got out of that assurance, we did have to leave.

### NEED FOR HOPE AND COURAGE

I was, of course, unable to advise the good sister whether bombs would be dropped, nor did I know whether the city would have to be evacuated, but I did have a great desire to give her some comfort and courage which would ease her mind.

I remembered that President Joseph F. Smith had said that leaders in the Church "should be men not easily discouraged, not without hope, and not given to foreboding of all sorts of evils to come," that if they "sometimes feel the weight and anxiety of momentous times, they should be all the firmer and all the more resolute in those convictions which come from a God-fearing conscience and pure lives. It is a matter of the greatest importance," he concluded, "that the people be educated to appreciate and cultivate the bright side of life rather than to permit its darkness and shadows to hover over them." (*Gospel Doctrine*, p. 193.)

### CALAMITIES AHEAD

I could not give her, nor can I extend to you, much hope and courage based upon an expectation that we are about to enter upon a period of world peace and security. I do not expect any such happy circumstances to prevail in the immediate future. As I read the signs of the times, in light of the revealed word of God, we are in line for something quite different.

A long time ago the Lord raised the curtain on the scene of destruction awaiting the inhabitants of the earth if they followed to the end the course they were then pursuing. More than a hundred years ago, he said that a desolating scourge should go forth among the inhabitants of the earth, and if they repented not, it should continue from time to time until the earth was empty and the inhabitants thereof utterly destroyed.

For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men.

. . . all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned. (D. & C. 38:11-12.)



I am convinced that the overwhelming majority of men have chosen to continue down the path they were then following. I can discern no change in their course sufficient to justify in me a hope that the calamities which the Lord said he knew would come upon the inhabitants of the earth will be turned aside.

### COURAGE OF FAITH

But we Latter-day Saints must not let ourselves be so engulfed with forebodings that we fail to obtain and enjoy such hope and courage as is within our reach—the hope and courage born of faith in the power of righteousness to ultimately triumph. I have boundless confidence in that power. I am persuaded beyond all doubt that the destiny of men and nations is in the hands of the Almighty, who has respect for righteousness, and not in the hands of conniving politicians whose wisdom has perished, whose understanding has come to naught, and who have no respect for righteousness. If it were not so, I should be in utter despair. I believe that the record and the word of God justify us in so placing our hope.

### CHARGE TO JOSHUA

I cite your attention to the calling of Joshua, the successor to Moses, whose mission it was to lead Israel over Jordan and divide among them the promised land which was then inhabited by an armed and hostile people. It was a difficult and arduous assignment. To strengthen him for it, the Lord gave Joshua a great promise and a great charge. This is the promise:

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

And this is the charge:

Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous. . . .

Now note with care how Joshua was directed to show his strength and courage, and also that prosperity was to follow his performance.

. . . that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

Moses had been the living prophet during the days of Joshua.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success.

The book of the law was the standard church work of that day.

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. (Joshua 1:5-9.)

As I read this scripture, I felt that Joshua's obedience to the teachings of Moses and to the contents of the book of the law was the test of his strength and courage. The extent to which he was to prosper, be unafraid and undismayed, and have the Lord with him, depended upon his rating in that test.

We can demonstrate our strength and courage in the same way, and be unafraid and undismayed and have the Lord with us whithersoever we go, by observing the teachings of the living prophets and observing to do according to all that is written in the standard works of the Church.

#### TEACHINGS OF WILFORD WOODRUFF

During the last years of President Woodruff's life, his mind dwelt much upon the calamities which were coming upon the earth, and he gave many warnings of them. But he did not leave his hearers in despair. Always he held out to them hope and courage, conditioned on their righteousness. Here is a sample of his teachings:

Over the millions of people on this earth, there hangs a cloud of darkness almost entirely upon their shoulders. Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their priesthood, and who are worthy of their blessings, are the only ones who shall have their safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury.

But he concluded with this note of assurance:

If you do your duty, and I do my duty, we shall have protection, and shall pass through the afflictions in peace and in safety. (*The Improvement Era*, Vol. 17, pp. 1164-1165.)

On another occasion he had this to say:

I will say to the Latter-day Saints, if they will be faithful, and do what they should do, and listen to the counsel given to them, they need not have any fears about anything, for the whole work is in the hands of God, the destinies of nations lie there. It is better for a people to be wise, to get righteousness, to be the friends of God, than to occupy any other positions in life. (*J. D. 2*, p. 199, February 25, 1855, *Discourses of Wilford Woodruff*, p. 6.)

#### PROTECTION OF RIGHTEOUS

Nephi, speaking of our day which by the power of God he had seen in vision, said the Lord would not suffer the wicked to destroy the righteous, but that he would "preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear." (1 Nephi 22:16-17.)

The Lord renewed this same promise of protection to the righteous in 1831 when he said he was angry with the wicked, that he was withholding his Spirit from the inhabitants of the earth, that he had decreed wars upon the face of the earth, and that the wicked should destroy the wicked.

And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire. (*D. & C. 63:33-34.*)

Two or three months later, he continued:

. . . the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

And also the Lord shall have power over his saints, and shall reign in their midst. (*Ibid.*, 1:35-36.)

I am persuaded that a complete surrender to the principles of righteousness would lift God's people out of the turmoil of this present world. Such has been the record in the past, as witness the experiences of Enoch and his people and the record of the Nephites following their visit from the risen Redeemer.

### ZION A PLACE OF SAFETY

I believe a similar performance by us in our day would bring the same results. I not only believe, but I know it would, and that it will yet be done. I don't know just how soon, but I am looking forward with certainty to the fulfilment of the words spoken by the Lord to the Church in its infancy, when he directed the Saints to gather together their riches to purchase an inheritance in Zion, which he said was to be a land of peace, a city of refuge, a place of safety for the Saints of the most high God. There the glory of the Lord is to be a terror to the wicked and a comfort to the righteous. Zion's inhabitants are to be the only people that shall not be at war one with another, and every man that will not take up his sword against his neighbour must flee unto it for safety.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy. (*Ibid.*, 45:71.)

### HOPE IN THE FUTURE

Now, I know, my brothers and sisters, that we will have our souls tested before we reach these glories of the future, but if we have them in view and live righteously, we shall thereby be sustained for the trials we must endure. Paul said it was the glory set before Jesus for which he endured the cross, and President Young said it was the vision of Zion as it shall be which sustained the Saints as they pulled their covered wagons from ruts and mudholes and trudged across the plains. Therefore, with hope in the future, let

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us lift up our hearts and rejoice, and with strength and courage let us gird up our loins and take upon us the whole armour of righteousness, that we may be able to withstand these evil days, that having done all, we may be able to stand.

And as we journey through these anxious times,

The Lord bless thee, and keep thee:

The Lord make his face shine upon thee and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace. (*Num. 6-24-26.*)

This I humbly pray in the name of Jesus Christ. Amen.

The Combined Choruses of the Brigham Young University joined with the congregation in singing "High on the Mountain Top," conducted by Elder J. Spencer Cornwall.

### ELDER ELDRED G. SMITH

*Patriarch to the Church*

My brothers and sisters, I wish to express my feelings along with others in this conference regarding the passing of our late President, George Albert Smith. I, for one, have lost a great friend. I don't think anyone has been more able to take the place of my earthly father than President George Albert Smith has done.

I think he emulated in his life all of the principles of the gospel, and no matter what subject is selected during this conference by the General Authorities or any of those who speak here, it will be a subject of which President George Albert Smith was an excellent example.

### KEY TO HAPPINESS

And I pray the Lord will be with me as I express today what thought I have had in mind on the principles of the gospel and the foundation upon which we may have happiness in this life and happiness in the life to come; for no happiness comes without success, or without growth and progress.

Reading from the Doctrine and Covenants, Section twenty-nine, verses 36 to 40,

And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of the heaven turned he away from me because of their agency;

And they were thrust down, and thus came the devil and his angels;

And, behold, there is a place prepared for them from the beginning, which place is hell.

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

And reading from Moses:

And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the only begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (*Moses 5:9-11.*)

In both these references we are given the key to happiness in this life and happiness in the life to come to carry throughout all eternity.

Adam felt that men might be; and men are, that they might have joy. (*II Nephi 2:25.*)

#### PRESENCE OF GOOD AND EVIL

Joy comes as a result of progress, as a result of accomplishment for good. That is why we all shouted for joy when the opportunity was given to us to come to this earth and partake of the blessings through obedience, made possible to us through exercising free agency. For man to exercise free agency he must have both sides to choose from. In every decision made there must be both a good and an evil influence; for if we had all of the good or all of the evil we would be right in the same path which Satan tried to establish in the first place, that of predestination. And so there must be both sides to choose from in every case.

As the Lord said in the Doctrine and Covenants in the verse from which I previously read:

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet. (*D. & C. 29:39.*)

Therefore, in all that we do we must be tempted. Then our growth depends upon our obedience. The first step in our progress for the eternities is accepting the gospel of Jesus Christ. We do not convert others; missionaries do not convert others. We teach them to think for themselves; and when they have a desire within themselves to receive knowledge and express that desire in action, by being obedient to the desires of God, then they have fulfilled that law upon which that blessing is predicated, which brings a knowledge of the gospel to them through the Holy Ghost.

Baptism is the fulfilling of an ordinance which is an act of testifying that we will be obedient in keeping the commandments of God.

Friday, April 6

First Day

The greatest blessing promised in the Word of Wisdom is that of knowledge. The promises given are:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures. (*D. & C. 89:18-19.*)

#### DESIRE TO BE OBEDIENT

I am reminded of a story of a man who once tried to discontinue the use of tobacco. He became almost a nervous wreck. He worried himself sick about how much he was going without tobacco. It was on his mind constantly until he became so nervous and so shaky that he couldn't hold his hands still. Then later on, the elders—the missionaries—contacted him and told him about the Word of Wisdom and he said, "If that's what the Lord wants, then I'll do it." And with the idea in his mind that he was going to do it because of obedience to the commandments of the Lord, he discontinued the use of tobacco; and he held his hands out in front of the visitors with him and said, "Look how steady I am; I'm as steady as any of them and I have gone without tobacco for some months."

Our mental attitude has much to do with whether or not we want to be obedient to the commandments of the Lord.

The same is true in respect to paying tithing. If a man pays his tithing because he wants to be obedient to the commandments of God, he will receive more blessings as a result, and it will be much easier to pay. And so it is with all other requirements of the gospel; for example, attendance at sacrament meetings. What is said at Church is not always remembered, but we receive the blessing for being obedient. As a result we carry the Spirit of the Lord with us in our work between meetings and in our various activities until we again gather with the Saints.

#### BLESSINGS FOLLOW OBEDIENCE

Some people sacrifice all the blessings of the temple endowment and sealing, including the blessings of godhood and exaltation just because they do not want to be obedient in wearing the temple garment. The greatest blessing that comes from wearing the garment is the result of obedience. Then the Lord will bless us. The success of our entire earth life depends upon how well we learn to be obedient. There can be no obedience without free agency which gives us both good and evil to choose from. Thank God for the gospel plan and the power God gives us to resist evil and choose the right.

And may the Lord be with us and give us those blessings that we need, to carry us through these troubled times, for as long as we are obedient to his will and do that which is in our power, the Lord will take care of the rest of it. And we needn't worry about dis-

tressed times, for as long as we have the gospel plan and live it with the idea of being obedient to the desires of our Heavenly Father, his way is the best way, and all other things will be taken care of. Seek ye first the kingdom of heaven and all else shall be added unto it.

May the blessings of the Lord be upon this people and those at this conference and those who shall follow me in occupying the time here, I ask in the name of Jesus Christ. Amen.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

Death has brought deep sorrow to us all this day. President George Albert Smith has been called to the great beyond, and though we know it was the will of our Father in heaven, yet his passing will be keenly felt by the thousands of people who had come under his influence. His life was one of noblest effort to attain a knowledge of the purposes of the Lord. He never held aught against his neighbor; and every day witnessed a divine act for someone who was in need. Could each one who knew him vow to do his little task even as he did his greater one, in the manner of a true man, not for a day but for eternity, what a better world we would have. He was the spirit he worked in. As an Apostle and President of the Church of Jesus Christ, he was a light unto his people and pointed the way by his purity of life and constancy to the divine purposes of his God. Traveling hopefully on day by day, he gave every hour of his life to the dream of establishing the kingdom of God upon the earth. According to the promise, he looked for a new heaven and a new earth wherein dwelleth righteousness. He lived ". . . to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:79.)

His comforting word this day would have been:

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. (*Isaiah 60:1-2.*)

I should like to speak briefly to you seventies and to the priesthood of the Church in general.

### PRESENT-DAY CONDITIONS

We are all greatly concerned with the present-day social and religious conditions of the world. For all the wrongs that are in the world today, for all the false teachings and terrible wars that we have experienced, all the tragedies and sufferings of humanity

caused by sin and the loss of faith in God, our children will have to pay in the future. It was the historian Froude who wrote:

History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last: not always by the chief offenders, but paid by some one. Justice and falsehood may be long-lived, but doomsday comes at last to them, in revolutions and other terrible ways.

Our civilization has arrived at its present state after ages of conflict between right and wrong. All its achievements and all its hopes of greater things are now in a critical hour for better or for worse. Many men and women in governmental affairs have no clear idea of their responsibility that humanity should have towards the future of mankind.

### INSPIRED MEN

It is true that good men do rise to their responsibilities. They understand the great problems of the hour. There are men who in the hours of human history have messages from God. They have been inspired because they approached life with deep faith. Fortified by faith these men have gone quietly about teaching the world the dream of moral and spiritual perfection. Such men are few, but their messages are universal. You and I, my brother seventies, know deeply in our hearts the meaning of the gospel of Jesus Christ. We are deeply convinced that we have the insight to listen to the voice from heaven. You must become profoundly convinced of your divine mission, and you will also come to know that there are men living today whose lives are lives of revelation. It is from Christ, our Redeemer, that we learn the lesson of eternal life and become conscious of the immortality of spiritual values.

### A DIVINE TITLE

The seventy of the Church bear a noble and divine title. To understand the words used to designate the meaning of our priesthood gives a better understanding of ancient life and thought. We sense more clearly the deeply religious atmosphere of Biblical life, which will awaken within us a more ardent missionary zeal. There was under Moses, and apparently in all ages, a senate or council of elders numbering seventy or seventy-two on whom lay a special responsibility as the advisers of the nation. Shortly after leaving Sinai, a council of seventy was chosen from among the elders or chiefs of all the tribes except Levi and solemnly set apart to their dignity by Moses, as a kind of senate to aid him by their counsel. After being confirmed in their dignity by the people, they assembled around the sacred tent, and the whole number broke out into



prophetic enthusiasm under the influence of the Spirit of God. The seventy chosen from all the tribes anticipated, in their prophetic gifts, a characteristic of future generations. Says Geikie:

It is singular to notice the constant recurrence of the number Seven: Seven priests go before the Ark with seven trumpets, for seven days, going seven times round the city on the seventh day. The Passover and the Feast of Tabernacles each lasted seven days. To ratify an oath was to "seven it." The number seems to have been regarded as the symbol of completeness or perfection, and to have been as such, connected intimately with everything relating to God.

We recall the seven virtues or gifts of the Spirit, known in ancient times to the seventy elders. Balzac, the French historian, quotes Louis Lambert of whom he writes as declaring that the word "seven" is the "Formula of Heaven." Therefore as you live and express your thoughts, as you think, as you act, must be in accordance with the fundamental ideals of heaven. We see the beauty and the sacredness of the word "seven." We understand the meaning of the kingdom of God because we possess its power. We are reminded here of the saying above the door of the Harvard School of Music:

To charm, to strengthen, and to teach—these are the three great chords of might.

#### PEOPLE NEED THE GOSPEL

The people of the world need to be taught the gospel of our Lord and Savior. Teaching is unfolding the divine spark within every person into its fullest majestic purpose and scope. Teaching is from within out. A teacher must know something about the subject he is explaining to a listener. For this reason every missionary should be a student, and this means hard work. It means self-discipline and the desire to live the "simple life," the life that reaches out to God. Of course the missionaries are idealists, caring first for the welfare of men to awaken them to a sense of what life really means. No one can deny the force or the beauty of the desire for extending one's own belief and hopes to others, for imparting to them the comfort and light of one's own salvation. This was the thing that characterized the life of Paul the Apostle and that inspires the mighty hosts of missionaries of today. Life in the missionary's heart is made over, and no sooner has the faith and the hope of an illuminated future taken hold of him than he is desirous to disseminate this possession to all the world. It is the power of the gospel truth that gives him what he calls his "testimony." There is a splendor of spirit and often a grandeur of achievement which bring to him hallowed feelings and a grateful heart for what he, through the Spirit of God, has been able to accomplish.

## CALLING OF THE TWELVE AND SEVENTY

At an early period in his ministry, Jesus, after a night of prayer in a lonely mountain spot, chose twelve men for his Apostles. It was an important event in history, for it indicated the design of the Master to organize his ministry that the work of teaching the gospel might be inaugurated at once. The Apostles were to go forth two by two that the Master might become known. They were to work miracles, heal the sick, and bless the lowly. Reverently does James in his epistle describe how they prayed and anointed the sick with oil in the name of the Lord. (See James 5:14-15.)

After choosing the Twelve, Jesus called the Seventy. We read in Luke 10:1, these words:

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

When the Apostles and Seventy were chosen, it is natural to believe that a discourse on the ideal life, under the sovereignty of the Father, was delivered by Jesus. This was the Sermon on the Mount, for he wished to teach his disciples the way of life that they might enter into the true significance of his doctrines. It was an ideal of principles, and not a code of rules. This viewpoint, that the Sermon on the Mount was the ordination sermon, is that of Luke and many modern writers on the life of Christ.

Jesus founded his Church upon the rock of revelation, and he set forth in clearness that his Church is an organized reality, small in numbers, in its beginning, but destined to become a world movement. He inspired his Apostles and Seventies with a definite consciousness of unity. The men he called were not great men in the ordinary sense; they were representative of the common people, possessing neither wealth nor great learning. They were qualified for their calling by their deep desire for goodness and truth. In him they came to find the Word of Life.

## TEACHERS OF RIGHTEOUSNESS

You seventies are the teachers of righteousness to all nations. You bear your faithful testimonies to the divine light of the gospel of Jesus Christ. The spirit with which you go forth is that of the Sermon on the Mount. The results of your teachings will be far-reaching.

The world of today is awakening and looking to the future with renewed faith and hope. A spiritual epoch is upon us and a spiritual freedom is being made by mankind. President Brigham Young once said that "the one way to scatter doubt is for all to begin work." Hopes are more real than fears; faith more potent than uncertainty. Beautiful were the words of the shepherds of old when they said: "Let us now go unto Bethlehem, and see this thing that has come to pass." The world must turn to Bethlehem.

May we Seventies come to a deeper realization of what our duties are, and so long as we are pure in heart and humble in spirit, the way will be made clear by our faith in God. I ask the blessings of the Lord upon us all, in the name of Jesus Christ. Amen.

**President David O. McKay**

Elder Harold B. Lee, of the Council of the Twelve, will now speak to us.

If President Heber Meeks, former president of the Southern States Mission, is in the audience, we should like him to come forward, and President Jean Wunderlich of the West German Mission also.

**ELDER HAROLD B. LEE**

*Of the Council of the Twelve Apostles*

I sincerely pray for the sustaining power of your faith and prayers for the few moments that I shall stand before you this morning.

**THE HAND OF DEATH**

As we sit this morning with the present reminder of the hand of death, all of us moved with a common impulse of feeling toward our great leader, I have recalled a remark that was made to Elder Lorenzo H. Hatch and myself, as we waited down at Las Vegas, Nevada, a few weeks ago for a late, delayed train. We chanced to be in conversation with a life insurance salesman who is reputed to be one of the outstanding salesmen in America. He expressed a sentiment that has intrigued me, and I want to repeat it to you because of the impression it made upon me. He said, "If you ever want to stir a man into action, you want to back up the hearse and let him smell the flowers prepared for his own service."

At first that seemed to be a terribly gruesome prospect, but as I thought about it the more, it seemed to me that after all it was but a crude way of stating a great eternal truth that has been thundered to us by the prophets from the beginning. All through the scriptures we have had a counsel given us that all that we should do, we should do with an eye single to the glory of God, which glory, the Lord declared to Moses, was to bring to pass immortality and eternal life, that very reminder that death draws nearer each day that we live. It was that same thought expressed by the Apostle Paul when he said:

If in this life only we have hope in Christ, we are of all men most miserable.

. . . For as in Adam all die, even so in Christ shall all be made alive.  
(1 Cor. 15:19-22.)

## THE TIME TO PREPARE

It was also the great prophet Amulek's testimony in which he declared,

For behold, this life is the time for men to prepare to meet God; . . . [and] to perform their labors.

. . . for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (*Alma 34:32-33, 35.*)

It was this very reminder that the Angel Moroni gave to the Prophet Joseph, which he records in that famous Wentworth letter when he quoted the Angel Moroni as saying that

. . . preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations, that a people might be prepared for the Millennial reign. (*D. H. C. IV:537.*)

## GOSPEL TO BE PREACHED

In making for that preparation, the Lord has defined certain great responsibilities for his Church. He said as one of the signs of his coming that the gospel of the kingdom was to be preached unto all the world for a witness unto all nations, and then should the end come, or the destruction of the wicked. (See Matt. 24:14.) That witness we have understood, was to be a witness of the mission of the Messiah. It was to be a witness of the divinity of his mission. It was to be a witness that the gospel of Jesus Christ had been restored in all its fulness, in this the Dispensation of the Fulness of Times.

## A LIGHT TO THE WORLD

But there was something else that we were supposed to witness which is also spoken of in the revelations. Alma spoke of this to his people who were about to be baptized. As a part of the covenant which they were about to enter, he said that they were to stand as witnesses of God at all times and in all things, and in all places that they might be in, even until death. (Mosiah 18:9.) In one of the earliest revelations given in this dispensation, the Lord said,

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it. (*D. & C. 45:9.*)

He again admonished us, on the day when he gave the name by which the Church was to be called. After giving us the name,

. . . thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.

Verily I say unto you all: Arise and shine forth, that they light may be a standard for the nations. (*Ibid.*, 115:4-5.)

As I have thought of those scriptures, I have remembered a statement that was made by an official of the United States Steel Corporation after I had spent an hour or two with him and his company of officials down at Welfare Square. He said to me, "This is a practical demonstration of the gospel of Jesus Christ, in giving aid to the needy and the less fortunate."

### WITNESSES BEFORE THE WORLD

That was a new concept to me, that in the welfare program we were standing as witnesses before the world of the divine way by which the Lord's work was to be done.

So, we witness in our missionary work the magnificent spectacle of young men and young women, for the most part, to all the ends of the earth, that by their unselfish services they stand as witnesses at all times and in all places of the divine responsibility upon the Church to teach the gospel.

So, in making sacrifice, in the payment of our tithes, and in fasting and paying our fast offerings, in raising money to pay for meetinghouses and temples, again we are witnessing that the law of sacrifice is required of all true Saints if we would claim kinship to him who gave his life that men might be.

In our social conduct, in our dancing, in our play, we must never forget that in that play we are witnessing also that we are his special witnesses of the divinity of the organizations who sponsor our play.

So, every boy in military service, and every girl in her social conduct, every businessman in his dealings with his neighbor, is a witness as to whether or not this work in which he believes is divine. The Church rises or falls on the tide of these personal witnesses.

A few weeks ago I sat in fast meeting in the South Eighteenth Ward (Salt Lake City) and heard a lovely girl in her mid-twenties stand to bear her testimony. It was a thrilling testimony of a beautiful Latter-day Saint girl. She told in her testimony about a morning out on the farm in a little country district where at four o'clock in the morning she went out with her father to milk the cows. And as the father and she went out towards the barn, her father took her by the hand and said, "My girl, you are the product of this Church of Jesus Christ, and you are also the product of a true Latter-day Saint home. If you fail, so far as you are concerned the Church has failed and your home has failed." That girl from that time has realized that she, as a member of the Church of Jesus Christ, was a witness of it to all the world either for good or for bad.

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Oh, the majesty of Joseph sold into Egypt, who shamed the beautiful but apparently unloved wife of Potiphar, when she would have tempted him to a serious sin, and he said, "My master trusts me, and thou art his wife. How can I do this great wickedness and sin against God?" (See Gen. 39:8.) He, too, felt his great responsibility in being a true witness of the divine truths which he professed to believe.

In one of the revelations the Lord said something else that to me has significance here. He said,

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (*D. & C. 82:14.*)

### JAPANESE MISSIONARY GIRL

I heard a lovely Japanese missionary girl down at Kamuela on the island of Hawaii a few years ago make what I think was a personal application of that principle as it pertained to her home. There were few missionaries in that day, the war was not yet ended, and this young lady and her companion were two of the only four missionaries on that island. We had in the audience eighty-five United States marines, all Latter-day Saints, who were being trained there supposedly for an invasion off Japan, the homeland of these two lovely missionary girls. Our sister missionary was called to speak before that kind of audience. Tremblingly she stood at the pulpit, and this is what she said: "When my father came to me and told me that they wanted me to go on a mission, I said to him, 'No, Father, I can't go on a mission.'" He pressed her as to why, and she said, "Oh, I just can't." But he urged further, and then she said, "I can't go because if I go out into the mission field I'll be expected to preach certain principles of the gospel, principles which my own father and my own family are not living."

The father asked, "What are we not doing that you'd have to preach?"

"Well," replied his daughter, "I'll be expected to teach the law of sacrifice. You're not even paying your tithing. I'll be asked to teach them about family prayers, and we never have family prayers. I'll be expected to teach the Word of Wisdom; we're using coffee and tea in our home. I'll be expected to teach the importance of giving service in the Church, and you are shunning that service. No, Father, I can't go out and be a hypocrite."

I think that father spent a sleepless night. "The next morning," our Japanese sister said, "Father came to me and said, 'You go, my dear, and your father will try to live as his daughter will preach.'"

Two days later, I met her over at Honolulu at a missionary conference, and she had just been home for the first time in nearly two years. And during the course of the conference I whispered

to her, "How did you find things at home?" She smiled, and tears were in her eyes as she said, "It's all right. Father is, and I'm happy."

Youth that we send out from us rarely ever will be stronger than the kind of homes and environment from which they come. The challenge of this time, what with military service of young men eighteen years, young girls disturbed in their social life, is to see that Zion is increased in holiness. We must increase in beauty. Our homes, our quorums, our wards, and our stakes must be strengthened. Zion must arise and put on her most beautiful garments.

#### COUNSEL OF SUSANNAH WESLEY

A short while ago I read wise counsel from a lovely mother, Susannah Wesley, mother of John Wesley, famed in religious circles. This was what this lovely mother said to her son, which was a criterion by which he could judge right and wrong, in pleasure, and for that matter in all the affairs of life. These were her words:

Would you judge the lawfulness or unlawfulness of pleasure? Then use this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sight of God, takes from you your thirst for spiritual things, or increases the authority of your body over your mind, then that thing to you is evil. By this test you may detect evil no matter how subtly or how plausibly temptation may be presented to you.

Oh, I wish that every youth would use that rule and measure everything presented to him in order that he might choose the right. God grant that we may strengthen Zion within ourselves, that we might live nobly and prepare to present ourselves in honor at the close of our lives here, before him whose name we bear as members of the Church of Jesus Christ of Latter-day Saints, I humbly pray in the name of the Lord Jesus Christ. Amen.

#### ELDER HEBER MEEKS

*Former President of the Southern States Mission*

Our souls have been fed, our lives enriched, our spirits lifted up, by the inspired messages which have come to us from these servants of the Lord. And while there is darkness, confusion, and almost utter despair in the world, what a glorious thing it is that there is a place in the earth, where we may come, as it were, and sit at the feet of the living prophets of God and receive light and truth from the very throne of God. Our pathway is thus made sure, and we can walk among our fellow men in that quiet serenity born of the Holy Spirit of God, that Spirit which brings a peace to the human soul that surpasseth the understanding of men.

I bear witness to you, my brethren and sisters, that this Church, the Church of Jesus Christ of Latter-day Saints, is the repository of those principles and ordinances and sacraments which will redeem the human soul, that within it is the power to bring the human soul

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to perfection, and that within this Church and only in this Church is the power and the authority to dispense the light of the everlasting Gospel and administer the ordinances and the sacraments of the Gospel to the salvation and exaltation of the human soul.

Sister Meeks and I enjoyed our approximately five years presiding in the Southern States Mission. We were there during some very strenuous times. We went into the mission field as our country went into World War II, and the missionaries were leaving the field. It was not very long until we were without the regular missionaries, and all of the responsibilities of carrying forward missionary work were placed upon the local people. It was a great blessing in a way, to the people of that mission. They not only carried forward in the work of the organized branches and districts, but they also carried forward faithfully in the missionary work. We had some five or six hundred of the local people set apart as missionaries to carry the Gospel message to the people. Hundreds of Book of Mormons were sold and distributed. As I recall, in 1947, 480 baptisms were performed in that Mission by our local missionaries, and it was a marvelous thing to see the growth and development that came to the local people as they assumed their responsibilities in the Priesthood, in presiding over the Districts and the Branches. We endeavored to carry out the full program of the Church, just as far as we could in the mission field. We qualified in the same year, in 1947, 34 of our lesser Priesthood quorums for the Standard Quorum Award; 85 of our Priesthood boys won the Individual Quorum Award. We endeavored to carry out the Welfare program of the Church. I was just talking a few moments ago with President Zappay, of the Holland Mission, to whom we shipped some 29 boxes of clothing, in which were hundreds of items of clothing, that went to those good people in Holland. We also sent to the European Saints some 10,000 cans of food, which was prepared under the Welfare program in the Mission. It was our great privilege to have two Stakes of Zion organized in the Mission, while we were presiding there, and two of the highlights of our service in the Mission field were the association we had with President Charles A. Callis and Elder Harold B. Lee in the organization of the Florida Stake, and with Brother Bowen and Brother Moyle in the organization of the South Carolina Stake, and I think largely through the efforts to carry out the full program of the Church these men and women were well qualified to become Stakes of Zion, and I think that the wonderful records which they have made since their organization is evidence of their qualifications.

We enjoyed laboring in the Southland among those wonderful people. It has always been a rich field for missionary service. I doubt if there is a Stake in Zion where there is not some of the blood of our southern people. It was one of the very early missionary fields of the Church, and has continued to be fruitful.

The first year that we were in the mission field, 1064 people



were baptized, and that is about the average record of that mission throughout the years. We have rejoiced in the opportunity to carry the Gospel message to the people of the world, for the glorious privilege of witnessing the transformation of the human soul that accepts the Gospel of Jesus Christ, to see a life passing from darkness into light, into the light of the everlasting Gospel, to witness the influence and power of the Spirit of our Heavenly Father upon a human soul. It is a refining influence. The Spirit of our Heavenly Father is to the human soul what sunshine is to vine and flower, it brings the human soul to a full fruition, and that is one of the greatest miracles in all the world, the redemption and glorification of the human soul under the power and influence of the Spirit of God.

I rejoice in the Gospel of Jesus Christ, and the glorious message which it has brought to me, for it tells me that I do not have a common origin nor a common destiny with the beasts of the field, that birth into this life was not the beginning of my soul, and that death is not its oblivion. But it tells me that I am a son of God, an eternal being; that as a son of God, there is within me all the qualities, all the powers of my Father which is in Heaven, that there is within me the power to rise to Godhood, that I may share with God, my Father in Heaven, forever and ever, all His power and glory and dominion, through Jesus Christ, our Savior, Amen.

### **President David O. McKay**

We have just listened to President Heber Meeks, former president of the Southern States Mission. We shall ask President Wunderlich to be prepared to be called this afternoon. We trust that the anticipation of this responsibility will not interfere with his luncheon.

We wish to express appreciation for the gift of these beautiful lillies. I am not sure who gave them, but I think they came from the Berkeley Stake in California.

We wish also to announce the presence of all the mission presidents laboring on the North American continent, and I believe we have the president of the Chinese Mission. If he has not arrived yet, we hope he will be here before the close of the conference.

We wish to acknowledge also the presence of State and City officials and the presence of the President of the University of Utah, President of the Brigham Young University and the President of the Utah State Agricultural College.

It is my pleasure also to announce the presence of President Israel A. Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, and I believe one or two of his associates or officials in that Church. We welcome them and will be very glad to do anything we can to make their visit a pleasant one, considering, of course, the death of their kinsman, President George Albert Smith.

We welcome others who have joined us this morning in this worship .

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The Brigham Young University combined choruses will now sing: "Jesu, Word of God," conducted by Elder Crawford Gates.

The closing prayer will be offered by President Hugh C. Smith of the San Fernando Stake of California, after which this conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL and by arrangement through KSL over the other stations named at the beginning of this session. The conference will also be broadcast over the television station of KSL, channel 5.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud speaking system on the tabernacle grounds. Similar messages coming in will likewise be broadcast at the close of each general session of the conference.

The choir music for this session has been furnished by the Brigham Young University combined choruses, with Elders Newell Weight and Crawford Gates conducting and Elder Frank W. Asper at the organ.

After the singing the benediction will be offered by President Hugh C. Smith.

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The Brigham Young University combined choruses sang: "Jesu, Word of God."

Elder Hugh C. Smith, President of the San Fernando Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

## FIRST DAY

### AFTERNOON MEETING

The second session of the Conference convened promptly at 2:00 p.m. President David O. McKay of the Council of the Twelve Apostles presided, Elder J. Reuben Clark, Jr. conducted the services.

#### **Elder J. Reuben Clark, Jr.:**

This is the second session of the One Hundred Twenty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the tabernacle on Temple Square in Salt Lake City, Utah. President David O. McKay, President of the Council of the Twelve, is presiding, and he has asked me, as a courtesy to me, to conduct the services this afternoon.

These services, and all general sessions of the conference will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main, over a loud speaking system and by television.

The proceedings of this session will be broadcast over Station KSL at Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir singing for this session will be by the Brigham Young University combined choruses, with Elders Clawson Cannon and Crawford Gates conducting and Elder Frank W. Asper at the organ.

We will begin the services by the Brigham Young University combined choruses singing: "O Be Joyful All Ye Lands," conducted by Elder Clawson Cannon.

The opening prayer will be offered by President Wilford H. Payne of the Seattle Stake, Washington.

The Brigham Young University combined choruses sang "O Be Joyful All Ye Lands."

The opening prayer was offered by President Wilford H. Payne of the Seattle Stake.

The Brigham Young University combined choruses sang: "All Creatures of Our God and King" conducted by Elder Clawson Cannon.

## BISHOP LEGRAND RICHARDS

### *Presiding Bishop of the Church*

My brothers and sisters, I feel humble as I stand here this day but grateful to the Lord for my association with his people and his great Church. I should like to express the love of my father's family and myself and my wife and children for our worthy president, President George Albert Smith. He has been a great friend to all of us, and we have loved him deeply, and we have honored him in his high and holy calling as the President of this Church.

What I say this afternoon, I pray the Lord will direct, that it will help to inspire others to want to live nearer to the Lord and keep his commandments and help to build his kingdom here in the earth.

### VISIT OF YOUNG LADY

A few weeks ago, a young lady phoned me for an appointment; and when she came to the office, she sat there and cried for a little while, and then she said: "I guess I'm jittery."

"Well," I said, "that's all right." Then when she had composed herself, she said, "Bishop, what is there for the young people today? We have war. They are taking all the boys; it looks like another great war is ahead of us. What do we young people have to live for?"

I looked at her for a few minutes and said, "Have you ever thought of the other side of the story?"

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She said, "What side?"

"Well," I said, "you remember the story of the two buckets that went down in the well; as the one came up, it said, 'This is surely a cold and dreary world. No matter how many times I come up full, I always have to go down empty?.' Then the other bucket laughed and said, 'With me it is different. No matter how many times I go down empty, I always come up full.'"

I said, "Have you ever stopped to realize that of all the millions of our Father's children, you are one of the most favored? You are privileged to live in the Dispensation of the Fulness of Times that the prophets of old have looked forward to, when there is more revealed truth upon the earth than there has ever been in any other dispensation of the world's history, and where we enjoy blessings and comforts of life that kings did not enjoy a few years ago. Have you ever stopped to think of that side of the story?"

And before she left, she decided that probably it wasn't as cold and dreary a world, after all, as it might be.

I said, "You just go on, and live right, and don't you lose your courage, and don't think that life isn't worth while and isn't worth living. Whether you live or whether you die or whether you are permitted to live a long life or a short life isn't going to be the thing that is going to determine the success or failure of your life; it's how you live. And if we only live right, it will not matter whether the time is short or long; we won't have to worry much about it."

### SIGNS OF THE TIMES

As I thought about that conversation, I thought of the words of the Savior. On one occasion, the Pharisees and the Sadducees came to him, and tempting him, asked him to show them a sign from heaven. And Jesus answering said unto them,

. . . When it is evening, ye say, It will be fair weather: for the sky is red.

And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? (*Matt. 16:2-3.*)

If the world could discern the signs of the times, it would not be difficult for them to understand that the God of Israel has set his hand to do a marvelous work and a wonder among his people in the earth and that there is a kingdom established that is ultimately destined to fill the whole earth. And it will do it because it is God's work and not the work of man.

While I was president of the Southern States Mission, one of our missionaries wrote in from Florida and said, "President Richards, I have been reading about the signs of the coming of the Lord." He said, "When the sun darkens and the moon ceases to give its light and the stars fall from heaven, everybody will know that he is coming."

And I wrote back and said, "Probably they will know. The newspapers might announce some great phenomenon in the heavens, misplacement of planets, that have caused this consternation, and scientists will have their explanation to make of it, and unless they have faith in the Living God, unless as Jesus said, they can read the signs of the times, they may not know anything about what is going on in the world.

"Why," I said, "if the inhabitants of this earth had the ability and the power to read the signs of the times, they would know that already the Lord has given far more than the darkening of the sun or obscuring the light of the moon or causing the stars to fall from heaven, for what he has accomplished in the establishment of his kingdom in the earth in these latter days, and the unseen power operating in the world for the accomplishment of his purposes, are greater signs than any of these phenomena that we read about—the signs of his coming."

#### GATHERING OF ISRAEL

Now, I want to bear my testimony to you that I know God has set his hand to gather scattered Israel, just as Moroni told the Prophet Joseph, as part of this work, before there was any organization of the Church, before there was any priesthood or power to officiate in the name of the Lord.

The Angel Moroni told the Prophet Joseph that, quoting the words of Isaiah, the Lord should gather scattered Israel and bring in the dispersed of Judah and set up an ensign for the nations. Well, hasn't he done it? Let us consider what has happened here in these valleys of the mountains as a part of the fulfilment of the promises the Lord has made through his prophets of old: how he should cause the waters to flow down from the high places where it has been reservoired in these mountains, how the rivers should flow in the deserts (and if you go up through Idaho and see those great canals out of that Snake River, you will see that those canals are larger than the average rivers you see in the world), and how the waters should spring up in the dry places. When I was in Arizona recently, I saw pipes at least twenty inches in diameter running day and night, all the time, full of water, and as I saw them, I said to myself, this is what the prophets saw when the Lord declared through their mouths that he would turn the wilderness and make it to blossom as the rose. And we are living here in that day.

#### PROPHECIES BEING FULFILLED

And then he said that he would cause the daughters of Zion to come up and sing in the heights of Zion, and where in all the world is there anything to compare with what has gone out of this tabernacle from the heights of Zion, week after week, for these twenty-odd years as the Tabernacle Choir has broadcast to the world?

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Where could you pick a group out of any other school like this group that is here today? (I'm referring to the mixed chorus from the Brigham Young University furnishing the music for this session of conference.)

God bless the youth of Zion. They are following in the footsteps of their parents. They love the Church, and they have a testimony of the divinity of it, I know, through my association with these young people.

And then read the words of Isaiah, where he saw the house of the Lord established in the tops of the mountains in the last days, and he saw that all nations should flow unto it, and they would say:

... Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. (*Isaiah 2:3*)

Has that ever happened in this world before? And if the Lord is about to come, as he has indicated that he would in these latter days, in the establishment of his kingdom, should we not have a fulfillment of these promises? And then Isaiah goes on to tell us when that time would be, because he adds:

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (*Ibid., 2:4.*)

Ever since I was a small boy, I have thrilled every time I have heard the words spoken to John upon the Isle of Patmos when the voice from heaven said, "Come up hither and I will shew thee things which must be hereafter." (*Rev. 4:1.*) Then John said:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. (*Ibid., 14:6-7.*)

I have always understood that the coming of this angel with the everlasting gospel, and there can be no other, should precede the great judgments of the Lord.

#### SIGNS OF SECOND COMING

You will remember, when Jesus was upon the Mount of Olives, his disciples came to him, and he told them how the temple should be broken down, that there should not be one stone left upon another. Then they said,

Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? (*Matt. 24:3.*)

He proceeded to tell them of the wars and destruction that should come upon the nations, and that there should be tribulations such as had not been known from the beginning of the world and should not be known until the end.

Those of us who know of the numbers who were killed during the last world war know that we have lived in the day when tribulations have come to this world the like of which the world has never known from the beginning of time. Of course, we do not know just what the end is going to be, or whether we have reached that end or not. As another sign, the Savior made this statement:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (*Ibid.*, 24:14.)

### MISSIONARY SYSTEM

A friend of mine sent me a newspaper clipping from Los Angeles the other day. It gives a report of the growth of the churches. It goes on to say, "The Mormon Church, devoting a great deal of effort to the missionary field, is one of the fastest growing orders in the world"—not just in the Rocky Mountains—but in the world. How could the gospel be preached in all the world for a witness unto all nations before the end should come, without a system of having it preached such as the great missionary system of this Church. To me it is one of the most marvelous things this world has ever produced. To think that the Church can send missionaries by the thousands, and they don't have to be paid for going!

One sister came into my office a few weeks ago for me to interview her missionary boy, and she said: "Bishop, I have a son in Switzerland. I have a daughter in the Great Lakes Mission. Here's my last boy." She was not very well clad. And I looked at her and said, "Sister, can you do it?"

She replied: "We will make it some way."

That is the kind of faith that is going to carry the gospel message to every land and every clime. And that kind of faith has been in this Church from the very beginning, and it will continue because it is God's work, and that unseen power that motivates it will continue to carry it on.

### NEBUCHADNEZZAR'S DREAM

When you read an article such as the one I just quoted from the newspaper in Los Angeles, it is not difficult for you to understand what Daniel saw when he interpreted Nebuchadnezzar's dream, when he saw that the God of heaven in the last days should set up a kingdom, like a little stone cut out of the mountain without hands, that should roll forth and fall upon the kingdoms of this world, and they should all be destroyed, and the little stone should become as a great mountain and fill the whole earth.

Why will it become as a great mountain? Because it is builded upon eternal truth!

And God can plant in the hearts of his children, for he created the feelings of the human soul, a willingness to preach the truth until it shall ultimately triumph over all the kingdoms of this world.

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In Florida, one of our missionary boys preached on that subject in one of our meetings. At the close of the meeting I stood at the door to shake hands with the people, and a minister of the gospel came up and introduced himself to me.

He said, "You don't mean to say that you think that little stone is the Mormon Church, do you?"

I said, "Why not?"

He said, "It couldn't be."

"Well, why couldn't it?"

He said, "Well, you can't have a kingdom without a king. And you don't have a king, so you haven't a kingdom."

"Oh," I said, "my friend, you didn't read quite far enough. You just read the seventh chapter of Daniel, and there you will see that Daniel saw one like the Son of man coming in the clouds of heaven, and there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him. Now," I said, "tell me, how is a kingdom going to be given to him when he comes in the clouds of heaven if there is no kingdom prepared for him? Maybe you would like to know what is going to become of that kingdom. And if you will read a little farther, you will see that Daniel said: 'But the Saints of the Most High shall take the kingdom, and possess the kingdom for ever.' And as if that were not quite long enough, Daniel adds, 'even forever and ever.'"

That is what the Latter-day Saints are working for. That is the work they have to do. That is the blessing the Lord has in store for them. And there is no power under heaven that can stop it growing because it is his kingdom, and he will see it on to its ultimate destiny. It is the only time in the history of the world that God has set a work afoot with a promise decreed that it should ultimately subdue all the powers and the kingdoms of this world and should stand forever.

#### DISPENSATION OF THE FULNESS OF TIMES

My time is gone. You add to this, in your own thinking, the coming of Elijah, the prophet, before the great and dreadful day of the Lord should come, because the whole earth was to be utterly wasted at the coming of the Lord if Elijah failed to come. Then add the coming forth of the Book of Mormon, the companion volume of scripture which the Lord promised he would join to the Bible and make them one in his hands. Then remember Paul's declaration that the Lord had made known the mysteries of his will, that in the Dispensation of the Fulness of Times, he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him. There has never been a program to accomplish that objective in the history of the world, so far as our records indicate, until we had the coming of Eliah with his great sealing power



of binding the dead that have gone beyond, as Paul said, "for they without us cannot be made perfect, nor we without them."

Now, brothers and sisters, if your boys and girls are worried about what is going to become of them, just let them acquire in the depths of their souls a testimony of the value of being privileged to live in this the Dispensation of the Fulness of Times, when God literally has set his hand to do a marvelous work and a wonder, as he promised to do, and then let us not be like the hypocrites, "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

God help us to understand the signs of the times, I pray in the name of the Lord Jesus Christ. Amen.

## ELDER EZRA TAFT BENSON

### *Of the Council of the Twelve Apostles*

I pray for the inspiration of heaven and your faith and prayers, my brothers and sisters, as I stand before you this afternoon. My soul has been subdued and my heart made tender through the passing of our great leader, President George Albert Smith. I have mingled feelings of humility, sadness, and gratitude, at the passing of a prophet of God. All Israel, I am sure, has been weeping. And yet, back of it all has been a feeling of thanksgiving for the life of this great man.

The Lord said in this dispensation:

Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, . . . (D. & C. 42:45.)

And so it is fitting that we should have sadness in our hearts and should weep at the passing of one we love, and one whom the Lord loves and has magnified. He was a man without guile, and as President McKay said this morning, with Christlike attributes.

### "A REAL MAN"

Since Wednesday night there have been going through my heart and through my mind, these lines under the caption, "A Real Man":

Men are of two kinds, and he  
Was of the kind I'd like to be.  
Some preach their virtues, and a few  
Express their lives by what they do.  
That sort was he. No flowery phrase  
Or glibly spoken words of praise  
Won friends for him. He wasn't cheap  
Or shallow, but his course ran deep,  
And it was pure. You know the kind.  
Not many in a life you find  
Whose deeds outrun their words so far  
That more than what they seem, they are

## GENERAL CONFERENCE

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There are two kinds of lies as well:  
 The kind you live, the ones you tell.  
 Back through his years from age to youth  
 He never acted one untruth.  
 Out in the open light he fought  
 And didn't care what others thought  
 Nor what they said about his fight.  
 If he believed that he was right.  
 The only deeds he ever hid  
 Were acts of kindness that he did.

What speech he had was plain and blunt  
 His was an unattractive front.  
 Yet children loved him; babe and boy  
 Played with the strength he could employ,  
 Without one fear, and they are fleet  
 To sense injustice and deceit.  
 No backdoor gossip linked his name  
 With any shady tale of shame.  
 He did not have to compromise  
 With evil-doers, shrewd and wise,  
 And let them ply their vicious trade  
 Because of some past escapade.

Men are of two kinds, and he  
 Was of the kind I'd like to be.  
 No door at which he ever knocked  
 Against his manly form was locked.  
 If ever man on earth was free  
 And independent, it was he.  
 No broken pledge lost him respect,  
 He met all men with head erect,  
 And when he passed I think there went  
 A soul to yonder firmament  
 So white, so splendid, and so fine  
 It came almost to God's design.

—Edgar A. Guest

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## TRIBUTE TO PRESIDENT SMITH

God bless the memory of President George Albert Smith. I am grateful beyond my words of expression for the close association which I have had with him in the last few years. I am grateful that my family has lived in the same ward and has come under the benign influence of his sweet spirit. I shall never cease to be grateful for the visits he made to my home while I was serving as a humble missionary in the nations of war-torn Europe at the end of World War II. Particularly am I thankful for a visit in the still of the night when our little one lay at death's door. Without any announcement, President Smith found time to come into that home and place his hands upon the head of that little one, held in her mother's arms as she had been for many hours, and promise her complete recovery. This was President Smith, he always had time to help, particularly those who were sick, those who needed him most.

Last Monday evening at the Lion House, there was held a party for those who had served on the general boards of M.I.A. in years past under the leadership of Brother George Q. Morris and Sister Lucy Grant Cannon. It was to have been an April Fool party, a fun party, but the gathering turned out to be a spontaneous meeting of tribute to the man who, probably as much as any other who has ever lived, inspired and loved the youth of Zion. I wish you could have heard the tribute paid by dear Sister Ruth May Fox, ninety-seven years of age, as she stood on her feet and bore testimony to the worth of President Smith and the inspiration which he has been to the youth of Zion through all the days of his life.

I wish you could have sat with me the past two years in close association with the National Executive Board of the Boy Scouts of America and heard leaders of industry, financiers, business executives, and leaders in the professions speak of the fine life of President George Albert Smith. Their first words after greeting were usually, "How is my good friend, George Albert Smith?" Many of them would add, "A man of God, if there ever was one." Then as we parted they often said, "Take my love and greetings to President George Albert Smith." He loved all men. They reciprocated that love. What an example he has set for us all, my brothers and sisters, in this spirit of love, fellowship, and brotherhood!

### SAVING OF SOULS

His great objective has been to help save the souls of the children of men. You remember, the Lord said to the Prophet Joseph:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. (*D. & C. 18:10-11.*)

The Lord said to Moses:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (*P. of G. P., Moses 1:39.*)

This is our first interest as a Church—to build character, to save and exalt the souls of the children of men. President Smith was interested in this project above all others. He realized that in the youth of Zion there must be established real character as the one thing they can take with them into the world to come; that they must prepare themselves here for exaltation. I am grateful that he had faith in them. I am grateful for the inspiration that he brought to the youth of Zion. Yes, we do have faith in them. We have faith that they will carry on, that they will measure up, that they will maintain the standards of the past, the standards of their parents and their grandparents. It often would grieve President Smith when he would hear people discredit the youth of the Church and suggest

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at one time that what they need is a few more models and not so many critics.

I have faith in the youth of Israel, my brothers and sisters, inspired in large measure by President Smith. I have seen them in action, as you have. I rejoice to see our missionaries go out into the world, to meet them on the street corners and hear them bearing testimony to the truth of this great latter-day work. I thrill as I see them in action on the basketball floor. I thrilled with them as they received what was probably the last telegram which President Smith sent, which went to our B. Y. U. basketball boys back in Madison Square Garden. I am stirred as I see our boys out in the service of their country, maintaining the standards of the Church and living the gospel in the face of temptation, sin, and evil all around them.

#### COMMENTS OF CHAPLAIN

I recall an incident which occurred shortly after World War II. With the president of the Northwestern States Mission, I was making a tour of that mission, and we were up in Alaska. While there we visited one of the camps and held a meeting with our servicemen in the little army chapel. I noted as the service progressed that sitting down in the far corner of the building at a table was a Protestant chaplain. Apparently, he was trying to give the impression that he was working, but we could tell he was listening to every word that was said in that service. This fine group of servicemen led the singing, offered the prayers, administered the sacred emblems and bore testimony. As we finished our meeting and were leaving the building, I went over to the chaplain to express gratitude for the use of the building. As I did so, he said in substance, "I wonder if you realize the kind of young men you have represented here in this camp. They are truly a marvelous group of boys." Then he went on to say, "They don't need a chaplain; any one of them could take my place." I thanked him for the compliment and started leaving when he added, "One other thing. I have two boys of my own—eleven and thirteen—and you know, I couldn't wish anything better for them than that when they grow a little older, they become members of your Church and develop into the kind of young manhood I have seen represented here in your group of Mormon boys."

#### FAITH IN YOUTH

My brethren and sisters, it is my conviction that the finest group of young people that this world has ever known anything about has been born under the covenant into the homes of Latter-day Saint parents. I have a feeling that in many cases at least these choice spirits have been held back to come forth in this day and age when the gospel is upon the earth in its fulness, and that they have great responsibilities in establishing the kingdom. I presume that

no generation has faced more serious difficulties than they face. They live in an age which seems to question all the standards of the past, and which is discarding many of those standards. Yes, they live in a period when even some spiritual leaders, so-called, point out that the question of smoking, drinking, and carousing has no relationship to salvation, that these are personal matters.

I have the conviction that these young people, if they have the benefit and blessing of the full program of the Church, are going to come through, in spite of the temptations, with colors flying in a way that will make us proud of them. However, they will need more than material things. They are going to need more than real estate, stocks and bonds, life insurance, or even democracy. They are going to need a sane spiritual foundation, if they endure, if they are going to be able to live clean and to maintain the standards of the Church. God expects great things of them. He expects them to develop into noble characters, into good citizens—citizens which may eventually provide in part, at least, the leaven which may help to save this great nation. He expects them to live clean even in a wicked world. He expects them to grow up with a testimony of the gospel. He expects these young men to live so that they can receive the holy Melchizedek Priesthood and so that eventually they can be married in the temple of God to worthy companions for time and eternity. He also expects them to know the glorious blessings of honorable parenthood and eventually to be exalted in the celestial kingdom of God.

#### CHURCH PROGRAM

I am convinced, my brethren and sisters, that we have in the Church the finest program available anywhere to help bring about these objectives, if our children are only put in touch with this program. I am thinking now of the blessings which come to our children in the full and rich program of the Primary. They have just held a convention here on this block. Are we missing any of our children? Is the Primary program reaching them? And the same with the Sunday School. Are our children in Sunday School? Are they being taught the gospel in the Sunday School classes? Are our boys and girls attending M.I.A.? Are our boys receiving and enjoying the rich blessings of the program provided through the scouting and Explorer program? Are they being ordained to the Aaronic Priesthood, and are they active in the rich program which is provided?

#### SCOUTING

I know that the one great reason why President Smith has been so active for many years in the scouting program is the fact that the ideals of scouting follow closely the ideals of the Church. The scouting program is not a substitute for the Aaronic Priesthood program.

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The most important possession that a boy can have is the Aaronic Priesthood. But scouting is a supplementary, a complementary program. It works hand in hand with the program of the Primary, Sunday School, and the Aaronic Priesthood, and is an important and vital part of our program for our boys.

Scouting is dedicated to a four-fold program: First, it teaches the boy his duty to God—reverence, observance of the Sabbath, and the maintenance of the spiritual standards and ideals of his Church. Second, it teaches duty to country—true patriotism—a love for the constitution, for our free institutions and our American way of life. I was thrilled as I stood in Valley Forge last summer facing over forty-seven thousand representative boys as they saw depicted before their eyes that terrible winter of 1777-8 when Washington and his bedraggled forces all but perished there in Valley Forge. These boys' hearts were touched as they saw the father of their country leave his troops and go off into the trees in the snow and bow in humble prayer before the Almighty that this young nation might be preserved. This was part of the two-year Boy Scout theme to "Strengthen the Arm of Liberty." Third, it teaches the value of service to others—willing, unselfish service, and that the greatest among them must be the servant of all—symbolized by the "good turn." Fourth, it teaches duty to self—that they must keep themselves physically strong, mentally awake, and morally straight. They must be prepared for any eventuality to serve themselves, their Church, and their country.

There is held up before them the Scout oath and the Scout laws, which focus attention on those things that are worth while—that a Scout must be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, reverent. To be a good scout he must be faithful in his religious duties. Scouting provides a program of training and experience. It is a program for character development. It is a supplementary educational program, a program of citizenship training and vocational exploration. Many boys have found their vocations through this program—through the 111 merit badges which are concentrated courses in vocational guidance in fifteen different active fields. Scouting teaches boys the crafts and the skills and to do something useful with their hands.

And so, in view of the richness of the scouting program and the fact that these ideals coincide with the ideals of the Church, President Smith has urged our full support in these words: "It is my desire to see scouting extended to every boy in the Church." Under his leadership and inspiration the Church has moved forward to an enviable position with something over 2290 scouting and Explorer units, an increase of 180 during this past calendar year. But there are still approximately fifteen percent of our boys who are not enjoying the benefits of the scouting and Explorer program.

## LEADERSHIP NEEDED

One of our great needs, of course, is effective leadership. Some of our boys are not being reached by this program. Some are not being reached by the Aaronic Priesthood program. Some of them are missing the benefits and blessings of Primary. It is largely a question of leadership. Boys want the scouting program, we want them to have it; and if we have the right kind of leadership through real boys' men, they'll have it, enjoy it, and receive the blessings which come from the program. The responsibility rests with the priesthood—stake presidencies and bishoprics—to see that this leadership is provided and that every boy is reached.

And so, my brothers and sisters, we have a well-rounded program for the youth of the Church. And we are not dealing with ordinary young people. We are working with choice spirits who need the full Church program. We want them to have the benefit of this program in its fulness, that they might develop into the kind of young men and young women which the Lord would have them become. Of course, these programs are not ends in themselves. They are tools. They are a means to an end. The end is the salvation and exaltation of God's children.

But these programs are not optional programs. They are the youth program of the Church, approved by the leadership thereof. May God bless us, my brethren and sisters, that as leaders in Israel we may have the power and the inspiration to make our young people want to enjoy the full program of the Church offered through the Sunday School, the Primary, the M.I.A., and the Aaronic Priesthood program, that they might eventually meet the expectations of their parents, their Church leaders, and our Heavenly Father. God bless us to this end. God bless the youth of Israel everywhere, that they may grow and develop into sterling characters, faithful and true to this great latter-day work, I humbly pray in the name of Jesus Christ. Amen.

The congregation and the Combined Choruses of the Brigham Young University joined in singing the hymn, "How Firm A Foundation."

## ELDER JOSEPH F. MERRILL

*Of the Council of the Twelve Apostles*

Brethren and Sisters: To stand in this pulpit to address the many thousands who assemble here and the countless thousands who listen to the radio broadcasts is to be greatly humbled by a keen feeling of heavy responsibility to such a vast audience to say something that will be worth listening to. I am comforted, however, in my humility, by the thought that Mormonism, the restored gospel of Jesus Christ, is so fraught with precious truths that any of these

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we may talk about are worthy of the attention of every one of us—of every normal human being. But are not all Latter-day Saints familiar with these truths, having previously heard them discussed many times? Yes, this may be the case, but if they love them, a restatement or discussion will be listened to with more-or-less satisfaction. At least this is my experience. I hope it is yours.

### A PECULIAR PEOPLE

Mormonism, as I have just defined it, is not a Protestant, Catholic, Jewish, or any other faith as taught by other churches. It is characterized by many teachings and doctrines not accepted by other churches. This fact is sometimes indicated by the statement that we are a peculiar people—something of which we are proud yet very humble and grateful for; for we believe and testify that these characteristic teachings are absolutely true because they have come to us through visitations and revelations from heavenly sources—from God and his messengers.

It is trite to say that Mormonism is an everyday religion because it requires its adherents to implement in their daily lives the teaching that faith without works is dead—as the Apostle James stated it; they must practice all those virtues that will make them Saints in very deed. Some of these virtues, however, are considered basic to an acceptable Christian life by all Christian churches. A statement of some of these is found in articles eleven, twelve, and thirteen of our faith and are as follows:

"11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may"—an ideal statement of religious tolerance, something much needed today but denied to millions of human beings in the past.

"12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." Loyalty to country and obedience to constitutional laws are requirements for full fellowship in our Church.

"13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . .

It is the emphasis we place upon some of these things—chastity, for example—that makes our moral standards higher than those maintained by some other religious groups.

### PRESIDENT GEORGE ALBERT SMITH

At this point may I digress a moment to say a word of tribute to our greatly beloved departed President, George Albert Smith. We have been friends for sixty-two years. Late in the eighties he and I were fellow students during one year at the University of Deseret. Since that time I have been more or less closely as-



sociated with him in Church work. For several years we were together in the superintendency of the Young Men's Mutual Improvement Association in the Salt Lake Stake, when the stake covered the entire Salt Lake County. I have said many times that I have never known a man who I thought tried more sincerely and harder to love everybody than did George Albert Smith. Not that he approved all people did, but the farther off the beam they were, the more he seemed to sympathize with them because of their greater need for help.

### MORAL STANDARDS

Looking out into the world today, what do we see relative to the moral standards expressed by these three articles of our faith? No matter in what direction we look, and not going beyond the boundaries of our own country, we see moral conditions are bad, in some places very bad. Wickedness of the blackest and most abominable kinds exists nearly everywhere. I speak of these things only that we may be reminded that it is our duty, as I see it, to minimize and eliminate indulgence in these evils among us insofar as it is in our power. But is there not existent in many places among us a reprehensible indifference and laxity relative to these things? Yet do we not teach tolerance and free agency? is a question sometimes asked. Why interfere with other people's business? This is a Satan-inspired question. We certainly are expected to defend ourselves against the marauder, the robber, the despoiler of the sanctity of our homes and families and the destroyer of things we hold sacred and dear—as life, liberty, and the pursuit of happiness.

Free agency is a priceless, God-given right to every child born in mortality, but it does not include the right to mar, hurt, or destroy the well-being of our fellow men. Did you read recent newspaper statements relative to the existence of vicious narcotic rings which specialize in the teen-age trade and encourage morphine-marijuana parties of boys and girls that sometimes turn into orgies? You have heard, of course, of the countrywide slot machine racket, the income of which amounts annually to billions of dollars; of gambling and horse-race betting—these being other activities where billions are lost. Evils attendant on the consumption of alcoholic beverages (the annual cost in America of these is about eight billion dollars) have also reached an enormous magnitude. To these and many other evils are we not more or less indifferent?

### THE LIQUOR PROBLEM

The National Safety Council and other agencies repeatedly warn that alcohol is responsible for large numbers of our accidents, troubles, sorrows, and deaths. Then why do we consume alcoholic beverages? To what extent is this indulgence due to advertising? The brewers are reportedly doing a good sales promotion job. Just

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now they are hammering at reaching a consumption of one hundred million barrels of beer a year and are looking forward to 120 million barrels. Much of this consumption they want in the home, for it is there they can best develop the use of beer by women and young people. So it is said, brewers are giving a great deal of attention to the principles of store-selling. Most beer advertising is directed to the home, exploiting the great interest in television; also extensive use is made of the pictures of young girls on billboards. This invasion of the home to advertise beer by means of the radio and television has, of course, met with vigorous denunciation.

What can we do about it? This is a problem that every home should try to solve. Let us not forget the warning divinely given us in the Doctrine and Covenants and "evils and designs do and will exist in the hearts of conspiring men in the last days." Loyalty to our doctrines and principles demands that we shall be alerted and active in keeping evils and wickedness as far from us and our fellow men as we can. Let us not forget, but act.

#### RELATIONS WITH FELLOWMEN

There is another class of evils that I desire to refer to—evils that permeate relations with our fellow men. When asked by the lawyer which is the great commandment in the law,

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself. (*Matt. 22:37-39.*)

We accept another statement of Jesus as being another version of the second commandment. It is as follows:

... whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (*Ibid., 7:12.*)

In this streamlined age we call the statement of this law The Golden Rule. This rule is also obviously implied in the thirteenth article of our faith.

To what extent do we live the Golden Rule in all of our relations with our fellows?

Immediately following the outbreak of the Korean war in June 1950, the price of foods and many other things began to go up—not that the cost of production had risen so soon. Then why? Almost simultaneously, or even before this in some cases, a demand for an increase of wages was made by the leaders of some organized labor groups. Why? Did the Golden Rule motivate those responsible for raises in price of commodities, or those who clamored for increased wages?

#### GREED AND SELFISHNESS

Oh, but, it is said, the law of supply and demand governs these things. To say that this is true is an outrage on the ordinarily ac-

cepted meaning of the word *law* as is applied to the phenomena of nature or to enactments of legally constituted human groups authorized to make enactments. To be plain and frank, does not the law of supply and demand mean, as practised in commercial affairs, "Get all you can for what you have to sell, whether it be commodities or labor or services"? And are not greed and selfishness among the real motivating and dominating forces operating in all our commercial affairs whether they be big or little, whether the participants be businessmen, professional men, or laboring men?

We complain of inflation—rising costs that deflate or lessen the purchasing power of the dollar. In the last analysis are not selfishness and greed responsible for inflation? Who in the U. S. is injured by inflation? Everyone who has bought a government bond (about eighty million people), everyone who has a savings account, an insurance policy, or a pension (at least one hundred million people), everyone who works for wages or a salary that does not rise, percentage-wise, as fast as the cost of living goes up (about sixty-two million people), and all other people except the very few who are paying off debts incurred years ago. Then to avoid injuring people, should not more than ninety-nine percent of us, even as a matter of self-interest, and more importantly, all of us who want to be honest and believe in the Golden Rule, do all we can to stop inflation?

Our country is facing one of the most critical periods in its history. Selfishness and greed are tearing it asunder. The devil is riding high and shouting in Satanic glee at the utter foolishness displayed on all levels, in all grades and ranks of human society.

In this country we are rapidly preparing for war (to defend ourselves is perhaps the better expression), arming ourselves with the most destructive means and implements that human ingenuity can devise. The amazing advances made in the discovery and implementation of the forces of nature are miraculous marvels of the modern world. These are due to the achievements of research scientists and ingenious inventors. What advances have we made in the realms of social science? The art of living agreeably with one another—our fellow men—the finest of all human arts, is still in its infancy.

### THE GOLDEN RULE

How can the dangers threatening America, internally and externally, and all the world, for that matter, be overcome, and peace reign everywhere supreme? The answer is short; it is simple. Let every human being *repent* and *live the Golden Rule*. This means to keep the two great commandments. Then the threat of war would vanish, troubles would disappear; wickedness would cease, and righteousness prevail. There is not a sane person in all the world who can successfully controvert this truth. Then why do we not

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repent and let the Golden Rule govern our lives? Who has the answer? Mormonism has it; you have it; Satan has it, and he will not repent. And myriads of our fellow men will not repent either because Satan has them in his power. So peace will not come to the earth and be worldwide until Satan is bound. But the millennium is coming—the Lord has said it. But when it will come, no man knoweth, for neither the day nor the hour has yet been revealed.

However, brethren and sisters, it is your duty and mine, the duty of everyone who believes in God and his righteous purposes to try, try, try to bring the Golden Rule into our lives. This we can do measurably well with the Lord's help, that he will readily give to each of us if we worthily seek it.

Let me recite two actual occurrences relative to the Golden Rule. Years ago, the winter in Cache Valley was long, and an acute shortage of hay resulted. A Church official was told by his farm manager that they could spare several tons of hay and that the going price was fifteen dollars a ton. The manager was told to ask only eight dollars a ton, that being the reasonable cost of production. I told of this occurrence in the last October conference.

Another one: Years ago an eightroom house in Salt Lake City was sold on a monthly instalment plan. About two years later the purchaser said he would have to give up the contract, not being able, because of financial reverses, to continue it, and he was moving out into a three-room shack. The vendor asked the man to estimate the equity his two years' payments had made in the house, the vendor telling him that the excess payments would be gladly returned. The man insisted that his monthly payments had only been reasonable rent. He refused to accept any refunds. Notwithstanding the provisions of the contract to the contrary, both parties to the arrangement were actuated by the spirit of the Golden Rule.

#### NEED TO REPENT

I said we have several characteristic teachings and doctrines. To these we are converted, and we readily accept them. But to implement them in our lives is something else. We are human beings and have more or less inherited the weaknesses of the flesh among which are unworthiness, selfishness, and greed. Further, we are so enmeshed in worldly ways of doing things in the conduct of our businesses and ways of making a living, that we find the easiest way to get along is to do as the world does. In so doing we may grievously sin by departing more or less widely from the standards of the Golden Rule. To the extent that we do this, we need to repent.

What have selfishness and greed done? They have brought on all the major wars in history, resulting in the misery, suffering, and death of countless millions of human beings and the loss of billions of property dollars. They have brought wickedness, crime, debauchery, loss of freedom, and slavery to every part of the earth.

## NEED OF THE HOUR

Because of the things I have mentioned and several others, this country is facing a very critical situation. What is the great need of the hour? The answer of course is, as I have already stated, repentance. And repentance is a call that has been made from this pulpit many, many times. Current threatening conditions are not likely to improve much unless more-or-less repentance takes place. And while complete repentance may not be expected until Satan is bound, there is one source of trouble that I think can be removed, and all lovers of America should demand its removal—the more-or-less continuous dispute between management and labor relative to wages, working conditions, etc. Lockouts, strikes, and mass picketing should be outlawed. In all disputes of the type indicated, the public has a vital interest which the law should protect. How can this be done? My answer is by *compulsory arbitration*. It is unlawful for individuals to settle their differences by fighting with fists, knives, or pistols. Courts are set up to which they may go for a peaceful settlement, and this, even though the public may have no interest in the settlement. But the public always has an interest in how labor-management disputes are settled. To settle peacefully such disputes on a basis of what is fair, right, and just to all concerned, can a better agency be found than a qualified, competent arbitration court?

Yes, the public should demand that such courts be set up.

As I see it, if wise, compulsory arbitration courts had always been functioning during the past dozen years or so, there would have been but little if any inflation. This country would have prospered to a greater degree than it has, and the outlook for America would be much brighter than it is today.

Brethren and sisters, we who have covenanted in the waters of baptism and at the sacrament table to keep God's commandments are in honor bound to be true to these obligations. I pray that with the Lord's help we may always have the desire, the strength and the courage to be true to our faith. This I pray in the name of Jesus Christ. Amen.

## PRESIDENT JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

I feel humble, and also I feel the loss of our beloved President, just as you who are assembled here feel that loss. With the help of the Lord, I shall bear my testimony. I am very grateful to the Lord for the knowledge that I have of the truth of this divine work. I was baptized when I was eight years old. It was impressed upon

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me at that time that through baptism I had received the remission of sins and stood pure, clean, before the Lord. I had a sister who was very kind, as all my sisters were, who impressed upon my mind the need of keeping myself unspotted from the world. Her teachings to me the day I was baptized have stayed with me all the days of my life, and I honor her memory.

### DIVINE MISSION OF PROPHET

I have a perfect knowledge of the divine mission of the Prophet Joseph Smith. There is no doubt in my mind that the Lord raised him up and gave him revelation, commandment, opened the heavens to him, and called upon him to stand at the head of this glorious dispensation. I am just as satisfied in my mind that in his youth when he went out to pray he beheld the actual presence, stood in the actual presence, of God the Father and his son, Jesus Christ; in my mind there is no doubt; I know this to be true. I know that he received later the visitations from Moroni, the Aaronic Priesthood under the hands of John the Baptist, the Melchizedek Priesthood under the hands of Peter, James, and John, and that the Church of Jesus Christ of Latter-day Saints was organized on the sixth day of April 1830 by divine command. These things I know. The Lord has revealed them to me, and this knowledge I have had since the day I was baptized. I know that the power of the Almighty is guiding this people, that we are under covenant to keep his commandments, to walk in light and truth. It is my firm conviction that every member of this Church should be able to bear witness and declare by words of soberness that these things are true, that the Book of Mormon is true, that the revelations given to the Prophet Joseph Smith are true, that the destiny of this latter-day work is true, and, according to the revelations, must and will be fulfilled.

### SECOND COMING

I believe that the coming of the Son of God is not far away, how far I do not know, but I do know that it is over one hundred years nearer than it was when Elijah the prophet came to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple on the third day of April, 1836. Elijah's words point to the fact that we are that much nearer. And this ancient prophet declared that by the restoration of those keys we should know that the great and dreadful day of the Lord is near, even at our doors. I have opened these scriptures to the seventh chapter of Matthew, and I want to read the seventh and eighth verses:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (*Matt. 7:7-8.*)

## ALL MAY KNOW THE TRUTH

Is there any good reason why every living soul cannot know the truth and where it can be found? Is there any reason that any members of this Church can give why he does not know that Jesus Christ is the Son of God, that Joseph Smith was and is a prophet of God, and that this is his work? If we lack that understanding, we have no one to blame but ourselves. I had perfect confidence in the sayings of the Lord and Savior, Jesus Christ; and when he says, "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth," I am just as sure that every member of this Church may know within himself or herself that God lives, Jesus Christ is the Son of God, and that this is his work which he has established. We have no excuse whatever for not knowing and having the absolute faith and confidence in this restored gospel of Jesus Christ. It is our duty to know. In a revelation given to the Church many years ago, that is, in the days of the Prophet, he warned the members of the Church against false prophets, false spirits, against those who lie in wait to deceive. He gave us a key then by which we may know, but I repeat, this key, given by our Savior in his Sermon on the Mount is just as true today as it was nearly two thousand years ago. It's his word and can be accepted, can be proved today just as well as it could by his disciples as he spoke to them in this Sermon on the Mount. In interviewing missionaries I frequently ask them, nearly always do, if they have a testimony of the truth. Some of them say, "No, I do not. I think it is true, but I do not know, but I have the assurance that if I go on this mission I will learn that it is true." Down in their hearts they give an honest answer, but I think they know better than they say. However, it is the right of every baptized member in this Church to know for himself by the revelations of the Spirit of the Lord that all that I have said in regard to the establishment of this work is absolutely true. There is no reason in the world why any soul should not know where to find the truth. If he will only humble himself and seek in the spirit of humility and faith, going to the Lord just as the Prophet Joseph Smith went to the Lord to find the truth, he will find it. There's no doubt about it. There is no reason in the world, if men would only harken to the whisperings of the Spirit of the Lord and seek as he would have them seek for the knowledge and understanding of the gospel of Jesus Christ, for them not to find it—no reason, except the hardness of their hearts and their love of the world. "Knock, and it shall be opened unto you." This is my testimony, I know it is true. I know that just as well as I know I stand here. The Lord has revealed it to me as he has to my brethren. The Lord bless you all, I pray in the name of Jesus Christ. Amen.

**ELDER MARK E. PETERSEN**  
*Of the Council of the Twelve Apostles*

When the Prophet Isaiah forecast the coming of the Savior, he said this:

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. (*Isaiah 53:3-6.*)

**DESPISED AND REJECTED**

When the Savior came in the flesh and labored among men, this prophecy was literally fulfilled. He was despised and rejected of men. The people did turn their faces from him, and they did go their own way. They rejected him as they rejected his teachings, and it grieved him. One day as he stood in their capital city, he said,

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate. (*Matt. 23:37-38.*)

When the Lord used that one little expression, "ye would not," he described the stubbornness, the wilfulness, the selfishness, of a people who would not obey the divine truth, but who turned their faces from him, each one going his own way.

Oh, that stubbornness! If only they could have realized what it did to them.

When he first began his ministry, he healed their sick; he even raised their dead. He fed them by the thousands in a miraculous way. But when he asked them to keep his commandments, the crowds melted away. Those who followed him were there no longer. So great was that falling away that he asked his Twelve:

. . . Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

And we believe and are sure that thou art that Christ, the Son of the living God. (*John 6:67-69.*)

But the people rejected him. In their blindness and in their stubbornness, as he offered to bless them and take them into his arms as a hen gathereth her chickens under her wings, they turned away. And in doing so, according to the words of the Savior himself, their house was left unto them desolate.

**WILFULNESS OF MEN**

As I have read that scripture from time to time, I have often wondered about its application to us who live today. I have often



wondered whether the Lord cries out to us, disappointed at our disobedience, saying, "How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not." (See Matt. 23:37.) How many of us are stubborn? How many of us are selfish and wilful, and turn our faces from him, and would rather not obey him?

This sort of thing applies in various phases of our lives. It applies in our own homes, sometimes with our own children. Have you sons or daughters who are wilful and stubborn and selfish, and who turn their faces from you, you the loving parents who would take them into your arms and nurture them even as a hen gathereth her chickens under her wings? Do they reject you, these children in their wilfulness? Some of you have them, and you know how they break your hearts.

And then there are some in the Church who ought to know better, who have the commandments of God, but will not repent, but are wilful and stubborn. Even though the blessings of God are offered to them, they turn their faces, and each one goes in his own way. We reject God as we refuse to obey him. We must remember that faith without works is dead. There is no salvation except through the Lord Jesus Christ. He has said:

... I am the way, the truth, and the life: no man cometh unto the Father, but by me. . . .  
 If ye love me, keep my commandments. . . .  
 He that hath my commandments and keepeth them, he it is that loveth me . . .  
 He that loveth me not keepeth not my sayings. (*John 14:6, 15, 21, 24.*)

#### OBSERVANCE OF COMMANDMENTS

You know whether you keep his sayings or not. Do you observe the Sabbath day? Do you uphold the Authorities of the Church? Do you pay a full and honest tithing? Do you fast on fast day and pay a proper fast offering? Are you honest? Do you pay your debts? Are you morally clean? Do you keep the Word of Wisdom? You know whether you keep these things or not. If you do not, contemplate your disobedience and remember that the Lord calls out to you and says, "How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not."

Sometimes in our communities we reject the Lord. Have you ever wondered about the community in which you live? Here in the state of Utah the Latter-day Saints are definitely in the majority. The Latter-day Saints have the commandments, and among them is the Word of Wisdom. Judging from our state records, do we accept the Word of Wisdom as God has given it to us? To what degree do we break the Word of Wisdom and thus reject the word of God

## EXPENDITURES FOR LIQUOR AND TOBACCO

Ten years ago in the state of Utah, eleven million dollars was spent for alcoholic beverages and tobacco. In 1950 that figure was up three hundred percent. It reached nearly thirty-four million dollars. In 1948 the figure reached nearly thirty-five million dollars.

What will thirty-five million dollars buy? The last temple built by the Church was that at Idaho Falls. A temple like that could be built in forty-two states of the Union with the amount of money that is spent in the state of Utah in one year alone, for alcoholic beverages and tobacco.

The amount of money spent here each year for tobacco and alcoholic beverages is almost identical to the amount we spend in this state for education. In the fiscal year ending June 30, 1950, \$35,653,000.00 was spent for operating our school system and maintaining our school buildings in the state of Utah. Think of it! We spend as much in Utah for "booze" and tobacco as we spend for education! It is almost incredible.

The amount of money we spend each year in Utah for alcoholic beverages and tobacco is greater than the combined assessed valuation of the cities of Provo, Logan, and Brigham City.

The amount of money we spend in Utah every year for alcoholic beverages and tobacco is nearly twice as much as we spend for the construction and maintenance of our state highway system.

In Utah we spend one hundred times as much for liquor and tobacco as we contribute each year to the American Red Cross.

In Utah we spend two hundred times as much for alcoholic beverages and tobacco as we contribute to fight the dread disease of poliomyelitis.

About half of our state expenditure for alcoholic beverages and tobacco is spent right here in Salt Lake County. Do you know that in Salt Lake County we spend fifty times as much money every year for alcoholic beverages and tobacco as we pay into the Salt Lake Community Chest?

In view of all this, what do you think about the scripture that the Lord gives us: "How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not?"

## CONDITION OF THE NATION

What about the nation? A century ago the Lord offered the American people a blessing if they would repent. In a revelation given over a hundred years ago, the Lord said concerning the American people:

... I will gather them as a hen gathereth her chickens, under her wings, if they will not harden their hearts;

Yea, if they will come, they may, and partake of the waters of life freely. (D. & C. 10:65-67.)

It is estimated that the total crime bill for the United States last year reached twenty billion dollars. According to the records of the F.B.I. last year, a serious crime was committed in the United States every eighteen seconds. In an average day last year, 301 persons were feloniously killed or assaulted; 146 robberies were committed; 1129 places were burglarized; 468 cars were stolen; 2861 thefts were committed.

The criminologists of the United States are of the opinion that in the last few years, a great moral depression has come to the United States.

J. Edgar Hoover, the head of the F.B.I., in speaking on March 26 of this year before a special committee to investigate organized crime, said this:

Those who engage in widespread vice activities and rackets could not long survive without their ally, the political renegade. No community in the land is contaminated by rackets and corruption without the assistance of local interests which hold law enforcement in restraint. Law enforcement officers are the people's representatives. They are not persons with unlimited power. They must obey those under whom they hold office. If they are dominated by criminal-aligned politicians, ruthless rackets and vice are inevitable.

To what extent does America obey the God of the land?

What about the world at large? In their blindness, the nations cry for peace but at the same time they reject the teachings of the Prince of Peace. The Lord spoke to the nations in a modern revelation and said this:

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not! How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold the day has come, when the cup of the wrath of mine indignation is full. (*D. & C. 43:24-26.*)

#### POSITION OF LATTER-DAY SAINTS

Latter-day Saints, what is your position? Are you willing to hearken unto the Lord your God who cries out to you and would nurture you and gather you together even as a hen gathereth her chickens under her wings? The Lord said something to you also about this:

Listen to the voice of Jesus Christ, your Redeemer, the Great I Am, whose arm of mercy hath atoned for your sins;

Who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer . . .

Friday, April 6

First Day

For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass;

For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. (*Ibid.*, 29:1-2, 9-11.)

I declare to you in all seriousness that I, too, know that God lives. I, too, know that George Albert Smith was a prophet of Almighty God. And I know that the man who will take his place is likewise a prophet and that he holds all the keys, powers, and authorities that were ever restored to the Prophet Joseph Smith in these last days.

When he takes up the reins of office here in this Church, he will preside by virtue of all the powers that were restored through angelic ministry in these the last days.

God will speak to you through him, and he will say to you: "How oft will I gather you as a hen gathereth her chickens under her wings, if ye will not harden your hearts." (*Ibid.* 10:65.)

May we humbly follow him and obey the Lord our God, I earnestly pray in the name of the Lord Jesus Christ. Amen.

**Elder J. Reuben Clark, Jr.:**

We have just listened to Elder Mark E. Petersen of the Council of the Twelve.

As the closing song of this session the Brigham Young University combined choruses will sing, "The Lord Bless You and Keep You," conducted by Elder Crawford Gates.

The closing prayer will be offered by President E. Garrett Barlow of the Inglewood Stake, California.

After that the conference will stand adjourned until seven o'clock tomorrow evening when, in accordance with the general custom of the Church, a General Priesthood meeting of the Church will be held. Only those holding the priesthood are invited to be present. Persons not holding the priesthood will kindly refrain from attempting to enter the building. That session will not be broadcast.

The session at ten o'clock Sunday morning, will be broadcast over KSL at Salt Lake City and, by arrangement through KSL, over the stations named in the first session of the conference. That session will also be televised over the KSL television station, channel five.

The *Church of the Air* broadcast, on which Elder Stephen L. Richards, of the Council of the Twelve, will be the speaker, will begin at 8:30 Sunday morning. Those desiring to attend this broadcast must be in their seats by 8:20 a.m.

The *Tabernacle Choir Broadcast* comes from 9:00 to 9:30 Sunday morning, immediately following the *Church of the Air*. As there is only a thirty second break between these two broadcasts, the doors will not be opened until the *Tabernacle Choir Broadcast* is over, at 9:30.

The regular session of the conference will begin at 10:00 a.m.

Tonight at seven o'clock, here in the Tabernacle, there will be a meeting of ward bishopricks and others, as listed in the published announcement, under the direction of the Presiding Bishopric.

Tomorrow, as you know and as has been announced in the press, the funeral for our beloved President, George Albert Smith, will be held. The services will begin in this tabernacle at 2:00 p.m. All are invited to attend. The body will lie in state in the Administration Building, 47 East South Temple Street, from 5:00 to 8:00 this afternoon and evening, and, as announced in the press, tomorrow forenoon.

The choir music for today has been furnished by the Brigham Young University combined choruses, under the direction of Elders Newell Weight, Crawford Gates, and Clawson Cannon, with Elder Frank W. Asper at the organ.

We would like to renew to this combined chorus our appreciation and our gratitude. They are a great chorus, as has been said today, and we pray that the blessings of the Lord will continue with them, with the institutions from which they come, and with those who lead and direct them.

At the conclusion of this meeting the general sessions of the conference will be adjourned until ten o'clock Sunday morning.

The combined choruses will now sing, as we announced, "The Lord Bless You and Keep You," conducted by Elder Crawford Gates, and the closing prayer will be offered by President E. Garrett Barlow of the Inglewood Stake, California.

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The combined choruses sang, "The Lord Bless You and Keep You."

The closing prayer was offered by President E. Garrett Barlow of the Inglewood Stake.

Conference adjourned until 10:00 a.m. Sunday morning.

**GENERAL PRIESTHOOD MEETING**

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, April 7, 1951.

President David O. McKay, President of the Council of the Twelve Apostles presided and at President McKay's request Elder J. Reuben Clark, Jr., of the Council of the Twelve Apostles conducted the meeting.

**Elder J. Reuben Clark, Jr.:**

We will consider this just another session of the General Conference. Some of the brethren who are not accustomed to speaking on Priesthood night might get themselves in readiness.

The singing during this session will be by the Delta Phi (Returned Missionaries) Chorus from the Brigham Young University, Elder Ardean Watts, conductor, and Elder Roy M. Darley at the organ.

The opening song by the chorus will be: "See The Mighty Angel Flying."

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Singing: "See The Mighty Angel Flying."

Opening prayer by President Vernal Willie of the North Box Elder Stake.

**ELDER JOSEPH L. WIRTHLIN**

*First Counselor in the Presiding Bishopric*

I sincerely trust, my brethren, that I may have an interest in your faith and prayers. I feel keenly the responsibility in addressing this great body of the priesthood of the Lord Jesus Christ.

**HOSPITALITY FOR WARD TEACHERS**

Last night in our bishops' meeting, we discussed the great priesthood activity of ward teaching. There was one factor omitted that I should like to draw to your attention, and that is the manner of receiving the ward teachers in our homes. Reports have come to us that in many homes there is an attitude of indifference. Perhaps the radio is on, or the television, and the proper hospitality is not accorded the servants of the Lord.

We plead with you bishops, to admonish your people to receive these servants of God with kindness and consideration. I recall about two years ago of visiting the home of President J. Reuben Clark, and as I left, there was a humble man at the door. I heard the president say to him, "What can I do for you, my brother?" And he introduced himself as the ward teacher. I was deeply impressed by the degree

of hospitality that a member of the First Presidency extended to this humble man. I wish that all of us could have the same attitude and feeling towards these men that are sent to us as representatives of the bishop; extending to them the highest degree of cordiality, call the family in, and hearken and listen to their instructions.

About a week ago I was asked this question: Are the general authorities assigned subjects to discuss in general conference? My answer was "No." The individual who was asking the question said, "It seems rather odd that in all of the general conferences there is a definite theme discussed by the general authorities." And so during this great conference I could not help but observe that after Brother Romney gave his wonderful address pointing out the dangers and the feeling of insecurity, almost every speaker following him talked on that particular subject. And that subject is on my mind tonight.

### SECURITY THROUGH THE GOSPEL

The other day a sixteen-year-old boy was heard to make this declaration, "I wonder what kind of a tomorrow there will be for me. When I am eighteen or nineteen, no doubt I will be drafted into the armed forces, which will mean a service of at least two years, and if there is war, it may mean an indefinite period of service." "And after that, if I'm lucky enough to come out, I want to go on a mission, and have four years at college. By the time I've done all of these things, I'll be twenty-seven or twenty-eight years of age." He seemed to express a spirit of frustration. He was down-hearted and discouraged because of an uncertain future.

I believe that we can so instruct our youth that regardless of what events transpire in the world's history, there will be in their hearts a feeling of security, security given to them through a testimony of the gospel of the Lord Jesus Christ. I'm sure that our youth will understand the gospel more fully if there is gospel instruction in the home, for has not the Lord declared:

And again, inasmuch as parents have children in Zion or in any of her stakes which are organized, and teach them not to understand the doctrine of repentance, faith in Christ, the son of the living God, and of baptism, and of the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old and receive the laying on of hands. And they shall also teach their children to pray and to walk uprightly before the Lord.

### INSTRUCTION OF CHILDREN

I wonder when a child is approaching the age of eight, whether or not the head of the family, the father, he who holds the Melchizedek Priesthood, calls his child to his side and gives him some in-

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struction with reference to having faith in the Lord Jesus Christ, explaining to him what repentance means, the great significance of the baptismal ordinance, wherein having been baptized their sins are remitted, and the great significant fact that when they go into the waters of baptism, they are buried with the Christ in death, coming up out of the water is symbolical of His resurrection. I do not feel that these teachings are beyond the understanding of a child eight years old.

I am certain that a child of eight years of age will understand the significance of the laying on of hands for the gift of the Holy Ghost. If a child has been properly taught and has a proper concept of the Godhead, he will know that there is the Father, the Son, and the Holy Ghost in the Godhead. And this great spiritual being, called the Holy Ghost, can be so explained to a child that he will understand what the Holy Ghost is. And along with that, teach him that when the authorized servants of God lay their hands upon his head, that individual so laying his hands upon his head has the authority to do so—restored authority in these the last days. And through the imposition of hands and receiving the promise of the gift of the Holy Ghost, if that child is taught to live a sweet, clean life, the Holy Ghost will come and be his companion. I think he can understand that he will be led into the path of truth and light, that he will be blessed with a sense of perception which will give him the power to differentiate between that which is good and that which is evil. I think it would be an excellent practice to read to children the scripture wherein the Savior declared; found in John 14:16-17, including verse 26,

And I will pray the Father, and he shall give you another comforter that he might abide with you forever, even the spirit of Truth, whom the world cannot receive because it seeketh him not, neither knoweth him. But ye know him, for he dwelleth with you and shall be in you, But the comforter which is the Holy Ghost, whom the Father will send in my name, shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.

If children who are about to be baptized receive these instructions, they will understand the significance of them, creating a desire to live so fine the Spirit of Truth will come into their souls, giving them the assurance, yes, more than that, the testimony that their Heavenly Father lives and that the boy of Nazareth was his son, the Redeemer of the world; and that a fourteen-year-old boy who went into the woods asking for divine guidance, was visited by the Father and the Son, his prayers were answered, and they, too, can have their prayers answered. The Holy Ghost will give them a blessing of security as to the future and the eternities, that regardless of what events transpire, they will understand that their Heavenly Father rules over all for good.



## SIGNIFICANCE OF THE PRIESTHOOD

Then there comes the time when worthy young men at the age of twelve receive the priesthood of God. I do not know of anyone who is better qualified to sit down with his son than a father and explain to him the great significance of the priesthood. Define priesthood: Point out to him that when he receives the priesthood of God, there is bestowed upon him Godly power that gives him the right to represent the Lord and to function in certain assignments when called upon to do so by those in authority. If these important lessons with relationship to the priesthood were taught to our sons, these young men would have a higher regard and respect for the priesthood.

Think if you will of the wonderful relationship in the home, when a father holding the Melchizedek Priesthood instructs his son in the ways of the priesthood who holds the lower or the Aaronic Priesthood. The Aaronic Priesthood is an appendage to the Melchizedek or the higher priesthood, just as a son is an appendage to his father. I feel that if in our homes fathers will take the time to teach these young men what the priesthood means—its significance, its powers, what is expected of them who hold it, it will contribute to the feeling of security that youth is seeking for. If fathers and mothers invite their sons and daughters to attend Sacrament Meeting with them, the sacrament meeting will become such a sacred, such a solemn, and such an impressive meeting that young people would not miss it. Partaking of the emblems of the Last Supper should be a source of inspiration and comfort to them, and the obligations they make with the Lord.

Young people should always feel impressed with the fact that Joseph Smith actually saw the Father and the Son just as plainly as I can see you. It had to be so for the world to know what our Heavenly Father is like and that Jesus Christ is his son.

Then, too, if as fathers and mothers, we are carrying out the mandate of the Lord wherein he has given us instructions to teach our youth the gospel, please invite our youth to attend fast meeting, teaching them first the significance of the fast offering principle, that they abstain from two meals, giving the equivalent in cash to a member of the Aaronic Priesthood who comes to collect it for the bishop, impressing upon them that their contribution will be used for those who are in distress.

## FIRST GREAT COMMANDMENT

All during this conference, and particularly during the funeral of President Smith today, the first and great commandment was referred to many times—first, to love the Lord our God with all our might, and secondly to love our neighbor as ourself. Teach the youth of Israel to love their neighbors as themselves, then they must do something for that neighbor. Teach them that whatever they con-

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tribute in fast offerings is expressing a real love for the widow, for the aged, and for the orphan. Love, after all, is something that creates and demands service. It isn't lip service, but service that goes for the benefit and the good of someone else. Teaching our children to observe the fast offering principle, contributing to those who are in need, inviting them to attend fast meeting with the promise that if they will stand and bear witness that God lives and his goodness unto them, God will reward them with a testimony. The spirit of testimony only comes through the gift and the power of the Holy Ghost, and if they desire to experience the power of the Holy Ghost, the place to go to have that experience is in the fast meeting.

I am sure there isn't a young man or young woman that bears testimony to the divine existence of God, but what they feel in their souls something that is far above themselves, and it is a gift, the gift of the Holy Ghost. Brigham Young declared that no man can testify only through the power and the gift of the Holy Ghost that Jesus is the Christ, so through observing the fast offering principle and attending fast meeting there will come to them spiritual rewards which will bud into a testimony.

#### IMPORTANCE OF PRAYER

The Lord has admonished us to teach our children to pray. If they're not introduced to the Lord in the family circle of prayer, they will not know him. And knowing him not, they will not have faith. So, one of the first and most important lessons in every Latter-day Saint home should be teaching our children to pray. I am convinced that every spirit that leaves the presence of God and comes into mortality has a spark of faith in its heart. Hence the responsibility devolves upon the parents to so teach the children that the gospel spark will burst into a flame of faith. Having faith through prayer and obedience they will understand the gospel of the Lord Jesus Christ, and let come what will, they will know that God lives, that he will be with them, bless them, and sustain them. And I know that any individual who has a testimony of the gospel of the Lord Jesus Christ, as Brother Romney indicated yesterday, will have a feeling of security, will have a positive, affirmative feeling and not a negative one in spite of all the terrible events that are transpiring at this time.

If the young of Israel will live the gospel they will know what the old prophet Joel said would be a reality:

"And it shall come to pass afterward that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions, and also upon the servants and upon the handmaidens in those days I will pour out my spirit."

And then again the Lord has said:

"Wherefore children shall grow up until they become old. Old men shall die but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."

## PROMISES OF THE LORD

With a burning testimony in their hearts, there isn't any question but that the youth of Israel will accept the word of the Lord at its face value, and with the promises involved, why should they be downcast, or why should they ask the question, "Will there be a tomorrow?" There will be a tomorrow for them, not only tomorrows of mortality but tomorrows of eternity, where they will enjoy every blessing that the Lord has promised the faithful, the loyal, and the devoted. For has not the Lord declared:

"And in that day the enmity of man and the enmity of beasts, yea the enmity of all flesh shall cease from before my face."

For in the day when enmity between man and beast and between man and man ceases, we shall have eternal peace.

And after we have taught our youth the gospel principles and in turn they have obeyed them, might they well feel as Paul declared to Timothy in II Timothy 1:7,

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

Paul declared to the Corinthians, in I Corinthians 16:13:

"Watch ye, stand fast in the faith, quit ye like men. Be strong."

And the strong people will be the Saints of God, who have lived his word, and kept his commandments. Finally, when these young people stand upon the heights of their tomorrow, as Joshua stood upon the heights of the promised land and looking upon it for the first time, may our young men hear that sweet, small voice which said to him:

"Only be thou strong and of good courage; be not afraid, neither be thou dismayed, for the Eternal One is with thee whithersoever thou goest."

And in response to that voice, they will declare:

I'll go where you want me to go, dear Lord, over mountain or plain  
or sea,

I'll say what you want me to say, dear Lord  
I'll be what you want me to be.

Fathers of Israel, teach your children the gospel of the Lord Jesus Christ in their childhood, and when they are old they will not depart therefrom, and may the feeling of security and testimony come into their hearts in the place of fear and doubt knowing the Lord lives and this is his work, which I humbly ask will be the blessing of every young man and woman in Israel, in the name of Jesus Christ. Amen.

## ELDER RICHARD L. EVANS

*Of the First Council of the Seventy*

I had assumed a sort of immunity at this session of conference, and checked my briefcase and my thoughts in one of the outer rooms. With all respects to President Clark, it takes more than a rounding up of one's shoulders to give utterance before this congregation, and I ask for an interest in your faith and prayers as I face this responsibility.

## RESTRICTED BY TIME'S LIMITATIONS

I heard some weeks ago someone ask one of the secretaries of one of the brethren—someone who apparently had tried repeatedly to make an appointment—"What it would require for a humble member of the Church to have an audience with the First Presidency." The only answer I could think of was "More time," which unfortunately we cannot extend or increase.

Also occasionally one hears someone say: "You haven't ever been out to our ward." When I heard this remark a few weeks ago, I made a mental note of how many Sabbaths it would take to visit all the wards in the Church, and it would require about thirty years of Sundays for any one of the brethren to go to all of the wards and independent branches now existent. But by the time they got around that first thirty years, there would probably be another thirty years of new wards waiting for them, considering the growth of the Church.

I made another mental calculation along this same line, prompted by this same question—"What would it require for a humble member of the Church to have an audience with the First Presidency?"—and multiplied the number of hours in a day by the number of days in the year, and the number of years in an average life expectancy (using the scriptural allotment of three score and ten) and found that in this life, if we are fortunate enough to live that long, we have only about six hundred thousand hours to do all that we have to do. But take from that approximately one-third for sleep, and then take another substantial slice for the years of our youth, for preparation, for going to and from, for waiting for late people and late appointments, and a good many other of the essentials, and it reduces itself down to a very limited time in total hours of life. With a Church of more than a million people, with a Church which is rapidly growing, it must become apparent, brethren, to all of us, how much more of the weight of responsibility must continually be carried back in the wards and the stakes, in the priesthood quorums, by the ward teachers, by all of the organized agencies of the Church which were set up for this very purpose and which, if functioning properly, would care for all these needs and would make fewer and fewer personal demands upon the time of the First Presidency and of the other brethren here at Church headquarters.

## THE BASIS OF STRENGTH AND GROWTH

I know that these brethren, many of them, cannot extend the physical limits of their time. I know that President McKay's car, for example, is down in the parking lot behind the office at six or seven o'clock almost any morning. And I heard a request made of President Clark to attend an evening function not long ago, and heard him make the statement that he was working on the scriptures almost every night till midnight and after. And with the other brethren it is, in an approaching degree, at least, a similar situation.

With these fullest of days, full beyond filling them further, with many weighty decisions to be made, with many demands upon every hour of every day, and with time not being subject to extension, the answer is of course a great statement by the Prophet Joseph Smith, repeated by his successors, frequently quoted, and basically true: "Teach them correct principles and let them govern themselves." That's the basis of strength and growth in this Church and kingdom—provided we follow the correct principles. They are there; we have been taught them; the plan of operation is in the handbooks and elsewhere; the scriptures and the revelations are before us. And many of the decisions, I am sure, that we refer on up rather than take the responsibility of making them within the limits and scope of the offices we hold, we could readily avoid passing up, if we would prayerfully and earnestly follow the correct principles we have been taught and govern ourselves, each one according to his calling.

## THE TIME TEST

About six hundred thousand hours of life, brethren, for him who lives three score and ten, minus the years of youth and of preparation, minus the hours of rest, minus many other things! I wouldn't be surprised if in a man's effective career, his actual disposable time might not come down to something more like two hundred thousand hours, or even less, when all these other things are considered—which means that we must be about our Father's business and give everything we do the time test. It means that there is no time for any shabby or shoddy thing. In all that we read, in the books with which we become familiar, which we make our companions, in the entertainment to which we devote our time, in all else that we do, we must give it the time test, and as we have been taught, we must acquaint ourselves with the correct principles and govern ourselves, and assume the responsibility of the offices and callings to which we have been called.

## INDIVIDUAL RESPONSIBILITY

The Prophet Joseph Smith made an eloquent utterance on this question of free agency and of the assuming of responsibility. One hour of righteous freedom on earth, he said, is worth more than an eternity of bondage. The Lord has given us our agency and our individual responsibility. We have it in the Church and we have it

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in all that we do. May we go forward and use our agency in accordance with correct principles, and give all that we do the time test, and relieve the brethren over us as much as we can within the line of prescribed procedure, within the line of those things which we have been taught and those things which we read in scripture, I pray in the name of the Lord Jesus Christ. Amen.

### ELDER THORPE B. ISAACSON

#### *Second Counselor in the Presiding Bishopric*

President Clark, President McKay, my other beloved brethren of the General Authorities, and my dear brethren of the priesthood, truly this is nearly breathtaking, and I feel very humble in standing here tonight. I am sure we didn't expect this tonight, and I will be grateful if I can have an interest in your faith and prayers.

Yes, this is very much a humbling experience. I wish all of you could have the experience I am now having of looking over this vast audience. I have prayed to the Lord that when I should be called to occupy this position that he should not leave me. I have prayed to him first because I believe in prayer and, second, because I know I need the blessings of the Lord. I confess to you that without those blessings and his sustaining help and influence that I am nothing.

### PROPHETS OF GOD

Surely one's testimony is strengthened as he comes here and listens to the brethren, listens to the words of the Lord given to us by his servants, yes, by prophets, seers, and revelators of God, our Eternal Father. We often hear them referred to as prophets, but I am wondering, members of the Church and particularly holders of the priesthood, if we give serious thought to the full meaning of that term. I recognize them as prophets of God, I know you do, but there are times, perhaps, when we pass that thought by lightly. Do you feel toward these brethren, prophets of the Lord, as you would had you known the prophets of old? I want to bear my testimony to you that I know they are prophets of the living God, I know they are inspired of our Father in Heaven in their calling. I hope you will have the same feeling burning in your hearts and accept their teachings, because they are inspired of our Father in Heaven. If, as members of the Church and particularly the Priesthood, we could only have the faith and the assurance and the conviction that these brethren are prophets, seers, and revelators, I believe we would pay more attention to what they tell us. Yes, spirituality is as essential to a man's soul as vitamins are to his body.

### ADULT MEMBERS OF AARONIC PRIESTHOOD

As I look into this great congregation tonight, I have been thinking of the adult members of the Aaronic Priesthood, many of

them who have never been inside this building. If we could move this body of men from this building on out to the north and then fill it again and again with adult members of the Aaronic Priesthood in the Church, we could fill this building just as full as it is now, seven or eight times. You know, I'm one of those who believes the Lord loves these men. I believe their wives love them just as much as our wives love us, and their children love them as much as our children love us. If you had a wayward son, would you love him? Well, I only have one son, and I love him very much, and if he were a wayward son, I believe I would love him just the same. What makes you think that the Lord doesn't love his wayward sons?

### NEED FOR GUIDANCE

Many of these men haven't the strength to get back into activity in the Church on their own power. Therefore, they do need your guidance, your encouragement and your patience; yes, I'd say they need you. They need someone to call on them, someone to come and see them, someone to encourage them and help them forsake those things that are keeping them out of the Church. The Lord has asked us to repent, he has asked all of us to repent, and then he said; If you truly repent and come unto me, and forsake those things that you're doing, or that you have done that you shouldn't have done, I will forgive you and remember them no more. But he wants us to truly repent. I believe these men would love that privilege. Well, you may say, they have the privilege. Why don't they take it? Well, they haven't the strength yet; until they can absorb some of the teachings of the Church and of the gospel of Jesus Christ, which they haven't had for a long time. They have perhaps become spiritually weak, because of habits that have kept them from church activity or for other reasons. They're not strong enough yet to put those things aside. And then you must remember that many of these boys and men have not been taught in their homes. As Bishop Wirthlin told us, they were not taught their many duties when they were young. I believe there are many fathers in the Church today, although I think they're not justified, that are leaving the teachings of their sons to you brethren entirely. If you fail, where are they going to get those teachings? Many adult members of the Aaronic Priesthood, after they come back into activity, are so delighted and so anxious that they put a great deal of enthusiasm in their work.

I talked to a brother, who is now a bishop but who was an adult member of the Aaronic Priesthood five or six years ago. I couldn't help but recognize the joy and the happiness that has come into that man's soul. I talked to his wife. She didn't have the ability nor the words to tell me how grateful they were. Yes, sometimes I think they're perhaps more grateful than some of the rest of us, after the spirit has touched their souls and they've accepted it.

## WORKERS NEEDED

Someone has said, "He who knows books knows much, he who knows nature knows more, but he who knows God has reached the goal of human wisdom." Many of these men are brilliant men, in their own right, successful men in their own business, and they do know books, but they have perhaps neglected their knowledge of God. As leaders, I hope that you make yourselves acquainted with these thousands of adult members. It's too big a load for just two or three in each ward, or a dozen or so in each stake. There are many stakes in the Church that have four or five or six hundred, and some stakes with even seven or eight hundred adult members of the Aaronic Priesthood. Do you know how many men could be called to work with a group like that, a group of five or six hundred men? You can't preach to these men in Sacrament meetings, because they're not there. You don't get them into your priesthood quorum meetings because they don't come out. Therefore we must put the shotgun method away. We must now have individual contact and use the rifle method where we can go in and teach those men the principles of the gospel, the teachings that you and I were fortunate and blessed enough to have in our lives, but which many of them, not of their own fault, have been denied.

Oh, I hope that you'll somehow or other organize yourselves that you'll be able to touch at least one man. The Lord has said to us, "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

## FATHERS AND SONS

Now fathers, how close are you staying to your own sons, so that the group of adult members will not be increased? Do you fathers have close relationship with your own sons? Can your sons come to you and tell you all about their problems? Oh, I feel sorry for a boy that can't go to his dad and tell him all about his mistakes, all about his sorrows, and all about his problems. I think that that kind of relationship, in not being able to become close to a father, can only tend to bring that boy, perhaps, more delinquent than ever. I know boys will make mistakes, but oh, I feel that if they can go to their dads and talk over those mistakes with them, that those boys will be stronger and will not repeat their mistakes too many times, if they can come to their dads. Do you dare to go to bed at nights and not know where your sons are? Do you know whom they're with, or where they are, or do you know when they're coming home?



Awhile ago I was at a dinner party one night, and about eleven or eleven-thirty, the telephone rang and one of the men was called to the phone. We couldn't hear the conversation on both sides, but we could hear what he had to say. When he took his seat his wife said to him, "who was that calling?" He said, "Well that was our son John. He just called to tell us that he wouldn't be home at twelve o'clock." He told his father he was going to a waffle dinner after the show or the dance, I don't recall which it was, but he called to tell his father that he wouldn't be home until twelve-thirty or one o'clock. I turned to that man and said, "How old is your boy?" I thought he was a youngster calling up. He said, "He's twenty-three years old." I thought, what a marvelous relationship, what a marvelous thing that this boy would take the time and make the effort to call his father at a party to tell him that he would be a little later than usual.

Only that father said, "We can go home now tonight, and we don't need to worry about our children. They're going to be home at a certain time, or they're going to call us." Well, there isn't anything wrong in that kind of discipline. It isn't because it's strict discipline, it's because there is an understanding between father and son.

#### CLOSE RELATIONSHIP

And then, fathers, do your boys, at night, when they do come home, come into your bedroom and kiss you goodnight? Sometimes we have encouraged our daughters to do that with our wives, their mothers, but we fathers perhaps have not practised that with our own sons. What's wrong with a son coming into his dad's bedroom at night and sitting on the side of his bed and telling him how he liked his girl, or how the party was, or how they got along tonight. Don't you think if a boy will do that, don't you think he'll go into his own bedroom and kneel down and say his prayer after he has said goodnight to his dad? Don't you think if he is that close to his dad, that he can pour his heart out to you after he sometimes stubs his toe or makes a mistake? I don't like to see any boy or for that matter any man, live with his mistakes, because I think it eats the best out of him that is in him. Oh, I hope he can go to his father and tell his father about his problems, and about his mistakes and about his sorrows. There is no reason, fathers, why we can't be that close to our sons. Does your boy kiss you goodnight? Does your boy kiss you when you leave in the day, or when you leave for a trip? Or have we left that to our wives and our daughters? I'll confess that I was guilty of that for years, but I'm happy, so happy somehow or other that I've changed that in my own life. I'm glad that I can kiss my boy when he comes around me. I'm glad I can kiss him when I leave; I'm glad I can kiss him when I return. I don't want to be denied that beautiful blessing. I recommend to you fathers that you start living a little closer to your sons, that you love them, that

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you are not so strict with them that they can't come to you with anything.

Well, brothers, I didn't intend to say those things to you. May the Lord bless you that you may try and stay close to your sons, I pray in the name of Jesus Christ. Amen.

The Delta Phi Returned Missionary Chorus of the Brigham Young University joined the congregation in singing the hymn, "Now Let Us Rejoice," Richard P. Condie, Assistant Director of the Tabernacle Choir conducting.

### ELDER J. REUBEN CLARK, JR.

#### *Of the Council of the Twelve Apostles*

My brethren: It is again a great opportunity to face you and to try to speak to you for a few moments. You who bear the priesthood of God, there is in you, and the rest of us who bear this priesthood, the greatest power and force that there is in the world. That power and that force when understood and exercised, involves the control of all the elements that go to make up the universe; compared to that power and that control the H-bomb is a mere tiny firecracker.

#### GUIDING PRINCIPLES

There are certain great principles that underlie our existence here on this planet and that are to be guiding principles for us. First there is the great principle of free agency given to us before the world was. Because of the exercise of that free agency, Satan rebelled and has since fought from the day of the great council in heaven until now, the plan of life and salvation that was submitted by the Son and adopted by the Father. The principle of free agency is fundamental to all of our freedom and all of our living.

One of the first commandments given to Adam relating to mortal life, perhaps the first that we have record of, was to multiply and replenish the earth. And behind that great principle and that commandment lies the eternity of the marriage covenant, the creation of bodies to tabernacle spirits that our Heavenly Father created, and to bring them to this earth so that they might have mortal bodies, live according to the commandments of God, that they might in their next estate begin and go on through all the eternities in eternal progression.

Another great principle to which I would like to call your attention is the command given to Adam when he left the Garden of Eden: "By the sweat of thy face thou shalt eat bread." This is the great law of work, and the Lord has given us no greater blessing, given us no commandment that will be more helpful in carrying out

his plan than this law of work. In addition to that, he gave us the gospel which has been with us since the days of Adam, in one form or another.

#### CONDITIONS IN THE WORLD

Now, my brethren, I wish merely to invite your attention to what is going on in the world today. The principle of free agency has been virtually blotted out among 140 or 150 millions of people, and that virus, the destruction of free agency, has been scattered over the world as if by the wind until today it affects us here in increasingly growing proportions. Our agency is being destroyed, and when it is gone then will your freedom to worship, your freedom to believe what you wish to believe, your freedom to build your own lives, your freedom to teach your children, this and all other freedoms, will go with it.

The commandment to multiply and replenish the earth is being defeated by those ideologies which are destroying the liberties of the peoples of the world because they are breaking down the marriage relationship. They are encouraging illicit relations; they are taking over the children and instructing them to that import. They are teaching children only what they want them to know for their own purposes.

Labor, we already know enough about that, even in this country—less work more pay, less work more pay, less work more pay. Men should have, the Lord intends they should have, a proper return for their labor, but the Lord does not countenance in any way my stealing from my neighbor, whether I go out and steal a horse from his barn or whether I, instead of working, loaf down in the field where my employer can not see me.

And the gospel, the standards of the gospel,—well, take up any national magazine, look at the ads and, if you can stand the filth, read some of the stories—they are, in their expressed and suggestive standards of life, destructive of the very foundations of our society. Hardly an advertisement, that is an exaggeration, but many advertisements carry illustrations that are intended to suggest and do suggest illicit sexual relations.

#### WORK OF THE DEVIL

All of this, brethren, if you consider it, and I am only suggesting, falls into one pattern. It is the pattern of one great mind, a near divine intellect. It is the work of the devil. He is back where he was at the time of the great council in Heaven when he would have taken away the free agency of men, save them in their sins, indeed there would have been no sin; thus under his plan there would have been no development, under his plan eternal progression would have been ruled out. We would have become mere automatons, living and breathing, and eating if we could get something to eat, and breeding like animals. What are we going to do about it, brethren? I say to you again, that the power of the priesthood

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which we hold can conquer all of this, but we can not do it as individuals working alone.

#### POWER TO SAVE THE WORLD

And so I come back to my theme song in all of these meetings: We must have unity. We must work together. We must submerge our individual likes and dislikes. We must follow the plan that has been made and given to us. And if we do, then the body of the priesthood of the Church of Jesus Christ of Latter-day Saints can work, not only miracles, but can revolutionize the world. Unity cannot be manifest nor exercised by fault finding, back biting, complaining about those in authority over us, substituting our ways for the ways which are given to us by those who are our leaders, finding this excuse and that excuse for not doing what we are asked to do. Now, brethren, I appeal to you as earnestly as I know how, and again I urge the same appeal I have made here, conference after conference, for eighteen years. Be united, united in our wards, united in our quorums, united in our stakes. Support the men wholeheartedly, fully, unequivocally, unhesitatingly for whom we hold up our hands and vote at our various conferences. And if we do not do this, then what right have we to ask the Lord to bless us.

Now I know, brethren, I am talking to people who do most if not all of these things, and when I speak as I do, I do not intend to speak complainingly. I am only trying to point out the condition of this world as it seems to me, and I am trying to tell you what I know as well as I know that I live, that the power which we have if we would merely magnify our priesthood, will save the world. May God give us the strength so to do I humbly pray in the name of Jesus, Amen.

#### President David O. McKay:

Though Brother Clark felt a little irked when his assigned duty to direct was slightly modified, he has set a good example to us all. He did as he was told.

There are in attendance tonight, as reported, a total of 15,050 members of the Priesthood—10,250 in seats, aisles, and doorways of the Tabernacle; 300 in the Baptistery; 2,200 in the Assembly Hall; 1,000 in the Barratt Hall, and an estimated 1,300 on the grounds.

Six months ago, we were blessed with the presence of our beloved President, George Albert Smith. Tonight we are deprived of his earthly companionship. How uncertain life is. The silent, inaudible foot of time is marching on bringing each of us nearer and nearer to the end of our earthly careers. Before his passing there were a few items scheduled for presentation at this priesthood meeting, and I shall just mention them briefly before making a few concluding remarks.

#### MISSIONARY RECOMMENDATIONS

One relates to the interviewing of prospective missionaries by bishops. Will you please be more careful about recommending men

about whose health may be a question. Missionary work is strenuous when it is done properly, and we do not like missionaries to go out and not do it properly. If there is any question about their health, please sit down and have a talk with them and tell them that their services here in the home missions will be just as acceptable to the Lord as their labors out in a foreign mission. The Lord would like them to live and serve. Do not put them under an environment that will probably aggravate some physical weakness. It is surprising how eagerly the young women and some married women seek calls to go on missions. We commend them for it, but the responsibility of proclaiming the gospel of Jesus Christ rests upon the priesthood of the Church. It is quite possible now, in view of the present emergency, that we shall have to return to the standard age for young women, which is twenty-three. The last few months we have been calling young women twenty-one years of age when they have special qualifications. Bishops and presidents of stakes will please bear in mind that from now on they should not recommend young women under the age of twenty-three. That is merely returning to the standard already approved by the brethren. Now, that does not mean that the young girls who have already received calls or whom you have already interviewed who are only twenty-one may not have their recommendations completed. In this connection, we advise that mothers who have dependent children, that means children who are in their teens or under or unmarried, should not be called on missions even though the grandparents are willing to take care of the children. No nobler work in this world can be performed by any mother than to rear and love the children with whom God has blessed her. That is her duty, and that is far greater than going out into the world to proclaim the gospel, because somebody else can do that who does not bear the responsibility of rearing and loving the children who call her mother.

#### TEMPLE WORKERS

Last evening we held a long meeting with temple presidents and out of that meeting comes this recommendation, and there are strong reasons back of it, brethren! Will the bishops please take more care in recommending members to do temple work, to perform temple ordinances. Now the great majority of those who are going through the temple are worthy, and it is a glorious work. But if one or two unworthy get into the company and make some objectionable remark or leave an objectionable sign somewhere it tends to retard the spirit and to discourage some young man or young woman who came anticipating a glorious spiritual feast.

#### SUNDAY SCHOOLS

Next, it has already been recommended that Sunday Schools be not dismissed on quarterly conference day. If the conference is held in the ward house, of necessity, Sunday School will have to be ad-

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journed, but that is the only exception. The reason for that will be readily seen if I read you the following letter without giving the name.

"Last Sunday I was in X town visiting my son. Feeling that I should like to visit a Sunday School in X town on Easter, I drove there. Calling at the home of a friend I was informed that stake conference was being held and that Sunday School had been cancelled. I informed the lady of the house that Sunday Schools are conducted on conference Sundays. She then called one of the Sunday School teachers and was given definite assurance that no Sunday School service would be conducted in that ward. Three women in the vicinity dressed their little girls in their Easter outfits and sent them to the Community Church."

#### INSPIRATION OF PRIESTHOOD MEETING

Now, just a few concluding remarks: One of our business men, non-member, who attended the funeral this afternoon, looked over the audience and said, "Look at that audience. It cannot be duplicated anywhere else in the world." I wish it were possible for him to see this audience tonight. Ten thousand men who hold the priesthood of God. What an inspiration! What an opportunity is ours to succeed in life!

Bishop Wirthlin referred to some who are discouraged. We have heard from Bishop Richards also, and others, young men now being called into the field and into the armed forces, so many young women without close companionship of young men of their age, some entered in their school and missions are discouraged. But let me just give two suggestions that will lead to success in any boy's life or any woman's life, will lead to the success of any person in the world, and particularly those who hold the priesthood.

#### ATTENDANCE TO DUTY

The first is, attend to the immediate duty in hand. No person living in this Church can say he or she has not an immediate duty. It may be attendance at a priesthood meeting; the Aaronic Priesthood or Melchizedek. It may be fasting on the first Sunday and giving fast offerings for the poor. Do not say those are insignificant duties; it may be the duty of attending worship on the Sabbath day, either in Sunday School, Priesthood meeting or Sacrament meeting or Mutual at night; it may be visiting a sick neighbor; or it is the payment of tithing. Whatever the immediate duty, perform it. That is the first step.

Outside of the Church you have a problem before you in your business or in social or political circles. Before you take that step ahead, ask yourself whether you can justify taking it if you were called into the presence of your Father in Heaven. If you can, take it. One of our American writers, some do not call him a poet, expressed this thought very impressively:

Who does his task from day to day,  
And meets whatever comes his way  
Believing God has willed it so  
Has found true greatness here below.  
Who guards his post no matter where  
Believing God must need him there,  
Although but lowly toil it be  
Has risen to nobility.  
For great and low there's but one test,  
'Tis that each one will do his best.  
Who works with all the strength he can  
Shall never die in debt to man.

#### LOVE FOR FELLOWMEN

The second great guide to success has been illustrated during the last week particularly, or last few days, more impressibly right in our midst than perhaps we have ever seen it before and it may be a long time before we see it again. It is the power of the greatest thing in all the world—love for fellow men. The poet Browning who has Paracelsus say to his friend Festus, "There was a time when I was happy; the secret of life was in that happiness."

"When, when was that?" asked Festus. "All I hope that answer will decide."

Paracelsus: "When, but the time I vowed myself to man?"

Festus: "Great God, thy judgments are unscrutable."

And then Paracelsus concluded: "The answer to the passionate longings of the human heart for fulness is this: Live in all things outside yourself by love and you will have joy. That is the life of God; it ought to be our life. In him it is accomplished and perfect; but in all created things it is a lesson learned slowly and through difficulty."

I will conclude that thought by reading to you that wonderful statement of Paul on love. "... charity is the pure love of Christ, and it endureth forever." (Moroni 7:47) Love suffereth long and is kind. Love envyeth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Love never fails."

God help us to exemplify in our lives that love which was so well exemplified, ideally exemplified, in the life of our beloved leader, President George Albert Smith, who sought to approach the love of Christ, I pray in the name of Jesus Christ. Amen.

The Delta Phi Returned Missionary Chorus of the Brigham Young University sang the hymn, "Come Dearest Lord."

President Albert I. Morgan, President of the Spokane Stake offered the closing prayer.

## SECOND DAY

### MORNING MEETING

Sunday, April 8, 1951.

Columbia Broadcasting Company's *Church of the Air* was presented at 8:30 a.m.

The *Tabernacle Choir and Organ Broadcast* followed immediately thereafter at 9:00, continuing until 9:30, and the regular session of the Conference commenced promptly at 10:00 a.m.

The great tabernacle was filled to capacity long before the time of commencing the *Church of the Air* program. The Assembly Hall on the Tabernacle grounds was also filled with people, and many others who could not find accommodations in the Tabernacle assembled in the Barratt Hall (60 North Main Street), and on the Tabernacle grounds.

The *Church of the Air* program was as follows:

#### CHURCH OF THE AIR

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet is the Work."

Announcer: The Church of the Air is presented by CBS so that men of different faiths may bring their messages to a nationwide congregation of worshippers. Today's service comes to you from the Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. The speaker will be Stephen L Richards, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. The title of Brother Richards' talk is: *Kinship of Spirits*. Music is provided by the Tabernacle Choir under the direction of J. Spencer Cornwall, with Frank W. Asper at the organ.

The service opens with a sacred song by Arkhangelsky, with words from the Psalms: "Hear My Supplication, O Lord."

(Choir: "Hear My Supplication"—Arkhangelsky.)

Announcer: We now hear a hymn of man's eternal march, with the words of Eliza R. Snow and the music of James McGrath, as arranged by Evan Stephens. It looks back to a time now closed to the memory of man and forward to an eternal future, and asks with earnest searching: "In Thy holy habitation did my spirit once reside? In my first primeval childhood was I nurtured near Thy side?"—Richard P. Condie and the Tabernacle Choir sing "O My Father."

(Choir: "O My Father"—arr. Stephens)



Announcer: We shall now hear on this Church of the Air service, Stephen L Richards, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. In addition to his service as a religious leader, Stephen L Richards has distinguished himself as a lawyer, business administrator and educator. He has titled today's talk: *Kinship of Spirits*.

## ELDER STEPHEN L RICHARDS

### *Of the Council of the Twelve Apostles*

The responsibility which comes to one who is invited to participate on Columbia's "Church of the Air" program is very considerable. This occasion is projected as a period of worship—an invitation to the whole nation, who will listen in, to pause in secular pursuits and contemplate the ways of God. To stimulate such spiritual reflection is a task I approach with the deepest humility for I am aware of the fact that it is the spirit in man, rather than the mind, which must be touched to bring divine worship into his soul.

### ESSENCE OF WORSHIP

If you and I, my friends, were together in an assembly—not too large, the task would be easier. Our personalities would react on each other; we would say, "We could feel of each other's spirit," and perhaps a bond of common interest could be established among us. May it not be that this "feeling of each other's spirit" is of the very essence of our joint worship?

It is true that declaration of the Word and exhortation have their place,—an important place in religious services, but I doubt if there is anything which contributes more to our spiritual uplift, and our good resolutions too, than the stimulus of association of kindred spirits.

I believe God planned that it should be so. We are all His spirit children in antemortal life. We come to earth "to be tabernacled in the flesh." In earth life we are, in large measure, the creatures of our environment, but we never entirely lose our spiritual investitures. Perhaps Shakespeare had something of this in mind when he made one of his famous characters say, "There is a divinity that shapes our ends, rough hew them how we will."<sup>1</sup>

### KINSHIP OF SPIRITS

We are told that the Spirit of God always strives with men, and it is the spirit in man which responds to the extent to which the sensitivity of the spirit has not been drugged or killed by ignorance or by infraction of His laws. It is doubtful, my brethren and sisters in the family of our Eternal Parent, that anything is more important

<sup>1</sup>Hamlet, Act 5, Scene 2

and vital to peaceful association in the world than a recognition and acceptance of this kinship in the spirits of men.

Herein lies a solid, understandable foundation for the spiritual brotherhood of the world. It has always seemed to me most difficult to establish fraternity without paternity. Surely those who acknowledge the Omnipotent God to be the Creator of the Universe, should find no difficulty in according to Him His place of distinction as the Father of all men—"Our Father who is in heaven." How else could He be "Our Father" except as the progenitor of our spirits, the begetter of that part of us which is deathless and immortal?

How regrettable it is that man, seemingly oblivious to this honorable and sacred relationship, should profane His holy name and blaspheme Christ. Do you think that a son can damn his father and love him?

#### FATHERHOOD OF GOD

Some may say this procreation of spirits is too realistic, involving an assumption of personality in the Father inconsonant with the ethereal nature sometimes ascribed to Him. Don't you think, my friends, that we can safely rely on the recorded words of His Son, our elder brother, and the prophets in the interpretation of this all-important relationship of man to God? To those acquainted with the Scriptures there is no need for quotations; they are filled with references to the veritable fatherhood of God and support for a divine personality which, in terms of human understanding, can be conceived only as one in whose image we are created.

It is doubtful if there are any people in the world today who retard more seriously the progress of humanity in finding solutions for the world's problems, particularly the one of living together in peace, than those who deny and teach denial of the personality of God and His fatherhood of the spirits of men.

By so doing, they rob brotherhood of its firmest prop, they rob man of the dignity of a noble lineage, and they take from him the most impelling incentives to live to be worthy of his inheritance and to come back again into the eternal presence of the author of his life. I do not see how it is possible for men of religion to do much for this sorry world unless they can establish and re-establish this fundamental doctrine of the veritable fatherhood of God.

#### SOVEREIGNTY OF SAVIOR

I grant that good may come, and does come, from teaching and extolling the attributes of Deity, and particularly the virtues emanating from the life and ministry of the Savior of the world. His incomparable teachings to be most effective, must be authentic. We cannot consistently worship at the shrine of the attributes and deny the sovereignty of the King. The Lord is a teacher, a persuader, and a guardian; but He is first of all a creator and a lawgiver, and the Supreme Judge of all. He is not only the exemplar of right; He is the author and the source of right. There is no right that is not

compatible with His law and His will. To know His mind and His will should be the quest of every life.

#### SPIRITUAL NATURES

It is ordained that man should have joy. Joy and happiness are truly achieved where living conforms to law,—divine law. Divine law is spiritual in origin and application; its constraints and rewards are likewise of a spiritual nature. That is why, if we are to have joyful living, we should be ever conscious of our spiritual natures and our lineage with the Father.

We keep alive this consciousness in prayer and spiritual exercise. Spiritual association is of immeasurable value in spiritual growth. Not infrequently you hear a man say, "I don't need to go to church. I can worship in nature and in the works of creation."

Such a man discounts the value of religious association, the commingling of spirits and the interaction of personalities. I believe that man has divine attributes emanating from divine lineage. The Spirit of the Father is distributed through the Universe, and influences all life and all things.

There is a spirit in man which, within the limitations of his contacts in life, radiates from him and touches the lives and things about him. This spirit may be called personality. Whatever it is called, it exists and it is a potent force. When once set in motion it cannot well be controlled, but fortunately it is within our power to determine the characteristics which go into the structure of our lives and thus determine the influences and radiations which come from us. Our living will mold these characteristics into our lives.

I am well aware that these are commonplace statements. There is no novelty in them. Where, my friends, is there novelty in the Word of God? The only place I have been able to discover any failure in the Word is in the novelty of man's interpretations. The Word of God is not difficult to understand. It is the words of men about God that perplex us.

#### RESPECT FOR DIVINE LAW

The greatest of all knowledge is to know God, and the greatest achievement of all life is to so live that the Father can bestow His highest blessings on us. The spiritual laws of the Universe are just as inexorable as are the laws of Nature. Every blessing is predicated on obedience to the law.

This applies to a nation as well as to an individual. There can be no spiritual growth in a nation which does not respect divine law, and all nations will die without spiritual growth. Material prosperity alone will not suffice and will not endure. The measure and manifestation of spiritual growth is goodness. So, my good friends, the worship of this hour, and all true worship, is rededication of self and life to goodness.

We all know how much the world needs that dedication today,

but I know of no way of carrying forth the process of spiritual regeneration except that which seems a painfully slow method of each person touching the spirit of another with the radiation of his own innate goodness. The only thing that our country has to fear is spiritual disintegration within ourselves.

#### ABSENCE OF SPIRITUAL KINSHIP

I had a striking example of the absence of and the need for the recognition of spiritual kinship in man a few months ago as I traveled through the countries of Lebanon, Syria, and Trans Jordan to Arab Jerusalem. I have never seen before, except perhaps in East Berlin, such suspicion, distrust, and enmity written on the faces of men. To an American accustomed to cordial greetings and friendly smiling faces, although sometimes a bit clouded with aloofness and pretended snobbish indifference (I say pretended because I believe that at heart all Americans are friendly and cordial), it was a distinct shock to see human nature so perverted in the relations which men in the Lord's providence bear to each other.

This perversion was particularly noticeable and regrettable in Jerusalem, the very land where the Savior spent much of His earthly life and performed His transcendent mission. The intense and cruel animosities built up between the peoples of this so-called Holy Land were a most painful refutation of everything that was taught and practiced by the Prince of Peace. I could not discover even a vestige of adherence to His marvelous doctrine which He left with His disciples in that loving declaration, "Except ye are one ye are not mine."

#### REMEDY FOR SICK WORLD

Do you think, my friends, that such a sickly spiritual world can be cured by the mere external application of economic salves? I know we all wish and pray that the underprivileged and distressed peoples of the world might have food, raiment, and shelter; and I believe that most of us are willing to sacrifice to that end.

I saw the dire need for relief in the terrible conditions prevailing in the camps of Palestinian refugees around the big cities of the Near East, but I am just as sure as that I speak to you this day that there is one, and only one remedy which can bring complete recovery—and that remedy is of the spirit. I give first place in such remedy to the teachings of the Lord, some of which I have tried, very inadequately, to outline for you today.

The Lord keep us humble, free from arrogance and self-sufficiency. May we never forget that He is the Father of our spirits, that our lineage is noble, that life is not cheap, and that the kinship of spirits is the foundation of brotherhood. We long for peace; we pray for the enduring peace of goodness in the name of the Lord Jesus Christ. Amen.

(Choir: "Come, O Thou King of Kings" by Parley P. Pratt, arr. Cornwall, 2 verses.)

**Announcer:** We have heard the Tabernacle Choir recall a hymn of a promised time, of brotherhood and peace, "Come, O Thou King of Kings, We've waited long for Thee."

And now the Choir closes this service with an anthem by Tertius Noble: "Souls of the Righteous in the hand of God."

(Choir: "Souls of the Righteous"—Noble)

Theme: Organ and humming choir: "Sweet is the Work."

**Announcer:** You have been attending Columbia's Church of the Air, coming to you from the Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. The speaker was Stephen L Richards, lawyer, and religious leader, who is a member of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music for the broadcast was provided by the Tabernacle Choir under the direction of J. Spencer Cornwall. Frank W. Asper was at the organ.

### CHOIR AND ORGAN BROADCAST

Immediately following the conclusion of the *Church of the Air* broadcast, the Tabernacle Choir and Organ presented the regular Sunday morning broadcast from 9:00 to 9:30 A.M.

This broadcast, which was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network throughout the United States, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City. The program was as follows:

(Organ began playing "As the Dew," and on signal the organ and choir commenced singing the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of the verse for announcer's background.)

**Announcer:** Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The Columbia Broadcasting System and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

We open with a worshipful chorus from the writings of Randall Thompson: "Alleluia."

(Choir: "Alleluia"—Thompson)

**Announcer:** From among some fifty Psalm settings by Benedetto Marcello, Frank Asper selects an exalted theme: "The Heavens Declare the Glory of God, and the firmament sheweth His handiwork."

*Sunday, April 8**Second Day*

(Organ: "The Heavens Declare"—Marcello)

**Announcer:** The Tabernacle Choir turns now on Temple Square to one of the characteristic choral expressions of the eminent Australian composer, Cyril Jenkins: "Out of the Silence wake me a song, wake me a hymn whose sounds are like shadows soft and dim."—"Out of the Silence."

(Choir: "Out of the Silence"—Jenkins)

**Announcer:** From the quiet color of the closing day, Charles A. Stebbins has given us a thoughtful devotional theme which Frank Asper presents as his next organ offering: "At Dusk."

(Organ: "At Dusk"—Stebbins)

**Announcer:** Some men live blessedly long, and richly round out a fulness of years. Some are taken sooner. But no matter how long we are allowed to live in this life, we are all faced with some uncertainties, and we are none of us free from some troubles, some sorrows, some problems and disappointments. We are all faced with actual or possible illness or accident, with misfortune or failure or the fear of failure, and with the troubles of the times. We are sometimes subject to discouragement and depression of spirit. We are all sometimes subject to loss of loved ones—and to a long list of other unwanted intrusions upon our peace and plans and purposes. If we think there are those who are free from all such realities and reverses, it is likely because we don't know enough about them—because we don't know what is hidden in their hearts. But fortunately in facing life, we need not be left alone. Fortunately there is the help and the comfort and the counsel of friends and family and others; and fortunately there is help beyond the help of human hands. When, for our troubled hearts and perplexed thoughts and weary searchings, and stubborn ailments and gnawing anxieties we need higher help, there is the sustaining, strengthening power of prayer. It would be terrible to feel alone in life; it would be terrible to face any serious situation without the privilege of approaching Him in whose image men were made and who is mindful of the men He made. In every problem of every passing day, in the laboratory and shop, in the factory and the field, and in the family circle, in the classroom, in the sickroom, in the halls of government and in humble homes, in all our activities and in all extremities, the power of prayer is (or can be) a guiding, enlightening, and lifting force; a source of wisdom beyond the wisdom of the world; a source of the truth for which men are ever further reaching; a sweet and healing influence; a source of comfort, of protection, and of the peace that passeth understanding. Prayer is an approach to Him who gave us life and whose endless power and purpose give us settled assurance that life and time and truth are limitless and everlasting, and that despite all discouragement, all problems, and all perplexities we are not left alone in life.

(Organ interlude)

(Selection by the choir: "The Lord's Prayer"—Gates)

*Announcer:* We have heard the Tabernacle Choir sing B. Cecil Gates' setting for "The Lord's Prayer": "Our Father which art in heaven, Hallowed be Thy name"

And now Frank Asper moves into a hymn melody by Thomas McIntyre: "How Great the Wisdom and the Love."

(Organ: "How Great the Wisdom"—McIntyre)

*Announcer:* The Choir closes now from Temple Square with a prayer for the darkness that follows the day: "Abide with me, fast falls the eventide; the darkness deepens; Lord, with me abide: When other helpers fail, and comforts flee, help of the helpless, O abide with me!"

(Choir: "Abide with Me"—Monk)

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the eleven hundred and twenty-ninth presentation, continuing the 22nd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

## SUNDAY MORNING SESSION OF CONFERENCE

The regular session of the Conference commenced promptly at 10 o'clock, with President David O. McKay, President of the Council of the Twelve Apostles, presiding and conducting the services. The Choral singing for this session of the Conference was by the Tabernacle Choir, with J. Spencer Cornwall conducting.

### President David O. McKay

This is the fourth session of the One Hundred Twenty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the tabernacle on Temple Square, Salt Lake City, Utah.

These services will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main, over a loud speaking system and by television.

We have received word that there are vacant seats in Barratt Hall, but not in the Assembly Hall. The tabernacle is crowded to capacity, every seat taken, with the aisles on the sides and the doorways filled with those standing.

The proceedings of this session will be broadcast over Station

*Sunday, April 8**Second Day*

KSL of Salt Lake City and, by arrangement through KSL, over the stations named in the first session of the Conference.

The choir singing for this morning's session of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Frank W. Asper at the organ.

We will begin the services by the Tabernacle Choir and the congregation singing: "Come, Come Ye Saints," conducted by Elder Richard P. Condie. The congregation will remain seated while singing.

The opening prayer will be offered by President Edwin S. Dibble of the Glendale Stake, California.

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Singing by the Tabernacle Choir and congregation, "Come, Come Ye Saints."

The opening prayer was offered by President Edwin S. Dibble of the Glendale Stake, California.

The Tabernacle Choir sang the hymn, "How Great The Wisdom and the Love."

### PRESIDENT DAVID O. MCKAY

Brethren and sisters, I deeply sense my inadequacy in trying to express in words the message I have in my heart this morning. I earnestly pray therefore for your sympathetic mental attitude and particularly for your spiritual support.

#### TESTIMONY OF REDEEMER

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:25-27.)

Thus was spoken the heartfelt assurance of Job, expressed in humiliation when everything else was taken from him and even his body utterly wasted in affliction.

If a few more million men in the world could feel that testimony—the testimony of the reality of our Redeemer—selfishness would be less manifest, war among nations would be eradicated, and peace would reign among mankind. Do you believe that, my fellow workers?

"What think ye of Christ?" was the question Jesus put to a group of Pharisees when they, with scribes and Sadducees, sought to entrap, to confound the Great Teacher by asking him entangling questions. He silenced the Sadducees in their attempt to ensnare him with regard to paying tribute to Caesar. He satisfied the scribes



regarding the first and great commandment. Now he put to silence the Pharisees regarding their anticipated Christ.

To this congregation, to the Church, and to the world, I repeat this question as being the most vital, the most farreaching query in this unsettled, distracted world.

#### CONTRIBUTIONS OF GREAT MEN

Great minds in all ages who have contributed to the betterment of mankind have been inspired by noble ideals.

History is replete with men who, as Wordsworth expresses it, "By the vision splendid, were on their way attended." There is John Milton, for example, inspired with a desire as a boy of twelve to write a poem that would live for centuries. As a result, the world has *Paradise Lost*, and later in life, though blind, the poet as he approached the closing moments of his life, exclaimed: "Still guides the heavenly vision." Sir Walter Scott, as you know, wrote almost day and night to pay off a debt for which he was not really responsible.

George Washington, guided by the desire to build a noble character and to be of service to his country, cried: "I hope I may always have firmness and virtue enough to maintain what I consider to be the most enviable of all titles—the character of an honest man." Abraham Lincoln's lofty soul, expressing himself thus: "with malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nations wounds, to care for him who shall have borne the battle, and for his widow and his orphan to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations." (Second Inaugural Address.)

These and others who live to their best are the men "who realize in daily life their luminous hours and transmute their ideals into conduct and character. These are," continues the writer, "the soul architects, who build their thoughts and deeds into a plan; who travel forward, not aimlessly, but toward a destination; who sail not any-whither but toward a port, who steer not by the clouds, but by fixed stars. High in the scale of manhood these who ceaselessly aspire towards life's Great Exemplar."

#### HIGHEST OF ALL IDEALS

But let me explain again, the highest of all ideals are the teachings and particularly the life of Jesus of Nazareth, and that man is most truly great who is most Christlike.

What you sincerely in your heart think of Christ will determine what you are, will largely determine what your acts will be. No person can study this divine personality, can accept his teachings without becoming conscious of an uplifting and refining influence within himself. In fact, every individual may experience the opera-

tion of the most potent force that can affect humanity. Electricity lightens labor in the home, imprisons alike on a disc the warbling tones of the mockingbird and the convincing appeal of the orator. By the turn of a switch, it turns night into day. The possibilities of the force resulting from the breaking up of the atom seem to be limitless either for the destruction or the blessing of life. Other and greater forces are already glimpsed.

### THE MAN OF GALILEE

None, however, is so vital, so contributive to the peace and happiness of the human family as the surrendering of our selfish animal-like natures to the life and teachings of our Lord and Savior, Jesus Christ. George R. Wendling in *The Man of Galilee* confirms this thought as follows: "Believe it! The most wonderful work in all the world is not to take iron, steel, and brass and make a locomotive; nor is it to take gold and diamonds and cog-wheels and make a watch; nor is it to take canvas and colors and brush and paint an Angelus; nor yet is it to take pen and parchment and write an *Iliad* or *Hamlet*, but an infinitely greater work than all is to take an ignoble, cruel, impure, and dishonest being and transform him into an upright, gentle, noble, and pure man. Here we touch the creative power of the Galilean—and bow before the mystery.

"Here we find the crowning glory of all the evidences, attested by millions of intelligent men and women, the fact, mysterious but not illusory, that His very presence is found, is realized, is verified, and that He is as helpful, as vital, and as inspiring now as when the matchless Beatitudes fell upon the ears of a listening multitude two thousand years ago."

### PETER AND PAUL TRANSFORMED

Peter, the chief Apostle, is a striking example of this transforming power. He was a humble, reputedly a rough, uncultured fisherman to whom Jesus of Nazareth became an inspiration. The vision that bade him say, "Thou art the Christ, the Son of the Living God," became the guiding light of his life. Conditions occasionally made him falter, but he regained the lightened pathway. Bigots scoffed at him; religious zealots, political charlatans arrested, imprisoned, and shackled him as a dangerous enemy to society, but the heavenly vision lightened the darkened dungeon, burst open prison doors, struck off the fetters that bound his wrists, as well as his wavering soul, and gave him courage and strength to face his accusers with the sublime testimony: He "whom ye crucified, Jesus Christ, is the only name under heaven given among men, whereby we must be saved." (See Acts 4:10, 12.) Only a comparatively well-to-do man, making a fairly good living by fishing, of whom the world would never have heard had he not been inspired by a testimony of the divine mission of the Man of Galilee—just a humble

fisherman, who, by the light of that inspiration to him and to other members of the Twelve, and disciples, "many of the world's loveliest things have been created, many of the world's finest minds inspired."

Another good example is Paul, a contemporary of Peter, whose early life and teachings were entirely different from those of the fisherman, but who, when the vision of the Risen Lord pierced his prejudiced mind, was inspired throughout the remainder of his days by one guiding thought expressed on the occasion of his great vision: "Lord, what wouldst thou have me do?"

Paul, as Peter, had his hours of discouragement. Pride sometimes perturbed him, and conformity to church authority was occasionally difficult. He, too, was mobbed, beaten, and imprisoned, put in stocks in a dungeon, but the heavenly vision of the Risen Lord ever guided his footsteps.

#### EXAMPLE OF JOSEPH SMITH

May I remind you also of the Prophet Joseph Smith, who declared: "... I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (P. of G. P., Writings of Joseph Smith, 2:25.)

Through railings, scoffings, mobbings, arrests, imprisonments, persecutions that led to martyrdom, Joseph Smith as Peter and Paul before him, ever strove to the utmost of his ability to follow the light that had made him a "partaker of the divine nature."

#### INFLUENCE OF SAVIOR'S MISSION

I quote these three outstanding leaders in the realm of religion to show how the assurance of the divine mission of our Lord and Savior not only transformed their personal lives to a greater or less degree, but also influenced for good the entire world.

Since man's first advent on earth, God has been urging him to rise above the selfish, groveling life of the purely animal existence into the higher, more spiritual realm. After several thousand years of struggling, mankind even now but dimly recognizes the fact that the greatest of the world's leaders are those who most nearly approach the teachings of the Man of Galilee. This is psychologically sound, because the thoughts a man harbors determine the realm in which he serves. "Be not deceived," writes Paul to the Galatians,

"God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6:7-8.)

### GREAT WORLD DRAMA

At the moment there is being enacted a great world drama, the final act of which we can only dimly surmise. In Korea, one of the bloodiest wars of modern times is raging. But here is a singular thing. Engaged in it are soldiers from South Korea, United States, Great Britain, France, Turkey, Greece, Netherlands, Australia, Canada, New Zealand, Thailand, the Philippines, South Africa, and one or two other nations—all enlisted under the United Nations' banner.

Political relationships leading up to their fighting as an international army need not concern us this morning, but there is one significant fact most worthy of attention: Battling for the same cause are Buddhists, followers of Confucius, Moslems, and Christians. Opposed to these are Communists, openly avowed to be anti-Christ. Two hundred twenty-nine thousand casualties are already reported in this conflict! It would almost seem to be the beginning of the great battle of Armageddon.

More destructive to the spreading of Christian principles in the minds, particularly of the youth, than battleships, submarines, or even bombs, is the sowing of false ideals by the enemy. Particularly, during the last five years, Communist Russia has gained for the time being conquests over the satellites under her domination, including China, and is now threatening Japan by sowing seeds of mistrust in the body politic.

Misrepresentation, false propaganda, innuendoes soon sprout into poisonous weeds, and before long the people find themselves victims of a pollution that has robbed them of their individual liberty and enslaved them to a group of political gangsters. Let us draw a lesson from this.

### THOUGHTS DETERMINE DESTINY

So it is with evil thoughts that may be permitted insidiously to enter and to find lodgment in the human mind. Thoughts harbored determine destiny.

"My spirit," says the Christ, "will not dwell in unclean tabernacles." The corruption that is in the world through lust, as mentioned in one of Peter's epistles, has its source in thoughts and schemes harbored in the individual mind. A man who takes advantage of his neighbor in a business deal when the opportunity offers has prepared himself for the occasion by dishonest thinking. Young couples do not lose their chastity, named by the Book of Mormon as "precious above all things" without their having previously in thought justified the act.

The husband who coolly turns from a loyal wife and family and seeks illicit relationship elsewhere, perhaps with a disloyal wife of a neighbor, has previously poisoned his soul with immoral ideas. Disgruntled members of society, faultfinders in wards and stakes, do not become such merely because of some offense, real or imagined. What they say and do have been preceded by selfish desires or unattained ambition.

#### CORRUPTION FROM WITHIN

I mentioned Communism in its war against individual liberty and free enterprise as surreptitiously sowing poisonous seeds within the body politic. It is also from within, morally speaking, that our cities become corrupt; not from outward, open assaults on virtue, but from insidious, corrupt actions of trusted individuals. Our government, as you know, has recently uncovered a gambling ring that covers a twenty billion dollar business in vice. Many large cities in the United States are connected with it and contaminated by it.

Too many of these city officials license darkened rooms wherein men and women, and not infrequently teenage boys and girls, may guzzle beer and whiskey and indulge in other vices sought by persons of low ideals. For the permission and perpetuation of such dens of iniquity in our cities, the public is not entirely free from blame. However, those who are elected to office—commissioners, peace officers, trusted servants of the people—are most directly responsible.

Generally speaking, these men are honest in their intentions and actions to enforce the laws and if possible to eradicate, at least to reduce to a minimum, the evils upon which the underworld thrives. One or two, or a half a dozen unprincipled men, however, can frustrate the most earnest efforts of the upright officials. For example, officers informed that minors are permitted to enter a certain "joint" will find when they get to the place that the proprietor has been "tipped off" and seemingly everything is within the law.

If and when appreciation for such "tips-off," and other favors, is expressed in secretive payments of money, those participating in the graft may meet in a room, a club, or in a private residence, ostensibly to play a social game of poker, and under this guise divide their ill-gotten gains. Thus do our cities, as individuals, become corrupt from within.

Such exploitation of the poor unfortunates whose thoughts and desires lead them only to gratify their appetites, indulge their passions to exist by deceit, cunning, and crime, are among the corruptions that Peter says "are in the world through lust."

Let us always remember that, "There is no vice so great but we can kill "and conquer it if we but will."

## CHRIST OUR IDEAL

Christ came to redeem the world from sin. He came with love in his heart for every individual, with redemption and possibility for regeneration for all. By choosing him as our ideal, we create within ourselves a desire to be like him, to have fellowship with him. We perceive life as it should be and as it may be.

The chief apostle Peter, the indefatigable Paul, the Prophet Joseph Smith, and other true followers of the Risen Lord recognized in him the Savior of the individual, for did he not say, "This is my work and my glory—to bring to pass the immortality and eternal life of man?"—not the sacrificing of the individual for the perpetuation of the socialistic or communistic state.

Members of the Church of Christ are under obligation to make the sinless Son of Man their ideal—the one perfect being who ever walked the earth.

Sublimest Example of Nobility

God-like in nature

Perfect in his love

Our Redeemer

Our Savior

The immaculate Son of our Eternal Father

The Light, the Life, the Way

I know he lives and his power is potent; that he is the Son of God, and that he has restored in this dispensation the complete plan of salvation. God bless us all that we may hold him as our ideal and pray for power to be like him, I ask in the name of Jesus Christ. Amen.

## ELDER JOHN A. WIDTSOE

*Of the Council of the Twelve Apostles*

My dear brethren and sisters, I am always glad to bear testimony to the faith within me. Yet I confess that standing before such an audience, I feel a sobering effect. Brigham Young felt it in his day. He declared that since we are all children of God, there is within each one of us a part of God's very nature, and that to stand before a great group of Latter-day Saints, the accumulation, so to speak, of their godliness, lifts a man to a feeling that he stands before the great dignity of the Maker of us all.

I have listened with great interest to the messages of this conference. We have had a good time together. I know we have all been touched by the eloquent words just spoken by President McKay. He has touched the very center of our spiritual being, of our membership in the Church of Christ.

## KINDNESS OF GEORGE ALBERT SMITH

During the events of the last few days, many memories have crowded in upon my mind. In a late afternoon of a warm, sultry day in August or September, I sat in my office rather tired after the day's work. The University of Utah had had internal dissensions which had been fanned by enemies into a nationwide scandal. I had been called in to assist others who were trying to return the institution and its work to a normal condition. It was the third time in my life that I had been obliged to serve my state in such a capacity. I was weary. Just then there was a knock upon the door, and in walked George Albert Smith. He said, "I am on the way home after my day's work. I thought of you and the problems that you are expected to solve. I came in to comfort you and to bless you."

That was the way of George Albert Smith. Of the many friends I have throughout the state and beyond, he was the only one, except a few of my intimate friends, who took time to give me the loving help in the work I had to do. Of course I appreciated that; I shall never forget it. We talked together for awhile; we parted, he went home. My heart was lifted. I was weary no longer.

You see, love, of which we have spoken so much during this conference, is not a mere word or a sensation within. To be a worthy love, it must be brought into action. President Smith on that occasion did that. He gave of his own time, his own strength, to me. I hope that those of us who have attended this conference these last few days will understand that the test of love is whether the person who loves gives of himself, of his powers, to the loved one. There is no true love unless that is done. The husband must give of his own self, in a large sense, to the wife he loves; and she must give of herself, surrender perhaps, for him, the things that she would like to keep and have. Parents and children must have the same relationship. There is no true love without sacrifice for the loved one. Since we have spoken so much about love, perhaps we might keep that in memory.

## THEME OF ADDRESS

Shortly before the death of President Smith, I heard one of his addresses, perhaps it was his last, I am not quite sure. He chose as his theme, the unhappy condition of the world at the present time. He laid down a principle which I believe to be correct and inspired, that there will be no peace, no final solution to the world's problems, until this body of people, comprising the Church of Jesus Christ of Latter-day Saints, cleanse themselves, accept the doctrines of the Lord Jesus Christ, spoken of so beautifully this morning, and set to work to battle for righteousness and for truth; only then can we hope for peace. He admitted that of course it was a tremendous claim, but the claim is eternal. Truth is always the winner; truth is never defeated. In the words of the old poet: "Truth crushed to earth will

rise again." He left on that occasion the message to me and to others that we must cleanse our hearts, as said here today by President McKay. We must gather up our courage, and we must set forth to battle for righteousness in the world. Then, just as a leaven leavens the lump, so we shall leaven the whole world. A tremendous mission, isn't it? Tremendous to think about—that this handful of people have within themselves the power, if properly used, to change the whole world for good or for evil.

#### EXAMINATION OF TESTIMONIES

I have felt on many occasions, especially after that sermon, that what we need to do, each one of us, is to begin to examine our own testimonies of the truth. After all, with our testimonies as our chief weapon, we go out to battle evil. We speak of a testimony, yes; we say we have a testimony—but is the testimony of a kind that will enable a man to accept and obey the gospel of the Lord Jesus Christ under any and all conditions? It might be good for us Latter-day Saints to begin to re-examine our own testimonies. A man who goes into battle cleanses his sword, looks after his gun, and he is ready for the battle when it comes. We are in the midst of a great battle today, the battle of the ages, foretold by prophets throughout the long ages of the past. We must begin with a certain understanding of the gospel of the Lord Jesus Christ and a willing, ready acceptance of it, as indicated by President McKay. There is no other way. But have we done that? Have we looked into our own hearts, to our testimonies, and added that which is wanting, taken out that which is unworthy? We should be fit for the battle.

In the words of President Smith, we, like the leaven, shall leaven all people. His life of love was merely an illustration of that larger view of the concern of all who follow the Christ.

#### A UNIQUE PEOPLE

I think that we Latter-day Saints can afford to be a unique people. Once in awhile I meet a young person, sometimes an older person who says, "Well, that may all be true, but I don't want to be different from other people. I want to be like other people. Why can't we be like the others? It's so much easier then to go through life."

But we can't help it, my brethren and sisters, if we are different. We are different—in righteousness, in virtue, in the teachings of the eternal gospel—we are different. We can't escape it. If our testimonies are sound and true, we know that we cannot be like other people unless they, too, accept the truth as we possess it.

I don't know of a figure in the last two thousand years who was more different from the mass of humanity, the millions of men and women, than the Prophet Joseph Smith. He stands alone, unique—the only such religious leader in two thousand years, since the days of the Christ. He received his commission from God himself; he



was instructed by God himself; he spoke at one time with God himself. No other man in the midst of the great apostasy from simple truth has ever been able to make that claim. And we know it to be true. Of course we are a different people. Since I musn't take too much time today—many of us are yet to speak—let me say to you that we have the right, in searching our testimonies, in getting them ready for this great battle, to remember that a testimony is a living thing, not a static, dead thing—it is alive and sometimes fills a man and a woman until the visions of heaven are opened to him or to her. By that token of life, a testimony must be fed, cared for and nurtured, kept in its right place and position, protected if needs be. In doing that, we have the right and the need to take all evidences that lie about us, all evidences of the truth of this great latter-day work. The Lord himself told us so to do. We may read in the Doctrine and Covenants, section twenty, when the foundations of this Church were laid, when our Church constitution, so to speak, was written (you will find that evidences are there mentioned), that by the evidences that lie all about us we shall be judged. Joseph Smith set up evidence after evidence of the reality and truth of all that he said and did.

#### WITNESSES TO PROPHET'S WORK

I am thinking of one great argument in favor of Joseph, debated and talked about for over a hundred years: He had witnesses, human flesh and blood witnesses, such as we are, of his work. He was alone in the grove when the first vision came; he was alone when Moroni called; the Church had not then been organized, hardly begun. But from that time on, almost everything he did of a spiritual nature, his communions and communications with the Almighty and divine beings, were shared by him with others. It is really a wonderful thing. The great spiritual leaders of the last two thousand years have gone into the woods, fasted and prayed, and come back with these messages, alone. They have gone into caves—Mohammed, for example—always alone. But this great latter-day prophet, after the beginning of the work, had companions who shared with him his great experiences. Twelve honorable men of unquestioned probity saw the plates of the Book of Mormon; when the priesthood was restored by John the Baptist, Oliver Cowdery, an honest man whose integrity has never been questioned, received the priesthood with Joseph. When Peter, James, and John came to give the higher priesthood, Oliver Cowdery was there. When the great messages in the Kirtland Temple came, which we frequently overlook in their greatness, Oliver Cowdery was by his side. When the message that men shall be judged by their works—a tremendous doctrine in that day of apostasy—was given, Sidney Rigdon was with the Prophet Joseph Smith. And other men, ancestors of some of you men who are here today, were in the room with the Prophet time

and time again when the revelations of God came to him. Some of them have described in writing how it occurred.

We don't stand alone. We have witnesses to our faith. We are a unique people. All about us are witnesses to the truth of this great latter-day work. It might be well in building our testimonies, to begin with the simple foundation—events. Ultimately we will then win that greater testimony, the testimony of the spirit which is *the* testimony, but which we must achieve little by little, in a natural manner that the Lord has prescribed:

#### A WORLD MESSAGE

So brethren and sisters, let us look into our testimonies. Are they just words on our tongues, or do they really represent our convictions? If they need mending, mend them; if they need building, build them. Remember that our message is a world message—I have said before from this stand that we are not confined to these valleys and mountains—our message is for the whole world. For every nation, every tongue, and every kindred, we have responsibility.

God bless us and be with us, not only in our search for truth, but also in our use of truth, for the accomplishment and the completion of the great purposes of the Lord in these days, I pray in the name of the Lord Jesus Christ. Amen.

The Choir and congregation sang the hymn, "O Say, What Is Truth?"

#### ELDER MATTHEW COWLEY

##### *Of the Council of the Twelve Apostles*

I have been thinking, my brothers and sisters, since the meeting of the Twelve in the temple on Thursday, of the words of the Master when he was about to take his departure from the Twelve, and he said unto them:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.  
(*Matt. 28:19-20.*)

#### QUORUM OF THE TWELVE APOSTLES

As this Council of Twelve met in the upper room of the temple on Thursday, the Spirit of God bore witness to my spirit that Christ was saying there to the Twelve: "... and, lo, I am with you always, even unto the end of the world." And where there is no Quorum of Twelve in God's ministry upon the earth, Christ is not there as the leader of his Church and his kingdom. This testimony has sunk deep into my heart since that meeting and during this conference, which has been presided over by the Council of the Twelve with

President McKay as its presiding officer. When Christ came to the earth he organized his Church, and at the head, under his leadership, he had Twelve Apostles. And when he left, he left his Church under the direction of the Twelve. When he came to the American continent he organized his Church, and at the head of that Church, under his leadership, he placed Twelve Disciples. And when he left them, he left his Church and his Saints under the leadership of that Twelve. And when the gospel was restored again, Christ came back and appeared unto him who was raised up to be the Prophet at the head of this dispensation. And under his direction the Church was organized for the last time, and at the head of the Church under the Presidency of the Prophet were the appointed Twelve. And when the Prophet was taken from the earth, sealing his testimony with his blood, the Church was left under the direction of the Twelve. And down through the years when the leadership of the Quorum of the Presidency has been taken away, the keys have remained with the Twelve.

" . . . and, lo, I am with you alway, even unto the end of the world."

As God has borne witness to me in that meeting in his holy house and in this conference, so I bear witness to you that where there is no Quorum of the Twelve, the true organization of Christ's Church is not here upon the earth, and that is my testimony to you, which I bear in all humbleness and in the name of Jesus Christ. Amen.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

My brothers and sisters, these are momentous days. The experiences of this week we will not soon forget. I am impressed, too, as Brother Cowley expressed, with the importance of the body to which I belong. This is the first general conference I have ever attended which was conducted by the Council of the Twelve.

#### STATEMENT OF PAUL

I am reminded of the statement by Paul to the Ephesians when he said:

And he gave some, apostles; and some, prophets; and some, evangelists and some, pastors and teachers.

And then he outlines carefully for what purpose they were called:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body (the Church) of Christ.

And then he goes further and makes a statement that I think is very important indeed to every Latter-day Saint:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. (*Ephesians 4:11-12, 14.*)

### CHOSEN LEADERS

In many other places Paul also warned us against the deceivers who would come even before his departing. And they have continued to come, and they are among us today. The authorities which the Lord has placed in his Church constitute for the people of the Church a harbor, a place of refuge, a hitching post, as it were. No one in this Church will ever go far astray who ties himself securely to the Church Authorities whom the Lord has placed in his Church. This Church will never go astray; the Quorum of the Twelve will never lead you into bypaths; it never has and never will. There could be individuals who would falter; there will never be a majority of the Council of the Twelve on the wrong side at any time. The Lord has chosen them; he has given them specific responsibilities. And those people who stand close to them will be safe. And, conversely, whenever one begins to go his own way in opposition to authority, he is in grave danger. I would not say that those leaders whom the Lord chooses are necessarily the most brilliant, nor the most highly trained, but they are the chosen, and when chosen of the Lord they are his recognized authority, and the people who stay close to them have safety.

I am reminded of when Moses was called to his tremendous responsibility of leading the children of Israel out of bondage, and he complained to the Lord and said, "I am weak, I am slow of speech," and the Lord gave to him a voice in his brother Aaron. But the Lord didn't replace him by that voice.

### NEED OF BEING VALIANT

The Lord is at the helm, brothers and sisters, and he will continue to be there, and his work will go forward. The important question is whether we, as individuals, will be going in that same direction. It's up to us. This is a gospel of individual work. I wish our Latter-day Saints could become more valiant. As I read the seventy-sixth section of the Doctrine and Covenants, the great vision given to the Prophet Joseph Smith, I remember that the Lord says to that terrestrial degree of glory may go those who are not valiant in the testimony, which means that many of us who have received baptism by proper authority, many who have received other ordinances, even temple blessings, will not reach the celestial kingdom of glory unless we live the commandments and are valiant.

What is being valiant? I believe that John, in the book of Revelation, says something about valiancy. He is speaking to the people at Sardis, one of the cities which Paul had proselyted. He is speaking to the Saints, mind you, not to the people in the world.

He says: "I know thy works, that thou hast a name that thou livest, and art dead." (Rev. 3:1.)

### SPIRITUALLY DEAD

There are many people in this Church today who think they live, but they are dead to the spiritual things. And I believe even many who are making pretenses of being active are also spiritually dead. Their service is much of the letter and less of the spirit. Again I notice he speaks to another group, the Laodiceans, and says:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (*Ibid.*, 3:15-16.)

Those were Saints who had been baptized into the kingdom, received the Holy Ghost, we would assume, and were supposed to be on their way to exaltation. But they weren't faithful, they weren't valiant. The Lord says again in these verses through John:

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. (*Ibid.* 3:12.)

He says again of these Sardis members of the Church:

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (*Ibid.*, 3:4-5.)

I remember a great people of long ago who belonged to the Church of our Lord, who became so righteous as a group that they were translated into heaven. And I wonder why other groups have not been taken. The only conclusion that I can reach is that whole groups have not been sufficiently righteous. We buried a righteous man yesterday. If all of the people in this Church were as righteous as he was, perhaps there might be further translations. But we are not living the commandments of the Lord as well as we know. Many of us are not valiant.

### GREATER CHURCH ACTIVITY

I pray the Lord will bless us all, that we may catch a vision of greater activity in this Church, all of us. That none of us may stand by and feel self-righteous as did the hypocrite who with the publican went to the temple to pray:

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess. (*Luke* 18:11-12.)

Then Jesus goes on to say:

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (*Ibid.*, 18:13-14.)

We are all sinners. We all need to repent. We all need to change our lives and to make them more righteous, and become valiant as the children of Enoch were valiant, so that we may receive the blessings which are promised to us and which we are striving for. Many of us have not yet surrendered, or if it has been a surrender it has been a conditional surrender, with many reservations.

God help us, brothers and sisters, that we may unconditionally surrender to the Lord and his program and to the spirit of the work, I pray in the name of Jesus Christ. Amen.

### ELDER JEAN WUNDERLICH

*Formerly President of the West German Mission*

First of all, brothers and sisters, I wish to express my thanks to our Father in Heaven that my family and I had the opportunity to go to Germany and fill a mission there in that much-tried land. I have been back four months now. I have resumed my profession and have had an opportunity to look around among those that have stayed home, and I would say that nothing in an earthly way could repay the blessings that my family and I have enjoyed while we were away. Many people talk of sacrifices in the work of the Lord, but I am convinced that it is not possible to sacrifice in the work of the Lord, that no matter what we do, when the ledger is balanced our side of it is always in the red.

If I can express one sentiment that all the Saints in Germany would want me to convey to the body of the Church, it would be a sentiment of thanks for the Welfare help that they have received. It is difficult to describe the condition under which these people had to live. For many of them, the food which came when it did, meant the difference literally between life and death, and for many of them, most of them, the clothing when it came, meant the difference between freezing and being cold, and being warm and comfortable. I do not want to describe conditions in detail, but perhaps one little incident will illustrate. I asked a good brother in private, confidentially, about a year before I left, "How much of the clothing that you now wear on your body did you have before the Welfare help came." He hesitated and said, "Just one pair of spats, all the rest of it is from the Welfare." This is not an isolated case, but hundreds, yes, I would say, thousands are in the same position.

I would also like to say something about our missionaries. It took a long time before the door was opened again for our American

young men to come over there and preach the Gospel. But before they came there were a few valiant men and women of the Germans themselves who left their families and their homes and filled full-time missions for the Church. That same man who mentioned the pair of spats as belonging to him before the Welfare help came, went into the mission field and left at home a wife and seven children, only one of whom was old enough to earn her own keep.

Those are the few to whom we owe so much in Germany, but we owe a great deal also to you fathers and mothers who sent your sons over there.

Naturally, you are anxious to know how they are getting along. May I assure you that there is no cause for alarm, as to their physical well being. At the present moment there is nothing in Germany that cannot be obtained if one has the price for it, and it can be obtained legitimately. Many of the German Saints are not fortunate enough to be able to afford all the beautiful things that are obtainable there, again, but as I say, none of our missionaries need to suffer. And I will add that as long as any German Saint has a crust of bread it will be shared with the missionaries. Ever since the days of Tacitus, the Germans have been renowned for their hospitality, and this is still one of the virtues which they have left.

I remember an occasion when things were still scarce, and when housewives were sorely tried. We came to a Conference. A lady invited us to dinner. We had potato soup and dry bread. In this potato soup was the only shortening or fat which this particular family had obtained for several weeks. That shortening or fat, 50 grams, all, was really meant for their child, but they shared it with us. I hasten to add, that the child did not suffer.

You may wonder what the prospects of missionary work are in Germany. They are excellent. Of course the German people have become highly critical. They do not fall, I believe, as easily as they once did, for propaganda. I hope they have been cured. I think that in some ways they have become more discriminatory. Before the 21st of June, 1948, we had no difficulty in bringing people into our Church, because they came of their own accord. But since that time the currency reform was enacted which changed economic conditions, and by reason of that fact we are in competition again with the enticements of the world, with the movies, with restaurants, with travel and with sports. We have to go to the people, and as we do, hundreds of them become interested. There are 50 cities in Western Germany alone, each with over 25,000 people, where the Gospel has never been preached, so that the field is ripe there. I hope the Lord will grant us a long time in order to preach His word, so that we may reach the honest in heart.

I thank my Heavenly Father again. I see the time is up. It is not possible to give an adequate report in a short time. I thank my Father in Heaven again for his kindness to me and my family, and

for the kindness which he has inspired others to extend unto us, both here and in Germany. May the Lord bless you, may the Lord bless the dear Saints in Germany, that they may have the things which they so much desire, and which they so much deserve, I pray in the name of Jesus Christ. Amen.

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve*

My brethren and sisters, this has been a most impressive conference. I think in my experience I have never attended one more impressive, and it has been my privilege to attend conferences since the passing of President Woodruff when vacancies have been filled in the presidency of the Church. I remember President Woodruff well. He knew me by my first name, largely because my father attended him professionally, and it was my privilege to drive my father from place to place as a boy. So, I say, in my recollection I never remember a more impressive conference.

### GOSPEL BRINGS PEACE

It's a great pleasure and a privilege and a blessing to be here and to feel the warmth of the hearts of the people. Although there has been a shadow of sorrow in all of our hearts, yet there has been that peace that comes to the human soul through the gospel of Jesus Christ. We are all striving for peace, and we wonder how it's going to come. I sometimes think we look upon it as sort of a tangible thing and perhaps there are some tangible aspects to it, but in a larger sense, it is most intangible. I think we were conscious of that yesterday as we assembled in this room paying our respects and showing our love to our great leader. As we sat here, I couldn't help but think, here we are evidencing peace in the world. Our hearts are free from strife; that's what peace means. We have nothing but love and kindness one toward another, and regardless of creed, regardless of color, and there were many here yesterday, who are not of the white race, we were all dedicated to one purpose and that was peace and love. It's true, that was inspired by our leader, but leaders can do that, and they will do it, and peace will come through the inspiration of men whom God will raise up and who will establish in the hearts of men, because of their righteous lives, these great concepts of peace.

### PEACE THROUGH SUFFERING

And then, too, we had another most striking experience as we sat here. We listened to that lovely blind woman, Sister Jones, pay her tribute, one from whom the beauties of this world have been shut out—I mean the tangible beauties. I couldn't help thinking of it as I saw those beautiful flowers. She couldn't see them; she can't see



the shadows of a fleeting day or the rising sun, or these delicate lilies. Tennyson, you know, it was, as he was going along one time, seeing a little flower in a crannied wall, said:

Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.

This lovely girl can't see those flowers. But she does see something, my brothers and sisters, beyond what you and I see. She has a perception of beauty; she has peace in her soul; she has something Christ-like that God exemplified, and it brings home the fact that there is great wisdom in the experience of suffering and sorrow, and it's in that suffering and sorrow that we acquire these divine attributes. God understood it; he didn't let the cup pass when Jesus supplicated that it might. He knew. And so, some have to go through life missing some of the tangible things you and I enjoy, but partaking of some of those intangibles that transcend them all. We had a great lesson here yesterday, not only of how peace may come into the human soul, but also of how men and women exemplify the teachings of our Lord and Savior and the great virtues of love and sacrifice.

#### STORY OF BLIND WOMAN

I remember many years ago of reading, I believe it was in the old *Juvenile Instructor*, a beautiful story, and it has stayed with me all these years. It is said that on one occasion President Young left his home, over where the Bee Hive House stands, and started down State Street. There used to be a stream of water, part of City Creek, flow down the street, and the sidewalk, such as it was, or the trail, meandered along this ditch; and as President Young was making his way down he saw coming up the trail an old lady with a cane, following her way along the ditch. She couldn't see. In the goodness of his heart President Young stopped and, taking her by the hand, he said, "My dear sister, God bless you. Let the light of the gospel be the light that shines beyond the rays of the setting sun." It's the gospel of Christ that brings peace to all of us and as was said here, appropriately, the reason that we could feel it so impressively yesterday is because we were paying tribute to one who had exemplified these divine virtues.

#### EXERCISE OF AGENCY

And so, brethren and sisters, there is hope for all of us. There's hope for this suffering world. President Clark called our attention last night to one very potent thing, however: namely, that we can lose our agency. We have the agency to make these things pos-

sible; we also have the agency to lose them because God, in giving his promises to his children, has not taken it from us. We have the right to do, or not to do, and we have the right to establish righteousness. We have the will to do it or the will not to do it. Therein lies the great danger, and if we fail, or if failure occurs, it will be because of us who know better. But we have great hope as we visualize what has happened these last hundred years. Someone has said that one man alone with a message of peace and righteousness can revolutionize the world. The Prophet Joseph stood alone a hundred and twenty years ago. Today we number 1,100,000 people, and that's not counting the hundreds and thousands who have passed to the other side. It merely illustrates what one man alone can do. Jesus stood alone when he stood before Pilate, even Peter had deserted him—he knew him not, he said, and thus Jesus stood alone. One man alone can give hope and life and vitality to this world. And one man stood alone a hundred and twenty years ago, and today we're the recipients of his great message of eternal truth.

I bear you my testimony, my brothers and sisters, again thanking my Heavenly Father for the blessings of the gospel of Jesus Christ and for the peace that it brings to the human soul, and I do it in the name of Jesus. Amen.

### **President David O. McKay**

We have just listened to Elder Clifford E. Young, one of the Assistants to the Council of the Twelve. We have a few moments to hear a brief report from Elder Arwell L. Pierce, formerly President of the Mexican Mission of the Church. He is now coming forward and will speak to us for a few minutes.

### **ELDER ARWELL L. PIERCE**

#### *Former President of the Mexican Mission*

My Brothers and Sisters, this is a humbling experience for me. I have been coming to this Tabernacle, to attend conferences, for the past 47 years. The first time was in 1904 when I came to Salt Lake City to be set apart as a missionary to Mexico. A few years later I came here in my callings as Branch President and as Bishop in El Paso, Texas, and as a member of the Juarez Stake Presidency. Also during the more than seven and a half years Sister Pierce and I presided over the Mexican Mission, we came frequently to these General Conferences where we received instruction and inspiration to help us with our work. This is however the first time I have ever spoken in a General Conference. Sister Pierce and I are thankful for the privilege we had of living in Mexico City, and of laboring in many places in the Republic of Mexico, as well as in the Central American republics doing missionary work for the Church.

I am grateful to the Lord that my grandparents on my father's side accepted the Gospel, and became members of the Church, in 1833, only three years after the Church was organized. My grandfather Pierce lost his life in the persecutions of the Church in those early days, when he was but thirty years old. My widowed grandmother crossed the plains and came to Utah with her three small boys in the year 1852, just five years after the first pioneers came to this great valley. I am proud of that heritage. I am proud also of the fact that my Pierce forefathers were among the early settlers of this great land of America. They came over from England as early as 1620 to 1625.

I am grateful that my father was a Pioneer in the L.D.S. Colonies in Mexico. He went down there with his family in 1890, just five years after the first Pioneers arrived, and helped establish those Colonies. I have often wondered why my father went to Mexico with his family at that time. He not only moved down there that he might live unmolested with his family, but also that his posterity might become missionaries among the Mexican people. My father's children and grandchildren have given 47 years of missionary service in the Mexican Mission. Sister Pierce and I very greatly enjoyed our missionary labors in Mexico and Central America.

I remember that several years ago, it was in 1906, two members of the Council of the Twelve, Elders John Henry Smith and Francis Marion Lyman were Stake Conference visitors in the Colonies in Mexico. On their return trip to the border, I met them in Ciudad Juarez, across the river South from El Paso, Texas, and took them to the office of the American Consul, where I introduced them as Apostles of the Church of Jesus Christ of Latter-day Saints. In his reply to the introduction, Elder John Henry Smith, in that well known diplomatic way of his, said very impressively, "Yes, Consul Edwards, we are members of the Church of Christ which is the first-born Church of America. As Christ is the first born of His Father, so the Church which bears His name, The Church of Jesus Christ of Latter-day Saints, is the first-born Church of America." So far as I know that statement is true, for all the other churches of that time had their origin in the old world, the eastern hemisphere.

President George Albert Smith visited El Paso in the year 1926, on his way to visit the Mexican Mission. President Rey L. Pratt, with Apostle Melvin J. Ballard was in South America to open up missionary work there. Brother Smith couldn't go into Mexico then because of revolutionary troubles, so he stayed in my home with me for several days resting. One Sunday morning, one of my good friends, an attorney, who was teacher of the Bible class in his Church, phoned and invited me to give a talk to his class that morning. I was happy to tell him that Brother George Albert Smith, one of the Apostles of my Church, was visiting in my home. The attorney then invited Elder Smith to speak to his Bible class that

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Sunday morning, which he did willingly. As Elder Smith stood before that Bible class he held up a book and said, "This is the Mormon Bible." The men were intensely interested of course. Elder Smith then turned the book over, so they could see the title of it. He then said, "This is the King James Translation of the Bible. It is the same Bible you have, and it is our Bible also." Brother Smith then remarked, "You of course are interested in seeing what the world calls the Mormon Bible." He then held up the Book of Mormon and said, "Well, this is the so-called Mormon Bible, known to us as the Book of Mormon." Brother Smith then explained to the men's Bible class that the Book of Mormon is really the Bible of the people of America, and it contains the word of God just as much as does the book known to the world as the Bible.

I recall with much interest the visit of President George Albert Smith to the Mexican Mission in May of 1946. The special reason for his visit was to officially receive back into the Mission and the Church some 1200 members who for ten years had been separated from the Church under their own leaders. It was arranged during President Smith's visit to Mexico for him and his party to call on the President of Mexico, General Manuel Avila Camacho, and present him with a copy of the Book of Mormon in the Spanish language. Secretary of Economy Gustavo P. Serrano, who introduced President Smith and his party to the President of Mexico, had requested of us that we tell President Camacho about our Mormon colonists in Northern Mexico, which we were pleased to do. President Camacho then commented saying, "I want you to know that I have received many good reports about your American Latter-day Saint colonists in Chihuahua. I know them to be a virtuous people; an honest people, and an industrious people. If there is anything I can do at any time for you or for your people I stand ready to do it."

After we had explained briefly to President Camacho about our mission and our work in Mexico, we said, "Mr. President we are not just another sect that has come into your midst, for we come with a special message for you and your people. We are here to tell you of your forefathers and of the restored Gospel of Jesus Christ." We then asked, "Mr. President, do you have a history that gives the origin of your people?" The President replied saying, "We do not; unfortunately, we do not know our origin." We then said to him, "We have a book that purports to be the history of your people. It tells of a great prophet who with his family and others, left Jerusalem 600 years before Christ, and came to this country, this great land of America, known to them as a 'land of promise, choice above all other lands'. This Book of Mormon tells also of the visit of Jesus Christ to this continent, and that He organized His Church and chose His twelve disciples."

After hearing about this book, President Camacho became very interested and anxious, saying he had never heard about the Book

of Mormon. He then asked, "Would it be possible for me to get a copy of the Book of Mormon? I have never before heard about it." President Smith then presented President Camacho with a leather bound copy of the Book of Mormon in Spanish. We called attention to the special reference sheet we had posted in the front of the book and observed that he might want to read only the passages listed therein, for lack of time. President Camacho replied, "I shall read the entire book, for this is of great interest to me and to my people."

I was so happy that President Smith could make that trip, for he seemed to enjoy it immensely. As you may know, President Smith had a keen sense of humor. Well, he was determined to climb to the top of the Pyramid of the Sun, so two missionary Elders, one on either side of the President, helped him climb those many steep steps to the top. About half way up President Smith stopped and with a smile looked at first one then the other Elder and said, "Well, I might help one of you up here, but why should I help two of you?" (laughter)

Brethren and Sisters, the work of the Lord is growing rapidly in Mexico and Central America. We have found among those people many who are deeply religious. They love the Book of Mormon, once they receive it and learn what it purports to be, the history of their forefathers. They carry it with them and teach the Gospel from it. The Book of Mormon is a great missionary in Mexico.

Since returning to our home in El Paso, Texas, I have had many Gospel talks with friends, both American and Mexican. Recently the Juarez Rotary Club, (Juarez is just South across the river from El Paso, Texas) of which I was a member before going on my mission to Mexico, invited me to talk to them and give a report of my eight years of absence from home and the club. As I stood before the group I remarked, "Friends of Rotary, I cannot give you a report of what I have been doing in Mexico during the past eight years without saying something about my Church and the things it teaches." They responded saying, "Go ahead, we will be glad to listen to what you have to say." I then told them of our interview with President Manuel Avila Camacho, and of the story of the Book of Mormon, which is the history of their forefathers, and their Bible. Those men listened attentively to all I had to say, and when I had finished my talk, they loudly applauded, as they arose to their feet. The President came up and gave me the traditional Mexican embrace, to show his appreciation. After the meeting several of the club members asked my sons who were present, if it would be possible for them to get one of those Books of Mormon.

I would like to say, brethren and sisters, that it has been my privilege to visit many men in high political positions in Mexico and in Central America. Besides three Presidents of republics, and several cabinet members, I have visited governors of states, mayors of cities, presidents of universities, doctors, lawyers, and business men,—all of whom have received me graciously. Not one has re-

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fused to receive me and my message. Each has expressed himself as being grateful to the Lord and to us for bringing such interesting and wonderful messages.

Recently I met a prominent minister friend of mine, at a local hospital in El Paso. I had gone to the hospital to visit a sick member of my High Priests quorum. The minister was at the hospital to visit one of his church members. The minister and I have been good friends for many years, so when we met he asked, "Bishop Pierce, when did you return home, we are surely glad to have you back with us again. How did you enjoy your years in Mexico?" I will not take time to tell of all the details of our very interesting talk. I finally asked my minister friend if he had ever read the Book of Mormon. He said he had never read it and indicated he didn't care to read it. I told him the Book of Mormon is the Bible of America, and just as much the word of God, as is the Bible, for it is a new witness for Christ. I pointed out the reasonableness of the Americas having their Bible as well as the Eastern Hemisphere, for the peoples of both hemispheres were children of our Heavenly Father. I then suggested he was neglecting his education by not reading the Book of Mormon. I explained to him that the Book of Mormon told of Christ's visit to this the American continent, as well as many other interesting things about the book. He seemed pleased with the truths of the Book of Mormon as I gave them to him, and then he asked, "Where can I get a Book of Mormon? I believe I would like to read that book." I told this minister that he was just as much entitled to the truths of the Gospel as I, and I was sure he would enjoy reading the Book of Mormon. I feel as President George Albert Smith often expressed it, "We cannot force people into doing things, but we may love them into doing what is right, and into righteousness." Ministers are also prospects if only we can touch their hearts with the message of the restored Gospel.

I desire to express my gratitude to the First Presidency and the Council of the Twelve, as well as to others of the General Authorities, for the splendid support and encouragement Sister Pierce and I received from them while we were presiding in the Mexican Mission. We had the honor and blessing of having two members of the First Presidency visit us during our presidency. One visit from President George Albert Smith as already related, and two visits from President David O. McKay. On his visits President McKay did much to encourage and help us, in the planning for the building of meeting houses. When Sister Pierce and I entered the Mission in 1942 we did not have nice meeting houses as we now have. It has been expressed by some of our Anglo-American members that since the Mexican members are poor and accustomed to poorly equipped homes, most any kind of cheap adobe hall is good enough for them as meeting houses. I feel however that since we have the very best philosophy of life in the restored Gospel of Jesus Christ, to give to the Mexican people, why should we not give them

meeting houses to correspond in value with the truths of the Gospel we give them.

May God bless us and may we continue to be faithful and true to the Gospel which we have received. Sister Pierce and I are now back in our home in El Paso, following our mission and 45 years of leadership work in the Church. We are enjoying our home and a brief rest. The Lord bless us all, I pray, in the name of Jesus Christ, Amen.

### **President David O. McKay**

The Tabernacle Choir will now sing "Crossing the Bar."

The closing prayer will be offered by President Clifton G. M. Kerr, South Bear River Stake, Utah, after which this conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL at Salt Lake City and, by arrangement through KSL, over the stations named in the first session of the Conference. That session will also be televised over the KSL television station, channel 5.

The choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

The Choir will now sing "Crossing the Bar."

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The Tabernacle Choir sang, "Crossing the Bar."

President Clifton G. M. Kerr of the South Bear River Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

### **SUNDAY AFTERNOON SESSION**

Conference reconvened Sunday afternoon, April 8, at 2:00 p.m., with President David O. McKay presiding and Elder J. Reuben Clark, Jr., conducting the services.

#### **Elder J. Reuben Clark, Jr.:**

This is the fifth session of the One Hundred Twenty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the tabernacle on Temple Square, Salt Lake City, Utah.

President David O. McKay, President of the Twelve, is presiding. He has asked myself, Brother J. Reuben Clark, Jr., of the Council of the Twelve, to conduct the service.

The services will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system.

The proceedings of this session will be broadcast over Station KSL of Salt Lake City, and, by arrangement through KSL, over the stations named in the first session of the conference.

This session will also be televised over the KSL television station, channel 5.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

We will begin the afternoon services by the Tabernacle Choir singing: "God's Eternal Plan."

The opening prayer will be offered by President George L. Reese of the Smithfield Stake, Utah.

Singing by the Tabernacle Choir, "God's Eternal Plan."

President George L. Reese of the Smithfield Stake offered the invocation.

Singing by the Tabernacle Choir, "Fierce Was the Wild Billow."

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

My brothers and sisters, I rejoice in being with you in this conference today. I feel very weak and humble in this position, and I do earnestly pray for an interest in your faith and prayers.

I wish to extend my appreciation and gratitude to the great number of you who received me so kindly in this appointment. I appreciate the many prayers that have gone up in my behalf. With you, I feel a keen loss in our beloved President George Albert Smith. Coming from an outside stake, I feel in a measure that I represent the good people who live on the fringe of the Church, who do not always have opportunity to express the love that is in their hearts for these great leaders who depart from among us.

### LOVED BY ALL

President George Albert Smith was close to me, he always seemed to be around for some of the important events of my life. I appreciated sincerely his confidence and love, and I rejoice that it was he who called me to this present assignment. As a boy, I remember his coming into my father's and mother's home to attend quarterly conferences representing the General Authorities of the Church. And as I relive those occasions, I rejoice in the goodly effect that he had upon my life. He was loved by all good members of the Church everywhere. He radiated a kindly and lovable spirit. Wherever he went, he brought good will to the Church and its people. As has been said, he was a man without guile. I think he has left with us a gem of counsel as so many times in his talks he has advised us to stay on the Lord's side of the line. That counsel will live throughout eternity in our hearts. A very simple state-



ment, yet one that will produce great good in the lives of individuals if they will but follow it.

The eighth chapter in the leadership of this Church has been closed in the departing of this good man. As I reflect back over the eight spiritual leaders of this people, in my heart I feel that God wanted each of them to lead his people, and that each was specially fitted and endowed for the work of his time and generation. The chapter now closed in the book of the life and activities of President George Albert Smith is a glorious one of great attainment on the part of the Church. He built ably upon the foundation laid, so now this people can continue to go ahead in the accomplishment of the great purposes that God has for his people to accomplish.

#### GOD AT THE HELM

As I have thought about the past three days and all that has taken place, my testimony has increased in relation to the work we are engaged in. All plans have gone forward for this great general conference of the Church. And almost on the eve of the conference meetings, the Lord took from us our beloved President. At first there was a great feeling of loss, but I don't think ever a feeling of frustration, for the Quorum of the Twelve realized that vested within them were all the powers, authorities, and keys necessary to carry forward the important work of this great Church. Committees were appointed to plan the services that would honor and recognize our beloved prophet-leader. Everything seemed to fit into a proper pattern, the services were held, and our hearts were touched by the beautiful thoughts expressed, the consolation given to members of the family and to all of us who mourn the passing of our President.

Yet the 121st annual conference went on as scheduled and there was a feeling that God was at the helm; that the affairs of his Church, even at such a critical time, were being properly handled. And so we come here today, not disturbed in our faith, not disturbed in the leadership now handling the affairs of the Church. Everything has fit into a pattern, for God established the pattern, and the people know where the authority of leadership is vested when the President prophet-leader is taken. There has hardly been a ripple in the scene of our work or activities, and yet we have paused properly to honor and recognize our great spiritual leader.

Brothers and sisters, this is to me a testimony of the strength and divinity of this work. In my heart, I feel that God is with us and directing his work, that as we go from this conference to our homes, we will not be confused, nor will we feel in our hearts that this work will stop; there will be unity in our faith, we will go away in confidence, knowing that the work of the Lord will continue to go forward and fulfil its destiny in the earth. And as I reflect upon these things, I remember what the Lord said to the Prophet Joseph Smith before the Prophet had been endowed with the priesthood and be-

fore the Church itself had been organized. He said that "a great and a marvelous work is about to come forth unto the children of men"; and surely this is a great and marvelous work which we represent. Very shortly after the organization of the Church, less than a year and a half, the Lord speaking to the elders of the Church said:

Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great. (*D. & C. 64:33.*)

According to the law that God had revealed, and in keeping with the law of the land, this Church was established with only six members. Yet the early rise of the Church from that humble beginning was great and marvelous, the Lord was pleased, and the brethren engaged in the work of the ministry had been very diligent and devoted. The Lord didn't want them to be weary in well-doing because they were laying the foundations of a great work. In the preface to the book of Doctrine and Covenants, the Lord said:

... those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth. (*Ibid.*, 1:30.)

And then again, a little later the Lord said:

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (*Ibid.*, 82:14.)

#### MEN OF STRENGTH

We know the Church passed through many trials and many tribulations, that brethren along the way deserted the Prophet, and the Saints suffered mobbings and all types of hardships and privations, but there were in the Church men of strength and character, men who believed in this great latter-day work; and the power of the Lord rested with them. They were undaunted in the face of these difficulties. But the work of the Lord went on, and our people were led here to the valleys of the mountains by President Brigham Young. He had the vision of enlarging the borders of Zion and sent out groups to colonize and settle the fertile valleys of these mountains, both north and south and east and west. Thus the great work of the Church has continued to grow, even until the present time, and each of our prophet leaders took his place, gave of himself and of the talents that God had blessed him with to establish firmly the foundations of this work. And as surely as we are here today, it has been brought forth out of obscurity and out of darkness, and stands as a beacon of light upon the hill to all peoples and nations of the earth. We have witnessed in the progress of the Church, a great enlarged program to take care of our people. This program encircles the entire life of the Church membership and gives

them every opportunity for growth, for development, and for training. Surely in this work, the Lord has been with his people; so today with pride in our progress we claim almost sixteen hundred wards and branches of the Church, 184 stakes, scattered up and down this western area with some to the east of us. We also have many missions established throughout the world, and with all our program and activity, the Church itself is known far and wide and assuming its place of leadership and of power in shaping the lives of men and of nations.

#### PROSELYTING IN STAKES

And it seems to me, my brothers and sisters, that the Lord in this enlargement of our borders has been with this people, and has so arranged it that we are now established in the population centers of this western area. We have built our places of worship, our places of recreation, and in all this building, and in all this planning, and in all this preparation, the leadership of the Church under the inspiration of God have not had in mind only that we should take care of our own, but that the facilities we have provided should be made available to our friends. We have been counseled to warn our neighbors, not to hide our light under a bushel, but to place it where it can be seen of men, that they may have the opportunities and the blessings this Church affords and that you and I enjoy.

And it does seem to me, brothers and sisters, in this present critical situation where it is impossible to send all the missionaries into foreign fields we need to send, that we must take advantage of the proselyting opportunity that is ours in the branches, wards, and stakes of the Church; and through our stake missionary program make available to those who are investigating, the facilities of our Church, that the children of our friends and investigators can come to Primary, to Sunday School, the young men and women to Mutual, the mothers to Relief Society, and all to our sacrament meetings. If we as God's people would warn our neighbors, and if we would be friends with our neighbors, we will invite them to come with us and investigate this thing we know to be true and of God.

#### INVITATION TO COME AND SEE

I think it was only a year ago that President George Albert Smith from this pulpit said that we should invite our friends and our associates to come and see. There is much in the Church for people to come and see, and if we who are members of the Church would live as we should live, we would never be ashamed of that which our friends and our associates do see. Not so long ago in attending a conference, I heard a young lady missionary in making her report say that in her missionary experience she felt the Spirit of the Lord working with her. And I thought what a grand thing it would be if all people of the Church felt that in their callings and

appointments the Spirit of the Lord was working with them. I am just as confident as I can be that regardless of our calling and appointments or holding the priesthood, we who are the men of the Church, that unless we have the Holy Spirit of the Lord abiding with us in our work and ministry, we will never accomplish the purposes of God. We need the Holy Spirit; we need its power and its gifts and its influences with us in our callings and offices, if we carry out successfully the responsibility associated with those callings and appointments.

I have a testimony of this work; I know it is true. I hope and pray, brothers and sisters, that we will devote ourselves to its high responsibilities. It is the most important thing we have at hand to do. May we be appreciative of the Church, of its leadership, of its doctrines, and all the blessings we enjoy, I humbly pray in the name of Jesus Christ. Amen.

### ELDER ALBERT E. BOWEN

#### *Of the Council of the Twelve Apostles*

Naturally the thoughts of the speakers at this conference have turned to President Smith, so recently departed. Mine run the same way. If he were standing here today where I stand, I can easily conjecture him as pleading with the people to live their religion, that is, to live in practice up to the high standards of what they have been taught.

#### JUDGED ACCORDING TO WORKS

I should like, if I may, to say a little about that, with particular reference to the personal responsibility of each individual for what he turns out to be.

It was permitted to John the Revelator to glimpse the future as the revelation of things to come passed in panoramic view before his vision. Among other things, he says:

And I saw the dead, small and great, stand before God; . . . and they were judged every man according to their works. (Rev. 20:12.)

Two lines of thought closely related and of tremendous consequence to all of us are stimulated by this graphic statement. First, there is implicit in it the thesis that death is not the end of man. Those marshalled for rating had died, for it was the dead whom John saw. Second, their classification and recompense depended upon their own deeds, what they had done while they yet lived. It is this second feature of the vision to which I wish to direct attention.

As the hosts from the dead passed before the throne, they were judged every man, according to his works. That is justice in the highest sense of the term. It is judgment founded in righteousness.

It reaches completely up to the perfect ideal. No fault can be found in it, for every man is to be classified and rewarded on the basis of his own individual performance. It has always been the conception of enlightened nations of free men, particularly those whose laws are rooted in the Christian code, that only to that degree in which judgments have embraced righteousness have they approximated justice. Long ago the Prophet Amos coupled the two together in their proper relationship, and no right-thinking man has ever been able, or tried to sever the bond which inseparably unites them.

Amos admonished his nation:

. . . let judgment roll down as waters, and righteousness as a mighty stream. (*Amos 5:24.*)

### MEANING OF RIGHTEOUSNESS

I hesitate to use the word righteousness because it has come to have attached to it the malodor of hypocrisy. Too commonly, one who is spoken of as possessed of the quality of righteousness is derisively sneered at, as if the term characterized him as a pretender, a self-exalter, one who arrogates to himself superior virtues, as exemplified in the parable of Jesus about the Pharisee who publicly thanked God that he was not as other men and loudly proclaimed his own virtues. Jesus said that the publican who, standing apart, alone, humbly prayed God to be merciful to him a sinner would be justified before the other.

No sense of opprobrium properly attaches to the term righteousness. It signifies that which is in accordance with right, or characterized by uprightness or morality. There is no other word to take its place. I am therefore obliged to use it and trust to its being understood in its proper sense.

John's statement about the basis of judgment must be read as affirming that there are things which everybody is expected to do. The promise of rewards based upon works presupposes that there are requirements prescribed. Where there is no law, there can be no judgment under the law is a principle of divine as well as secular governance. The prescribed requirements, naturally, are to be sought in the teachings of Jesus for John was his disciple. And by his revelation, John tells us, he was shown the things he saw.

### OBSERVANCE OF LAW

On his final visit to the disciples before his ascension, as has before been stated today, Jesus commissioned them to carry his message to all people, telling those whom they proselyted to observe all things whatsoever he had commanded them. Here, then, is the law on the basis of which all are to be judged. So far as I can discern, there is not one thing in all that Jesus taught that would not, if practised, promote righteousness and justice in the earth. Nobody would be harmed by universal conformance to every rule governing

human conduct which he promulgated. One cannot think that it was ever intended that man should be consigned to live perpetually in this earth amid the carnage and bestiality and bickering and hatred and cruelty; the plundering of one by another; the deception and greed; the striving for advantage of one over another; the despoiling of fellow creatures; the stifling and crushing out of all sentiments of mercy and human kindness by the violence of brute force and by submerging righteousness and everything that makes life beautiful, under the vile, putrid, hideous, and ugly flocks of vice which swirl over the land. All this and all the groveling ugliness of human degradation paraded before us in the daily press are in direct antagonism to the benevolence and brotherhood, the worth and dignity of the human soul with its God-given right to be free from the bondage of oppression; the admonitions to love and mercy, to be pure in heart, and to hunger and thirst after righteousness, expounded as guides to righteousness and abundant living by the Christ.

The other day J. Edgar Hoover told the Senate committee investigating syndicated crime in America that gambling could be cleansed out at once if officials in states and cities would honestly enforce the law, instead of conniving with those who are willing to pay the price of protection for the violation of the law. Following gambling would go the whole brood of loathsome evils spawned by it. If that could be done, how infinitely more could the earth be cleansed by a simple observance of the laws laid down as the basis for divine judgment and justice.

#### BE YE THEREFORE PERFECT

On another occasion, even before his crucifixion, holding up to view the mission and purpose of life, the goal of man's striving, his ultimate destiny, the Lord said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) This terse sentence epitomizes all that Jesus taught about the mission of life and the destiny of man. It seems on its face a hard saying, and many have felt that it sets a task beyond all possibility of accomplishing, and that there is no use trying; that it projects an ideal so utterly unrealistic as to make it of little value. There might be some validity to this objection, if life is to be thought of only in terms of mortal probation. To get full value of the admonition we need a broader understanding of the work of life.

President Brigham Young let some light in on that in one of his sermons. After quoting the saying, he remarked: "If the . . . passage I have quoted is not worded to our understanding, we can alter the phraseology of the sentence, and say: 'Be ye perfect as ye can,' for that is all we can do."

"When we are doing as well as we know how in the sphere and station which we occupy here, we are justified in the justice, righteousness, mercy, and judgment that go before the Lord of heaven

and earth. We are as justified as the angels who go before the throne of God. The sin that will cleave to all the posterity of Adam and Eve is that they have not done as well as they know how." (J. D. 2:129.)

#### RIGHTEOUS JUDGMENT

That puts the admonition to be perfect on a practical working basis. It is within the range of the possibility of attainment. It tells us, too, something about how high a prerogative rendering judgment is. It requires for righteous dispensation of justice divine omniscience. That is perhaps why God reserved judgment to himself. They whom John saw stood before God.

He would have complete knowledge of all the essential facts, which mortals rendering human judgments perhaps never have, and which so often results in miscarriage of justice. God would have complete understanding of all the influences that have gone into the shapative have always been inspired of God. I am glad that I was born in ing of the life to be judged; the knowledge possessed and the opportunity for knowing; the capacity for understanding what he had been taught; the kind of association and society he has the capacity to mingle congenially with; and from all the manifold factors involved, put the one judged where he belongs, which is what final judgment really is.

#### PROGRESSIVE BEINGS

This interpretation introduces the principle that it is not intended that we shall accomplish everything in this life, but that we are expected to be progressive beings, growing toward our final destiny. But that principle in no way excuses us from doing the best we can, or from acquiring all the knowledge that we have capacity and opportunity to assimilate as we go along. We have some very specific teachings about that. The scriptures say:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (*D. & C. 130:18-19.*)

Intelligence has been interpreted as the ability to comprehend and respond to light and truth. But it is clear from what has been quoted that knowledge and intelligence are congenial companions; and moreover, that to achieve them requires industry, study, diligence, and obedience. Their acquisition is governed by the universal law of reward for effort. They do not come as gratuitous bestowals upon the idler or the indifferent.

#### EXCELLENCE THROUGH EFFORT

This is the point I wanted especially to emphasize here today, and it is the reason, perhaps, for all that I have said before. There

is nothing in all the history and experience of the race, nothing in the teachings of Jesus, nothing in the doctrines of the Church, which warrants the assumption that excellence may be attained without effort, either in the spiritual realm or the temporal domain; or that high exaltation may be achieved by a mere profession of faith, or passive adherence to a creed or body of doctrines. Jesus made that abundantly clear in saying:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. (Matt. 7:21.)

It is to be noted that the teachings of Jesus pertained mostly to this life. From time to time he gave us glimpses of a glorious future. But these were conditioned upon what we do here, just as by John's revelation the dead were judged by the works they had done while they lived. We are not here just to prepare to die, but rather to live, and to use all our powers to perfect ourselves by acquiring knowledge, developing our talents, building virtue unto ourselves, conquering evil, by practising the things we know. The progress we make here determines our status hereafter.

### A PRACTICAL RELIGION

We have a very practical religion. It pertains to our lives now. And the reward of observance of the law is not altogether postponed to a future on the other side of the grave. Building up the kingdom involves some very practical things. It is not altogether concerned with the non-material lying out in the ethereal realm. The building of meetinghouses, places of worship, schools, temples, for example, clearly is for spiritual purposes. But they involve a large element of the material. They are essential to the building up of the kingdom of God. And where would you classify the beautifying of your home; the making of refined surroundings? It is necessary to provide the things that sustain life, to master the arts and crafts and trades that meet the needs of progress and improvement. I do not think I can find the line that divides the spiritual from the temporal.

Nobody in this life can gain proficiency in all the realms of human knowledge or skills or endeavors, yet they complement each other, and each is essential to the completeness of the whole. By the cooperative endeavor of all in an organized body, each doing what his talent suits him for, the kingdom can be prepared. I suppose the rightness of what either one does depends upon the purpose or the motive which stimulates the pursuit, whether that be the promoting of good among men, the furtherance of righteousness, or whether it be the gratification of a selfish ambition, to be achieved without regard to consequences to others, or its influence on human progress or improvement.



## GROWTH THROUGH ACTIVITY

Knowledge lying dormant and not employed to useful purposes is of very little value. One may attain membership in the Church, for example, by complying with all the requisite initiatory ordinances, but if he stops there, as some do, he may not assume that his salvation is assured, no matter how correct in the abstract his personal conduct may be. One must progress or retrograde. One cannot stand still. Activity is the law of growth, and growth, progress, is the law of life. Obedience to the governing law, cooperation with others, helping them to build up the kingdom of God is indispensable.

There are, properly speaking, no laymen in this Church. There is labor for all, and labor, toil, effort in harmony and accord with established law is the only known road to progress. Salvation is a relative term, admitting of varying degrees. There can be no other meaning to John's revelation that "each will be rewarded according to his works." The slothful or indolent or indifferent can expect no high rating, no matter how voluble in professions of faith, or how profuse they may be in protestations of devotion to their creeds.

And I humbly pray that each of us as we go from here will go with a full realization that whatever we hope for, whatever we aspire to achieve will be dependent upon our willingness to pay the price in individual endeavor. We may not lean upon any other human being but can be aided by the help we receive from God if we serve him faithfully and keep his commandments every day, which I pray we may do, in the name of Jesus. Amen.

The Tabernacle Choir and the congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

## ELDER HENRY D. MOYLE

*Of the Council of the Twelve Apostles*

My brethren and sisters, I feel deeply grateful for the experiences that have been mine the past four years, and I sorrow with you in the passing of President George Albert Smith. It was he who advised me four years ago of my call to the Twelve, and no man could have shown more love or affection or consideration for a new member of the Quorum than did President Smith. If I were to be called upon today to express the chief characteristic of the brethren with whom I associate, I should say that it is that virtue which has been so properly credited to President George Albert Smith.

There is an eternal truth, the verity of which I am certain, that love begets love, and as we love one another, our ability to love increases. This has been my experience as I have labored so closely during the past four years with these brethren whom I love so dear-

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ly. I have been conscious in my own life that as the days and the months and the years have gone by, my ability to love my fellow men has correspondingly increased.

#### PRESIDENT SMITH'S EXAMPLE

I doubt that I have ever in my life seen an example of the love and devotion of one man for another more than that exhibited by President George Albert Smith for President George F. Richards. As our boat docked in the harbor of Honolulu last August, word was brought on board that President George F. Richards had that morning passed away. To me, it was a testimony of the virtue of our great past President to see the love and the affection that he bore for his companion of more than forty years in the Presiding councils of this Church. His heart was filled with grief, and though he was not well, even then, and certainly not physically strong, his first impulse, his first impression was to fly home. He turned to me and said, "Brother Moyle, don't you think we ought to get off the boat and fly right back to attend the funeral and to pay our respects to the life's work of President Richards?" Well, it seemed to be wisdom to advise the President to conserve his strength to remain and perform the special mission upon which he had embarked and had so graciously taken me with him. Then, finally, when word arrived from his good Counselors here at home, he was satisfied that it was the wise and the discreet thing to do to stay there. But that did not minimize the love or the affection that President Smith bore President Richards in the sorrow he felt at his passing.

I want to bear testimony today that it has been my choice privilege during these recent past years to become intimately acquainted with two of the choice sons of our Heavenly Father who have now been called home. I don't know that a father could have shown a son, even his favored son, more affection than President Richards bestowed upon me during the years that I had the privilege to serve under him in the Quorum of the Twelve.

#### LOVE AMONG BRETHREN

I want to say today, my brethren and sisters, to supplement what Brother Cowley said this morning, that just as certain as it is necessary to have a Quorum of the Twelve upon the earth, so it is necessary that that quorum should be comprised of men who love one another. I bear this humble testimony to you today that the men who constitute the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints are men who are devoted, not only to the service to which they have been called, but also to one another. I was grateful for the words of Brother Cowley this morning when he referred to our meeting in the temple Thursday. A like number of men could not be gathered anywhere in this world under any other circumstances and find in their hearts the

love and the devotion, the loyalty for one another that exists in this, the Presiding Council of this Church today.

#### INTEREST IN INDIVIDUALS

I was very greatly impressed when President Smith became president of this Church. One of his early responsibilities as president was to attend a welfare meeting of the General Committee on Friday morning. His conduct there was indicative of the life that he had lived, the service that he had rendered his people, the knowledge that he had of the individual members of this Church. That first morning a case came before us for his consideration. It was the application for assistance of a humble Saint. He had come from a country in Europe, had not been here long, unknown to most of us although some of us had labored as missionaries in that some country. In the presentation of his case we were just a little impersonal and had not particularly emphasized his name. But the mere mention of it caused President Smith to ask if that man was not a former resident of Berlin. And when we told him that he was, he said, "How can we refrain from giving consideration to his case? His generosity in the Church deserves our help. It was my privilege to eat at that man's table." We found out later that he and his family had saved of their earnings for a week and had little or nothing to eat for that week, practically fasted in order that they might have the means with which to spread what they thought was an appropriate dinner before a servant of God who had been sent into their midst, one of the Quorum of the Twelve, George Albert Smith. I tell you, his interest in the people of this Church individually can hardly be excelled. He was interested in the smallest details.

#### CARE OF CHURCH FUNDS

I just want to bear witness to one other incident. On one of the Friday mornings when we were presenting our usual matters of business, there were some items that involved not more than five dollars or ten dollars or fifteen dollars, and the question was raised as to whether it was necessary to bring such trivial items to the attention of the First Presidency for their approval. The matter was taken under consideration, and I confess I expected that there might be some limit below which the Welfare Committee might act without bringing it for the final approval of the Presidency and our advisers on the Friday morning. But no, when the next Friday came, President Smith said, "We'll continue to follow the rule which you have always followed, and there will be no item too small for the consideration of the brethren here at this Friday morning meeting."

Now, when we have men of that kind entrusted to the high offices of this Church, there are none of us that need to worry about the manner in which the Church and its affairs are taken care of. The meticulous care with which the funds of this Church are guarded

is a revelation to me, because that kind of care does not exist in the ordinary businesses of mankind in the world.

### A GREAT MISSIONARY

President Smith was a great missionary. As we were going over to Hawaii on the boat, on the night of the captain's dinner President Smith felt that he should do something for the captain and not merely be the recipient of some favor from him. And so, as we went to the dining room that evening, President Smith had in his hand one of his favorite copies of *The Improvement Era*. It was, of course, a formal affair at the captain's table; the ladies and the men were dressed in formal attire. It took a man of the courage of President Smith to do what he did, because before that dinner was over he had gone to the captain of that ship and given to him *The Improvement Era* and paid his respects to him and his guests.

There were some of us on board the vessel who felt that, had the captain known the precious soul that his ship bore, he would have done him the honor of having called upon him and would have had his table graced by the presence of one of God's anointed. The fact that he didn't did not prevent President Smith from proceeding to give to that captain the missionary message which *The Improvement Era* contained.

God bless the memory of these brethren, and may that same spirit continue to be with the Twelve and with all of the General Authorities. May it continue to reach out as it does into the stakes and into the wards of this Church, that we may in very deed be a people known the world over for the love and the affection and the loyalty we have for one another, I pray humbly in the name of the Lord Jesus Christ. Amen.

### ELDER STEPHEN L RICHARDS

#### *Of the Council of the Twelve Apostles*

I'll try three sermons in three minutes. First, a tithing is not a fiftieth or a thirtieth or a twentieth; a tithing is a tenth.

Second, the inflated dollar is worth a hundred cents for one purpose: paying debts.

Third, I knew a missionary once who had marvelous success in the mission field. I asked him something about his method. Among other things he told me that whenever he went to talk to people, however much they tried to get him to digress from his main theme—talk about politics, talk about the weather, current affairs, the crops—he said, "I always politely told the people that I was sent out to talk the gospel to them. I never had time for anything else."

### TALENT FOR FRIENDSHIP

We've been talking about a man during this conference who

had a remarkable gift and talent for friendship. I've been with him on many occasions when he met some old friends or business acquaintances. He always had the courage to say, in substance, "John, how's your faith? How are you feeling about the Church?" And I've seen many a man blush a little, stammer a little, and yet be willing to talk with him about his faith and about the Church.

There was probably never a time, my brethren, when we so much needed men who could go out and cultivate a talent for friendship and talk frankly to their own associates in the priesthood who have become careless and delinquent, to their business friends and to their neighbors, about the gospel and give to them the great blessing which we ourselves enjoy. May we make note of the opportunities that lie ahead of us, I pray, in the name of Jesus. Amen.

## ELDER ALMA SONNE

### *Assistant to the Council of the Twelve*

My brethren and sisters, I trust I may have the benefit of your faith and prayers during the few minutes I shall stand before you. First of all, I want to express my gratitude for the strength, the comfort, the consolation, and the increased confidence which have come to the members of the Church in the passing of President George Albert Smith. I think, in one way or another, he must have touched all of us more or less closely during his entire ministry.

### SERMONS OF PRESIDENT SMITH

I remember as a boy in my teens I heard President Smith for the first time deliver a sermon in the Logan Tabernacle. The theme of his discourse was "Observance of the Sabbath Day." It was a timely message because at that time, in Logan, particularly, there was some controversy as to what extent Sunday amusements should be commercialized and carried on. President Smith's sermon was powerful. He said, among other things, "Sabbath observance is one of the great pillars of civilization." I have thought of it many times, and I am sure as I have reflected upon it that President Smith was right in his conclusions.

Years later I heard him discuss before an audience in the same place the Ten Commandments. As he often did, he referred to each one of these Commandments, and after he had made his comments, he turned to the audience and said, "You may break these commandments if you want to, but if you do, they will break you." I have never forgotten those words.

And so, President Smith has brought a vital message into the lives of each of us. When I was first called to the position in the Church which I now hold, one of the first assignments given me was to the St. Johns and the Snowflake stakes in Arizona. To my

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surprise and to my delight, President George Albert Smith was to be my companion. We journeyed together to St. Johns, where the conference was held. During the afternoon session, a telegram came to President Smith, who was at my side. He opened it and read it, folded it up, put it in his pocket, and when the session was ended, he came to me and said, "I have been called back to Salt Lake City. It will be necessary for you to fill the appointments which I have made." He thereupon handed me a little sheet of paper, and on it was a schedule of meetings which he had arranged in the little villages and settlements around St. Johns and Snowflake. I mention this fact only because it illustrates the zeal, the energy, and the diligence with which President Smith assumed his responsibilities in the ministry.

#### "GIVE THE LORD A CHANCE"

When I left for Europe to take on a great responsibility, one I felt that was altogether too great for me to assume, President Smith called me to his office. He gave me only a very brief admonition, and I suspect he has given it to many. Said he, "Remember, Brother Sonne, give the Lord a chance." I believe that admonition remained with me throughout my mission over in Europe. I'm not sure that I needed it so much, for I was very humble and prayerful in the work I had to do, but the advice was so good and so sound, that I never forgot it. And I feel what success came from our endeavors over in Europe during a crucial time was due in large measure to the help which we received from our Heavenly Father.

And so I hope and pray that the members of the Church and particularly those who bear the Holy Priesthood, will put forth the same effort which our great leader has demonstrated in his life.

#### DEVOTION OF LATTER-DAY SAINTS

I recall at this moment a testimony which I heard from a young missionary in the French Mission. He had but recently arrived in the field. As he stood up, he said something like this: "My grandparents joined the Church in Southampton, England. Soon after being baptized, they emigrated to Nauvoo, Illinois. They bought a home and expected to live there indefinitely. But," said the missionary, "a mob burned the home, and they were left practically destitute. Then my grandparents loaded all of their earthly possessions on a handcart and pushed it over the plains to the Rocky Mountains. I thank God," said this young man, "for the faith and the integrity, the determination and the conviction, which prompted my grandparents to be thus faithful to their trust." Such devotion has been characteristic of the Latter-day Saints and their leaders from the beginning.

I rejoice, brethren and sisters, in my testimony of the truth. I know God has spoken from the heavens and established his Church

upon the earth. We have received a great shock during the past few days; we'll receive other shocks, in all probability, but I tell you this Church will never receive a setback. It will go forward in the future as it has in the past, and truth and righteousness will triumph in the earth. I pray that it may be so, in the name of Jesus Christ. Amen.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

My brethren and sisters, I crave an interest in your faith and prayers as I add my testimony to those which have been borne to us during this conference. I can in all propriety say that I conform fully to all the tributes that have been paid to our late President. There are many of you who knew him better than I did and more intimately, but I did know him and his sterling qualities. I have been on trips with him in the reorganization of stakes and have met him on many other occasions rather closely and have felt his love.

I knew his father, as a matter of fact I slept on the sands of Mexico with his father and prepared his breakfast and dinner for him along with my uncle, President Grant, who recently passed away. I got out of my bed many times for those brethren and have had more or less intimate association with them. I want to bear testimony to the fact that in my experience, their purpose and motive has always been inspired of God. I am glad that I was born in the Church because I don't know what might have happened to me had I not been. I am glad for the testimony which my father inspired in me as to the truth of the gospel and for the example of service which he gave to me.

#### POWER IN GOSPEL

In the month of June it will be twenty years since I read in the newspapers in Honolulu that I was appointed to preside over the Mexican Mission and to become one of the First Council of the Seventy. And in that twenty years I believe it has become no easier for me to stand here and bear my testimony, not that I don't have a testimony, but because I realize the importance of bearing that testimony to you brethren, and that it will fall flat unless I can gain the Spirit of God in it. There is, in the gospel of Jesus Christ, a power that you can't realize any other place. It breaks down all the barriers of nationality, of race hatreds, and all the enmities that go between peoples because of their selfishness, once we accept it into our lives and apply it. It is that love which was exemplified in the life of our President which makes it possible for us to receive unto us the various nations of the world and forget the differences of nationality. I have had the experience in my life (I was going

to say my short life, but it's three score and ten next month), of laboring with the Mexicans, and the Maoris; the Hawaiians and the Filipinos; the Chinese, the Japanese, and the Koreans; the Portuguese and the Spanish, as well as with some of the other peoples, and I have seen them come together and affiliate in a brotherhood that you can't realize out of the Church of Jesus Christ of Latter-day Saints. Because of its wonderful effect upon people, because of its essentiality to their exaltation, we have a tremendous obligation to carry that message to the world.

#### ESPECIAL RESPONSIBILITY OF SEVENTIES

I stand before you as a representative of the group in the Melchizedek Priesthood which has that especial responsibility. Right now, because of the national emergency that we are facing, the flow of young men into the mission field has been very, very greatly reduced. And as I think of it, quite naturally, I think of an army of twenty thousand seventies, every one of whom is pledged to the service of his God and of his fellow men, and I wonder if we can get from that group of men now the recruits that we shall need to carry on this missionary work. It is true that there are many men in the field at the present time, but they are coming home rapidly, and their replacements are not going out. You brethren of the seventies, think of it, and if you can arrange your affairs so as to do it, tell your bishops that you are ready, that you would like to go. Now, if you love your fellows in the spirit in which we have been talking during this conference, you'll make an effort to do that very thing, for that is your calling as long as you are in the seventies quorum in the Melchizedek Priesthood, to bear testimony to the restoration of the gospel of Jesus Christ and to carry that testimony to people who haven't yet heard it.

#### TESTIMONY

I bear you my testimony that I know the gospel is true. I feel without the shadow of a doubt the reality of God our Heavenly Father and Jesus Christ, which is the departing point between us and other Christian denominations. They must be taught the personality of God, the authority and the restoration of the priesthood, and there is nobody else to do it. Now, you seventies, will you come and help us; I pray that God will give you the spirit and open up the way for you to do it, which I do in the name of Jesus Christ. Amen.

#### ELDER CORNELIUS ZAPPEY

*Former President of the Netherlands Mission*

Six months ago, my brothers and sisters, I was standing in the aisle, behind the rope held by the usher, wishing, as many of us have done, that all Stake Presidents and Bishops would not be on time.



Standing in the end of the row two sisters behind me were speaking the Scandinavian language. It did not take long before they were in front of me, and in some way, soon they were at the very front, but while they were yet in front of me speaking their native tongue, a brother in front of them turned around and asked: "Swensk?" and the sisters said "Ja, Ja." This brother, putting his hand upon his chest said, "Norsk." It did not take long until the sisters were in front of this brother also. (Laughter) I never before understood better and more fully the statement that "The race is not to the swift but to the one that endureth to the end" than I did at that time.

But while the sisters were working their way to the front, right up to the usher holding the rope, lo and behold I recognized in the brother assisting the usher a German brother and when the rope was taken down and I with the rest had captured one of those coveted places I discovered in front of me an English brother. Then when all the congregation arose in honor of the Prophet of the Living God appearing on the stand I could not help but notice President Clark also, who, as I remembered at that time, came from English parentage, and there came President David O. McKay who has said to me so often, "Son, do not be ashamed of being born in Holland, my parents were born in Scotland and England." I also saw Elder Petersen come and Elder Widtsoe who was born in Norway. Then as I sat down I realized more than ever before that I was but a Holland boy who came to Zion and became an adopted son of this country over forty years ago, when I was but a youth of about 17 years of age.

Brothers and sisters then and there it was as if I heard Micah say as Isaiah had said before him:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob."

They would not come because they would not know the Lord, the God of Jacob for Isaiah and Micah said they would declare: "And he will teach us of his ways."

When I read the sermon by President Clark, in the Deseret News—I suppose we all take it—when I read it in the Deseret News at the headquarters of the Mission, telling of "The Last Wagon," I cried like a baby. Now, every day, "last wagons" are pulling in, and why is it that when the emigrants come in at the stations or by bus line, why is it that the first thing they ask is, "Where is the temple?" In the last days, brothers and sisters, the House of the Lord is established in the tops of the mountains, and many are flowing unto it, "and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob."

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May I in conclusion ask this of the mothers and fathers of Zion: Will you teach your boys and girls, your young ones and your old ones too—will you teach them all, that God really lives, that Jesus is really the Christ, the Son of God; that it is not only a beautiful story but that He really arose the third day; and that all those who lead us have the Priesthood of God, yes even the keys thereof. Oh, teach them these things. And may I ask this, as one born of an infidel father but of a faithful mother: teach them by day and by night the revelation, the greatest one to me: That God really appeared and His Son, the Redeemer, to Joseph the Prophet and although the world, kings and potentates might not send bejeweled gifts to our leaders to curry their favor, they are and always shall be living servants of God. I testify of it in the name of Christ, the Redeemer, the Son of God. Amen.

### **Elder J. Reuben Clark, Jr.:**

We have just listened to Elder Cornelius Zappey, former President of the Netherlands Mission.

The closing song, by the Tabernacle Choir, will be "Inflam-matus." The solo will be sung by Sister Ewan Harbrecht.

The closing prayer will be offered by President Lester H. Belliston of the Juab Stake, Utah, after which this conference will stand adjourned until ten o'clock tomorrow morning when we will meet in this building in Solemn Assembly.

The Deseret News this morning—I hope you all take it—describes the way in which the seating will be carried on tomorrow morning. The body of the hall will be reserved for the priesthood—the patriarchs here (pointing to the south of the stand), the seventies on the main floor under the north gallery, the elders under the gallery in the south part of the building, the high priests here (pointing to the center part of the hall), the bishops near the back and the Aaronic Priesthood at the rear. The wives of the Authorities are sitting over here on the stand at Brother Clark's left. The balance of the meeting house will be for the other membership of the Church.

The singing for the service will be by the congregation.

The Deseret Sunday School Union Conference will convene in this building at seven o'clock tonight. All Sunday School workers will wish to be in attendance.

The choir music for today's sessions of the conference has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ for the morning session and Elder Alexander Schreiner at the organ for the afternoon session.

Again we wish to express to the Tabernacle Choir our grateful appreciation for the music they have given us today. But more than that, we wish to give them our grateful appreciation and our thanks for the great service which they are doing as a missionary unit in

the Church of Jesus Christ of Latter-day Saints. The service which they render is beyond all power of calculation.

The Choir will now sing.

Singing by the Choir, "Inflamatus," solo by Sister Ewan Harbrecht.

The closing prayer was offered by President Lester H. Belliston of the Juab Stake.

Conference adjourned until Monday, April 9, at 10:00 a.m.

### CONCLUDING SESSION SOLEMN ASSEMBLY

The final session of the great Conference convened in the Tabernacle at 10:00 a.m., Monday, April 9, with President David O. McKay presiding and conducting the services.

#### President David O. McKay

This is the sixth session of the One Hundred Twenty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the tabernacle on Temple Square, Salt Lake City, in a formal Solemn Assembly of the body of the Church, to express the voice of the Church in a sustaining vote for a new President of the Church.

These services will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system and by television.

The proceedings of this session will be broadcast over Station KSL at Salt Lake City and, presumably by arrangement through KSL, over the stations named in the first session of this conference.

This session will also be televised over the KSL television station, channel 5.

The singing will be by the congregation.

We will open by singing the hymn, "O, Ye Mountains High." Elder J. Spencer Cornwall will lead us. Immediately following the singing the invocation will be offered by Elder Albert E. Bowen of the Council of the Twelve.

Singing by the congregation, "O, Ye Mountains High."

The opening prayer was offered by Elder Albert E. Bowen.

#### President David O. McKay

Elder J. Spencer Cornwall, the leader of the Tabernacle Choir, will now lead the congregation in singing, "Praise To The Man Who Communed With Jehovah." If the students of the Brigham Young University are in session in the Joseph Smith Memorial Building, we shall be pleased to have them join in singing, and we shall be pleased to have any other group of individuals listening in also participate in the exercises.

Singing by the congregation, "Praise To the Man."

**President David O. McKay**

We shall now ask President J. Reuben Clark, Jr., to conduct the exercises pertaining to the reorganization of the First Presidency and the sustaining vote of all the other General Authorities and General Officers of the Church.

**ELDER J. REUBEN CLARK, JR.**

This, brothers and sisters, is a very solemn occasion. We so approach it and should so conduct it. It will take quite a time, but if we are in the frame of mind and spirit which we should be in, I am sure it will not be tedious.

We shall follow the exact proceedings that were followed in connection with the installation of President George Albert Smith. The same script will be used except for the necessary changes in names.

We are met in the tabernacle on Temple Square, Salt Lake City, in a formal Solemn Assembly of the body of the Church to express the voice of the Church in a first sustaining vote for a new President of the Church. This proceeding is in accordance with the practice of the Church from the first sustaining vote cast by a General Conference for President Taylor, until the present time.

The Priesthood of the Church, in so far as the building can accommodate them, is seated in the Tabernacle by Priesthood quorums.

The First Presidency and the Council of the Twelve, with their Assistants, the Patriarch to the Church, the Presidents of the First Council of Seventy, and the Presiding Bishopric occupy their usual seats on the Tabernacle stand.

The Patriarchs of the Church occupy the seats to the south of the stand, both lower seats within the railing and those on the stand level.

The High Priests of the Church, including Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the ward bishoprics, occupy the center of the building on the main floor, as far to the eastward as the galleries. The ward bishoprics are seated just in front of the east gallery.

The Seventies occupy the north part of the building on the main floor under the north gallery, including the seats inside the railing to the north of the stand.

The Elders occupy the south part of the building on the main floor under the galleries.

The Lesser Priesthood (Priests, Teachers, and Deacons) occupy the seats on the main floor, just back of the bishoprics, under the gallery on the east.

The general membership of the Church occupy the rest of the building.

The voting will be by Priesthood quorums first, and then by the Conference assembly.

The quorums and groups of quorums will vote in the following order:

1. The First Presidency.
2. The Quorum of the Twelve.
3. The Patriarchs.
4. The High Priests, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, Presidencies of quorums, quorum members, the Presiding Bishopric, and Ward Bishoprics.
5. The Seventies.
6. The Elders.
7. The Lesser Priesthood (Priests, Teachers, and Deacons).
8. The whole congregation here assembled, including the Priesthood.

The voting will be in the following manner:

As each quorum or group is called, they will be asked to vote to sustain the officer proposed: Those voting will when called upon, arise to their feet. When the affirmative vote is called for, those so voting will bring their right arms to the square to witness to the Lord that they sustain the officer for whom they are voting. They will then drop their hands. Then those opposing will be asked to bring their right hands to the square to bear witness to the Lord that they are not willing to sustain the officer whom they are called upon to sustain.

When both affirmative and negative votes are cast, the members of the quorum will resume their seats.

All of the quorums will vote in this manner.

Every one is perfectly free to vote as he wishes. There is no compulsion whatsoever in this voting. When you vote affirmatively you make a solemn covenant with the Lord that you will sustain, that is, give your full loyalty and support, without equivocation or reservation, to the officer for whom you vote.

After all the quorums have so voted, a vote will be called of the whole congregation, those bearing the priesthood and those not bearing it. All will arise. Those voting to sustain will raise their right hands to the square, to witness that they sustain the officers for whom they vote. After they lower their hands the opposing vote will be called for and will be manifested by raising the right hand to the square.

The Officers so to be voted for by quorums are the following:

The President of the Church.

The First Counselor to the President of the Church.

The Second Counselor to the President of the Church.

The President of the Quorum of the Twelve.

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The Council of the Twelve.

The Patriarch to the Church.

The Sustaining of the Counselors in the Presidency, the Council of the Twelve, and the Patriarch, as Prophets, Seers, and Revelators to the Church.

After the vote by quorums to sustain these officers, the rest of the General Authorities, the General Officers of the Church, and the General Auxiliary Officers of the Church will be sustained by voting as in the ordinary General Conference. This is in accordance with the procedure set by President John Taylor.

Please be ready to begin voting. Only Church members are entitled to vote.

Only one quorum, or group of quorums, as the case may be, will stand at a time in voting by quorums. Each quorum, or group of quorums, will please arise when requested and remain standing until requested to be seated.

May the Lord guide us and may His Spirit attend us as we go forward in this solemn service, established by the Lord so that each member of His Church may have a voice in sustaining those whom He has called to preside over it and to direct its work, to the salvation and exaltation of mankind.

We shall first vote by quorums to sustain the President of the Church and his Counselors.

## VOTING ON FIRST PRESIDENCY

*The First Presidency will please arise.*

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

*The Quorum of the Twelve will please arise.*

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Council of the Twelve will please be seated.

*The Patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

*The High Priests of the Church* here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of Quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

*The Seventies of the Church* here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums of seventies, and quorum members, will please arise.

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Third Day

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

*The Elders of the Church* here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

*The Lesser Priesthood of the Church* here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.



*The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. We suggest that those seated in the Assembly Hall and Barratt Hall, likewise arise and join in the voting, and likewise all those listening in on the air.*

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

President McKay, so far as noted, the last vote and all the other votes preceding it were unanimous.

## VOTING ON THE PRESIDENT OF THE TWELVE APOSTLES AND THE FULL QUORUM OF THE TWELVE APOSTLES

We shall next vote to sustain the President of the Quorum of the Twelve and then to sustain all the members of the Quorum.

*The First Presidency will please arise.*

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

*The Quorum of the Twelve will please arise.*

It is proposed that we sustain Joseph Fielding Smith as President

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of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

*The Patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

*The High Priests of the Church* here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

*The Seventies of the Church* here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

*The Elders of the Church* here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

*The Lesser Priesthood of the Church* here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

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Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

*The entire congregation of the Church* here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Again we suggest that those seated in the Assembly Hall and Barratt Hall and those listening in on the Air arise, and join in this voting.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

So far as observed, this voting was unanimous in the affirmative.

## VOTING ON THE PATRIARCH TO THE CHURCH

We shall next vote to sustain the Patriarch to the Church.

*The First Presidency* will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

*The Quorum of the Twelve* will please arise:

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

*The Patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

*The High Priests of the Church* here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the Presiding Bishopric and Ward Bishoprics will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

*The Seventies of the Church* here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

*The Elders of the Church* here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

*The Lesser Priesthood of the Church* here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

*The entire Congregation of the Church* here assembled, all the members of the Church, those bearing the priesthood and those not bearing it, will please arise. Again will those in the Assembly Hall, and those in Barratt Hall, and those listening in on the air arise and join in the voting.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

This vote was likewise unanimous in the affirmative.

## VOTING ON PROPHETS, SEERS, AND REVELATORS

We shall next vote to sustain the Prophets, Seers, and Revelators to the Church.

*The First Presidency* will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

*The Quorum of the Twelve* will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

*The Patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

*The High Priests of the Church* here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

*The Seventies of the Church* here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

*The Elders of the Church* here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

*The Lesser Priesthood of the Church* here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

*The entire congregation of the Church* here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Once more we suggest that those in the Assembly Hall, and Barratt Hall, and those listening in on the air, also arise and join in the voting.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

President McKay, so far as observed, the voting on this proposal was unanimous in the affirmative.

Following the procedure used by President John Taylor the voting to sustain the other General Authorities, the General Officers of the Church, not heretofore sustained, and the heads of the auxiliary organizations will be in the form followed in regular General Conferences. The audience will remain seated while voting; all the members will vote at the same time, by the uplifted hand. We suggest that those in the Assembly Hall and Barratt Hall, and those listening in on the air, also join in this voting.

It is proposed that we sustain as the Assistants to the Twelve:

Marion G. Romney Clifford E. Young

Thomas E. McKay Alma Sonne

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

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It is proposed that we sustain as the First Council of Seventy:

Levi Edgar Young

Oscar A. Kirkham

Antoine R. Ivins

Seymour Dilworth Young

Richard L. Evans

Milton R. Hunter

Bruce R. McConkie

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Presiding Bishopric of the Church:

LeGrand Richards as the Presiding Bishop, with Joseph L. Wirthlin as his First Counselor, and Thorpe B. Isaacson as his Second Counselor.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as Church Historian and Recorder, Joseph Fielding Smith, with A. William Lund as Assistant.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Board of Education:

David Oman McKay

Spencer W. Kimball

Stephen L. Richards

Ezra Taft Benson

Joshua Reuben Clark, Jr.

Mark E. Petersen

Joseph Fielding Smith

Matthew Cowley

John A. Widtsoe

Henry D. Moyle

Joseph F. Merrill

Delbert Leon Stapley

Albert E. Bowen

Adam S. Bennion

Harold B. Lee

Franklin L. West

As Commissioner of Education, Franklin L. West, and as Seminary Supervisors, J. Karl Wood and Joy F. Dunyon.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Auditing Committee:

Orval W. Adams

George S. Spencer

Albert E. Bowen

Harold H. Bennett

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as officers of the Tabernacle Choir, Lester F. Hewlett, President; J. Spencer Cornwall, Conductor; Richard P. Condie, Assistant Conductor; as Organists, Alexander Schreiner and Frank W. Asper, and Roy M. Darley, Assistant Organist.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.



It is proposed that we sustain the Church Welfare Committee as follows:

#### ADVISERS

John A. Widtsoe	Clifford E. Young
Albert E. Bowen	Alma Sonne
Harold B. Lee	Antoine R. Ivins
Matthew Cowley	Oscar A. Kirkham
Henry D. Moyle	LeGrand Richards
Marion G. Romney	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
and The General Presidency of the Relief Society	

#### GENERAL COMMITTEE

Henry D. Moyle, Chairman  
 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director

with the following as members:

Paul C. Child	Lorenzo H. Hatch
T. C. Stayner	John Longden
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Andrew Reed Halverson
William T. Lawrence	Henry C. Jorgensen

Carl W. Buehner

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the heads of the auxiliary organizations of the Church:

Belle Smith Spafford, as President of the Relief Society of the Church of Jesus Christ of Latter-day Saints, with Marianne Clark Sharp as First Counselor, and Velma N. Simonsen as Second Counselor, with all the members of the board as at present constituted.

George R. Hill, as General Superintendent of the Deseret Sunday School Union, with A. Hamer Reiser as First Assistant Superintendent, and David Lawrence McKay, as Second Assistant Superintendent, with all the members of the board as at present constituted.

Elbert R. Curtis, as General Superintendent of the Young Men's Mutual Improvement Association, with A. Walter Stevenson as First Assistant Superintendent and David S. King as Second Assistant Superintendent, with all the members of the board as at present constituted.

Bertha S. Reeder, as President of the Young Women's Mutual Improvement Association with Emily H. Bennett as First Counselor, and LaRue C. Longden as Second Counselor, with all the members of the board as at present constituted.

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Adele Cannon Howells, as President of the Primary Association, with LaVern W. Parmley as First Counselor, and Dessie G. Boyle, as Second Counselor, with all the members of the board as at present constituted.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

President McKay, so far as I have observed, the voting in each case was unanimous in the affirmative.

### **President David O. McKay:**

Before proceeding further with the exercises of this session, I am prompted to say a word in answer to a question which undoubtedly is in every one of your minds. Particularly to those not members of the Church, and to members of the Church as well, may I call attention to the policy of the Church with regard to choosing of counselors.

#### **A PRESIDENT NAMES HIS COUNSELORS**

When a President is chosen and sustained (that includes the president of the Aaronic Priesthood who is the Bishop of a Ward, also Presidents of quorums or superintendents or presidents of auxiliaries it is the practice of the Church to let the president name his counselors.

Anticipating that the Council of the Twelve would grant to me that same privilege, I thoughtfully and prayerfully considered what two men would be most helpful and most contributive to the advancement of the Church. The impression came, I am sure, directly from Him whose Church this is, and who presides over it, that the two counselors whom you have this day approved should be the other members of the quorum of the First Presidency. Both are members of the Council of the Twelve, though counselors might have been chosen from High Priests outside that presiding body.

I chose these two members from the Council of the Twelve—two men with whom I have labored closely for many years, whose worth, whose ability I know. I have been associated with Elder Richards directly in Church affairs and in presiding positions for over thirty years. I have been associated with President Clark in two quorums of the First Presidency for over sixteen years. With these and other facts in mind, the question arose as to the order they should occupy in this new quorum.

Each man I love. Each man is capable in his particular lines, and particularly with respect to the welfare and advancement of the Kingdom of God.

## SENIORITY IN THE COUNCIL OF TWELVE

I realized that there would be a question in the minds of some as to which one of the two should be chosen as first counselor. That question resolved itself in my mind first as to the order of precedence, seniority in the Council of the Twelve Apostles. That should make no difference according to the practice of the Church, because members of the Council had heretofore been chosen irrespective of the position a member occupied in the Council of the Twelve. And, as I have already said, high Priests have been chosen even as first counselors who were not members of the Council.

I felt that one guiding principle in this choice would be to follow the seniority in the Council. These two men were sitting in their places in that presiding body in the Church, and I felt impressed that it would be advisable to continue that same seniority in the new quorum of the First Presidency. I repeat, not as an established policy, but because it seemed advisable in view of my close relationship to these two choice leaders.

## TWO COUNSELORS COORDINATE

Now I mention this because we do not want any member in this Church, nor any man or woman listening in to harbor the thought for a moment that there has been any rift between the two counselors who sustained President Smith in the Quorum of the First Presidency, and President Grant for the years that we were together with that inspired leader. Neither should you feel that there is any demotion. President Clark is a wonderful servant. You have had demonstrated here this morning his ability in carrying out details, and he is just that efficient in everything pertaining to the work.

You should understand further, that in the counselorship of the Quorum of the First Presidency these two men are coordinate in authority, in love, and confidence, in freedom to make suggestions, and recommendations, and in their responsibility not only to the Quorum but also to the Lord Jesus Christ and to the people generally.

They are two great men. I love them both, and say God bless them, and give you the assurance that there will be harmony and love and confidence in the Quorum of the First Presidency as you have sustained them today.

The congregation arose and joined in singing the hymn, "Redeemer of Israel."

**PRESIDENT JOSEPH FIELDING SMITH***Of the Council of the Twelve Apostles*

We have just witnessed, and taken part in a most solemn, wonderful manifestation of fellowship, unity, and love.

**PLEDGE OF SUPPORT**

First, I wish to say before this vast congregation of priesthood and members of the Church that I pledge myself to support my brethren of the First Presidency. They have my full support, my love, and fellowship, and I pray that the Spirit of the Lord may rest upon them in great abundance to guide them and direct them in all things pertaining to their high and holy callings.

I feel humble in standing here, considering myself the weakest of my brethren. I love each one of them: the First Presidency, the Council of the Twelve, and the other brethren whose names have been presented and approved here this day. And may the Lord be with us to help each one of us to magnify his calling.

I realize the position I have been called to fulfil is one of great importance. It makes me humble. I am grateful for the expressions that I have received from my brethren. They have expressed their confidence, and already have given me their support.

It is wonderful to see a great body such as we have here today (composed of the leading brethren of the Church and many others who have not been called to presiding capacity), raising their hands enthusiastically, feeling in their hearts to give their support, and they do give their support with all their hearts to the brethren who have been sustained.

I thank the Lord for the gospel of Jesus Christ, for my membership in the Church, for the opportunity which has come to me to give service. I have only one desire, weak as I am, and that is to magnify to the best of my ability the calling which is mine.

**FAITH AND PRAYERS NEEDED**

I need the faith and the prayers of the members of the Church. These brethren of the Presidency need them, too. We should support them, uphold them, sustain them by our faith and by our prayers, that they may feel the influence that radiates from this great body of priesthood and from the membership of the Church.

There is an influence that radiates forth. In fact, every individual radiates some influence. Our influence should be for good, for the building up of the kingdom of God. We should have no other purpose, only to bring to pass this great work and see it established in the earth as the Lord would have it.

**ESTABLISHMENT OF ZION**

In the early days of the Church the brethren came to the Prophet Joseph Smith asking what the Lord would have them do.

The answer given to them was "to bring forth the cause of Zion." That is our work, to establish Zion, to build up the kingdom of God, to preach the gospel to every creature in the world, that not one soul may be overlooked where there is the possibility for us to present unto him the truth.

As we have heard during this conference, we are all going to be judged according to our works, every soul. I have often thought of my place and responsibility in this Church. What a dreadful thing it would be to be going forth to teach, to lead men, to guide them into something that wasn't true. I think the greatest crime in all this world is to lead men and women, the children of God, away from the true principles. We see in the world today philosophies of various kinds, tending to destroy faith, faith in God, faith in the principles of the gospel. What a dreadful thing that is.

The Lord says if we labor all our days and save but one soul, how great will be our joy with him; on the other hand how great will be our sorrow and our condemnation if through our acts we have led one soul away from this truth.

#### TESTIMONY

Again I bear my testimony to you. I know that God lives. I know that Jesus Christ is the Only Begotten Son in the flesh of our Father, the great Elohim whom we worship. I have perfect faith in the mission of the Prophet Joseph Smith and those who have succeeded him.

I know that we have the truth of the everlasting gospel of Jesus Christ, just as well as I know that I stand here before you. If I did not know it, I wouldn't want to be here or have anything to do with this work. But I know it in every fibre of my body. God has revealed it to me. May the Lord bless us all I pray in the name of Jesus Christ. Amen.

#### PRESIDENT J. REUBEN CLARK, JR.

##### *Second Counselor in the First Presidency*

My brothers and sisters, I begin by bearing again my testimony that this is the work of the Lord, that Joseph Smith is a prophet, that those who have followed afterward have been his prophets, and that the one whom we have sustained is the ninth in regular succession, as a prophet, seer, and revelator to this Church and to the world.

I know that Jesus is the Christ, the Redeemer of the world. I know that he is the first fruits of the resurrection, and that by and through him we are redeemed from the Fall, and thus able to overcome the results of the Fall and get back into the presence of our Heavenly Father.

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I thank President McKay for his kindly words about myself. I thank you for your sustaining votes, and I earnestly pray that I may be the beneficiary of your prayers as time shall go on, and that I may be able to do the things which I am supposed to do with an eye single to the glory of our Heavenly Father.

#### PLEDGE OF DEVOTED SERVICE

In the service of the Lord, it is not where you serve but how. In the Church of Jesus Christ of Latter-day Saints, one takes the place to which one is duly called, which place one neither seeks nor declines. I pledge to President McKay and to President Richards the full loyal devoted service to the tasks that may come to me to the full measure of my strength and my abilities, and so far as they will enable me to perform them, however inadequate I may be.

May the Lord help me so to serve, to serve President McKay and President Richards and to serve the Lord, all for the advancement of his work. This I humbly pray in the name of Jesus. Amen.

#### PRESIDENT STEPHEN L RICHARDS

*First Counselor in the First Presidency*

I call upon the Lord to come to my rescue in this, the most trying hour of my life. It reaches beyond my understanding to know why I have been privileged in the providence of God to stand before you, my brethren and sisters of the Church, in the capacity in which I have this day been presented to you.

#### FRIENDSHIP OF GREAT MAN

For more than forty-five years I have had a great man as a friend. I don't know how I have deserved his friendship as he has given it to me. His friendship has been one of the main factors of encouragement in my life. My association with him has brought more richness into my life and my experience than any other association outside that of my own flesh and blood.

This great man has stimulated me in times of discouragement to go forward and give the best I could to this work. I shall never live long enough to pay the debt of gratitude I owe my friend. I respond to his call with the deepest humility, with a great sense of inadequacy, but with an obligation to give to him my best.

#### DEVOTION OF WILLARD RICHARDS

One of the few ways in which I can account for this which has transpired lies in another friendship. My grandfather, Willard Richards, was an intimate and close friend of the Prophet Joseph Smith. I am honored to learn and to know that the Prophet prized

his friendship, and is said to have remarked on one occasion that no one could ever have a finer friend than was Willard Richards.

You recall that at one time he was discouraged by his superiors to follow the Prophet to Carthage Jail. He replied by an offer of his life for the Prophet, if he would accept it, and he went with the Prophet and his brother, witnessed their assassination, and then with his great love and heavy heart took their bodies back to the people of Nauvoo, assuaged their excitement, and gave them counsel to be calm.

I have often felt that the only reason for my being in the presiding councils of the Church is in the devotion of Willard Richards to the Prophet Joseph Smith. I believe there are councils on the other side. We have had testimonies of them, and while I cannot understand I can believe that the Prophet, out of consideration for his friend, has had a voice in bringing me into the Council of the Twelve through President Joseph F. Smith, and also in that which has brought me to this position. I would like to be as true a friend to President David O. McKay as my grandfather was to the Prophet, and in some measure show to him my appreciation of his marvelous kindness to me.

#### PRESIDENT J. REUBEN CLARK

I have had the pleasure of long acquaintance with President J. Reuben Clark, and I have loved him and still love him as an exemplar, as one of the most true and solicitous friends that a man can have, and as a man of such high ability and outstanding achievement as to command the respect of all, not only within the confines of our Church but also in the nation and the world.

I have gloried in his achievements. I have felt that the credit he has reflected upon the Church has been of immeasurable value in setting this work forward. It will be a great pleasure to have even closer associations with him, and as I pledge my love and support to the President, I pledge it to him also.

#### CONFIDENCE IN LORD'S PROMISES

I cannot go forward in this work, my brethren and my sisters, without the aid of the Holy Spirit. I must have confidence, however, in the promises of the Lord that if we will faithfully serve him he will sustain us. We must have the faith of Nephi of old. If it is of any qualification for the work, I declare my love for it. I love the gospel of the Lord Jesus Christ. I accept all of its principles. I accept its authority. I accept the great and marvelous organization of the Church as being calculated to raise humanity to the highest destiny men and women may reach.

#### TESTIMONY OF DIVINE ORIGIN

I know that it is of divine origin. I am realistic enough to believe every word that the Prophet Joseph Smith gave to us regarding

*Monday, April 9**Third Day*

his early experiences in the restoration of this work. There is nothing about his story that is not literal to me. I know it is the truth, and I know that he lives, as we sang today, in the heavens above, and has gone to a reward, the like of which few, if any, men shall ever be permitted to attain.

I know that Jesus Christ is our Elder Brother and our Lord and our Savior and the God of this earth, and that testimony permeates every fibre of my being.

I saw one of my brethren down here in the audience today — President Piranian. He will remember when he guided us into the land of Jerusalem, concerning which we spoke a little yesterday. As I went to the places made memorable and now preserved as shrines by the works and ministry of the Savior, my heart was full of meditation.

I never saw a thing in the actions of men, I never saw a thing in the paganistic buildings that have been constructed to remind me of the Savior, but I remember that it was here that he labored, and I said to myself with the deepest humility, "Brother Piranian and I are the only men in all of this so-called Holy Land who really represent the Christ about whose shrines those ignorant, deluded people were quarreling and fighting — the only men having the priesthood of Almighty God given from an angel of the Lord," and I was subdued as this overpowering thought came to me.

I know that this priesthood is divine. I know that it is more than a mere name. I know that there is virtue and essence in it, if I can discern anything by the interpretative senses God has given me. I have felt the essence and virtue of this Holy Priesthood go out as I have administered the ordinances of the gospel.

#### APPEAL FOR BLESSINGS

I thank the Lord from the bottom of my heart for this great power that has come to men and been so generously and widely bestowed among them, and I pray to him that I may be worthy of the investiture of that power and use it for the building up of his kingdom and the blessing of his children.

I humbly pray that the administration which has come into being this day by your concerted action may prove to be a boon to this work that shall go beyond anything which we now may contemplate, and I humbly invoke the blessings of God upon our beloved leader, that vision may be given him to see the way in which we shall go. I ask God to bless us all that we may follow him and support him to accomplish the mighty works that God has in store for his people. I do so humbly in the name of Jesus Christ. Amen.



## PRESIDENT DAVID O. McKAY

My beloved fellow workers, brethren and sisters: I wish it were within my power of expression to let you know just what my true feelings are on this momentous occasion. I would wish that you might look into my heart and see there for yourselves just what those feelings are.

## RESPONSIBILITY OF LEADERSHIP

It is just one week ago today that the realization came to me that this responsibility of leadership would probably fall upon my shoulders. I received word that President George Albert Smith had taken a turn for the worse, and that the doctor thought the end was not far off. I hastened to his bedside, and with his weeping daughters, son, and other kinfolk, I entered his sickroom. For the first time, he failed to recognize me.

Then I had to accept the realization that the Lord had chosen not to answer our pleadings as we would have had them answered, and that he was going to take him home to himself. Thankfully, he rallied again later in the day. Several days preceding that visit, as President Clark and I were considering problems of import pertaining to the Church, he, ever solicitous of the welfare of the Church and of my feelings, would say, "The responsibility will be yours to make this decision," but each time I would refuse to face what to him seemed a reality.

## NEED FOR SUPPORT

When that reality came, as I tell you, I was deeply moved. And I am today, and pray that I may, even though inadequately, be able to tell you how weighty this responsibility seems.

The Lord has said that the three presiding high priests chosen by the body, appointed and ordained to this office of presidency, are to be "upheld by the confidence, faith, and prayer of the Church." No one can preside over this Church without first being in tune with the head of the Church, our Lord and Savior, Jesus Christ. He is our head. This is his Church. Without his divine guidance and constant inspiration, we cannot succeed. With his guidance, with his inspiration, we cannot fail.

Next to that as a sustaining potent power, comes the confidence, faith, prayers, and united support of the Church.

I pledge to you that I shall do my best so to live as to merit the companionship of the Holy Spirit, and pray here in your presence that my counselors and I may indeed be "partakers of the divine spirit."

## SPIRIT OF UNITY

Next to that, unitedly we plead with you for a continuation of your love and confidence as you have expressed it today. From you members of the Twelve, we ask for that love and sympathy expressed in our sacred Council. From the Assistants to the Twelve, the Patriarch, the First Council of the Seventy, the Presiding Bishopric, we ask that the spirit of unity expressed so fervently by our Lord and Savior when he was saying good-by to the Twelve, may be manifest by us all.

You remember he said, as he left them: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:11, 20-21.)

Brethren and sisters, brethren of the General Authorities, God keep us as one, overlooking weaknesses we may see, keeping an eye single to the glory of God and the advancement of his work.

## HELP OF MEMBERSHIP

And now to the members of the Church: We all need your help, your faith and prayers, not your adverse criticisms, but your help. You can do that in prayer if you cannot reach us in person. The potency of those prayers throughout the Church came to me yesterday when I received a letter from a neighbor in my old home town. He was milking his cows when the word came over his radio which he has in his barn that President Smith had passed. He sensed what that would mean to his former fellow-townsmen, and he left his barn and went to the house and told his wife. Immediately they called their little children, and there in that humble home, suspending their activities, they knelt down as a family and offered prayer. The significance of that scene I leave for you to understand. Multiply that by a hundred thousand, two hundred thousand, half a million homes, and see the power in the unity and prayers, and the sustaining influence in the body of the Church.

Today you have by your vote placed upon us the greatest responsibility, as well as the greatest honor, that lies within your power to bestow as members of the Church of Jesus Christ of Latter-day Saints. Your doing so increases the duty of the First Presidency to render service to the people.

## EXAMPLE OF SERVICE

When the Savior was about to leave his Apostles, he gave them a great example of service. You remember he girded himself

with a towel and washed his disciples' feet. Peter, feeling it was a menial work for a servant, said, "... dost thou wash my feet? ... Thou shalt never wash my feet."

The Savior answered "If I wash thee not, thou hast no part with me."

"Nay then," said the chief Apostle, "Not my feet only, but also my hands and my head."

"He that is washed needeth not save to wash his feet, but is clean every whit.

"What I do thou knowest not now; but thou shalt know hereafter." (See John 13:6, 8-10, 7.)

And then he washed his feet, and those of the others also. Returning the basin to the side of the door, ungirding himself, and putting on his robe, he returned to his position with the Twelve, and said:

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (*Ibid.*, 13:13-14.)

What an example of service to those great servants, followers of the Christ! He that is greatest among you, let him be least. So we sense the obligation to be of greater service to the membership of the Church, to devote our lives to the advancement of the kingdom of God on earth.

#### BLESSING AND TESTIMONY

God bless you, brothers and sisters. May the spirit of this occasion remain in our hearts. May it be felt throughout the uttermost parts of the earth, wherever there is a branch in all the world, that that spirit might be a unifying power in increasing the testimony of the divinity of this work, that it may grow in its influence for good in the establishment of peace throughout the world.

I bear you my testimony that the head of this Church is our Lord and Savior, Jesus Christ. I know the reality of his existence, of his willingness to guide and direct all who serve him. I know he restored, with his Father, to the Prophet Joseph Smith the gospel of Jesus Christ in its fulness. I know that these brethren whom you have sustained today are men of God. I love them. Don't you think anything else. God's will has been done.

May we have increased power to be true to the responsibilities that the Lord and you have placed upon us, I pray in the name of Jesus Christ. Amen.

*Monday, April 9**Third Day***President David O. McKay**

We will now all join in singing, "God Be With You 'Till We Meet Again," led by Brother Cornwall. Both organists, Elder Alexander Schreiner and Elder Frank W. Asper, have been at the organ.

After the singing we will ask Elder John A. Widtsoe to offer the benediction and this conference will be adjourned sine die.

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Singing by the congregation, "God Be With You 'Till We Meet Again."

The benediction was offered by Elder John A. Widtsoe of the Council of the Twelve.

Conference adjourned sine die.

**FUNERAL SERVICES**  
**PRESIDENT GEORGE ALBERT SMITH**

Held in the Tabernacle,  
Salt Lake City, Utah,  
Saturday, April 7, 1951,  
at 2:00 p.m.

President David O. McKay, President of the Council of the Twelve Apostles, conducted the services.

The Tabernacle Choir was present and rendered musical numbers. Elder J. Spencer Cornwall, Conductor, directed the singing of the Choir; Elder Alexander Schreiner was at the organ.

**President David O. McKay:**

President George Albert Smith, beloved father, honored leader, this vast congregation filling the Tabernacle to overflowing, the Assembly Hall, Barratt Hall, and those listening in over the radio, say to you the love you have shown to your fellow men is reciprocated fourfold. It is hard for us to express our love, but this is one manifestation of it, for truly the love you have given throughout your life is reciprocated in our hearts for you, and we pray for power to emulate your example throughout our lives.

Though the hour has not yet fully arrived, we take this opportunity of reading to you and to all who are listening in sentiments of regard and respect sent from various parts of the world.

Hundreds of telegrams, messages, resolutions, etc., have been received from people in different parts of the world, including corporations in the United States, Government officials and Commissions, ministers of various churches, Presidents of Educational Institutions, officials of transportation by steamship, rail and air, and from distinguished citizens not only throughout the United States, but, as I say, in various parts of the world. It will be impossible, of course, with the limited time at our disposal, to read these messages to you but here are a few which the family desire me to read as representative of the sentiments expressed.

The White House,  
Washington, D. C.

**Mrs. Emily Smith Stewart:**

The death of your father causes me great personal sorrow. He not only was my friend and the grandson of a friend of my grandfather, but I looked upon him as one of our country's great moral leaders. Mrs. Truman joins me in extending sympathy in your bereavement.

Harry S. Truman  
President of the United States

Albany, New York

Mrs. Robert Murray Stewart:

Mrs. Dewey joins me in sending our deepest sympathy to you and your family in the great loss of your distinguished father. He was a great man and spiritual force for good in our country and the world. All of us who had the privilege of his friendship were enriched by it. I know you will be greatly comforted in these days by the countless people who will be sharing your grief and also your satisfaction in the great leadership your father gave.

Thomas E. Dewey  
Governor of the State of New York

Omaha, Nebraska

President David O. McKay:

In humility and profound personal sorrow, we pay tribute to the late President George Albert Smith of the Church of Jesus Christ of Latter-day Saints. Our personal sense of loss is heightened by appreciation of his fine useful and kindly life. A believer and worker for the best in all men. His influence for good has been world-wide. The continued high standing of the Church of Jesus Christ of Latter-day Saints is a monument to his memory.

A. E. Stoddard  
President Union Pacific Railroad

President J. Reuben Clark, Jr.:

To you and President McKay, as well as to all members of the Mormon faith and to the people of the state of Utah in general, all of us in United States Steel send a message of deep sympathy on the death of your great leader and citizen, George Albert Smith. It has been our good fortune during recent years to know and work with President Smith in connection with our steel operations in your great state. All of us have come to respect and admire greatly President Smith, not only for his unselfish devotion to the interests of the Mormon Church, but also for his fine human qualities and for his desire to advance the welfare of Utah. You have lost a great leader and citizen and we a true friend.

Irving S. Olds  
Chairman Board of Directors  
United States Steel Corp.

Nukalofa, Tonga

Just heard over radio in far away Tonga of the passing of President Smith.  
Sympathy extended.

Evon W. Huntsman  
President of the Tongan Mission

The National Society Sons of the American Revolution mourns the passing of one of its most distinguished and beloved compatriots who for 30 years has given unselfishly of his time, energy, and thoughtful cooperation to the good of our country and society. We extend our deepest sympathy to his family and to the Church of which he was such a great leader.

Wallace C. Hall  
President General

Mrs. Emily Smith Stewart:

The loss of George Albert Smith takes from the American scene a man whose qualities of heart and mind and soul were ever enlisted for the betterment of all. This hard-working, humble, pious man, spiritual leader of a great faith through the years was an especial friend of children stricken by polio and other afflictions. He will indeed be mourned yet will be enshrined in the memories and remembered in the prayers of all who knew and loved him.

The National Foundation for  
Infantile Paralysis

To the Family of President George Albert Smith:

Four thousand Brigham Young University students mourn the loss of our greatest mortal inspiration. We loved President Smith because of his great soul, kindly spirit, and righteous example. We are better because of him. May the memory of his wonderful life continue to inspire thousands of future Brigham Young University students.

Brigham Young University Student Body

To the Family of President George Albert Smith:

The Regents, Administration, Faculty and Students of the University share with you, and all who knew him, locally and internationally, a deep sorrow at the passing of your father. We lost a counselor of infinite patience, understanding, compassion, and love. At the University a special bond of affection binds us to his memory. He had a love for truth, a passion for the pursuit of knowledge, and a sympathetic understanding of the problems of his fellow men. These same talents which have made him so beloved a father to you, have made of him a priceless counselor to us in the development of our University policy. We want to express our appreciation to you for so generously sharing him.

It is not possible to relieve your burden of grief, but it may comfort you to know that we with millions of others would like to reduce that burden by sharing it. If sorrow at death can be felt only in proportion as we love in life, then we would not want to grieve less; rather we can even feel some gratitude for the cleansing beauty of a sorrow born from no human frailty but rather from the passing of a perfect friend.

Albert Ray Olpin  
President, University of Utah

As I have said, these are but illustrative of hundreds of other messages equally sincere and impressively expressed.

All the songs of this service are favorites of President Smith. The prayer at the home was given by President Smith's Bishop, Bishop A. G. Olofson of Yale Ward. The floral offerings have been under the care of the General Board of the Relief Society, with the assistance of the General Board of the Primary and Primary children here at the Tabernacle, and the General Board of the Sunday School and Sunday School children while he was lying in state at the Church Administration Building.

Members of the family have requested me, also, to express publicly their appreciation to the following people who have worked in very close personal relationship with President Smith, some of them for many years, and others particularly during his last illness. The list is certainly not all inclusive, but it is representative. As I have read this, I want to add the names of two—his loving brother Winslow and his devoted son-in-law Robert Murray Stewart, and others of the immediate family who have shown a love and devotion most commendable. Those named outside of the family are as follows:

Dr. Henry Raile  
Dr. J. LeRoy Kimball  
D. Arthur Haycock, Secretary  
Geraldine Bearnson, Secretary  
Louisa Grint, Housekeeper  
Fred Kemmethmueller, Houseman

And the following nurses:

Mrs. Iva Basinger  
Mrs. Norma Carlisle  
Mrs. Carroll Wirthlin  
Mrs. Eva Gotberg  
Mrs. Evelyn Wilcox  
Mrs. Odetta Bramwell

We have not included, but we wish space allowed us to, the names of many other medical consultants and hospital people who gave not only their skill but their hearts.

The Choir will now sing, "Kind Words Are Sweet Tones of the Heart," (Alexander Schreiner is at the organ), following which the invocation will be offered by Presiding Bishop LeGrand Richards.

(Singing by the Choir, "Kind Words Are Sweet Tones of the Heart.")

### INVOCATION

By Presiding Bishop LeGrand Richards

Our Father who art in Heaven, hallowed be thy name. Thou seest that we are met here this day as family members, loved ones, friends, and fellow saints of Zion, in this beautiful and sacred building to offer our appreciation and pay tribute to the life and the labors of thy worthy servant, thy prophet, seer, and revelator unto thy great Church.

Father in Heaven, our hearts are heavy with sorrow because of the loss of friendship, privileges and associations that we have enjoyed with thy worthy servant in the past. We do not sorrow, Father, because of him, for we feel that his life has been as fine an example to thy children everywhere as any man we have known. He has walked in thy ways. He has kept thy commandments. He has labored for the salvation and the blessing of his fellow men. In this he has been unselfish and devoted all the days of his life.

We thank thee Father that his life has been such that we have been able to listen to the tributes that have already been read in our hearing this day. For these we thank thee, and for the many others that have not been read. And we pray now, Father, that as we are thus gathered together, that thy Holy Spirit may be poured out upon those who take part in these exercises, those who furnish the music, and the Brethren and those who have been asked to speak, that they may speak words of comfort and consolation, that may be an encouragement and a comfort to those who mourn most, the intimate loved ones of thy servant.

Father, as these exercises come to a close and we have listened



to the tributes that will be paid, may there be added to them the tribute that each of us feels in his heart for his association with him and for his wonderful kindness and his noble example, for we do love him, Father. Thou knowest all things, and thou knowest the love we bear for him.

Father in Heaven, as he has brought honor to the name that he bears and has proven himself worthy to stand in the presence of his father and his grandfather, both of whom have occupied positions in the presidency of thy Church, we feel that nothing would please him more nor please thy Church more than that his posterity unto the latest generation of time may continue to bear lustre to that name, and be worthy to bear it among the children of men and the saints of Zion everywhere.

Now Holy Father, thou hast declared through thine Only Begotten Son, "For blessed are they which do mourn, for they shall be comforted." We ask that these services this day may prove a comfort to all who mourn, that thy spirit may be present in rich abundance, that we may do honor to thy noble servant, all of which we ask, and we thank thee for all our blessings in the name of the Lord, Jesus Christ, our Redeemer, Amen.

#### President McKay:

The song, "King of Glory," will now be sung by the Tabernacle Choir, soloist Sister Jessie Evans Smith. Following that we will hear from Elder Matthew Cowley of the Council of the Twelve, born and reared in the Seventeenth Ward, and President Smith's first appointment to the Council of the Twelve.

Singing by the Choir, "King of Glory," Jessie Evans Smith soloist.

### ELDER MATTHEW COWLEY

#### *Of the Council of the Twelve Apostles*

This is indeed the most humbling experience of my life, and I pray God to strengthen me in my humility, that I may give utterance to what I have to say under the direction of God's inspiration.

#### SEVENTEENTH WARD ASSOCIATIONS

The kindest, the most generous, the most appreciative, the most considerate, the most forgiving, the most loving neighbor I have ever known has passed on. His mortal remains lie here within a stone's throw of where he was born. North West Temple extends from South Temple on the south to First North on the north.

From my early childhood to my early manhood I lived in that area. No better people ever lived than lived within those two blocks on West Temple during that period of my life. No greater, no sweeter, no kinder neighbors ever lived than lived there.

At the head of the street on the south was the home of this man of God. At the head of the street on the north was one of the homes of his wonderful father. Their homes were properly placed on that street of good neighbors. Since the day of his birth until his passing, this man of God traveled a million miles or more abroad in the earth in doing good.

He loved the people in the old Seventeenth Ward, but he had so much love that he could not spend it all in that small area, and so God called him from the Seventeenth Ward and gave him to the world, and he went about the world among all nations giving his love and the love of God to his fellow men.

#### FRIENDS IN SOUTH PACIFIC

I journeyed with him to New Zealand in 1938. I know how the people of the Pacific loved him, and he loved them. When the message from Tonga was read by President McKay I was reminded that on my first visit to Tonga about three and a half years ago, I called at the office of the Prime Minister, Mr. Ata. The first thing Mr. Ata asked me was, "How is my good friend, George Albert Smith?" He said, "I have never met a grander man in all my life than that man."

When I called on the crown prince, the Honorable Tungi, he brought from the drawer of his desk an Improvement Era which he had just received from President Smith.

In all the islands of the sea he is loved and revered, and on his last visit to Hawaii during the centennial of that mission, in his last testimony to those people, he said, "It is an honor to have my name numbered among yours upon the membership records of the Church of Jesus Christ of Latter-day Saints."

#### GOOD IN EVERY ONE

All those million miles which he traveled during his lifetime were used in distributing love wherever he went. Only a few weeks ago I went to the hospital to inquire about his health. On hearing that I was out in the hall he sent for me to come in, and when I went in, I walked up to his bedside and he reached out and took me by the hand, and gripping my hand firmly he said, "Young man, remember all the days of your life that you can find good in everyone if you will but look for it." The last message, the last instruction to me—"Remember always you can find good in everyone if you will but look for it."

He loved everyone because he could see the good within them. He did not look upon sin with the least degree of allowance, but he loved the sinner because he knew that God was love, and that it is God's love that regenerates human souls and may, by that process, transform the sinner into a saint.

Maybe there are sinners who mistook his love for respect. He didn't respect the sinner, but he loved him. I am sure that love found response in the hearts and in the lives of those whom he loved.

#### AN APPROACHABLE MAN

I have never met in all my life a more approachable man. I never hesitated to go to him for confession and for counsel, and I always received that for which I went, whether it was forgiveness of shortcomings, or counsel which I would need in the work to which I have been called and to which he ordained me and set me apart.

Truly he forgave all men. He was aware in all of his life of the commandment of God: God will forgive whom he will forgive. As for us, we must forgive all men. He could do that, and then refer the matter to God. As he forgave I am sure he forgot. When one who forgives can forget, then truly that man is an unusual man, indeed a man of God!

When he moved from the Seventeenth Ward, he just left the geographical area. He never left his neighbors. I read a letter from a man who was in the army of occupation in Germany following the first war. He was a Seventeenth Warder, and he said in that letter, "While I was on furlough in Italy, President George Albert Smith came to Coblenz to see me." He always knew where his neighbors were, and he was always concerned with their well-being.

When he left New Zealand for Australia in 1938—he spent a month in Australia—and when he came back he said, "I saw one of our good Seventeenth Ward neighbors way over in west Australia. He came down from the mining camps to see me." This man was a mining engineer.

I said, "How did he know that you were there so he could come down to see you?" And he said, "I sent him a telegram." That man had not lived in the ward for many years, but his neighbor knew where he was, and he sent for him to come down and see him.

#### PRESIDENT SMITH'S CREED

President George Albert Smith had a creed. To those of us who knew him, it is not necessary to read that creed because his life was the creed. All of us who knew him could have written his creed. What an achievement! What an accomplishment! To be able to write the creed of your fellow man by the life which he lived.

If it is possible that there is someone within the sound of my voice who didn't know this wonderful neighbor, who has not heard nor read his creed, I will take the time now to read it.

"I would be a friend to the friendless and find joy in ministering to the needs of the poor.

"I would visit the sick and the afflicted and inspire in them a desire for faith to be healed.

"I would teach the truth to the understanding and blessing of all mankind.

"I would seek out the erring and try to win him back to a righteous and a happy life.

"I would not seek to force people to live up to my ideals but rather love them into doing the thing that is right. I would live with the masses and help solve their problems that their earth life may be happy.

"I would avoid the publicity of high positions and discourage the flattery of thoughtless friends.

"I would not knowingly hurt the feelings of any, not even one who may have wronged me, but would seek to do him good and make him my friend.

"I would overcome the tendency to selfishness and jealousy and rejoice in the success of all the children of my Heavenly Father.

"I would not be an enemy to any living soul.

"Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us really happy here and hereafter I feel it not only a duty but a blessed privilege to disseminate this truth."

It would be easy for us to memorize this creed, my brothers and sisters and friends, because it can all be briefed into one word—love. That was his creed. And with what grandeur he has swept the threshold of heaven as he has passed with this, his creed! How his heart and soul and his virtue and strength went out to the distressed, to the unfortunate, even to the criminal. I am reminded that someone once touched the garment of the Master, and he felt virtue or strength go out from him.

Everyone in distress, everyone beset with illness or other adversity, whoever came within the presence of this son of God, drew virtue and strength from him. To be in his presence was to be healed, if not physically, then indeed spiritually.

### HIS HEART WAS PURE

During the span of his life he was nigh unto death on several occasions. Many men more robust in health could not have survived the illnesses which beset him periodically during his life. But his strength was as the strength of ten because his heart was pure, and so he survived.

Men like this never die. He is an eternal being. God attracts the godly, and I am sure that the shortest journey this man of God ever made in all of his travels has been the journey which he has just taken. God is love. George Albert Smith is love. He is godly. God has taken him unto himself.

I have loved his family. I have grown up with them. I have

been at school with them. All I can say now to them and to all of us is we can't honor a life like this with words. They are not adequate. There is only one way to honor his virtue, his sweetness of character, his great qualities of love, and that is with our deeds. Let us walk in his footsteps, we who knew him. We know what he wanted of us. We must never let him down.

Let us all be a little more forgiving, a little more tender in our associations with each other, a little more considerate of one another, a little more generous of each other's feelings. Let us so honor him that when we come to die we may be saved and exalted in the celestial presence of God our Father, and in that presence we will find his noble and prophetic son, George Albert Smith.

God grant that that boon and blessing may be ours I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Representing the Young Men's and Young Women's Mutual Improvement Associations of the Church,, Elder Elbert R. Curtis, General Superintendent of the YMMIA will now speak to us.

### ELDER ELBERT R. CURTIS

#### *General Superintendent of Y.M.M.I.A.*

I earnestly pray that the sweet spirit that characterized the services yesterday, and and is so in evidence here this afternoon, will accompany my brief remarks this afternoon.

It would be interesting to know on how many occasions President George Albert Smith stood in like position, giving words of comfort and counsel and blessing. I love the man.

#### LABORS IN EUROPEAN MISSION

They say if you want to know about a man, ask his secretary. I count being the personal secretary of President George Albert Smith and living in his home in far away England about 30 years ago, perhaps the greatest privilege and blessing of my life. To pray, to eat, to live with the family of this good man was indeed a blessing. His saintly wife mothered me, his noble son and daughters adopted me as a brother. When you live with people you know them. Theirs was a Latter-day Saint home. The Spirit of the Lord was there in abundance.

President Smith was one of the hardest working individuals that I have ever known. Many times I have taken dictation from his bedside where he handled much of his work, lest he waste one single moment of his waking hours. He was "anxiously engaged" in his Father's business. He accomplished a great and noble work there.

He was so appreciative and so kind that it was a labor of love, and hours didn't seem to matter. That was a time of persecution and bitterness and hatred in the British Isles. His influence has lived through the years in the lives of the missionaries who served in post war Europe, in the hearts of the Saints of those lands, and in the attitudes of the influential individuals with whom he came in touch.

#### HIS LIFE AN INSPIRATION

His life has been an inspiration and particularly I think to the young people of the Church and of the land. He loved them dearly. It seems to me that his life of achievement from errand boy at the early age of 13 at the old ZCMI to the pinnacles in civil and political life, and ecclesiastical positions is almost a Horatio Alger story of success. It gives courage and hope to every lad.

Elder Cowley mentioned that President Smith was never very robust, physically. He accomplished all this in spite of physical limitations.

When I think of him I recall the story of the soldier kneeling with bowed head, who overheard a girl whisper, "Does he think he will recover his two lost legs." The soldier paused in his prayer to reply quietly, "No, but I shall receive courage to carry on without them." President Smith found courage to meet life, to meet it with a zest, and he was blessed with a great ability to inspire others to noble achievements, especially the young.

#### INTEREST IN YOUTH

He kept alive his interest in youth and in youthful undertakings. Mention was made of the gathering at the Brigham Young University this afternoon. I have watched with interest his great pride in the development of the Brigham Young University, its campus, its building of science, its field house, the athletic program.

I think all of us were touched as we heard of his telegram, delivered to the dressing room of the basketball team in New York City so recently, just before their final game. Listen to this from a man nearly 81 years of age, sent to a basketball team from his sick bed.

"From the top of the Rockies, I send my love and blessing. Many thousands share my pride in your record. I have faith in your abilities. Play clean, play hard, play fair, play to win. God bless you" Signed, George Albert Smith. Its effect was electrical. Here was a friend of youth, and here was a formula of success.

One of his many expressions of love for youth was found in his untiring efforts in the great Boy Scout movement. He was a member of the executive board of the national council. He had been awarded the Silver Beaver and the Silver Buffalo, the highest awards within the power of this great organization to award.

I believe that I not only speak for the youth of our Church, but for the two and a quarter million scouts and scouters of this land as I pay this tribute to a truly great scouter, President George Albert Smith. They do love him, and his influence has been felt and will be felt throughout the land.

#### SUPERINTENDENCY OF Y.M.M.I.A.

During the period he was General Superintendent of the YMMIA, our Church and this state became the leader nationally in this great Scout movement.

As you know his name was almost synonymous with MIA for many years. Under his guidance and wise leadership that organization made great strides for the blessing of our young people.

A partial summary of accomplishments during his MIA administration included tremendous gains in enrollment, the introduction of the Senior M Men and Vanguard departments, the huge 50th Anniversary Jubilee, the annual festivals have been carried on, the development of the great M Men basketball league, the Word of Wisdom exhibit at the Chicago's World Fair, and many other notable accomplishments.

The message from the then First Presidency at the time of his release as MIA superintendent (that was in 1939) included these words: "As echoes roll from soul to soul, and go forever and forever, so will your worthy efforts continue to live in the lives of those whom you have inspired." He did inspire.

In behalf of our youth and their leaders, the executives, and members of the general auxiliary boards, may I express our love, our deep gratitude for his life. Others have and doubtless will recount his numerous accomplishments. His marvelous creed has been referred to, but we remember him as the Apostle and President of Love, and who indeed was loved and is loved by all of us. He endeared himself to us all. He was kindness personified. He personally achieved the goal of peace and good will in his own heart for all of his Father's children. Perhaps no words were used quite as often by him as that very term "Our Father's Children."

The sweetness of this hour is the result of that testimony, which he helped give to all of us.

God bless his memory! He will continue to inspire us all. May our Heavenly Father bless you, his family, and near kin, love you, comfort you as your father did. It came from God our Father.

We do extend our love, our sympathy, and our blessing, and express the prayer that the peace that only He can give may be yours in the name of Jesus Christ. Amen.

#### President David O. McKay:

We who have had the privilege of associating in public affairs with Mr. John F. Fitzpatrick are happy indeed in the fact that the

family has chosen him to represent the business men of the State. We shall now hear from Mr. John F. Fitzpatrick, local business man and friend of President Smith.

### MR. JOHN F. FITZPATRICK

Friends, I feel deeply honored that the family would ask me to say a word at the bier of my friend, President George Albert Smith. I feel humble and inadequate. Would that I could clothe with words the thoughts that are in my heart as I stand here before you.

### SINCERITY OF FRIENDSHIP

I have known President Smith, George Albert, as he was so affectionately known to us for a long, long time. He was an easy man to know. He was a man you would just like to know. His friendly smile, his hearty handclasp, and the warmth of his greeting made you feel inwardly, in your heart, the sincerity of his friendship for you and for his fellow man. He was most gracious.

I well remember the arrival here in Salt Lake City of the youngsters from the grade school at Antimony in Garfield County. Most of those youngsters had never been beyond the range of their vision in Antimony itself. You can well imagine their feelings of excitement and thrill at seeing the sights and things of which they had only been told or dreamed.

Yet, as they repeated to me their experiences one of the greatest thrills in that entire trip was their meeting here with President Smith, who so gladly took time from his busy day to see and meet and friendly greet each and every one of those children. They will remember that as long as they live, and I know their prayers are for him today.

### NOBILITY OF CHARACTER

He had a creed, as was read to you a moment ago, a philosophy of life, and he lived it every day. He was a most interesting man.

In this world today, torn with dissension, bitterness and strife, with envy and hatred abroad, that true charity stands out and well portrays the nobility of this man's character. That is the keystone of the high respect, the admiration, and the real affection in which he was held by legions of us outside this Church.

He was a man of peace, striving ever for the contentment as well as for the progress of the people—all of the people in the community. He was intensely interested in the building up of communities, both from the standpoint of the economic as well as cultural values. He welcomed any project that would afford employment or enjoyment of the arts. For these, his door was open to Church and non-Church members alike and to all gave a sympathetic hearing.



He was noble, forthright and true. He was an American. And now he has departed this life. By all of us he will be sorely missed, but also he will be long remembered. The Almighty in his wisdom and mercy has now called this beloved man, this true Christian gentleman, to his just and eternal reward.

**President David O. McKay:**

Sister Irene Jones of the Society For the Aid of the Sightless recently wrote a tribute to President Smith, entitled "An Understanding Heart." Sister Jones, at the request of the family, will now read that tribute.

### SISTER IRENE JONES

My dear brothers and sisters, in Isaiah, the 42nd chapter, 16th verse, the Lord has made a promise unto the blind wherein he says: "And I will bring the blind by a way they know not. I will lead them in paths they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

The more than twelve hundred blind of Utah are mourning today the passing of President George Albert Smith. For we feel that through him this promise has been fulfilled.

#### KINDNESS TO THE BLIND

Many, many times have I heard him say, "These sightless people are God's children, and if we who can see do not help them, we are going to have to answer to our Father in Heaven."

Now, as he stands before the heavenly throne he can truthfully say, "Father, I lent a comforting, sustaining hand to your children, my brothers and sisters who are traveling life's highway in darkness. I brought light into their lives, I made crooked things straight before them, and, Father, I did not forsake them."

Through the loving spirit of President George Albert Smith, the work for the blind in the Church has expanded, and reached out to touch the lives and enrich the lives of Latter-day Saints and Gentiles. He believed in us and, because of that faith, we have learned to believe in ourselves and have been brought by a way we knew not.

Even in his illness he did not forget us, but sent messages of encouragement and inspiration by his secretary and daughters.

Wednesday, April 4, 1951 was a dark day in the lives of the blind, for we feel that we have lost one of the dearest friends we will ever know, and one of the greatest humanitarians that ever lived. For consolation I have played the record of his dear voice, which he gave me at Christmas time, and, as I listened, I felt that he was very near and that he would always be close at hand to guide us.

He is not dead. Such men forever live in the boundless measure of the love they give.

#### AN UNDERSTANDING HEART

At a reception given in his honor on his 70th birthday, I wrote and presented a tribute to him. Almost every year after that he has called me by telephone or has written to me to thank me again for those lines. The family has requested that I repeat them here today, and it is with deepest gratitude and humility that I comply with their request in a tribute to the understanding heart of Brother George Albert Smith:

When life beats hard with stormy hands  
And bitter teardrops fall,  
When friendless winter chills my soul  
And empty echoes call,  
'Tis then I turn with eager hope,  
My steps though spent and lame,  
To find an understanding heart  
Where burns a friendly flame.  
A heart where gentle wisdom dwells  
Compassionate and kind;  
Whose faith in God and man has taught  
A like faith to the blind.

I lay my troubles at his feet,  
Each trial, each bitter loss,  
The burdens of a hundred more  
He helps us bear the cross.  
Consecrated by our Lord with apostolic light,  
Consecrated in his soul,  
He makes our darkness bright.  
A loving radiance he sheds  
That comes from God to man.  
And we who walk in life-long night  
Can see as others can.

Although his tender, loving face  
From us is shut apart,  
We see the gracious wisdom  
Of his understanding heart.  
We feel the peace within his soul  
And know a peace our own;  
We hear his silent prayer that tells  
We do not walk alone.  
His faith in us will give us strength,  
As unseen paths we plod  
Our souls uplifted by a man  
In partnership with God.

May our Heavenly Father look down upon all of us in tender mercy at this time and bring into our darkened lives the healing light of his great and everlasting love is my prayer and I ask it in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the hymn, "I Know That My Redeemer Lives," soloist, Elder Harold H. Bennett.

**President David O. McKay:**

Elder Spencer W. Kimball of the Council of the Twelve, Chairman of the Indian Committee of the Church, of which work and people the President was so fond, will now speak to us.

### ELDER SPENCER W. KIMBALL

#### *Of the Council of the Twelve Apostles*

I stand in reverential awe, almost breathless awe, in this auspicious moment in these services of President George Albert Smith.

A scribe came to the Lord Jesus Christ one day and said:

Which is the first commandment of all? And Jesus answered him . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . .

Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And then the scribe added that to love the Lord and to love his neighbour more than himself ". . . is more than all whole burnt offerings and sacrifices." And then the Lord said, "Thou are not far from the kingdom of God."

Whenever I thought of our beloved President, I have always felt that he was very, very near that kingdom.

It seemed to me that every act, every thought of our President would indicate that with all of his heart and soul he loved the Lord, and loved his fellowmen. Is there a mortal being who could have loved them more?

#### INTEREST IN AMERICAN INDIANS

As his great love for his fellowmen began to grow into a great compassion, he saw in vision a certain whole people who went down from the proverbial Jerusalem to Jericho and they fell among thieves. He saw them stripped of their raiment and sorely wounded. He saw them deserted and deprived. He saw priests come by who saw their plight and passed by on the other side. He saw modern Levites who came and looked and passed by on the other side. President Smith determined it was time to do something constructive for these Indian people who had fallen into misfortune.

He determined that it was time to bind up their wounds, and to pour thereon the oil.

He went to President Heber J. Grant, (President Smith was then in the Council of the Twelve), and asked him for permission to do work among the Indian people which was granted. A committee was organized and the work began in a small way as many programs do.

These words he said in one of his talks: "I have been intensely interested in doing something for the American Indians. I have traveled through several of the reservations; I have seen the need of something more being done for these children who are growing up. It remains for us who know and feel that these Indians, as we refer to them, are our Father's children.

"These Indians are descendants of a prophet of God who left Jerusalem 600 years before the birth of Christ. I have been in their homes, in many places, and have seen their poverty, their patience, and their forbearance." And then he went on and said: "I have had an interest in those Indians, and felt the urge to help, and only within the last two or three years have I had this opportunity and power to do something." He lived to see this work grow, from an infant organization, the Navajo-Zuni Mission, to the full fledged Southwest Indian Mission with more than a hundred missionaries.

He had already seen the effectual work among the Lamanites down in the South Sea Islands, in Mexico, in Spanish America, and in other places, and now he was to see practically every North American mission with vigorous proselyting work being done among the Indians. And then he lived to see many of the 184 Stakes of Zion with intensive proselyting being done in the Stakes among the Indians.

#### LATTER-DAY SAINT INDIANS PRESENT

He loved to see many, many hundreds of Lehi's descendants join the Church, receive the priesthood, and their endowments, and be organized into branches, and today there are in this congregation, more than a hundred of the Indian brothers and sisters from far up in the north to far down in the south, representing the Navajos and the Zunis, the Hopis and the Apaches, the Cocopohs and the Yumas, the Utes and the Piutes, the Walpis, and many, many others.

Never before, in modern days at least, has there been in a conference, and at a funeral, such a large aggregation of Latter-day Saint Indians, and I know that if President Smith could see them here today his heart would go out to them in compassion, love, and appreciation.

#### VISIT TO NAVAJO RESERVATION

About four years ago President Smith made a visit to the Navajo Indian Reservation, taking Elder Cowley and myself with him.

It was a missionary meeting, there being priests and ministers present from many of the sects and denominations. A hundred and fifty men and women were there. There were some disputations. Apparently some missionaries had gone to the hospital patients of other sects to bring relief and succor, and heated suggestions were made to restrict missionaries to visit only their own people.

President Smith in majesty stood up, and obtained the floor and said: "My friends, I am perplexed and shocked. I thought people went to the hospital to rest and get well. If I were ill, it would please me very much if any good Christian missionary of any denomination would be kind enough to visit me and bind up my wounds and pour on the sacred oil."

And then President Smith went on to tell them that this Church not only believes in tolerance, but also in understanding, and expressed the thought that long years ago Father Scanlan, a Roman Catholic Priest, conducted mass in the St. George tabernacle at the suggestion and with permission of one of the Council of the Twelve and the president of the stake, who were there.

That happened on May 25, 1879. The priest had complained that he had no place in which he could conduct a mass for his people in southern Utah. The suggestion came from our brethren, and the mass was held. He had said, "We have no one to sing the Mass." The brethren had said, "You furnish the score; we will furnish the singers." And Catholic mass was conducted in a tabernacle.

He also told the group of ministers that the Church had also assisted some of the Protestant denominations to get started in Salt Lake City, and in Utah.

There was a general applause from these church dignitaries and it was as though a magic word had been spoken, like the Master spoke when he said "Peace, Peace, be still." The waves of suspicion and antagonism became calm and placid.

#### PERFECTION OF LIFE

The Lord Jesus Christ told us, "Be ye perfect even as your Father, which is in heaven is perfect." And so to compare President George Albert Smith with our Lord and Master I do not count a sacrilege, for perhaps he came nearer than the great majority of his contemporaries to that perfection.

The Savior said, "When ye come into an house, salute it, and if the house be worthy let your peace come upon it." And President Smith was much like that. There are homes from ocean to ocean and then from ocean to ocean again who have felt the peace that a great prophet has left in their home.

And the Lord said "Be ye therefore wise as serpents, and harmless as doves," and we have all seen the harmlessness of this good man as well as his wisdom and his inspiration.

The Lord said "Blessed are the meek, for they shall inherit the earth," and we have seen in him personification of meekness and lowliness of heart, for the Savior said of Himself, "I am meek and lowly in heart," and President Smith has approached it closely.

And then He said, "Well done thou good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many." He was good, he was faithful, and he has been ruler over many, but he will yet rule and reign over the many things throughout the eternities.

Way up in the north of this Palestinian country, the Lord asked Peter and his associates, "Whom do men say that I, the Son of Man, am?" and Peter said, "Thou art the Christ, the son of the living God." And then the Lord said, "Blessed art thou Simon Barjonah, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven."

May God bless his memory and bless us that we may follow him in the righteous things which he has exemplified to us, I pray, and bear you my testimony also, that I also know that this is the truth, that he, President George Albert Smith, was a prophet of God and that he followed several others who were also prophets of God, and that the Gospel has been restored, and it is here for all the billions of peoples in this world. This I bear in great solemnity, and with a great love for my leader, in the name of Jesus Christ. Amen.

#### **President David O. McKay:**

President J. Reuben Clark, Jr., President George Albert Smith's first counselor in the Quorum of the First Presidency, will now address us.

#### **PRESIDENT J. REUBEN CLARK, JR.**

##### *First Counselor to President George Albert Smith*

My brothers and sisters, and friends: Under all circumstances it is difficult for me, with the words at my command, to express the thoughts and the feelings that are in my heart. But on this occasion it is particularly difficult because it is hard for a man to control his feelings and his thoughts, on occasions such as this, when he has lived and worked as closely as have I and President McKay with a great man of whom it has been properly suggested that his real name was Love.

#### **A TRUE SERVANT TO THE LORD**

He was universally kind and considerate of both of us who were privileged and honored to work with him. I fully endorse from my own knowledge and observation all of the good that has been

said of him here today, and nothing but good has been said, or could be said.

There lies before us the worn and wilted suit of clothes he wore here; all that we knew and loved and admired, all that led to his accomplishments, all that inspired his love, all that helped him to live righteously, still lives, and is, and will live throughout the eternities to come; he lives, a great soul who spent his life, his strength at the expense of his health in the service of his master.

It was impossible to get him to ease up. He never would quit till he had to go to bed. Time and time again we have urged him, that he go home and rest. Time and time again he has indicated that he would, and an hour or two hours or three hours later, I have looked him up and found him still working. He could refuse nobody an opportunity to talk with him, and no one ever came to him, as has been said here, and went away empty. He was a true servant to the Lord.

#### HELPLESSNESS OF LOVED ONES

I should like to say a word regarding the family, and particularly the two daughters, Emily and Edith. No father ever had tenderer care, more solicitous attention than these two gave to President Smith, their father. It was Emily's opportunity, because she lived in the home with him, to be a little closer to him in the sense of administering to his wants and needs. Emily has been on duty for weeks past 24 hours a day and Edith has always been at hand to help.

The Lord will bless you two daughters for what you did for your father.

The son, Brother George Albert, was not here. His lot was in other places, but as soon as he returned, he, too, did all he could to help his father as a devoted son.

While not a member of the family I should like to add just a word to what has already been said regarding Brother Arthur Haycock. No father ever had a son more devoted, more loyal, more willing, more available, day or night, than Brother Arthur was available and willing to help President Smith. President Smith could not have lived so long as he did save for the help which this good, devoted, loyal young man gave to him, and the Lord will bless him, too, for that.

#### ANOTHER LEADER WILL COME

But, I should like to say to the people that another leader will come in due course. Another leader will carry on. He, too, will have love in his heart for you. He, too, will live as President Smith has lived, near to the Lord, and this work, under him and under those who will follow him, will roll forward just so surely as we live.

The world expected the Church to go to pieces when the Prophet

Joseph died. It did not. People thought that when Brigham Young passed, great soul that he was, that the work would dwindle and fade away. We used to hear that the Church could not survive the third generation. We are in the fifth and the sixth, and the Church still lives and grows.

So to the Saints I say, while you mourn today be of good cheer, for the Lord has not forgotten you, nor will he, and he will lead you in the future as he has in the past.

#### STRENGTH OF TESTIMONY

I repeat, his was a great life. He knew the truths that lie behind those immortal words of that great tragic figure of all time, Job. He, too, could say, "I know that my redeemer liveth." That was the moving, the guiding, the energizing testimony that kept President George Albert Smith going. He never forgot that, and that testimony never dimmed. It was with him as the merest youth. It was with him the day of his death, and every day and hour that lay between.

He also knew what we all know, that there will be a resurrection. The body and spirit shall be reunited to make the soul. He knew the truth expressed by Martha in that great interview between Martha and Christ at the time of the raising of Lazarus.

"Lord, if thou hadst been here, my brother had not died."

Jesus said, "Thy brother shall rise again." "I know," replied Martha, "that he shall rise again in the resurrection at the last day."

Then came those great statements, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?"

"Yea, Lord: I believe that thou art the Christ, the son of God, which should come into the world."

That was the testimony which burned in the heart of President George Albert Smith.

#### HIS WORK FINISHED

We shall miss President Smith, miss all the qualities of which so much has been said and deservedly said, and truthfully said, which he possessed but we shall not grieve, because his body was worn and torn; living, he would have been an invalid. His work, I am sure, was finished and more than once he expressed himself to me and to others that he wished to live no longer than the Lord wanted him to live. He was ready to go as the Lord desired.

He greatly exemplified those wonderful words of Paul: "I have fought a good fight, I have finished my course, I have kept the faith." What a summation of a life, and how true that summation is of this, our beloved and departed president, George Albert Smith.



May God give to his family and to the people, for I assure you, the family, that the people of the Church mourn with you, may he give to you and to them the peace which He alone can give, the peace of which the Savior spoke on the last night in the chamber, the night before the crucifixion: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

May God give this to you, the bereaved immediately, and to us, the Saints, whom he loved so much, and to the world for which he had likewise a deep and undying love; that all of us may profit by the great example which he set, so that we, too, may live righteously, loving our fellow men that we may be with him in the times to come, through all the eternities that are to follow, I humbly pray in the name of Jesus. Amen.

### PRESIDENT DAVID O. McKAY

*President of the Council of the Twelve Apostles and Second Counselor to President George Albert Smith*

In the announcements made of groups who have sent messages of condolence and sympathy, we mentioned ministers of other churches. May I announce to you today that the president of the Reorganized Church, President Israel A. Smith, kinsman of President George Albert, is here in person paying his respects to the family and is sitting among the mourners.

The family very graciously asked if I would speak on this occasion. Out of consideration to you and in face of the fact that much has been said in tribute to our departed brother, which need not and should not be repeated, I will content myself to a few words of summary, and trust that this will be acceptable to my dear friends who are members of this illustrious family.

### PURPOSE OF SERVICES

The purpose of these services is to pay tribute to our departed brother, and, secondly to bring solace, and peace to the sorrowing hearts of the bereaved. We have listened to tributes, as great I think, as could be paid to any great leader.

May I now say a word about the second purpose of a funeral service: To bring solace and comfort to sorrowing hearts. This is done by three principal means.

First, in contemplation of the fact that he, whose departure strains the heart strings, has lived a useful, noble life. What consolation that will bring to any bereaved father, mother, or child.

Second, comfort in the consciousness that loved ones were true and loyal as his children and kinsfolk, and that particularly during illness they did everything humanly possible to administer to his needs, to alleviate his pain, and to give him comfort.

And third, comfort in the assurance of the immortality of the human soul; the assurance that their father is just away.

In the highest degree you children and kinsfolk should find peace and consolation from these three contributing factors.

#### COMFORT IN BEREAVEMENT

Secondly, and I speak advisedly here, for I have seen these children, son and daughters in action, the tender attention, thoughtful, efficient care rendered by you daughters and by Albert and other members of the family, your having left nothing undone, nothing unapplied, which might contribute to your father's restoration or to his comfort, should now in this hour of bereavement bring consolation to your aching hearts. And not only in this hour, but throughout the coming years.

And thirdly, as sure, as certain as Christ's spirit visited other spirits in the eternal realm while his body lay in the borrowed tomb of Joseph of Arimathea, so lives the immortal spirit of your father, our friend, our beloved leader, President George Albert Smith. We said in the opening that we believed he is aware of our presence here today. Why shouldn't he be? Christ was conscious of the nearness of His Father when he stood at the grave of Lazarus and said, "I know thou hearest me always."

Last Tuesday night Brother George Albert Smith lifted his hand to Sister McKay and me and said, "Goodnight." That was his last word to us. Twenty-four hours later he awoke in a glorious morning in the presence of those loved ones who had gone before, and realized the truth of Christ's saying on earth, "In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you."

God bless his memory and bring comfort to your souls today and always, you choice children and members of an illustrious family. I pray in the name of Jesus Christ, Amen.

#### President David O. McKay:

After the singing and the benediction will the audience please remain standing until the casket, the General Authorities, and the family have made their exit from the building. You will do this in respectful tribute, I am sure.

There will be a program at the graveside: Singing by the Gleaner Girls quartet, East Mill Creek Ward, and the dedication of the grave will be by Elder Winslow Farr Smith, President Smith's brother.

The Choir will now sing another favorite of President Smith's, "Do What Is Right," after which the benediction will be offered by President Richard L. Evans.

Singing by the Choir, "Do What Is Right."

## BENEDICTION

By Elder Richard L. Evans

Our Father in Heaven, we thank thee for the peace and sweet assurance that we have felt here. We thank thee for the privilege that has been ours of association with thy son, President George Albert Smith, in whose passing we have sorrowed, and in whose life we have found reason to rejoice.

Grant our Father that the spirit of love and peace and kindness, which was exemplified by him may move increasingly among men, and that the principles of the Gospel by thy Son, Jesus Christ, to which he devoted his life may speedily move forward in the earth.

We thank thee for the assurance of life everlasting, and for the promise of renewal of association with men such as he whom thou hast taken home.

Comfort and sustain his family our Father, and as he so often prayed and pleaded, grant that we may all live so as to find our names written in the Lamb's Book of Life.

Go forth with us from here with thy peace and protection, with thy guidance and direction and with renewed earnestness in pursuing thy purposes, and let the spirit of thy Son, the Prince of Peace, prevail in the earth, we pray in the name of Jesus Christ, Amen.

## GRAVESIDE SERVICES

With President David O. McKay presiding

The Gleaner Girls quartet of the East Mill Creek Ward sang the hymn, "O My Father," after which the grave was dedicated by Elder Winslow Farr Smith, as follows:

## DEDICATION OF GRAVE

By Elder Winslow Farr Smith

Father in Heaven, we have assembled here to lay in mother earth the mortal remains of our loved one, thy servant. By the side of his beloved wife, are we laying him.

Here on this immediate spot of ground are his brothers and sisters that have gone before, also his father and mother, his grandfather and grandmother, and his great-grandfather and great-grandmother, all in the immediate vicinity of this grave. Father, we feel the spirit of his noble ancestors and loved ones who are today looking on him to whom we are bidding earthly farewell.

We are grateful, Father, for the life of this, our beloved one—for the humility; the faith; the love for his children, brothers, and sisters, and for the leadership he has been to us as members of his father's family.

Father, we now bid farewell, and pray that his spirit—the spirit

of love, the spirit of peace—may be in the hearts of every one of us who are his Father's children. May we never forget what he has been to us. Father, accept him, we pray thee.

We bless this land, this spot, and dedicate it as the permanent resting place, and ask, Heavenly Father, that thou wilt accept this, thy son. Guard him well, and guard us well that we may be worthy to come and be with him and come forth on the morning of the first resurrection with him.

We dedicate this grave in the name of Jesus Christ, Amen.

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SEMI-ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 5, 6 and 7,  
1951*

With Report of Discourses



Published by the  
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# The One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-second Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, October 5, 6, 7, 1951.

General sessions of the conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting convened in the Tabernacle Saturday evening, October 6, at 7:00.

The proceedings of the general sessions were broadcast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KBUH at Brigham City, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley, KVMV at Twin Falls, and KRXX at Rexburg.

In Colorado: KEXO at Grand Junction.

In Arizona: KTYL at Mesa.

The proceedings of the general sessions were also televised over KSL television station, channel 5.

All general sessions of the Conference and the General Priesthood meeting were broadcast in the Assembly Hall, just south of the Tabernacle, on the Tabernacle grounds, and in Barratt Hall (60 North Main Street) over a loud-speaking system and by television. In addition, many who could not find accommodation in these buildings assembled on the Tabernacle grounds and listened to the services as they were broadcast from the Tabernacle, by means of amplifying equipment.

President David O. McKay was present and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

This report of the Conference also includes a full report of Columbia Broadcasting Company's *Church of the Air*, Sunday morning, October 7, from 8:00 to 8:30, and the *Tabernacle Choir and Organ* Broadcast from 9:00 to 9:30.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*Of the Council of the Twelve Apostles:* Joseph Fielding

Smith, \*, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley, and Marion G. Romney.\*\*

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Council of the Twelve Apostles:* Thomas E. McKay, Clifford E. Young, Alma Sonne, George Q. Morris, Stayner Richards, ElRay L. Christiansen, and John Longden. \*\*\*

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, S. Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

*The Presiding Bishopric:* LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of General Welfare Committee,* Church Welfare Program.

*Members of General Board of Education,* Commissioner of Education, Seminary Supervisors, and Directors and Associate Directors of Institutes.

*Presidents of Stakes and their Counselors,* Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

---

\*John A. Widtsoe was in Canada, on a special assignment for the Canadian government.

\*\*Marion G. Romney was sustained at this Conference as a member of the Council of the Twelve Apostles.

\*\*\*Elders George Q. Morris, Stayner Richards, ElRay L. Christiansen, and John Longden were sustained as Assistants to the Council of the Twelve.

## FIRST DAY

### MORNING MEETING

The Conference opened Friday morning, October 5, at 10 o'clock. President David O. McKay presided and conducted the services of the first session. The building was crowded to capacity, the Assembly Hall to the south, on the Temple grounds, was filled with people, as was also Barratt Hall (60 North Main Street).

#### **President David O. McKay:**

This is the opening session of the One Hundred Twenty-Second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities of the Church are in attendance excepting Elder John A. Widtsoe of the Council of the Twelve, who has accepted an invitation of the Canadian government for consultation on problems pertaining to irrigation.

Joseph Anderson is the clerk of the conference.

These services and all other general sessions will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, over a loud speaking system and by television.

This service also, and all other general sessions of the conference, will be broadcast over KSL, Salt Lake City, and by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KBUH at Brigham City, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley, KVMV at Twin Falls, and KRXX at Rexburg.

In Colorado: KEXO at Grand Junction.

In Arizona: KTYL at Mesa.

We express appreciation to the stations named for their co-operating in broadcasting the proceedings of this conference. We thank them for their services, which we are pleased to announce will continue throughout this conference. In the interest, however, of time, we shall not repeat this announcement at every session.

All general sessions will also be televised over the KSL television station, channel 5.

The singing for this morning's session will be furnished by the Relief Society Singing Mothers with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

We shall begin this session by the Relief Society Singing Mothers singing: "If With All Your Hearts."

The opening prayer will be offered by Elder Frank B. Woodbury, Patriarch to the Salt Lake Stake.

---

The Relief Society Singing Mothers, (Sister Florence Jepperson Madsen conducting and Brother Frank W. Asper at the organ) sang "If With All Your Hearts."

Elder Frank W. Woodbury, Patriarch to the Salt Lake Stake, offered the opening prayer.

Selection by the Relief Society Singing Mothers, "If Ye Love Me, Keep My Commandments."

### PRESIDENT DAVID O. MCKAY

My brethren and sisters, in behalf of the General Authorities and in humility I bid you welcome, you who are here assembled in such large numbers, filling this historic Tabernacle to capacity, and also the tens of thousands who are listening in by radio and television. I pray for your help and assistance, and especially for the inspiration of the Lord, that we may sense his presence, and that everyone who is called upon to take any part in this conference may be guided by his inspiring influence.

It is with mingled feelings of joy and satisfaction, encouragement, anxiety, and apprehension, that I stand before you this morning.

### GROWTH AND PROGRESS OF CHURCH

I rejoice in the continued growth and progress of the Church. It is a great source of satisfaction to the General Authorities, and I am sure it will be to you, to know that from all parts of the world where the gospel is being preached, reports show substantial advancement in nearly every line of endeavor. The stakes and wards are growing in number, as also are the organized branches in the missions—in the Americas, Europe, and in the islands of the Pacific.

There are more houses of worship in the Church today than ever before in its history, and at the present time there are 420 buildings under construction. Temple ordinances performed since January 1, 1951 to August 31, 1951 exceed those for the corresponding period last year in all temples excepting one, and there is a slight decrease there, but the decrease is explainable. That is in Hawaii.

Notwithstanding this great building program and the other work being carried on in which ward members contribute fifty percent and missions and branches twenty and thirty percent of the cost of construction, tithes and offerings are steadily and consistently increasing.

### UPRIGHTNESS OF SERVICEMEN

Because of the call to military duty the number of missionaries in the field is not so large as one year ago. The missionaries are re-

turning and reporting for military duty by the scores every month. Reports of uprightness in the lives of these returned missionaries indicate that by example they will still continue to be good missionaries while serving their country.

I think I shall take time to give you just an extract from one of these reports. A letter dated September 4, 1951 from a major says this:

"This is quite a group we have. With the exception of two fellows it is made up entirely of returned missionaries. This morning we all ate together in the enlisted men's mess hall, and not a single one of them had coffee, even though boiling pitchers full were set at each table. I noticed a peculiar look on the mess sergeant's face as he scratched his head in bewilderment when thirty-two soldiers all took milk."

It is only a little incident, but it speaks volumes for the loyalty of our missionaries who are entering the service in their determination to maintain the standards of the Church. God bless them!

#### SUBVERSIVE TEACHINGS

All these and other favorable incidents and reports give cause for satisfaction and gratitude, but as I said, there are other things which give rise to feelings of apprehension. For example, the prevalence of pernicious ideas and subversive teachings which pervert the minds of the unstable and uninformed, and in some cases divert the youth from Church standards. In this regard there is reason for concern, too.

The quorums of the priesthood and the auxiliaries, and especially the parents, may not be doing all that they should to counteract these poisonous influences. Religious leaders, civic officers, and all lovers of law and order are today deeply concerned, and not without justification, about the recklessness and lawlessness of youth. Even young folk themselves are deprecating the disobedience of parental authority manifested by some of their companions.

It is a dangerous sign, brethren, when home discipline breaks down, and the loving advice of a wise father and a loving mother is defied. We are told by an elderly American explorer that among the Iroquois Indians "the crime which is regarded as most horrible, and which is without example, is that a son should be rebellious toward his mother"—an ideal that might be well cherished today among men who esteem themselves high in the scale of civilization.

#### MESSAGE TO YOUTH

Our country's most precious possession is not our vast acres of range land supporting flocks and herds; not productive farms; not our forests; not our mines nor oil wells producing fabulous wealth—our country's greatest resource is our children, our young men and women whose characters will largely determine our nation's future. If it were possible for me this morning to speak directly to the young

men and women of the Church, I would say that you should always remember that true joy of life is found, not in physical indulgence and excesses, but in clean living and high thinking; in rendering to others, not inconvenience, injury, or pain, but encouragement, cheer, and helpfulness.

This is simply saying to them that satisfaction in daily life is found in trying to keep the simple law, "Do unto others as you would have others do unto you." Right actions toward others always bring joy; wrongful deeds result in pain, and not infrequently, remorse.

### OBEDIENCE BRINGS BLESSINGS

Conformity to the Lord's word or law will invariably contribute to man's happiness and salvation. Those who do not what the Lord commands, we are told, will be subjected to justice and judgment. In other words, there is eternally operative in the moral world a law of compensation and retribution—compensation commensurate with conformity to law; retribution in actual degree to the extent of disobedience.

In this sense I use the word *law* as having a deeper significance than a rule or dictum prescribed by authority for human actions. It means, rather, "a uniform order of sequence" as operative and unvarying as the law of the inclined plane, or the law of falling bodies.

Confirmation of this may be found in the Lord's statement to Cain, the first disobedient son in history. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." (Gen. 4:7.)

It is also stated by the Prophet Joseph Smith, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D. & C. 130:20-21.)

It is said, parents, boys, and girls, that "the soul in the formative period of youth, while it is yet unspotted from the world, may be likened to a block of pure, uncut Parian marble, in which lie boundless possibilities of beauty or of deformity. From the crude marble one will chisel a form of exquisite grace and symmetry; another, a misshapen monstrosity, each visualizing in the formless stone the conception of his brain. Thus we are molded by our ideals."

### NEED FOR RIGHT THINKING

Thoughts are the seeds of acts, and precede them. Mere compliance with the word of the Lord, without a corresponding inward desire, will avail but little. Indeed, such outward actions and pretending phrases may disclose hypocrisy, a sin that Jesus most vehemently condemned.

"O generation of vipers," he exclaimed, "how can ye, being evil, speak good things?" (Matt. 12:34.) The Savior's constant desire and effort were to implant in the mind right thoughts, pure motives, noble

ideals, knowing full well that right words and actions would eventually follow. He taught what modern physiology and psychology confirm, that hate, jealousy, and other evil passions destroy a man's physical vigor and efficiency. "They pervert his mental perceptions and render him incapable of resisting the temptation to commit acts of violence. They undermine his moral health. By insidious stages they transform the man who cherishes them into a criminal."

#### EXAMPLE FROM CHARLES DICKENS

Charles Dickens makes impressive use of this fact in his immortal story, *Oliver Twist*, wherein Monks is introduced first as an innocent, beautiful child; but as "ending his life as a mass of solid bestiality, a mere chunk of fleshed iniquity. It was thinking upon vice and vulgarity, that transformed the angel's face into the countenance of a demon."

That great writer says this: "It is almost impossible to believe that such a devilish nature as Bill Sikes, depicted in the same book, could be found in human form," but Dickens says: "I fear there are in the world some insensible and callous natures that do become, at last, utterly and irredeemably bad. But whether this be true or not, of one thing I am certain—that there are such men as Sikes, who, being closely followed through the same space of time, and through the same current of circumstances, would not give by one look or action for a moment the faintest indication of a better nature. Whether every gentler human feeling is dead within such bosoms, or the proper chord to strike has rusted and is hard to find, I do not know, but the fact is so, I am sure."

I am trying to emphasize that each one is the architect of his own fate, and he is unfortunate, indeed, who will try to build himself without the inspiration of God, without realizing that he grows from within, not from without.

#### THE GREAT STONE FACE

I have mentioned these negative things, but I call attention of the youth to the story of *The Great Stone Face* by Nathaniel Hawthorne. Ernest one day said to his mother, as they sat looking at an immense rock in which nature had chiseled a man's face with noble features, and an expression, to quote Hawthorne, "at once grand and sweet, as if it were the glow of a vast, warm heart that embraced all mankind in its affections and had room for more—"

"Mother," said Ernest, "if I were to see a man with such a face, I should love him dearly."

She answered, "If a prophecy come true, we may see him some time or other with exactly a face like that."

That face, as you know, was finally depicted in the countenance of Ernest himself. Having lived a life in which he had constantly kept before himself the vision splendid, there was chiseled in his own countenance the benign features of the great image.

What a man continually thinks about determines his actions in times of opportunity and stress. A man's reaction to his appetites and impulses when they are aroused gives the measure of that man's character. In these reactions are revealed the man's power to govern or his forced servility to yield.

### DISOBEDIENCE BRINGS RETRIBUTION

No man can disobey the word of God and not suffer for so doing. No sin, however secret, can escape retribution. True, you may lie and not be detected; you may violate virtue without its being known by any who could scandalize you, yet you cannot escape the judgment that follows such transgression. The lie is lodged in the recesses of your mind, and impairment of your character will be reflected sometime, somehow in your countenance or bearing. Your moral turpitude, though only you, your accomplice, and God may ever know it, will some day canker your soul.

"The more I know intimately the lives of other men, to say nothing of my own," said Huxley in a letter to Charles Kingsley, "the more obvious it is to me that the wicked does not flourish nor is the righteous punished.

"The ledger of the Almighty is strictly kept, and every one of us has the balance of his operations paid over to him at the end of every minute of his existence. The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun, and more so, for experimental proof of the fact is within the reach of us all, nay, is before us all our lives, if we had but the eyes to see it."

Associate with that the saying in the Book of Mormon, "Sin is never happiness." (See Alma 41:10.) Man is endowed with appetites and passions for the preservation of his life and the perpetuation of his kind. These, when held under proper subjection, contribute to his happiness and comfort; but when used for mere gratification, lead to misery and moral degradation.

### PROSTITUTION OF LOVE

Associated with these natural instincts, young folk, is a sin that always seeks seclusion. It is the prostitution of love, the noblest attribute of the soul. God has instituted marriage and the family as the proper condition of expressing in our lives this divine virtue. But sometimes men and women with low ideals and weakened wills permit their passions, like unbridled steeds, to dash aside judgment and self-restraint, and to cause them to commit sin that may sear their conscience and leave in their hearts an everlasting regret.

In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to you to keep your souls unmarred and unsullied from this sin, the consequence



of which will smite and haunt you intimately until your conscience is seared and your character sordid. A chaste, not a profligate life is the source of virile manhood, the crown of beautiful womanhood, the contributing source of harmony and happiness in family life, and the source of strength and perpetuity of the race.

Remember, too, the significance of the Savior's saying that if any shall commit adultery even in his or her heart, he shall not have the Spirit, but shall deny the faith and shall fear.

Resist evil, and the tempter will flee from you. If you keep your character above reproach, no matter what others may think, or what charges they make, you can hold your head erect, keep your heart light, and face the world undauntedly because you, yourself, and your God know that you have kept your soul untarnished.

The only thing which places man above the beasts of the field is his possession of spiritual gifts. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities.

#### FACTORS IN INFLUENCING YOUTH

I said we had a little apprehension that quorums and auxiliaries were not doing all possible to guide youth along these lines. In the Church we have two great divisions: first, organized stakes, composed of wards and other groups—quorums and auxiliaries; second, the missions, divided into branches in which are also, to a limited degree, quorums and auxiliaries. These groups should become greater factors in influencing youth. Consider for a moment what the quorums might do, if the presidency of each quorum, the leaders of each group, and the members would wield influence upon their fellows as the Lord intends they should.

The quorum is an essential part of the Lord's plan for rendering mutual aid. No other organization in the world is so effectively organized into working groups as the Church of Jesus Christ of Latter-day Saints; for example, there are today approximately 137,000 men holding the Melchizedek Priesthood, men inspired with the same ideals and similar hopes, bound by a solemn duty to help one another to secure economic as well as spiritual aid and comfort. There are also approximately 57,000 men under twenty-one years of age, associated together in the Aaronic Priesthood. There are 57,000 others holding the Aaronic Priesthood, or a total of 114,000 in the Aaronic Priesthood. What a mighty force for good these quorums would be if the spiritual welfare of each member and his obligation to the Church were considered the special duty of each presiding officer! That is a possibility of achievement.

All others not enrolled in quorums should be enlisted in the auxiliaries, and the whereabouts and attitude toward the Church of each one known by at least some teacher or officer.

## THE HOME

But even more potent in influencing child life is the home. Upon the parents the Lord has directly placed the responsibility of teaching their children. I wish this paragraph could be written and put on the wall of every home in the Church:

"... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and of the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." (D. & C. 68:25.)

The character of a child is formed largely during the first twelve years of his life. It is estimated that in that period a child spends approximately 3200 hours in school; 416 hours in Sunday School and Church; but 52,500 hours in the home, not counting twelve hours a day for sleep.

In other words, he spends sixteen times as many waking hours in the home as in the school, and 126 times as many hours in the home as in the Church!

Thus, "In the homes of America are born the children of America, and from them go out into American life American men and women. They go out with the stamp of these homes upon them, and only as these homes are what they should be, will children be what they should be."

I shall not take time to quote all Luther Burbank said about the training of children as he trained plants, but he says the use of an influence over and over again is necessary, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence until at last it is irrevocably fixed and will not change. "Parents, you cannot afford," he says, "to get discouraged. You are dealing with something far more precious than any plant, the precious soul of a child."

Parents who do not know where their children are at night are recreant to the sacred obligation of parenthood, and untrue to the high ideals of the Church regarding home life.

Do not say now in your minds that that is impossible. Just go back to your own homes and the care that you know your father and mother had regarding you.

## UNDERMINING FORCES

I must not elaborate upon this further, but I wish to mention another condition that gives cause for concern and apprehension, and that is the insidious influences, as well as the blatant heralding of ideas that undermine century-tried principles of peace, of justice, and of advancement toward the day of universal brotherhood.

We are grieved when we see or hear men and women, some of whom even profess membership in the Church, looking with favor upon the pernicious teachings of these groups, especially Communism. These credulous, misguided persons claim to be advocates of peace, and accuse those who oppose them as advocates of war. They should remember that all of us should ever keep in mind that there are some eternal principles more precious than peace, dearer than life itself.

Our revolutionary fathers sensed this, and their innermost feelings were expressed in the words of Patrick Henry: "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery?"

Free agency, for example, is a divine gift, more precious than peace, more to be desired even than life. Any nation, any organized group of individuals that would deprive man of this heritage should be denounced by all liberty-loving persons. Associated with this fundamental principle is the right of individual initiative, the right to worship how, where, or what one pleases, and the simple privilege to leave a country, if one choose, without having to skulk out as a culprit at the risk of being shot and killed.

At heart Communism is atheistic, and Facism is equally antagonistic to freedom and to other Christian principles—even denying the divinity of Jesus Christ, and the existence of God.

#### NEED FOR INTEGRITY

Today there is a great need in the world for men of integrity, men of honor, men whose words are as good as their bond, leaders of nations who will consider international agreements sacred.

The philosopher Thoreau said, "It matters not half so much what kind of ballot you drop into the ballot box once a year, as what kind of man you drop out of bed into the streets every morning."

Man's greatest need is real conversion to the eternal truths of the gospel—to the truth that Jesus Christ came to give life and light to the human family. I feel that with all my soul, and so do you fellow-workers who sit before me.

Recently, a group of friends presented one of their number with a valuable, practical gift. In accepting it, the man said that wherever he might travel, the possession of that gift would be a constant reminder of his friends' affection and regard.

Brethren and sisters, all life is a gift of God. Appreciation of that fact should inspire us with a desire to live daily exemplary lives, that others, seeing our good deeds might be led to glorify our Father in heaven, of whose existence and inspiration I testify before you this morning, and of the divinity of whose Church I bear testimony, in the name of Jesus Christ, our Redeemer. Amen.

## ELDER HENRY D. MOYLE

*Of the Council of the Twelve Apostles*

I join with you my brethren and sisters in expressing to our Father in heaven our thanks and gratitude for our great leader and president who stands at the head of the Church of Jesus Christ of Latter-day Saints here and now. I hope that we shall all have that faith in his admonitions which will permit us to go forward and enact in our lives the teachings which we thus receive through the mouthpiece of our Heavenly Father, here on this earth.

## DIVINITY OF THE WORK

I know that I speak the thoughts of all who are here assembled when I say that we uphold and sustain President David O. McKay as our prophet, seer, and revelator. And so it is with great humility that I stand here before you and in his presence, in the presence of my brethren, to bear my testimony to you of the divinity of the work in which we are engaged.

I am grateful for the unity which exists among the General Authorities of this Church, and I know that there is, thus, an example set to the people of the Church by which they could very well profit. That same unity should extend into every stake and into every ward, every mission, every branch of the Church. I am grateful for the sustaining power and influence that comes into my life and assists me in my work as a result of your faith and prayers, my brethren and sisters. I am grateful for the affection, the sustaining power and influence, the faith and prayers of my brethren with whom I have the privilege to associate day by day, and acknowledge before you and my Heavenly Father that our ministry would be empty were it not for these sustaining influences. I know with all my heart that God lives and that Jesus is the Christ, and I want for nothing but to dedicate my life, my energy, to proclaiming this testimony to the world, to let my fellow men know that there can be no joy in life, and certainly no salvation hereafter, unless we understand the laws of God, given to us for our happiness and our salvation, and in turn lend obedience to them.

## OBEDIENCE TO LAW

I feel to repeat the revelation given us by the Prophet Joseph Smith, which President McKay has already quoted you this morning,

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated,

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

The Lord has said,

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (*Ibid.*, 82:10.)

President McKay has told us here this morning the responsibilities we have resting upon us as fathers and mothers in Israel. I testify to you that if we do that which we have been commanded, our children and our children's children will be blessed and will be encouraged to walk in our footsteps and will be crowned eventually with us in the glory of our Father's kingdom.

For a long time past I have been tremendously impressed with the fact that God is no respecter of persons, that his Church and kingdom here upon this earth is governed and regulated and controlled by law, and that that law is your law; it is my law; and to that law there are no exceptions.

We have been told in the scriptures that,

For there is no respect of persons with God.

For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law. (Romans 2:11-12.)

I say that those of us who have received the law must of necessity be judged by it and be responsible for any disobedience we contribute to it.

For not the hearers of the law are just before God, but the doers of the law shall be justified. (*Ibid.*, 2:13.)

That is the law of the gospel, and so, as we understand these simple fundamental laws of the gospel, we must live them; we must teach them to our children; we must be bound by them; and we must claim no exemption for ourselves.

### NO SPECIAL PRIVILEGES

Brother Widtsoe, who is absent from our midst today, has recently written, "Full happiness within the Church demands that men comply with all its laws, regulations, and ordinances. Obedience is incomplete if a person decides to obey one and disobey another gospel requirement. Usually, an attempt to select some practices and ignore others leads to a weakening of the will for righteousness, and soon complete disobedience sets in." (*Joseph Smith*, p. 166.) I am sure we will accept that as true, that we must do nothing which weakens our will.

I have a feeling that sometimes we are inclined to exempt ourselves from the law. We seek special privileges. I don't know whether it has become so common in the world for men politically and socially to claim exemptions from the operation of the civil law as applied to them that they think maybe, within the realm of the kingdom and Church of God they are likewise entitled to special privileges. I am sure of one thing, that President McKay does not claim any special privileges for himself, and that the

General Authorities follow his example, and we know and we believe that we are bound by the law.

### STRICT CONFORMITY

I believe it is time when many of us should feel that it is important to hew strictly to the line, to keep our own houses in order. So I ask you in light of these suggestions, should we insist upon going on a mission or sending our sons unless we are worthy? Can we meet the requirements that have been laid down for those entitled to go? Should we ever feel it necessary to call upon our bishop or our stake president for a recommend to go to the temple if we know that we have not first met the law in respect thereto and have made ourselves worthy to receive this special privilege? Some of us may feel that we can impose upon the bishop a little bit, that we will be forgiven. I wonder how many of us realize that we cannot expect, if we go to the House of the Lord unworthily (whether we go there for our own endowments or to do vicarious work for those who have preceded us), the same efficacy will attach to our work as would to the work of those who go to the House of the Lord worthily. Let us think about that, and in place of asking for a special privilege, see that we keep the laws of God in our own homes and in our own lives, and encourage our own sons and daughters to do likewise in order that they might go to the House of the Lord worthily.

The same could be said of the Word of Wisdom, the payment of tithes, fasting. We have carried on in the Church, all this year, a great campaign connected with the welfare program of the Church to encourage our people to fast. I say to you today that there are none of the blessings of the fast that can come to you and me unless we fast. We must all fast in the same manner. There is no exception to the requirement that we do fast if we are ultimately going to have a real interest in the kingdom of our Heavenly Father, as King Benjamin once said.

In speaking of charity, Brigham Young and the Twelve said, in April, 1842, while building the temple in Nauvoo:

This is not all. It will be in vain for us to build a place where the Son of Man may lay his head, and leave the cry of the widow and the fatherless unheard by us ascending up to the orphan's God and the widow's Friend. It is in vain we cry "Lord, Lord" and do not the things our Lord hath commanded, to visit the widow, the fatherless, the sick, the lame, the blind, the destitute, and minister to their necessities. (D. H. C. 4:591.)

I call attention to prayer. Can we accomplish the purposes that President McKay has outlined for us with reference to our children if we do not pray, as a family, in the home, bring into our homes and into the lives of our youths the spirit as well as the power and inspiration of prayer? And so I say that no home should be

surprised if its children do not receive the same strength and courage that other children reared in a home of prayer receive, if they are reared in a household which is a stranger to prayer.

### HONESTY IN DAILY LIVES

Some of us claim the privilege of withholding support from our bishop, our stake president, and some of us feel that for one reason or another it is not incumbent on us to sustain the General Authorities of the Church, each man in his office and calling. But I say to you that we cannot fail to respond, especially those of us who hold the priesthood and our wives and our families, to the requirement which God has written into his law in respect thereto and receive the blessings that might otherwise be ours. In our daily lives it is impossible for us to cheat a little and still be honest.

The commandment is to pay every man his dues, and no man can get to heaven who justly owes his brother or his neighbor, who has or can get the means and will not pay it; it is dishonest, and no dishonest man can enter where God is. (Brigham Young and the "twelve," April 1842, *Ibid.*, 593.)

It is impossible for us to take advantage of one another in any way, shape, or form and still have that brotherly love which should characterize the membership of the Church of Jesus Christ. We could go on and review all of the activities of life and come to the same conclusion on each. It is therefore proper for us today to

Bring forth fruits meet for repentance,

And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. (See Matthew 3:8-9.)

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (Romans 4:13.)

In other words, no matter whether we today boast of being of the seed of Abraham, just as the house of Israel did in the days of old, we are nevertheless to be justified only by our obedience to the law of God.

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. (1 Peter 1:17.)

We must never forget.

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still. (D. & C. 88:35.)

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but

he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galatians 6:7-8.)

I hope and pray, my brethren and sisters, we shall as a result of this great conference go to our homes, to our work, to our wives, and to our families, and realize and appreciate that we must teach the law as it has been revealed to us in these latter days and then lend strict obedience to it, and dedicate our lives to our families and to our children that they might likewise be obedient, and this I humbly pray in the name of the Lord Jesus Christ. Amen.

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Singing by the Choir and congregation, "Come, Come, Ye Saints."

**President David O. McKay:**

Elder Thomas E. McKay, one of the Assistants to the Twelve, will now speak to us. We know of the struggle he has made since he lay at death's door. We publicly acknowledge the blessings of the Lord in his behalf. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

### ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

President McKay, Counselors, President Smith, brethren and sisters, while being so affectionately helped by my son from where I was sitting to where I am now standing, a statement flashed through my mind attributed to a good friend, the late J. Golden Kimball, when he stated, "If you wish to live forever, just get an incurable disease and take care of it." Yes, I confess that I am guilty of having such thoughts about others, and it is stated that the measure ye mete unto others shall be meted unto you again; so it is all right if some of you are thinking that of me; I hope that you are because I'd like that measure that I have meted to others to be wiped out or balanced before I go to the other side. I have always had an idea, a strong one, that it would be much better for all of us if we could repent of all our sins before we go to the other side. And as it has been stated this morning by President McKay, also by Brother Moyle, we may get by on this side by a little lying and a little cheating and a little stealing, but we will have to meet it, brothers and sisters, as sure as we live. The Lord is just, and these things will have to be paid for before we can progress as we would like to on the other side.

### POWER OF PRAYER

I am delighted beyond expression to be here with you this



morning, and I wish openly to thank my Father in heaven for hearing and answering the prayers that have so thoughtfully been offered for me, and especially do I thank you, brethren and sisters, my dear friends, for remembering me in your prayers. I believe with all my heart in the power of prayer. I have always believed in and accepted prayer as one of the great principles governing us in our lives, and I am thankful that so many are now thinking of prayer. They are speaking of it from the pulpit, in the press, and also over the radio. Just last night we listened to a play, the Home Theatre, I think it is called, over the Mutual Broadcasting System, and the sponsors of this play generally make this very pertinent statement at the close: "More things are wrought by prayer than this world dreams of." (Tennyson.) The other statement, very applicable especially to this day where divorces are so prevalent: "The family that prays together, stays together."

#### PRAYER IN THE HOME

I am sure that many young couples who have started life, opening their homes for themselves, have heard that statement and would like very much, perhaps, to begin again by having prayer in the home. I know the young wives would like to have it, and maybe the young husbands, but some of them perhaps do not know how to pray. I know we had missionaries arrive in the field who didn't know how to pray. You could tell always when a missionary came from a home where they had family prayers and had had the opportunity to take part in that family prayer. And to avoid embarrassment of these young missionaries, who hadn't had that opportunity, because of neglect of their parents, I generally made it a point in our first meeting with the missionaries to help guide them in knowing how to pray. I told them, among other things, always to express appreciation in their prayers, followed by their requests, and if they thought of prayers divided in that manner, it would be of help to them, even if they had never prayed before. If they would just stand up and say, "We thank thee, Father in heaven," and then name the blessings: for health and strength, for our parents, for the privilege of being in the mission field, for the Church, for our citizenship, then they could go on. If they would just express their appreciation and then follow it by the requests that they have: "Continue to bless us, bless us in our family life that peace and love and unity may continue. Bless our brother who is in the war," perhaps. Well, if people would just think of prayer as being divided in that way, it might help them.

There may be young couples who are listening in who listened to that play last night, and when it was stated that "The family that prays together, stays together," I am sure they thought they would like to begin, and I hope that they will.

## EXPRESSING APPRECIATION

*Expressing appreciation:* Do not ever forget to express appreciation to our Father in heaven for the blessings that we have received from him. There would be more love in the home if we expressed appreciation for our wives, menfolk. We love them as much as ever, but we don't tell them. We used to take them flowers occasionally, especially when we were courting them, but I am sure there are men listening in now who have never given their wives bouquets of flowers. This theme was developed in one of our stakes with scattered wards, some of them nearly fifty miles from where the conference was being held, and the presidency of the stake very wisely organized a transportation committee, comprised of adult members of the Aaronic Priesthood and adult members who have no priesthood, and even some non-members. They took their appointment seriously, and they made it possible for every person in that scattered community, stake, to be in conference. In that way the presidency, of course, had a large number of the adult members of the Aaronic Priesthood there.

After this theme had been developed, it was told that one of the men thought that the speaker was speaking directly to him. He was working at one of the defense plants at the time, making a lot of money. The men were paid every two weeks. They cashed their checks right there where they were working for convenience. As this man was driving home one night after receiving his two weeks' pay, making more in two weeks than he usually made in two months, he stopped at the drugstore and bought a box of candy, the kind he used to take to his sweetheart during his courting days. He saw a flower shop in the corner of the drugstore, and he thought, "Well, I believe I will get a bouquet of flowers. I know my sweetheart liked dark red roses." So he had the flower girl make up a beautiful bouquet of roses.

He took them home, gave his usual three rings to announce to his wife that he had arrived. She came hurrying to the door as usual, just as he was awkwardly pushing the door closed with his back. He handed the roses to his wife and then awkwardly pushed the box of candy towards her, blushing, I guess. She looked at the flowers, then the box of candy, then at her husband and said, "John, let me smell your breath." Well, he was overdoing it a little perhaps all at once, but as she placed those flowers in the vase (one I am told she had received at her wedding and had never had occasion to use), tears came into her eyes. And as they were munching over the candy in the evening, she said, "John, remember this is the kind of candy you brought me the first time you called to see me, and I was so embarrassed because father kept returning for just another piece?"

And he said, "Yes, I do remember, and how pleased I was that your father did keep returning. I was worried because I thought

maybe he wouldn't like me, and I saw that he liked my candy anyhow, and maybe liked me."

#### APPRECIATION BRINGS LOVE

I want to tell you brethren and sisters we would have more love in our homes and in our wards and in our stakes if we just took time not only to appreciate our wives, but also to tell them that we love them, not only to appreciate what our bishops are doing for our boys in the Aaronic Priesthood, but also put our hand on the shoulder of the bishop and tell him, "Bishop, how I do appreciate what you are doing for my boys." Tell the superintendent, and the Sunday School teachers, and tell your ward teachers. Next time they come, make them feel at home, and when they get up to say good-night after delivering their lesson, kneel down and pray with them, receiving their blessings.

May we, my brethren and sisters, have the will power to express our appreciation—not only to appreciate, but also to express that appreciation more, and to pray together oftener.

#### TESTIMONY

And in conclusion, may I, my brethren and sisters, express with all my heart my gratitude to my Father in heaven for giving me a testimony of the divinity of this work in which we are engaged. I know that he lives, that he is our Father. We are all his children. I know that Jesus is the Christ, and that his Church is upon the earth, and that the men who have stood at the head of this Church from the time of the Prophet Joseph Smith to the present time when President David O. McKay stands at the head, have all been called of God, and they have been set apart by the laying on of hands to preside over the Church, to preach the gospel, and to administer in the ordinances thereof. I bear you this testimony humbly, and in the name of Jesus Christ. Amen.

#### ELDER MARK E. PETERSEN

##### *Of the Council of the Twelve Apostles*

I am grateful, my brothers and sisters, to meet with you in general conference again. I was greatly impressed by that masterful sermon of our President as he opened the conference; and with these other brethren. I surely sustain him as the prophet, seer, and revelator of the Lord.

I was more than happy to see Brother Thomas E. McKay here, and I am so glad that he bore that wonderful testimony to you. I think I would like to tell you another testimony about Brother Thomas E. McKay, and I believe I will make that my address to you here in this conference.

## INCIDENT OF HEALING

Not very long ago I was down in one of the California stakes attending a stake conference. At the close of the morning meeting, one of the bishops brought his mother to the stand as she wished to shake hands and send a message back home. When she reached the stand, she said, "Will you give a message from me to Brother Thomas E. McKay?"

I said, "I shall be very glad to."

She said: "It has been a couple of years since he was here to stake conference, but I want you to take a message to him."

At that time I was holding in my hands a Book of Mormon that I had used during the conference. She took the Book of Mormon from my hands and opened it and read a paragraph to me, then she closed the book and gave it back.

She said, "Two years ago Elder Thomas E. McKay was down here to our stake conference. I was blind. I knew that if he would lay his hands upon my head I would receive my sight again. I sent over to the conference and had him come. He and the other brethren laid their hands upon my head, and blessed me. Now you see that without even the use of glasses I have been able to read a paragraph from your book. When you get back to Salt Lake City, will you tell him what I have done here today and express to him the gratitude I feel to the Lord that one of his chosen servants came down here and was willing to lay his hands upon my head? Whereas I was blind two years ago, now I can see and I can read without glasses."

## A TRUE SERVANT

I thought that was a beautiful testimony she bore to one of the servants of God. I have loved Brother McKay ever since I first became acquainted with him some years ago. I can testify to you along with this good sister from California that indeed Thomas E. McKay through his life has been a true servant of God, and I am glad that he stood here today and bore that fervent testimony that he knows that God lives; that he knows that Jesus is the Christ; that he knows that Joseph Smith was a true prophet of God; and that all the men who have succeeded him in the presidency of this Church likewise are prophets of the Lord.

I bear you this testimony also because I know that these things are true, and I give you this testimony in the name of Jesus Christ. Amen.

## ELDER RICHARD L. EVANS

*Of the First Council of Seventy*

I wish that Brother Petersen had followed me instead of preceding me, for I should have tried to see that he had more time and I had less.

I should like to express my appreciation for my association and membership with you, my brethren and sisters, and for the confidence and encouragement of the First Presidency and my other brethren among the General Authorities, and to express my support and prayers for them in the heavy burdens they carry.

#### EVIDENCE OF FAITH

President McKay's report this morning of one item reminded me of an interpretation that I have placed for my own personal comfort upon the fact of our tremendous building program, and I have stated it previously to this congregation: I believe that some four hundred and twenty buildings actually in the course of construction at the present time is a great and tangible evidence of the faith of this Church and its leadership in the future, and I like to accept it as such.

#### TEMPLE SQUARE ACTIVITIES

Perhaps you will be interested in knowing of some of the activities on Temple Square this past year. Up to the close of September, we had had some 895,439 visitors come through the gates of Temple Square for this year of 1951. The general travel index, in this area, at least, is a little down, as compared to last year, as indicated by the business barometer of those establishments that largely deal with tourist trade. But it looks again as if we may reach or exceed, or at least closely approach, the million mark again—a million visitors who have come to see us as we are on Temple Square during this year of 1951. And we are pleased to report that despite some decrease in general tourist travel and in the number of visitors who have passed through our gates, we have had the privilege of conducting tours and telling our story to more people this year, up to this time, than ever before on record, in a like period of time.

We have the great privilege of meeting here some of the finest people from almost every part of the world, and it is encouraging and gratifying to partake of their spirit as they come here—asking and with open arms, and they are gracious guests, as we try to be gracious hosts—to Temple Square, which I believe to be the greatest ten acres in the world, that I know anything of, at least.

I remember one fine, elderly lady from a remote part of the country, who not many weeks ago looked over the valley and said, "No wonder Brigham Young and the pioneers chose this place." Well, it looks easy after the work is done; it looks desirable. But every time I look at the tabernacle and the temple, and every time I hear the organ, I am made humble in thinking of what they did with what they had.

## CHURCH AFFILIATIONS

Brother Harold Lundstrom invited my attention to a most interesting figure or two from the *1951 Yearbook of American Churches* published only last month. Sometimes people ask us why we send missionaries to Christian peoples. This yearbook, published by the National Council of Churches, indicates that there are about 256 religious groups in the United States at the present time, to which some eighty-seven million people belong. Only about fifty-eight percent of the population of the United States of America claims or is counted as having affiliation with any church group, which means that beside those who are somewhat disaffected or disinterested or inactive or who haven't found what they want in their own churches, there are some sixty to seventy millions of people right here among us in our own nation, who are not claimed by, and do not claim, any church. Certainly one of the greatest missionary fields in the world is here at home, besides our abundant opportunities abroad.

## OBLIGATIONS TO CHILDREN

President McKay and other speakers have mentioned our obligations to our children, and some thoughts have been running through my mind concerning them: It doesn't matter what you have if you don't deliver it, no matter what talent or ability or capacity. It doesn't matter what truth you possess if you don't use it. And, so far as the next generation is concerned, it doesn't matter what you have learned if you don't pass it on. Every generation needs teaching, not only by example, but also by specific word, and, as indicated by President McKay, the great number of hours we have with our children in the home, as compared with their hours in schools and the churches, is somewhat indicative of the ratio of our responsibility concerning them. Every generation is a relay station to pass on the great, eternal truths to the next generation, and I pray that we may do so and that no part of this eternal message may stop at our relay point but may be continually passed on to the next generation—to our children and our children's children.

## A PECULIAR PEOPLE

We sometimes hear the phrase applied to us (sometimes applied to us by ourselves) that we are a "peculiar people." The word *peculiar* is not peculiar to us; it is peculiar to scripture. It is a word by which the Lord describes a generation that he will have, peculiar in purity, in honor, in righteousness as indicated in both Old and New Testament texts. And I believe the opportunity we have with our children and with the visitors who come here prompts us more than ever to have in mind that we must be in some respects set apart and in some respects different—not queer,

that is not the connotation of the word as applied in scripture—but I think we should be peculiarly honest, peculiarly dependable, peculiarly industrious, peculiarly willing in our work, peculiarly kind, peculiarly hospitable, peculiarly understanding, and peculiarly happy.

And I am sure that our young people are peculiarly blessed in many ways. For one thing they are blessed with membership in a Church that is committed to the acceptance of all truth. They are blessed in knowing that there is no truth that they could ever discover that their Church would not accept in any field of thought or learning. All that the Church asks is that what it is asked to accept shall be beyond theory, beyond supposition, beyond private opinion. They are peculiarly blessed in belonging to a Church that will accept every truth they ever discover in any field or from any source.

We should be, and I think we are, peculiarly sustained in hardship and in times of difficulty, and peculiarly comforted in times of sorrow and uncertainty; and I ask our Father in heaven that his blessings may be upon these young people of ours who are faced with uncertainty and difficult situations that they may be peculiarly blessed as they live for these blessings and keep their covenants and are faithful in the performance of their duties, wherever their country may call them, wherever mission service or any other essential service may take them.

And may this be a time for teaching our children of the mission and message of him who said, "of such is the kingdom of heaven"; and may his peace and the fulfilment of his promises be unto all of us; and may we repent where we need repentance and conform to the principles of the gospel of Jesus Christ and live so that those who come to see us will sense our "peculiarities" in the constructive sense in which the Lord used the word in scripture.

I ask that the blessing of our Father in heaven may be with each of us in all of our problems, in all of our decisions in life, in our counseling of our children, in our teaching them the great and eternal truths, and in all our meetings with others, so that our lives may be consistent with our convictions and with the commandments of God, that our conduct may be consistent with those things we profess, and I do it in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

We have been deeply impressed, as you have, with the testimonies and remarks of these Brethren.

We are now nearing the conclusion of this first session. I have been most favorably impressed with the reverential attitude of this large congregation. Truly there has been a spirit of worship. Though every seat is taken, members standing in the gallery and in the rear of the hall, there has scarcely been a sound that has been

*Friday, October 5**First Day*

out of harmony with this peaceful spirit. I mention it as an example to all the wards in the Church.

The Relief Society Singing Mothers will now sing: "The Voice in the Wilderness," directed by Florence Jepperson Madsen.

The closing prayer will be offered by Elder Gilbert R. Tingey, formerly president of the Samoan Mission, after which this conference will stand adjourned until 2:00 o'clock this afternoon. The proceedings of that session will be broadcast over KSL, and by arrangement through KSL over the other stations named at the beginning of this meeting. The conference will also be broadcast over the television station of KSL, channel 5.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be announced at the dismissal of the meeting over the loud speaking system on the grounds. Similar messages coming in will likewise be broadcast at the close of each general session of the conference without further notice.

The choir music for this session has been furnished by the Relief Society Singing Mothers with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

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The Relief Society Singing Mothers sang, "The Voice in the Wilderness."

Elder Gilbert R. Tingey, formerly President of the Samoan Mission, offered the benediction.

Conference adjourned until 2:00 p.m.

## FIRST DAY AFTERNOON MEETING

The second session of the Conference convened in the Tabernacle at 2:00 p.m., Friday, October 5, with President David O. McKay presiding and conducting the services.

### **President David O. McKay:**

This is the second session of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

These services and all general sessions of the conference will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main, over a loud speaking system and by television.

The proceedings of this session will be broadcast over Station KSL at Salt Lake City, and by arrangement through KSL, over the stations named in the first session of this conference.



This session will be televised also over the KSL television station, channel 5.

The choir singing for this session will be by the Relief Society Singing Mothers with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

We shall begin this service by the Relief Society Singing Mothers singing: "By the Waters of Babylon."

The opening prayer will be offered by Elder Gaskell Romney, Patriarch to the Bonneville Stake.

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Singing, "By the Waters of Babylon," Relief Society Singing Mothers.

The opening prayer was offered by Elder Gaskell Romney, Patriarch to the Bonneville Stake.

The hymn, "Come Unto Me," was sung by the Relief Society Singing Mothers.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve*

I think I have never stood before a conference congregation when I have felt so utterly dependent upon the Spirit of the Lord and upon your sustaining faith and prayers. I lean heavily upon you and ask for an interest in your prayers.

Before you and my Heavenly Father I confess my weaknesses, my shortcomings, and ask for his pardon, that I might be in such a condition as to have the direction of the Holy Spirit, not only as I shall occupy these few moments, but also as I go forward and attempt to undertake the great responsibilities that devolve upon one called to serve in this great Church.

#### AN ABIDING TESTIMONY

I have searched my soul, and I feel that I can say to you that I count by far the most valuable of all the things which I possess today an abiding testimony in the divinity of this work. I know that my Redeemer lives. The certainty and conviction that I feel in my soul today is as certain as that night follows day.

I have been grateful that I have found myself in full harmony with that inspiring message of our leader, President McKay, this morning. His remarks and the prayer that was offered at the commencement of this service by Patriarch Gaskell Romney have led my mind into a train of thinking, which, if the spirit will bless me, I desire to follow.

## PARABLE OF THE TEN VIRGINS

Patriarch Romney, in his prayer, said that the greatest weakness among us today was from within. The Master taught a great truth in a lesson which has been given to us for generations since that time to prepare us and to teach us in things that pertain to our day, and the events which are to come. This is the message, the words of which are not new to any of you who listen:

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch, therefore, for ye know neither the day nor the hour, wherein the Son of man cometh. (Matt. 25:1-13.)

This was a parable, as with many of the Master's teachings, based upon customs with which the people, his hearers, were already familiar.

The purpose of this lesson was to impress upon those called to the ministry and upon his followers and upon the world that there should be an unceasing watchfulness and preparation for the day which he had predicted when the Lord would come again in judgment upon the earth.

The bridegroom of the parable was the Master, the Savior of mankind. The marriage feast symbolized the second coming of the Savior to receive his Church unto himself. The virgins were those who were professed believers in Christ, because they were expectantly waiting for the coming of the bridegroom to the marriage feast, or they were connected with the Church and the events which were to transpire with reference to it.

## MODERN REFERENCE

That this parable did refer particularly to the believers in Christ with a warning to them is further indicated by what the Lord has told us in modern revelation in which he said:

These are the things that ye must look for; . . . even in the day of the coming of the Son of Man.

And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked. (D. & C. 63:53-54.)

undoubtedly meaning a separation of the wicked from the righteous among the professing believers in the Lord Jesus Christ.

The Lord defines the wise virgins of his parable in still another revelation in which he said,

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day. (*Ibid.*, 45:57.)

Here is clearly indicated a truth we must all recognize, that among the people of God, the believers in the Savior of the world, there are those who are wise and keep the commandments, and yet there are those who are foolish, who are disobedient, and who neglect their duties.

#### PROCESS OF PREPARATION

President Brigham Young corrected an error with respect to the preparation necessary for the enjoyment of the presence of the Lord when he comes, in this statement:

Tradition has taught us that the great purpose of religion is to prepare people to die, that when they have passed through a change of heart, become converted, they are ready for glory at any moment, and to dwell with the Father and the Son in the heavens to all eternity. This is a mistake, for they have to improve, become substantially changed from bad to good, from sin to holiness, here or somewhere else, before they are prepared for the society they anticipate enjoying. (*Discourses of Brigham Young*, 1943 ed, p. 16.)

Preparation for that achievement is a process. For that very purpose the gospel of Jesus Christ was restored in its fulness in this dispensation. So the Prophet Joseph Smith was told by the Angel Moroni, as the Prophet has recorded in his history:

This messenger, proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; *that the preparatory work for the second coming of the Messiah was speedily to commence*; that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations, *that a people might be prepared for the millennial reign*. (Read Pearl of Great Price, Joseph Smith, 2.)

#### A VOICE OF WARNING

The responsibilities of the prophets in every dispensation have been to sound a warning for the nations to repent and to come unto the Lord and avoid the judgments that otherwise will be sent upon mankind.

President Wilford Woodruff, in a sermon delivered to temple

workers in Brigham City in June 1894, made a remarkable prediction and a statement with regard to these matters. A part of his sermon is as follows:

We cannot draw a veil over the events that await this generation. No man that is inspired by the spirit and power of God can close his ears and his eyes or his lips to these things. When I have the vision of night open continually before my eyes and can see the mighty judgments that are about to be poured out upon this world; when I know these things are true, and are at the door of the Jew and Gentile; while I know they are true, while I am holding this position before God and this world, can I withhold my voice from lifting up a warning to this people and to the nations of the earth? . . . And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. . . . Read the scriptures and the revelations. They will tell you about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things whether I do or not. I have felt oppressed with the weight of these matters, and I have felt that I must speak of them here; it is by the power of the gospel we shall escape. (*The Improvement Era*, 17:1164-65.)

He enumerated a number of the calamities which he had foreseen, and then stated: "They are at our very doors, and not even this people will escape them entirely."

Twenty years later, as he had predicted, lacking one month, the great world war of July 1914 broke in all its fury. Many of you here have been witnesses of the fulfilment of what President Woodruff said, and from that time to the present time there has been an increasing intensity of the troubles and difficulties upon the earth.

He sounded a note of comfort and blessing, however, in his closing statement.

Remember this, and reflect upon these matters,  
he said,

If you do your duty, and I do mine, we shall have protection, and shall pass through the afflictions in peace and safety.

#### WARNING OF PRESIDENT SMITH

Shortly after the general conference a year ago last April, I met a man on the street who was inclined to be critical of the fact, he said, that the Church was not receiving revelations, and why was it that the Lord wasn't revealing his mind and will to his leaders. It happened to have in my pocket a clipping from President George Albert Smith's last address, and I took it out and read this to him:

Said President Smith at the April conference just one year before his death:

Brethren and sisters, let us go to our homes; and if our houses are not in order, let us set them in order. Let us renew our determination to honor God and keep his commandments, to love one another, to make our homes the abiding place of peace. Each of us can contribute to that in the homes in which we live.

It will not be long until calamities will overtake the human family unless they seek speedy repentance. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come.

Our Heavenly Father has told us how it can be avoided, and that is our mission, in part, to go into the world and explain to the people how it may be avoided. (*Ibid.*, 53:410.)

President Smith could not have made that statement except as the Lord revealed it to him.

#### OBLIGATION TO FOLLOW COUNSEL

The Lord in a revelation has told us that it is the obligation of the Latter-day Saints to listen to the counsel of their leaders. In the preface to the Book of Doctrine and Covenants the Lord has said this in plainness.

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles shall be cut off from among the people.

For they have strayed from mine ordinances, and have broken mine everlasting covenant. (D. & C. 1:14-15.)

Could it be that these who will be cut off, of which the Lord spoke are the foolish virgins in the parable of the Master? As I thought back over the admonitions of our present leaders, President McKay, President Richards, and President Clark, I have wondered how much the Latter-day Saints have tried to recall and keep in their minds and hearts the admonitions of these, the Lord's appointed servants. May I merely mention but a few of the admonitions of our present leaders to impress the importance of heeding the counsel of the prophets of our day:

Did you listen carefully to hear President McKay re-echo what he has said on past occasions, that we should use the divine gift of agency to put to flight the degenerate tendencies in men and nations, and thereby find the way to eternal life? And did you hear him say that what you sincerely think of Christ in your heart will determine what you are, and will largely determine what your actions will be? Have you heard President Richards plead with us to keep the commandments of God; and to preserve the sacredness of the home; and heard him say that one of the greatest deterrents to wrong doing has been the fear of losing a place in the eternal family circle?

Those are messages that we should not have forgotten and should have sought to apply in our daily conduct.

President Clark's admonitions and pleas for the unity of the Saints by following the leadership of the President of the Church; his warnings against false heresies, and his efforts to arouse the people to protect our liberties as guaranteed by the Constitution of the United States, certainly are messages which we could not well afford to overlook in this day of stern judgment if we would escape the calamities of which the prophets have warned.

### "A LAMP TO YOUR FEET"

Every baptized member of the Church may become a virgin of purity through baptism by immersion for the remission of sins, through the atoning power of the Lord Jesus Christ. At our baptism we had hands laid upon our heads, and we were told by the officiating elders words that went something like this,

Receive the Holy Ghost, which will be a lamp to your feet, a guide to your path, which will bring all things to your remembrance, which will show you things to come, and will even reveal by its power the Lord Jesus Christ himself.

All of those promises, of course, are conditioned upon obedience and faithfulness in keeping the commandments of God.

The Lord gives us, each one, a lamp to carry, but whether or not we shall have oil in our lamps depends solely upon each one of us. Whether or not we keep the commandments and supply the needed oil to light our way and to guide us on our way depends upon each of us individually. We cannot borrow from our Church membership. We cannot borrow from an illustrious ancestry. Whether or not we have oil in our lamps, I repeat, depends solely upon each one of us, it is determined by our faithfulness in keeping the commandments of the Living God.

We must buy from the only source from which we can obtain this kind of oil referred to by the Master—from the fountain of eternal supply.

God grant that we won't forget these admonitions, and that the parable of the ten virgins will have a meaning to us, to all leaders throughout the Church, to go out seeking in the highways and byways of the Lord's kingdom to prepare the people, that except they repent and turn unto the Lord these things which have been predicted will surely come. May all Church members remember that in the day when the Lord said peace would be taken from the earth and the devil would have power over his dominion, he also said that he, the Lord, would reign in the midst of his Saints when he would come down in judgment upon Idumea, or the world.

So he is reigning in the midst of his Saints, revealing himself to his leaders, that through them to this people we might never be left in doubt but might know of a certainty that he will do nothing save he reveals himself to his servants, the prophets.

I bear you my humble witness that I know these things are true, and the Lord has spoken and is speaking to us today in a way that he has talked to his people in every dispensation, and I bear it humbly in the name of the Lord, Jesus Christ. Amen.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

My beloved brethren and sisters, as I stand before you this afternoon to bear my testimony to you, I am reminded that it is twenty years ago this month since I first had this privilege, if you will call it such, and I find it no easier today than it was then. Why it shouldn't grow easier, I don't know, except that one comes to understand greater the responsibility of the office that he holds.

#### TWENTY YEARS' SERVICE

During those twenty years it has been our purpose, that of Sister Ivins and me, to serve you faithfully. She has stood by my side, done everything that she possibly could to help me in what I have to do. That whole time she has never made a complaint because I have had to serve or placed an obstacle in my way. I appreciate her, and I want you all to know it.

In that service I have become acquainted with many, many fine men and women, and if in it all I have been of any aid or any comfort to anyone, it is all the blessing—all the compensation I would ask. I have never ever had any other major purpose since coming to this Council than to serve you to the best of my ability. I have had the privilege of serving under three presidents of the Church, and I want to bear you my testimony that in that acquaintance I have come to love them dearly, and I have never seen anything in their actions that I have felt to complain over. I bear you my testimony that they are in the service of God, and they are called of God; that their motives are high and holy and pure; that their whole service is in your interest and in the interests of the Church.

Now we are gathered here today to give our testimony to each other and to stimulate our faith in so doing. If we can leave this conference feeling a little more loyalty to the Church, with a little stronger resolution to do our duty, those of us who have cause for it, and a little greater determination to repent and correct our lives, even though there be but a few that need that last admonition, the conference will be well worth while. I trust that we may have just that result, that as we go away we may know better our duty and have a greater determination to serve.

#### FAILURE TO APPLY GOSPEL

We worry about the conditions of the world, and they are not

to our liking, that is true. We would like to know the causes and the cures for them. It seems to me that the major reason for the unsavory things that are happening in the world is the failure of men to apply the gospel of Jesus Christ to their lives. First, we must know him, know what he would have us do, and then do it.

I remember that soon after my father passed away, I found in going through his papers a magazine published by the Jewish Israel Movement in which there was a purported interview with a Jewish rabbi who had cast upon Christianity the blame for all the persecutions that his people had suffered and who finished by saying that Christianity is a failure in the world. As I read it, I thought of the Crusades, and I thought of the suppression of learning of the Middle Ages, and many other things which people don't like which they say form part and parcel of the history of Christianity; but it appealed to me that it is not Christianity but the failure to apply Christianity that we are looking at, and those evils come not from its observance but from its non-observance.

### THE WORLD'S NEED

If we could teach the world the proper concept of God and Christ and our relationship to them, and do it in such a way that it would sink into their hearts and impel them to study the teachings of the Savior, then apply them in their lives, all these troubles that we worry about now would cease. But the trouble is, men are avaricious; they are selfish; they are ambitious for power. They have nearly all of the attributes which, if left unbridled, lead to these terrible consequences. It is only the Spirit of God and Christ coming into the heart of man that can change his nature so that he will serve properly his fellow men. That, I think, is the purpose of the gospel of Jesus Christ, that we should learn that great commandment of God, the second, that we should love our fellows as we love ourselves. If we love God and serve him, we will serve our fellows because serving them is the only way we can manifest to him that we are willing to serve him.

### THE PLACE TO BEGIN

Now, we are a small group. It is a tremendous task to think of remaking the world, but if we are going to have any influence on it, where must we start? I think that we must start with ourselves individually first, then in the family. During the conference of the Relief Society, which ended yesterday, we listened to some very wonderful talks on the family, how it should be organized and its purpose. Right there, it seems to me, is the place where we should begin to clear up these things. If every family in the Church of Jesus Christ of Latter-day Saints were a model family, if every family were presided over by a man holding the Melchizedek Priesthood, a man who is understanding as to his responsibilities, who



has the power of leadership with his children, we could form such a strong body that all the rest of the world would eventually have to take notice of it and recognize its power, and its influence in the world would be good.

But I learn in studying the records of the stakes I visit that perhaps not more than seventy or seventy-five per cent of the families of the Church have a man standing at their head who holds the Melchizedek Priesthood. Then out of that seventy or seventy-five percent, as the case may be, there are many who make no effort to magnify this priesthood. They accept it for certain reasons, but they make little effort to magnify it.

#### MARRIAGE FOR ETERNITY

I have visited stakes where there were as few as thirty-two percent of the families represented in the Melchizedek Priesthood, others where it ran as high as ninety-seven percent, and there I think, brethren and sisters is the place we ought to start to correct our ills. Those of us who have children at the age where they should pair off should be tremendously careful to impress upon their minds the value of a proper family organization, the value of marriage in the temple of God for time and for all eternity. We should impress upon our children the fact that when they go to that temple they should go prepared to make it a lifelong and eternal undertaking, and that they should be serious and sober in the selection of their companions. I believe, if the proper attitude were taken toward marriage, the divorce problem which we face would be mitigated, if not abolished within the Church. There is an opportunity, there is a responsibility to teach young people the values of that institution. It is one of the characteristic things of the Church; it is the only place in the world where a marriage of that kind is celebrated; and it is desirable because it is a true institution ordained of God; and if people enter into it with the proper spirit, it is the greatest safeguard for their future conduct that has been given us by God.

We should not only teach these young people that they should go into that relationship with the determination that it is going to endure, but we should also teach them that they should expect it to endure because they are clean and pure and wholesome when they begin, and they are going to stay that way throughout. There are too many of us who miss right there. We don't seem to appreciate those things. Now is it possible to teach young people these things so that they will appreciate them? I believe it is. Sister Ivins for a number of years was a guide over at the Lion House. One day there came a group of fine young people there to visit. During that interview she took occasion to teach them this thing. After it was over, one young woman, who had expressed, on the way in, that she was not going to be married in the temple, came back with the

statement that she had enjoyed the visit and she was going to insist upon a temple marriage. Can we teach them that? We can if we will, I believe, and I believe it is one of the greatest duties of fathers and mothers.

#### PARENTS TO SET EXAMPLE

To begin with, of course, parents should have been married there themselves, and they should be true to each other. They should observe the standards of the Church so that the example they set will be above reproach to their children, and there ought never to be a thing happen between husband and wife that would abash or embarrass a son or a daughter, so that when those sons and daughters grow to maturity they can say as I can testify to you today, "My father never did a thing that I was ashamed of or gave me an instruction that I had to blush for." That's your privilege and your duty, you fathers and mothers, to teach young people, these things as plainly as you can; then if we can build that kind of family, the family that grows up under that influence will go into a ward organization with the same type of loyalty, and passing through the ward organization will approach the stake organization with the same loyalty and desire to conform. And, of course, out of your strength in your families, your wards, and your stakes grows the strength of the Church.

#### DAILY REPENTANCE

The place to begin, brethren and sisters, is with ourselves and our own, and if we can come to realize the imperfections of our own practices and change them, God will bless us. That is nothing more nor less than repentance, which all of us should practice daily.

Now I hope that out of this conference there will go a determination on our part to better our lives, starting with ourselves, to develop in our young folk a loyalty to their fathers and mothers, to their ward organizations and their stake organizations and the Church. That loyalty will reduce the adverse criticism that there is. There are many of us that find fault with the things that those of us who stand here try to do in the interest of the people, but loyalty would reduce that, and we would be happier even if we should not realize perfection in sustaining the policy of the Church.

God grant us help in it, I pray in the name of Jesus. Amen.

#### BISHOP JOSEPH L. WIRTHLIN

##### *First Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and sisters, that I might enjoy an interest in your faith and prayers during the few moments that I shall stand before you.

With you I have been deeply moved and inspired by the pro-

ceedings of this great conference. I am sure the address of our beloved President this morning inspired each and every one of us to resolve to live better lives exemplifying the principles of the gospel of the Lord Jesus Christ as we live it day by day.

In the days of the Master there was an Apostle called John the Beloved. He was given that title because he loved the Savior with all his heart. He loved the people. It is a grand thing to know that in this day we have an Apostle of the Lord Jesus Christ, a prophet, a revelator, and a seer, who, because of his kindness and his love for the people, and his manifestations of tenderness toward them, will be known as David the Beloved. I thank the Lord today that he has been restored in his health and strength and pray that the Lord will always bless him to the end that he may be enabled to perform the great tasks that devolve upon him.

### PRINCIPLE OF BELIEF

Some few weeks ago, returning from an assignment in Los Angeles, I met a man on the train who introduced himself as the representative of a great business which was sending him to Salt Lake City to establish one of its branches. He had made a previous visit, and during the visit he made a tour of the Temple Block, being deeply impressed by all that he heard and saw. I told him that I had the honor of being one of the General Authorities of the Church, after which he launched into a discussion of religion, saying he felt this great nation could be saved only through the application of spiritual principles.

He seemed to be a very devout man, as he attended the services of his church and met his financial obligations therein. His whole hope for salvation was upon the principle of belief only, and he indicated he had no responsibilities in his church other than those already mentioned. The attitude of this gentleman stimulated some thinking on my part as to the value of belief which might not develop into an abiding faith.

The Savior at no time during his ministry or in the restoration of the gospel ever promulgated the doctrine that man can be saved on the basis of belief. Rather, he made it very clear and implicit in the following statement:

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

In the analysis of this statement of the Savior, it is made very plain that belief in and of itself is not sufficient for salvation, but—"He that doeth the will of my Father which is in heaven."

James made it perfectly clear when he made this statement:

What doth it profit my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food,  
And one of you say unto them, Depart in peace, be ye warmed and  
filled; notwithstanding ye give them not those things which are needful  
to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: shew me  
thy faith without thy works, and I will shew thee my faith by my works.  
(James 2:14-18.)

### STEPPINGSTONE TO FAITH

We cannot wholly discount the principle of belief, for it is the first steppingstone to faith. The Apostle Paul declared, ". . . for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6.)

Therefore an individual with a firm desire to know God and his purposes, expressing a willingness to keep his commandments, can be a recipient of that divine gift called faith.

The Prophet Joseph Smith declared that faith is the moving cause of all action. It is that great stimulating force which brings into fruition the plans and the desires of mankind. The genius of the gospel of the Lord Jesus Christ in ancient days, and in the restored gospel of this day, demands a program not only which requires faith but also works on the part of the individual who has for an objective salvation and exaltation in the kingdom of God.

We are told that the glory of God is intelligence, that no man can be saved in ignorance. Therefore, if we are to gain the intelligence and the knowledge that is necessary for a place in the celestial kingdom, it will only come about by mental and spiritual effort and works.

### THE PRIVILEGE OF WORK

God, in restoring the Church of Jesus Christ, so organized it that there would be an opportunity for each and every worthy member to have the privilege of work. The restoration of the priesthood is an evidence of this. Priesthood is the power of God given unto men whereby they may act as his representatives upon the earth and fill certain assignments when called upon by those who preside over them.

Hence, with this authority upon both the older men and the young men, there is an opportunity for service, for the accomplishment of great work; for example, we think of the missionary work, wherein are involved thousands of men and women, both young and old, who are out in the world preaching the gospel to every nation, kindred, tongue, and people.

The same is equally true of the great project of teaching the people at home the gospel of the Lord Jesus Christ. We call it "ward teaching." If ward teaching were done as it should be, it would require the services of every worthy member of the priesthood in the Church.

## GENEALOGICAL WORK

If there are any of us who are seeking to do the work of the Lord and feel that we do not have an opportunity, all that we have to do, brothers and sisters, is to become engaged in the genealogical work of the Church. I am sure those who have been touched by the spirit of Elijah, and had their hearts turned to their fathers, have gone into this work with eagerness and a desire to see that the work is going to be done or has been done or will be done for those who have not had the privilege in this life of hearing the gospel of the Lord Jesus Christ.

The other day while visiting the St. George Stake, I was introduced to an elderly brother who is ninety years of age, and I was told that he had done the work for ten thousand people. What an achievement! What an accomplishment! I could not help thinking that when that brother passes through the veil and meets these thousands of people, they will rise up and call him blessed. This is an example of faith and works together, for the benefit and blessing of thousands of people.

## OPPORTUNITIES FOR SERVICE

It is not only intended in this great organization of faith and works that all of the work is to be done by the priesthood, but that our sisters shall have opportunities of service which are found in the auxiliary organizations of the Church, teaching the children and in rendering assistance to those who are in distress of any kind.

Consider for a moment if you will a ward organization in its requirements of personnel with the presiding authorities of the ward, the officers of all the auxiliaries, and the ward teachers. Opportunities for work in the kingdom are immediately available for at least two hundred members, while in the churches of the world, only one or two people would have this opportunity.

The work of which James spoke in connection with faith is divided into two divisions; that which has to do with the spiritual and that which has to do with the temporal works. In illustrating the point of temporal works, Brigham Young declared:

Everything connected with the building up of Zion requires actual, severe labor. It is nonsense to talk about building up any kingdom except by labor; it requires the labor of every part of our organizations, whether it be mental, physical, or spiritual, and that is the only way to build up the kingdom of God. . . . If we build up the kingdom of God, or establish Zion upon the earth, we have to labor with our hands, plan with our minds, and devise ways and means to accomplish that object. (*Discourses of Brigham Young*, 1943 ed., p. 291.)

## WELFARE PROGRAM

One of the great temporal works of the Church is found in the

welfare program. It affords an opportunity for all to participate, from the young boy or girl to the aged man or woman who is physically fit. It requires much physical labor, but out of our physical effort comes a spiritual blessing—a spiritual blessing wherein, brethren and sisters we keep part of the first and great commandment to “love thy neighbour as thyself.” If we actually love our neighbors as ourselves, we are going to endeavor to do something for those who are in distress of any kind.

Construction of meetinghouses demands physical effort which in reality contributes much to the building up of the kingdom. There has never been a time in our history as a Church when so many meetinghouses have been erected as in the last five or six years, and the most inspiring factor in this great project of building is that members of the various wards have contributed physically of their labor as well as having made financial contributions.

### ST. GEORGE TABERNACLE

Last Sunday it was my privilege to attend the conference of the St. George Stake, and when it is my privilege to visit the city of St. George, I am always thrilled and inspired as I admire the beautiful tabernacle erected almost a century ago by the pioneers. This lovely building is an excellent example of architectural and structural achievements. Its walls are just as straight and true today as the day that the pioneer masons laid stone upon stone. Out of the construction of this lovely building, the Lord answered the prayers of the people, and his blessings were abundantly bestowed upon them in a time of stress and difficulty. When President Brigham Young requested the people to erect a tabernacle, some were surprised because of its size and the small membership which there was to attend, but without question and with profound confidence in their great leader, they went to work.

Finally, when the roof had been placed upon the building, and it came time to buy the windowpanes, it was necessary to order them in New York. These windowpanes were shipped down along the east coast of North and South America and around the Horn, and up to San Francisco, and finally transported to the city of Stockton.

Upon arrival in Stockton, the brethren in St. George were notified that the windowpanes were there, and were now ready to be delivered for a cash consideration. By this time the cash resources of the people had been exhausted and when they were asked to pay for the windowpanes, they did not know what they were going to do; but great faith was manifest by the leaders of the people, which impressed them to call upon God for assistance. Thereafter, preparations were made to make the trip to Stockton. Finally, before departure, the brethren gathered together and supplicated God to the end that they might have the cash with which

to pay for the windowpanes. In the midst of their supplication, a knock came on the door. It was opened, and an old Scandinavian brother who lived in the Washington Ward just north of St. George placed in their hands a bag containing between six hundred and seven hundred dollars which was enough to pay for the windowpanes.

The faith of these brethren was so great that their teams had been hitched up and they were ready to leave immediately after their prayers, which is an evidence of the profound faith which motivated them to go forward with their building program even though the necessary cash was not in sight, and hence, the St. George Tabernacle and the temple stand as a monument to the faith and works of these great pioneers.

#### FAITH AND WORKS

In the days of the Prophet Joseph Smith when the gospel was being restored, the Lord declared to the Prophet, "I will pour my Spirit out on all flesh." (See D. & C. 95:4.)

The outpouring of the Lord's Spirit generated in the hearts of men a degree of faith that moved them to great works which have brought manifold blessings to humanity. For instance, Thomas Edison had faith so great in the utilization of electricity for lighting that after hours, days, and months of work, the electric light bulb was made available in addition to many other electric appliances which have brought comfort and luxury to the people.

Another outstanding example of faith and works is the Wright brothers who were thought to be mentally weak when they advocated the idea of flying through the air with a contraption heavier than air itself, but out of their faith and their works there has now been developed one of the greatest methods of transportation that the world has ever known. Radio and television have come as the result of the faith and the works of their inventors.

#### LINCOLN'S FAITH

There were great souls that had a profound faith in the principles of righteousness, of whom Abraham Lincoln is a great representative. As a young man he visited the city of New Orleans where he witnessed the sale of human beings over the auction block. He declared: "If I ever have a chance to strike this thing, I will strike it hard."

His faith in the great principle of freedom motivated him to take action when he was president of the United States. He struck slavery hard, and the shackles were removed from the thousands and thousands of oppressed people who now enjoy their liberty.

Brethren and sisters, I feel in my soul as the Apostle Paul felt when he declared, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . ." (Romans 1:16.) The

godly power Paul speaks of is the combination of faith, the divine motivator, and the works of the individual. These together make salvation and exaltation in the kingdom of God a certainty.

### CHRISTIANITY IN ACTION

Some few days ago the office of the Presiding Bishop was visited by a Hindu doctor from India. He said he was a Christian. He pointed out to us that as he traveled from the southern boundary to the northern boundary of the state of Utah noticing the many meetinghouses that had been erected, he was convinced that he was among a Christian people. And after becoming conversant with the gospel and the religion of our people, he declared, "This is Christianity in action." Faith and the works of the gospel constitute Christianity in action as Jesus Christ revealed it to the Prophet:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

If our light is to be a standard unto the nations, then well might we follow the admonition of James when he said:

Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. (James 2:18.)

This people have the greatest obligation of any people in all the world; for first they have covenanted with God their Eternal Father that they will manifest their faith and their works in the cause of his beloved Son, Jesus Christ, and that the world seeing their works will declare as Isaiah of old declared: Come let us go up to the house of Jacob's God and learn of his ways and walk in his paths (See Isaiah 2:3), to the end that the world and all of us may be free of the pernicious doctrine that men can be saved by belief or grace, and that we may know that salvation and exaltation in the kingdom of God rests wholly upon faith and works, which I pray will be the blessing of all of us, in the name of Jesus Christ. Amen.

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The Relief Society Singing Mothers chorus joined with the congregation in singing the hymn, "We Thank Thee, O God, For a Prophet."

### ELDER ALBERT E. BOWEN

#### *Of the Council of the Twelve Apostles*

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou



hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors. (Matt. 6:5-12.)

That last is the particular passage in this prayer that I want to call attention to. If we have learned anything through the proceedings of this conference this day, it is that this gospel is not something to talk about. It is something that requires deeds. It calls for action, and it is only what we do, not what we say or what we profess, that counts.

The people of this Church can carry this message with them to their homes or wherever they may chance to go and lay it down as the foundation principle of their faith, the promise of the future.

#### FORGIVENESS

It is only as we do the will of God that we have claim upon the promised blessings, and one of the particular things that I want to stress is the principle inherent in this sentence in the sublime prayer which I have just read: "Forgive us our debts, as we forgive our debtors." That calls for action. It calls for self-control. It calls for putting into practical effect one of the teachings that the Lord has given us.

It is not easy to practice. We are all disposed to be very charitable toward ourselves and our own misdeeds, our own failures and weaknesses. We hope the Lord will be charitable to us, that when we stand before the bar of justice, notwithstanding the exactions of the law which must be obeyed, and notwithstanding our own lapses, he who knows the heart, and knows the desire, and knows the effort, and consequently being possessed of all the factors essential to a righteous judgment, will somehow be kind and generous and will take into account our good efforts, our attempts to live righteously, the piety of our purposes, the struggles we have made against odds, and he will balance all these worthy desires of the heart and struggles of the flesh over against our failures, and the things wherein we have sinned and failed to measure up to the full standard of complete perfection.

We all hope that on behalf of ourselves, but it is not so easy for us to accord the same generous consideration to those we feel have trespassed against us. We are more likely to be disposed to exact the full payment of the debt to us personally, while hoping in our hearts that God will be lenient in his judgment of us.

## LOVE OF NEIGHBOR

I think there is involved in this principle the doctrine of the first great commandment, and the second, ". . . Thou shalt love thy neighbour as thyself." (*Ibid.*, 22:39.) Those are easy words to say, but do we ponder what they mean? How do I love myself? Certainly I do not wish myself any ill luck. I do not wish myself any misfortune. I hope my efforts will be prospered. I hope I will be spared misery and distress and sickness and suffering. I hope I will have power to do the things I have it in my heart to do, and to succeed in my undertakings. If I love my neighbor as I love myself, then I must be equally anxious for him, that he shall be prospered, that he shall escape misery and suffering and trial and distress, that his endeavors shall be fruitful of good.

I cannot hope to climb to the position I desire to achieve by stepping on the back of another and crushing him down in order that I may gain his favorable place. Suppose I am a violinist. I excel in my profession, my art. I have enjoyed the reputation for a long time of occupying first place among the members of my community. I am the greatest of them all. Then one day a younger man comes along, as will inevitably be the case, and he chances to excel me in the art, and I stand in jeopardy of losing my position as first.

I suppose I should wish for him that he break his hand so that he cannot play any more, and so that I will not be toppled from the pinnacle that I have occupied, and can still be supreme in the practice of my art. That is not keeping the commandment. That is not loving my neighbor as I love myself. I would not wish myself any such misfortune. I would always want to do my best, freed from artificial hindrance. I should, if I would obey the commandment, without regard to the consequences to me personally, my own ambitions and desires, rejoice in the excellence of the performance of my rival, and wish only for him all the good I would wish for myself.

I will, if I am honestly observing the commandment, wish for him the success, the glory that has been accorded to me by reason of my past station. It is easy to say those words, "Love your neighbor as yourself," but how hard it is to bring them right down to actual practice, even when our own superiority of position might be involved, the sacrifice of it. If we really could bring ourselves into full accord with that commandment, we should rejoice exultantly in the good fortunes that attend the efforts of our fellows, no matter in how great a degree they might eclipse us or how far they might excel us. You see, it requires that we root out envy, that we root out selfishness, and that is the way we grow in the development of character and the cultivation of those perfections which God has directed that we strive to achieve.

"Be ye therefore perfect, even as your Father which is in heav-

en is perfect." (*Ibid.*, 5:48) was the admonition of Jesus and if we would attain that station and bring ourselves to that degree of conquest of our own ambitions, then we shall have to rejoice in the good fortune, the achievements, the attainments of our fellow men without regard to the eclipse of ourselves.

#### FORGIVE AND BE FORGIVEN

Returning to the text, we cannot expect that God will forgive us if we refuse to forgive those whom we have found occasion to criticize. The measure of man's achievement lies not altogether in where he gets to. You have to have regard for the place which he started from, and the degree of his advancement, though he has not reached so high a place as one of his fellows, may be greater because of the handicap of position from which he set out.

We all hope and trust and pray and depend upon the mercy of God. We hope he will be merciful to us, but we have no right to expect the extension of his mercy to us in any further degree than we are willing to extend mercy and charity and forgiveness to our fellow men, whose actions we scrutinize with much more care and less leniency than we scrutinize ourselves and our own deeds.

#### DOERS OF THE WORD

Those are some of the things we have to learn to do. That is putting into practical application some of the positive requirements of this gospel. We are learning to do, to be doers of the Word and not hearers only. So it is with every other precept. There is no teaching in the whole compass of the gospel of Jesus Christ that ever brought injury or harm to any man.

The following of those brings only happiness and joy and peace and comfort and progress. There has never been anything required of man that would degrade him or lower him in the scale of being. We are safe when we keep the commandments.

But we must analyze the commandments. We must know what they signify. We must know what they require of us individually and personally, and our greatest concern is not with somebody else. Our greatest concern is with us. Are we measuring up?

May God grant that in our daily pursuits, in our daily efforts, we shall always be mindful of the fact that it is not what we profess or what we pretend, but only that which we do and the degree in which we comply in our own actions with the commandments of God that counts.

This I pray in the name of Jesus. Amen.

**President David O. McKay:**

We shall next hear from Elder James L. Barker, formerly president of the French Mission.

I believe we have in the audience Brother Henry Aki who was in the presidency of the Chinese Mission, recently established at Hong Kong. We will give Brother Aki and Brother Barker twenty minutes, ten minutes each.

### ELDER JAMES L. BARKER

*Formerly president of the French Mission*

It is now nearly eighteen months since Sister Barker and I left the French Mission. I hope, however, to be able to give a brief report of the French Mission not only while we were there but since we came back, the last eighteen months while President and Sister Woolf have been conducting the mission. The French Mission is one of the great missions of the Church. There is no finer people to which we carry the Gospel. Most of us of Germanic stock are favorably disposed to nations of northern Europe, Germany, Switzerland, and so on, but perhaps we are not aware that at least fifty per cent of the population of Northeastern France was Germanic in the first centuries of the Christian Era, and we should remember too that there are many other nations in Europe, and among these many nations are France and Spain and Italy and Greece.

The French Mission has had a difficult history. Work there has been interrupted and has ceased completely over long periods of time. With the exception of one city in Northeastern France, from 1863 until 1910 there was not a single missionary in France. When Sister Barker and I arrived in France in 1946 we found in Switzerland well organized branches presided over and admirably conducted by President Simond and his branch presidents. We found in Belgium President Devigny conducting well organized branches. I rejoiced as I heard the story of how faithfully they had attended to their duties. Even while directed missiles were falling not very far from the house of President Devigny, they held their meetings. They did their work. Each one of our three chapels was seriously damaged by guided missiles.

In France the story was not so favorable. Our first work was to find the members. There was only one man Elder Fargier in all France holding the Melchizedek Priesthood and the members said they had had visits from missionaries but usually fifteen and twenty years before.

I am glad to say this to the fathers and mothers who have missionaries in France, there is no more kind-hearted people, no more sympathetic people, no more self-sacrificing people for the missionaries. I wish I could tell you of the lives of some of our members, faithful over long periods of time without any visit from missionaries whatsoever and no contact with the Church. I have even thought how strange it is and how wonderful it is that our missionaries have such influence with the people, and yet it is not altogether strange.

The men opposed to them are often very scholarly, but all that scholarship can do is to enable them to guess what kind of experience Peter had when he said, "Thou art the Christ, the Son of the Living God." What was that revelation from on High? What kind of experience did Paul have when he was guided by the Spirit? And the faithful missionaries have similar experiences first-hand. It is a great joy to be in a testimony meeting with them and the lady missionaries, who were in no way inferior to the elders.

The mission has gradually increased in the number of converts and it has increased very, very much since Sister Barker and I left the mission. This year, returning missionaries and elders tell me that the estimate of the number of converts in the mission will be somewhere between 100 and 150. When you think of the difficulties of language, when you think of other difficulties, I think that is most encouraging. The missionaries of the French Mission, I think, nearly all long for the time when they can go back on another mission, and it is astounding how eager audiences are to listen to the Gospel. You probably would expect the greatest number of converts and the greatest interest in Northeastern France where the Germanic blood, perhaps is in a larger percentage than elsewhere, but the greatest interest in the Gospel and the greatest number of converts is in Southeastern France. There we have had meetings attended by as high as 400 people. A year and a half ago there were some 3 or 4 members. Six months before that there were none, and no friends. Now there are 20 members and meetings are being attended by 100 to 125 in a meeting.

The government of France has been friendly, of course we have had some opposition, of course we had a few connected with the government who were not friendly, but by and large they have been very friendly. We frequently had halls that cost us nothing. In Bordeaux and other cities of Western France we have been able to get a large hall in the City Hall with no cost to us, not even the janitorial services, and they have treated us well.

My time I think of ten minutes is up. I would like to say this before sitting down, however, I know that the first vision was a reality, our missionaries know it, that it was a reality, that we are engaged, second only to living the Gospel, in the next greatest work possible on the earth, carrying that Gospel to our fellows. He is happy who has had one mission; he is happier who has had two, and I feel positive that he would be happier who had four. This is a great work and in France it is going to grow faster and faster because now we have a large body of converts, relatively from France, Switzerland and Belgium. They are writing to friends and acquaintances, they are dispelling false stories about us, they are explaining the truths of the Gospel, and I pray that there may be as few as possible among us without sometime having had the experience of a mission. I sincerely pray for the blessings of the Lord on the world, that peace may be restored (we now have war) and that no further

Wars will break out, that the Gospel may be carried to the rest of the world and in particular to Spain, to Italy, to Greece, to the Mediterranean countries, countries that were once the only ones where missionaries worked in the propagation of the Gospel and wherein were the early centers of the Christian Church. I pray this and I pray the Lord to bless our inspired leadership that we may all give our full undivided loyalty in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder James L. Barker, to whom we have just listened, was formerly president of the French Mission. Brother Henry Aki, who will now speak to us, was in the presidency of the Chinese Mission.

### ELDER HENRY AKI

*Formerly in the presidency of the Chinese Mission*

Aloha! I bring you greetings from the saints of Oahu, my brothers and sisters. I stand before you with fear and trembling. I trust that I may have the spirit of our Father in Heaven that has existed here since the beginning of our conference. I thank our Heavenly Father for the privilege of attending this conference and of meeting with you, my good brothers and sisters, who have brought the Gospel to the islands of Hawaii where I had the privilege of joining this great and glorious Church.

On February 28th, 1949, along about 9 o'clock in the morning while laboring in my establishment in Honolulu, the telephone rang. I lifted up the receiver and I heard an operator from San Francisco calling for Aki. The people in San Francisco could not pronounce my name Aki, so she had to spell it. "Are you Aki?" she said.

"Yes, this is Aki speaking."

"Just a minute, Salt Lake City, Mr. David O. McKay wants to talk to you."

Within a second we got the connection and President McKay said: "Brother Aki this is David O. McKay. You know Hilton A. Robertson, formerly of the Japanese Mission?"

I said, "Yes, very well."

"Fine. The brethren have decided to open a mission in China. Will you accept the call to be his counselor?"

Without any hesitation I said; "Yes, Brother McKay."

I accepted the call without consulting my wife whether I would be able to accept it. Finally I called back home to my wife, saying I had received a call from President McKay asking us to go on a mission to China.

"Fine," she said.

I said: "I will talk to you further when I get home."

I went home and my wife said: "We will go."

I am thankful that I had the privilege. The only thing I regret

is that we had to fold up the mission and return home to Honolulu. That is the only regret in my heart. My desire was to fulfill an honorable mission, that we could have a mission home there, a church building, and preach the Gospel to the one hundred and fifty millions of people in China, probably more. We love them. When we were up to the Peak of Hong Kong we could look on the other side to China proper (and on this side we could look into the Hong Kong Bay). We went there with Brother Cowley to dedicate the land for the opening of the mission. While we were there Brother Cowley called each one of us to take turn in praying and I shed tears facing my ancestors, my great-grandfather and my forefathers, that I, the only one having the privilege to hold the Priesthood, had come up to the land of China, to spread this Gospel of Jesus Christ among the people.

I rejoice in that work and I thank our Heavenly Father for the privilege I had. I appreciate the Priesthood of God. It is precious to me. I want to tell you, in bearing my testimony, that I want to thank my father-in-law, my wife and their family who prayed earnestly for me that I might become a member of this Church. For ten years we were married and I was not a member of the Church. My wife had to steal away out of the house to go and perform her Church duties, to teach Primary and to go to the Relief Society, and then she had to watch the time and come home before I got home from work. Those are the conditions that prevailed for the first ten years of our married life. Oftentimes I heard my mother-in-law in devotion and they asked me to join with them. All the time I stared at them. I oftentimes heard my mother-in-law pray to our Heavenly Father to soften the heart of her son-in-law that some day his heart would be touched and he would become a member of this Faith. There was a big tract of land opened near the Auwaiolima Church. Some of you returned missionaries know where the Auwaiolima Church is. There were choice lots facing the main street and the school street, and I decided to buy a lot on one of those main streets and I purposefully bought a lot just below the Church, with the idea, well, if I build my home here my children would be growing up, saving carfare to Primary and Sunday School. My wife can go to Relief Society and teach in the Primary, so I can save a little money in carfare. So I bought a lot just near the Auwaiolima Church and when we got our house half-way built I asked my wife if I could be baptized in her Church and she asked me, "Really do you want to join the Church?" I said, "Yes." She went up to the Mission Home and made arrangements with the branch president, Ernest L. Miner, and Brother Miner was surprised to learn that I had made up my mind to be baptized. He turned around and called my wife and said, "You have been faithful and the Lord has answered your prayers. All these years, in presiding over this branch I could not touch your house with a fifty foot pole." (Laughter) So really the Lord has moved things in a mysterious way His wonders to perform.

I rejoice to bear you my testimony, my brethren and sisters. I am really glad and thankful that I had the privilege of accepting the Gospel, it has made me a good husband, a good businessman whereby I can face my fellowmen, my creditors and my associates. Through that, my name has been spread abroad. Some of my friends have joined the Church. Some of my friends saw me going into the chapel and the following day they wanted to know what I was doing in the Mormon Church. I said, "I am a member of that Church." They said, "Are you? I am surprised. If I knew you had determined to join any church I would have asked you to join the Central Union Church," which is a Protestant church in Honolulu, "so if you need any help, if you go to the bank, people will give you an extended hand." That is the answer I got, and finally after that I became loosed from all my friends and associates just because I joined the Church.

It is up to me to let the Gospel light so shine that others may see my good works and glorify our Father which is in Heaven. From that time on I have tried my best to live up to the teachings of the Gospel and to have the whole world look up to me. When I got my call to go to China they had my picture in the Honolulu paper.

My time is up. I hope and pray that we as Latter-day Saints will live the Gospel and that we will let our lights so shine before men that others seeing our good works will be led to glorify our Father which is in heaven.

President McKay will please forgive me if I have gone beyond my allotted time. I ask the Lord's blessings upon you. Amen.

#### **President David O. McKay:**

The Relief Society Singing Mothers will now sing: "Like as the Hart Desireth the Water Brooks," conducted by Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder A. Lorenzo Anderson, formerly president of the Mexican Mission, after which this conference will stand adjourned until ten o'clock tomorrow morning.

Tonight at seven o'clock here in the Tabernacle there will be a meeting of ward bishoprics and others as listed in the public announcement, under the direction of the Presiding Bishopric.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be announced at the dismissal of the meeting over the loud speaking system.

The choir music for this session has been furnished by the Relief Society Singing Mothers, Florence Jepperson Madsen conducting, and Frank W. Asper at the organ.

May we just take a minute again to commend these charming mothers. Their presence, I repeat, and their singing have been an inspiration. Sister Madsen, thank you. I know I express the prayer of all present when I say, "God bless our mothers."



The Relief Society Singing Mothers sang "Like as the Hart Desireth the Water Brooks."

The benediction was offered by Elder A. Lorenzo Anderson.

Conference adjourned until 10:00 a.m., Saturday, October 6.

## SECOND DAY

### MORNING MEETING

Conference reconvened Saturday morning, October 6, at 10:00. President David O. McKay conducted the services and made the following introductory remarks:

#### **President David O. McKay:**

For the information of the radio and television audience we announce that this is the third session of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

These services and all general sessions of the conference will be broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system and by television. The proceedings of this session will be broadcast over Station KSL at Salt Lake City, and by arrangement through KSL over the stations named in the first session of the conference.

This session will be televised over KSL television station, channel 5.

The singing will be by the congregation, Brother J. Spencer Cornwall conducting, and Brother Alexander Schreiner at the organ.

We shall begin the services by the congregation singing: "Now Let Us Rejoice," conducted by Brother Cornwall.

The opening prayer will be offered by Elder Arnold D. Miller, formerly Patriarch to the North Davis Stake.

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The congregation sang the hymn, "Now Let Us Rejoice in the Day of Salvation."

Elder Arnold D. Miller, Patriarch of the North Davis Stake, offered the invocation.

Singing by the congregation, "How Firm A Foundation."

Elder Joseph Anderson, Clerk of the Conference, read the following report of changes:

CHANGES IN CHURCH OFFICERS  
STAKE, WARD AND BRANCH ORGANIZATIONS  
SINCE APRIL CONFERENCE, 1951

*Mission Changes and New Presidents Appointed:*

J. Melvin Toone appointed president of Canadian Mission to succeed Floyed G. Eyre.

Arthur A. Glaus appointed president of East German Mission to succeed Walter Stover.

Sidney J. Ottley appointed president of New Zealand Mission to succeed Gordon C. Young.

Lyman S. Shreeve appointed president of Uruguayan Mission to succeed Frederick S. Williams.

Bryan L. Bunker to succeed David I. Stoddard as president of the California Mission.

Franklin S. Harris appointed president of Branch in Teheran, Iran.

*New Stakes Organized:*

Bakersfield Stake organized May 27, 1951, from Northern California and California Missions.

Fresno Stake organized May 20, 1951, from Northern California Mission.

Monument Park Stake organized June 24, 1951, from Hillside and Bonneville Stakes.

Santa Monica Stake organized July 1, 1951, from Inglewood Stake.

*Stake Presidents Chosen:*

Edwin Alan Pettit, president of Bakersfield Stake.

Junius M. Jackson, president of Bonneville Stake to succeed Owen G. Reichman.

Alwyn C. Sessions, president of Fresno Stake.

William Jackson O'Bryant, president of Idaho Falls Stake, to succeed William Grant Ovard.

Austin Gudmundsen, president of Inglewood Stake to succeed E. Garrett Barlow.

George L. Nelson, president of Monument Park Stake.

Wendell S. Lambert, president of Nevada Stake to succeed Fredrick Charles Horlacher.

William Carlyle Olsen, president of North Sanpete Stake to succeed Joseph R. Bagnall.

Edward L. Clissold, president of Oahu Stake to succeed Ralph E. Woolley.

E. Garrett Barlow, president of Santa Monica Stake.

John Fredrick Hobson, president of Summit Stake to succeed Joseph E. Beard.

Royal J. Brinkerhoff, president of Wayne Stake, to succeed Willis J. Oldroyd.

*New Wards Organized:*

Bakersfield First, Second, and Third, Lancaster, Porterville, and Taft Wards, Bakersfield Stake.

Farmington Second Ward, Davis Stake.

Logan Nineteenth Ward, East Cache Stake.

Montebello Second and Whittier Second Wards, East Los Angeles Stake.

Canyon Rim Ward, East Mill Creek Stake.

Provo Fifteenth Ward, East Provo Stake.

Chowchilla, Fresno First, Fresno Second, Merced, and Visalia Wards, Fresno Stake.

Spring Glen and Wandamere Park Wards, Grant Stake.

Lawndale Ward, Inglewood Stake.

Long Beach Sixth Ward, Long Beach Stake.

Mill Creek Third Ward, Mill Creek Stake.

Sandy Fourth Ward, Mt. Jordan Stake.

Uniondale Ward, New York Stake.

Mt. Pleasant First and Third Wards, North Sanpete Stake.

Castro Valley Ward, Oakland Stake.

Glendale Park Second Ward, Pioneer Stake.

Mt. Rose and Sparks East Wards, Reno Stake.

Fair Oaks Ward, Sacramento Stake.

Tacoma Third Ward, Seattle Stake.

Tremonton Fourth Ward, South Bear River Stake.

Maeser Second Ward, Uintah Stake.

Rivergrove Second Ward, West Utah Stake.

*Wards Transferred:*

Beacon, Hillside, Laurelcrest, and Monument Park Wards, Monument Park Stake, formerly of Hillside and Bonneville Stakes.

Brentwood, LaCienega, Mar Vista, Santa Monica, and Westdale Wards, Santa Monica Stake, formerly of Inglewood Stake.

*Ward Name Changed:*

Montebello First Ward, East Los Angeles Stake, formerly Montebello Ward.

Whittier First Ward, East Los Angeles Stake, formerly Whittier Ward.

Mt. Pleasant Second Ward, North Sanpete Stake, formerly Mt. Pleasant South Ward.

Mt. Pleasant Fourth Ward, North Sanpete Stake, formerly Mt. Pleasant North Ward.

Glendale Park First Ward, Pioneer Stake, formerly Glendale Park Ward.

Sparks West Ward, Reno Stake, formerly Sparks Ward.

Stockton First Ward, San Joaquin Stake, formerly Stockton Ward.

Stockton Second Ward, San Joaquin Stake, formerly Yosemite Ward.

Lincoln Ward, Seattle Stake, formerly Tacoma Second Ward.

Tacoma First Ward, Seattle Stake, formerly Tacoma Central Ward.

Maeser First Ward, Uintah Stake, formerly Maeser Ward.

#### *Wards Discontinued:*

Arbon Ward, West Pocatello Stake, disorganized, membership transferred to other wards.

#### *Independent Branches Organized:*

Delano, Mojave, and Wasco Branches, Bakersfield Stake.

Boulder Branch, Denver Stake.

Avenal, Coalinga, Dinuba, Exeter, Hansford, Los Banos, Tulare, and West Fresno Branches, Fresno Stake.

Sunland Branch, Glendale Stake.

Pinedale and Rawlins Branches, Lyman Stake.

Piute Branch, Millard Stake.

Livermore Branch, Oakland Stake.

Carson City Branch, Reno Stake.

Mira Loma Branch, San Bernardino Stake.

Chula Vista Branch, San Diego Stake.

Monte Vista Branch, San Luis Stake.

Woodland Hills Branch, San Fernando Stake.

Shelton Branch, Seattle Stake.

Dugway Branch, Tooele Stake.

#### *Those Who Have Passed Away:*

Emma Lucy Gates Bowen, wife of Elder Albert E. Bowen of the Council of the Twelve.

Augusta Winters Grant, widow of President Heber J. Grant.

Adele Cannon Howells, president of the General Board of the Primary Association.

#### **President David O. McKay:**

Joseph Anderson, Clerk of the Conference, has just read the report of statistics and other data relating to the Church.

We shall now ask President J. Reuben Clark, Jr. of the Quorum of the First Presidency to present the General Authorities, General

Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

Immediately following President Clark's presentation he will speak to us.

President J. Reuben Clark, Jr., First Counselor in the First Presidency then presented in the usual manner the General Authorities and General Officers of the Church and they were unanimously sustained by those present. The list as presented is as follows:

## GENERAL AUTHORITIES OF THE CHURCH

### THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

### QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

John A. Widtsoe

Joseph F. Merrill

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

Henry D. Moyle

Delbert Leon Stapley

Marion G. Romney

### PATRIARCH TO THE CHURCH

Eldred G. Smith

The counselors in The First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

### ASSISTANTS TO THE TWELVE

Thomas E. McKay

Clifford E. Young

Alma Sonne

George Q. Morris

Stayner Richards

ElRay L. Christiansen

John Longden

### TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints

## GENERAL CONFERENCE

Second Day

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Oscar A. Kirkham
Antoine R. Ivins	Seymour Dilworth Young
Richard L. Evans	Milton R. Hunter
Bruce R. McConkie	

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
 Joseph L. Wirthlin, First Counselor  
 Thorpe B. Isaacson, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

## CHURCH BOARD OF EDUCATION

David O. McKay	Spencer W. Kimball
Stephen L. Richards	Ezra Taft Benson
J. Reuben Clark, Jr.	Mark E. Petersen
Joseph Fielding Smith	Matthew Cowley
John A. Widtsoe	Henry D. Moyle
Joseph F. Merrill	Delbert Leon Stapley
Albert E. Bowen	Adam S. Bennion
Harold B. Lee	Franklin L. West

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

J. Karl Wood  
 Joy F. Dunyon

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 J. Spencer Cornwall, Conductor  
 Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner	Frank W. Asper
Roy M. Darley, Assistant	

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe	Clifford E. Young
Albert E. Bowen	Alma Sonne
Harold B. Lee	Antoine R. Ivins
Henry D. Moyle	Oscar A. Kirkham
Matthew Cowley	LeGrand Richards
Delbert L. Stapley	Joseph L. Wirthlin
Marion G. Romney	Thorpe B. Isaacson
Thomas E. McKay	

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman  
 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director

Paul C. Child	Lorenzo H. Hatch
T. C. Stayner	John Longden
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	A. Reed Halversen
W. T. Lawrence	Henry C. Jorgensen

Carl W. Buehner

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Velma N. Simonsen, Second Counselor

with all members of the Board as at present constituted

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 A. Hamer Reiser, First Assistant Superintendent  
 David Lawrence McKay, Second Assistant Superintendent  
 with all members of the Board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent  
 with all members of the Board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
Velma N. Simonsen, Second Counselor  
LaRue C. Longden, Second Counselor

with all members of the Board as at present constituted

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
Arta M. Hale, First Counselor  
Florence H. Richards, Second Counselor

with all members of the Board as at present constituted

## PRESIDENT J. REUBEN CLARK, JR.

*Second Counselor in the First Presidency*

My brothers and sisters, I stand before you this morning to make a few remarks with a hope in my heart that the Lord will bless me and direct me in what I shall say and that I may be aided by your faith and prayers. With those prayers coming to me in my behalf, I shall be blessed, and you also.

## ABSENCE NOTED

I think I would like to begin by noting the absence of a man who was with us for forty-seven years as an Apostle, as President of the Quorum, and as President of the Church; a man who had as great love for his fellow men as any man I have ever met; a man who left with us, or left with me, two great sayings—"We are all children of our Heavenly Father," and "Keep out of the devil's territory"—fundamental principles. I am referring, of course, to President George Albert Smith.

In this Church there never is an interregnum. So soon as one President dies, the Twelve take over; then, on their proposal, a President of the Church is chosen and sustained. And always, the powers and authorities, the prerogatives of the one who has passed descend to the one who comes. Those powers and authorities, responsibilities, have descended upon our present President, David O. McKay, who is administering the affairs of the Church with wisdom, with understanding, and inspired by the revelations of the Lord's mind and will.

## THE FAMILY RELATIONSHIP

During this conference much has been said about a subject that has been running in my mind for several months, and notwithstanding that it has been discussed so much, I should like to add a few words during the time I shall address you, of my own feeling about it. I am referring to the home and the family relationship.



The family, looked at broadly, is as nearly basic to the principles and plan of the restored gospel as any principle of which I know. We have a Heavenly Father and Mother, the eternal parents of the spirits of us who are here. And those spirits were created that they might come to this earth and receive mortal tabernacles, so that in the due time of the Lord we shall lay away the mortal tabernacle; then in due time we shall resume it and become the perfect soul, the body and the spirit reunited.

The Lord has created, so he has told us, worlds without number, and I am sure for this same purpose.

That, I repeat, that family relationship is fundamental, because without it we cannot reach out to the destiny which our Heavenly Father has provided for us. When Adam came, he was alone. And the Lord said, "It is not good that the man should be alone." He said to Adam, "Multiply, and replenish the earth." (Gen. 1:28.) Eve came, then the command was given that a man "shall cleave unto his wife," leaving father and mother, "and they twain shall be one flesh." (Matt. 19:5.) That was reiterated by the Savior replying to the query of the taunting Pharisees. And out of that union came ourselves, our mortal tabernacles. In our day the Lord has revealed another element, and that is the sealing of man and wife for time and for all eternity, and out of that union they twain beget blood and flesh.

#### RESPONSIBILITY OF PARENTS

And I would like you to reflect upon the fact that our children came to us with spirits that did not ask us to bring them, but with spirits, through some operation of which I am not aware, that are assigned to us; and they come to us as our guests. We are responsible for the mortal tabernacling of that spirit; and I should like each and every Latter-day Saint to get that fact into his heart, that the child which is his, or hers, comes at the invitation, virtually, of them who beget it, and then I would like you to reflect upon the responsibility which that brings home to each and every man and woman who is a parent. Yours is the responsibility to see that this tabernacled spirit loses no opportunity, through you, to prove his worthiness and righteousness in living through his second estate.

Now the point that I wish particularly to emphasize is this—you parents cannot shift that responsibility to anyone else. It is yours; you cannot divest yourselves of it.

You cannot give it to the state, and you ought not to give it to the state, for when the state takes over the direction, instruction, and rearing of its youth, then passes out, as the whole history of the world shows, the great principle of free agency, and not only that, but all the sacred principles of chastity and morality, with a

host of other virtues which belong to a free society and are inherent in the governing principles of the kingdom of God.

You cannot entrust your children, in the sense of having them take over your responsibility, to our schools. They cannot do your work. They may aid, and, sometimes, they may detract and defeat. I have referred before to pernicious doctrines which are appearing in our schools, not only political doctrines, which I would like you to note, but moral. The doctrine that the sex urge is like the urge for food and drink, is born of Satan, and the man or woman who teaches it, is Satan-inspired. Every effort you can make to prevent the spread of this doctrine, you should make.

You cannot entrust your children to society. That will never do. Society is too tolerant of wrong, too ignorant of matters of right living, too easy to betray and debauch.

And lastly, the Church cannot take over the responsibility which is yours to train your children. The Church can aid, and should be the greatest aid; and we are derelict if we do not, as Church members and as Church organizations, provide that assistance. But beyond the Church—the Sunday Schools, the Mutual Improvement Associations, the Primary, the Relief Society, and all the priesthood organizations—beyond that is the family, and it is our responsibility as parents to see to it that we fully perform our duties in this respect.

### THE MOTHER'S PART

Now, brethren, at best we are somewhat clumsy at leading and directing our children. We are away from home, of necessity, a great part of the time, our thoughts are along other lines, we have to battle for our existence, for the livelihood of our families. Those of us who hold Church positions are absent in the evenings, in addition to the days that we spend getting our livelihood. I repeat, we are a little bit clumsy. And so to the sisters of the Church, the mothers of the Church, they whom the Lord has designed and planned should be the immediate instrumentality of perpetuating the race and of bringing spirits to this earth, providing bodies for them, to them we must primarily look for the rearing of our children.

Sisters, when you think of what a child is, the mortal tabernacle of a spirit created by our Heavenly Father, a mortal tabernacle which you, with all the sacrifice that it has entailed, with all the danger that has been involved of going down into the valley of the shadow of death to bring the child forth, when you think of that, do you not sense how urgent, how immediate, how great is the responsibility which you have assumed? And, oh, how well the great bulk of the sisters, the mothers of the Latter-day Saints are performing that, going on through their whole lives sacrificing

for their children, for their grandchildren, and sometimes for their great-grandchildren! The Lord will bless you sisters, out of the abundance of his blessings, for every sacrifice which you make for these children. And do keep close to them! And above all, you, yourselves, lead lives that will be an example to these little ones that you have brought into the world. After all, perhaps that is your greatest responsibility—to live righteously before the Lord.

#### NOT BEYOND TEMPTATION

One thing other I would like to mention for a moment, and that is—I hope that none of you will feel that your children are beyond the reach of temptation or transgression. The more firmly you feel that, the greater the danger to your family. No one is safe from the wiles and the persuasions of Satan. He reached Adam and Eve before mortality came. He reached into the family of Adam, and Adam's family produced the first murderer. All down through history he has reached into the families and to the persons of those who are in high and responsible positions. Satan reached David, a man after the Lord's own heart, who committed the great sin which he committed; the great Solomon, and stole his heart away. And in modern times we have too many illustrations of where children of our leaders do not live just as we would wish. So I beg of you, do not assume, my dear brothers and sisters, that your children are beyond the reach of Satan, but always go forward, always conduct your family life, always be parents, fathers and mothers acting on the fact that Satan stands at the elbow of your dear one to lead him astray. Never forget that, my brothers and sisters.

#### A LIGHT TO GUIDE

Now, in conclusion, I am reminded that Moses, herding his father-in-law's sheep at Mount Horeb, saw one day a flaming bush, and the flame did not consume. Being curious, he started to walk toward this flaming bush, and the voice of the Lord came out of the bush forbidding him to come farther, for, said the Lord, ". . . the place whereon thou standest is holy ground." (Ex. 3:5.) So I think that in every Latter-day Saint home the Spirit of the Lord is a flaming, non-consuming fire, there to light our way, to guide us, to protect us, and to help us do our duty, and every inch of space in that home is holy ground. We should never forget it. Always remember, and always live so that we shall not defile in any way the holiness of the home which should be ours.

May God bless the Saints in their trials and in their tribulations, may he help them to guide and direct their children, may he give them the power to rear their children in righteousness, so that this work of ours shall fulfil its destiny and roll forth and fill the earth; this blessing I ask in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

Our next speaker will be Marion G. Romney, whom you have just sustained as a member of the Council of the Twelve

**ELDER MARION G. ROMNEY**

*Of the Council of the Twelve Apostles*

My beloved brothers and sisters, coming to this stand and speaking to you is not a new experience. This is the twenty-second time I have climbed up here in the last ten and a half years. I am not a stranger to you. Many of you know me—some of you may know me too well. This call has set up a tremendous emotional reaction in me. I didn't think there could be such a big tempest in such a little teapot. I suppose that I need the help of the Lord now more than I ever needed it in my life. Will you please ask him to give me strength to make a few remarks appropriate to this occasion.

**RESPECT FOR OFFICE**

The great respect I have always had for the office to which I am now called contributes greatly to the emotional strain I am experiencing. Men who held these offices were godlike men in the eyes of my parents. When they came to Old Mexico where I lived as a little child, I almost thought they were of a different race.

I remember what we thought of President Joseph F. Smith when he came. I don't remember any of the brethren who are now living coming down.

I have always thought of this office as the office of a special witness of the Redeemer of the world, and when I think about the Redeemer of the world, I think about the great council in the spirit world when he undertook to be the instrument and made the sacrifice to put into operation the gospel of redemption. I understand that God the Eternal Father was the author of the plan. I get that from President John Taylor. Jesus sponsored it.

"I will go," he said. I believe Brother Whitney put it in these terms: "Mine be the willing sacrifice, the endless glory thine."

**EVENTS IN LIFE OF REDEEMER**

Next I think of the Redeemer on the mount with the brother of Jared twenty-two hundred years before he was born in the flesh, as the infant child of Mary. There I get the idea of what I think a spirit looks like. The brother of Jared thought he had beheld flesh and blood, but the Spirit spake to him, saying, "Thou hast seen that I shall take upon me flesh and blood." (Ether 3:9.)

Then he said, "Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold this body," [which looked to the brother of Jared like a body of flesh and blood and bone] said the Spirit Jesus Christ, "this body, which ye now behold, is the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (See Ether 3:15-16.)

And then I think of the Redeemer, that great spirit who created the world under the direction of God, our Eternal Father, entering the body of a tiny infant in a manger in Bethlehem.

I think of him in the temple at the age of twelve already somewhat conversant with his mission, when he said to his mother—I don't think in any sense of disrespect when she chided him a little about being there without her knowledge: "... wist ye not that I must be about my Father's business?" (Luke 2:49.)

I think about him through his ministry. I could mention many cases, but I shall not take much time. I think about his baptism as the beginning of the pattern that we must follow. I think about him at the well with the Samaritan woman when he said that whosoever would drink of the water that he would give would never thirst again, because that water would be a well of living water, springing up into eternal life.

I think about him when Lazarus had passed away, and Mary and Martha came out to meet him. I don't remember the conversation exactly, but I believe Martha said, "Lord, if thou hadst been here, my brother had not died," and Jesus said, "... I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:21, 25-26.)

I think of him in the temple during those last days of his mortal life. I think of him in Gethsemane. I will pass the scene. It moves me too deeply. He suffered for me there, and for you. I think of him on the cross. I think of him in the Grove with the Prophet Joseph, and the Father, his Father, the Father of that Spirit of his which appeared to the brother of Jared, the Father of my spirit, as President Clark has just explained, the Father of the spirits of all men.

When I think about being a special witness of him, and I remember that Peter, James, and John could not stay awake through his last suffering in Gethsemane, I think of some who have failed. I don't want to fail.

I think of those who have given their lives for the witness. I have counted that. If it should be necessary, I hope I will not falter to give my life for the testimony of Jesus. I know he lives. I doubt if I will know it better when I meet him.

#### LOVE FOR THE BRETHREN

I shall not go further. I would like to pay my respects to these men. I know President McKay holds the authority that the Prophet

*Saturday, October 6**Second Day*

had, and I know the Prophet held the authority that Peter held. I have loved President McKay for a long, long time. He doesn't remember when I first fell in love with him. I guess he doesn't remember when you did, either.

It was down in Los Angeles in the winter of 1912 and 1913. We were known then as Mormon refugees. We had lost our home in Mexico—invited out down there. Brother McKay came to Los Angeles; he came to Sunday School, and he took a glass of water. He had a pen in his hand. He showed us how clear and beautiful the water was, and then he dropped a drop of ink in the water, and it clouded it all through, and he said to us little fellows, "That is what sin does to a life," and I have ever since then, President McKay, been trying to keep that sin out of my life.

I met him over in Australia. I got frightened of him over there. I was president of the conference. They used to call districts "conferences." I was conducting, and when he looked at his watch, he said, "Brother Romney, I believe it is thirty seconds late." So the next time we started a meeting, we weren't late, and Brother McKay looked at his watch and said, "Brother Romney, I believe it is fifteen seconds early."

Then he didn't take me with him when he went up to visit the Genolean Caves; he took Elder Bischoff. I remember when he came back and taught us a lesson, telling us how those great stalagmites and stalactites in the caves were made by infinitesimally small deposits from drops of water.

Then he told us that was how a life was built. Every thought we thought, every word we spoke, every deed we did, registered on our character. I never have forgotten that, either.

I have always loved President Richards since I knew him. I went out with him in my early work as an Assistant, and I remember how he conducted conferences. He did it with the skill with which an artist paints a picture. I think everything he does is done beautifully. I sustain him with all my heart.

Then this great man, President Clark, has been closest to me of all the Presidency, in the administrations of President Grant and President Smith and now President McKay, because he has been directing for the Presidency the work that I have been assigned to. I don't think there is a man in the world who loves righteousness and is acquainted with Brother Clark who doesn't love him. He has been to me as a father. I love you, Brother Clark, with all the strength of my life.

I love Brother Smith, President Joseph Fielding Smith. He has been most kind and thoughtful of me. I thought he treated me especially good until I got talking to the other brethren about him and found out that he treated them all the same.

Now I love all the brethren, every one of them. I don't go down through the Twelve, except to mention Brother Lee and Brother Moyle. They are my closest associates. Brother Lee is a

seer. I know I'll never go wrong if I'm with him, and I know I'll never go hungry if I'm with Brother Moyle because he is so liberal.

I love the brethren I have worked with, Thomas and Clifford and Alma, and Nicholas who passed away, the Patriarch, the Seventy, the Bishopric, and these new men who come in. Some of them I have been close to.

#### GRATITUDE FOR HERITAGE

Now I would just like to say I am grateful for my heritage. Both my families are of long-standing in the Church, the Redds and the Romneys. I am claimed by both of them. The Redds claim I am a Romney, and the Romneys claim I am a Redd, but I am proud of them both. I am very grateful for my father, the late George S. Romney, and my sainted mother who sits here today in tears. I am grateful for the righteous home they reared me in—Mother, I tell you I am grateful.

I am grateful for my own family and their support of me; my sons and daughter-in-law, my sixteen-month-old granddaughter who gives me lots of joy, and last, but not least, my beloved companion, the sweetheart of my youth, and the mother of my children. They have never put a straw in my way. We had been married seventeen years when I became an Assistant to the Twelve, and I had only been away from home, leaving Ida alone two nights. When I first started traveling around the Church, it was hard for her. She used to cry every time I left and every time I came back. Now she only cries when I come back.

#### LOYALTY OF MEMBERS

I am very grateful to you, my brothers and sisters. I love every one of you. I know some of the contributions you make. As I go about the Church and see you come to the meetings the brethren authorize me to call, I learn your hearts and your loyalty.

I sat in a meeting this morning with two regional councils, and I saw them yield to the decisions that have been made by these great men of the Presidency with the finest spirit of unity that I have ever beheld. I love you for what you have done for me as you have received me into your homes.

I will do everything I can to serve you, and I will do everything I can to honor this high calling. God bless you, and God bless me, and will you please pray for me that no enemy shall dent the small sector of the line which I am assigned to defend, I pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

He to whom you have just listened, Elder Marion G. Romney, was this day sustained as a member of the Council of the Twelve.

The congregation will now join in singing: "Redeemer of Israel."

The congregation sang the hymn, "Redeemer of Israel."

### ELDER LEVI EDGAR YOUNG

#### *Of the First Council of the Seventy*

Blessed is the nation whose God is the Lord." (Psalm 33:12.)

My brethren and sisters, I pray for an interest in your faith and prayers, for this is a holy place from which to speak.

In the dedicatory prayer in the Kirtland Temple given by the Prophet Joseph Smith we have these words, "seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith." (D. & C. 109:7.)

But where shall wisdom be found? and where is the place of understanding?

Man knoweth not the price thereof; neither is it found in the land of the living.

The depth saith, It is not in me; and the sea saith, It is not with me.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. . . .

Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. (Job 28:12-17, 28.)

### LACK OF WISDOM

To me, one of the great defects of our day is the lack of wisdom. If there were wisdom enough in the world to direct the course of human conduct, we need not have wars. If we were wise enough, we would search for truth in solving all of our problems. We would try to discover the causes of these problems, and we would seek more wisdom in their solution. We would search for the truth without prejudice, but with an understanding mind and heart until through wisdom we could agree among men on important solutions for permanent peace and the betterment of mankind. Such wisdom demands that we have a deep faith in God, active minds, with insight and understanding of the realities of life, and the teachings of the Redeemer. In the book of Ecclesiastes we read,

Wisdom is better than strength . . .

Wisdom is better than weapons of war. (Ecc. 9:16, 18.)

### SEARCH FOR TRUTH

We Latter-day Saints are searching for truth in ourselves in



order to contribute to the peace and the betterment of the world. Yet we cannot find truth without hard work, patient and sincere work in the form of study, over a long period of time.

This is what a French writer meant when he said, "Nothing is really known until it has been known a long time." Wisdom considers things in the long run; it considers life from the standpoint beyond the individual, beyond the local, beyond the temporary and changing. It looks upon society from a high plane and in the pattern of eternal progression. In other words the goal of wisdom is the building of the kingdom of God upon the earth.

### EDUCATION OF YOUTH

The young people of today must be taught to work and study hard that they may establish a good beginning in their search for truth. We read again, "The things that thou hast not gathered in thy youth, how shall thou find them in thine old age?" How important it is that the early education of our children be encouraged and developed that a sound basis of study may be established. There are only a very few years in every life, when the mind is fresh and plastic and the memory able to retain. These years should not be wasted; they should be used to every possible advantage in the search for light, in the development and growth of thought and deeds. Let everyone remember that the work he does shall rise up in judgment against him, and the roots of self-respect lie in work done to the best of man's abilities.

President Joseph Young, who for many years was the head of the First Council of the Seventy, taught that the most effective way to satisfy one's noble impulses is training one's intelligence to its highest pitch, having a depth of faith in Almighty God. Such training means years of study of good books, years of devotion to the search for truth. This is what the gospel of Jesus Christ demands of you and me.

### NEED FOR TEACHERS

Every man to be educated on any rung of the ladder must have a teacher, not necessarily in the schoolroom, but he must be taught by a good book, a good friend, a leader. Let us not be accused as were the Stoics of ancient times that "The nourishment of religion was drawn from the shallow springs of their own intelligence." That is our trouble today.

Let me read to you from the Acts of the Apostles. One Philip is admonished by the angel of the Lord to go to the man of Ethiopia to be taught and to understand what he is reading. As a result the Ethiopian was converted to Christianity.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

And he arose and went: and, behold, a man of Ethiopia, a man of great authority under Candace queen of the Ethiopians who had the charge of all her treasure, and had come to Jerusalem for to worship,

Was returning, and sitting in his chariot read Esaias the prophet.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understand thou what thou readest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. (Acts 8:26-31.)

### PAUL'S SEARCH

The great missionary of Christ, Paul the Apostle, was a man that was ever searching for truth, ever alert, never at any time mentally inactive. His was an active mind, seeking truth in the university at Tarsus. He was a student of the great teachers, Gamaliel and Hillel. When Paul received the vision and was converted on the road to Damascus, even then was his mind active in his intense search to understand the word of God and obtain the wisdom of the great message. Paul knew that the life spent in the search of truth was not an easy one. He realized that his mission was to gain understanding of the truth of Christ and to teach this truth to others. Paul might have said: "The easier road I leave to others, I have chosen the harder one." It was Emerson who said, "God gives to every man the choice between truth and repose; he cannot have both." But when Paul said, "I have chosen the harder road," he might have added, "but I have also chosen the happier one," for the search for truth is a happy search, an interesting one, an adventuresome, exciting road to travel.

A child begins his search for truth with his mother to guide him, in the reading of childhood rhymes and stories and classics, Bible stories, tales of heroes, and as he grows and develops, he continues his search in the study of history, certainly one of the great fields in which the wisdom of the ages is contained. Unexcelled in the field of history are the Old and New Testaments, in connection with the other great works of Holy Writ. We find in the scriptures the words of great poets, great writers—the highest, the most exalted expressions of human thought.

### SCHOOL AT KIRTLAND

Every student of Church history knows about the high school established in the Kirtland Temple. The students were taught English by reading the best literature and the ancient classics. The principal of the school was Professor H. M. Hawes. There were also established Hebrew, Greek, and Latin classes; the professor of Hebrew was Joshua Seixas. I have found out that the attendance at these classes on the part of the elders was very large, and we have from the records the statement of how the Prophet Joseph

Smith attended night in and night out the Hebrew and Greek classes. He undoubtedly felt and responded to the beauty of these languages, for only those who have studied Greek and Latin and Hebrew know of the beauty and richness of the literature that has come down to the present day from those far-off times. The Prophet Joseph Smith shows us the majesty of the statement, "Seek ye knowledge out of the best books," and Joseph Young, president of all the seventies in his day, insisted that the seventies in their respective quorums become students of literature and philosophy and religion. Thousands of them adopted the motto that, "Knowledge is Power." The beauty of this idea lies in the fact that the concept of what knowledge means with the Latter-day Saints is this truth that God blesses us as we approach him with deep faith and ask his blessing in our obtaining knowledge. Our minds and hearts are opened, and we become students in the true sense of the term, for it is under God's direction that we learn, and Jesus Christ our Redeemer becomes our greatest teacher.

#### KNOWLEDGE THROUGH FAITH

The young student devotes himself to the study of literature and art, engineering and medicine, and whatever he may choose, and in all he learns the truth and beauty of morality, the truths of nature, and of life itself, the truth by which he gains the understanding and knowledge of God through his faith. Then these young people are on their way to life everlasting. They put into practice our Thirteenth Article of Faith:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.—Joseph Smith.

I pray that we, and all America, may hark back to our forebears in our American history, to those who gave us by the divine will of God the Constitution of the United States, and who saw in this government the grandeur that God himself wished, for the word of the Lord is right, and all his works are true.

He loved righteousness and judgment: the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . .

Blessed is the nation whose God is the Lord. (Psalm 33:5-6, 12.)

May the American people bring back the ideal of the search for wisdom through faith in God, may God become again the Lord of this nation, I ask in the name of Jesus Christ. Amen.

**President David O. McKay:**

Levi Edgar Young, president of the First Council of the Seventy, has just spoken to us.

Stayner Richards, president of the British Mission, who has this day been sustained as an Assistant to the Twelve, will now speak to us. He will be followed by Brother ElRay L. Christiansen.

**ELDER STAYNER RICHARDS**

*Assistant to the Council of the Twelve*

My dear brothers and sisters, during my life I have had a number of shocks, but this one that has come to me today is the greatest of them all. Like Elder Romney, I have always loved, admired, respected, and in my humble way, attempted to support the General Authorities of the Church. I have placed them upon a higher plane. I have appreciated their wisdom, their judgment, their counsel, and their righteousness.

**GRATITUDE FOR APPOINTMENT**

Now, realizing my inability, my inadequacy, to be asked to step in and associate with those brethren completely overwhelms me. I would be ungrateful if I did not thank them for this appointment, and thank you for sustaining me today, and all I can do is to promise you that I shall give to this calling the best that I have.

If you will pardon a personal allusion, I would like to say that throughout all my Church life, in the bishopric, stake presidency, and in the mission field, I have had a wonderful example in the life of my elder brother. Because of his great devotion to the Church, and the study and the preparation and the effort that he has made to qualify himself to measure up to what was expected of him, he has been an inspiration to me.

Knowing as I do his great appreciation of propriety, of ethics, and how sensitive he is pertaining to these matters, in making sure that none of his family or relations ever received any favoritism, I want to assure you now that if you regard this appointment as a mistake, as I do at the present time, that you will not blame Brother Stephen L. for it.

Possibly the only resemblance we have is that we have about the same amount of covering to go over our heads, and if you will observe, we both part our hair in the middle.

**MISSIONARY LABORS**

I shall take just a few minutes to tell you about missionary labors in Great Britain. First, I would like to say that that's a beautiful country, with its green pastures and countryside the year round. They are good people that inhabit those islands. Most of

you, I think, can trace your genealogy and your blood strain back to those people.

They are courteous. They are honest. They have a sense of justice, and I regard England as one of the cradles of real democracy. No one can come into that land as a refugee from any country where he has been persecuted, but what he finds asylum. I have a high regard for the English people.

Right now they are greatly concerned about the health of their monarch, and I would like to advise if it is not already being done by those of the English people, that they pray for King George VI. He and his family are real Christians, as they understand Christianity. They are very self-sacrificing, and they are greatly loved and respected by all their subjects.

In the mission field, I am happy to report, conditions are quite satisfactory. Sister Richards and I have had the pleasure of trying to build upon the fine foundation that was laid by President and Sister Boyer. They did an excellent work there. The mission will always be grateful to them for the excellent work that they accomplished and the devotion that they gave to the cause.

Our auxiliary organizations are functioning very well considering the obstacles that they have to face. Most of them are officered by local people, and those local people are assuming their responsibilities with a high degree of seriousness, and they are meeting with considerable success.

#### GENEROUS SUPPORT

I would like to thank on behalf of the presidency of the British Mission the fine parents who have maintained those missionaries that we have there. We thank you for the encouragement that you have given to them, and the financial support that has made their presence there possible.

May I tell this group assembled today that among those parents we have found those who were very willing to give of their means to help out in the cause. We have had two of them who have each given a thousand copies of the Book of Mormon for the work. One couple gave \$1680.00 to purchase an automobile for the two special representatives of the mission presidency to travel over the different districts. We had a couple that gave \$675.00 to make it possible for those branches that could not afford new song books to receive an adequate supply.

Also in the mission field we have those with generous hearts. As we concluded one district conference, one good brother and his wife came up to me and handed me an envelope and said, "President Richards, there is one hundred pounds that I wish you would use for the missionary work."

Just before I left, I was called to the hospital to see a brother who has been sick for some time, and for whom we have prayed

to the Lord that he might be blessed and made well. When I arrived, he handed me a piece of paper and said, "Would you read that?"

As I read it, I found out that it was a codicil to his will in which he had provided that when he died, a sufficient amount of his money should come to our Church to pay the full cost of one of the new buildings that we contemplate building.

These acts of generosity naturally make us feel that the gospel of Jesus Christ is penetrating the hearts of the people, who are being made to realize that, after all, it isn't what you have, but it is how you use it, and they love the gospel so much that they are willing to give of their means for its support.

### MISSIONARY PLAN

Our missionaries are a wonderful lot. Sister Richards and I love them with all our hearts, just as we do our own children. We adopted, when we went into the mission field, what is called the Anderson Plan of proselyting. I may possibly not be considered out of order when I pay respect to Elder Anderson and whoever assisted him in working out that plan, for we found out that it is a very practical and methodical way of presenting the gospel of Jesus Christ.

I remember well forty years ago as a missionary when we used to pass a series of three tracts to the door, attempt to get a conversation, or attempt to get a cottage meeting, and finally carry on in that work.

Brethren and sisters, that is only the A B C's compared with this plan. Christ told his disciples, ". . . Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) That is what the missionaries are doing with this plan. They go to the door and with smiles on their faces, and the best personality they can develop, hold up the Book of Mormon, and they try for fifteen minutes to preach the gospel. They try to lend that book and then secure a cottage meeting. Then they carry on twelve different lessons in which they take up one at a time the principles of the gospel and try to secure an agreement on the truth of every one of those principles.

### FAITHFULNESS OF MISSIONARIES

I don't know about the other missions, but I know that it is working among our missionaries, and I thank God for the way they work. They are willing to work from nine o'clock in the morning until ten or eleven o'clock at night, and they love it.

They are happy because they are busy, and I think I will try to prove to you just how hard they are working.

The last report showed that some districts are averaging 107 hours tracting a month among the missionaries, twenty-six street

meetings a month, twenty-eight copies of the Book of Mormon lent a month, and as high as forty-seven cottage meetings a month, which means that each missionary is attending ninety-four because each missionary takes credit for only the ones that he conducts. That can't be done without work, and work in the Church never hurt anybody; and it never will.

As a result of their work they have lent out up to date over 29,000 copies of the Book of Mormon. They have had the pleasure of baptizing, because of the Lord's blessings upon them, almost eight hundred, and at the present rate they should lend out about 40,000 copies of the Book of Mormon by the end of the year, and they should be servants in the hands of the Lord in bringing in between 1,000 and 1,100 new members into the Church.

We rejoice in the great work that they are doing. May I say that they are living so close to our Father in heaven that they feel to call upon him on every occasion, and when the question comes up among the investigators, "How can we give up tea, coffee, and tobacco that we have used all our lives?" these missionaries, with their faith in God, say, "You kneel down and ask your Father in heaven to help you, and he will take the desire for those poisons away from you that you will never feel the urge to take them again."

When they ask, "On the amount that we make, how can we pay one-tenth into the Church?" they tell them the same way, that if they will trust the Lord, the Lord will bless them so that the nine-tenths that they have left will go farther than the ten-tenths that they receive.

#### EFFORTS REWARDED

The Lord has answered their requests in the most wonderful ways. I wonder if you realize how much faith these missionaries have. It is a marvel to me.

One of our district presidents went into Colchester in the Norwich District there. He just happened to be there at noon with his companion to work with the two missionaries. One of them said, "Will you go out and hold a street meeting with us?"

He said, "Why, you are not going out in a rain like this? It is raining cats and dogs outside."

The other replied, "Sure, we are going out."

He said, "All right, I'll go with you."

They knelt down and had a word of prayer. By the time they got to the corner and started their street meeting the rain ceased, and that is unusual in England. They held their street meeting and started home, and the rain started up again. That elder told his president that every time that week it had been exactly the same way.

Our missionaries entered upon a program for six months of preaching love and kindness. Let me tell you how it worked with

one of the missionaries. He was on a street meeting corner in Leeds and as he stood up, one of the hecklers gave him one of the worst lashings of invectives that any man could receive. He tore him down and tore the religion down.

What did this elder do? He lived what he had been preaching. He stepped down, walked over to the gentleman and said, "You have given me an awful calling down today. Possibly it is all right. I just want you to know that I hold nothing against you for it, that I love you, brother, and I would like to shake your hand." Then he went back to the stand.

A young woman was heard to comment to another, "I didn't know that anything like that could happen outside of the New Testament."

### THE LORD'S BLESSING

There are other things that I could tell you, but I must not take more time. I must not close without saying that if I have given the impression to any that I claim any credit for what has been done there, and is being done, I am sorry, because I claim no credit at all. It has all been done by the missionaries, and the Lord's blessings that have attended them. Sister Richards and I have been merely innocent and admiring bystanders on the sidelines urging them on.

I would like to say that I do appreciate my beloved wife. All my life she has been a wonderful companion. She is so full of faith and devotion to this work that she has been an inspiration to me, and I think it is only fair to say that I feel she has done an excellent work in presiding over the Relief Society there in the British Mission.

May God bless you, my brethren and sisters, bless all the missionaries throughout the world, and cause that his Spirit may ever attend them in their labors is my humble prayer in the name of Jesus Christ. Amen.

### President David O. McKay:

Stayner Richards, whom you have just sustained as an Assistant to the Twelve, has just concluded speaking. We shall hear from Elder Christiansen this afternoon, or sometime later.

It is suggested that we sing: "Praise to the Man Who Communed With Jehovah."

The closing prayer will be offered by Elder James P. Jensen, formerly president of the East Central States Mission, after which this conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL at Salt Lake City, and, by arrangement through KSL, over the other stations named at the beginning of the Friday morning session.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be broadcast at the dismis-



sal of the meeting over the loud speaking system on the grounds, and similar messages coming in will likewise be broadcast at the close of each general session of this conference without further notice.

The singing for this session has been furnished by the congregation, as you know, Brother Cornwall conducting, and Brother Alexander Schreiner at the organ.

We will all join in singing (we will remain seated): Praise to the Man Who Communed With Jehovah."

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Singing by the congregation, "Praise to the Man Who Communed With Jehovah."

James P. Jensen, formerly president of the East Central States Mission, offered the benediction.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY

### AFTERNOON MEETING

President David O. McKay, who conducted the services at the Saturday afternoon session of Conference, opened the meeting promptly at 2 o'clock.

#### President David O. McKay:

To the audience listening in over the radio we are pleased to announce that this session of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints is being held in the Tabernacle on Temple Square in Salt Lake City. These services, as all general sessions of the conference, are broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system, and by television. The proceedings are also broadcast over KSL of Salt Lake City and by arrangement through KSL over the stations named in the first session of the conference.

This session will be televised also over KSL television station, channel 5.

The singing will be by the congregation, with Richard P. Condie, assistant conductor of the Tabernacle Choir, conducting, and Roy M. Darley, assistant organist, is at the organ.

We shall begin the services by the congregation singing: "High On The Mountain Top."

The opening prayer will be offered by Brother Walter Miller, formerly president of the Western Canadian Mission. We will remain seated as we sing.

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The congregation sang the hymn, "High on the Mountain Top."

Elder Walter Miller, formerly President of the Western Canadian Mission, offered the opening prayer.

**President David O. McKay:**

All please join now in singing: "Do What Is Right." We shall be pleased to have any groups and individuals who are listening in join with us.

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Singing by the congregation, "Do What Is Right."

**President David O. McKay:**

Our first speaker this afternoon will be Elder ElRay L. Christiansen, president of the Logan Temple, president of the East Cache Stake, and sustained this morning as an Assistant to the Twelve. Brother Christiansen will be followed by Brother John Longden.

### ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve*

My brothers and sisters: In spite of the many kindly and sincere words of commendation and confidence that have been spoken to me in the past two hours, I stand before you in the depths of humility, and with fear and trembling do I accept this calling that has come to me at this time. Never once have I thought that such a great assignment would ever be given to me, but I can assure you that inasmuch as it has come through the proper authority, I shall do my utmost to do honor to the position and to the work that I am assigned, and to this great Church, and to serve the Lord and you people with all my heart and strength.

#### WILLINGNESS TO SERVE

Long ago, I promised the Lord that I stood ready to give or to do anything and all things which he would ask of me through his servants. I have tried to do that, and again I commit myself, in your presence, to that course in life.

I have never yet been up against a task that was difficult for me but what I have found the immediate and sustaining support of my wonderful wife, and along with that, the encouragement of my children. That support has been one of the most helpful, strengthening influences that has come to me in my life. With their help, and with the help of the Lord we have gone along and done our best.

I remember one time, a few years ago, I was asked if I would serve as the first counselor in the presidency of the East Cache Stake. I already had what I thought was all I could do. I was

given about an hour to decide whether I would or would not accept the call. I was debating it seriously, although I knew in my heart that I couldn't refuse. My son, my only son, was at home; (my daughters were not at home), and after conferring with my wife about it, I decided to call him from his room and tell him what had happened and see what he might say. I said, "John, they have asked me to become first counselor in the presidency of this stake."

Before I could ask his opinion he said, "Well, you're going to take it, aren't you?" And so I hesitated no longer. How I appreciate that! Now that this call has come, I am sure that my family will help me to become composed and to do my duty.

I have wondered just how long this stupor lasts when one is called into these positions. I have felt as if I were in a daze, and it doesn't seem to leave quickly, either.

#### LOVE FOR GENERAL AUTHORITIES

I have learned to love these brethren, the General Authorities of the Church, and I have tried to sustain them, and I here pledge that I shall sustain them continually in their work. Some of them toured the mission with us. We were "greenhorns" at the work, but the comfort and encouragement and assurance from these wonderful men I shall never forget.

We sang with them as we journeyed and talked with them intimately. They pointed out needful and useful things that we might do, commended us on the few that we had done, but the confidence they inspired and instilled into us was most helpful and heartening. I can never forget that! Then the association now and again in the transacting of the business that I have had to do with the other brethren; their coming into our stakes; the kindness and the wisdom that they show is beyond compare.

I am sure that they will yet be patient with me, and tolerant and helpful. I beg this of them, along with the help of my family which I may well expect. And, I still can look to my Father in heaven for added support, and be assured that as he has always done, he will continue to strengthen and help me in the work that I am to do in his Church and kingdom.

I like that song we sang this morning, "I'll strengthen thee, help thee, and cause thee to stand, upheld by my righteous, omnipotent hand." I am sure that help will be forthcoming.

#### TESTIMONY

Brethren, and sisters, I have a testimony of this gospel. Were it not so, I would not accept these assignments. I know that God lives; that Jesus is the Christ, and that Joseph Smith was the instrument in his hands to restore to the earth the gospel, the power of

the priesthood in the last days for the last time. There is no doubt about this in my mind, and I testify to you that it is so.

I realize that this testimony, in order to be sincere and genuine, and any testimony which we declare, should be accompanied by good works and by serving our Father in heaven; by doing his will and keeping his commandments, otherwise it is merely as sounding brass.

Two passages of scripture have helped me greatly as I have come along through life. When I first read them, they made an impression upon me.

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (D. & C. 6:7.)

That helped me.

And the other one which has helped me to dedicate my time as needed is found in the 103rd section of the Doctrine and Covenants and reads:

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

And whoso is not willing to lay down his life for my sake is not my disciple. (*Ibid.*, 103:27-28.)

I hope I shall never falter in my determination to serve him, for I love the Lord with all my heart.

### STAKE WORK

There are things that I would like to have finished that we have begun in our stake. We have a 372-acre farm as a stake welfare project, and I, along with my brethren, have had a great deal of satisfaction out on that farm this summer, working hard and seeing these buildings being erected and equipped to carry on our dairy project. It has been a great thrill to be out there with the brethren and enjoy the fellowship and the association that come under those conditions.

We have some little cards that we have the brethren fill out at the end of each day's work showing the amount of time they spend and the type of work they do. I looked over some of those cards one day and found one of the young elders, who was out there for the first time, had been digging a trench part of the day and running cement the other part. Opposite the question as to the nature of the work done, he wrote in big letters, "Hard." Well, it has been just that, but it has been enjoyable.

I know that this farm and the other affairs will be in good hands because I have had wonderful help in the association of my counselors, the high council and the bishoprics of the wards,—and the brethren of the priesthood. It has been an inspiration. The work

will go on, and I will watch it with great eagerness and with great interest.

My work in directing the affairs of the Logan Temple has been most satisfying and enjoyable. The devotion of those who serve there is commendable and praiseworthy.

I must not speak longer, but I pray God to bless you, my brothers and sisters, that we may be faithful and be counted among those who would, if necessary, give our all for his sake as he has given his for our sake, and that I may so be ready, I pray. And I ask you, my friends and associates who know me so well and know my limitations as I know them, to help me and to pray for me. I need your prayers. May God bless us to be faithful and true, I ask in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to Brother ElRay L. Christiansen, who was sustained this morning as an Assistant to the Twelve.

Brother John Longden, who has served as bishop, high councilman, member of the General Welfare Committee, and sustained this morning as an Assistant to the Twelve, will now speak to us. He will be followed by Eldred G. Smith, Patriarch to the Church.

**ELDER JOHN LONGDEN**

*Assistant to the Council of the Twelve*

I am still surprised, amazed, and shocked at the glorious honor that has come to me. I assure you that I am most humble in accepting this responsibility. The experience of the last seventeen or eighteen hours I would not trade for anything of a monetary value.

President McKay called me to his home last evening, pulled up a chair next to me, took my hand and looked me in the eyes; there was a chill went up my spine. It was a warm chill, that I shall never forget, and I have been impressed since with the thought that if each member of the Church could have such an experience as I had last evening, he would gain strength and a support the like of which he has never experienced.

**VOTE OF CONFIDENCE**

It is consoling to know you have the vote of confidence of the membership of the Church assembled here. I am reminded of a story of a man who was running for the Senate in one of the states recently. He had made what he thought was an excellent speech, after which one who was in the audience came up and shook his fist in his face and said, "I wouldn't vote for you if you were Saint Peter." The would-be senator said in return, "If I

were Saint Peter, I wouldn't need your vote because you wouldn't be in my district."

I am grateful that I am in your district, brothers and sisters, and that I have had the privilege for about a year and a half of coming into some of the stakes and partaking of your spirit and fine hospitality and kindness. This gives me strength to face the task ahead.

If my life is of no value to my friends, I assure you that it is of no value to me. Sister Longden and I have said many times, that we would like to die with our boots on in the service of the Lord.

#### TESTIMONY

I have a testimony of this gospel, that it is the gospel of Jesus Christ, that his Church is restored to the earth in its fulness. I am grateful for that testimony. I am grateful for faith in a divine, living, personal God. I am grateful for faith in the divine mission of Jesus Christ. I am grateful for faith that his gospel has been restored in its fulness. I am grateful for faith in the divine mission of the Prophet Joseph Smith.

And most of all I am grateful that there is a spirit burning within me that tells me that these men whom we have sustained today are our leaders; that they are divine; they are men chosen of our Heavenly Father through his Son Jesus Christ to lead us in this the Dispensation of the Fulness of Times, and that they lead us with love and kindness. I bear you witness and testimony that if we will do the things that these men whom we have sustained counsel us in, we will have no need to fear.

#### GRATITUDE FOR BLESSINGS

I am grateful for a loving wife, one who has overlooked my shortcomings, errors, and mistakes, and has been most patient with me now for twenty-seven years. I am grateful for two lovely daughters that we have been permitted to rear thus far, one who three days ago bore a son. I am grateful for these blessings.

Everything I have I owe to this Church. How grateful I am that the missionaries came and sought out my parents in England some sixty years ago, and that they listened to their warning voice.

Let the Spirit of the Savior be in our hearts whether we are working in the shop, or whether we are in school. You young people need not be ashamed of the gospel of Jesus Christ. I don't care what you might be doing by way of earning your livelihood. As you testify of his goodness, he verily will bless you. And so I realize as I stand before you today that in and of myself I could accomplish nothing, but I understand the scriptures, and I believe it was the Savior speaking to Nephi when he said he would not command anything of his children unless he prepared the way and

made it possible for them to accomplish those things. I have faith in that teaching of the Savior. I know with your help, with your love, with your prayers and faith that I will be able to accomplish the bit which I have been called upon to fulfill.

May God's choice blessings be upon us, may we have the spirit of love in our homes as we were exhorted this morning.

#### EXPERIENCE AT SCHOOL

I recall a glorious experience just a few months ago in taking a group of young junior high school students to the deaf and dumb school in Ogden. It was a thrilling experience to see a patient teacher with children seven and eight years of age who could not hear and could not speak, yet with the aid of the child's hand upon the teacher's throat, a mirror in front of them, and with an arm around that child, she was able through the vibrations to teach some sentences. They were these (a lesson to the world in this time of turmoil and confusion): "I love God," "I love father." "I love mother." "I love my neighbor." To me that was the action of the commandment of Jesus Christ in very deed.

May we have this love in our hearts as we go back into our wards and into our stakes, I humbly pray, as I bear my testimony to you with all sincerity and humility that this is the Church of Jesus Christ, and I do it in his name. Amen.

#### President David O. McKay:

He to whom we have just listened is John Longden, who this morning was sustained as an Assistant to the Twelve.

We sustained also Brother George Q. Morris who is presiding over the Eastern States Mission, whom we consulted yesterday, and who has willingly accepted, saying in words, "Whatever you Brethren wish me to do, that I gladly and willingly will do my best to do."

We shall now listen to Eldred G. Smith, Patriarch to the Church, who will be followed by Spencer W. Kimball, a member of the Council of the Twelve.

#### ELDER ELDRED G. SMITH

##### *Patriarch to the Church*

It is truly a privilege and honor to be here and partake of the spirit and influence of this occasion. I pray that the Spirit of the Lord will be with me while I occupy this time. I want to acknowledge my gratitude for the prayer that was offered in my behalf and in behalf of the other patriarchs at the opening of this conference. I rejoice in the spirit of this conference and in the influence that radiates from such gatherings. I appreciate the privilege of being in the presence of the General Authorities and such a multitude of the priesthood and Saints. Truly, this is a happy people, and

why shouldn't we be happy? We possess the greatest knowledge given to man—the knowledge of the gospel. Then the greatest happiness comes from our efforts to give it to others.

Henry Thoreau wrote:

It is something to be able to paint a particular picture, or to carve a statue and to so make a few objects beautiful, but it is far more glorious to carve and paint the very atmosphere and medium through which we look—to affect the quality of the day. That is the highest of arts.

### THE ART OF LIVING

Thoreau is trying to remind us that great art is not restricted to painting, music, sculpture, and writing. There is an art to living, too. Who of all people are better prepared to affect the quality of the day for others than are the members of the Church of Jesus Christ. The art of living should be at its best among the Latter-day Saints. One must first have his own house in order. He must first live the gospel himself; then he can affect the quality of the day for others.

What can bring greater joy to man than a knowledge of the gospel of Jesus Christ, to know that God lives and that Jesus is the Christ, the Son of the Living God, to know the plan of salvation, and to know that he has an opportunity to follow that plan and receive salvation—yes, even exaltation. Then take that knowledge and give it to others, paint the atmosphere and medium through which they look.

It thrills me to see the faces of converts to the Church fill with joy when they tell me their experiences through which they joined the Church, to see the reverence paid to those missionaries who brought them the gospel; how they, too, know that God lives and that Jesus is the Christ; and that his gospel has been restored to the earth. Those missionaries were the greatest artists.

Such art is not confined to the ordained missionaries. Every member of the Church can so live as to change the atmosphere around him for the benefit of others. Teach the principles of the gospel through your very deeds, acts of kindness; be sincere in your religion and live it strictly, that through your deeds others shall follow.

Said the Savior,

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:14-16.)

Christ was speaking to his disciples in that greatest of all sermons, the Sermon on the Mount, when he gave this commandment. It was to those same disciples that Jesus had explained the gospel



plan in all its fulness. They had listened to him, talked to him, come under the influence of his divine personality. They had witnessed the miracles he had performed, so because of their greater knowledge and their great privileges theirs was the responsibility to let their light so shine before men that others might see their good works and glorify their Father, which is in heaven.

#### EXEMPLARS OF RIGHTEOUSNESS

Today, my brothers and sisters, that command is directed to us. We have received a light and knowledge that was given to the disciples of old. It is our responsibility to let our light so shine until it really reaches the ends of the earth.

If each individual member of this entire Church would sincerely strive to do his or her best, just think what might be accomplished. We can spread gloom around us, we can spread good cheer, or we can be such an example of righteousness that others will want to follow the pattern of our lives. A chain reaction goes on that is endless in its effects. When a knowledge of the divinity of the gospel is given to you, you can pass it on to others. If you are living the gospel, they will hear your testimony. Remember the saying: "How can I hear what you are saying, when what you are is ringing so loudly in my ears?"

#### POWER IN TESTIMONIES

Live the gospel first, then teach it to others. Declare your testimony to others on every occasion. There is a power in bearing your testimony.

I remember an occasion in the mission field in Germany, when I had been tracting. I was getting a bit discouraged, having met nothing but passive attention. After climbing some stairs I knocked on a door, and a large man opened it and with a very gruff attitude greeted me. I gave him my brief message, as we did in those days in presenting a tract at the door; he turned and picked up a handful of leaflets off the table near the door and shook them in my face and declared to me that I was the fifth person who had been to his door that day with just such leaflets. He was a large man and very rough in his approach. I expected any moment that I might be thrown down the stairs, but he declared that none of us knew that we had the gospel. He said, "You all say that it is true; this is the way; you all say that. None of you know."

I met the challenge, and I stood straight before him and looked him square in the eyes, and I bore my testimony to him that I knew that this is the gospel of Jesus Christ and the only method by which he could gain salvation, and I went on at some length bearing my testimony to this man. Afterward I was surprised at the fluency of my speech because I had not been in Germany very long, I did not understand the language very well, but when I had finished, he

had changed his tone entirely and very humbly begged my pardon and promised to read the tract, which I am sure he did.

I am sure that as we bear our testimonies in our sacrament meetings, that same effect goes out to others and assists others in strengthening their testimonies. And as we have heard testimonies here in this conference, they are a strengthening power to all of us. It was the strengthening power of their testimonies of the divinity of the gospel that was the motivating power to the pioneers in their trek across the plains; it gave them the courage to face the hardships and trials of that long journey.

A testimony is more than a mathematical calculation. It is more than the result of a given experience. As a young man enumerated a number of experiences in the process of his conversion, after each experience he said, "That was not what converted me." Again, "And that was not what converted me." It was the accumulation of many experiences with sincerity and prayer which put him in tune to the promptings of the Holy Ghost. And so it is with me and all others who have a testimony. The Spirit testifies from within.

#### THE SPIRIT WITHIN

Yes, I have had many experiences in the mission field and at home of healings, the blind made to see, the evil spirits rebuked, but the testimony of the divinity of the gospel comes not alone from these experiences but from the spirit within, which testifies of God and that he lives, that Jesus is the Christ, and that he has established his gospel in the earth, with the full power of the priesthood through which all the ordinances unto salvation and exaltation may be performed.

That knowledge burns within me, and even though Satan has tried to take it from me, he has not succeeded and never shall, for I know this is the gospel of Jesus Christ, the power unto salvation, the light and life of the world. I know that President David O. McKay has been chosen of God to lead this people in this day. I sustain him and his Counselors and all the other General Authorities, and I pray God's blessings upon them.

May the Lord bless each of us with a burning testimony of the divinity of this gospel, and may the Lord help us to extend it to others that they too may receive the joy and blessings of the gospel, that the earth may speedily be prepared for his coming. May we all carry with us from this conference a renewed determination to go forth proclaiming his gospel in deed and in precept is my prayer in the name of Jesus Christ. Amen.

#### ELDER SPENCER W. KIMBALL

##### *Of the Council of the Twelve*

My beloved brethren and sisters, I want to assure you today of my humility and my desire to say something which will be helpful.

I assure you also of my loyalty, my love for, and my faith in the prophet, seer, and revelator, President David O. McKay, and his Counselors.

As the statistics were read this morning of the growth of the Church, the thought came to me that perhaps our beloved President George Albert Smith, President Heber J. Grant, President Joseph F. Smith, all of whom I knew personally, and those others who have presided in this Tabernacle and over this Church, would be gratified to see the tremendous development in the Church. We hope that the spiritual growth has kept pace.

#### NEW CHURCH OFFICERS

Today we have sustained some new men in official positions as General Authorities of the Church. Having known each of these men, my heart is filled with gratitude to have them close to us. I have watched Brother Longden grow these past eight years since I met him first. I have been in Brother Stayner Richards' stake and have seen the precision with which his work was carried on. With Brother Moyle I helped to install Brother ElRay Christiansen as president of the East Cache Stake over which he now presides, and there I came in contact with a man of God, one whose love for his Heavenly Father was unsurpassed. It was my privilege just very recently to spend a week with President George Q. Morris in the Eastern States. I had never had the privilege of getting intimately acquainted with him before, but this week convinced me that he is one of God's great servants. And so I am grateful for these four men who are going to be associated with us a little closer than they have been in the past, and I am sure you people will be inspired by them. For a decade Brother Romney has been growing ever closer to his Maker. He has served faithfully; he has proved himself; he has stood the test and measured up. I am grateful to have Brother Marion Romney as one of our Council, and I shall fully sustain him.

As I think of the calling of these brethren, I am reminded of the statement made by the Savior in the ninth chapter of Luke, in which he says,

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. (Luke 9:57-62.)

Five men today have put their hands firmly on the plow, never

to turn back. They have been willing to make adjustments, whatever is required, and the adjustments will not be few. They do not fear sacrifice. And so it is with the members of the Church to a greater or lesser extent.

### "PROVE THEM HEREWITH"

Before we came into the world, the Lord said to us and to the great multitude,

... we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:24-25.)

I believe it was from this very pulpit that my grandfather presented a sermon in which he said, "The test, the test, the TEST is coming." Well, the test is here. The test has always been here. We came into the world as a test. All the way down the line there are adjustments to make. There are sins to overcome. There is much to learn. There are weaknesses above which we must rise. We must gain self-mastery, become righteous, and attain *unto* perfection.

In the early days of the ministry of the Savior, he gave to us in a great sermon:

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain. (Matt. 5:40-41.)

And he says a little later,

... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven:

... For if ye love them which love you, what reward have ye? do not even the publicans the same?

Be ye therefore perfect, even as your Father which is in heaven is perfect. (*Ibid.*, 5:44-46, 48.)

### SPIRIT GIVETH LIFE

The letter killeth and the spirit giveth life, and in all of our activities we should remember that.

Brother Romney spoke of the beautiful life of the Savior, his life of sacrifice. I wonder as we go into our testimony meetings if we ponder on the atonement and his sacrifice. The letter killeth, but the spirit giveth life. Do we take the bread and the water in remembrance of the body, the flesh and the blood of our Lord Jesus Christ, or do we just take bread and water?

When we pray to our Heavenly Father, do we follow routine procedures and pray a prayer of words or do we pray unto the

Lord with all our hearts and souls? The letter killeth, and the spirit giveth life. Just this week a young woman said to me that she had been praying for light and for the solution to some of her problems, but though she had uttered many prayers she felt that her petitions had not gone higher than the ceiling.

And with the other principles of the gospel—are we sincere and devout? Do we pay our tithes with a great devotion—with a gratitude for the privilege, or do we pay as a matter of fact and through routine, or because we feel under pressure? It is my candid opinion that the Lord does not need the tithes we pay. Certainly he puts them to beneficial use, in the erection of chapels, temples, in missionary work, in educational endeavors, but the Lord could find other ways and means to finance his program without the tithes. It is you and I who are blessed when we pay the tithes. We have obeyed a principle; we have mastered our desires; we have obeyed a commandment without necessarily knowing fully why. You will remember that the angel said to Adam, "Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me." (P. of G. P., Moses 5:6.) Adam was a man of God with a great faith, and he continued to offer sacrifices unto the Lord because it had been commanded, even though he did not fully understand why, and even though it meant a considerable financial sacrifice to him. Why did he offer sacrifices—because it was a commandment of his Heavenly Father. He had been told to perform this act by one whom he knew to be his God. He had absolute faith and confidence that blessings would come through such obedience, and he did not hesitate. After he had lived the law, then came the understanding, for the miracle follows the faith rather than faith the miracle. The angel explained to him that it was to keep him in constant memory of the coming of the Christ who would save the world, and exalt those of the people who would live the commandments.

Had Adam waited until he could have fully understood and rationalized the program, perhaps in the meantime his family would have fallen away from the truth, and he himself might have lost his faith. He needed something tangible—a constant sacrifice—to help him to remember the coming of the Savior at a later time. And so we partake of the sacrament to remind us of the sacrifice that the Savior did make, and now we may pay our tithes which will be a constant reminder to us of the promises and the requirements of our Heavenly Father. So each time we pay our tithes it is a personal sacrifice and brings with it a blessing in faith and closeness to our Heavenly Father.

### THE WORD OF WISDOM

Frequently I hear people talk about the Word of Wisdom and emphasize the fact that it will increase the period of their lives if

they observe it strictly. I, also, believe that it is the Lord's law of health and that it will extend our lives and will give us better health while we live. But that is not the reason I obey the law of the Word of Wisdom, and I wish to digress to emphasize again that the Word of Wisdom is a law. From this very pulpit it has been declared by prophets of God to be a law—not just a suggestion.

President Francis M. Lyman, in the April 1908 general conference said:

... I believe the time is ripe for the Latter-day Saints, particularly, to place themselves in accord with this revelation, the Word of Wisdom, which was given in the beginning by the Prophet Joseph as a Word of Wisdom, with promises which are very precious. In the beginning, it was not laid down as a strict commandment. I do not know whether or not the Lord took into account the fact that our forefathers, and our fathers had been so used to many things forbidden in the Word of Wisdom that it might be difficult for them to order their lives in harmony with those requirements: so we were given perhaps thirty to forty years of training and experience before the Lord announced, through his servant the Prophet Brigham Young, that the Word of Wisdom has now become a commandment of the Lord. President Young laid it down very strictly and exactly from this stand that from that time henceforth the Word of Wisdom is a commandment from the Lord, and all Latter-day Saints are required to observe it. (*Conference Report*, April 1908, 14-15.)

The Lord has insisted upon our refraining from the use of liquor, tobacco, and tea and coffee. I am sure that such abstinence will increase the length of our lives and increase the vigor of our lives. But I am sure that a deeper value comes from the observance of the Word of Wisdom than the mere length of life, for after all we must finally all pass away. The time will come when our bodies and spirits are separated, and our bodies will be laid in Mother Earth to go through the regular process, and though we do wish to continue our mortal existence as long as we can consistently, I am confident that there are greater blessings which will come to us than the strictly physical.

#### OBEDIENCE BRINGS BLESSINGS

When I refrain from the use of these forbidden things, I am obeying my Heavenly Father, and whether or not I understand the purpose I will still receive the blessing. The Lord has promised to all of us who obey his commandments and live his statutes that all that he has is ours. The living of the Word of Wisdom is a test. Perhaps he chose to make a part of this test those things which would be universally used and would take character and courage and strength to leave alone. It was given as a principle and "... adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." (D. & C. 89:3.) If one obeys the Word of Wisdom only because of the physical, perhaps it is of the letter. But if he can stand the test and prove himself, that he will obey the commands of God, then it is of the spirit, and

he will reap rich blessings. There may be other things which are destructive to the body, but since the Lord through his prophets has specifically mentioned certain items, then these we must refrain from using. Should the Lord later include in the Word of Wisdom any other things which are difficult, we will also obey them.

### LAW OF THE FAST

The law of the fast is another test. If we merely go without food to supply welfare funds, it is much of the letter, but in real fasting, for spiritual blessings, come self-mastery and increased spirituality.

In the fourteenth chapter of Luke the Lord says,

. . . When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind:

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. (Luke 14:12-14.)

Are we interested in what we can get or are we interested in what we can give? The Savior's life was one of unselfish service. The Savior's doctrine and gospel is one of selflessness. Are we interested in the glamorous and in the spectacular? Is our Church service like the prayer of the Pharisee or like the Publican? You will remember the Savior gave us the parable,

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (*Ibid.*, 18:10-14.)

### THE MANSION

In his booklet *The Mansion*,\* Henry Van Dyke gives us a most interesting picture of the type of man who prays for show and for his great words, who makes his gifts where they will bring him personal return, who serves himself first and his neighbor as a convenience to himself. His story is of one John Weightman who lived in a large stone house which carried the air of calm and reserved opulence. Like his house he was a self-made man, firm, solid, success-

\*See Henry Van Dyke *The Mansion*, pp. 16-23, 55ff., 57-59.

ful. The stern architecture of his home was symbolical of his social position, religious doctrine, and business creed. He gave generously to established charities. There were foundations which he established. He gave his family luxuries, trips, court presentations, seasons on the Riviera. His name was known and respected far and wide. Over a hundred million dollars had sat around his table at banquets.

Weightman had expressed to his critical son, "I have never made a single dollar that the courts would not uphold, at least in the long run, and yet my affairs have prospered. Not one of my charities but has brought me in a good return, either in the increase of influence, the building up of credit, or the association with substantial people. Of course, you have to be careful how you give to secure the best results. No indiscriminate giving, no pennies in beggars' hats."

His check in the collection plate was far more valuable to him than an equal amount in cash would have been. He identified himself with all public drives and reminded his son, "You will learn, my boy, that it is wisdom to put your gifts where they can be identified and do you good also."

His son would have him assist a sick man whose business was failing, but the father said, "Give him a few hundred, but don't overwork your gratitude. All you'll get from him will be a letter of thanks. Don't get sentimental. Religion is not a matter of sentiment, but principle."

When the son had left, John Weightman sat alone in his carved chair feeling strangely old and dull. On the library table were clippings praising him for his benevolence. One editor called them the "Weightman Charities." There were hospitals he had endowed, schools he had helped, community enterprises which he had fostered. His son's denunciation had caused him to think. Could he be wrong in his philosophy of life? He sat at the table; the opened Bible lay before him. His eyes fell upon the words, "Lay not up for yourselves treasures upon earth . . ." then sleepily, heavily, he tried to fix his mind upon it. He read further, ". . . but lay up for yourselves treasures in heaven. . . ." The book seemed to float away—the light vanished. Could this be death? The thought came quietly, irresistibly. He sank to the table and slipped into the blank unknown.

His life seemed to be returning to him after a blank interval, and Mr. Weightman found himself in a strange land traversing paths and meeting friendly groups clothed in white, among whom he recognized the old village doctor, a plain, hard-working, self-sacrificing man. Another one he recognized was a poor bookkeeper who had slaved through the years to care for a crippled daughter while the mother was in an institution for the insane. This also had been a life of sacrifice. He saw a widow who had labored long and with much sacrifice for her children; a schoolmaster who had devoted



himself to the training of youth, and many others with joyful countenances and light steps—all these people seemed to be going to the Eternal City to possess their mansions.

As the stream of people came to the Holy City, a robed personage welcomed them. "Come in, your mansions are ready." One by one the individuals left the party and entered the mansions which were prepared for them. There was evidence of surprised joy, as though their buildings were lovelier than they had expected. From within came sweet voices of welcome, low laughter, and sweet songs.

The largest mansion and the most beautiful of them all was pointed out to the doctor as his, and John Weightman was left alone with the guide.

"Where do you wish to go?" asked the guide. And Weightman recounted his many charities, his gifts, and his endowments, and when the guide stopped before a rude hut, small as the shepherd's shelter, apparently made of discarded scraps and cast-off materials, the earth-man was shocked! Surely there must be a mistake! He renamed the many things he had done for schools and churches and hospitals, and the angel-guide said, "We have saved and used everything you sent to us—this is the mansion prepared for you. All the things you did on earth—many of them were good—but verily you have had your reward for them. Would you be paid twice? The good you accomplished in the world counted where you counted it, but it does not belong here."

The deep, searching, flaming look of the guide seemed to strip John Weightman naked and withered him as he winced and cried brokenly, "Tell me, then, if my life has been of such little worth, how came I here at all?"

"Through the mercy of the King," it came softly.

"Then how have I earned it?" John asked.

"It was not earned—it was—given. *Only that good which is done for the love of duty, only those plans in which the welfare of others is the master-thought, only those labors in which the sacrifice is greater than the reward, only those gifts in which the giver forgets himself.* Was there nothing like that in your life?"

"Nothing," he sighed. "If so, they were few, and I have long ago forgotten them."

The guide smiled gently, "These are the things that the King never forgets; and because there were a few of them in your life, you have a little place here."

\* \* \* \* \*

"John Weightman's numbness prickled into normalcy. Bodily weariness and lassitude weighted upon him, but he was calm, resolute, and light of heart. What had happened to him he knew not. But this he knew—great truths had been forced into his consciousness."

This man Weightman, like many of the moderns, forgot the admonition of the Lord when he said:

But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. (Matt. 6:3-4.)

They also forget that the Lord said:

And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. (Matt. 6:5.)

They forget also that the Lord said again:

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. (*Ibid.*, 6:16.)

### GRATITUDE FOR UNSELFISHNESS

I am grateful that all through this great Church there are many people who live unselfishly, who pray in the quiet of their homes, who are far more interested in paying their tithes, of which no one knows except their bishop, than they are to pay large contributions which may be heralded far and wide. I am grateful that there are numerous people in this Church who go quietly week after week to attend their meetings; worship the Lord in their assemblies; bear testimony in their fast meetings; serve faithfully as ward teachers, stake missionaries, or in the auxiliaries or priesthood quorums without glamor, without praise, without public notice.

God bless us, brothers and sisters, that we may "seek *first* the kingdom," that we may forget all else, and that we may project ourselves out of ourselves into the great world of service to our fellow men, realizing that after all, the two great commandments which the Lord gave to us did this very thing. He did not mention ourselves, he mentioned others. He said,

. . . thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; . . . love thy neighbor as thyself. (Mark 12:30-31.)

All of this is service to others—love of others, not love of nor service to ourselves. May the Lord bless us that we may be unselfish in this kingdom, give of ourselves generously that we may live by the spirit rather than by the letter, that we may continue to rear large families, training them in righteousness to the end. And all this I pray in the name of Jesus Christ. Amen.

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The congregation arose and sang the hymn, "Come, O Thou King of Kings."

## ELDER OSCAR A. KIRKHAM

*Of the First Council of Seventy*

I sincerely pray that I may enjoy the blessings of the Lord as I speak to you.

GEORGE Q. MORRIS

For years I labored at the side of Brother George Q. Morris, the absent member of the newly sustained brethren, Assistants to the Twelve. He truly is a noble man, a devoted man.

I would like to pay a tribute to Brother Morris. Some time ago I visited a university in the South. In the great rotunda of that university was the statue of a man, but at the base of it no name was carved. All that was said was, "A Southern Gentleman," and on the wall on a bronze plaque were these words: "Robert E. Lee, on leaving the battlefield lighted from his horse and gave help to a Union soldier." I think of George Q. Morris as a Latter-day Saint gentleman, one of the very finest men that I have ever met. Thank God for the contribution of his fineness, his sturdy testimony, and his helpfulness.

In the Thirteenth Article of Faith we find, "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." Where you find truth, there you find part of Mormonism; we seek after it.

## WORLD JAMBOREE OF BOY SCOUTS

I am humbly grateful for a great privilege that came to me during this last summer, when the First Presidency of the Church allowed me to fill an assignment and sustained me in it with their blessing. I attended the World Jamboree of Boy Scouts. I want to say a few words about it, for I sincerely feel that it has in it hope; it has in it great purpose.

Seventeen thousand youth of the world came to camp at Bad Ischl, Osterreich, far away in a lovely valley in the heart of the Austrian mountains. They came from forty-seven nations of the world—seventeen thousand of them. It was truly a world gathering of youth.

Men are looking everywhere—serious and thoughtful men—to see if there isn't something positive to tie to, and as has been the history of youth through the ages, men of great responsibility have always looked to them for help. Yes, I love to think that it was a twelve-year-old boy who was in the temple, challenging the wise men. I love to think that it was a boy, kneeling at the sacred Grove, whom God heard and through whom he brought in this dispensation of his glorious gospel.

It was wonderful to see these chaps come from all over the world with their color, their enthusiasm, their desire to meet their

fellows from everywhere. The leadership of this gathering had put into it very serious purpose. They tried to fasten the ideals that they wanted to establish around three great words—friendship, brotherhood, spirituality.

#### FRIENDSHIP AND BROTHERHOOD

For an expression of friendship Austria lighted on seven of her highest peaks fires of friendship. No meals were eaten without boys of other lands being present. Somewhere in the group at their campfires were lads that had been invited from other countries.

When the closing exercises of this great gathering of youth came, we were invited not to go with our own but to find a new friend. That night I took to the campfire a dark-skinned man from Pakistan and a man from Denmark. We watched the dying embers of a great campfire fade away, then from a high tower we heard a voice saying, "Soon you will be back to your homes again. Do not forget you have made new friends; you have found new brothers."

Then, when bands were playing, and finally when prayers were offered, out from that high tower there flew four hundred homing pigeons, and all of them circled the tower and then flew back again to their homelands. Austria tried to say, "So you must go back with love in your heart from this camp to those dear to you, and may God help you to take the message to all of friendship, brotherhood, and spirituality."

#### SPIRITUALITY

Spirituality came in the great religious services of the churches of the world. The cardinal of Vienna came and gave mass to thousands of boys. The archbishop of Austria came and gave his blessing to Protestant boys. A Jewish rabbi from Jerusalem stimulated the hearts of the children of Israel. These boys had, just a few days prior, been to a sacred spot where sixty thousand Jews had been killed during the recent war.

#### LATTER-DAY SAINT GATHERING

May I humbly say that the small band of Latter-day Saint youth and friends rallied, after these larger gatherings to a quiet spot in the forest. We heard the story from two Vienna mothers who said, "When you get home, tell your brothers that we are so grateful they brought us the gospel of Jesus Christ, for when the trials were very difficult, then the gospel gave us strength." These mothers lived only a few miles away from the Iron Curtain. A brother from West Germany said, "We are building twelve new meetinghouses. Do not forget us in your prayers. We have not lost our faith." A new building place for a Latter-day Saint chapel has been purchased near Vienna in the American quarters.

A man one day said to me, on the ship going over, "Kirkham, I want to know something. Today, I was deeply impressed. I saw two of your boys kneeling when you had your sacrament service, and they blessed the sacrament, and asked the Lord, as they renewed their covenants, to help them to keep his commandments. Won't you sit down and tell me more about this? These youth have definitely stimulated me."

A thousand doors are open. Brethren and sisters, everywhere the world is hungry for the word of God. The call has gone forth. Rally to that call. I love the testimony of Heber C. Kimball. When the Prophet went down the aisle in the Kirtland Temple and said to him, "Heber, the Lord wants you to open up the mission in England," he replied: "Oh, but my tongue is stammering. My family is in want." But he went, and fifteen hundred were baptized in the first eight months by Heber C. Kimball.

Brethren and sisters, in all humility, and with a deep prayer in my heart because of this lovely experience, I know the world is now awaiting the word of God—Answer the call.

God be with us as we bring this glorious message to the children of the earth, that the blessings we enjoy may be theirs also, I humbly pray in the name of Jesus Christ. Amen.

### ELDER ALMA SONNE

#### *Assistant to the Council of the Twelve*

My brethren and sisters, something over a year ago when Sister Sonne and I boarded the great ocean liner to return to our homes from Europe, the news was flashed to the passengers that Harry Lauder, the Scotch comedian, had just died. We read in the paper the next day something about Mr. Lauder. I recall now that he lost his only son in the Battle of the Marne in World War I.

Lauder was heartbroken. He was inconsolable, and he grieved much. After a week or two he received word from the military authorities that he might visit the graveside of his boy, buried over in France. Thereupon, with some of his friends, Harry Lauder crossed the channel and went to the cemetery where his son lay buried beneath the sod of France.

The little group with Mr. Lauder stood around the graveside. Someone in the group said in a whisper, "I wonder if God weeps when such laddies fall?"

Harry Lauder stepped forward. He looked down at the grave of his boy and said to those assembled there, "When a man has been struck as I have, there are three roads open to him. One road leads to depravity and drink. Another road leads to despair and suicide. A third road leads to God. I am determined at this moment to take the road that leads to God."

He forgot all about his commercial engagements; and he volunteered his services to the British and American armies and

began to sing his Scotch melodies and to tell his stories to the British and American soldiers.

### UNSELFISH SERVICE

After all, brethren and sisters, how do we find God except in the service of our fellow men? I know from actual experience and observation that the leaders of this Church are unselfish in their service and in their devotion. I was greatly impressed this morning when they announced the additions to the General Authorities of the Church.

For more than ten years now I have leaned heavily upon my friend and associate, Marion G. Romney. As a result I have come to love him and to depend upon him, and when I went over to Europe, it was Brother Romney with whom I had correspondence relative to the distribution of welfare supplies in the countries across the sea, and together he and I and others have sat in council many times.

I thought of these men who have been called to be Assistants to the Quorum. I knew President George Q. Morris for many years when he led the great M.I.A. movement. He used to come to our stake when my chief responsibility was with that organization. I met Brother Stayner Richards forty years ago, in Newcastle, England, where he was serving as a missionary.

I have also met the other brethren: Brother ElRay L. Christiansen lives in my home town, the place I call home, and the place I visit occasionally as opportunity permits. I know something about his work in the Logan Temple and in the East Cache Stake of Zion. I can truthfully say he is a man of God.

I have visited the stakes of Zion with Brother John Longden. I have heard him preach the gospel, and I have heard him sing the gospel, as he can do. Brethren and sisters, the Church is growing and expanding. It has never gone forward at a more rapid pace than it is at this moment.

The barriers which were raised against it at one time are crumbling, and we are permitted to preach the gospel in the lands of the free.

### A GREAT CHURCH

Just before leaving London, I attended a district conference. At the close of the morning session, a man who had been sitting in the audience came to the front. In a loud tone of voice, so everyone could hear, he said, "I resent the audacity of your claims," and he followed it up with these words: "You refer to yourselves as a great church. It isn't great," he said. "You have only a membership of a million. I belong to a church that has a membership of two hundred and fifty million."

Then a young man stepped forward. He was a missionary of

the Church in the British Mission. Calmly he stepped up to the man and said, "Well, from a standpoint of numbers yours is a great church, perhaps the greatest church amongst all Christian denominations. But," he said, "I recall that at one time the primitive Church which was established by the Lord Jesus and the Twelve Apostles was but a small group. The Savior entrusted his gospel message to a very few people, most of them unlearned but very humble."

Then the young elder continued, "That primitive Church, though small in numbers, was nevertheless a great Church. It was great in its missionary endeavor. It was great in its calling to preach the gospel to the civilized world of that day. There is something in a church that makes it great besides its numbers."

### WORK TO GO FORWARD

I frequently think of that circumstance. God's work will go forward in the earth. I am sure it will never be weaker than it is today. It will grow in strength and in influence until this gospel of the kingdom has been preached as a witness in all the world, and until every knee shall bow and every tongue confess that Jesus is the Christ.

May we, you and I, assist in this great enterprise, and may we work out our salvation in fear before our Heavenly Father, I pray in the name of Jesus Christ. Amen.

### ELDER GERMAN E. ELLSWORTH

*Former President of the Northern California Mission*

My Brethren and Sisters, it is certainly a high honor to be called to occupy this pulpit, and I pray God, my Father, that he will grant me utterance while I bear my testimony to the truth of the Gospel of Jesus Christ.

Three years ago in President Clark's office, he said to me, "President Ellsworth, when a car has gone 77,000 miles, the bottom may drop out anytime. You slow down."

Facetiously, I said, "President Clark, I'm not as old as you are."

Then he said, "Well, what is the difference?"

I said, "Six weeks." (Laughter)

I went back to the mission determined to build another eight or ten meeting houses, that they might be rallying spots where hundreds of the sons and grandsons of the Church who have wandered away without anchor from the Church, might meet. When President Clark set me apart ten years ago he especially blessed me that I might have power to gather up the lost sheep of the Church. People who had moved and settled in the northern part of California without regard to any organization of the Church.

In and around San Francisco there was a feeling among the people that they were going to move away from the Coast because of the impending war, but when we established the mission house in San Francisco, they seemed to settle down and accept the situation as a place of safety. In looking over the mission we found not more than 3500 people who had any affiliation with the Church. When we left the mission seven and a half years later, it had grown to approximately ten thousand. Branches that had been branches for years and years had no home of their own in which to worship.

In Klamath Falls, Oregon, 75 to 100 people were meeting in the basement of the city library. I asked the president of the branch, "How long have you been meeting in this basement?" He said, "Eleven years."

I said, "Eleven years too long," and placed another man in charge of the branch with a commission to build a house.

Even though the war was on they procured material by wrecking an old lumber drying building, and built a beautiful meeting house. From a letter received yesterday, they have now 800 members in that branch. I never saw more than 75 to 100 before they had a chapel of their own.

The Santa Rosa Branch, 50 miles north of San Francisco, had been a branch for 40 years, with attendance of 75 to 100 at our conferences in old lodge halls. Now, after three or four years in their own building it is the center of a stake, with four or five hundred members in the ward.

That was true all over the mission. We built 12 new chapels, remodeled seven others and procured building lots in 13 other branches. The Lord blessed us. We gave all we had, and unquestionably a little more because of my present nervous condition.

The last two years we have been fighting to get back, and I praise the Lord that we have gotten nearly all the way back.

Fifty-five years ago I sat in a boat in San Diego Harbor with President Wilford Woodruff. I was on my first mission in California, and at that time the mission president was delivering a beautiful sermon on the head and horns of Daniel. I was a new missionary and it worried me, so I said to President Woodruff, by whose side I was sitting in the boat, "President Woodruff, how about the head and horns of Daniel?"

He turned and put his arm around me, patted me on the shoulder and said, "Brother Ellsworth, you have a long missionary life ahead of you, and if you will stay as far away from the head and horns as you can you will never get hooked." The mysteries of the head and horns have never bothered me from that day.

I remember that when I first got a call to go on a mission, I was laying plans to go to medical college. It was quite a difficult decision. It took all my hard-earned money to fill my first mission.



On that mission things changed in my life. I found God. With my eyes opened, the Lord blessed me with miracle after miracle.

In thinking back over the miracles today, having labored with nearly 2500 young men and women in the mission field, the greatest miracle of my life is the transformation that comes into the lives of young men and women under the power and influence of the Spirit of God. Truly it is a miracle for something to touch the hearts of young men and young women as the Gospel does.

Going back in my life I can remember the impression made upon me in the Aaronic Priesthood, where we used to sing, "Come all ye sons of God who have received the priesthood;" "Ye who are called to labor in the ministry for God;" "You are the true born sons of Zion, who with them none can compare;" "You are the royal seed of Joseph, the bright and the glorious morning star." Throughout my life I have tried to impress upon the young men and young women with whom we have associated to remember who they are, that no people in all the world know who they are like the Latter-day Saints. The patriarchs of the Church have pointed it out to everyone who has solicited a blessing from them, that they were reserved in Heaven to come to earth at this particular time, when the gospel was in the earth that they had a special mission as sons of God to help establish his kingdom in the earth.

It was hard to go on my second mission. In fact we moved away from Salt Lake County because the then stake president, O. P. Miller, had us out nearly every night on some work for the Church.

One night when I came home my wife said, half-disgustedly, "If we do not move away from here you will be fulfilling your prophecy, and I will be a missionary widow in less than five years." The statement was made to her the day before we were married. So we moved from Salt Lake County to Lehi, Utah County in June. In February following I attended a conference in American Fork.

At the close of the meeting the stake president called me up and introduced me to Mathias F. Cowley, who said, "Brother Ellsworth, while I was talking I felt like you were wanted in the Northern States on a mission. Will you go if you are called?"

I said, "Brother Cowley, I have been home only a little over four years."

He said, "I don't care if you have been home only four weeks. You are wanted in the Northern States on a mission."

The bishop, who was a close associate of President Joseph F. Smith, said, "Brother Ellsworth, it is a financial tragedy for you to go on a mission. I have fifty men in this ward, who can go more easily than you. I am with President Joseph F. Smith almost every day, and one word from me and you won't have to go."

I said, "Bishop, don't you say it. I do not have anything, but all I have is on the altar."

When I met President Joseph F. Smith I told him of my desire

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to be a medical man. He looked me straight in the eye, and said, "Brother Ellsworth, your life is in the ministry. You go on this mission and be a doctor of souls."

A year later I was called by telegram to preside over the mission of six states and part of Canada and 170 missionaries.

My predecessor had been getting three or four hundred dollars a quarter to help carry the expenses of the mission and pay return fares of missionaries. Sister Ellsworth and I made a pledge that we would try to carry the mission without any help from Salt Lake City, and I think we hurt ourselves in trying to do so, especially in a crowded mission home and the many long over night trips in poor railroad chair cars. It was a strenuous job but the Lord was good to us and we were grateful for the opportunity of serving him as well as being near where my people first joined the Church.

My grandfather, German Ellsworth, was buried in the Salt Lake Cemetery a hundred and two years ago, leaving my father, six weeks old and a mother with six children older than himself. All we knew of the Ellsworth genealogy was from the Salt Lake Cemetery record, that German, the son of I. Ellsworth was from Michigan.

We became interested in genealogy, my wife doing the work, like she has done most of the work in rearing our children in my absence, because year after year, if I was in Chicago one or two Sundays a year, that was about all.

With the assistance of a genealogist interested in the Ellsworth name Sister Ellsworth gathered approximately 1500 Ellsworth family names. Later after we were released, she went to England and returned with more than 1000 Ellsworth names as well as a checkup on three or four thousand of her parents' line. The temple work for both the Ellsworth line and the Jesse Smith line including 600 of my mother's Swedish line has been largely completed. We are truly grateful to the Lord for his wonderful blessings and in shaping our lives so that we could do all this work.

In the Northern California Mission we enjoyed ourselves greatly. The work was rather heavy, and we were just a little bit old; too old for government work. Sister Ellsworth had two terrible experiences with cancer, one cured by operation and the other through administration. In 1947 she had a stroke in her right side and a few weeks ago one in her left leg. Today we are continuing our work, in gathering up lost ends of our genealogical Ellsworth and Smith lines for work in the temple.

God has been wonderfully kind to us. My wife has reared a wonderful family. Six children were born to us while we were in Chicago. Three of them died, but we have six living, and all six of them have had college work, five of them have filled missions. All married in the temple, and all are working in the Church today, largely due to the counsel and love given by a wonderful mother.

Today the Brethren here praise their wives, and I think they

are justly entitled to it, for the Lord said to Sister Ellsworth, through the interpretation of tongues, one time in a meeting in Lehi, "I the Lord love the women of Zion above all other women in the earth for their willingness to bear the sons and daughters of men, and when they have finished their missions here upon the earth they will be twice blessed, and crowned in my kingdom above all other women."

I thank God for the women of Zion, and for the wonderful mothers that have helped to build this Church in the earth.

Brethren and sisters, "We are the true born sons of Zion, who with us can compare? The royal seed of Joseph, the bright and glorious morning star," and the development and teaching of the sons and daughters of Zion as put out by President Clark depends largely upon the women.

John Henry Smith's wife one time said to us in the mission field that she had had a great ambition to keep her children close to the Lord. She said, "Why, if any of them fails, people will say, 'See who her mother was—just Sarah Farr.' If they amount to anything they are John Henry Smith's children."

Well, I think if our sons and grandsons amount to anything it will be because of the powerful example and powerful teachings and the deep spirituality of my wife Mary Smith Ellsworth.

God bless the Latter-day Saints and help us keep our children close to us. Had we been able to do this—keep our children close—there would now be no Adult Aaronic Priesthood—we would not necessarily need converts from the world in order to build the Kingdom of God.

All our sons and daughters were happy when the time came that they could go to the temple. Our eldest daughter at sixteen took her endowments. She went through college. She suffered at times some little inconveniences, but she thanks God today for the sobering influence that came into her life through the holy temple covenants and obligations. President Joseph F. Smith told me one time that the greatest power and influence that ever came into his life was his temple endowments at a very early age. President John Henry Smith and President Francis M. Lyman both bore testimony to me of what their early endowments meant in their lives.

Brethren and sisters, the Gospel of Jesus Christ is absolutely true. Its foundation was laid by God our Father. We are his sons and daughters, and upon our shoulders rests the responsibility of carrying the message of the restored gospel to the ends of the earth. May God help us to do it I humbly pray in the name of Jesus Christ, Amen.

**President David O. McKay:**

German E. Ellsworth, veteran missionary of the Church, has just spoken to us.

The congregation will now sing: "God Be With You Till We Meet Again," conducted by Richard P. Condie.

The closing prayer will be offered by Elder A. R. Curtis, Patriarch to the Highland Stake, after which this conference will stand adjourned until seven o'clock this evening, at which time the general meeting of the Priesthood of the Church will be held. Only those holding the priesthood are invited to be present. That session will not be broadcast.

The *Church of the Air* broadcast on which Elder Matthew Cowley of the Council of the Twelve will be the speaker will begin at eight o'clock tomorrow morning. Those desiring to attend this broadcast must be in their seats at 7:50 a.m. The Tabernacle Choir broadcast will be given from nine to nine-thirty tomorrow morning. Those desiring to attend this broadcast must be in their seats by 8:50 a.m., ten minutes to nine.

The regular session of the conference will begin at ten o'clock tomorrow morning.

At the conclusion of this meeting, after singing and benediction, the general sessions of the conference will be adjourned until ten o'clock Sunday morning for the general public.

We will now sing: "God Be With You 'Till We Meet Again."

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The congregation sang the hymn, "God Be With You 'Till We Meet Again."

**President David O. McKay:**

I am reminded that there will be overflow meetings this night (Priesthood meeting) in the Assembly Hall and Barratt Hall. At both places, we are informed, there will be television.

A. R. Curtis, Patriarch to the Highland Stake, will now offer the benediction.

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Elder A. R. Curtis, Patriarch to the Highland Stake, offered the benediction.

Conference adjourned until 10:00 Sunday morning.

## THIRD DAY

### CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, October 7, from 8:00 to 8:30 over radio station KSL and the Columbia Broadcasting System, with Elder Matthew Cowley as the speaker. The following is a report of this broadcast:

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the music for this service. Frank W. Asper was at the Organ. Richard L. Evans was the announcer.

**Announcer:** The Church of the Air is presented by the CBS Radio Network so that men of different faiths may speak to a nationwide organization. Today's program, presented in conjunction with the Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints comes to you from the Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. The speaker will be Matthew Cowley of the Council of the Twelve Apostles of the Church. Music is provided by the Tabernacle Choir under the direction of J. Spencer Cornwall. Frank Asper is at the organ.

The Choir opens with a harvest hymn: "Come, Ye Thankful People, Come," followed by Ebenezer Beesley's music with the words of Charles W. Penrose: "God of our Fathers we come unto Thee, Children of those whom Thy truth has made free. Grant us the joy of Thy Presence today, never from thee let us stray."

(The Choir sang: "Come, Ye Thankful People"—Elvey)

(The Choir sang: "God of Our Fathers"—Beesley)

**Announcer:** We shall hear on this Church of the Air service, Matthew Cowley of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Matthew Cowley was a lawyer by profession before he came to his present church position. He has titled today's talk with a scriptural text: "Man Shall Not Live By Bread Alone."

## ELDER MATTHEW COWLEY

### *Of the Council of the Twelve Apostles*

The matter we discuss briefly this Sabbath morning I trust shall not be considered as too far removed from practical application to command your interest. The subject of this discussion was suggested by an episode in the early ministry of our Lord, and the title is taken from the memorable words addressed to His adversary on that occasion.

#### "MAN SHALL NOT LIVE BY BREAD ALONE"

It will be recalled that soon after His baptism by John in the waters of Jordan, Jesus retired into the wilderness where He sought communion with His Father. During this period of voluntary seclusion He engaged Himself in prayer and fasting. At the end of forty days, during which His body had been without bread or other physical sustenance, the tempter appeared and challenged Him to exercise His Divine Power to provide food for His famished body, with these words, "If thou be the Son of God, command that these stones be made bread." (Matthew 4:3.)

Suffering though He was from extreme physical weakness induced by prolonged hunger, the Master quickly discerned the treachery behind the tempting suggestion and the danger of providing bread on the terms proposed. Knowing that the strategy of the tempter's challenge would mean the provision of physical sustenance alone, to the exclusion of spiritual requirements, Jesus immediately replied, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4.)

During forty long days he had been constantly aware that not only does the body of man need bread, but that the spirit of man needs God. Even without bread during an extended fast, communion with God sustained the Son of God though He suffered the throes of hunger like unto a son of man.

### WORTH OF THE SOUL

Later in His ministry Christ was to remind His disciples that the soul of man was worth more than bread, more even than the wealth of the world. He said to them, "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26.)

A man's soul is too exorbitant a price to pay for bread alone, even if the whole world is his loaf.

A man's worldly wealth may determine his social standing, which side of the tracks he will live on, which school his children will attend, which golf club he will belong to, the horsepower of his car, and which pew he will occupy in his church; but it is not the sole determining factor as to the fulness of his life. That is determined not by his material possessions, nor by his lack of them, but by his living by the words that proceed out of the mouth of God.

The supreme joy of living cannot be measured by a man's financial rating. It can be measured only by his willingness to accept a divine influence as the controlling force in his life. Neither the millionaire nor the pauper can live by bread alone, but both can live and enjoy living to the fullest degree if they will accept the spiritual influences that sustain the soul of man.

### HAPPINESS IN WORD OF GOD

In unfurnished thatch-roofed huts in the South Seas I have witnessed greater peace of mind, more happiness and contentment, enjoyed by simple natives than exists in too many of the luxuriously appointed mansions of the rich.

In the humble native hut man is not existing by bread alone. The words of God play a great part in the program of his living. Each day is commenced by invoking the blessings of heaven upon himself and his family, and at the close of each day prayers of gratitude are offered for blessings received.

His profound knowledge of sacred books, which may be the

only literature translated into his native tongue, is his most prized possession. The great value he places upon divinely inspired literature may be appreciated when one hears him say these words about his European brother: "When the white man came to these islands we had the land and he had the Bible. Now after a hundred years he has the land and we have the Bible, and we are still richer than he." His bread gives sustenance to his physical being only. The words of God give life to his soul.

### GOLD WITHOUT GOD

On the other hand, in the homes where there is an abundance of the material things that gold will provide and where divine principles are rejected—where man is striving to live by bread alone—there may be an excessive gratification of physical appetites, but there cannot be a fullness of living.

There is deep damnation in the possession of gold without God.

The sorrow, the fear, the frustration and confusion which beset men all about us may be traced to an impulse, which is not restrained, to live by bread alone. Disruption of family ties, moral degeneration, addiction to the use of stimulants and narcotics, dishonesty in dealing with one's fellow men, and all other manner of crimes and vice are the natural concomitants to a bread-alone diet.

If living is not tempered by the divine will, man is not prepared to face unexpected losses of wealth and other forms of adversity. He finds it impossible to step down from living with the Joneses, and his life becomes of so little value that he takes it by his own hand. I need not remind you of the high incidence of suicide which cuts down the lives of men of financial means who thought they could live by bread alone. They simply cannot make the adjustment when the rations are reduced. Neither need I call to your attention the unethical, immoral, illegal and gangster methods which have recently been exposed by investigating committees, as the means whereby men in both high and low places give their souls in exchange for the goods of the world. Even their country's soul is considered not to be too high a price to pay.

### NATIONAL SPIRITUAL NEEDS

If the individual cannot live by bread alone, neither can the nation. This great country owes its birth and preservation to men who were guided by spiritual values. The Pilgrim fathers who first set foot upon the rugged shores of New England and the great pioneers who conquered the mountains and deserts from the Atlantic to the Pacific were men of God. They survived the hunger and hardships incident to colonizing and pioneering because they were motivated by a quest for God rather than by a lust for gold.

They penetrated the forests and pushed on to forbidding waste lands with confidence that with the help of God they would live,

and that without His help they would perish. They broke the scorched earth, turned the virgin soil, planted their crops and then called upon God to bring forth the harvest. They lived by His words and He provided them with sustenance.

#### LESSONS OF HISTORY

History records the decline and fall of great nations and empires, both ancient and modern, which have rejected God and denied man the right to live in accordance with His divine will.

The institutions of our own nation, which were founded by men who invoked divine aid, may be lost to future generations if the lessons of history are ignored. If God loses control in the affairs of this great nation, the decline and decay of its structure of freedom and liberty will surely follow. The loss of its soul will be inevitable because ours is a nation which cannot survive on material values alone.

To say that "it can't happen here" is to disregard the destructive forces of evil that are abroad in the land. If credence can be given to recent reports, then never before has the underworld wielded the influence that it does today. Its tentacles are reaching into the vitals of society on every level, into business institutions both large and small, and into both local and federal governments. The complacent attitude of decent people toward these diabolical practices indicates an almost universal rejection of God as the sustaining force in the lives of men.

#### LINCOLN'S PROCLAMATION

At another time in the Nation's history when men were trying to live by bread alone and were forgetting God, Abraham Lincoln issued a timely proclamation which reads as follows:

"And whereas it is the duty of nations as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the holy scriptures and proven by all history, that those nations only are blessed whose God is the Lord.

"And, insomuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation of a whole people? We have been the recipients of the choicest bounties of heaven; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in



peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us."

#### PRESENT SPIRITUAL NEEDS

This proclamation, which was timely in Lincoln's day, is certainly not untimely in our own. How well he himself knew the futility of trying to live by bread alone. Often in his own life, as he was wont to say, "I went to my knees because I had nowhere else to go." In his darkest hours he sought the sustaining influence which comes from God.

Is it out of order to assert that we need that divine influence and regenerating force in this day just as the nation did in Lincoln's time? Are we not passing through times more perilous than the darkest days of the Civil War?

Our nation is spending billions for defense against enemies beyond our borders yet, may I ask, what have we to defend if enemies within our borders are permitted to stalk abroad in the land and destroy our faith in God and induce us to live by bread alone? Is it not time that we all, like Lincoln, go to our knees and ask God to implement our armaments with His power and to give us the will to stem the tide which is carrying men to Caesar and turning them from God?

#### ORIGIN OF AMERICAN SYSTEM

An editor of *Fortune Magazine*, writing in the issue of January, 1940, had this to say, and I quote only in part:

"By no conceivable set of circumstances could materialism have produced the great 'solution' of the Eighteenth Century that we have come to know as the American System. The American System has its origin, on the one hand, in passionate religious sects who believed in the spiritual absolutes that today are lacking; and on the other hand in those rationalists of the Golden Age of the American colonies for whom reason was not merely mechanistic but divine. Similarly, by no conceivable set of circumstances, will it be possible to solve by materialism the titanic problems, domestic and international, with which humanity is faced today. The ultimate answers to the questions that humanity raises are not, and never have been, in the flesh."

In seeking a solution to our present difficulties, he concludes:

"The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. . . . Without it we are no more capable of saving the world than we were capable of creating it in the first place."

## THE WORD OF GOD

If man in his seeking for the word of God does not find it, it is not because God has withdrawn from man, but because man has withdrawn from God. I bear testimony that he has not left us without direction. Both in times of old and in our generation His voice has declared the way. To survive the ills that beset us on every hand let us lift up our eyes and lend listening ears to Him who said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Selection by the Choir—"Guide Us, O Thou Great Jehovah"—Hughes.

The Choir then sang: "Turn Thee to the Lord Thy God," an excerpt from *Gallia* by Charles Gounod.

## CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. This broadcast was as follows:

(Organ played "As the Dew," and on signal the Choir and Organ broke into "Gently Raise the Sacred Strain," singing words to end of second line and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

We first hear the choir recall a cherished 12th century melody as arranged by F. Melius Christiansen: "Beautiful Savior! Lord of the nations! Son of God and Son of Man! Glory and honor, Praise, adoration, Now and forevermore be Thine."

(Choir sang: "Beautiful Savior"—arranged by Christiansen)

*Announcer:* Frank Asper, Tabernacle Organist, first presents from Temple Square today the quietly contemplative phrases of the "Communion in G" by Batiste—also sometimes titled "The Pilgrim's Song of Hope."

(Organ: "Communion in G"—Batiste)

*Announcer:* The Tabernacle Choir continues with the worshipful music of an old French melody as arranged by Gustav Holst,

and with G. Moultrie's translation of the original Greek: "Let all mortal flesh keep silence, and with fear and trembling stand; . . . Christ our Lord to earth descendeth our full homage to demand. . . . Rank on rank the host of heaven spreads its vanguard on the way as the light of light descendeth from the realms of endless day, that the powers of hell may vanish as the darkness clears away."

(Choir: "Let All Mortal Flesh Keep Silence"—arr. Holst.)

*Announcer:*

### THE SPOKEN WORD

It is a dramatic and terrifying fact that a man can do a thing right a thousand times, and then when he does it wrong just once, tragedy comes. Except for some very narrow escapes, perhaps any of us or even all of us could be numbered with those whom we pity or with those whom we condemn. And we may never know how narrowly we may have missed the fate of someone who has had a terrible tragedy. This thought is unforgetably expressed in the comment commonly credited to John Bradford, Chaplain to Edward VI of sixteenth century England. Seeing a condemned man marched off to his death, and knowing of the narrow margins by which men are often made and unmade, he exclaimed: "There, but for the grace of God goes John Bradford." Significantly he himself later met similar unfortunate fate. There is often only a very fine line between winning and losing. In a race the difference may be only the shaving of a second. In business, the difference may be only one wrong decision among a thousand right ones. In a contest, the difference may be only one judge. In an accident, the difference may be only one small mechanical mishap or one small error of judgment. In so many things we do in life, there is an exceedingly thin line between safety and sorrow. We ourselves may not see it at the moment. But often others see it, and are frightened for us. And afterwards we are frightened for ourselves. This is one reason why parents are so often afraid for children. Parents have the experience and perspective to see how fine the line can be between safety and sorrow, between success and failure. The differences in cause may sometimes seem inconsequential, but the differences in result may be eternally great. And we should have compassion for the man who has met misfortune, for the man who has made a mistake, for the man who narrowly missed being what he might have been—and we should never forget that "there but for the grace of God" am I. And the thought should help to keep us humble and help to keep us holding hard and fast to the right side of every decision, and to the right side of every road.

*Announcer:* With words from the scriptures and music from the "Toccata in F" as arranged by Guy Chamber Filkins from "Widor's 5th Symphony," we have heard an Alleluia—"Alleluia Sing unto the Lord—Sing praise unto our God—His Name is high

Sunday, October 7

Third Day

above all things in earth and Heav'n, . . . Praise to the Lord my soul,  
Sing Alleluia."

(Choir: "Alleluia"—Toccata in F—Widor's 5th Symphony)

(Organ: "Softly Beams the Sacred Dawning"—George Careless)

*Announcer:* With Frank Asper at the organ we have heard a hymn tune by George Careless: "Softly Beams the sacred Dawning of the great Millennial morn, and to Saints gives welcome warning that the day is hasting on."

The Choir closes this day from Temple Square with an excerpt from the "Holy City" by A. R. Gaul: "Great and Marvellous are thy works, Lord God; just and true are Thy ways."

(Choir: "Great and Marvellous"—Gaul)

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the eleven hundred and fifty-fifth presentation, continuing the 23rd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio, and originating with Radio Station KSL in Salt Lake City. . . ."

## SUNDAY MORNING MEETING

Conference reconvened at 10:00 a.m.

The great Tabernacle was crowded to capacity long before the commencement of the *Choir and Organ* Broadcast, as were also the Assembly Hall, to the south of the Tabernacle, and Barratt Hall (60 North Main Street). In addition, great numbers of people assembled upon the Tabernacle grounds, where they listened, by means of amplifying equipment, to the services as they went forward in the Tabernacle and were broadcast.

President David O. McKay, who presided and conducted the services, called the meeting to order promptly at 10:00 o'clock.

### President David O. McKay:

The fifth session of this general conference was not broadcast. It was a general Priesthood meeting held last evening in the Tabernacle, with overflow meetings in the Assembly Hall and the Barratt Hall. An estimated number of over 400 men were on the grounds who could not gain entrance to any of the buildings.

The speakers were Presiding Bishop LeGrand Richards and members of the First Presidency. The Men's Chorus of the Tabernacle Choir furnished the music. By count as nearly as could be obtained, there were 12,908 men assembled last evening, approximately 13,000 men of the Priesthood.

This is the sixth session, therefore, of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. These services will be broadcast in the Assembly Hall and Barratt Hall over a loud-speaking system, and by television. The proceedings of this session will be broadcast over Station KSL, and by arrangement through KSL over the stations named in the first session of the conference.

This session will also be televised over the KSL television station, channel 5.

The choir singing for this morning's session of the conference will be by the Tabernacle Choir, with J. Spencer Cornwall conducting, and Frank W. Asper at the organ.

We shall begin the services by the congregation and the Tabernacle Choir singing: "For the Strength of the Hills," conducted by Richard P. Condie, assistant Tabernacle Choir director.

The opening prayer will be offered by Elijah Allen, formerly president of the California Mission.

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The Choir and congregation sang the hymn, "For the Strength of the Hills."

Elder Elijah Allen offered the opening prayer.

Following the prayer, the Tabernacle Choir sang: "Behold A Host."

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

*"Up, awake, ye defenders of Zion!  
The foe's at the door of your homes;  
Let each heart be the heart of a lion,  
Ungielding and proud as he roams."*

These are the opening lines of a militant hymn by the late Charles W. Penrose, written on the occasion of a great threatening danger to the communities of the Latter-day Saints during their early establishment in the valleys of these mountains. The foe was an army, with a mission inimical to the liberties, the interests, and the aspirations of the people. This clarion call, which but echoed the proclamations of the leaders, electrified the people. "To a man" they responded to their various assignments. There is no record of any dissension. The defenders saved Zion.

### CHALLENGING CALL

I believe, my brethren and sisters, in the Restored Church of our Lord, that it is within the proprieties and the urgent needs of

the hour to issue another such challenging call today. I would not welcome the charge of "alarmist," but I would endure it if I thought such a militant call would arouse our people to a state of alarm over the ominous conditions which threaten us.

"The foe at the door of our homes" is not an army of marching men with military equipment, as it was nearly a hundred years ago. And the homes to be defended are not the houses in which we dwell.

The foe today is far less tangible and discernible. He is widely diffused and insidious. His methods are multiple, and it is much more difficult to prepare for defense, for the foe of the present-day attacks both within and without the Church.

If in the time allotted to me in this great conference, I can add anything, however small, to the admonitions of my brethren, which may serve to alert our people to dangers confronting them, I shall be extremely grateful to my Father in heaven.

#### ZION AND THE WORLD

I repeat, the foe of today assumes many forms. I think, however, they may be generally classified under the caption, "Aping the Ways of the World." I know of few more salutary things for a Latter-day Saint than constantly to bear in mind the distinction between Zion and the world. Both terms are somewhat confusing because they are used with varying meanings and applications. Both have geographical application, and both have theological and moral import.

For my purpose here today, I shall look upon Zion as being a condition and not a place, and the world likewise. "... verily, thus saith the Lord, let Zion rejoice, for this is Zion,—the pure in heart." (D. C. 97:21.)

There is no fence around Zion or the world, but to one of discernment, they are separated more completely than if each were surrounded with high unscalable walls. Their underlying concepts, philosophies, and purposes are at complete variance one with the other. The philosophy of the world is self-sufficient, egotistical, materialistic, and skeptical. The philosophy of Zion is humility, not servility, but a willing recognition of the sovereignty of God and dependence on his providence.

#### A PRINCIPLE OF STRENGTH

The critics of Zion mistake humility for weakness. In their ignorance or shortsightedness they have failed to observe that generally speaking, the humble of the earth have been its greatest benefactors, in science, in statesmanship, and in great movements for the elevation of humanity, foremost among all being the Author of humility, our Lord and Savior. It is sometimes difficult to com-

prehend how humility can be a principle of strength and power, and why the great victories of life have gone to the humble.

I think the explanation is this: The self-sufficient are not in a position to call to their aid the one greatest and most effective force in the world—the Spirit of God. The humble depend upon this power; it does not fail them. The battles for righteousness and liberty which is a divine endowment can always be won if those who wage the war are worthy of victory. This is the explanation and the lesson which, more than any other, the world needs today.

I feel hesitant to say it, but I am constrained to make the assertion, even though it may seem highly presumptuous to many who hear it, that the Restored Church of our Lord, the Church of Jesus Christ of Latter-day Saints, is in better position, is more specifically charged with the responsibility, and has greater revealed knowledge than any other institution to teach to the world this one vital lesson it so sorely needs.

In making this statement I intend no disparagement of the righteous and pure in heart of the world. I have not time to try to define their relationship to the Zion of the kingdom. They will receive the Lord's compensation for their own goodness, and lasting gratitude for their contribution to the welfare of mankind.

We can effectively bring this lesson to the world only as we build up Zion and protect her from her foes. I propose to enumerate, with your indulgence, and I hope not offensively, some of the attacks which the subtle and insidious foe, coming from the world and its philosophy and practices, is making against Zion.

#### ATTACKS UPON THE HOME

I shall begin with the home, the most fundamental institution in our society. The foe is attacking our divinely-given concept that marriage is an eternal compact between a priest and a priestess of the Most High, charged with the sacred mission of bringing children into the world, and then guiding them safely back into the presence of God, whence their spirits came. President Clark gave us a most illuminating and impressive discourse on that subject yesterday. The fulfilment of this mission involves sacrifice. The ever-growing practice of the world would eliminate that sacrifice.

It would emancipate women (I think that is what they call it). It wouldn't have them stay home as much as they have in the past. It would have them better educated in general culture and in civic responsibilities, which sounds very good and seems highly desirable, except for one serious flaw in the program.

This worldly practice in many instances takes a woman out of her home so much of the time, and absorbs her attention to such an extent, that she cannot and does not give to her family the loving, patient, intelligent care which they so much deserve and need. There are mothers whose club work has ostensibly been devoted

to social improvement, whose very offspring have been the problems of the society they seek to serve.

There are other more frivolous distractions drawing mothers away from their homes. These are justified by the allegation that mothers need more relaxation and more freedom from the responsibilities of home. We grant that such allegations must be true with women who have never discovered the art of happy, contented living in their homes and with their families. In Zion we say to mothers, it's true, you need some diversion. Even though you love your home life, a respite from your work and cares is desirable.

The Church presents many opportunities for your service in social, educational, charitable, missionary, and recreational fields. You will find more lasting happiness and satisfaction in a Relief Society meeting than in a bridge club; and generally speaking, your social diversions had better be had in company with your husband. The world is making butterflies out of women and a prison out of home.

#### CURTAILMENT OF FAMILIES

Perhaps the most serious aspect of this attack of the foe being made on our homes is in the arbitrary curtailment of the size of families. The proponents of this worldly doctrine grow bolder and bolder every year. They claim support from mathematical prognostications as to the increasing demands of populations, and the limited supply of the earth's sustenance. They claim improvement of the race by its limitation. They have been making these claims for many years, and they have won many adherents to their cause, especially among the so-called intelligentsia of the world.

For the most part the world has been under the leadership of this birth-restricting intelligentsia for many years. And where are we? We have more physical comfort, more education perhaps. Do we have better government? Are we making more progress in developing the Christian virtues among men? Do we have more brotherhood, peace, and unselfishness?

I doubt if there exists in all the world any place or institution comparable to a big family for the inculcation of the principle of unselfishness and mutual consideration, the high qualities of character so indispensable in the solution of the world's problems. I know there are bad big families and bad small families; but take it by and large, I would assume that there is a thousand percent better chance of a great leader in a good cause coming from a family of ten than from a family of one.

Now, if I am not careful, I will be debating this issue. I don't want to do this, first, because I am sure I am not fortified with all the arguments, and I might get bested, depending on who the judges are; and second, because we of Zion do not have to debate this issue. We know of the doctrine that emanates from the revelations of the Lord.



We know that he has commanded the replenishment of the earth from the homes of his people, as President Clark said yesterday. The Lord pity those who subject themselves to his rebuke for denying entrance to the spirit children whom he would send into mortality, and the Lord pity those sophisticated couples who would pervert the sacred institution of marriage into an arrangement for social convenience and selfish personal gratification.

#### SYMPATHY FOR PARENTS

Now, fathers and mothers of the Church, some will conclude after hearing these comments that I am without sympathy for the sacrifice mothers make, and for the hardships put upon fathers in rearing a family in these oppressive economic times. Those who so conclude are partly right and partly wrong. I don't have too much sympathy for a father, a Latter-day Saint father, who decides that a baby cannot come into the home until a ten or fifteen thousand dollar house has been built and furnished, and the money is in the bank to pay expenses, and who will let his wife go to work to bring about this so-called economic security. I don't have too much sympathy for Latter-day Saint couples who do not have faith that if they do God's will, he will bless them.

I do have sympathy, however, for all parents in these days in the Herculean effort required to keep children in the paths of virtue and truth. I have sympathy for the endurance, the sleepless nights of excruciating anxiety of parents who don't know where their children are and what they are doing; and my heart bleeds for the innocent ones who are the victims of disgrace brought upon their families by the sins of the wayward.

I am persuaded, my brethren and sisters, that there is no remedial measure which offers more promise in the alleviation of domestic distress as affecting husband and wife, and parents and children than the firm establishment of the sacred and religious character of family life, marriage in the Church and in the temple; and, as a necessary adjunct thereto, the reestablishment of the God-given principle of sacrifice in discharging parental and filial obligations.

We want to relieve mother of drudgery. If I could, I would put a dishwasher in every home, but good mothers and good fathers, with the vision of home vouchsafed to them in the restored gospel, don't want to be relieved of the obligation to expend their strength and energies, and to give their lives for God's children entrusted to their care.

#### ATTACK ON MORAL PURITY

There is another threat to Zion perhaps transcending all others in serious import. It is the attack of the foe on our traditional concept and standard of personal moral purity. This attack is so

evil and so repugnant to our sense of decency and virtue that I will not discuss it in this reverential presence.

I must content myself with the prayer that God, who sees our need, will come to our rescue, and that he will arouse the mighty power of Zion against this devastating enemy, that every man, woman, and child among us may be fortified with the armor of righteousness and virtue, that the offenders may be rebuked, and repent in sackcloth and ashes; and that the watchmen on the towers, the officers and the priesthood of the Church, may be alerted to the enemy, discharge their solemn duties, and protect us.

I have taken so much time in the endeavor to point out what we have to fear in the encroachment of worldly concepts and practices on home life and virtue that there is little time remaining for me to mention other aspects of great dangers confronting us. I trust, however, that the serious nature of these items will warrant a brief consideration of them.

#### CRITICISM OF UNITY

The foe is attacking our unity. We in Zion have enjoyed a most uncommon reputation for unity of purpose and achievement. This has come about because it has ever been our disposition to follow and yield obedience to our leaders. Our critics, who have not understood our concepts, who have observed our unanimous voting in sustaining officers, and other evidences of our concerted action, have called it blind obedience, induced by some sort of fear or other compulsion.

I haven't time to analyze and point out the false premise of this criticism, but I flatly deny its validity. The obedience we render is voluntary and not blind, but intelligent; and the unity we manifest arises out of a common understanding of our purposes and a common devotion to their achievement. We seek for and enjoy the influence of the Holy Spirit, which, in the larger aspects of life, motivates us all alike. Our unanimity is in response to that Spirit.

That condition is not generally prevalent in the world. Division, divided views, and debate thereon are commended. Perhaps when people don't know where they are going and have no defined objectives, criticism and debate are commendable. Men and women within and without the Church fail to observe this distinction. They want to debate our objectives. They have forgotten that they are divinely set for us and beyond debate. They seem to think our unity belittles us. This is a worldly doctrine. It has no place in Zion.

A threat to our unity derives from unseemly personal antagonisms developed in partisan political controversy. The Church, while reserving the right to advocate principles of good government underlying equity, justice, and liberty, the political integrity of

officials, and the active participation of its members, and the fulfillment of their obligations in civic affairs, exercises no constraint on the freedom of individuals to make their own choices and affiliations. I am authorized by President McKay to say that any man who makes representation to the contrary does so without authority and justification in fact.

#### FAIRNESS IN POLITICAL VIEWS

It is reasonable to assume that men may entertain honest differences of opinions with reference to governmental policy. In America, and in many other countries, an orderly system has been devised for the determination of issues arising out of such differences. With such methods available, why should any men, particularly those in the brotherhood of Zion, permit themselves to entertain personal animosities against their opponents. There is surely nothing Christian in impugning motives merely because of a difference of opinion.

I hope with all my heart that men of the priesthood, of the same quorum perhaps, and women of the sisterhood of the Church will not permit themselves to be estranged in any degree by these considerations, and that they will always subordinate such differences and their own personal ambitions to the achievement of the lofty and exalted goal to which they have pledged their eternal allegiance—the building of the kingdom of God.

I have been going about this Church for nearly thirty-five years, filling assignments to instal officers in stakes and wards and missions, and I have never yet asked a single person about his politics, and in very few instances have I ever had any knowledge on the subject. I think my own experience has been comparable to that of my brethren. We have been fair with you, my fellow members of the Church. Now we ask you to be fair with each other.

#### THREAT OF INDIFFERENCE

Perhaps the greatest threat to both our unity and our progress in Zion is that of indifference and neglect. These deficiencies are not new. They have existed in some degree throughout our history. I am forced to believe that they have increased as a deterrent force in recent years. I believe also that this regrettable indifference to duty and opportunity is in large measure ascribable to "aping the ways of the world."

A man of the priesthood, we will say, is associated in business, in club life, and in other capacities, with a man of the world. This man may be his neighbor. He sees his neighbor on a Sunday morning out on the porch smoking his pipe and reading the newspaper, or he sees him go off to a golf game, or on a fishing trip. It all looks relaxing and pleasant to him, and then he forgets who he is

and where he is. He forgets that he has been commissioned as a servant of God, and he forgets that he is in Zion; and forgetting, he steps out of Zion into the world, not all in one step, sometimes so gradually that the change is almost imperceptible to him, and he is loath to acknowledge his new status. He persuades himself that this comfortable, easy life is very enjoyable.

Then he goes farther—farther than he intended. He succumbs to many practices he once abhorred. He stops paying tithing, and the twinges of conscience he once had about forsaking duty gradually subside. He is comfortably out of Zion. After awhile he comes to the realization that his growing sons are disposed to ape his own practices, as he does those of the world.

He also begins to realize that his dear, devoted wife is suffering great disappointment. She sets great store by the promises made at their marriage and realizes that the eternal blessings are obtainable only through the faithfulness of herself and her man. She sees him losing his priesthood through neglect. It saddens her, and if his conscience is not too deadened, he perceives her sorrow. He has the power to change, to gladden the hearts of his wife and children, but he lacks courage and resolution.

The worldly habits have fastened themselves with a hundred tentacles into his very soul. He cannot throw them off. He despairs; and then one day something touches him—a death, a tragedy, a friend, his bishop perhaps, or quorum president, or a missionary. Finally the light that he had lost is re-kindled in him. The Spirit again comes to dwell within him. In penitence and humility he cries out, "O God, forgive me for my neglect." Thank the Lord there is forgiveness and mercy for those who repent, and surpassing joy in the reclamation of those who have strayed. Let no man among us be ashamed of his priesthood. Nothing greater will ever come into his life.

#### DISPARAGEMENT OF ORTHODOXY

One more item and I shall conclude. There is a worldly threat to our theological teaching and to the faith of youth. Sporadically it has always been so, but in recent years it is more pronounced. This is not a frontal attack by the foe. We have never had too much difficulty in meeting open charges or criticisms. The foe is striking from ambush, with snipers and fifth columnists, with traps for the unwary.

A part of the propaganda is that there is no warrant for official interpretation of the doctrines and standards of the Church, that everyone may read and interpret for himself, and adopt only so much of the doctrine as he chooses, and that he may classify the revelations as essential or non-essential. These propagandists are either ignorant of or ignore the Lord's declaration that "no prophecy

of the scripture is of any private interpretation." (II Peter 1:20.) They disparage orthodoxy as such and pride themselves on liberal thinking. Many of them maintain their loyalty to the Church, and some may honestly believe they are doing the Church a favor and a service in advocating their so-called broad-minded concepts.

Unfortunately, some people within the Church subscribing to these views do not realize that they are falling into a trap themselves. They are giving aid and comfort to the foe; they are undermining their own testimonies and those of others. I warn the Church against them, and I warn them against themselves; and I plead with them to desist, to abandon their agnostic discussions, and to join with the faithful in promoting the cause which in their hearts they once loved, and I think they still love.

#### ATTACKS ON JOSEPH SMITH

Not a few of these snipers delight to take a shot at Joseph Smith. In some surprising way it has become somewhat popular, stimulated, I presume, by books which have been written for students and scholars, to undertake exhaustive research into the life of this great man. In some instances, perhaps, the purpose of the research projects may be laudable, to exploit the great and noble things in the life and works of the Prophet, but in all too many instances I fear the purpose of the research is merely exploratory, with the hope of discovering something that would make for sensational reading and perhaps a profit for the writer. I have never been able to discover any very substantial reason for these researches other than that I have just mentioned.

Here is a life recently lived. Many of us here in this assembly today have known and talked with persons who knew the Prophet, and yet you would think from the way the researchers go after him that he was a person of great antiquity, and that something in the nature of excavation for prehistoric materials had to be undertaken to discover the facts of his life. I doubt if there is a person who has lived in the last two centuries whose life is more fully documented than that of this man, unless perchance it be among royalty or those in high public office.

Almost every important event in his life has been recorded by himself, by his mother, and by those who immediately knew him. His life is not a mystery; it is an open book, at least to members of the Church who have access to the knowledge which he brought to the world.

I rebuke the members of the Church who cast aspersion upon the honored name of the Prophet Joseph Smith, and who in any manner disparage his noble work. By so doing they destroy faith, their own and that of others, and the Lord will hold them accountable.

## TESTIMONY OF DIVINE MISSION

I repeat what I have said in this pulpit before: My grandfather was the close friend and companion of this man. He knew him as intimately as one man may know another. He had abundant opportunity to detect any flaws in his character and discover any deceit in his work. He found none, and he has left his testimony to his family and to all the world that this man was true, that he was divinely commissioned for the work he had to do, and that he gave his life to the fulfilment of his mission. I have complete assurance that Willard Richards did not lie about his friend, and on my own account, independent of my grandfather's testimony, borne out of the spirit within me, I know that Joseph Smith was a prophet of the Living God, and the work he was instrumental in setting up in the earth is the veritable kingdom of our Father in heaven.

Having that knowledge and a deep reverence for his illustrious name, I deplore and resent the miserable attempts made to discredit him; and I predict that they will all come to nought, that he will survive every attack, that he will yet win the esteem and respect of all good men, and that the Father has already glorified him.

## PRESERVATION OF ZION

If I have been able in any degree to clarify our understanding about Zion and her relationship to the world, if the Spirit of the Lord has entered into your hearts, my brethren and sisters, to give you a greater love for Zion and awake within you a keener apprehension of the dangers which the foe has brought to our very doors, and if resolution shall now grip your hearts to arise and defend Zion, I will be profoundly grateful. And some day the righteous of the world will be grateful, for "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" (Matt. 5:13.)

O God, help us, thy favored children, to preserve Zion, I humbly pray in the name of the Lord Jesus Christ. Amen.

## PRESIDENT JOSEPH FIELDING SMITH

*President of the Council of the Twelve*

With the help of the Lord, which I seek, and your faith and prayers, I shall try not to trespass too far upon the excellent remarks that we have heard by others in this conference. But I have been impressed with the thought of saying something in addition to what has been said in relation to the sacred and holy covenant of marriage.

## MISUNDERSTANDING OF SCRIPTURES

There is plenty that can be said, I think, without my crossing the lines and necessarily repeating. The Lord never intended, never

designated nor designed that marriage should come to an end with death. There isn't anything in the scriptures when properly understood that indicates anything of that kind. It is due to a misunderstanding through a lack of the guidance of the Spirit of the Lord that has led the world almost universally to believe that marriage is for time only, that when death comes, there comes a separation of husbands and wives, and children are left without any claim in the eternities upon their parents.

The one passage of scripture above all others that is relied on in the world to attempt to prove that marriage comes to an end and that there is no marriage hereafter is taken from the remarks of our Savior to the Sadducees who came tempting him. You recall that these Sadducees did not believe in the resurrection. They came with a story, which no doubt is fictitious, to the effect that a woman had been married consecutively seven times, and trying to catch him in a trap, they asked him which of these seven husbands would be the husband of the woman in eternity. Our Lord gave them the proper answer because he was speaking to people who did not believe in the hereafter. So he said in answer to their questions: "The children of *this* world marry and are given in marriage." I call your attention to the fact that the Lord said that he and his disciples did not belong to this world; the Sadducees did. To continue: "But they which shall be counted worthy to attain *that* world and the resurrection from the dead, neither marry nor are given in marriage." (See Matt. 22:23-30.) This is absolutely true.

And the Lord has revealed this same doctrine to the Church in the day in which we live. He says unto those who are married for time only, and those who do not believe in marriage for eternity:

Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (D. & C. 132:16-17.)

So the Lord says those of that class, who may be worthy to enter the kingdom of heaven, shall be like the angels, and they remain separately and singly in eternity.

#### MARRIAGE AN ETERNAL PRINCIPLE

But the Lord very definitely has declared that marriage is an eternal principle. That is recorded in our scriptures, in the Bible. I call your attention to the fact that the very first marriage on the face of this earth was performed by the Lord, and it was not for time only because there was no time. That was declared, and that ceremony given, to a couple who were not subject to death. Therefore, marriage was not intended to come to an end. And after the

Fall, when Adam and Eve were driven from the Garden of Eden, the Lord did not say that they should return to the dust, and their bodies should remain, but he gave them the promise of the resurrection; nor did he say to them that this marriage that was performed for eternity, if you please, would come to an end.

When the Lord was confronted by the Pharisees, who believed in the resurrection, his answer to them was a very different one. Likewise they came tempting him. They wanted to know if it is lawful for a man to put away his wife for every cause. And the answer was given them:

... Have ye not read, that he which made them at the beginning made them male and female,

And said for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (Matthew 19:4-5.)

Where is any idea of separation in that remark? "Wherefore they are no more twain"—that sounds like eternity. "No more twain, but one flesh. What therefore God hath joined together, let no man put asunder." (*Ibid.*, 19:6.)

#### MARRIAGE BY DIVINE COMMANDMENT

In the temples of the Lord men and women are sealed, married for time and for all eternity. The Lord has commanded it. Children born to them will be their children not only in this life, but also in eternity; and the family relationship, according to the plan of the Lord, is not designed to come to an end. But, of course, if people will not accept marriage by divine commandment, it cannot be recognized. What God has joined together must be something that will endure, for he does not perform ceremonies for time only. The Lord did not say to these Pharisees, "There is no marriage in eternity," but he said, where God joins, it endures forever. That, I read into this passage of scripture, and I think I read it correctly.

#### COVENANTS AND OBLIGATIONS

Now I want to plead to my good brethren and sisters, good members of the Church, to go to the temple to be married for time and all eternity. I want to plead with those who have been to the temple and have been so married to be faithful and true to their covenants and their obligations, for in the House of the Lord they have made solemn covenants and have taken upon themselves before God, angels, and witnesses, obligations that sometimes are broken.

What does marriage mean to members of the Church? It means that they are receiving in that ordinance the greatest, the crowning blessing, the blessing of eternal lives. Now that's the way the Lord puts it, "eternal lives," which means not only will the husband and the wife enter into eternal life, but their children who were born under the covenant likewise will be entitled through their faithful-



ness to eternal lives. And further, that the husband and the wife after the resurrection of the dead will not come to an end. By that the Lord means that they will have a continuation of the seeds forever, and the family organization does not come to an end.

#### REASON FOR DIVORCE

We have too many marriages in the temple of the Lord where the parties entering into the covenants violate them. If we as members of the Church were living in full accord with the principles of the gospel, living by every word that proceedeth forth from the mouth of God, divorce would practically disappear so far as the Church is concerned; that is, among those who are married in the temple.

When divorce comes to those who are married in the temple, it has come because they have violated the covenants and the obligations they have taken upon themselves to be true to each other, true to God, true to the Church. If they will continue to live in that faithfulness, if they will have love in their hearts for each other, respect each other's rights and not one attempt to take an advantage unduly of the other but have the proper consideration, there will be no failures. When the separation comes, as I say, too frequently, it is because of violation of the covenants and obligations of this sacred and holy ceremony.

And when a man and a woman are married in the temple for time and all eternity and then seek through the courts a separation, and perhaps come to the President of the Church to get a cancellation, what have they done? Children likely have been born, and as we have already heard, these children belong to God; they are his children sent to that home with all the rights of protection from father and mother, guidance from father and mother, to be built up and strengthened in the faith, and to go into the heavens, into the celestial kingdom with the father and mother to sit with them in exaltation and glory. But frequently a man and a woman cannot live together, many times because of some trivial thing that arises, and they separate. What have they done to those children? They have destroyed their God-given rights, taken them away from them, destroyed a family. And how are they going to go into the eternities and face their Maker under those conditions?

Now I realize, the Savior realized it, I did not read far enough to take that into consideration because that was not what I was talking about at the time, that there are some cases where a wife needs to have a separation, perhaps a husband should have a separation, but always because of a violation, a serious violation of the covenants that have been made. But here you have the broken home; children left without one and maybe without both parents, to be taken perhaps through the mercy of the Almighty into some other faithful family to be adopted in such a family to be theirs through all eternity.

Now time will not permit me to say more. There is so much that could be said, much perhaps that ought to be said. But those who violate this sacred and solemn covenant are going to have a sorry time of it if they are guilty when they come to the judgment seat of God, for they have broken the bands of an eternal union and lost their promise of exaltation in the kingdom of God.

The Lord bless you I pray in the name of Jesus Christ. Amen.

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Singing by the congregation and the Choir, "O Ye Mountains High."

### ELDER DELBERT L. STAPLEY

*Of the Council of the Twelve Apostles*

My brothers and sisters, I rejoice with you for the blessings of this conference. I have completed one year of service, and I am most grateful for the experiences of this past year. I want to welcome Elder Marion G. Romney into the Council of the Twelve. For years I have admired and respected him for his devotion and for his friendly spirit. I am sure we will all be happy with the quality of the service he is able to give the people of the Church. I also want to welcome those who have been selected as assistants to the Quorum of the Apostles, and pledge them my love and support.

I hope, my brothers and sisters, I will not detract from the spirit of this conference. I earnestly pray for the blessings of our Heavenly Father. Through the sessions of this conference we have had a tremendous spiritual uplift, and the counsel given to keep the commandments of God and to stand in holy places has been timely indeed.

### FASTING AND PRAYER

As I have traveled about the Church these past few months with members of the general welfare committee and listened to their talks on fasting and prayer, I have felt this principle has great spiritual power and opportunity for the blessings of God to the people of the Church and to the Church itself. I have been impressed by its great spiritual significance. It seems to me it is a source of strength, a source of power, a source of blessing that perhaps as a people we are not using enough; that it does have tremendous spiritual value to those who observe the law, and who apply it faithfully. It also seems to me that fasting and prayer can be employed to bless others, and if we would faithfully observe the law, the blessings of our Heavenly Father would collectively be given to the people of the Church.

President Joseph F. Smith said, speaking of the fast, that "the law to the Latter-day Saints as understood by the Authorities of the Church is that food and drink are not to be partaken of for twenty-four hours, 'from eve to eve,' and that the Saints are to refrain from

all bodily gratifications and indulgences." Most Latter-day Saints, I think, understand the doing without two meals in connection with the monthly fast and giving the cash equivalent to the bishop as fast offerings, but I am wondering along with our fasting do we gather our families together and pray with them that they may enjoy the blessings of the Lord? Do we also understand that the true fast presupposes self-restraint and purity of body by refraining from all bodily gratifications and indulgences? It seems to me that the soul cannot be humbled nor sanctified for the blessings of God unless this is true.

#### OBSERVANCE BRINGS BLESSINGS

The Saints by fasting and praying can sanctify the soul and elevate the spirit to Christlike perfection, and thus the body would be brought into subjection to the spirit, promote communion with the Holy Ghost, and insure spiritual strength and power to the individual.

By observing fasting and prayer in its true spirit, the Latter-day Saints cannot be overpowered by Satan tempting them to evil. This morning in the radio address of Elder Cowley, titled, "Man Cannot Live by Bread Alone," he emphasized the forty-day fast of the Savior. As I have thought about the Savior's long fast and prayers unto God, I know his spirit was humbled, his soul was sanctified, and it gave him the moral strength and the spiritual power to resist the temptations of Satan. It also prepared him to go forward and complete the great mission that God had sent him on earth to perform in the interest of mankind.

It was through fasting and prayer that the angel of God appeared to Cornelius, and gained for him and his household the gospel of Jesus Christ. When Peter came to the home of Cornelius, he wanted to know for what reason he had been called. Cornelius said:

Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house and behold a man stood before me in bright clothing and said, Cornelius thy prayer is heard and thine alms are had in remembrance in the sight of God. (See Acts 10:3-4.)

#### SONS OF MOSIAH

When Alma was traveling southward from Gideon to the land of Manti, he encountered the sons of Mosiah returning to the land of Zarahemla. These sons of Mosiah had spent fourteen years doing missionary work among the Lamanites. Alma in all this time had not seen them and was overjoyed at this chance meeting. He was made glad because they were still brethren in the Church and kingdom of God, and says Mormon in his abridgment of Alma's record:

... yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of

revelation, and when they taught, they taught with power and authority of God. (Alma 17:2-3.)

This indicates the great blessings that come to those who observe and keep this very sacred principle of fasting and prayer.

#### MISSIONARY OBSERVANCE

Recently it was my privilege to tour the Northern California Mission, and as I listened to the missionaries, your sons and daughters, make their reports and bear testimony, I was so pleased when they referred time and again to fasting and prayer, and this they resorted to often to obtain God's blessings for themselves in their work. They fasted and prayed for those who were sick among them, and when they found it difficult to impress people with the gospel message of the restored Church, they fasted and prayed about it and received great blessings from such fasting and prayer.

Many of them were fasting and praying that their folk at home, inactive, would become active in the Church. It seems to me you who are leaders would do well to fast and pray for the Holy Ghost to guide you in the selection of officers and teachers for Church positions. Let the Lord give unto you by his Holy Spirit the men and women whom he has chosen.

#### CALLING OF BRETHREN

We read in the thirteenth chapter of the Acts of the Apostles that there were in the Church at Antioch certain prophets and teachers, that among these were Barnabas and Saul. The record says,

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away. (Acts 13:2-3.)

We had occasion in the upper room of the temple the other day to witness a similar experience in the selection of Elder Romney to the Council of the Twelve. As his name was presented, there was a unanimous feeling that this man had been called of God to the important position that he now occupies.

#### NEED FOR SPIRITUAL POWER

I feel, my brothers and sisters, that in our work, and our callings, also in our homes, that we individually need the spiritual power, the strength, the guidance, and the blessings that fasting and prayer will obtain.

On one occasion when Jesus came to his disciples, he found the scribes asking them questions. When he inquired as to the nature

of their questions, a man stepped forward and said he had brought his son, possessed of an evil spirit, to the disciples, and they could not cast him out. He pleaded with the Savior to cast out this evil spirit that was sorely vexing his son. The Savior asked him if he believed, and he said, "Lord, I believe; help thou my unbelief." The Master did cast out the evil spirit from the son and restored him to the father. As he entered into the house, the disciples came to him and said, "Why could not we cast him out?" And Jesus answered, "This kind can come forth by nothing, but by prayer and fasting." (See Mark 9:14-29.)

It seems to me, my brethren and sisters, particularly my brethren holding the Melchizedek Priesthood, that when we are called to administer to the sick who are sorely afflicted, if we would humble our souls through fasting and prayer, we would be close to our Heavenly Father and have claim upon him for the blessings to those we love and seek to help.

#### CITY OF NINEVEH

In the interest of saving time (as many other examples showing the great value of fasting and prayer could be given) may I say that there are great powers, virtues, and blessings in this divine law. When Jonah was sent to the city of Nineveh to warn them of their destruction because of wickedness, they repented in sackcloth and ashes, and by decree all in that city fasted and prayed. Their flocks and herds were also required to do without food and drink. God accepted this display of repentance and humility through fasting and prayer and turned aside his anger and the city was not destroyed.

It seems to me that if a city could obtain such a blessing by fasting and prayer, a nation also could be similarly blessed of God. We as a people, by emphasizing this principle, could obtain great blessings for ourselves and for the Church in general.

Many times during this conference we have been reminded that conditions are serious, that the affairs of the world are in a muddle, that there are many uncertainties, that men in and of their own wisdom and learning are not finding the great answers to the problems of humanity and the world. And as a result, the hearts of men are failing them. Surely in these conditions of uncertainty, these conditions of wickedness and vice we need the sustaining and guiding power of Almighty God, which we can obtain from our Heavenly Father through the exercise of this great principle of fasting and prayer. As a people we need the direction, the revelations, and the blessings of Almighty God, which we can only obtain by humbling our souls through fasting and prayer and in keeping God's commandments. Therefore, we should fast and pray for those in high Church positions, that God will favor them with the revelations of his mind and will that we may be guided through this period of uncertainty and darkness.

## EXAMPLE OF NEPHITES

We read in the Book of Mormon that in the beginning of the fifty-first year of the Judges, the people of Nephi enjoyed peace, prosperity, and plenty, but yet they were a faithful people in keeping the commandments of our Heavenly Father. However, during this year of the Judges, pride started to creep into the hearts of the people, and those who had been lifted up in this pride began to persecute their brethren; therefore it was difficult for the faithful members to exercise the freedom of their church beliefs. The account reads:

Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God. (Helaman 3:35.)

My brothers and sisters, if we fast and pray often I am sure that we, too, can wax stronger and stronger in our faith and in our humility that our hearts will be filled with joy and consolation; that we will also purify and sanctify our hearts, which sanctification will come because we do yield our hearts unto God.

May God bless us, may he help us to understand this great principle of the fast, help us to observe it in its true spirit, help us that we may give to the bishop the cash equivalent of the meals we do not partake of in the interest of the poor of the Church; and I am sure, and I promise you that as a people we shall be blessed. You will also be blessed individually in the observance of this great principle. May this be true, I humbly pray in the name of Jesus Christ. Amen.

## ELDER S. DILWORTH YOUNG

*Of the First Council of Seventy*

This conference, I am sure, has had as its theme the home.

## EXAMPLE OF MCKAY FAMILY

Twenty-eight years ago I was adopted by the people of Ogden and Weber County. I believe now that I can safely say I belong to them. As I have seen it, I think that the greatest influence in Weber County through the years has been the example of the McKay family in establishing and keeping a home. I say the McKay family because President McKay has many brothers and sisters. I have never seen such unity in a family. Weber County knows that. I have had many happy associations with Brother Thomas McKay. I was happy that Brother Petersen said what he did the other day concerning him. If there were time, I could and would tell you other things which have shown me the breadth, and the love, and the desire of this good man who sits down in the lower tiers to give of himself to the people of that county, and to the Church. There isn't

a person in Weber County but who knows that he can ask President David O. McKay to come and speak at the funerals of bereaved loved ones. All feel they can do that. All restrain themselves because of his time. They all call him affectionately David O., behind his back. To his face, of course, they give him his proper title, but everywhere one goes in Weber County it is "David O.," unless they want to tell a story about him, and then it is shortened to "D.O."

I am sure it is all done with affection. There is an old saying that "Home is where the heart is." People from Weber County are not deceived by the fact that Brother McKay lives on East South Temple Street. They know he is forced to live there, but that, had he his way, his address is, and always will be Huntsville, Weber County, Utah.

The example of this family and its resulting influence in our county is a testimony of the influence of good example in home idealism. Truly we of Weber County, and I suspect the rest of the Church also, know that if we will but follow the example of our beloved leader in establishing and keeping a home, we surely will find peace and joy.

#### MISSION TO THE INDIANS

I have one more thought. I would not argue as to which of the revelations is the most important, but there is no question that the longest revelation given to Joseph Smith the Prophet is the Book of Mormon. Each of its six hundred pages reveals the dealings of Jesus Christ with those whom he loved as his own family, the House of Israel. When the Prophet read the revelation, I do not know what was stirred up in his mind, but I know what he did. He read that the gospel had to be taken to the remnants of the House of Israel in this land. One of the first acts that he performed was to begin this work. He sent Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer, Jr., on a mission to the Indian people. It was a tough, long haul they had in winter, on foot, through the wilderness from where they were at that time to the borders of Missouri, but the hazards of the journey did not stop them. What did they accomplish? Perhaps not much. They were able to talk to an Indian chief; they made the tribe quite excited; and then the Indian agent and the ministers of the surrounding territory descended upon them and drove them out. But one thing they did do from which we can take a lesson. They tried to fulfil a prophecy. It becomes our duty now to continue and try again to fulfil that prophecy; a prophecy that the gospel would go in the last days to these people until the time that they would take their proper place in the establishment of the Center Place and of Zion itself.

#### GOSPEL ACCEPTANCE INDIVIDUAL

Now I recognize that the acceptance of the gospel is an individual thing. We aren't going to convert these friends of ours in

multitudes. I remind the missionaries who are assigned to these people that they must go from house to house and bear their witness to individuals. There may be many, but we must seek them out one by one. We have been their conquerors—I don't mean the Church. I mean the white people of this land. They have been the subjected people. We know the story of how they have been downtrodden. There is no time now to talk about that. They expect something from us. What they want is help to rise, not relief; understanding, not pity; opportunity, not charity. And I remind you that there are thirty-four million of them in these two Americas, only three hundred and thirty-four thousand of them in the United States, a hundred thousand in Canada, fifteen thousand in Alaska, three million, five hundred thousand in Central America, and seventeen million who are of the blood of Israel in Mexico, in addition to those of the South American continent.

#### AZTEC INDIAN BOY

I think I see one way by which many of these things are going to be accomplished in something which happened to me a short time ago, and with that I shall close. I was talking to a boy. He was a little older than the Prophet Joseph was when he received the First Vision; he was about the age of the Prophet when he organized the Church. He was an Indian boy of Aztec descent. His mother accepted the gospel years ago in a little village on the slopes of those immense volcanoes in the valley of Mexico. She and her sister came to this valley years ago, and by dint of hard work, perseverance, and love, they have reared a delightful family. They have sent three of their children on missions. This lad of whom I speak had just been given an honor, a scholarship to a great eastern university because of the fine work he had done in chemistry. I said to him, "What are you going to do when you finish? I suppose you are going to become a doctor of philosophy."

"That's right," he said.

"And after that, what? Where are you going?"

He looked up at me, and in the shy way that these people have (they don't like to stare at a person, they glance up at one quickly and want to be sure one understands) he said, "When I get through, I am going home."

"Where is home?" I asked, because I knew he had been reared right here.

"I am going back to the valley of Mexico whence my mother came and try to teach my people what I have discovered."

"What place does the gospel have in that?" I questioned.

He said, "I intend to teach the gospel along with the chemistry."

That, I think, is a key to what we may expect when these people, these loved ones of ours, these of the House of Israel, come into the Church in numbers. They will come if we but strive diligently.

I know the gospel is true. I bear my witness that Jesus is the



Christ, that the Prophet Joseph Smith was inspired of God to do all of the things that he did to establish the kingdom and that these who sit on this stand behind me are verily prophets of God. In the name of Jesus Christ, I bear this testimony. Amen.

## BISHOP THORPE B. ISAACSON

### *Second Counselor in the Presiding Bishopric*

President McKay, President Richards, President Clark, and my dear brothers and sisters, I feel very humble this morning.

I think the service that started here in the Tabernacle at eight o'clock this morning has been heavenly and divine. I sincerely pray that the Lord will sustain me, give me the strength and the inspiration that I know I need while I stand here. I have prayed humbly, I believe, that the Lord would purge my soul of everything that is not of him.

### SPIRIT OF CONFERENCE

I have rejoiced with you in the spirit of this conference. The Spirit of the Lord has been here in rich abundance. No one could attend these sessions and not feel the holy influence of our Father in heaven. No one could come here with the right spirit, with the spirit of peace and love, and the spirit of worship, and not know that these brethren are inspired of the Lord.

We come here by the thousands. The first conference in this Tabernacle was held eighty-four years ago now this October conference, and we have assembled semi-annually since that time with very few exceptions. Many of the men and the brethren who have attended are not here now.

I am thinking of Bishop Marvin O. Ashton who spoke here five years ago at the Sunday session of the October conference. As I have gone about the Church, many of you fine brethren have expressed your great love and affection for Bishop Ashton. Yes, he loved the people, and the people loved him. He loved the Church, and he loved the Lord.

Many who have come to this block are impressed with the feeling and the spirit they have while they are here. Many of them tell us that they feel different here than they do anywhere else. Well, that is right. They do feel different here because this is a sacred block—this building, and the temple to the east have all been dedicated to the work of the Lord, and his influence is here.

### INSPIRATION OF TEMPLE SQUARE

I would like to read a paragraph from three of the people who were recently here. One of them from Arizona sent this paragraph:

The inspiration which we derived on Temple Square will always be remembered, and there will always be a fond spot in our hearts for the

people of Utah. Those who come from outside your state can only marvel at the wonderful feeling which we felt there. It brings a new understanding into our lives to realize that we are all the children of God, and it has meant much to me to know that life can still be joyous and beautiful.

Here is one from Delaware:

What golden memories we have from being in Salt Lake City. It seems to me that it means more because of the setting, and because of the spiritual uplift and devotion to principles and ideals. As I entered that great Tabernacle, I felt a peace, and that feeling has remained with me. We went from there filled with the highest admiration for your people and for the wonderful principles for which you stand.

Then this one came from Ohio:

The thought keeps going through my mind that God was really in that place. The unusual way in which all of your people demonstrated the true living of your religion gave me a real insight into Mormonism which we would have had in no other way. I am very grateful personally for the opportunity of my enlarged understanding of your principles.

People that come here in the right attitude feel the holy influence of our Father in heaven. It is up to you and me to make sure that they do not leave here with an incorrect feeling. Oh, my brethren and friends and associates, in the Church and out of the Church, who are somewhat inactive, and who are uninterested, I would plead with you with all the earnestness of my soul that you repent of your wrongdoings. Let the Spirit of the Lord come into your hearts, and you will know joy that you have never known before.

#### REPENTANCE OF WRONGDOINGS

Repent of your wrongdoings, and the Lord will forgive you, because he has told us that if we would repent and overcome our weaknesses and imperfections and come unto him,

... the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (Revelation 3:5.)

Let us repent of our wrongdoings, humbly and truly, so the Spirit of the Lord can dwell with us. To you, my brethren, who may be listening in on the air or who may be watching television or who may read the proceedings of the conference, I would plead with you that you not divorce yourselves longer from the activities of the Church because it is impossible for you to know the happiness that is waiting for you without the blessings of the Lord.

To our young people, stay very close to the Church. You young men in business, you young professional men and you boys in college, you young married people, don't feel any longer that you can get along alone. Take the Lord into your confidence with all your hearts. It ought not to be hard when we recognize and under-

stand that he knows the feelings of our souls, anyway. Let us put aside that false pride, and you young people don't be too anxious for success. Don't be in a hurry. Don't want to make all the dollars you can, and while you are so doing, divorce yourselves from the Church.

#### IMPORTANCE OF FAITH

Oh, the blessings that await you if you will only come and mingle with the Saints of the Church! Attend your sacrament meetings. It seems that our people need to be continually encouraged to attend their sacrament meetings. They should come to sacrament meetings in large numbers as often as possible. We should partake of the sacrament and renew our covenants with the Lord, so that during the following week we may be able to withstand those temptations with which we are confronted.

To you young people, do not lose faith in the Church. Do not lose faith in the government. There may be things done by men in high places that you do not approve, but do not judge the government by that. Think of your founding forefathers, of your Constitution, divinely inspired of the Lord, and you will not lose faith in your land or in your government.

#### LETTER FROM KOREA

Have faith in the Lord at all times. I have a letter here from a young man in Korea that I would like to read, and if a young man in Korea can live and write as this young man has lived and has written, you likewise can go and do the same.

From Korea he wrote:

Dear Bishop: I wish I could find the words to explain my feelings while I read your most welcome letter. In a war-stricken world as I am now living in, I couldn't have received a more warm and appreciative wish than you gave me. A guy's soul gets so low and tired of seeing the world about one fall in ruins, and taking thousands of innocent people with it.

It makes a guy like me realize how lucky the American people are, but I wonder if they appreciate it. I have been here in Korea ever since the war broke out. I am really getting pretty tired, and I will be so glad when this mess is all over with.

My entire life has changed so much since I came here over two years ago. It seems more like ten years to me, since I have experienced so much in these last two years.

Before I left home I didn't realize what nice people I was accustomed to, but after seeing the outside world I now appreciate my family for teaching me the good things that they taught me. I begin to see the difference between people I was used to living with and those of the outside world. I have missed decent people who were taught the ways of the Lord, which he has asked us to live. I have missed friendly neighbors who always greeted me with a smile. I miss my Sunday School and the association of my people. All that I have seen here are temptation and sin that I would never have been able to fight down had it not been for the teachings that I received in my home and in this Church.

It seemed as if every time sin crossed my path because of loneliness,

I would then see my mother's face and my people at home looking at me as though they trusted me and expected me to be an example of right living until I returned home, to live so that I would be worthy of a fine girl and have life's happiness and a home and children.

God only knows the torture a guy goes through from being so far from home under such trying circumstances. I will say with all my heart that I believe in God and prayer. Otherwise I never would have succeeded and survived. When I felt alone, I would walk at night so that I could pray to my God. I prayed that he would help me live a clean life and find satisfaction and happiness in living that way. For that reason, I have been successful.

I went to school and was graduated, and then I went to Japan. I worked in an office as a typist. I found a liking for the work, and I worked hard to keep it and earn promotions. My most trying time in Korea was when the United Nations forces were so hard pressed. There I lost my best buddy. He was shot down through the head right before my eyes. I will never forget that as long as I live. That is my deepest regret in coming to Korea.

I have had several terribly close calls, but I know that God has saved my life and saved my soul. I trust him completely with it, and my wish is for him to be the judge. I guess I should have fear, but I don't any more. After seeing my buddy die, I feel I am no better than he was, so far that reason I want to leave it for God to decide, and I don't worry about it. We have lost lots of good boys over here, probably many more than the people of America realize. I know I would be the happiest guy alive if I was home to attend your meetings, and be part of them, and it is the true work of God that is striving to keep the world at peace today.

No person could be doing more to make a peaceful world than to live and teach God's ways of living. My prayer will always be with all of you in your work.

Our hearts and prayers go out to these boys that are there, and the thousands who will yet go. Oh, is it asking too much that we pray for them daily? Whether they are our own or not, they are somebody's boys. Let us pray for them. Let us write to them. Think how you would feel if you were a young man in the service, way over in Korea, and at the end of a hard day if you came to your bunk at night and found a letter from some of your folk or your friends, to help buoy you up.

#### TESTIMONY

Well, I want to bear you my testimony that I know that God lives. I know that he hears prayers. I know that his Spirit can dwell with men, and I know it can withdraw from them, and I know it is up to you and me to live close enough to the Lord that we can have the companionship of his sweet Spirit.

May the Lord bless us that we may take to our homes and apply in our lives the messages of these conferences. Oh, parents, stay close to your children. Love them with all your hearts. Hold them near and dear to you. They need you today as they have never needed you before.

May God bless the youth that they may stay close to the

Church, and that we will be mindful of them, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

We are happy to see in the audience the state, county, and city officials, the state superintendent of schools, the president and deans from the Brigham Young University and the Ricks College, members of the Church Board of Education, and the Church Department of Education including directors of Institutes and Seminaries. We are pleased to express our pleasure at the presence of Dr. Wilbur LaRoe of Washington, who is present here today, and who will deliver the address at the inauguration ceremonies for Dr. Ernest L. Wilkinson, President of the Brigham Young University. These services will be held in the new Fieldhouse at Provo tomorrow at ten o'clock a.m. All are invited, whether you have received a printed invitation or not.

Among the educators present I wish specifically to mention the president of the Brigham Young University, the president of the University of Utah, the president of the Utah State Agricultural College, the president of the Weber College, and the president of the Branch Agricultural College at Cedar City. I have just been reminded too that Mrs. Wilbur LaRoe is accompanying her husband on this official visit, and we extend a hearty welcome to both.

The Tabernacle Choir will now sing: "Lamb of God," Elder J. Spencer Cornwall conducting.

The closing prayer will be offered by Edward B. Clark, Patriarch to the Davis Stake, following which this conference will stand adjourned until two o'clock this afternoon.

The proceedings of this afternoon's session will be broadcast over all stations as heretofore announced, and over television.

The choir singing for this session has been furnished by the Tabernacle Choir, Elder Cornwall conducting, and Elder Asper at the organ.

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The Choir sang an anthem, "Lamb of God," after which the closing prayer was offered by Edward E. Clark, Patriarch to the Davis Stake.

Conference adjourned until 2:00 p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference convened at 2:00 p.m., Sunday, October 7th.

**President David O. McKay:**

This is the concluding session of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

These services are being broadcast in the Assembly Hall and in Barratt Hall, 60 North Main, over a loud-speaking system, and by television.

The proceedings will be broadcast also over Station KSL, Salt Lake City, and, by arrangement through KSL, over the stations named in the first session of this conference.

This session will also be televised over the KSL television station, channel 5.

The music is furnished by the Tabernacle Choir under the direction of J. Spencer Cornwall, conductor, and Alexander Schreiner at the organ.

We shall begin this service by the Tabernacle Choir singing: "O Praise Ye God."

The opening prayer will be offered by Elder Elias Peterson, Patriarch to the North Weber Stake.

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Singing by the Choir, "O Praise Ye God."

Elias Peterson, Patriarch in the North Sevier Stake, offered the invocation.

The Tabernacle Choir sang the anthem, "Hear Our Prayer."

**President David O. McKay:**

Musical harmony and expression sublime!

Following Elder Joseph F. Merrill of the Council of the Twelve, who will now speak to us, will be Milton R. Hunter of the First Council of the Seventy.

**ELDER JOSEPH F. MERRILL***Of the Council of the Twelve Apostles*

Brethren, sisters, and radio listeners: During the few minutes allotted to me, I purpose talking about a few matters that I feel are important enough to justify my asking your attention to them. They are not new, but they are current and vitally concern us in our daily lives. They have been much discussed but are in need of more attention than they have yet received from many of us. They have to do with both our material and spiritual well-being. They are directed to our own Church people, but we invite all others to consider them.

The Apostle Paul wrote, as you know, these words:

Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

### THE WORD OF WISDOM

As a means of preserving our bodies from certain types of defilement (destruction), the Lord gave to the Church in its very beginning, and to the human family generally, a revelation that has properly been called a law of health, better known among us as the Word of Wisdom, printed as section eighty-nine of the book of Doctrine and Covenants. Years ago I was present in a meeting where a prominent non-Mormon doctor of medicine referred to the Word of Wisdom as the Lord's Law of Health and said so far as he knew it was the best brief statement in the English language of the conditions that must be observed if good health continued. This is a truth related not only to the material world but to the spiritual realm as well, as has been said several times in this conference, quoting Joseph Smith in the Doctrine and Covenants. We get no blessing from God except by obeying the law upon which the blessing is predicated. I repeat, good health is continued only if we obey the laws of health.

In the revelation referred to, the Lord said liquor and tobacco are not good for man—truths that have since been abundantly confirmed by the observations and research work of highly-qualified investigators. However, in the revelation the Lord did not give reasons; it was unnecessary to do so. Some of them were already known. The Lord knew others would be discovered by his inquisitive children.

Let us summarize a few of the authoritative statements relative to the effects of liquor and tobacco. As to tobacco, it contains nicotine, one of the most deadly poisons known to the pharmacist. It affects injuriously the heart, the brain and mental powers, the nervous system, the kidneys and elimination organs, the muscular system, etc., thus weakening the body with the result that it is less resistant to various kinds of disease.

### FACTS ABOUT TOBACCO

Dr. Irving Fisher of Yale University, long noted as a writer on matters relative to human health, wrote, among other things in the preface to Dr. Frank L. Wood's book *What You Should Know about Tobacco*, the following:

I have had unusual opportunities to become familiar with the many-sided tobacco problem. The evidence now exists sufficient to show that no one who smokes can achieve the best of which he or she is capable, whether this be a foot race, a prize fight, a golf game, a rifle score, writing, speaking, singing, acting, performing on violin, piano, or typewriter, attainment of health, strength, endurance, beauty, glamor, or any other

excellence on which men and women set their hearts. It is time that those ambitious in all other lines of work should also learn the truth that tobacco harms, never helps.

The use of tobacco shortens life. This fact was satisfactorily demonstrated to the scientific world by Dr. Raymond Pearl of Johns Hopkins University, who published fifteen years ago a research paper in which he showed that on an average heavy smokers die about ten years sooner than non-smokers and moderate smokers from three to five years sooner. Everybody knows that college athletic coaches do not permit their boys to smoke. Yes, the use of tobacco is injurious to man.

### EFFECTS OF ALCOHOL

Now relative to alcohol: Some of the facts relative to the injurious effects of consumed alcohol are briefly stated by the eminent authority, Dr. Haven Emerson, as follows:

1. We have learned that alcohol, as commonly used today, causes more diseases, disability, and death than any other cause of ill health which is wholly in the power of the individual to prevent and avoid.

2. Medical sciences have learned and found that alcohol is not a food, a stimulant, or harmful only in drunkenness. That was the former belief. The liver, stomach, and heart were supposed to suffer only from drunkenness. Those are the least of the damages alcohol causes. Deaths from alcoholism are the least of the harm that alcohol causes. It is the constant and severe interference with human relations, the disturbance of the conduct of people to each other, that is the major damage that alcohol does in our society today.

3. Alcohol is a depressant narcotic drug, not a stimulant. That cannot be too often repeated. The effects of alcohol are almost entirely, if not wholly, to be experienced by its toxic damage to the central nervous system, the brain, and spinal cord. It is upon those tissues that the action of alcohol shows most strikingly. The only thing that distinguishes man from the brute is his power of self-direction, self-control, judgment, discretion. Those things are the first qualities of man that are destroyed by alcohol, long before there is any obvious interference with the muscles and motor functions of the body.

4. Alcohol is not describable as a food which forms any part of a wholesome diet.

5. In recent times, it has been observed that the lifesaving reflexes of the body are all slowed from five to ten percent by amounts of alcohol too small to be socially appreciable, and in amounts far smaller than can ever be registered under the law or by the police as indicating intoxication. In amounts too small to be appreciated, alcohol slows the reflexes of the body, which we are endowed with to protect ourselves from destruction—the nervous reflex action of the eye, the ear, the muscles—which we depend on in this world of speed and power and uncontrolled human association. The evidence shows there is no form of human activity so far tested which does not show inferiority of performance as the invariable sequel of the absorption of alcohol in amounts smaller than would be recognized as of toxic significance.

6. Perhaps the most important of all is the positive statement that no evidence of improvement in human health has so far been found to result from the use of alcohol in the normal human being.

7. Alcohol, as used, causes many times more deaths than the infectious diseases.



## CAUSE OF HIGHWAY ACCIDENTS

Thus writes Dr. Haven Emerson, a world-recognized authority on the effects of alcohol on the human body. Scientific observations and experiments absolutely prove that alcohol in amounts as small as only "a drink or two" causes a slowing of the reflexes of the body sufficient to result in many highway accidents. But the driver usually believes that this small amount makes him more alert—a safer driver after the drink than before. But this is not the case, as every traffic officer knows. Alcohol is a deceiver; it lies to the driver. Instead of making him more alert, it really makes him less alert and less safe in his driving. According to the estimates of the National Safety Council, and others qualified to give estimates, from twenty-five to forty percent of all highway accidents are due to drinking drivers—the majority of them having had, so they say, only "a drink or two." Such a driver is far more dangerous than the one who knows he is drunk.

This matter of traffic accidents in the United States is very important. It is said that they resulted last year in thirty-six thousand fatalities—more fatalities than we suffered during the same period in the Korean war.

## SOCIAL AND SPIRITUAL EFFECTS

So far I have spoken only of the effects of alcohol on the body of the drinker, but there are social and spiritual effects of far greater importance that result from his drinking.

It is perhaps not so important what the drinker does to himself—great as this is—as to what he does to others—how his drinking affects others. At the conference of the American Association of Industrial Physicians and Surgeons last April, it was said by the medical director of a large steel company that hang-overs cost factories one billion man-hours every year, a tremendous loss in goods and wages, thus affecting many more people than the drinkers.

## FIRST PRESIDENCY MESSAGE

In a session of the October conference of the Church in 1942, President Clark presented a timely message of the First Presidency in which was written the following:

Over the earth, and it seems particularly in America, the demon drink is in control. Drunken with strong drink, men have lost their reason; their counsel has been destroyed; their judgment and vision are fled; they reel forward to destruction.

Drink brings cruelty into the home; it walks arm and arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honor nor fair dealing; it is a total stranger to truth; it drowns conscience; it is the bodyguard of evil; it curses all who touch it.

Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins, than all the wars the world has suffered.

In the light of these factual statements, forcibly and eloquently put by President Clark, how is it that any sane member of the Church believing in the divine call of Joseph Smith, would dare to indulge in drink? Does he not know the sin and the danger of indulgence? This action not only harms him in person, thus defiling his body, but it makes him a danger to his family, to his associates, to society, and an offender of God.

#### DANGER OF MODERATE DRINKING

But there are many people who protest that drinking in moderation is not harmful. Have I not pointed out that the most dangerous potential killer on the highway is the driver who has taken only "a drink or two"? Is it not through example that we yield our most potent influence? Drinking a single glass is likely far more strongly to influence others to drink than would drinking a jug. Yes, the example of participation in a cocktail party, of drinking in a convivial set, of taking a glass with a friend—any of these is likely to be taken as a license by the unwary to indulge.

There is a grave danger in alcohol of which the novice may not be aware—the danger of becoming an alcoholic—of becoming one who drinks to excess, unable to control his drinking. Mrs. Marty Mann, a recovered alcoholic, executive director, National Committee for Education on Alcoholism, said a few years ago in a national radio broadcast that the years of her acute chronic alcoholism were the most painful years of her life. "I suffered constantly," she said, "not just one kind of pain, but *all* kinds of pain. I suffered physically, mentally, emotionally, financially, and socially—in every department of my life. I tell you, honestly, and on behalf of those three million human beings (alcoholics) that alcoholism is *the most painful* disease known to man."

A careful study shows that about one of every sixteen persons who takes his first glass becomes an alcoholic. But whether this will be his fate cannot be determined in advance, strange as it may seem. Hence, safety demands a refusal to take the first drink.

But it is not always easy to say, "I do not drink." Natural curiosity to learn how the stuff tastes, the invitation of agreeable companions, the fear of being regarded as a sissy or of leaning over backwards, or of throwing a damper on a jolly group, memory of attractive advertisements seen or read—one or more of these and other temptations must be waved aside by a refusal. But the fact that it is "smarter not to drink" is a truth that will give the necessary courage to everyone who is accustomed to pray and to respect himself. The Lord helps him who worthily tries to help himself.

#### THE PROBLEM OF DRINK

The problem of drink looked at in the light of national interests is one of the most difficult and dangerous this country faces. The

custom of drinking prevails in all strata of American Society, among the rich and the poor, the old and the young, the educated and the ignorant, the strong and the weak, the official and the military. Drink is responsible, in part at least, for many of our existing difficulties. The per capita consumption in the District of Columbia is much the highest in the country—5.37 gallons in 1950, compared with 1.24 gallons for the whole United States, more than four times greater in Washington than the average. The consumption in Utah was 0.74 gallons, fourteen percent of that in Washington.

Does this great consumption in Washington have any significance? It was reported that at the conferences with Stalin at Teheran and Yalta during the war an abundance of liquor was in evidence. Did the presence of liquor have any influence on the harmful agreements (harmful to us) that were reached?

Crime in its many varieties is current in the United States, and the records show that nearly all criminals use liquor and tobacco. And as you know, many crimes are committed because the perpetrator is under the influence of liquor. As you also know, many destructive fires, causing loss of many lives and enormous losses of property, are due to the carelessness of smokers.

#### EVILS OF INDULGENCE

Indulgence in alcoholic beverages and tobacco is not only injurious to body, mind, and spirit—therefore hurtful to the consumer and greatly so to society—but it is very expensive, estimated to be about fifteen billion dollars annually in the United States—more than is spent for education, libraries, and charity. The picture is dismal indeed. Why is it, how is it, that intelligent, sensible human beings will persist in consuming liquor and tobacco in the light of the many, some dreadful, evils resulting from this consumption? Can it be that they are not well-informed of these effects? This is probably true in many cases, especially with the youth. Hence education is one of the means that should be employed intensively among all ill-informed persons. So many and great are the evils of indulgence that all feasible means should be employed to eliminate them. Certainly all schools should participate in this movement.

But as this movement is intensified, so will counter movements be, we may be assured; "conspiring men" will intensify their "evils and designs." Satan, the devil, is not asleep.

But Latter-day Saints—members of this Church—believing and knowing that God has spoken in modern times on the subject of liquor and tobacco, will you not be aroused, become converted and abstain from indulgence in the use of these things? Nothing less is expected of you by the Church and by non-members who know our teachings relative to them. Be wise, not foolish.

May the Lord help all of us to be sincerely obedient to his will, I pray in the name of Jesus Christ. Amen.

**ELDER MILTON R. HUNTER***Of the First Council of Seventy*

My dear brethren and sisters, I humbly ask an interest in your faith and prayers, and the Spirit of God to rest upon me on this occasion.

**PREACHING OF GOSPEL**

Shortly before the ascension of Jesus Christ, our Lord and Master, he gave his Apostles their final commission, saying unto them:

... Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:15-16.)

After the ascension of the Lord, the Apostles went forth humbly, faithfully, diligently, from town to town, from village to village, from city to city, declaring the good message which the Lord had given them; preaching the gospel of Jesus Christ; establishing Christian communities. Gradually, one Christian community after another arose in the Mediterranean world. The gospel spread from land to land.

But also as time passed, the Apostles received very severe persecutions, which resulted in the death—the martyrdom—of all of them except John the Beloved. They sealed their testimonies with their blood, dying for the eternal truths which they had embraced.

**FALSE TEACHINGS**

As time went on, and as Paul the Apostle and others of the great prophets had predicted, heresies crept into the Christian Church. False teachings and false doctrines came into Christianity. Especially is this true toward the end of the fourth century A. D. At that time the Roman government made the Christian Church the state religion and outlawed all pagan religions. This resulted in thousands and thousands of pagans flocking into the Christian Church, naturally without being converted. They brought with them their choice pagan ideas, practices, religious rituals and doctrines, bringing about an adulteration of the gospel of Jesus Christ, which resulted in what is known as the Great Apostasy.

If the Savior had come back to earth at the beginning of the fifth century A.D., I doubt whether he would have recognized the Christian Church as the one that claimed descent from that which he had established, so far had it gone astray. Christianity had actually become a composite of Christian beliefs, practices, and doctrines; Jewish teachings and rituals; Greek, Roman, and Egyptian pagan philosophies; and pagan religions of various brands. The Holy Priesthood had been withdrawn from the earth. The power of godliness was no longer present in the Christian Church. Thus there was a complete falling away from the gospel which had been estab-

lished by the Son of Man. The Church lay in darkness, and the darkness enveloped the earth. This spiritual darkness continued for hundreds and hundreds of years.

#### GOSPEL RESTORED

Finally, during the early part of the nineteenth century, Jesus Christ, the God of heaven and earth, stretched forth his hand again to reveal once more the gospel plan of salvation to the human family and to establish his Church upon earth. This great and marvelous work came about in fulfillment of the prophecies made by many of the ancient prophets. They had predicted that there would be a restoration of all things in the latter days and that all the rights, rituals, doctrines, powers, priesthoods, and ordinances necessary for the salvation and exaltation of the human family would be restored. (See Acts 3:21.)

From heavenly beings this gospel was restored to the Prophet Joseph Smith, and the promise given by the Lord that it would never be taken from the earth again nor given to another people. (See D. & C. 27:13.) As part of that restoration, the Holy Melchizedek Priesthood was brought back to earth again. The Savior, as he had done in the Meridian of Time, established offices in that priesthood. In this dispensation they consisted of a First Presidency, Twelve Apostles, seventies, elders, and others to carry forward the work of the Lord.

#### COMMANDMENT IN PRESENT DAY

The commandment from Jesus Christ, our Savior, came to the Twelve in modern times, just as it did to the Apostles in his day:

Therefore, go ye into all the world; and whatsoever place ye cannot go unto ye shall send, that the testimony may go from you into all the world unto every creature.

And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends;

Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. . . .

Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am.

And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. (*Ibid.*, 84:62-64, 74-75.)

#### ASSIGNMENT TO THE TWELVE

Acting in accordance with this revelation and also several others, such as the one which appointed the Twelve Apostles to hold the keys of opening the doors of the gospel of Jesus Christ to every nation throughout the earth; the revelation to the effect that the

gospel should be taken to every nation, kindred, tongue, and people, preparatory to the coming of the Lord, and other similar pronouncements, the Twelve Apostles did go forth throughout the world. During the past one hundred and twenty-one years, they have opened the doors of the gospel to most of the nations.

The history of the work of the Twelve in carrying forward their missionary assignment presents a marvelous story. In addition to the great work that they have done, the Apostles also have sent many other gospel messengers to the places where they could not go.

#### OTHERS CALLED

Now, the Lord, in establishing the gospel on the earth in the latter days, did not give revelations entirely to the effect that the Twelve were to be the only ministers of the restored truths. He also gave revelations to the seventy, designating them as "especial witnesses" of Christ, and calling them to be ministers of the restored gospel. "... first unto the Gentiles and then to the Jews." (*Ibid.*, 107:25-26, 34, 38, 93-97.) And again, he also gave a revelation to every faithful elder in the Church, commanding him to proclaim the message of salvation. He said unto the elders:

Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost.

And he that believeth and is baptized shall be saved, and he that believeth not shall be damned. (*Ibid.*, 68:8-9.)

During the past hundred years, thousands upon thousands of elders have gone forth in harmony with this divine command. I believe there is no time in the history of the human family where a Church has put forth a greater missionary effort in accordance with the command of God than has the Church of Jesus Christ of Latter-day Saints during the past one hundred and twenty-one years.

The Lord not only commanded the elders to go forth and preach the gospel, but he also gave a command in a revelation to Joseph Smith to the effect that every person who is baptized into the Church of Jesus Christ of Latter-day Saints is morally obligated in the sight of God to do missionary work. In other words, he is to proclaim the words of eternal life to the honest in heart. In fact, the commandment of the Lord to every baptized member of the Church of Jesus Christ is as follows: "... and it becometh every man who hath been warned to warn his neighbor." (*Ibid.*, 88:81.)

If every Latter-day Saint would take that revelation seriously, thousands and thousands of the honest in heart who live among us would gladly receive the words of eternal life and affiliate themselves with the true Church and kingdom of God.

#### LIVING OF GOSPEL

If all Latter-day Saints would live the gospel in every detail, as

it has been revealed from the mouth of Jehovah through the prophets, our lights would so shine to the world that multitudes of good people would actually ask to join the Church of Jesus Christ. Our neighbors would see the light shining forth from Latter-day Saints, because the gospel had made them live such good lives, and they would readily accept this Church as being "the only true and living Church upon the face of the whole earth." (*Ibid.*, 1:30.) Certainly the gospel would then roll forth throughout the world, as Daniel predicted it would, like a great "stone cut out of the mountain without hands." (See Daniel 2:27-49.) It would roll forth until it "filled the whole earth."

One of the obstacles we meet in our efforts to spread the gospel message is the fact that so many Latter-day Saints do not live the gospel. And, on the other hand, many members of the Church do not take the time to tell their neighbors about the gospel. They do not invite their neighbors to attend Church with them nor to come in contact with Church influence in other ways. I sincerely believe that there are many honest in heart who would like to investigate the gospel truths and later on probably join the Church if they were invited to participate and were encouraged to do so. God will hold us accountable to do our share along this line. We must warn our neighbors.

#### MISSIONARY ASSIGNMENT

When the Lord established the gospel through the Prophet Joseph Smith, he gave the members of the Church many great assignments. I believe that there is no assignment that the Lord gave to the Church greater than that of missionary work.

If one should read the Doctrine and Covenants through and tabulate the various subjects that the Lord revealed information on, he would find that missionary work holds a dominant place. In my study of modern revelation, I have found that there is no subject that the Lord revealed more about, that he talked on more times and in more ways than the missionary assignment. In fact, the gospel of the kingdom must be taken unto every nation, and kindred, and tongue, and people preparatory to the coming of the Lord; and after this great assignment has been successfully completed, according to the words of Jesus Christ, our Lord and Savior, "... then shall the end come." (D. & C. 133:37; Matthew 24:14.)

Not only must the gospel be taken "to every nation, and kindred, and tongue, and people" here in mortality, but it must also be preached to all of our departed ancestors in the spirit world. A great missionary campaign must go forward until all who have died without the law of the gospel will have the opportunity to accept or reject it. Temple work will not be completely effective without missionary work. In fact, the people in the spirit world have to learn the various gospel truths, receive the gospel plan of salvation, repent of their sins, and prepare themselves to receive the temple ordinances which

have been performed for them vicariously before that great work reaches a fulfilment and gives to the people the blessings that they should receive.

Therefore, it is very evident that missionary work is one of the greatest assignments which God has placed upon the Church. In fact, the Prophet Joseph Smith on one occasion said, "After all that has been said, the greatest and most important duty is to preach the gospel [of Jesus Christ]." (Joseph Fielding Smith's *Teachings of the Prophet Joseph Smith*, p. 113.)

### THE THING OF MOST WORTH

When the gospel was being restored to earth during the early part of the nineteenth century, a number of brethren came to the Prophet Joseph Smith and asked what the Lord would have them do in this great work. Their concern was to learn what would be the most important thing for them to do. The word of the Lord came to the Whitmer men as follows:

And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. (D. & C. 15:6; 16:6.)

I believe that that revelation applies as aptly to you and me as it did to John and Peter Whitmer, Jr. I know of no way whereby we can help to bring salvation to our own souls better than by doing all that we can to bring salvation to the souls of others. In other words; we save our own souls in proportion to the service we render to the honest in heart who are seeking after truth by giving to them the gospel of Jesus Christ, or the plan of life and salvation.

There are many other revelations that could be cited which indicate the importance of the missionary assignment, but we haven't time on this occasion to quote them.

### ENCOURAGEMENT TO SEVENTIES

As a member of the First Council of the Seventy, the duty rests upon me and others of the Council to help carry the message of salvation to the honest in heart and to do our utmost in promoting missionary work. I would like to take this opportunity, therefore, to encourage all the seventies throughout the Church to engage in missionary work that they might magnify their callings as seventies. If we fail to do this, we may stand under condemnation at the judgment day for not having magnified our priesthood.

The First Presidency has asked for three seventies from each quorum—a thousand seventies—to go into the mission fields this fall. I should like to encourage the stake presidents, the bishops, the seventies, and all who are concerned, to cooperate on this great assignment and to respond to the call of the First Presidency.



The call from the First Presidency is a call from the Lord, because these men are the duly authorized servants of God here upon the earth. They hold the keys of the kingdom; and God the Eternal Father and his Only Begotten Son accept all that they do in the office of their calling as if these acts had been performed personally by Jesus Christ.

#### STAKE MISSIONARY PROGRAM

Also, I would like to encourage all of us as Church members to take greater advantage of the stake missionary program. I am sure we have done a good job in the past, but I feel confident that we have hardly scratched the surface. I am of the opinion that there are thousands and thousands of seekers after truth who live among us who would receive the gospel of Jesus Christ if they had a fair chance. If we would spend more time in doing missionary work, great would be our joy in this life, and eternal should be our reward in the world to come. The Savior made this point clear and definite wherein he said:

Remember the worth of souls is great in the sight of God; . . .

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (*Ibid.*, 18:10, 14-16.)

My dear brothers and sisters, I do humbly trust and pray that God will bless us to the extent that we will not only continue with the great missionary spirit that we have shown in the past, but that we shall also catch a fulness of the spirit and greatness of this assignment and vigorously carry it forward until we do prepare the world for the coming of the Savior, that he may reign as Lord of lords and King of kings.

#### TESTIMONY

I bear testimony that this is the true gospel of Jesus Christ. I know this fact as I know that I am alive. I know that Joseph Smith is a prophet of God and one of the greatest prophets that has ever lived on this earth. I know also that if you and I will live according to the teachings of the commandments that we have received in the Church of Jesus Christ, someday we shall come back into the presence of God and receive exaltation, which he has declared to be the greatest gift that he has in store for those who love him and keep his commandments.

May God bless us in carrying forward this great missionary assignment and in all of our walks of life, I humbly pray in the name of Jesus Christ. Amen.

**ELDER BRUCE R. McCONKIE**  
*Of the First Council of Seventy*

Two great truths must be accepted by mankind if they shall save themselves: first, that Jesus is the Christ, the Messiah, the Only Begotten, the very Son of God, whose atoning blood and resurrection save us from the physical and spiritual death brought to us by the Fall; and next, that God has restored to the earth, in these last days, through the Prophet Joseph, his Holy Priesthood with the fulness of the everlasting gospel, for the salvation of all men on the earth. Without these truths man may not hope for the riches of the life hereafter. (See *THE IMPROVEMENT ERA*, vol. 38, pp. 204-205.)

Those words were given by the First Presidency of the Church in a testimony to the world on the occasion of the one hundredth anniversary of the establishment of the Quorum of the Twelve Apostles in this dispensation, and if the Spirit will give me utterance, I would like to say a few things with reference to them.

**SALVATION CENTERED IN CHRIST**

We are the people of God. We are the members of the kingdom of God on earth, which is this Church, and we have the knowledge and light and revelation which causes us to know that salvation is centered in Christ. We believe in Christ. We are the Church of Christ. We believe that through his atoning blood and the sacrifice which he worked out, all men will be raised in immortality, that is to say, the body and the spirit will be reunited, a resurrection will be brought to pass; and we believe that those who obey the laws and ordinances of the gospel will gain, in addition to immortality, the glorious gift of eternal life.

We have the witness and knowledge that Christ was the First-born of the Father, that in the spirit world, in the pre-existent eternities, he obeyed the laws of the Father and by diligence and righteousness ascended even there to the status of a God.

We recognize him as the Creator, under the Father, of the world and all that in it is. We worship him as the God who revealed his saving truths to all the ancient prophets, those mighty leaders who have come in every age when he has had a people on the earth.

We believe that he came into the world, born of Mary, literally and actually, as we are born of our mothers; that he came into the world, born of God the Eternal Father, the Almighty Elohim, literally and actually, as we are born of our earthly fathers.

We believe that he had the power to lay down his life, and the power to take it up again, because Mary was his mother and God was his father.

We certify of Christ; we preach of Christ; and we have the knowledge that salvation is in and through him and him alone. "Salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent" (see Mosiah 3:18), and

"how great the importance," as Lehi expressed it, "to make these things known unto the inhabitants of the earth." (See II Nephi 2:8.)

#### ACCEPTANCE OF PROPHETS

Now it is not possible, in my judgment, for people in the world to accept Christ and come to salvation, unless at one and the same time they accept the prophets whom Christ has sent and receive the administration of holy ordinances under their hands.

Christ and his prophets are one. We could not believe in Christ if there were not prophets to declare Christ and his saving truths unto us. The Apostle Paul reasoned on this subject, and he said:

... how shall they believe in him of whom they have not heard?  
and how shall they hear without a preacher?

And how shall they preach, except they be sent? (Romans 10:14-15.)

Except for Christ, there would be no salvation. Except for the prophets of God, sent in the various ages of the earth's history, the testimony of Christ would not be borne, the message of salvation would not be taught, and there would be no legal administrators who could perform the ordinances of salvation for men, that is, perform them so they will be binding on earth and sealed eternally in the heavens.

So it is that the Lord has sent prophets. No one would suppose that he could believe in Christ and reject Peter, James, and John. The Lord and his prophets go hand in hand. Christ said, "I am the true vine, and my Father is the husbandman"; then he said to his Apostles, "Ye are the branches." (John 15:1, 5.) The branches and the vine are connected. He taught also that if the branches were torn away from him, they would wither and die and be cast into the fire. If people in the world would pick the fruit of eternal life off the branches, they have to accept the prophets, for the branches are the prophets.

#### GOSPEL DISPENSATIONS

This has been the system that the Lord has had from the days of Father Adam to the present moment, and it will continue eternally. The Lord sent Adam in the beginning to teach the principles of salvation. Adam had a dispensation of the gospel, that is, the Lord revealed direct from heaven to Adam, dispensed to him, the saving truths; and anybody that lived in the days of Adam, to be saved in the celestial kingdom, had to accept Jesus Christ in whom salvation lay, and also had to accept Adam as the revealer, the prophet, the legal administrator who taught the laws of salvation and administered the ordinances thereof. It went in just that manner in every succeeding dispensation.

In the days of Enoch, if a man would be saved in the celestial

kingdom, he accepted Christ as the Savior of the world and Enoch as his prophet. And so in the days of Abraham, of Moses, of Peter, James, and John, and of this day.

I suppose that the Church procedure was not too different in former days. They had testimony meetings then, and when people stood up in them, as they were moved upon by the Holy Ghost, they bore witness that Jesus Christ was the Son of God who would come, and that Adam was his prophet, or Enoch, or the head of whatever dispensation was involved; and that is the way it is today. We certify of Jesus Christ, and we certify of Joseph Smith, and they are one. They are united perfectly.

For he that receiveth my servants receiveth me;  
And he that receiveth me receiveth my Father;  
And he that receiveth my Father receiveth my Father's kingdom;  
therefore all that my Father hath shall be given unto him. (D. & C. 84:36-38.)

#### VISION OF ABRAHAM

Now may I mention the great vision that the Patriarch Abraham had? You recall that the Lord showed him the pre-existent hosts and, more particularly, the noble and great in that world. Abraham saw them, the intelligences, the spirit sons of God our Father, the noble and great spirit who were among them, and the Lord said to him, "... Abraham, thou art one of them; thou wast chosen before thou wast born." (See Abraham 3:23.)

As with Abraham, so with all the prophets of God. Sometimes someone may wonder, that is, someone in the world, how is it that the Father and the Son would appear to a fourteen-and-a-half-year-old boy in the spring of 1820, to usher in, as we express it, the Dispensation of the Fulness of Times.

Joseph Smith sat with Father Abraham in the councils of eternity, and Joseph Smith was ordained as Abraham was ordained to come down and be the head of a gospel dispensation here. He had ascended by virtue of obedience, intelligence, progression, and righteousness to a high state of spiritual perfection in that world. When he came here, he brought with him the talents and abilities, the deep spirituality, and the innate righteousness that he developed back there under the tutelage of God the Father.

In the eternal worlds, the Firstborn spirit offspring of the Father was Jehovah who is Jesus Christ. He was pre-eminent. Standing next to Christ was the great spirit, Michael. Christ was ordained as a lamb slain from the foundation of the world, chosen to come here and be the Redeemer. Michael was prepared and chosen and sent here as Father Adam, the first man of all men, the first flesh upon the earth, the head of the human race, and the presiding high priest, under Christ, over all the earth.

## PLACE OF JOSEPH SMITH

The spirit men who were associated with Christ and with Adam in the pre-existent eternities, and who were more valiant than all their fellows, were the ones chosen to head the various dispensations of the gospel. One of these was the Prophet Joseph Smith. It doesn't take much reflection then, it seems to me, for us to know that Joseph Smith was one of the dozen greatest spirits that God the Eternal Father had in all the councils of eternity; that he came so as to be here at the appointed time and at the express hour and at the very moment that the Lord designed to open this dispensation. He was here to take his part in that event.

I do not think that the Father and the Son would have appeared to an ordinary fourteen-and-a-half-year-old boy, if he had gone out into that grove of trees to ask the Lord which of all the churches was right. I think the Lord had been preparing Joseph Smith for that event from all eternity; that Joseph Smith had the spiritual stature, the strength for righteousness that enabled him to endure the vision; that he had the talent and ability to press forward in righteousness in the kingdom of God on earth: first, to establish it; and then, somewhat, to perfect its organization before he was taken home, before he sealed his testimony with his blood.

In my judgment Christ and his prophets are one; and salvation in this day is, first, through Christ and his atoning sacrifice, and it is, second, through accepting the atoning sacrifice and the doctrines of Christ as they have been revealed by the Prophet Joseph Smith, and as they are taught by the living oracles who wear the mantle of the Prophet and stand at this moment at the head of the kingdom of God on earth.

## PERSONAL EXPERIENCE

May I just tell you one experience that I had. I have never told this to any person before, except my wife. Six months ago in the Solemn Assembly, when the First Presidency of the Church were sustained, as I sat down here behind one of these lower pulpits, the voice of the Lord came into my mind as certainly, I am sure, as the voice of the Lord came into the mind of Enos, and the very words were formed, and it said:

"These are they whom I have chosen as the First Presidency of my Church. Follow them"—those few words.

I have had a testimony of the divinity of this work from my youth. I was reared in a family where love was the motive force, where my parents taught me righteousness, and I have grown up with a testimony. But that witness was an added assurance. It meant to me, if I hadn't known before, which I did know before, that this is the Lord's Church; that his hand is over it; that he organized it; that these men who preside are called of him; that

they are his anointed; that if we will follow them as they follow Christ, we will have eternal life, which is my prayer for myself and for all Israel. In the name of Jesus Christ. Amen.

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The Tabernacle Choir and the congregation joined in singing the hymn, "I Need Thee Every Hour."

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve*

It has been a refining influence to attend this great conference. I cannot recall when I have felt more at peace than I have during these sessions. It seems to me that from the very beginning with President McKay's opening address, followed by others of the brethren including Brother Thomas E. McKay who spoke so beautifully and tenderly, everything done and said has contributed to a peace that I am sure we all feel, and we all felt as we sang that beautiful hymn, ["I Need Thee Every Hour."]

### MARION G. ROMNEY

I was very grateful in the selection of Brother Marion G. Romney to the Quorum of the Twelve. I have been intimately associated with him for the past ten years—I had not known him prior to our being called to be Assistants—but I have learned to love him and to appreciate him for his sterling worth, for his integrity; and I say to you, my brethren and sisters, without any fear of contradiction, that I know of no man who has ever been chosen to fill this high and sacred trust who is better prepared and more worthy than is Marion G. Romney. I hope he will not feel embarrassed because of my saying this, but I say it from the depths of my heart.

I love these men. I have learned to love the Authorities as I have never loved them before. I was reared in a home where the Authorities of the Church were always held up to us as servants of the Almighty, men who were trying to their utmost to establish the Church and kingdom of God in the earth, men who were unselfish in their service. In our home it was regarded almost as a sin for anyone to say anything unkind of those whom God had chosen to direct the affairs of the Church.

I have been grateful for that heritage. I have tried to implant that in the hearts of my children. My wife was reared in the same atmosphere, and she too reflected in her life that absolute confidence and deep appreciation of those whom the Lord had chosen.

### LESSONS FROM MISSIONARIES

I have recently had the experience of visiting two of our mis-

sions. Two very striking lessons were brought home to me as we labored with these missionaries, as we heard their testimonies, listened to their reports, and felt of their spirits. They told how they were proselyting, how they would go into the homes where they were invited in—many times they were turned down—and how they would teach the people.

First the missionaries would present to them the message of the restoration and the coming forth of the Book of Mormon. This would open up the way for a cottage meeting, and then they would teach the families how to pray. They would teach them that God hears and answers prayers. They would unfold the story of the restoration of the gospel, which of course would take them back to the teachings of our Savior and the promises that he made when he instructed his disciples:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matthew 28:19-20.)

The elders go into homes, and they teach the investigators these divine concepts, prayer, faith in God, confidence in his work, to observe all things that the Lord has commanded, to render obedience to those divine principles by which we may enter into his kingdom and into his Church, teaching them the law of tithing, the Word of Wisdom, all of these things, my brethren and sisters, these cardinal concepts, and as we listened to the missionaries explain their methods, the reaction of the people to them, I felt and I say to you that people now are responding to the truth, perhaps more than ever in the history of the Church. As we listened to these reports, I thought, can we do less here at home than follow these divine concepts? Should we do less than teach in our homes family prayers, kneeling down and supplicating our Heavenly Father with our children night and morning? Should we do less than teach our children to observe the law of tithing, the law of the fast?

Can we do less than teach them all of these principles that we proclaim to the people of the world, obedience to which makes them eligible for membership in the Church?

That lesson has come home to me. Are we doing at home what we expect our missionaries to do in the world, and are we ourselves hiding our lights, setting our lights under a bushel, or are we letting our lights so shine, that others, seeing our good works, may be led to glorify our Heavenly Father?

#### MISSIONARY SACRIFICES

Another lesson that impressed me was this: We listened to some of the missionaries tell of their backgrounds. One young boy told of coming from a home in Idaho, of his widowed mother, with

five children, the mother being left with a mortgaged farm, and the bishop came and asked if one of her boys could go on a mission.

The oldest was asked to go, and the mother said, "Bishop, he may go." That young man told of the struggles of his mother to make ends meet and to help him in the performance of his missionary labors, and he bore a strong testimony of the goodness of the Lord, not only to him, but also to that devoted mother who was making possible that mission.

Another one was by a young girl, and I never heard a stronger testimony—it was of another widowed mother. She comes from a stake in the east. The mother, going out and taking day work, made possible that girl's service in the mission field.

On my way home I happened to stop in the home of my daughter in Chicago, and she, not knowing that I knew, was telling me of the sacrifice of a widow in her ward that was making it possible for her daughter to labor in the mission field.

"Why," she said, "Dad, that good little woman takes whatever she can get to do without complaint."

#### PRESENT-DAY FAITH

We are inclined to tell about our forebears, of the heritage they have left for us. We have been reading in the *Deseret News* serially of the great work of President George Albert Smith's grandfather, Elder George A. Smith, of his colonizing in southern Utah, and the struggles of their living in wagons, of babies being born in those wagons, as they sought to establish a settlement at Parowan. All of these we read and are deeply touched and inspired. These things are a great heritage to us and to our children, but I say to you, my brethren and sisters, that we have today just as much faith in Israel as we ever had, and if we could hear all of these experiences that are a part of the lives of these missionaries, we would hear of the struggles, and many times the heartaches, that make possible these young men and women going into the mission field and giving of their time for two years or two and a half years to preach the gospel which means so much to you and to me and to the world.

#### EVIDENCE BUILDS TESTIMONIES

Verily, it is a testimony to us of this great work. Testimonies do not come all at once. They are accumulations of evidence, and these are just a few. They are the simple things.

I remember on one occasion of President Grant being in our home and having with him a good friend, a banker, from the East as his guest. President Grant had given him the story of Joseph Smith to read, and during our visit Brother Grant had had Sister Young sing, "Come, Come, Ye Saints."

As Sister Young concluded, that gentleman remarked, "That is



an epic! That is one of the finest expressions of faith that I have ever heard in poetry." Then he made this remark: "President Grant, I have read 'Joseph Smith Tells His Own Story,' and I say to you that no imposter ever wrote it. It was written by one who believed in his own destiny."

Now, brethren and sisters, that is the beginning of a testimony, and if that man would follow through, from just those two little things, God would finally, through the power of the Holy Ghost, reveal to him the truth of all things. This is the promise that is made to the people of the world—

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4-5.)

That is the way testimonies come. Those are the promises that are given by our missionaries to the world. Can we do less at home than to accept those promises, to accept the Lord as we ask our friends in the world to accept him?

May God help us so to do, my brethren and sisters. I leave with you my testimony. I thank the Lord for my standing in this Church and for its great privileges and blessings; and I can sing with you as we sang a few minutes ago, "I Need Thee Every Hour," and I know he is near to us if we will serve him and keep his commandments. God bless you, in the name of Jesus. Amen.

## • ELDER EZRA TAFT BENSON

### *Of the Council of the Twelve*

My beloved brethren and sisters, there is something comforting in the scriptures regarding "he that shall endure to the end." (Matt. 24:13.) I must confess, however, that this to me has been one of the most glorious conferences that I have ever attended or ever expect to attend. I stand before you this afternoon in fasting and prayer, with a heart full of gratitude and thanksgiving to the Lord for the opportunity which has been mine to attend this conference.

### RICHNESS OF CONFERENCE

I cannot recall another, unless it was the conference which I attended in April of 1947 after spending a year in war-torn Europe, that has impressed me so deeply as this conference which now draws to a close. And as a father in Israel, I am grateful beyond my power of expression that my wife and my family of six children have come under the influence of the spirit of this conference and the counsel which has been given by the brethren.

As we left the Friday morning session, my good wife turned to me and said, "Of all the conferences I have attended in the Church, I have never felt so richly the spirit as I did this morning during President McKay's opening address." I am sure she but echoed the feeling of hundreds of others. Truly, it has been a time of rejoicing. I would to God, my brethren and sisters, that every man, woman, and child in the world could have heard the counsel which has come to us during this conference and could have in their hearts a desire to accept that counsel because I have never seen greater evidence of spiritual statesmanship than that represented in the counsel given to us by the First Presidency of the Church. With all my heart I sustain them.

#### GRATITUDE FOR THE BRETHREN

I am grateful today that as a young man in far-off England I came under the influence of the leadership of President David O. McKay. I love him almost as I love my own father, and I sustain him with all my heart as prophet, seer, and revelator, which I testify to you he is. And I love with him his counselors as men of God. I love all these brethren with whom I have the glorious privilege of associating.

I am very grateful for the brethren who have been added to the General Authorities in this conference. I have known them all for a number of years, and to know them is to love them. I have received sufficient witness of the Spirit to satisfy my soul that the inspiration of heaven directed the presidency in the selection of these our brethren.

I am happy to welcome Elder Marion G. Romney into our Council. He knows something of the joy and happiness that awaits him in this body of men, and their close association with the First Presidency of the Church. I first met Brother Romney thirty-three years ago on a basketball floor in Rexburg. We were representing two Church schools in a friendly but vigorous competition. I have always felt that he saw very clearly, but on the question of the final score in that game he has never been fully clear. I have loved him for his devotion, for his integrity, and for his testimony, and I love these brethren who have been added as Assistants to the Twelve.

#### STREET MEETING EXPERIENCE

I have but one thought to add, my brethren and sisters. I have set aside two or three times that which I had in mind to say, as it has been treated much better than I could have treated the subject. I would like to bring this thought to your attention through a brief experience. Some months ago while attending a meeting of agricultural and farm cooperative leaders in an eastern city, I had occasion to leave my hotel room and cross the street to the nearby post office to mail some letters. As I entered the door of the post

office on a side street, I heard words coming through an open window at the opposite side of the building, which sounded very much to me like a Mormon missionary preaching on the street.

After mailing the letters, I eased over to the open window, and there I saw two young men in blue serge suits standing on the corner of the steps of the post office. One young man was bearing his testimony regarding the coming forth of the Book of Mormon and the mission of the Prophet Joseph. He was earnest; he was sincere; he spoke with conviction. I thrilled with what he said. Some fifty or seventy-five people were listening in addition to the moving congregation that is always part of the street meeting. Standing at his side was his companion. In one arm were copies of the Book of Mormon, and the hats of the two brethren in his other hand.

When the street meeting ended, I went out and introduced myself, visited with them a moment, and then I turned to the young man who had been holding the literature in his arm and said, "Elder, what were you doing while your companion was preaching and bearing testimony?" The answer filled my soul with thanksgiving. He said, "Brother Benson, I was praying to God that my companion would say the right thing that would touch the hearts of the people and bring them a conviction of the truth of this great latter-day work."

#### SUPPORT FOR ONE ANOTHER

Support for one another, that is the one thought that I have to leave with you, my brethren and sisters. One of our great needs as a people is greater, more loyal support for one another. You see it demonstrated in the leadership of the Church. It is very common out in the stakes and the missions, and, oh, how important it is that we uphold and sustain one another in our labors.

What do you do when one of your associates is standing before the public attempting to do his duty? And when he does a particularly good job, maybe performing even beyond your own ability, what is the reaction in your heart? Do you have a little pang of jealousy, or do you rejoice and thank God for the manner in which he has magnified your associate? If you do the latter, you have one of the marks of greatness. If there comes a feeling of jealousy, a wish that you might be in his place, then you have not learned the lesson fully of mutual support and true loyalty.

God help us to support one another. May it start in the home as we support our families. May there be a spirit of loyalty, unity, love, and mutual respect. May husbands be loyal to their wives, true to them, love them, strive to ease their burdens, and share the responsibility for the care, training, and the rearing of the children. May mothers and wives show a spirit of helpfulness to their husbands, uphold and sustain them in their priesthood duties, and be loyal and true to the calls that come to them from the priesthood of God.

## SUPPORT OF WIVES

Occasionally when attending stake conferences, and members of the stake presidency and other local brethren are speaking. I indulge in this practice—I look over the audience and try to pick out the wives of the men who are speaking. I like to look into their faces as their husbands are up bearing their testimonies and preaching the gospel.

Sometimes you will find a wife who puts her head down as if she felt sorry for the poor man. But more often you will find the type of support which brings her to look squarely at him, and you can just feel and see in her face that she is praying for him, that she has faith in him, that she wants him to succeed. In such cases it is likely that before they came to the meeting, they knelt together in family prayer, and if she were called upon to lead in that prayer, she invoked God's blessings upon her husband, in the event he would be called upon in the conference.

It is a glorious thing to have that kind of support. I am grateful for it beyond my power of expression. I am thankful that in my home I have that loyalty—not only prayer, but fasting whenever there is any great responsibility pending.

God help us, my brethren and sisters, to support one another. May we support our bishops in the wards in which we live and express our gratitude for their leadership. Let them know that we love them and that we sustain them. Give the same support to our Relief Society workers, teachers in the other auxiliary organizations, and in the priesthood quorums. Let us support one another.

## RESOLUTION TO HEED COUNSEL

May we go from this conference with a resolve in our hearts to heed the counsel which has been given, my brethren and sisters. If we do so, we have nothing to fear, no matter what the conditions of the world might be, for the God of heaven has given us his word that it is his purpose to provide for his Saints. He has said of his servants, "They shall go forth and none shall stay them, for I the Lord have commanded them." (D. & C. 1:5.) In the early days of the Church, yea, even a year before the Church was organized, when there was only a handful of followers of the Prophet Joseph, the Lord said this,

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.  
 . . . perform with soberness the work which I have commanded you.  
 Look unto me in every thought; doubt not, fear not. (*Ibid.*, 6:34-36.)

God bless us that we may go forward without doubt and without fear, but with resolute hearts to live the gospel of Jesus Christ, and that we may heed the counsel that has been given in this glorious conference, because I testify to you that it has come from servants of God under the inspiration of heaven.

This is God's work, my brethren and sisters. God the Father and the Son did appear to the Boy Prophet in the Sacred Grove. I know that to be true as I know that I live. God lives. Jesus is the Christ. Joseph Smith is a Prophet of God. These men whom you have sustained as the Presidency of the Church and the other General Authorities are also men endowed with the same authority and with the same power to bear off the kingdom. God help us to support them and to sustain them in their leadership, and to go forward united as a people, supporting one another, I pray in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

My brethren and sisters, the time draws near for the closing of this, the one hundred and twenty-second semi-annual conference of the Church.

#### APPRECIATION EXPRESSED

Whenever we receive a favor or a gift, the least we can do is to express appreciation by saying "thank you." Very often those words seem very feeble in expressing the feeling we have of a favor bestowed.

In your behalf I should like to say "thank you" to groups, perhaps some individuals, who have conferred favors upon us since last Friday morning. I hesitate about naming persons, because undoubtedly in so doing we may miss others who equally merit our appreciation.

First, I wish again to express appreciation of the service rendered by our Singing Mothers. Just their presence, I repeat, was an inspiration. I wish to commend Sister Madsen upon her ability to train that choral group so ably in attack, expression, interpretation, and those mothers for having taken the time to practice in their various wards and at least once or twice as a group. The Lord bless them for the service they rendered in this conference!

I wish to mention also in appreciation the men's chorus of the Tabernacle choir under the leadership of J. Spencer Cornwall, for the inspirational numbers they gave us last evening in that memorable priesthood meeting.

And of course, we must not close the conference without expressing appreciation to the Tabernacle choir, its leader, assistant, to the organists, and to every member. That singing group has attained, through merit, outstanding recognition as one of the great choral organizations of the world. They merit the gratitude of all members of this Church. I do not know of another choir in the world that gives so much time and means, financially, in their service, as the members of this choral group. In your behalf, I thank them with all our hearts for their unselfish devotion and continual attention to this great duty.

I wish to express appreciation to KSL and the specialists who have given us such efficient service, and to the other stations in this state and surrounding states, that have graciously given us of their time. On one or two occasions, as you know, we have run over-time, but this red signal has continued, undoubtedly at great financial cost. We thank these stations, one and all.

I should like to say a word of appreciation to the ushers in the Tabernacle, to the caretakers on the Tabernacle block and on the Church Office grounds—ushers and laborers under the direction of Irvin T. Nelson, Brother Marble, and other able overseers. You do not see them at work, as some of us do, but you see the results of their labors in these beautiful grounds, and if you would happen to be at the Church Office some morning before seven o'clock, you would see one of these brethren already at work, and if you were to say to him, "Well, you are early," he would say, "Yes, I always come early because I want all this lawn to be well sprinkled before the brethren come to their offices."

#### "TRUE NOBILITY"

To them and to all faithful workers I should like to repeat in appreciation one of the two choicest poems that Edgar A. Guest has written:

"Who does his task from day to day  
And meets whatever comes his way,  
Believing God has willed it so,  
Has found true greatness here below.

"Who guards his post, no matter where  
Believing God must need him there,  
Although but lowly toil it be,  
Has risen to nobility.

"For great and low there's but one test:  
'Tis that each man shall do his best.  
Who works with all the strength he can  
Shall never die in debt to man."

—"True Nobility," Edgar A. Guest

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The Lord bless these workers, one and all!

I wish to express appreciation to the presidencies of priesthood quorums, and especially to the bishops who have come to this conference with groups of their lesser priesthood. I mentioned one case last evening. At the conclusion of that priesthood meeting, a bishop met us with two of his quorums of deacons. I commend that fellowship.

On our way home today Sister McKay commented upon the number of young people in attendance at conference, and I said, "That is a good sign." If we can get some of the boys under the influence of the bishoprics, boys who perhaps have unfortunately come from broken homes, or more unfortunately, homes in which God does not dwell, we shall save souls here at home equally as precious as those whom we are seeking out in the world. Continue in that good work.

We express appreciation also to the sisters and to all who are laboring in the auxiliaries—in the Relief Society, the Sunday School, the Young Men's and Young Women's Mutual Improvement Association, and in the Primary. Time will not permit to elaborate, but these general boards and stake boards and the officers and teachers on the firing line are rendering to you parents and to the Church generally a wonderful service. God will reward them.

#### EXPERIENCE OF PAUL

In conclusion, may I call attention to the experience that Paul had just as he neared Damascus with papers in his pocket to arrest all who believed in Jesus Christ. A light suddenly shone about him, and he heard a voice saying, "Saul, Saul, why persecutest thou me?"

And he said, "Who art thou, Lord?"

The answer came, "I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks."

Saul said, "What wilt thou have me do?"

The voice answered, "Go into the city, and it will be told thee what thou must do." (See Acts 9:4-6.)

There are two elements in that incident, commenting briefly upon which I will close my remarks. The first is that the Savior recognized his authority on earth. He could, in a few words, have told Saul what he should do, but there was a branch of the Church in Damascus, presided over by a humble man named Ananias, and Jesus recognized that authority. He knew Saul's nature. He knew that in the future it would be difficult for him to recognize the authority of the Church, as instances later proved.

He said, "Go into the city, and there it will be told thee what thou must do," and Saul had to receive from the very man whom he was going to arrest instructions regarding the gospel of Jesus Christ.

There is a lesson for us all in this Church. Let us, too, recognize the local authority. The bishop may be a humble man. Some of you may think you are superior to him, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice, the advice of your stake presidents. If they cannot answer your difficulties or your problems, they will write to others, the General Authorities, and get the advice needed. Recognition of authority is an important principle.

## DIVINE INTEREST IN CHURCH

The other element in that incident to Paul near Damascus is the great fact that Jesus, our Lord, is interested in his Church, and in the members. As he was interested then, so he is interested today.

I like to feel that he is watching over us, that he is grieved when we do not comply with the ideals and the standards he has given us in the gospel. He was grieved with Saul, a chosen servant, who was going about blindly to destroy the Church. He is delighted when he finds the brethren whom he has appointed doing their duty and trying to live clean, upright lives, living in accordance with the standards of the gospel.

I like to feel that his servants whom he has chosen in this dispensation are also interested and I hope that President George Albert Smith, who was with us not long ago, is pleased with what we have done during the last six months. I am sure he is pleased with the setting apart of the temple site in Los Angeles because I know that was an enterprise that was dear to his heart.

I like to feel that President Heber J. Grant is near us, ready to help, especially pleased to see that the Church is growing. And President Joseph F. Smith, President Lorenzo Snow, President Wilford Woodruff—those men, I have met—President Woodruff, in our home, closely associated with President Smith, and as you know, with President Grant and President George Albert Smith.

I like to think that President John Taylor is equally interested, also President Young, and especially the Prophet Joseph. The work over on the other side is real, and the curtain sometimes between us and them is very thin. I hope the Lord will help us to go forward as these, his former representatives, would like us to go forward, that we shall always realize, as has been said once or twice in this conference, that this is the Church of Jesus Christ, who is our head.

Now let us go back to our homes with that testimony.

## IMPORTANCE OF THE HOME

Among the many great messages that we have received I should just like to emphasize two: One, of course, is the home, Thirteen thousand men of the priesthood were here last night. Every one should go back to his home and look around and see wherein he can make it more ideally a Latter-day Saint home.

One day a young son, just married, invited his father to visit him and his bride in their new home. The young son took the father from room to room and showed him the furnishings, the paintings on the walls and so forth, and the father said, "This is lovely. I congratulate you, but, son, I have looked in vain for anything that indicates that you have a place here for God."

In writing about it later, the young man said, "I went through the rooms later, and I found that Father was right."



Let us go back to our homes and see whether the spirit of our homes is such that if an angel called, he would be pleased to remain.

#### PRIESTHOOD ACTIVITY

The other great message is for the priesthood quorums to be more active, to reach out and get the indifferent, approaching them personally, and, as has already been said, "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D. & C. 121:43.)

The Prophet Joseph Smith could not have written that of his own wisdom. That is one of the great flashes of inspiration that prove his divinity.

#### LOYALTY TO COUNTRY

Finally, let us be true to our country and to our country's ideals. Nearly three thousand years ago an ancient prophet said that this is a land choice above all other lands, and it is, and the government of the United States as given to us by our fathers is the real government under which individuals may exercise free agency, individual initiative.

Oh, let us oppose any subversive influence that would deprive us of our individual freedom or make this government a dictator instead of a servant to the people.

Time is up. In conclusion I repeat the words of the Lord, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D. & C. 107:98-9.)

God help us all, that we may live more nearly to the ideals of our Savior as revealed in the restored gospel of Jesus Christ, I pray in the name of the Redeemer. Amen.

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The Tabernacle Choir sang, "Thanks Be to God."

S. Norman Lee, Patriarch of the Box Elder Stake, offered the benediction.

Conference adjourned sine die.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, October 6th.

In addition to the great crowd that met in the Tabernacle, the Assembly Hall to the south of the Tabernacle, and Barratt Hall (60 North Main), were filled with men of the Priesthood.

President David O. McKay was present and presided at this meeting and conducted the services.

The Tabernacle Choir Men's Chorus furnished the choral music for this meeting, and joined with the congregation in singing as an opening number "O Say, What Is Truth?"

Elder David F. Haymore, formerly president of the Spanish-American Mission, offered the opening prayer.

The Tabernacle Choir Men's Chorus then sang, "The Lord Is My Shepherd."

## BISHOP LEGRAND RICHARDS

*Presiding Bishop of the Church*

Brethren, I have certainly enjoyed this conference with you, and the spirit thereof, and I appreciate the privilege this night of addressing this great body of Priesthood.

## A CALLING OF SERVICE

As I thought of the Priesthood being gathered here, knowing that this Tabernacle is full, and the Assembly Hall, and Barratt Hall, representing the Priesthood of this great Church, I thought of the Apostle Paul, speaking of the Priesthood of his day, when he said that the Lord had given some apostles, and some prophets, and some evangelists and some pastors, and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, until we should all come to a unity of the faith, and of the knowledge of the Son of God,—that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.

Now, if you will analyze this statement you will see that Paul understood that our calling is a calling of service; the work of the ministry,—the great missionary cause of this Church. The edifying of the body of Christ, and the perfecting of the Saints:—all this work that we do in the wards and the stakes of Zion, and in the branches, in order to try and teach the Gospel, so that the people, after they take upon them the name of Christ and become members of His great Church, will not be tossed to and fro by every wind of doctrine, but

that we watch over the Church and see that they are taught the Gospel.

I hope that in all of our efforts, we will try to plant a testimony in the hearts of the membership of this Church so that they will be able to stand no matter what teachings may come among us.

#### KNOWLEDGE OF GOSPEL

In some of our Priesthood council meetings, there has been some apprehension for fear that our own might be led away from us because of the missionary efforts of other churches. One large church in the land has publicized that their greatest missionary effort for the next ten years would be conducted right here in the state of Utah, and we have lost a few. I think we have gained more from them than they have taken from us.

We wonder how any of ours can ever leave us if we have taught them the Gospel, and are watching over them as the Priesthood of the Church, so that they will not be led away by these false teachings.

I was interested in attending a conference here in Salt Lake a few weeks ago, in visiting with Sister Williams who used to be on the M. I. A. Board of the Church. Formerly she wrote a column in the *Deseret News* called the "Question and Answer" column. She told about a young girl, one of our Latter-day Saint girls who went east, and wrote home, and said something like this:

"I have been asked so many questions about our Church and what we believe in since I have come here, that I am writing to ask you to tell me what the first principles of the Gospel really are. I know the first two are that we should not use coffee or tea or play cards."

That was about her conception of what the first principles were, but she had that testimony that burns inside and she wanted to know more about our teachings.

#### ADVICE TO MISSIONARY

I had a missionary write me once, who said something like this: "I met a minister the other day who knows more about religion than I ever dreamed of. I told him if he had something better than I had, I would join his church."

I wrote him back, and said, "You said just the right thing exactly. If he has something better than you have you ought to join his church. But," I said, "have you ever stopped to figure out how it is possible for him to have something better than you have. Has he something better than a personal visit from God the Eternal Father and His Son, Jesus Christ, to this earth to open a new gospel dispensation? And in answer to the question of the boy prophet,

which of all the churches he should join, he was told that he should join none of them for they all taught for doctrine the commandments of men. Now why worry about all of the other churches with an answer like that coming direct from the Savior of the world, the one who has the right to speak and to pronounce judgment upon all the Christian churches in the world?"

Then I went on to add, "Does he have something better than a visit from Moroni with the plates from which the Book of Mormon was translated, a visit from John the Baptist with the Aaronic Priesthood, Peter, James and John with the Melchizedek Priesthood and the keys of the holy apostleship?" and then I continued by referring to the coming of Elijah the Prophet of whom Malachi testified that if it were not for his coming the whole earth would be utterly wasted at his coming, and then of Moses and Elias. Then I said, "If he has something better than that you join his church."

### STORY OF PROPHET JOSEPH

I usually make a similar statement to the missionaries when I interview them for their missions. I say "when you go to buy a suit, it either fits or it doesn't fit. Now," I say, "Take the story of the Prophet Joseph Smith. Does it fit, or doesn't it fit? Then I enumerate these things, and then add, "If you can believe the Prophet's story, you know we do not have just another Church, but we have the only true Church, for no other church is built upon such a foundation. When you hear that song of what rapture filled his bosom because he saw the God of love, I think of it so many, many times. I think of the rapture that fills the bosoms of our missionaries when they get in the field and catch the spirit of this work. I have seen many of them that I think could have given their lives and given them gladly for the testimony of Jesus that they had because of the rapture that filled their bosoms because of the spirit of this great latter-day work.

My feeling is that if we could get that spirit into the hearts of our young people we could trust them anywhere. They don't need to know all of the answers to the scriptures. They don't need to be able to explain all of the writings of Holy Writ. They need to know what the God of Heaven has done in our day, and then the rest of it is only a process of study and information in order that they might be able to better preach and teach and know of the teachings of the prophets of old.

When I went on my first mission, President Anthon H. Lund addressed us missionaries, and said something like this:

"Now, brethren, when you go on your missions, if you ever lack for anything to say, just bear testimony that you know that Joseph Smith was a prophet of God and the Book of Mormon is true, and I promise you that you will have something to talk about."

## MISSIONARY EXPERIENCE

I have put that promise to the test. One time while I was secretary of the Netherlands Mission, and had only been there a few months and did not know the language very well, the Mission President told me that if I would write down the addresses of the brethren, including President Grant's who was then president of the European Mission, he would not call on me to speak.

But there was one greater than the mission president there, and that was President Grant, and he said, "I want to hear from Brother Richards." So while I was sitting down in front taking the minutes of the meeting I was announced as the next speaker. As I walked up on that platform with an audience of some 1500, many of whom came with their stovepipe hats and their walking sticks, I thought of the promise of President Anthon H. Lund that if you ever need anything to talk about, just bear witness that Joseph Smith was a prophet of God and that the Book of Mormon is true and the Lord will give you something to talk about, and one of the finest testimonies of my life came out of that experience that night. There are some Latter-day Saints here in Salt Lake today who give credit to my testimony that night for having started them to investigate our message. I have truly learned the truth of the words of the scripture: "for the letter killeth but the Spirit giveth life."

I just feel that if we could feel that rapture in our bosoms from telling these glorious stories, and that our young people could feel it, we would not need to worry too much about interpretations of the scriptures.

## STRENGTH OF THE MORMON POSITION

I am impressed with a statement that Brother Orson F. Whitney used to tell from this stand, and published in the little pamphlet he wrote on the "Strength of the Mormon Position." He told about an interview he had with a prominent Catholic priest who once occupied this pulpit here in this tabernacle, in these words:

"Many years ago a learned man, a member of the Roman Catholic Church came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well acquainted with him, and we conversed freely and frankly, a great scholar with perhaps a dozen languages at his tongue's end. He seemed to know all about theology, law, literature, science, and philosophy. One day he said to me, 'You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world. That is the position of the Catholic church.'

"The issue is between Catholicism and Mormonism. If we are right, you are wrong. If you are right, we are wrong, and that is all there is to it. Protestants haven't a leg to stand on, for if we are wrong they are all wrong with us since they were a part of us

and went out from us, while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter as we claim, there is no need of Joseph Smith and Mormonism. But if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the Gospel from ancient times, or the Restoration of the Gospel in the latter days." And we know it has been restored and so that is all there is about it. That ought to settle all disputes when we have to discuss religion with any other church.

They might be able to out-argue some of our young people, but they can't take away the visit of the Father and the Son nor the visit of the other holy messengers, nor the visit of Moroni and the information contained in that Book of Mormon.

### EXPERIENCE IN SUNDAY SCHOOL

When I was a boy in the little town where I was raised, I had the privilege of leading the Sunday School in reciting the testimony of the three witnesses. I remember upon that occasion Karl G. Maeser and Brother George Goddard were there. Brother Goddard used to teach us to sing, "Take away the whiskey, the coffee and the tea. Cold water is the drink for me," and "Who's on the Lord's Side, Who? Now is the time to show. We ask it fearlessly, who's on the Lord's Side, who?"

I will never forget that experience, and the testimony of those three witnesses has never left me. It is a marvelous thing when the Lord touches your heart to realize that these things that He has given unto us are divine, and that they come from Him.

### MARRIAGES OUT OF THE CHURCH

As we travel about the Church we see a good many people who have strayed away from the Church. Sometimes their testimonies become dim for a time because some of them have married out of the Church. They think they can get away from the Church. I remember that while I was president of a stake in California a young lady came into my office one day selling neckties.

She said, "I guess you don't remember me, do you, Brother Richards?"

I said, "No, I don't believe I do. Who are you?"

Then she told me that she had taught Sunday School under me here in Salt Lake when I was superintendent of a ward Sunday School. Then I remembered her and said, "What is the rest of the story?"

She said, "I fell in love with a Catholic boy, and I loved him so much that I didn't think it would make any difference to the Lord whether I worshipped him in the Catholic church, or the Mor-

mon Church, so I went all the way with him, and we were married by his priest, and I agreed to raise my children in the Catholic church. Now we have three children, and I told him the other day that I was the biggest hypocrite in the whole world, that I didn't believe a thing that was going on in his church, that I knew that Joseph Smith was a prophet of God, that the Book of Mormon was true. I don't know what is going to become of you and me and the children, but I am going back to my Church."

I was in New York some time ago, and the president of the stake told me about a woman there who, on her deathbed, called the stake president and her bishop. She had married a Catholic, a Salt Lake girl, and she went east with him, and he died, and he left her quite an estate, but he left his old maid Catholic sister to administer it, with the instructions that if she attempted to bring her children up in the Mormon Church she was to be cut off entirely from the estate.

On her deathbed, with her son and daughter having entered their twenties she plead with her bishop and stake president to see if they could not do something to save her children to the Church.

She said, "I made an awful mistake. If I had it to do over again, I would crawl on my hands and knees back to Salt Lake City in order to raise my children in the Church, if I had to go out washing every day to earn a living for them."

I was in Chicago attending a conference meeting, and a little mother with a baby in her arms sitting down in the center, at the close of the meeting came up and said, "Bishop, I would like to shake your hand."

I said, "I would certainly be glad to shake yours." Then she started to cry, and I said, "You're a western girl, aren't you?" I got a nod of approval, and I said, "And you married out of the Church?" and I got another nod. She couldn't talk. Her emotions had gotten the best of her. I said, "And your husband does not like you to come and meet with your people?" and I got another nod. Then I said, "And you're homesick—homesick for your Church and for your people." With that she sat down on the front bench, covered her face in the shawl that wrapped her little baby, and wept like her heart would break.

### "TESTIMONY OF THE SPIRIT"

I tell you this world is not big enough that you can run away from the testimony that the Lord plants in your heart—as President Clark tells us so often—"the testimony of the Spirit."

I want to bear witness of that testimony. I would like to see us plant it in the hearts of our young people. I would like to see them encouraged to bear their testimonies in Sunday School and in our fast meetings. President Brigham Young is accredited with having said that we can get a testimony quicker on our feet than we can

on our knees, and I believe it. As I have gone around this Church and listened to men who have been called to represent the Adult Group of the Aaronic Priesthood, I have seen those men stand up and weep. One man right near here recently said he had lived in his ward 16 years, and his bishop had never asked him to do anything. He stood there and wept with gratitude and thankfulness for the opportunity he had to speak.

I heard another man who manages a chain store, who was called to represent that group, and before he got through, he had caught the spirit of it, and he said, "I haven't done as I should have done, but I am here today to tell you that before this year ends I am going to be ready to ask my bishop for a recommend to take my wife and children to the temple and have them sealed to me."

He had had a long time to think about it but he had to get on his feet before he felt inspired to make such a resolution. It is a little like the story they tell of the old lady who came home from fast meeting one day, and said to her daughter, "That is the best fast meeting I have ever attended."

The daughter said, "Is that so, Mother? Who spoke?" "I did," she said.

There is something about this testimony of the spirit that is the most wonderful thing in all the world. It was what Peter had when Jesus announced that he was the Son of God, and that was more than the multitude could take, so one by one they went away. Then Jesus turned to Peter and to the apostles, and asked them why they did not leave also. Then Peter replied, "Whither shall we go, Lord, for we know that thou hast the words of eternal life?"

### RESPONSIBILITY OF PRIESTHOOD

Brethren, you are called in this great Priesthood of the Lord for the work of the ministry, for the edifying of the body of Christ, for the perfection of the Saints, and it is our responsibility to plant in their hearts a testimony of the divinity of this work, so that no matter where they go, and no matter what arguments are brought, they know that these fundamental facts are true—that God the Father and His Son Jesus Christ did appear to the Prophet Joseph, and if these facts are not true then we have no right to be holding this conference because then the whole thing is a deception.

Our testimonies of this great latter-day work to many are like the testimonies of the women who went to the tomb, and saw that the body of Jesus had arisen and when they told this story it seemed to the people to be but idle tales. Many think when we bear them our testimony of the marvelous work and wonder the Lord has brought forth, that it is nothing but idle tales.

But it is God's eternal truth. Of this I bear you my testimony in the name of the Lord, Jesus Christ. Amen.



## PRESIDENT J. REUBEN CLARK, JR.

*Second Counselor in the First Presidency*

The Bishop is a hard man for a quiet man to follow.

I always enjoy the Bishop. He has such a marvelous enthusiasm, a wonderful testimony, and a wide experience, that he always stirs me. I thank him for his sermon tonight, and for its uplifting thought and word.

## POWER OF THE PRIESTHOOD

Again, brethren, it is a great privilege to meet with you here in this Priesthood meeting. Again I am impressed with the power of the Priesthood. Again I am reminded that this is the greatest gathering of Priesthood—these gatherings of ours,—that can be held in the world. Greatest because of the great number of men who come together with one thought, one allegiance, one Priesthood. Greatest, because in the second place, we hold the Priesthood of Almighty God, with all the powers, rights, and authorities which are incident to that Priesthood.

I wonder if we believe that? I wonder if in our hearts we all have that firm conviction that we are possessed of the Priesthood of God, that that Priesthood gives us certain powers, certain rights, spiritual rights? I hope we do.

## AN EVERLASTING ENDOWMENT

My brethren, I wish we could all appreciate that wherever we go, this Priesthood goes with us. The Priesthood is not like a suit of clothes that you can lay off and take back on. It is an everlasting—depending upon ourselves—an everlasting endowment. If we could get that into our minds and hearts, so that it was really a part and parcel of us, we would be far nearer to a solution of our many difficulties—the difficulties of life that beset us—than we are today.

If we really had that thought, that conviction, and that recollection of the character of the Priesthood which we hold, and that we could not lay it aside, and that God would hold us responsible if we prostituted it, it would save us from doing a good many things, save us from going a good many places. If, every time we started a little detour away from the straight and narrow, we would remember, "I am carrying my Priesthood here. Should I?" it would not take us long to work back into the straight and narrow.

I often think that I should try, and I do try, never to be anywhere or engaged in anything, so that if suddenly called to the bedside of the sick, and particularly of my own, I would have to go blushing, or trying to forget where I had been, what I was doing.

Brethren, if we could just hold a few simple little things like that in our minds we would find it so much easier to tread the narrow way. If you were called to the bedside of your loved one, not in the

condition, and not so you could invoke as a right, and feeling you had a right, the power of the Priesthood, and the worst happened, what are you going to do about it? What are you going to think about it? What is your wife going to think about it? For the chances are the wife is living more nearly as she should than you, if you were thus guilty. Oh, my brethren, don't sell your birthright—your Priesthood birthright—for a mess of pottage.

#### CHASTITY TO BE GUARDED

I would like to urge you young people to guard, even as you guard your life, your chastity. I would like you to remember and to know that for a moment of ecstasy you can have an eternity of pain. It is not worth it, and if you would keep yourselves straight, then never make the first approach. I am telling you boys that if you will conduct yourselves properly, if you let it be known to your associates of the opposite sex that you are strict, you will never have much difficulty with them. It is only when you begin to edge over that they, if they be bad, come along.

#### INCIDENT IN LIFE OF SAVIOR

I was thinking this afternoon, after I went home from meeting, of an incident in the life of the Savior. I was moved to this thought, more or less following out some of the ideas I tried to express this morning. You remember that awhile after the Savior was crucified and resurrected, Peter, Thomas, Didymus, Nathaniel of Cana, James and John, and two others—seven of them altogether—responded to Peter's suggestion that they go fishing. Peter evidently thought that it was all over. Even though the Savior had visited them at least twice before, he did not understand what it was all about.

So they went fishing. They fished all night and caught nothing, as you will remember. The next morning, as the day dawned, they were near shore, and they saw, standing on the beach, a man. The man asked them if they had caught any fish, and they said no. He said, "Throw your net on the other side." They did, and it was filled.

Then John said, "It is the Lord." And I think John had in mind an earlier experience at the beginning of the Savior's mission, when on one occasion, he entered a boat belonging to Peter, and had him push it out from the shore so that the people could not gather round too close to him, and preached a sermon. Then he told Peter to row out and get some fish. Peter said, "I have fished all night and have not caught anything, but if you say so, I will row it out." So he went out a little distance. The Savior told him to throw out his net, and he caught the fish, so many that he had to call for his partners, the sons of Zebedee, to come and help him.

At that sight, Peter said, "Depart from me. I am a sinful man,

O Lord." And after a little conversation, the Lord said, "Fear not, as hereafter you will catch men."

I think that John remembered that as he heard the direction to put the net on the other side, and then he said, "It is the Lord." You will remember that they caught the fish, great quantities of them.

Peter—I love Peter. He had a little trouble the night before the crucifixion, but Peter was a great man, the man whom the Lord chose to be the senior in the presidency. Peter girded his coat about him, for he was naked. I have always thought there was a lesson in that—that Peter would not appear before the Lord nude.

At golf clubs and other places you men run around nude. I wonder if that is quite right. I would think about it if I were you.

Peter went ashore, and the other men came ashore. They saw it was the Lord, and the Lord told them to bring some more fish. He had fish, and he had bread. The fish was cooked. They ate their meat there on the seashore, there in the early morning light.

#### CHARGE TO PETER

When they had finished, the Lord said to Peter, "Peter, lovest thou me more than these?"

And Peter ignored the second part of the question and said, "Lord, thou knowest I love thee." The Lord said, "Feed my lambs."

Then he renewed the question, "Peter lovest thou me?" "Yea, Lord, thou knowest I love thee." And the third time the question came, and then as the record says, Peter was grieved, and said, "O, Lord, thou knowest all things. Thou knowest I love thee." "Feed my sheep."

I have always thought that that was a commandment that was just as pertinent, and belonged just as much to us as it belonged to Peter. It was an everlasting command to the bearers of God's Priesthood.

And so to you brethren I repeat that the Lord has said you are to feed his sheep. What are you going to feed them? Are you going to feed them—spiritually, I mean, of course—the right kind of food, or are you going to feed them with doubt, with rationalizing? Are you going to try to feed them on mysteries? Are you going to try to weaken the commandments of the Lord regarding the Word of Wisdom by yourselves smoking or drinking? Are you going to feed them alleged spiritual materials that are not spiritual, but are destructive of their faith?

#### ONLY ONE WAY

Here I want to return to my theme song, unity. The Lord has told us, in the books what are his commandments. He has laid down the truth. Read the books. I think we sadly lack the reading of the scriptures. They are wonderful books. You can find

no more interesting stories, if you will, than you find in the Bible, and none that are more interesting, more faith-promoting, than you find in the history of our Church. Read them. You learn the food you should feed, and then feed it.

And the unity comes in this: that there are not two ways, there is only one way. We should always feed the same food to all of our youth.

Brethren, the weight of our responsibility as parents, grandparents, we who bear the Priesthood, the Priesthood of Almighty God—the weight of that responsibility, if we really sense it, is almost crushing. Yet, Brethren, if we shall live righteously ourselves, if we shall serve the Lord, if we shall keep his commandments, he will give us the strength and power to live as we should, to teach as we should, to lead as we should, and we shall get that strength and that power in that direction in no other way.

Brethren, I plead with you, magnify your Priesthood. Remember it is with you always, never do anything to prostitute it or pollute it. Live righteously always.

#### TESTIMONY

I bear my testimony to the truth of the Restored Gospel, that God lives, that Jesus is the Christ, that Joseph was a prophet, that those who have followed him, down to and including our present prophet, seer and revelator, are prophets of the Almighty. It is our duty as the Priesthood so to recognize, so to honor, and so to obey. May the Lord help us so to do I pray in the name of Jesus Christ. Amen.

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The Men's Chorus and the congregation joined in singing the hymn, "I Know that My Redeemer Lives."

#### PRESIDENT STEPHEN L RICHARDS

##### *First Counselor in the First Presidency*

It seemed to me that I could feel the strength of your testimonies in that glorious song, and that helps to fortify me for my attempt to fill this, my first assignment in my present capacity, to address the General Priesthood meeting of the Conference.

I feel deeply humble in this undertaking, and I sincerely ask for the Spirit of the Lord to attend me and for your cooperation and faith and prayers.

I understand that it is appropriate and desirable at this meeting to bring before the Priesthood, which includes our presiding officers in stakes and wards and missions, some items which need attention. So with your indulgence and President McKay's permission, I will bring before you a few items first affecting our missionary service, in

the hope that their mention here may be helpful to the carrying forward of our missionary procedure.

These items are not necessarily related.

#### INTERRUPTIONS TO MISSIONARY WORK

We would appreciate it, and we speak for the mission presidents, if you would discourage parents, other relatives and friends, visiting missionaries in the missions. We have had a large number of instances brought to our attention where serious interruption has come to the missionary work by reason of these visits, some of which have been very protracted. If you can use your influence and give the information to discourage these visits and ask the parents and their other friends to let these missionaries pursue the courses which have been arranged for them, they will contribute very greatly to our work.

We have had numbers of requests for leaves of absence for missionaries to come home to the funerals of their kinspeople. We appreciate the fact that their hearts are touched on these sad occasions, but we have learned that very frequently the visit home only serves as an interruption to the mission, that no considerable good is accomplished, and that the missionary himself is often disappointed to think that he left the mission field, his companion, and his assigned work to go home for such funerals.

I am very grateful to note that it has been the disposition of most of our missionaries in the field to desire to stay with their labors, and they themselves, have, in a number of instances, discouraged their kinspeople from requesting their return. If you can bring this matter, as occasion requires, to the attention of the families, it will serve a good purpose in the continuity of our missionary work.

#### CALLING OF SEVENTIES

Now we are confronted with some new questions in missionary work on responses to the call of the seventy to go into the mission field. May I first express for the First Presidency appreciation and gratitude for the generous response coming to this call. We have on file at the present time responses from many stakes of the Church, indicating that they will fully comply with the request, and that their quotas will be met. This is encouraging.

#### IMPORTANCE OF GOOD HEALTH

There are, however, brethren, in the sending of these older men, some safeguards that should be considered. First, the question of health. Our mission presidents have advised us that many of the older men have not been able to endure the rigorous work, the climate in some cases, and the exactions that are put upon our missionaries. These older missionaries are often asked to be companions to younger men. You heard this day something of the vigorous work that

they do, the long hours they spend, entailing a good deal of walking and very strenuous exercise.

It is not possible in many instances to assign older men to the so-called easier jobs. If they are to make their greatest contribution they must fit into our missionary program, and in order to do that they must have good health. We have a great sympathy for our mission presidents. They have many problems, so many, indeed, that a great part of the time their attention must be given to exceptional cases, so that we ask you brethren as you send these older men to us, to make careful inquiry into their health. Sometimes our doctors' examinations—we are generally grateful for their service—are not too searching and we find when they get to the mission field, particularly some of our older brethren, have some weaknesses that deter them, and sometimes preclude them, from carrying forward their missionary work.

I know that it is difficult to get the older men to come, but we must have them in good health. There may be a few exceptional cases where older couples with a car can do some special service in a mission, but generally speaking the seventies must enter into the work with the same vigor and we hope with full physical equipment to carry forward the mission program as the younger men.

#### WELFARE OF FAMILIES

We have discovered, too, in recent months in the coming of these older men, that very considerable apprehension is feared for the welfare of some of their families. It is reported in cases that come to us that families are left without adequate support, and we have a few cases where couples have been recommended with the understanding that they would leave minor children with relatives or friends and without parental guidance.

President McKay has long taken the position that that is not wisdom to call parents away from their children, even for this great missionary service, so before both of the parents are sent, they must always be free from the parental responsibility that goes to minors in the home. Where the man is sent, care must be exercised to see that his family may have proper care in his absence. That will entail a discernment on the part of the bishop, and he should exercise caution and wisdom before recommending a man whose children and family may suffer too greatly in his absence.

We do not want to take the sacrifice out of missionary work. We know the history of it in the past, and we know that it does entail, sometimes great deprivations and sacrifices, but we want to use wisdom in taking men away from their families.

#### MISSIONARY EXPENSES

Another item—it is a part of our traditional missionary custom for the family to pay missionary expense. Exceptions are made. There

are friends sometimes who like to contribute. Sometimes the ward, sometimes the quorum, will contribute. But it is deemed preferable to have men sent, who, either by themselves, or through their families, can make some substantial contribution to their missionary labors.

We do not look with favor, because we feel that it lacks in certain material elements in our missionary work, upon having support come wholly either from the quorum or from the ward, or from outside sources. It is true that there are many generous people who send funds into the Church itself, to be helpful to missionaries who need help, and I assure you that it is a great satisfaction to have at our disposal some limited funds which can help out a missionary who hasn't quite been able to finish, whose parents have perhaps reached the end of their financial resources. But in the main it is preferable to send missionaries who can contribute substantially to their own support.

#### THE LANGUAGE OF PRAYER

We have discovered in the mission field in particular, and in other places, also a lack of proper teaching with reference to prayer. I know that I myself have been shocked out in the mission field as I have heard missionaries called on for prayer who seem to have had no experience or training whatever in the use of the language of prayer.

I do not know that it is a matter of vital importance, but I think, my brethren, that in the quorums and in the classes, you would do well, as in the homes also, to teach the language of prayer—"Thee and Thou," rather than "you." It always seems disappointing to me to have our Father in Heaven, our Lord, addressed as "you." It is surprising how much we see of this in the mission field among the young men who come to serve there. I think you might make note of it, and avail yourselves of any opportunities that may come in order to teach the sacred and reverential language of prayer.

#### SUPPORT FOR DESERET NEWS

That is all that I had for you, my brethren, with reference to the missionary items. I would like to take a few moments to mention a few other items of general import, and also with reference to our Priesthood work. I am not going to preach about it, but I know that Brother Petersen will not object if I say to you that I think that the loyalty of this Priesthood can well be shown in supporting the official organ of this Church, the *Deseret News*. I don't think that we ought to have to appeal for your support in that respect.

We need an organ for the Church, of course we do, and a good one. We have one. Why should Latter-day Saints forsake that paper and give help to competition? I believe we can seriously think over that matter. Personally, I love the paper. My grandfather was

its first editor. I am proud of it, and proud of its history. I appeal for your support for it.

### APPEAL TO ELDERS

Now, brethren, I have taken occasion on times before, and there isn't time now, to elaborate much, to make as earnest an appeal as I know how to make to the elders of this Church who have been neglectful and careless, and who have set themselves in process of losing that Priesthood of which President Clark has so impressively spoken.

I do not suppose that I can appeal to too many of them here tonight. They are probably not here. They are in your quorums. Their presidencies are here, at least in large measure. Brethren, will you obey the injunction given by President Clark to go out for these lost sheep and bring them in, and succor them, encourage them, and if necessary, rebuke them in order to bring them to a realization of what they are losing.

Some years ago I took the liberty of sounding a little slogan to our brethren, as I went around the Church, in the care of these people. It was a very simple thing. I do not know whether you will agree with it or not. "If they don't come to us, we will go to them." I put that forward once, and a young elders' quorum president said, "I don't believe it." He said, "We provide the quorum facilities for them. If they don't come it is their own fault."

Of course it was not long before he changed his mind when we reminded him that that was not the missionary spirit. I think we can't go to any who need our help more than to these brethren who have been careless and neglectful about their Priesthood.

I sincerely hope that in the administration of the quorums you are emphasizing the fraternal aspects of these great institutions. I have long been persuaded that these quorums ought to be our clubs. They ought to be the places where we find our dearest associations, and we need not look far beyond them for that fraternity which we all crave. The fraternity of the Priesthood in our own quorums!

### NEED FOR EFFECTIVE VISITING

In your visits to these people, I am sure that you need to exercise great discretion and judgment. I wish all of the Melchizedek Priesthood—perhaps many of them did last night—might have seen the demonstration in the bishops' meeting which was held on this stand last evening. There were some very excellent constructive suggestions which were given.

I believe, my brethren, that you will make far more progress in frankness than in attempting to beat about the bush with these men. I believe if you have the proper spirit you can go to them and talk about their condition, and their needs without spending time in visits talking about the weather and politics and current affairs.



One of the most successful missionaries that I ever knew, when I asked him what the elements of his success were, said, among other things, that he always told people on whom he called that he never had time to talk anything else but the Gospel, and he begged them to excuse him from any other discussion.

I am persuaded that if we went to our members and talked to them about their faith, and the things they were losing, and the things the quorum and the Church hold out for them, that we would make more progress in their reformation. It requires some courage, it requires some tact, and most of all it requires love. They say love is, in the end, the only irresistible force in the world, and if we have love sufficient, and friendship, and these brethren know our love for them, I think we can approach them and speak frankly to them, and thus help them. I sincerely trust that we may.

Nearly all of these men are good at heart, but careless. There are a few that are mean. Perhaps they deserve rebuke, and rebuke might be the best means of bringing them to an understanding of their position, but remember how that rebuke has to be made, "reproving betimes with sharpness, when moved upon by the Holy Ghost." That is the only rebuke that is permissible under the constitution of the Priesthood.

#### PRIESTHOOD DIVINE

Now, my brethren, I love this Holy Priesthood. I know that it is genuine. Every interpretive sense that the Lord has given me testifies to me that it is divine. I have felt its influence as I have administered in the ordinances of the Gospel. I have felt its stimulation. I have felt an essence pass from me in administering to the Saints that I know was of divine origin. I have seen its results. I know that it is divine. I know that it is authentic. Its source is not far removed from us—into the area of dim antiquity. We do not have to debate about its origin. Why, it is proximate to us.

A man today said that I ordained him a High Priest some time ago, and asked if I had a card to give him the derivation of my Priesthood. I said, "No, I don't have a card for you, but I think you can remember it—four steps. I was ordained by President Joseph F. Smith. He was ordained by President Brigham Young. Brigham Young was ordained by the three witnesses, one of whom was Oliver Cowdery, who with Joseph was ordained by angelic ministers."

That is how close it is to us. There is no debate about it. There is no question about the authenticity of this great power. We are fortunate indeed not to have to search the records of ancient days in order to establish this divine authority, upon which the Church and Kingdom of God is founded.

#### GRATITUDE FOR ASSOCIATIONS

I express my gratitude for it, and I express my gratitude for my

association with my brethren of the Priesthood. I have had a most impressive experience in the last six months. I had thought I had always been close to my brethren, but I found that I had never been into the full confidence of this wonderful relation until I came to be associated with my beloved President, and President Clark,—without any reservations, without a necessity of concealing private feelings, but with a freedom of thought and expression welcomed by all, that to my thinking, is the badge of true friendship, brotherhood and understanding.

I thank the Lord that somehow, in his providence, I have been brought to that great blessing, and I ask the Lord to help me that I may be in a measure worthy of it. And I ask the Lord to bless every one of you, my brethren, that each may magnify the sacred calling that the Lord has vouchsafed to him.

I do so humbly in the name of Jesus. Amen.

### PRESIDENT DAVID O. McKAY

My esteemed fellow workers in the Priesthood:

My heart is filled with gratitude tonight, as it has been throughout this conference, for the knowledge I am sure we all have that God is with this people. That expression of brotherhood, love, just given by Brother Stephen L Richards is akin, indeed it is identical, with the spirit that prompted the Apostle of old to say, "I know that I have passed from death unto life because I love the brethren."

That is the sublime feeling which every member holding the Priesthood may experience if he will do his duty and live uprightly before the Lord.

### UNBECOMING GAMES

I have in mind only one or two items to give at the conclusion of this impressive conference. One that I mention by way of caution is that in your carnivals that you hold in order to raise money for building purposes, you avoid those games which are unbecoming, or that will cast in any way reflection upon our young girls or men who hold the Priesthood. We know the difficulties that you have to raise fifty per cent of the cost of these edifices, and we commend you highly, and our sisters, for the effort you put forth. But there are some games which are carried on in carnivals outside the Church which are unbecoming the recreation furnished by the Church officers.

One I will name is a feature in which young Beehive Girls come out in public in bathing suits, sit on a spring board before young men who throw balls to hit a certain spot which will loosen the spring-board, and cause the young girl to drop into a tank of water.

I have seen colored and white men do that for so much money,

but let us not have our young girls do it, nor men who hold the leadership in the Priesthood.

#### FELLOWSHIP IN THE PRIESTHOOD

Now, there are three other items which I will name, just briefly I hope, and I will illustrate each by practical experiences. The first is the value of companionship in quorums, already mentioned by my counselors.

One of the most pleasing experiences of this great conference was meeting a bishop who came to the stand and said, "I am here with some of my deacons, whom I should like to have the privilege of meeting you." A true leader accompanying his quorum boys to conference!

Fellowship in the Priesthood! If we can get the bishops to fellowship the priests in every ward, and in some way, at opportunities favorable, meet those young men and young women of corresponding age in some social or groups or meetings, and win their admiration and confidence, we can avoid some unpleasant things which are occurring in our towns. For those priests and girls determine largely the moral atmosphere of your town. You bishops are the leaders. Your counselors can aid you in associating with the teachers and the deacons.

This companionship applies also to Elders.

There are many ways in which we can get these indifferent elders together without inviting them to do things which are difficult. Some of them do not like to pray. They hesitate about standing in public to preach, and some of them would rather go fishing or playing golf on Sunday than attend meeting. But, not one of those indifferent elders will refuse an invitation, for example, to come to a funeral of one of the townsfolk, or one of their members, or of one of their members' wives, and if you will come as a quorum and sit together as a quorum, there is one means of fellowship. Our High Priests are doing it more than Seventies or Elders.

I have attended a number of funerals where I have seen reserved seats for High Priests, in paying respect to a departed brother. There is group fellowship.

Again these indifferent men will come to your quorum socials. Make those socials of a high order, and thus you will come in personal contact with them.

We must be mutually helpful. This world would not exist if it were not for the mutual aid we give one another from the time we are born until we are laid away.

#### REVERENCE

A second principle to which I wish to refer is reverence. I have spoken upon this several times, and intend to continue to speak upon it, because I look upon reverence as one of the highest qualities

of the soul. An irreverent man is not a believing man. I think a man cannot testify of his knowledge of the existence of God and take God's name in vain. He can do it by words, but as the old king in "Hamlet," his words will fly up, but his thoughts remain below.

I was deeply impressed with the lesson that President George Q. Morris taught his missionaries in the Sacred Grove. They have an entrance there now, a sort of fence and a gate leading into the sacred spot, where they hold the service.

There as you enter the gate is a sign, "Quiet Please." I wish everybody in the Church could experience that quiet attitude of several hundred missionaries in that Sacred Grove, and as soon as the Amen of the benediction was given, these elders retired without consultation, without shaking hands, to the outside part of the grove.

In our meeting houses today we have reverence just as soon as the hour comes for worship, but in Sunday Schools particularly, at the change of classes there is a hub-bub. That is not educative to our children. They have done away with the marching we used to have when I was in the Sunday School work in Weber. They now think it undignified for older persons to march.

Well, Superintendents, you may do this, at least—when you separate for class work, let a class rise and pass out to the room, and then another class follow, without this careless, sometimes boisterous attitude of everybody's mingling and talking as he goes to his class.

Reverence indicates high culture, and true faith in deity and in his righteousness..

#### KINDNESS TO ANIMALS

The third is kindness. The first line in what is now known as the "Psalm of Love" is this: "Love suffereth long and is kind."

A true Latter-day Saint is kind to animals, is kind to every created thing, for God has created all. He is right, the author of the "Ancient Mariner" when he deplores the killing of the albatross, when he wrote these lines:

"He prayeth best who loveth best all things both great and small,

For the dear God who loveth us, he made and loveth all."

I am mentioning this because I have seen, in my travels, such cruelty in the world, particularly in the Near East. I was touched with the treatment that those people gave, and probably now give, the humble little donkey. Every caravan is led by that poor, humble creature, carrying a heavier load than his own weight, it seemed sometimes. Often the driver, the leader of those camels, if he became weary would climb on top of the load the donkey was carrying. As you drive along those highways, on the roads you would

see the carcasses of the donkeys that walked and carried, struggled and staggered until they fell. They were unloaded and left for their bones to bleach on the side of the highway.

Camels, if a bit obstreperous, would have steel prongs piercing the sides of their jaws. If they happened to pull back, the clamp would close and those prongs penetrate not only the skin but the flesh as well.

However, we need not go to the Near East to see cruelty to animals. We see it around here if we but open our eyes. It is a good thing to teach our boys to be kind. A man who was working for me once on the farm came home about sundown, and said, "I have just killed a porcupine over there."

"I said, 'Why did you kill it?'"

"Oh," he said, "just for fun." And I said, "Did you kill it or is it over there suffering?"

"Oh, I killed it." Well, I wondered, so I just took time to cross those two creeks and go over to the little hill. He had not killed it. The poor creature was just stunned, its head was beaten, and he was struggling. What fun can there be in treating dumb animals in that cruel way!

#### KINDNESS TO WIVES

But I mention this now, because I think we are cruel to our wives. I have here two letters, one anonymous, another signed by a woman. They are asking "What shall we do? Our husbands are cruel to us."

Says one, "My husband has a terrible temper. He comes home and scolds the children. He is cruel to me. At first he seemed to be a good, loving husband, but when my first baby was born, then was born my troubles."

Brother Bowen is aiding greatly in taking care of appeals for cancellations of sealings. I am grieved, brethren, I say "I" because the responsibility of cancelling those sealings rests upon the one who holds that key. I am grieved indeed to note in those appeals the number of instances which indicate that some husbands treat their wives cruelly.

I cannot imagine a man's being cruel to a woman. I cannot imagine her so conducting herself as to merit such treatment. Perhaps there are women in the world who exasperate their husbands but no man is justified in resorting to physical force or in exploding his feelings in profanity. There are men, undoubtedly, in the world who are thus beastly, but no man who holds the Priesthood of God should so debase himself.

Some of us are now past the threescore and ten. We can look back over the short life, and it does seem short, and treasure those things which seem most precious. Tonight, one of those things, one of the most precious possessions is my memory of a home in

which love was supreme, in which I cannot recall ever a cross word having passed between father and mother. We owe that blessing to our children.

"Love suffereth long and is kind."

The spirit of kindness is as enduring as love itself. Let us go home, and if we have been cruel, either by treating our wives with indifference, or by scolding, or loud talking, if we have been cruel to our children by neglect, or by striking them, let us see if we cannot repent and look introspectively and see whether or not we are not to blame for some of the conditions that arouse these passions.

### CHILDHOOD EXPERIENCE

Now, brethren, I wish to bear you a testimony which I think I have never before given in public. Since childhood it has been very easy for me to believe in the reality of the visions of the Prophet Joseph Smith. What I am going to say may seem very simple to you, but to me it is a heart petal.

When a very young child in the home of my youth, I was fearful at night. I traced it back to a vivid dream in which two Indians came into the yard. I ran to the house for protection, and one of them shot an arrow and hit me in the back. Only a dream, but I felt that blow, and I was very much frightened, for in the dream they entered, one a tall one, and a smaller one, and sneered and frightened mother.

I never got over it. Adding to that were the fears of mother, for when father was away with the herd or on some mission, mother would never retire without looking under the bed, so burglars or men who might enter the house and try to take advantage of mother and the young children were real to me.

Whatever the conditions, I was very much frightened. One night I could not sleep, and I fancied I heard noises around the house. Mother was away in another room. Thomas E. by my side was sleeping soundly. I became terribly wrought in my feeling, and I decided to pray as my parents had taught me.

I thought I could pray only by getting out of bed and kneeling, and that was a terrible test. But I did finally bring myself to get out of bed and kneel and pray to God to protect mother and the family. And a voice as clearly to me as mine is to you, said, "Don't be afraid. Nothing will hurt you." Where it came from, what it was, I am not saying. You may judge. To me it was a direct answer, and there came an assurance that I should never be hurt in bed at night.

### EASY TO BELIEVE

I say it has been easy for me to understand and believe the reality of the visions of the Prophet Joseph. It was easy for me in youth to accept his vision, the appearance of God the Father and

his Son, Jesus Christ to the boy praying. I thought of nothing else. Of course that is real. It was easy for me to believe that Moroni came to him there in the room. Heavenly beings were real from my babyhood on, and as years came those impressions strengthened by reason and strengthened by the inspiration of God directly to my soul.

I know that those visions were real, and that Joseph Smith was a prophet of God, and when we say this it means that I know that Jesus lives, that Christ is our Redeemer and that this is his Church. We are merely his representatives. When we accept that, then the reality of God the Father, Father of our spirits, is easy to accept.

These things being real, brethren, we cannot do anything else but try our utmost to do what Jesus Christ, our Redeemer, asks us to do, for he has given us the Gospel that bears his name, and in the words of Peter, "There is none other name given under heaven whereby we must be saved."

God bless you. With all my heart I bless you, and pray that peace and love and kindness will abide not only in your hearts, but in your homes, that your wives, our wives and our children may have memories sweet of a home in which God was pleased to dwell.

May this be our lot, our experience, throughout the Church in all the world, I pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

"Jesus, Lover of My Soul" will now be sung by the Men's Chorus, following which Elder Eldred L. Waldron, formerly president of the Hawaiian Mission, will offer the closing prayer, and this conference will be adjourned until ten o'clock tomorrow.

We will have the *Church of the Air* at eight o'clock tomorrow morning, and we are to be there at ten minutes to eight.

There are present, as nearly as can be counted, 12,908 men holding the priesthood, nearly 13,000. I believe that is the largest attendance in the history of the Church. That includes the three places, the Tabernacle, Barratt Hall, and the Assembly Hall, and 440 on the grounds who could not get in.

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The Tabernacle Choir Men's Chorus sang the hymn, "Jesus, Lover of My Soul," after which the benediction was pronounced by Elder Eldred L. Waldron, formerly president of the Hawaiian Mission.

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The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday sessions and presented musical numbers at those meetings, J. Spencer Cornwall conducting the singing of the Choir.

The Salt Lake Tabernacle Choir Male Chorus, J. Spencer Cornwall, Conductor, furnished the choral music for the General Priesthood meeting Saturday evening, October 6.

The Choir singing for the Friday morning and afternoon sessions, October 5, was by the Relief Society Singing Mothers, with Sister Florence Jepperson Madsen conducting; Frank W. Asper at the organ.

The singing at the Saturday morning session was by the congregation, J. Spencer Cornwall conducting, and Alexander Schreiner was at the organ. The singing at the Saturday afternoon session was also by the congregation. Elder Richard P. Condie led the singing at this meeting, and Roy M. Darley, Assistant Tabernacle organist was at the console.

The Choir singing of the *Tabernacle Choir and Organ* broadcast Sunday morning 9:00 to 9:30, as also that for the *Church of the Air* broadcast was directed by J. Spencer Cornwall. Frank W. Asper was at the Organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

*Joseph Anderson*  
Clerk of the Conference



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*One Hundred Twenty-second*

ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 4, 5 and 6,*  
*1952*

With Report of Discourses



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# The One Hundred Twenty-second Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, April 4, 5, 6, 1952.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 6, at 7:00.

The proceedings of the general sessions were broadcast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, K SVC at Richfield, KJAM at Vernal, and K VNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley, KVMV at Twin Falls, and KRXX at Rexburg.

In Colorado: KEXO at Grand Junction.

In Arizona: KTYL at Mesa.

In Nevada: KLAS at Las Vegas.

The proceedings of the general sessions were also televised over KSL television station, channel 5.

All general sessions of the conference and the General Priesthood meeting were broadcast in the Assembly Hall, on Temple Square, and in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. Thousands in addition listened to the services on the Tabernacle grounds by means of amplifying equipment.

President David O. McKay presided and conducted the services at each of the sessions of the conference, including the General Priesthood meeting.

Included in this record is also a full report of Columbia Broadcasting Company's *Church of the Air*, Sunday morning, April 6, from 8:30 to 9:00, and the *Tabernacle Choir and Organ* broadcast from 9:00 to 9:30.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Council of the Twelve Apostles:* Joseph Fielding Smith, John A. Widtsoe, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, and LeGrand Richards.\*

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Council of the Twelve Apostles:* Thomas E. McKay, Clifford E. Young, Alma Sonne, George Q. Morris, \*\*, ElRay L. Christiansen, and John Longden.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, S. Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

*The Presiding Bishopric:* Joseph L. Wirthlin, \*\*\*, Thorpe B. Isaacson, \*\*\*\* and Carl W. Buehner. \*\*\*\*\*

\*LeGrand Richards was sustained as a member of the Council of the Twelve Apostles at this conference.

\*\*Stayner Richards was in England, presiding over the British Mission.

\*\*\*Joseph L. Wirthlin was sustained at this conference as Presiding Bishop of the Church.

\*\*\*\*Thorpe B. Isaacson was sustained at this conference as First Counselor in the Presiding Bishopric.

\*\*\*\*\*Carl W. Buehner was sustained at this conference as Second Counselor in the Presiding Bishopric.

GENERAL OFFICERS AND OTHER  
AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of General Welfare Committee.* Church Welfare Program.

*Members of General Board of Education, Commissioner of Education, Seminary Supervisors, and Directors and Associate Directors of Institutes.*

*Presidents of Stakes and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.*

*Mission Presidents:* Richard L. Evans,

Temple Square, Salt Lake City; Delbert G. Taylor, Eastern States; J. Howard Maughan, New England; Waldo M. Andersen, Northern States; Carl C. Burton, Great Lakes; John B. Hawkes, North Central States; John B. Matheson, East Central States; J. Orval Ellsworth, Central States; Peter J. Ricks, Southern States; Bryan L. Bunker, California; Thomas W. Gardner, Northern California; Benjamin L. Bowring, Texas-Louisiana; Ray E. Dillman, Western States; James A. McMurrin, Northwestern States; J. Melvin Toone, Canada; Scott Zimmerman, Western Canada; Lucian M. Meacham, Jr., Mexico; Lorin F. Jones, Spanish-American; Golden R. Buchanan, Southwest Indian; Hilton A. Robertson, Chinese; Ernest Nelson, Hawaii.

## FIRST DAY

### MORNING MEETING

The conference commenced Friday morning, April 4, at 10 o'clock, with President David O. McKay presiding and conducting the services. The Tabernacle was crowded to capacity as time came for opening the first session, and the Assembly Hall to the south of the Tabernacle, as also the Barratt Hall, was crowded with people, and many others assembled on the grounds.

#### President David O. McKay:

This is the opening session of the One Hundred Twenty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All of the General Authorities of the Church are in attendance, excepting President Stayner Richards, one of the Assistants to the Twelve, now presiding over the European Missions, from whom we have just received the following cable:

"Greetings for a wonderful General Conference. Trust that you shall be abundantly blessed, and sustained in health. You are constantly in our prayers. President and Sister Stayner Richards."

We are pleased to note the presence of the following state and educational officials, whom we welcome cordially to this session of Conference; Governor and Mrs. J. Bracken Lee; Mayor and Mrs. Earl J. Glade; Dr. A. Ray Olpin president of the University of Utah; Dr. Ernest L. Wilkinson president of the Brigham Young University; State Superintendent of Schools, Allan Bateman; Heber Bennion, Secretary of State; and undoubtedly others whom we have not recognized, to all of whom we extend cordial welcome, as to all of you here assembled and listening over radio or television.

Elder Joseph Anderson is the Clerk of the Conference.

These services, and all general sessions of Conference, will be broadcast in the Assembly Hall, and in Barratt Hall, over a loud-speaking system and by television, and we might announce at this time for the benefit of our listeners that in addition to all these sessions being given over television, the Church of the Air Service from 8:30 to 9:00 a. m. next Sunday morning, and also the Choir Broadcast from 9:00 a. m. to 9:30 a. m. next Sunday morning may be seen over the television.

All other sessions will be broadcast over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO Burley, KEEP at Twin Falls, and KRXX at Rexburg.

In Colorado: KEXO at Grand Junction.

In Arizona: KTYL at Mesa.

In Nevada: KLAS at Las Vegas.

We express appreciation to the stations named for their cooperation in broadcasting the proceedings of this conference. We thank them for their service which will continue throughout the conference. However, in the interest of time, we shall not repeat this announcement at every session.

All general sessions will also be televised over KSL Television Station, channel 5.

We are pleased to inform you that the singing of this morning's session will be furnished by the Brigham Young University Combined Choruses, with Norman Gulbrandsen and Crawford Gates conducting, and Brother Frank W. Asper at the organ.

We shall begin this session by the Brigham Young University Combined Choruses singing, "The Heavens are Telling," conducted by Elder Norman Gulbrandsen.

The opening prayer will be offered by

Friday, April 4

First Day

Elder Castle H. Murphy, formerly twice president of the Hawaiian Mission.

The Choir will now sing.

The Brigham Young University Combined Choruses sang, "The Heavens Are Telling."

Elder Castle H. Murphy, formerly president of the Hawaiian Mission, offered the invocation.

### President David O. McKay:

The Brigham Young University Combined Choruses will now sing, "Come, Sweet Death," conducted by Brother Norman Gulbrandsen.

Following the singing, Elder Joseph Anderson, clerk of the Conference, will read the vital statistical data, changes in the ward and stake organizations, the obituaries of the Church, and financial expenditures.

The Combined Choruses sang "Come Sweet Death."

Elder Joseph Anderson read the following reports:

### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE 1951

#### MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Claude W. Nalder appointed president of Central Atlantic States mission to succeed J. Robert Price.

Delbert G. Taylor appointed president of Eastern States Mission to succeed George Q. Morris.

Donovan H. Van Dam appointed president of Netherlands Mission to succeed John P. Lillywhite.

Peter J. Ricks appointed president of Southern States Mission to succeed Albert Choules.

D'Monte W. Coombs appointed president of Tongan Mission to succeed Evan W. Huntsman.

R. Scott Zimmerman appointed presi-

dent of Western Canadian Mission to succeed Glen G. Fisher.

LeRoy R. Mallory released as president of the Tahitian Mission.

### NEW STAKES ORGANIZED

Bountiful Stake organized March 23, 1952, from South Davis Stake.

Columbia River Stake organized December 2, 1951, from Portland Stake and Northwestern States Mission.

East Lethbridge Stake organized October 28, 1951, from Lethbridge Stake.

Gooding Stake organized March 9, 1952, from Blaine Stake.

Willamette Stake organized December 2, 1951, from Portland Stake and Northwestern States Mission.

### STAKE PRESIDENTS CHOSEN

Dee Lloyd Andreasen, president of Bannock Stake to succeed Milton F. Hartvigsen.

Valdo D. Benson, president of Blaine Stake to succeed Ferrin L. Manwill.

Thomas A. Briggs, president of Bountiful Stake.

Royce Spencer Papworth, president of Columbia River Stake.

Clarence A. Hurren, president of East Cache Stake to succeed ElRay L. Christiansen.

Grant Goddard Woolley, president of East Lethbridge Stake.

Ross C. Lee, president of Gooding Stake.

Roy D. Olpin, president of Millard Stake to succeed Prael George.

Thomas Gay Myers, president of Moapa Stake to succeed Bryan L. Bunker.

C. Bryant Whiting, president of St. Johns Stake to succeed Albert F. Anderson.

Ward C. Holbrook, president of South Davis Stake to succeed Thomas A. Briggs.

Ralph B. Lake, president of Willamette Stake.

Alonzo F. Hopkin, president of Woodruff Stake to succeed Joseph I. Williams.



## NEW WARDS ORGANIZED

Concord Ward, Berkeley Stake, formed by division of Martinez and Walnut Creek Wards.

Shoshone Ward, Blaine Stake, formerly Shoshone Branch.

Kelso-Longview, St. Helens, Vancouver and Washougal Wards, Columbia River Stake, formerly of Portland Stake and Northwestern States Mission.

Garden Grove Ward, East Long Beach Stake, formerly Garden Grove Branch.

Jacksonville Second Ward, Florida Stake, formed by division of Jacksonville Ward.

South Highland Park Ward, Highland Stake, formed by division of Highland Park Ward.

Morningside Park Ward, Inglewood Stake, formed by division of Inglewood Ward.

South Harvard Ward, Liberty Stake, formed by division of Harvard Ward.

Rawlins Ward, Lyman Stake, formerly Rawlins Branch.

Coolidge Ward, Mesa Stake, formerly Coolidge Branch.

Murray Seventh Ward, Murray Stake, formed by division of Grant and Murray Sixth Wards.

Payson Fifth Ward, Nebo Stake, formed by division of Payson First and Park Wards.

Ely Second Ward, Nevada Stake, formed by division of Ely Ward.

Kearns Ward, North Jordan Stake, formerly Kearns Branch.

Kahala Ward, Oahu Stake, formed by division of Waikiki Ward.

Magna Second and Pleasant Green Second Wards, Oquirrh Stake, formed by division of Magna and Pleasant Green Wards.

Spanish Fork Sixth Ward, Palmyra Stake, formed by division of Spanish Fork Third Ward.

Pocatello Fifteenth Ward, Pocatello Stake, formed by division of Pocatello Eighth Ward.

Gresham and Oregon City Wards, Portland Stake, formerly branches in Northwestern States Mission.

Provo Sixteenth Ward, Provo Stake, formed by division of Provo Tenth Ward.

Mt. Rose Ward, Reno Stake, formed by division of Reno Ward.

St. Johns Second and Eagar Second Wards, St. Johns Stake, formed by division of St. Johns and Eagar Wards.

Encino Ward, San Fernando Stake, formed by division of Reseda Ward.

Bountiful Seventh Ward, South Davis Stake, formed by division of Bountiful Fourth Ward.

Idaho Falls Eleventh and Twelfth Wards, South Idaho Falls Stake, formed by division of Idaho Falls Third and Sixth Wards.

Downey Second Ward, South Los Angeles Stake, formed by division of Downey Ward.

Coeur d'Alene Ward, Spokane Stake, formerly Coeur d'Alene Branch.

Pullman Ward, Spokane Stake, formed by division of Moscow Ward.

Sandpoint Ward, Spokane Stake, formerly Sandpoint Branch.

Driggs Second Ward, Teton Stake, formed by division of Driggs Ward.

South Thirteenth and West Twelfth Wards, University Stake, formed by division of Thirteenth and Twelfth Wards.

Pocatello Sixteenth Ward, West Pocatello Stake, formed by division of Pocatello Fifth Ward.

Imperial West Ward, Wilford Stake, formed by division of Imperial Ward.

Corvallis, Springfield and Roseburg Wards, Willamette Stake, formerly branches in Northwestern States Mission.

WARDS AND BRANCHES  
TRANSFERRED

Jerome First, Jerome Second, Wendell, Gooding, Hagerman and Fairfield Wards, Gooding Stake, formerly of Blaine Stake.

Bountiful First, Second, Third, Fifth, Sixth and West Bountiful Wards, Bountiful Stake, formerly of South Davis Stake.

Barnwell, Lethbridge Second, Rose-

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mary, Taber First and Taber Second Wards, Burdett and Brooks Branches, East Lethbridge Stake, formerly of Lethbridge Stake.

Hood River, Irvington, Laurelhurst and University Park Wards, Columbia River Stake, formerly of Portland Stake.

Eugene and Salem Wards, Willamette Stake, formerly of Portland Stake.

#### WARD NAME CHANGED

Logan Twentieth Ward, East Cache Stake, formerly College Hill Ward.

Jacksonville First Ward, Florida Stake, formerly Jacksonville Ward.

East Stratford Ward, Highland Stake, formerly Park Avenue Ward.

Ely First Ward, Nevada Stake, formerly Ely Ward.

Magna First Ward, Oquirrh Stake, formerly Magna Ward.

Pleasant Green First Ward, Oquirrh Stake, formerly Pleasant Green Ward.

Eagar First Ward, St. Johns Stake, formerly Eagar Ward.

St. Johns First Ward, St. Johns Stake, formerly St. Johns Ward.

Vallejo First Ward, Santa Rosa Stake, formerly Vallejo Ward.

Vallejo Second Ward, Santa Rosa Stake, formerly Carquinez Ward.

Downey First Ward, South Los Angeles Stake, formerly Downey Ward.

Driggs First Ward, Teton Stake, formerly Driggs Ward.

East Twelfth Ward, University Stake, formerly Twelfth Ward.

North Thirteenth Ward, University Stake, formerly Thirteenth Ward.

#### INDEPENDENT BRANCHES ORGANIZED

Deaver-Frannie Branch, Big Horn Stake, formerly part of Cowley and Powell Wards.

College Hill Branch, East Cache Stake, formerly part of College Hill Ward.

Paradise Branch, Gridley Stake, formerly part of Chico Ward.

High River Branch, Lethbridge Stake, formerly a branch in Western Canadian Mission.

Southern California Branch for the Deaf, Los Angeles Stake.

San Tan Branch, Mesa Stake, Pegasus Branch, Montpelier Stake, formerly part of Wardboro Ward.

North Jersey Branch, New York Stake, formerly part of East Orange, Manhattan and Westchester Wards.

Centerville Branch, Oakland Stake, formerly part of Hayward Ward.

Beaverton, Hillsboro, McMinnville and Newberg Branches, Portland Stake, formerly of Northwestern States Mission.

Corona Branch, San Bernardino Stake, formerly part of Arlington Ward.

Simi Branch, San Fernando Stake, formerly part of Reseda Ward.

Lompoc and Paso Robles Branches, Santa Barbara Stake, formerly part of Santa Maria and San Luis Obispo Wards.

Fort Bragg Branch, Santa Rosa Stake, formerly part of Willits Branch.

Imbler and Elgin Branches, Union Stake, formerly Imbler-Elgin Ward.

Albany, Cottage Grove, Junction City, Lebanon and Sweet Home Branches, Willamette Stake, formerly of Northwestern States Mission.

#### BRANCHES DISCONTINUED

Lone Star Branch, Blaine Stake, discontinued, membership transferred to Shoshone Ward.

#### CHANGES IN TEMPLE PRESIDENTS

A. George Raymond president of Logan Temple to succeed ElRay L. Christiansen.

#### THOSE WHO HAVE PASSED AWAY

Elder Joseph F. Merrill of the Council of the Twelve.

Martha J. Ballard, widow of Elder Melvin J. Ballard, former member of the Council of the Twelve.

Preston D. Richards, whose gratuitous contribution to the acquisition of the Los Angeles Temple site and the clearing of all legal details connected with the erection of the temple, has been outstanding.

## PART I—BUDGET EXPENDITURES FROM CHURCH GENERAL FUNDS 1951

	Budget Funds Spent
<b>1. Administrative Expenses</b>	
Office of the Corporation of the President	
For salaries of employees and living allowances and traveling expenses of the General Authorities; and for equipment and expenses of offices....	\$ 454,106
Office of the Corporation of the Presiding Bishop	
For salaries of employees; for equipment and expenses of offices; for traveling expenses of the Presiding Bishopric, of building supervisors, and of auditors, etc.; and for Aaronic Priesthood supervision....	517,711
Miscellaneous Committees	
For expenses of General Priesthood, General Music, Servicemen's, No-Liquor-Tobacco, and Statistics Committees; and salaries of the Tabernacle choristers and organists.....	85,080
Total administrative expenses, all of which are covered by non-tithing income .....	\$ 1,056,897
<b>2. Stakes and Wards</b>	
For expenses of 191 stakes and 1,666 wards and independent branches, including the maintenance of buildings; expenses and mileage allowances of stake presidents and bishops; furnishings for stake and ward offices; erection, remodeling and repairing of stake and ward buildings	\$ 8,420,348
<b>3. Missions and Missionary Work</b>	
For maintenance and operation of the established missions of the Church; living and traveling expenses of mission presidents; return fares of missionaries; free literature, radio and publicity expense; erection, remodeling, purchase, maintenance and renting of meeting houses and other buildings; for expenses of bureaus of information and of the Missionary Home in Salt Lake City.....	\$ 3,894,826
<b>4. Temples</b>	
For expenses of the eight temples now in operation and for construction work, repairs and maintenance of temple buildings, outbuildings, and grounds.....	499,042
<b>5. Welfare</b>	
For the purchase of equipment, commodities and containers; for operating expenses of bishops' storehouses, and for the transportation of commodities; for the purchase, construction and remodeling of bishops' storehouses and other general welfare properties; for General Church Welfare Committee administrative expenses; and for the care of the needy—rents, light, fuel, hospitalization, burials, etc. ....	1,947,653
<b>6. General Buildings and Grounds</b>	
For maintenance of and repairs and improvements to general Church buildings including the Church Administration building, Tabernacle, and Assembly Hall, and grounds, and of buildings situated immediately adjacent to the Temple Block, and \$654,596 allowed to hospitals for new construction and for improvements.....	1,090,561
<b>7. Schools and Educational Activities</b>	
For operating expenses of the Brigham Young University, Ricks College, Juarez Stake Schools, 18 institutes, 135 seminaries and 37 junior semi-	

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year  
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naries, the McCune School of Music and Art, the Deseret Gymnasium, and the L.D.S. Business College, including the salaries of administrative officers and teachers; for the erection and repair of buildings; and for purchase of building sites..... \$ 2,627,430

8. *Genealogical Society*

For the maintenance of the genealogical library, archives, temple index bureau, and allied departments; for recording, indexing, photographing and filing genealogical and temple ordinance data, including the names of 515,145 persons forwarded to the temples for ordinances; and for microfilm copies of genealogical records from 7 states and 9 foreign countries equivalent to 57,805 printed volumes of approximately 385 pages per volume..... 773,244

9. *Other Expenses*

For taxes and assessments; insurance; contributions to civic and educational institutions; for maintenance and repair of historic properties and monuments; for expenses of the Papago Indian Project; for restoration of the Church Insurance Fund; and for other purposes..... 269,821

Total (Church General Funds Spent)..... \$ 20,579,822

## PART II—EXPENDITURES OTHER THAN FROM CHURCH GENERAL FUNDS 1951

The expenditures budgeted from Church General Funds and paid principally from the tithes are detailed above. The following expenditures were made from further contributions by members of the Church:

For construction and repair of meeting houses and other buildings and for purchases of sites, buildings and furnishings.....	\$ 6,502,423
For Stake, Ward and Mission Maintenance purposes (including auxiliaries recreation expenses) .....	4,473,942
For assistance to needy from Ward and Mission Fast Offerings .....	1,447,540
For acquisition of Storehouses and Budget Production Projects (including the operation of these projects) .....	1,307,251
For assistance to Missionaries from contributions received by Wards and Stakes .....	271,108
For operation of the Primary Children's Hospital, of the auxiliary general boards, and of the temples.....	283,056
Total spent from contributions (other than tithes).....	\$14,285,320

Also the following expenditures have been made from income of Church Organizations:

Educational Institutions—from tuitions and dormitory and other service income .....	\$ 2,520,771
Hospitals—for care of sick in addition to amount paid from tithes and included in Part I.....	21,238
Auxiliaries—from publications, sewing projects, and other business income .....	1,092,135
Temples—from clothing rentals and other receipts.....	142,207
Deseret Industries, Deseret Clothing Factory, and group canning projects—from operating income.....	554,492
Welfare budget production projects—from operating income.....	1,056,700

Total spent from operating income of Church organizations.... \$ 5,387,543

GRAND TOTAL—cash expenditures of the Church, from general funds, local contributions and other income, for the year 1951..... \$ 40,252,685

## PART III—THE CHURCH WELFARE PROGRAM—1951

## Cash Expenditures for Welfare—(All Included in Figures Given Above)

Expended from stake and mission fast offerings and welfare contributions for the care of the needy—food, clothing, rents, light, heat, hospitalization, burials, etc.....	\$ 2,588,742
Disbursed for the operating cost of Bishops' Storehouses and for the overhead expenses of the General Committee.....	377,296
Disbursed by the Corporations of the President and of the Presiding Bishop for direct assistance to the needy, and contributions to civic and educational institutions .....	589,746
Charity expenditures by Hospitals for the care of the sick.....	21,238
<b>Total Cash Relief Expenditures .....</b>	<b>\$ 3,577,022</b>
In addition to the foregoing cash expenditures of Church general funds, Welfare contributions and fast offerings, there were distributed to the needy, welfare commodities to the value of over.....	\$ 1,091,000
<b>This makes a grand total distributed under the Welfare Program in 1951 by the various agencies involved, of.....</b>	<b>\$ 4,668,022</b>

## Welfare Report

The General Church Welfare Committee makes the following further report for the year 1951:

*Distribution of Commodities from Bishops' Storehouses*

Distribution of commodities amounted to 7- $\frac{3}{4}$  million pounds of food and 420,000 items of household supplies, clothing and other articles. This distribution is 9% lower than during 1950.

*Assistance Rendered*

There have been from 17,913 to 55,460 persons assisted through the Bishops' Storehouse Program each year since 1938. In 1951 there were 35,128 persons so assisted in the United States and Canada. This is a decrease from 1950 of 4,409 persons.

From 1938 to the end of 1951 more than 3,232 families have been helped to become self-supporting and 20,191 families have been assisted in other ways. During this same period the Deseret Industries has provided continuous work for hundreds of handicapped and aged persons. During the year 1951 they had an average of 321 persons working in their plants, 65% of these were handicapped persons. The Deseret Clothing Factory, another branch of the Welfare Plan, has provided continuous employment for from 30 to 60 individuals, many of whom were widows and elderly persons.

*Contributed Work and Construction Projects*

During the year, 91,600 man days of work and the use of equipment amounting to approximately 4,000 unit days were donated in the production of the budget, 15,300 man days of work were donated in operation of bishops' storehouses, and 8,200 man days of work were donated in the construction of buildings for the operation of the Welfare Plan. In addition to these, 107 construction and remodeling projects were completed by the brethren, 47 of which were for the benefit of less fortunate members.

*Placement and Counseling Service*

During 1951, 3,693 persons were given occupational counseling, resulting in the solution of their employment problems, and 5,849 other persons were placed in remunerative employment. Reported unemployment has decreased to one-third the figure of a year ago.

## STATISTICAL REPORT—1951

Number of Stakes of Zion, at end of year.....	191
Number of Wards .....	1491
Number of Independent Branches.....	175
Total Wards and Independent Branches, at end of year.....	1666
Number of Missions.....	43
Church Membership:	
Stakes .....	933,792
Missions .....	213,365
Total Membership (at end of year).....	1,147,157
Church Growth:	
Children blessed in Stakes and Missions.....	39,658
Children baptized in Stakes and Missions.....	23,205
Converts baptized in Stakes and Missions.....	17,175
Social Statistics:	
Birth rate per thousand.....	37.81
Marriage rate per thousand.....	9.01
Death rate per thousand.....	5.93
(These data on births, marriages and deaths are computed from stake reports and do not include the missions)	
Missionaries:	
Number of missionaries in the missions of the Church (including those enroute to or from their fields of labor).....	5,065
Number engaged in missionary work in the stakes.....	5,587
Total missionaries—December 31, 1951.....	10,652
Number of missionaries who received training in the Missionary Home in 1951 .....	1,800

**President David O. McKay:**

Elder Joseph Anderson just read the statistical and financial data relating to the Church of Jesus Christ of Latter-day Saints.

Elder Harold Bennett will now read the report of the Church Auditing Committee. Brother Harold Bennett:

**REPORT OF CHURCH AUDITING COMMITTEE**

Elder Harold H. Bennett read the following report:

The following letter was sent to the First Presidency under date of March 31, 1952.

President David O. McKay and

Counselors:

Dear Brethren:

The Church Auditing Committee has

reviewed the annual financial report of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1951.

The accounting system and records were found to be adequate and meticulously maintained. Disbursement of Church funds is controlled through a comprehensive budget system, which properly safeguards expenditures.

The funds are being carefully conserved, expenditures being less than receipts.

The Church is in strong financial position, and free from debt.

Respectfully submitted,

Orval W. Adams

Albert E. Bowen

George S. Spencer

Harold H. Bennett

Church Auditing Committee

**President David O. McKay:**

In addition to what has already been given, I may add the following items, submitted by Brother George Jarvis, who is very efficient, with his associates, in taking care of the finances of the Church.

Sixteen million, two-hundred and eighty-seven thousand dollars have been spent for construction of buildings in 1951. This item, of course, has been included in the various headings given already. But this is interesting, and this total—\$9,375,000 has come from Church

General Funds, and \$6,912,000 from local funds.

You will be interested also to know that there are now 392 buildings under construction.

The listening audience will be pleased to be informed that the Tabernacle is crowded to capacity. We have not received word from the other buildings, but I suppose they also are filled.

In the audience, as you have already heard, are mission presidents from Canada, United States, Mexico and Hawaii.

**PRESIDENT DAVID O. McKAY**

**I**t is truly a joy to meet with you, my brethren and sisters. Another six months have passed since the Church met in general conference. How the time flies! There is an old hymn, now unpublished, which could be sung appropriately:

How swift the months have passed away,  
Tis conference again.  
And Zion's untold thousands come  
To swell the joyful strain.

A seat occupied six months ago is vacant this morning—a voice valiant and vigorous then in defense of the restored gospel is silent today. We miss Dr. Joseph F. Merrill, member of the Council of the Twelve, and make loving reference to his noble character and distinguished service.

And now, my dear fellow workers, it is with mingled feelings of gratitude, satisfaction, and apprehension that I greet members of the Church assembled in this opening session of the 122nd Annual Conference.

**GRATITUDE**

We are grateful for the blessings of the Lord to his Church in all the world, and for the assurance of his divine guidance and inspiration. With deep gratitude we acknowledge in your presence, his nearness and his goodness; and in that spirit of prayerful appreciation proclaim that our souls respond in

harmony with the spirit of a glorious vision given to the Prophet Joseph Smith: "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no savior.

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail." (D. & C. 76:1-4.)

**ENCOURAGEMENT JUSTIFIED**

It is a source of real encouragement to contemplate the loyalty and energetic efforts of the priesthood of the Church, including of course the General Authorities, stake and ward officers, presidencies of missions, missionaries, officers, and members of branches throughout the world. I believe I can say in truth that the standard of efficiency in missions and in organized stakes has never been so high. A hasty glance at what quorums and auxiliaries have achieved during the past year will confirm this.

**FIRST: QUORUMS OF THE PRIESTHOOD**

According to reports that have been received, the Melchizedek Priesthood of the Church (and that includes all worthy adult members) is showing an increase in the number who pay a full

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tithing, who observe the Sabbath day, who attend sacrament meetings, and who hold regular family prayers.

There has also been an increase in the average attendance at weekly priesthood meetings. In a five-year period (1947-51) the following increase is shown:

	1947	1951
High Priests	46%	48%
Seventies	39%	44%
Elders	18%	20%

In participation in all phases of the Church program, the following marked increase is shown in the same five-year period:

	1947	1951
High Priests	67%	91%
Seventies	54%	89%
Elders	31%	70%

#### SECOND: RELIEF SOCIETY

A memorandum from Sister Belle S. Spafford, president of the Relief Society, indicates that there has been an increase in membership in that organization of from 126,550 in 1950 to 132,451 in 1951, or an increase of 5,901.

Teachers have made 2,055,803 visits—an increase of 145,141 over last year.

Visits to sick and homebound—193,558, or an increase of 11,200 over last year.

Choruses of the Relief Society Singing Mothers are increasing, thus furnishing the sisters with an opportunity for spiritual expression through choral singing.

#### THIRD: SUNDAY SCHOOL

The general board of the Deseret Sunday School Union has been emphasizing during the year 1951 the importance of proper spiritual teaching in our Sunday Schools. As a result there has been a notable increase in teacher training classes and enrolled teacher trainees over the previous year.

Reports indicate an increase of 67% in the number of classes held, and an increase of 13% in number of trainees.

Better order and more reverence in

opening exercises and in class work has been a most commendable aim.

Enlistment, or Sunday School missionary work, has been stressed. There has been an increase of 12% in the enrolment. The average attendance at Sunday Schools has increased 13%. It is estimated that about one-third of the entire membership of the Church now participate in Sunday School.

#### FOURTH: Y.M.M.I.A.

In the 183 stakes, 10 missions reporting, including 1,638 wards and branches, the Young Men's Mutual Improvement Association reports a total membership of 104,383, with an average attendance of 53%.

In participation in joint Y.M. and Y.W.M.I.A. stake recreational activities there has been an increase. Departments averaged an increase of 20% to 50%, the greatest increase coming in the M Men-Gleaner and Scout-Beehive Departments.

The general board of Y.M.M.I.A. is endeavoring to have every boy in the ward attend M.I.A. regularly, with a result that the enrolment has grown from 81,253 four years ago to 104,383 this last year.

#### FIFTH: Y.W.M.I.A.

The Young Women's Mutual Improvement Association had an enrolment in 1951 of 110,095 as compared with 105,309 the previous year.

In December 1949, there was an all-over Church average for the girls 12 to 19 years of age of 48% attendance at sacrament meetings. This is a very commendable feature. Also 61% attended Sunday School, and 59% M.I.A. In December 1951, the average had increased to 53% at sacrament meetings; 63% at Sunday School; and 64% at M.I.A. This substantial increase shows a great spiritual growth, for it means that our girls are attending more Church meetings and hence gaining a greater knowledge of the gospel.

#### SIXTH: PRIMARY ASSOCIATION

Last year marked the completion of the Primary Children's Hospital, the



dedicatory service having been held on March 2 of this year.

A most commendable project for 1951-52 stressed four phases of reverence for boys and girls. I will read those:

1. We will act as we should in our Heavenly Father's house.
2. We will greet our friends quietly.
3. We will not take the name of the Lord in vain.
4. We will respect those chosen by our Heavenly Father to lead us.

Another very commendable feature is the "Kindness to Animals Club" being sponsored by *The Children's Friend*. I commend that to your attention, especially when we sense the reports that we have had recently regarding some sadist young boys who have been going around with "22's" shooting, just for mere sport, the starving deer.

#### GENEALOGICAL SOCIETY

In 1951 there were 31,726 persons who undertook research through the books of the library, and approximately 13,000 individuals who used the records in the Archives Department. At the close of 1951 there were sixteen million cards in the Index Bureau files. The records of two hundred thousand separate family units were examined at the Index Bureau.

A total of between twenty-five and thirty million pages of records were placed in the files of the microfilm library during the year 1951, and a total of 2,334,058 lineal feet of film were developed in the laboratory in Salt Lake City during 1951.

These are just a few highlights giving cause for satisfaction. There is a general response, as the figures and reports indicate, on the part of the people of the Church everywhere. The responsibilities they carry, the undertakings that they adopt and employ to raise 50% of the cost of their houses of worship are most remarkable.

I think I will give you an instance. Last February a meeting of all the presidents of the stakes of southern California

was held. President Waite and his associates and the committee presented to those brethren a suggested plan whereby the stakes and wards of that region might raise a million dollars to assist in the construction of the Los Angeles Temple. Three weeks later, as the First Presidency sat at the table in their regular daily meeting, they read a telegram that came that morning from President Russon of the Los Angeles Stake, stating, "We have already canvassed the wards in our stake, and they have subscribed 256% of their quota." And while we were reading that, the telephone rang and President Waite of the South Los Angeles Stake at the other end said, "I thought you would like to know that the Los Angeles Stake has gone over the top 256%. We were a week later starting our canvass in the South Los Angeles Stake, so we have reached only 10% of the people, but we have 90% of the quota subscribed from the 10%." Last evening the presidents from those stakes met with the First Presidency and reported \$1,666,000.00 subscribed, and more subscriptions coming in.

Now that is indicative of the spirit that animates the members of the Church in their efforts to further the interest of establishing the kingdom of God. Well, we commend you and bless you, and God will bless you.

#### CAUSES OF APPREHENSION

But now, brethren and sisters, we have cause for apprehension. I refer to the efforts to deprive man of his free agency—to steal from the individual his liberty.

Next to life itself free agency is the greatest gift of God to man.

The two most important documents affecting the destiny of America are the Declaration of Independence and the Constitution of the United States. Both these immortal papers relate primarily to the freedom of the individual.

Founded upon that principle of free enterprise fostered by these documents, the United States of America in less than two centuries has achieved a greatness that exceeds that of any other country in the world.

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The deep concern of every loyal citizen regarding this threatened loss of our freedom has been well expressed by a Mr. Fred G. Clark, Chairman of the American Economic Foundation, wherein he expresses the fear that the code of the people is replacing the code of God. Here are his own words. I shall tell you when I end the quotation: "The American giant towers over the world in its physical strength, greater than that of all the rest of the nations put together.

"But something is wrong with America.

"At this high moment of history when the task of world leadership has been thrust upon us, we stand confused, reluctant, hesitant, and ineffectual.

"We are no longer certain what we stand for, and this, I believe, is because we have forgotten the circumstances surrounding the birth of our nation. . . .

"For decades it has been popular in America for the cynical intellectuals to sneer and scoff at what we call the traditions of Americanism.

"The instruments of this sabotage were words and thoughts — plausible half-truths, sly appeals to that spark of larceny that lurks in every human heart, subtle suggestions of an atheistic nature, and the careful nurturing of a patronizing attitude toward everything America has held to be fine and sacred.

"The people who planted these words and thoughts may have been either stupid or vicious, fools or foreign agents, smart-alecs, or smart organizers.

"What they were does not now matter: the thing that does matter is to counteract what they have done.

"Everybody in every position of leadership has to get into this act because the damage has affected every phase of our life.

"The places in which this sabotage occurred were the schools, the churches, the communist-dominated labor halls, the lecture platforms, the motion pictures, the stage, the pages of our newspapers and magazines, and the radio. Every means of communication has been utilized against us. . . .

"The man (or nation) who has a plan—a way of life—in which he believes, has mental security.

"To destroy this security, one must destroy that man's faith in his plan.

"Reliance on a code of life which, if held in common with one's fellow men, brings peace of mind, develops the abilities of the group. . . .

"The degree to which the American code of life has been weakened can best be demonstrated by simply calling attention to the degree to which the foundation of that code has been weakened.

"Many people become self-conscious when discussing this foundation: I am not one of those people.

"That foundation (and of this there cannot be the slightest shadow of a doubt) is made up of the Ten Commandments and the Golden Rule.

"Within this moral code, we have a complete way of life.

"Acceptance of these precepts takes care of every phase of human life—spiritual, political, social, and economic. . . .

"America was a nation of people who had faith in their political and economic systems because they had faith in God, and had built those systems around the teachings of God.

"Every collectivist from Karl Marx to Stalin has agreed that faith in God must be destroyed before socialism can take over.

"Therefore, it was obvious that the problem of sabotaging America's faith in America was the problem of transferring the people's faith in God to faith in the State.

"That thing called morality in politics, business, and private contracts, had to be broken down.

"To an increasing extent the people have come to look upon morality as an old-fashioned superstition.

"Religion has for many church members become a safe way of *dying* rather than a *good way of living*."

I commend his entire speech, from which I have taken these extracts.

Add to this threatening upset in national standards the increasing tendency to abandon ideals that constitute the foundation of the American home, and you will agree with me that there is cause for apprehension.

Now what shall we do about it? That concerns us.

When Paul was a prisoner in Rome, he sent a letter to Timothy, saying in substance:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (II Timothy 4:2-4.)

It is as important today as when Paul wrote that farewell message to Timothy that officers and teachers in the Church "preach the word; be instant—that is, eager, earnest—in season and out of season."

Today, in the midst of the world's perplexity, there should be no question in the mind of any true Latter-day Saint as to what we shall preach. The answer is as clear as the noonday sun in a cloudless sky.

In the year 1830, there was given to the people of this land and of the world, a divine plan whereby individuals can find security and peace of mind and live in harmonious accord with their fellow beings. In all man's theories and experiments since history began, human intelligence has never devised a system which, when applied to the needs of humanity, can even approach this plan in effectiveness.

In simple words, then, this is the Word which we should preach—the gospel plan of salvation.

#### FAITH IN GOD

The founders of this great republic had faith in the economic and political welfare of this country because they had faith in God. Today it is not un-

common to note an apologetic attitude on the part of men when they refer to the need of God governing in the affairs of men. Indeed, as has already been said, the success of communism depends largely upon the substitution of the belief in God by belief in the supremacy of the state.

Preach in season and out of season belief in God the Eternal Father, in his Son Jesus Christ, and in the Holy Ghost.

Bear witness that "God and the unseen world," to quote a leading thinker, "are not mere objects of surmise. . . . Religion standing on the known experience of the race makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, and for goodness is not less personal than we. This leap of faith is justified because God cannot be less than the greatest of his works. . . . When, therefore, we call God personal we have interpreted him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a spirit, we use the clearest lens we have to look at the infinite." (Charles Dinsmore of Yale.)

Second: Latter-day Saints proclaim that fundamental in this gospel plan is the sacredness of the individual, that God's work and glory is "to bring to pass the immortality and eternal life of man."

Under this concept, it is a great imposition, if indeed not a crime, for any government, any labor union, or any other organization to deny a man the right to speak, to worship, and to work.

Third: Preach that the plan involves the belief that governments were instituted of God for the benefit of man. Man was not born for the benefit of the state. Preach that no government can exist in peace, and I quote from the Doctrine and Covenants, except such laws are framed and held inviolate, as will secure to each individual the "free exercise of conscience, the right and control of property, and the protection of life."

Fourth: Preach the sacredness of fam-

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ily ties—the perpetuation of the family as the cornerstone of society.

Fifth: Proclaim the necessity of honesty and loyalty, doing an honest day's work for an honest day's pay. Preach that honesty in government is essential to the perpetuation and stability of our government as it is necessary to the stability of character in the individual. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

To summarize: Let us be instant in season, and out of season, declaring that a kind and loving Heavenly Father is as ready and eager today as ever to bless and to guide all his children who will sincerely seek him, and I bear you witness to that truth.

Proclaim that his Beloved Son, the Redeemer and Savior of mankind, stands at the head of his Church that bears his name—that he guides and inspires those who are authorized to represent him here on earth—authorized by the priesthood when heavenly messengers bestowed up-

on the Prophet Joseph Smith and others associated with him divine authority.

Preach that the responsibility of declaring this plan of life, this way of life, this plan of salvation rests upon the entire membership of the Church, but most particularly upon those who have been ordained to the priesthood and who have been called as leaders and servants of the people.

To them today, as Paul said to Timothy, we give the admonition:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

In Zion let God's name be praised  
Who has a feast prepared,  
The glorious gospel standard raised,  
The ancient faith restored.  
Swift heralds, the glad news to bear  
O'er land and ocean fly;  
And to the wondering world disclose  
The message from on high.

God give us power to fulfil this destiny of the Church, and to perform our duties, I pray, in the name of Jesus Christ. Amen.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

**P**RESIDENT MCKAY, President Richards, President Clark, my dear brothers and sisters, and friends:

This is always a very difficult assignment for me, one which nearly overwhelms me, and I do feel very weak and very humble today. Personally, I am very grateful for the beautiful prayer that was offered at the beginning of the conference. Prayers always give one needed strength. Yes, "Prayer is the soul's sincere desire, uttered or unexpressed." Surely today, prayer is my soul's sincere desire.

We have all been greatly touched, blessed, and inspired by the words of the President of the Church, President David O. McKay, a prophet of the true and Living God.

The Spirit of the Lord will be at this

conference in rich and great abundance if the thousands who assemble here can come with their hearts turned toward our Father in heaven.

Yesterday, in a meeting in the temple of the General Authorities of the Church, there was in evidence a beautiful and great spirit, one that I question whether anyone can absolutely and accurately describe or explain. It was the spirit of peace and love and harmony and unity. Yes, that was the spirit of our Father in heaven.

I know that there is great love and harmony and unity among the brethren of the General Authorities of the Church. No one should ever infer that there is any lack of unity or harmony or love or brotherhood in the Church. I only wish that all of us, one to another,

could exhibit the same friendly love and unity that we saw in existence and that we experienced yesterday.

There is no place in the Church for lack of harmony, or lack of unity; there is no room for criticism in the Church. You may not agree with what individuals do or say, and none of us professes to be perfect. We shall be grateful to you if you will come to us and tell us of our shortcomings. But I am sure that you should not criticize those who serve in your bishoprics and stake presidencies, your auxiliaries and your quorum offices. I remember a statement that my little old grandfather once made to me, and I shall always try to remember it, when he said, "It does not take much brains to criticize." I am sure if we shall only stop to think of that, we will be more careful when we exhibit any degree of disunity.

I confess that I have humbly prayed to the Lord to forgive me for my shortcomings and imperfections. I have prayed to him daily to help me when my call should come to stand before you. I prayed, first, because I believe in prayer, and second, because I need the blessings of the Lord as one of the weakest among you.

The beautiful music today has caused us to put ourselves in tune with the spirit of the Lord, that we could come here and be truly strengthened and built up in our faith. Yes, faith in God is a requisite for the salvation of each of us. Oh, Israel, trust thou in the Lord, he is thy help and thy shield! A testimony of Jesus Christ should be the desire of every individual here. It may be necessary for each of us to make a right about change in our own life and turn our energy and our thoughts and our ambitions to our Heavenly Father. It may be necessary for a national crusade so that we can turn back to God, our Father; this may be an immediate essential, because of our apparent drifting, as individuals and as a nation, away from the teachings of our Father in heaven.

The fear of the Lord is the beginning of great wisdom. A good understanding

have all they that do keep the commandments of God. Faith in God, our Eternal Father, and in his Son, Jesus Christ, the Redeemer of the world, the Savior of mankind, is essential to every one of us if we are to have happiness and partake of the blessings of the Lord.

It has been an inspiration to me to travel around the Church and throughout the wards and stakes and see these beautiful new meetinghouses being built and to see the enthusiasm and the contribution of the members of the Church. The Lord has truly blessed us.

Sometime ago I was in a ward, and I met the bishopric and their wives. It was not a large ward nor a rich ward. The people were trying to raise their portion to build a meetinghouse. They were having some difficulty. But a member of the bishopric told us that he and his wife decided to kill one of their cows. They did not have many; they were not in the dairy business; but they killed one of their choicest cows and had it slaughtered and the meat cut up. They made that meat into sandwiches and sold those sandwiches at basketball games and other functions to raise money so they could build a meetinghouse where they could assemble and renew their covenants with the Lord and worship God, their Eternal Father, according to the dictates of their own consciences.

I heard a man bear testimony recently of a time when he had been out on strike for two or three months; he was not a rich man; he had a large family; and his savings were nearly all gone. He did not have a job. One Sunday afternoon two of the brethren of his ward came to his house, since they were trying to finish their meetinghouse, and they said to him, "We are here to collect money to help finish our meetinghouse." They did not know his circumstances, and they said, "Your assessment is forty dollars."

He smiled, went in the bedroom, pulled out a drawer, and there was forty dollars, his last forty dollars. He looked at it and wondered if he should

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go back in and tell the brethren that he would pay half of it now, or if he should go back and beg off and tell them that he would pay part of it later; but then the thought came to him that he and his family had been blessed abundantly, and he took the forty dollars, buckled up his belt, went out into the room smiling, and said to the two brethren, "Here, I am glad to give you my assessment of forty dollars."

They gave him a receipt, not knowing the sacrifice that he had made, and bade him good-bye. Of course, he wondered how he was going to meet his current bills, but he is a man who prays diligently. And, of course, that night, in his family prayer, he asked the Lord to open up the way where material things could come to him, so that he could provide for his family. He testified that the next morning before breakfast a stranger knocked at his door and introduced himself to him. They had never heard of each other nor met before, he said, but this man introduced himself and said, "I have learned that you are a mechanic. Can you operate one of our machines (and named it)?" He said he thought he could. Then the stranger said, "We would like to employ you; we need such a man as you. The job isn't in this community, but we will have our company vans move you to the adjoining community where we need your services. We will furnish you with a modern house."

He was so anxious for that job that he hardly knew how to answer him. But he put him off for a moment and said, "Let me go into the kitchen and ask my wife how she feels." He went in there and told his wife of the visit of this gentleman who, by the way, was not a member of the Church.

He rushed back to the man and said, "Yes, we will consider that position. Would you mind telling us the salary?"

The man said, "No, I hesitated doing that because I wanted to know if you would really like the job."

He said, "Yes, we would like it very much."

And the stranger then told him the salary, it was twice as much, nearly, as he had ever been able to make before in his life.

He accepted the position; they shook hands; and the man said, "We will make that retroactive to the beginning of the year."

Well, some people may call that a coincidence, but not that good brother. That was the blessing of the Lord that came to him because of his faithfulness.

These beautiful new meetinghouses will be a power of strength to the membership of the Church. There are no such things as great sacrifices in this Church. There may be great responsibilities, but with them come great blessings. These meetinghouses will be a great value to you and your children, if you will only go there and partake of the sacrament. Sometimes I wonder if our people really understand and appreciate the value of the sacrament. Some of our wards are satisfied with 20% and 25% attendance at sacrament meeting. With these new, beautiful meetinghouses, we ought not to be satisfied with less than 50% attendance at sacrament meetings.

Oh, parents, if we would only take our children and go to sacrament meeting! If there were nothing else there but the singing of those hymns, and the prayer, and the beautiful administration of the sacrament, we would be abundantly blessed and strengthened, if we would assemble in the house of the Lord on his holy day and partake of the sacrament and renew our covenants with the Lord.

And when we partake of the sacrament, we make three covenants with the Lord: First, we covenant with the Lord that we will take upon us the name of his Son, Jesus Christ. And it means that we will endeavor by our works and our deeds to be in accord with him, whose name we have taken upon us. Second, we make a covenant that we will remember him,

Christ, the Savior of the world, who died that we might live; to call to our mind the sacrifice and the suffering, that we remember his body, and that we remember his blood that was shed for us, that we might have eternal life and the remission of our sins. And then we covenant, and we promise that we will keep the commandments of God, our Eternal Father.

Oh, if we could only accept the blessings of the sacrament and partake of it regularly, filling those meetings to overflowing, I believe we would do better. I think we would be more blessed. I think we could overcome our shortcomings more successfully than where we stay away weeks and weeks without the sacrament. Every Latter-day Saint should assemble there on the holy day and take his children there for the sacrament.

Recently I read a statement by the American Legion and its auxiliary, and I thought it was a very worthy aim:

"Finding their way back to Almighty God and his ideals," and an aim to "attend Church, not only today, but every Sabbath day."

"Yes, parents, it would be well if we would not let a Sunday go by unless we assemble in our houses of worship which have been dedicated to the Lord, and there renew our covenants with our Father in heaven."

Oh, we may have to change our attitude a little bit about the Sabbath day, and really keep it holy. We may have to read those beautiful prayers again. If we would only read them and follow the prayer in our sacrament meeting, I am sure we would be glad and grateful that we have been in attendance.

I hope, fathers, that we can be close to our sons, yes, that we can help them increase their faith, that their testimonies may be strong. There are some today who would shake the faith of a boy or girl. There are some who would tend to destroy, perhaps innocently, but there are those who profess to know more than the boy who has faith, and therefore, as fathers and mothers, we should be close to our sons, so that

no one will get an opportunity to shock their faith.

A father just handed me a letter that he received from his son and I want to read it to you. He received it just before Christmas.

Thanksgiving is just over, Father, and Christmas will soon be here, and it has turned my thoughts toward you and my home, but the thing that has been most in my mind is the gratitude that flows in my veins for the wonderful family that I have at home, and for the teachings that you have given me. Remember, Father, when you and I worked side by side, and while working, you were constantly giving me advice. I never said very much about the things you told me nor expressed my gratitude which I had for your companionship. I was more or less hoping that you could tell the way I felt by my actions and by my conversation. But I guess, Dad, my actions proved to you just the opposite sometimes. But now, Father, I want you to know that all you have taught me and all that you have done for me have not been taken as just something you owed me. Quite the contrary, Father. I am so happy that you have given me the chance to enjoy the beauties of this world. I am grateful for the testimony that you have given me, and especially I am grateful for being able to come on this mission. This is one of the many things I will never be able to pay you for, Dad. I have never seen such a change come over a person as I saw in you when Mother passed away. But I am sure the change was not in you but in me. I found that you weren't the person I thought you were. You had seemed cross with me, sometimes, and I misunderstood it. I don't see now, how I could ever have thought any different of you, Father. I have a great love and affection for you, not only as my father, but as my companion. I guess I am going to have to get new glasses, Dad; I can't write this letter without my eyes getting full and blurry with tears.

Yes, boys will be grateful for the faith that we help them maintain, for the testimonies that they have. I want to bear you my testimony. I know that God lives. I know that he has heard and answered my prayers. I acknowledge his hand because without his help

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I could have done little or nothing. I know that Joseph Smith was a prophet of God. I know that he went into the Sacred Grove, and I know that God and his Son appeared to him, and spoke to him, and I know he received heavenly messengers on many occasions. I know that President David O. McKay is a living prophet of God, a spiritual prophet. I know that these men are prophets, seers, and revelators, and servants of the true and Living God. I know that he inspires them and reveals his messages to them. Sometimes, I will admit, it is hard for us to be as humble

as we might. We do have to make an adjustment in our lives, often, so that we can be in tune with our Father in heaven.

May God bless us that we may be grateful for our membership in this Church, that we may have his Spirit always to be with us, I humbly pray, in the name of Jesus Christ. Amen.

The Brigham Young University Combined Choruses and the congregation arose and joined in singing one verse of the hymn, "For the Strength of the Hills We Bless Thee."

### ELDER SPENCER W. KIMBALL

#### *Of the Council of the Twelve Apostles*

**I** PRAY for the Spirit of the Lord to accompany my remarks. My brothers and sisters, my heart goes out to you who are attempting to live the commandments of the Lord. The "strength of the hills" is with you.

It is a great joy to me, and my heart is overflowing with gratitude, to shake your hands, to look into your smiling faces, and to feel your spirit.

We heard this morning that seventeen thousand newly converted people are today enjoying the blessings of the gospel of Jesus Christ, are pointed in the right direction, and are on their way toward eternal life and exaltation. Ten thousand foreign and stake missionaries have been instrumental in bringing the message to them. These new members are here because these thousands have borne witness and testimony to them.

To all the millions of good, honorable people who live among us, we extend an invitation to investigate the gospel of Jesus Christ, for it is the power of God unto salvation and to exaltation. It is the *pearl* of greatest price. It is the most glorious, the most far-reaching, the most wonderful program in the world. It is not conceived by men, but is conceived by God, our Eternal Father.

Sometime ago a sister said to me, "Why is it, Brother Kimball, that those

who do the least in the building of the kingdom seem to prosper most? We drive a Ford; our neighbors drive a Cadillac. We observe the Sabbath and attend our meetings; they play golf, hunt, fish, and play. We abstain from the forbidden while they eat, drink, and are merry and are unrestrained. We pay much as tithing and for other Church donations; they have their entire large income to lavish upon themselves. We are tied home with our large family of small children, often ill; they are totally free for social life—to dine and to dance. We wear cottons and woolens, and I wear a three-season coat, but they wear silks and costly apparel, and she wears a mink coat. Our meagre income is always strained and never seems adequate for necessities, while their wealth seems inexhaustible and wholly adequate for every luxury obtainable. And yet the Lord promises blessings to the faithful! It seems to me that it does not pay to live the gospel—that the proud and the covenant breakers are the ones who prosper."

Then I said to her: "As I remember, Job in his great distress made a statement which parallels yours."

But Job answered [Zophar] and said. . . .

Wherefore do the wicked live, become old, yea, are *mighty* in power?



Their seed is established in their sight with them, and their offspring before their eyes.

Their houses are safe from fear, neither is the rod of God upon them.

Their bull gendereth, and faileth not; their cow calveth and casteth not her calf.

They send forth their little ones like a flock, and their children dance. . . .

They spend their days in wealth, and in a moment go down to the grave.

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? (Job 21:1, 7-11, 13-15.)

And the Prophet Jeremiah asked the same question:

Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? . . .

How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? (Jeremiah 12:1, 4.)

And again Malachi quotes the Lord as saying:

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?

Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. (Malachi 3:13-15.)

The parable of the wheat and tares is the Lord's answer:

. . . The kingdom of heaven is likened unto a man which sowed good seed in his field:

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matt. 13:24-30.)

And the interpretation of the parable given by the Lord himself makes clear that the books are not balanced daily but at the harvesttime. The time of reckoning is as sure as is the passage of time and the coming of eternity. All who live shall eventually stand before the bar of God to be judged according to their works. The final assignments will constitute rewards and punishments according to deserts. Read Malachi further:

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Mal. 3:16-18.)

For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; . . . (Ibid., 4:1-2.)

The Lord admonishes his servants to remain faithful always and

Watch therefore: for ye know not what hour your Lord doth come. . . .

But and if that evil servant shall say in his heart, My Lord delayeth his coming; And shall begin to smite his fellow-

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servants, and to eat and drink with the drunken;

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. (Matt. 24:42, 48-51.)

And the Prophet Zephaniah interprets the way of the Lord:

And it shall come to pass at that time, that I will search Jerusalem with candles [speaking for the Lord], and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil.

Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . .

And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy. (Zeph. 1:12-15, 17-18.)

Then I said to the disconsolate sister, "You have many blessings *today*. For many rewards you need not wait until the judgment day. You have your family of lovely children. What a rich reward for the so-called sacrifices! The great boon of motherhood is yours. With your limitations, a great peace can fill your soul. These and numerous other blessings which you enjoy cannot be purchased with all your neighbor's wealth."

Then I reminded her of the parable of the net and the fishes:

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. (Matt. 13:47-50.)

No one will escape the reward of his deeds. No one will fail to receive the blessings earned. Again the parable of the sheep and goats gives us assurance that there will be total justice.

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

And these shall go away into everlasting punishment: but the righteous into life eternal. (*Ibid.*, 25:31-34, 41, 46.)

If we can walk now by faith, if we can believe in the rich promises of God, if we can obey and patiently wait, the Lord will fulfil all his rich promises to us:

. . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (I Cor. 2:9.)

The blessings following righteousness are enjoyed both in mortality and in eternity. Hear the words of the Savior:

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother,

or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. (Matt. 19:29.)

And ponder upon the great promises made for us even in this life:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (Malachi 3:10-12.)

Extravagant rewards are offered. Blessings beyond one's understanding will come. The land will yield bounteously and peace shall abound. The unfaithful, proud, and wealthy can never enjoy the sweet savor of the rewards for fasting and dispensing to the poor:

Then [if you live these commandments] shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . .

. . . then shall thy light rise in obscurity, and thy darkness be as the noon day:

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (Isaiah 58:8-11.)

What more could one ask? The companionship of the Lord, light and knowledge, health and vigor, constant guidance by the Lord as an eternal never-failing spring. What more could one desire?

Again rich promises:

And [they] shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen. (D. & C. 89:19-21.)

Think of it! Knowledge—testimony—spiritual strength—physical vigor and immunity from the destroying angel! Remember also that here comes protection from that more deadly destruction:

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Matt. 10:28.)

But the Lord knows the weakness of men, and he says in the 58th section of the Doctrine and Covenants:

I command and men obey not; I revoke and they receive not the blessing.

Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above. (D. & C. 58:32-33.)

The Lord promises again:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Great shall be their reward and eternal shall be their glory. (D. & C. 76:6.)

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

To those who live for tomorrow, the rewards are beyond their conception. And even though some of the blessings are for future enjoyment, is it not far better to enjoy the spiritual luxuries of tomorrow, which is an eternity, rather than to revel in the physical comforts of today?

Peace, joy, satisfaction, happiness, growth, contentment, all come with the righteous living of the commandments of God. The one who delights in all of the worldly luxuries of today, at the expense of spirituality, is living but for

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the moment. His day is coming. Retribution is sure.

The Lord gave us the impressive parable of the prodigal son. This squanderer lived but for today. He spent his life in riotous living. He disregarded the commandments of God. His inheritance was expendable, and he spent it. He was never to enjoy it again as it was irretrievably gone. No quantity of tears or regrets or remorse could bring it back. Even though his father forgave him and dined him and clothed him and kissed him, he could not give back to the profligate son that which had been dissipated. But the other brother who had been faithful, loyal, righteous, constant, retained his inheritance, and the father reassured him: "All that I have is thine."

When one realizes the vastness, the richness, the glory of that "all" which

the Lord promises to bestow upon his faithful, it is worth all it costs in patience, faith, sacrifice, sweat and tears. The blessings of eternity contemplated in this "all" bring to men immortality and everlasting life, eternal growth, divine leadership, eternal increase, perfection, and with it all—Godhood.

May God bless us all that we may live his commandments more faithfully, more perfectly day by day, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Spencer W. Kimball. Brother Thomas E. McKay, Assistant to the Twelve, will now address us. While he is coming we will just say that any important messages or calls that come to us from persons who are supposed to be in attendance will be broadcast over the loud speaker.

### ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

**P**RESIDENT MCKAY and Counselors, President Smith, and other General Authorities, and brethren and sisters: Never before in my life have I felt so thankful for the gospel of Jesus Christ, and for the testimony that I have that it is true—a great plan of life and salvation. I have felt very much impressed this morning with all that has been said, especially about the gospel, which is the great plan of life and salvation as revealed to the Prophet Joseph Smith.

I have felt the nearness of our angel mother, especially during the time that President McKay was speaking. Her great faith and courage have had much to do with his being where he is today. When my father was called on a mission in 1881, it was just a few weeks after they had buried my two older sisters. It was a very hard blow for my father, since they were just at the age, eleven and nine, where they could be of much help to my mother; and my father was always very kind and considerate of her. It was difficult for

Father to recover from this loss, and then this call came from Box B to go on a mission. It worried him. He could not eat or sleep. He loved my mother with all his heart, of course; and out of consideration for her and her condition, he finally decided that he would ask for a postponement of that mission call. He told Mother of this decision. She appreciated that love and consideration, of course; but she looked at him and said, "David, you go on that mission. You go now. The Lord wants you now, not a year from now, and he will take care of me." My father accepted the call.

Of course, it was a trial for him to leave, as he left on the nineteenth of April in the spring of 1881, and ten days later, on the 29th, my sister Annie was born. That made four of us—my brother, President McKay, seven years old; I was five; my sister Jeanette, three; and that sweet little darling baby, Annie, just born.

I am going to take time to refer to

this incident in connection with the wonderful sermon that was delivered by President McKay this morning to illustrate how the great gospel plan operates.

In order to get a little ready cash to send to my father, my mother planned for that next winter. We were greatly blessed with good crops—more than the sheds would hold of the hay—so we stacked the surplus just outside of the stables. Instead of selling that hay, Mother decided to take a few cattle from others to feed, among them a big yoke of oxen, and the owners were to pay monthly. In that way she got the money to send to Father. My mother never did the chores. We hired a man. In fact she was very much frightened of the cattle, especially of these oxen. But she was a little worried. She was getting a good cash payment, and she wanted to see that they were taken care of. I remember one evening after the hired man had gone, she took us boys and slipped out to the barn to that stack of hay. We had a homemade hay puller of maple, and she would pull the hay out of that stack, and David O. would put it in his little arms and carry it into the oxen. He wasn't afraid. I was. I stood right by Mother, and I would pull out a little hay. After making about five or six trips feeding those oxen, he put a little extra in his arms about the sixth trip. He hurried in and then ran out and said, "Come on, Mama, let's run now before they eat that."

Brethren and sisters, it was because of the decision of that angel mother that my father went on that mission, and went on it then, not a year from then, that we are here today. That set the example.

In 1897 the test came again. There were four of us, those four that were the babies in 1881, were then at the university. We had borrowed money, of course, but we had it all planned. David O. and Jeanette had been there two years before, and Father sent us down to get acquainted before they graduated. They were to graduate and

teach and help pay the debts, and keep my sister, that missionary baby girl, and myself in school. Just before school closed in June, another letter came from Box B. It was forwarded from Huntsville to Salt Lake City where we were living. The girls had already gone to school that morning. I was writing a composition. The doorbell rang, and David O. answered. The mailman handed him the letter, and as he read, I glanced up and saw that he was quite agitated. I said, "What is the matter? Is somebody sick at home?"

He threw the letter across the table in disgust and said, "Isn't that heck?" He used a stronger word.

He was deeply concerned for several days. The rest of us were a little worried. I know my parents were worried, but they did not interfere; they did not write. But because of that angel mother who told my father to go on that mission, David O. did not turn that call down. God bless the memory of that angel mother.

God bless this gospel plan, that gives us so many opportunities. May we, brethren and sisters, live in accordance with the gospel, the gospel of the Lord Jesus Christ, the plan of life and salvation, and from this time on resolve to "Do unto others as you would have others do unto you," I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

You have just listened to Elder Thomas E. McKay, Assistant to the Council of the Twelve.

The Brigham Young University Combined Choruses will now sing, "An Angel From On High," conducted by Crawford Gates.

The closing prayer will be offered by Floyd G. Eyre, formerly president of the Canadian Mission, after which this conference will be adjourned until 2:00 this afternoon.

The proceedings of that session will be broadcast over KSL and by arrangement through KSL over the other sta-

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tions named at the beginning of this session.

The music for this session, as you know, has been furnished by the Combined Choruses of the Brigham Young University. Frank W. Asper is at the organ, Brothers Norman Gulbrandsen and Crawford Gates conducting.

Singing by the Brigham Young University Combined Choruses, "An Angel From On High."

The closing prayer was offered by Elder Floyed G. Eyre, formerly president of the Canadian Mission.

Conference adjourned until 2:00 p.m.

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### AFTERNOON MEETING

The second session of the conference convened at 2:00 p.m., Friday, April 4, in the great Tabernacle.

#### President David O. McKay:

This is the second session of the One Hundred and Twenty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We are convened in the Tabernacle on Temple Square, Salt Lake City. There are present on the stand this afternoon all the General Authorities, excepting President Stayner Richards in Great Britain, and Elder Thomas E. McKay.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall, and in the Barratt Hall, 60 North Main Street, over a loud-speaking system and by television.

The proceedings of this session will be broadcast over KSL of Salt Lake City and by arrangements through KSL over the stations named in the first session of this Conference, including those of surrounding states.

This session will be televised also over the KSL Television Station, Channel 5.

The singing for this session will be

furnished, as this morning, by the Combined Choruses of the Brigham Young University, with Newell Waite and Crawford Gates conducting, and Frank W. Asper at the organ.

We shall begin the services by the Combined Choruses of the Brigham Young University singing, "He Watching Over Israel," conducted by Newell Waite.

The opening prayer will be offered by Elder W. Ernest Young, formerly president of the Argentine Mission.

Selection by the Brigham Young University Combined Choruses, "He, Watching Over Israel, Slumbers Not Nor Sleeps."

The opening prayer was offered by Elder W. Ernest Young, formerly president of the Argentine Mission.

#### President David O. McKay:

We shall continue by the Combined Choruses singing, "God of Our Fathers," conducted by Elder Newell Waite.

After the singing, Elder Joseph Fielding Smith, president of the Council of the Twelve, will address us.

The Combined Choruses sang "God of Our Fathers."

### PRESIDENT JOSEPH FIELDING SMITH

#### *President of the Council of the Twelve*

I AM very grateful for the meeting that was held this morning and for the good counsel that was given to the members of the Church. I pray that

we will heed it and remember that we are living in a wicked world where men's hearts have turned from truth to untruth, from righteousness to wicked-

ness; when men are unrighteously ambitious, seeking for power; when the liberties of the people are in danger. It behooves us as members of the Church to heed the counsels that are given by those who stand as our leaders under Jesus Christ.

I am grateful for the gospel, for all the privileges which are mine to give service, for the privilege that is mine to honor my Maker and be a true servant to our Master, the Savior and Redeemer of the world.

We are all aware that we are in imminent danger—danger because Satan rages in the hearts of the people. This has all been predicted, and the predictions are coming true. Antichrist is gaining power, and Satan has put into the hearts of the people—the majority of them—greed, and the desire to dominate and take advantage of those who are weak.

Our duty is to keep the commandments of the Lord, to walk uprightly, to defend every principle of truth, to sustain and uphold the Constitution of this great country, to remember the Declaration of Independence, for, as we heard this morning from our President, upon these principles our country was based. They stand at the foundation, the cornerstones of the liberty that our fathers fought for, and which brought to pass according to the word of the Lord, the redemption of this land by the shedding of blood.

There is no other course for us to take but the course of righteousness and truth. An ancient prophet on this continent said, "... the natural man is an enemy to God." (Mosiah 3:19.) The world today has become carnal, as much so now as in the beginning when Adam attempted to teach his children the principles of eternal truth, and Satan came among them and commanded them to believe it not.

And we read, "From that time forth man became carnal, sensual, and devilish." (Moses 5:13.)

Surely we see these indications prevalent in our own land and in foreign lands. Men have become carnal. They

have become enemies to God. They are seeking for their own advancement and not for the advancement of the kingdom of God.

Let me call your attention to this fact which you, of course, all know, that we are living in the last days, the days of trouble, days of wickedness, spoken of as days of wickedness several hundred years before the coming of Christ by Nephi, as it is recorded in the twenty-seventh chapter of Second Nephi.

But, behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations.

And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire. (II Nephi 27:1-2.)

That was said many hundreds of years before the birth of Christ. We are living in the days of the Gentiles when this prediction was to be fulfilled. We see it being fulfilled, and we must remember, my good brethren and sisters, that members of the Church are not members of, and do not belong to the world.

In the wonderful prayer of our Redeemer, as recorded in the seventeenth chapter of John—I can hardly read this chapter without tears coming to my eyes—wherein our Lord, in praying to his Father in the tenderness of all his soul because he knew the hour had come for him to offer himself as a sacrifice, prayed for his disciples. In that prayer he said,

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth. (John 17:15-17.)

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If we are living the religion which the Lord has revealed and which we have received, we do not belong to the world. We should have no part in all its foolishness. We should not partake of its sins and its errors—errors of philosophy and errors of doctrine, errors in regard to government, or whatever those errors may be—we have no part in it.

The only part we have is the keeping of the commandments of God. That is all, being true to every covenant and every obligation that we have entered into and taken upon ourselves.

Brother Kimball in his remarks this morning spoke of a man who could not quite understand when he paid his tithing and kept the Word of Wisdom, was prayerful, and tried to be obedient to all the commandments the Lord had given him, and yet he had to struggle to make a living; while his neighbor violated the Sabbath day, I suppose he smoked and drank; he had what the world would call a good time, he paid no attention to the teachings of our Lord and Savior Jesus Christ, and yet he prospered.

You know, we have a great many members of the Church that ponder that over in their hearts and wonder why. Why this man seems to be blessed with all the good things of the earth—incidentally, many of the bad things that he thinks are good—and yet so many members of the Church are struggling, laboring diligently to try to make their way through the world.

The answer is a simple thing. If I sometimes, and once in a while I do, go to a football game or a baseball game or some other place of amusement, invariably I will be surrounded by men and women who are puffing on cigarets or cigars or dirty pipes. It gets very annoying, and I get a little

disturbed. I will turn to Sister Smith, and I will say something to her, and she will say, "Well, now, you know what you have taught me. You are in *their* world. This is *their* world." And that sort of brings me back to my senses. Yes, we are in their world, but we do not have to be of it.

So, as this is their world we are living in, they prosper, but, my good brethren and sisters, their world is coming to its end. It will not be many years. I can say that. I do not know how many years, but Elijah said when he bestowed his keys: "... by this ye may know that the great and dreadful day of the Lord is near, even at the doors," (D. & C. 110:16) I am sure that over a hundred years later I can say that the end of this world is drawing to its end.

The day will come when we will not have *this* world. It will be changed. We will get a better world. We will get one that is righteous, because when Christ comes, he will cleanse the earth.

Read what is written in our scriptures. Read what he himself has said. When he comes, he will cleanse this earth from all its wickedness, and, speaking of the Church, he has said that he would send his angels and they would gather out of his kingdom, which is the Church, all things that offend. Then we are going to have a new earth, a new heaven. The earth will be renewed for a thousand years, and there shall be peace, and Christ, whose right it is, shall reign. Afterwards will come the death of the earth, its resurrection, its glorification, as the abode of the righteous or they who belong to the celestial kingdom, and they only shall dwell upon the face of it.

Let us be true and faithful, keep our covenants, be true to every obligation the Lord has given us. I humbly pray in the name of Jesus Christ. Amen.

### ELDER S. DILWORTH YOUNG

#### *Of the First Council of the Seventy*

**M**ANY years ago I walked into Richards Ward of this city to hear President Charles W. Penrose de-

liver an address. I have not the least idea about what he intended to speak, but I saw before us the text upon which



he did speak. Someone had placed upon the rostrum for the benefit of those who, I suppose, needed it—the youngsters of Sunday School age—a sign which read, “Order is the First Law of Heaven.”

I suspect that Brother Penrose was impatient for the preliminary exercises to be finished because immediately afterwards he took the floor and spent the whole evening explaining why order is not, but that obedience is, the first law of heaven. I cannot remember what he said. I do remember that this was the first time in my life that I had heard this principle explained thoroughly.

I recognize the fact that this Church is a Church of revealed principle. From the Lord come the revelations which establish the principles. I should like to bear my witness that there must be an interpreter for the Church of those principles.

If we had no revelator to do it for us, each man and each woman would interpret, explain, and take into his own life only that portion of each principle which he would wish for himself, and this people would be disunited and divergent in its views. I do thank my Lord that there sits on this stand a Prophet of the Lord, who, with his Counselors and the Twelve, are empowered to tell us how as a united body we are to explain and entertain the principles.

Now, the matter of having a principle explained is one thing, teaching its application is another thing, but getting obedience to it is a third thing. As I have gone through my life, I confess to you folk that I have never been coerced. The obedience I have chosen to render to the principles has been entirely my own, and completely voluntary. I have always been able to choose whether I would accept the interpretation of the Presidents of the Church or whether I would figure out my own interpretation. I have found that the interpretation of the Church has had safety for me. I have found myself wandering far astray when left to my

own devices on things about which the prophet of the Lord has spoken.

I believe that all of the crises through which the Church has passed have been safely weathered by the application of the principle of obedience, voluntarily expressed. Even in the sharp days at Nauvoo when men did not know whither to turn or what to do, President Young did not tell the people they had to leave. If I remember history correctly, he is reported to have said to his people:

“I am going to cross the river and start west with my family and my teams. All those who wish to follow me, do so.”

Well, the majority wished to follow him, and the majority did so. We have never heard what happened to those who did not come, except for a very few about whom the Church was vitally concerned. Those who came, who were obedient, did not live to see it, but their children’s children are the faithful of today. And those who did not come, where are their children, may I ask? one never hears of them.

When the Church moved south at the coming of Johnston’s Army, President Young again said: “I am going south. Those who want to come may come.” Nearly all of them went with him, and at Provo when the crisis was over, he stood up on a wagon tongue and said to the people:

“I am going back to Salt Lake City. Those of you who care to follow may do so.”

I have observed that never do the prophetic leaders tell the people what they must do but rather advise them what it is wise and expedient to do.

More recently, in our day, when the welfare program was announced, and the brethren from this pulpit explained to those assembled how they wanted to work it, from my position among the rank and file I heard a great deal from certain people who wanted to do it differently. They did not want to interpret it the way the brethren wanted to interpret it.

Where are they today? I do not

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know. They are not in positions of responsibility, certainly. Those who were willing to follow the lead voluntarily, with faith, believing that their leaders spoke with inspiration from Almighty God, are those in whom the responsibility is rested.

So I suppose it must always be. As we come to crisis after crisis, as the events of the world make changes necessary in policy, the leaders will speak, and those who are wise will give unquestioning obedience. I did not say unintelligent obedience. I said unquestioning obedience.

I should like to make an application of what I have been saying today. We have now come to a time, I see by the newspapers, when we are to have announced this evening, a missionary policy.

Now I confess to you people here that I do not know personally much more about that than you do. Suppose that the policy is not in harmony with what you had thought to be the direction in which it ought to go; suppose it to embody detail which I should like to see done some other way. Applying the principle of obedience to myself, I stand here now and say to you here assembled that it is my intention to follow, as nearly as the Lord will give me light, those plans and policies regarding missionary work that are to be announced by my file leaders.

I shall not want to improve on their ideas, but I shall give all my strength, and all my courage, and any talents with which the Lord may have blessed me, to doing what will be announced.

I think that we have come to a time now when we are going to see some changes. Times are ripe for changes. The world is changing. The Prophet Joseph Smith changed the missionary system two or three times in his own life. At one time he told the missionaries to go out two by two. Shortly after he told them they might now go one at a time and alone. Other changes have been made. I am for the changes.

May I close by reading you a verse of scripture which I think applies to me personally. Maybe you can apply it to yourselves. It was said by Samuel on an occasion which I think justified the saying.

... Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (1 Samuel 15:22.)

There I stand. May we all do likewise, I humbly pray, in the name of Christ. Amen.

### President David O. McKay:

You all remember Elder George Q. Morris as General Superintendent of the Young Men's Mutual Improvement Association. This is the first opportunity you have had to hear him since his release as president of the Eastern States Mission, and the first time since he was ordained and set apart as an Assistant to the Twelve.

Elder George Q. Morris will now speak to us.

### ELDER GEORGE Q. MORRIS

*Assistant to the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters, I am very thankful for the privilege of being with you here today. I have thrilled with the spirit and instructions of this great conference.

Having now been released from missionary work, as has been explained, I

wish to express my gratitude to my Father in heaven and to my brethren for the privilege I have had of laboring in the missionary field. I know of no work that gives greater joy and satisfaction.

The work has been progressing in the

Eastern States Mission because of the faithfulness of the missionaries and the Saints who are there; to whom I pay tribute. More branches are being established; chapels are being erected; the Saints are increasing in their faith and in their understanding of the gospel, and in their devotion to it; and they are enjoying the fruits of the gospel—joy and happiness and peace. Their hearts are turned toward us here in this center in the west.

It has been a great privilege to labor with the young men and women who have been sent out as missionaries. It is one of the marvels of this Latter-day work to see them in action. They come quite inexperienced and untrained. They have lived the gospel as children and youths but have been engrossed with school and occupations, and other matters that have filled their lives; then they are suddenly sent into the field to preach the gospel of Jesus Christ to the world.

Many of them do not know just what it is. Many of them cannot quote you a scripture, but their hearts are right. Most of them have looked forward to a mission and are joyous in having come into the missionary field. Being there, they get down on their knees and get into the scriptures, and they become humble and contrite. The Lord takes hold of them, and in a few weeks they are preaching the gospel of Jesus Christ, no other gospel. They are not taught of men. They are not sent out to be taught of men. They are sent out to be taught from on high the revealed word of God, taught through the priesthood of God; and the Lord is close to them; and they grow in power and faith; and the gospel is preached—the gospel that the Lord Jesus Christ preached, that Peter, James, and John preached—the identical principles.

Its power is effective today. Men and women are being changed in their lives. After a short association with these young people, many of them drop habits that are harmful to them. They have found a new spirit, a new type of manhood and womanhood. A new power has

come into their lives. They just do not at once realize what it is, but they grow in a knowledge of the truth, and they are converted to the gospel of Jesus Christ. Then they enter into a new life. The Bible is a new book to them. Their homes are new homes to them. Relations with the family are new relations, and the world is a new world.

The power of God unto the salvation of his children is here in the world today; and through the ministrations of these young men of the Church, in their humility and their faith, the heavens are opened; and the power of God is manifest for the healing of the sick as well as for the healing of sick souls and the giving of light to people in darkness.

I rejoice in their labors. The Lord has blessed and prospered them. I have been standing on the sidelines, but I have been made a partaker of their blessings, and I thank the Lord for it.

Now I am called to a new position. You know how humble I feel and how small I feel. We have a wonderful age retirement plan in this Church. I have never believed in arbitrary age retirement. We grow younger in this Church as we work in it, and the age retirement plan goes in reverse. The older we get and the longer we labor in the Church the more there is that we can do. There is no need for any person in this Church to have an empty mind, an empty hand, or an empty heart. God has provided that our lives may be full and rich as long as we live, and as we live the gospel, then our lives become glorious, and we enter into a fulness of life.

I thank the Lord for the gospel of Jesus Christ. With joy and gratitude I go into this new work, and meager as my services and ability may be, they will be given with all my heart. I love this cause. I have admiration and love for my brethren under whom I have been laboring, and with whom I have long been associated, more or less. I have loved them and appreciated them for the examples they have set me, for the teachings they have given me, for the

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kindness they have manifested towards me.

So, my brethren and sisters, I am happy to find myself in full accord with all that this Church is and all that it does. Its divine leader, Jesus Christ, is my leader and my Lord. Its leaders on this earth are my leaders. The principles of this Church are my principles. The objectives of this Church are my objectives. The welfare of this Church is my welfare.

I give myself to it with all my heart and pray that God may enable me to do some good in the sacred ministry unto which he has called me.

This is the Church of Jesus Christ, the Creator and the Redeemer of the

world. The keys of the kingdom of God are here in our presence. These operate and will operate throughout all the world among all mankind, through the Holy Melchizedek Priesthood, which is always present when the Church of Jesus Christ is upon the earth. And when this power is not upon the earth and where this power does not exist among men, the Church of Jesus Christ does not exist.

Thank God for the great revelations—key revelations—that point the way for us and enlighten us and preserve us.

May God help us to be true and faithful, and devote ourselves with all our hearts to this work, I humbly pray in the name of Jesus Christ. Amen.

## ELDER JOHN A. WIDTSOE

### *Of the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters: It is good to be here. The ancient words of those who dwelt in the presence of the Savior are our words today.

Six months ago circumstances combined so that I was not here, and I have felt since a sense of loss, loss of the spiritual power, the spiritual support and elevation that come to all Latter-day Saints who attend Church gatherings in the name of the Lord, whether in general or stake or ward capacity.

With you, I have been thrilled to note that the Church of Jesus Christ is not standing still but, guided by heavenly forces, is growing and increasing and becoming mightier in the service of God's children here upon earth. With you, too, I enjoyed the spirit of the sermon of the man who has been called by God to preside over the Church. It is well for me, it is well for you, and it is well for all in the world to listen to the chosen head of the Church as he speaks from time to time. Therein lies the path to safety.

Six months ago I was not here because, with the approval of the First Presidency, I had accepted an invita-

tion from the Canadian government to assist in solving some of their problems relating to the reclamation of the dry lands of the Dominion. Canada is much like the United States, with two seaboards, one on the Atlantic and the other on the Pacific, with ample rainfall, and a dry section between, in the interior, such as we have here. The prairie provinces of Canada offer only scant and difficult living to those who attempt to cultivate them because of the lack of the plentiful rainfall on either coast. So the practice of irrigation has gradually grown in the province of Alberta, where many of our people live. It has been found that the enlivening power of water used in irrigation increases the crops many-fold, and what is better, permits a close settlement, and in time the building of a state. There is water aplenty in the land of our neighbors to the north. Great streams, filled with water to overflowing, usually, roll into the oceans on both sides of the Dominion, and the problem is how to use that water on the dry lands of Alberta, Saskatchewan, and other neighboring provinces, to build the Dominion of Canada, now great, into a greater country.

The commission to which I was appointed was given the responsibility of passing on one of the huge projects proposed by the country, one that will redeem and bring into cultivation nearly half a million acres of land and involve an expenditure running from \$100,000,000 to \$200,000,000. Sometime it has to be done, for these dry lands when irrigated offer future possibilities of happy homes for thousands of families, not to be overlooked in the process of statesmanship.

It has always been a curious thing to me, curious is not really the right word, when I reflect upon the history of our own people, how we were led by the hand of God, as a people, and were brought over the deserts and over the mountains to be settled in this country. We did not know at that time, and the world did not know, that one-half or more of all the land surface of the earth lies under low rainfall. These vast stretches of land can be reclaimed only by the twin arts of dry farming and irrigation, best of all by irrigation, for dry farming at its very best is only a minor practice to be followed by people who live near the cultivated areas. But our people came here and for the first time in the history of civilization demonstrated that a successful manner of community living might be built with the irrigation ditch. The Lord guiding us took us to a protected home, but not only that, he made us teachers of the world in these twin arts of successful soil conservation. In this state, from which we have spread over the west and are spreading over the world, has come the birth of modern irrigation. Most countries which lie in part under low rainfall have sent agents or representatives here to find out what we did and how we did it, and whether they can do it also. We have a worldwide reputation in reclaiming desert lands by the use of water. Our work has served humanity greatly. We have preached the everlasting truths of the gospel by thousands of missionaries, but we have also preached by our example here,

before the great nations of the world, how their resources may be utilized more fully and more completely and how the needs of humanity may be more fully met.

It has never seemed to me a mere chance that the Lord brought us here. There seems to lie in that part of our history a distinct evidence of the divine guidance of this people. It may be of interest to us here today, as many of you know, that not only did we as a people begin to show how a modern, civilized group of people could live under irrigation, but that here, also, beginning in our own Utah State Agricultural College at Logan, experiments and tests were and are made to place this art of irrigation on a scientific, orderly basis. This is not the place to discuss that, perhaps, but we do have the honor of being not only the generators of modern-day irrigation, but also of placing that ancient art on a modern, scientific basis.

Some very remarkable things have been discovered from time to time in this field that are tremendously interesting. Our farmers are gradually learning more and more about these precious truths. The farming people, you know, move slowly. They want to know before they do anything, but little by little that which we have garnered and gained throughout the years will be used.

And so a Latter-day Saint, working as I had to work last fall in behalf of a great agricultural, irrigation project, is stirred in his feelings when he looks back upon what the Lord has asked his people to do—to toil, to struggle, to compel the desert to yield; and also to teach all the world that which the world is hungry to know.

Well, perhaps that is all I should say about my irrigation work and why I was not here in attendance six months ago. But you know there is a great symbolism in irrigation. As a lifelong student of the subject I have always been impressed by the fact that the dry desert soil contains nearly all the elements of fertility. All that it needs is

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the enlivening power of a stream of water to flow over that soil. Suddenly the land begins to yield, and it becomes powerful. Is it not so in our spiritual lives, I wonder? Men according to our theology are children of God, not created under the old idea, but being literally children of Almighty God, contain all the elements under the law of eternal progression that will lead them into the likeness of their Father in heaven. When this being, this divine being, because in one sense we are all divine, is touched by the power of the Holy Ghost, the Holy Spirit, the power that flows from God, suddenly a man blossoms into a new life, new possibilities arise, new powers develop. As I have lived in the Church of Jesus Christ of Latter-day Saints as a member since my very early boyhood, I have come to understand that perhaps the greatest miracle in the gospel of the Lord Jesus Christ is the transformation that comes to a man or a woman who in faith accepts the truth of the gospel, and who then lives it in his or her life. That transformation is marvelous. I have seen it in the mission field, where I first heard the gospel. I have seen it here at home. I see it every day. Every person has a measure of God's Spirit given to him. We are all in God's presence through his Holy Spirit. As new and greater truths come, as the understanding of them develops within us if we accept and live them, we are transformed from ordinary men into new powers and possibilities.

The weavers of the midlands in England, the coal miners of Wales, the fishermen in Norway, the trudging farmers of Denmark, very common, ordinary people, who accept the gospel from the lips of some humble Mormon missionary become so changed by those enlightening truths of the gospel that they are not the same people any longer. They have been fertilized, so to speak, by the Spirit of God that flows from eternal truth, just as in irrigation the barren, dry soil is fertilized by diverting the stream of water

from the irrigation ditch onto the thirsty land.

It is a comparison worthy of our thought, because we are the bearers of the irrigation message to all the world.

I remember the man who baptized me into the Church, a very common, ordinary man to begin with, a rope-walker with a jug of beer two or three times a day, a glass of whiskey a little later, and a cud of tobacco mostly all day long, living a useless, purposeless life, except for three meals a day, and the satisfaction of some of the carnal appetites. He heard the gospel and accepted it. It was good. It was something he had been longing for. The man grew in power and stature in the Church. As I recall it, he filled five or six missions and presided over one of the missions of the Church. He was the same man, with the same arms, same feet, same body, same mind, but changed because of the Spirit that comes with the acceptance of eternal truth. Have not we seen this in our own families and friends, in the little towns in which we live? Have not we felt our own strength grow mightier in love for our fellow men, in love for our daily tasks, in love for all the good things of life? If you question yourself or question us here who have the responsibility of conducting this conference, we will all bear witness to it. But remember, when irrigation began in Utah, it was a struggle with the earth. It required toil. The water did not flow down these canyon streams to the farms just by asking it to do so, but men dug and drilled and shoveled and made canals. We have a remarkable illustration of that in one of our enterprises in Utah. It was called the Hurricane enterprise. The story of that has never been told quite fully, but it is stirring and thrilling. And to some degree in every enterprise in the building of this state toil had to be faced and used. And so to get that spiritual stream that I have been talking about, it must be sought for; it must be fought for; it must be labored for. It will come, but we must ask

for it and seek it and labor for it. Then comes that great change—an overwhelming change. It changes men to a Godlike phase of life and living.

Well, you know the comparison as well as I do. I must not take any more of your time. It is good to be a Latter-day Saint. It is good to be here. It is good to hear the words of inspiration that come from the mouths and lives of these inspired men. I am glad to feel the responsive spirit from the thousands of people who are here and who listen over the radio.

May we all so live as to have a great measure of the enlivening, spiritual, fertilizing stream that comes from God because of our virtuous lives, our earnest actions in seeking after truth. May

we all be blessed according to our needs.

Let us determine to cling to our heritage here in this land where we were led by the guiding power of God, and may the descendants of our pioneer fathers refuse to sell their birthright for gold lest it turn to a "mess of pottage." May we remember our heritage in this Church of land, of water, and of spiritual power, I pray in the name of the Lord Jesus Christ. Amen.

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The Combined Choruses and the congregation joined in singing the hymn, "The Spirit of God Like A Fire Is Burning." The singing was led by Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

### ELDER HENRY D. MOYLE

#### *Of the Council of the Twelve Apostles*

**I** AM very grateful unto my Heavenly Father for the opportunity which is mine to meet with you, my brethren and sisters, in this great conference and to partake of the Spirit of the Lord that is here with us in such rich abundance.

I feel indebted to the Lord for the health and strength which is mine, and I am certain that he has blessed me with this health and strength in answer not only to my own prayers but also to the prayers of my brethren and sisters in the Church.

I have had a great affection for the leaders of the Church as far back as I can remember. I have always desired of the Lord that he would give me the strength to honor and to sustain those who presided over me in the priesthood with all my heart and soul, and I do that today. I am grateful for the leadership of President David O. McKay, and of President Stephen L. Richards and President J. Reuben Clark, Jr. I know these men receive from our Father in heaven his inspiration and direction in the work which they are called upon to perform for you and for me. I have this great affection and love not alone for the Presidency of the Church but

for President Joseph Fielding Smith as President of the Council of the Twelve and all my associates in that Council, and all of the General Authorities. In fact my affection extends to all of my brethren and sisters. No man could have a richer heritage on the face of this earth than to be really worthy to be numbered among the Latter-day Saints.

The statistics that we heard read this morning demonstrate the results of great inspiration and leadership. I say that my affection for my brethren in the Church creates within me a further and similar desire that we might have governmental leaders in our nation and in our state and in our counties and in our cities of the same calibre.

I am always impressed when I read the 134th section of the Doctrine and Covenants:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed

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and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign. . . .

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied. (D. & C. 134:1-3, 9.)

But that does not mean, because we have within our hearts a deep-seated religious conviction, that we are at the same time not qualified to participate in government. Unless we have faith in God and fear him and keep his commandments, we can hardly be worthy to hold high positions in government. The Prophet Joseph has told us in this statement through the inspiration of the Lord that we must have righteous men in order to have righteous government. If we are to be a God-fearing nation and enjoy the blessings of peace, then each one of us who has a faith in God must do our duty, take our part to accomplish our purpose in government. We should become intimately familiar with those who are active politically; we ought to be part and parcel of them. They should not be strangers to us. We should see to it that those men who have true qualities of leadership are placed in positions of trust and responsibility in the government; these fundamental principles of truth apply to every political party alike. There is no hope and can be no hope for our government, or any government, to which this principle does not apply.

I think a good place to start is always at home. Each one of us should resolve that we in and of ourselves will develop qualities of leadership and of honesty and of integrity and of justice and equity. We should be willing to

take these principles, these characteristics, the ability which we thus create within ourselves, and give ourselves to the benefit of our city and of our country and of our state and of our nation.

This year there will probably be no more than fifty percent of the qualified voters in this great nation who will exercise their franchise. The officers who may be elected in the great elections to be held this year will be elected by minorities and will not represent the vote or the will of the majority. You know there are two kinds of offenses in the world—offenses of commission and offenses of omission. We sometimes do things that we should not do, and then again, we do not do some things that we should. I hope that Latter-day Saints will not permit themselves, political-wise, to fall into this latter category and be classed among those who give offense because they fail to do that which they should do. I would like to know if a reason exists that would justify a Latter-day Saint in not exercising his franchise for the party and the man of his own choice.

No political party is justified to continue in existence unless it clearly states the principles which it advocates, the platform upon which its candidates stand, and then with integrity, when and if elected, carry out those principles and live up to that platform. Except that be the case, we as Latter-day Saints should not align ourselves to any party, because we do not have the basis upon which we can make an intelligent decision. We must know what they stand for before we can favor them with our vote. I do not ask you, my brethren and sisters, to go to the polls and just vote, important as that is; but that when you vote, you vote intelligently for those principles and those things and those men which will give to you the kind of government you want, the kind of environment that you desire for yourself and for your posterity.

We have received a great deal of light concerning the things of life from our Heavenly Father through the revelations which he has given us. We are



told once again in the Doctrine and Covenants in the 101st section:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (*Ibid.*, 101:77-80.)

Can we accept that as one of the sacred tenets of our faith and be derelict in our duties toward our nation? The answer to me seems to be self-evident. The Apostle Paul of old said,

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? (I Cor. 14:8.)

We must have leadership in this nation whose voice will be clear; whose virtue, clarity, and certainty will give us the assurance that the course the government pursued under their leadership is right. Then we can put our whole heart and soul back of our government and sustain those who preside in government and feel toward them even as we do toward those who have been divinely chosen to guide and direct the affairs of the Church.

I hope and pray, my brethren and sisters, that we will not feel that politics has become so degraded that we are too good to participate. If any of us believe politics to be in that kind of state, we need only to enter into politics, go into it with our honesty and our integrity and our devotion to truth and to righteousness, and the standards will be raised. We cannot expect in this country a better government than the leaders are good, and so if we want a good government we must have good leaders. Let us participate in our mass meetings, in our party organization meetings, in our conventions; then when we go to the polls, we may have somebody worthy of our vote on our tickets.

May the Lord bless us to uphold and sustain the great Constitution of this nation and to maintain ourselves pure and unspotted from the sins of the world in all of our undertakings, and call down the blessings of our Heavenly Father upon us and upon our neighbors.

This should be a challenge to us as members in the Church of Jesus Christ and to all our friends and our neighbors and all people throughout the earth who stand in favor of good government, for righteousness in government; who have and foster the same ideals that are so close to our hearts. I hope and pray that the Lord will thus bless us all that we may fully accomplish the purposes of our creation, and be grateful to him day by day for the blessings he bestows upon us, and this I ask humbly in the name of the Lord Jesus Christ. Amen.

## ELDER ELDRED G. SMITH

### *Patriarch to the Church*

**I** PRAY that I shall have your faith and prayers, my brothers and sisters, while I occupy this position, as has been the case with those who have preceded me. And I thank my brethren who have offered prayers at the beginning of these meetings in behalf of all who have to talk to you, that the Spirit of the Lord will be with us.

I truly am very grateful for the blessings of the Lord; the blessings that have come to me personally. I am grateful for the blessings which have come to this people as a group, individually as well as collectively. I am grateful for the privilege of living in this age, which is a choice age—a choice dispensation.

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It seems it is an inherent desire for all of the faithful children of God to receive a blessing from him. It has been so since the very beginning. Adam called upon God and received blessings; and then in his turn he called all of his righteous descendants together at Adam-ondi-Ahman and blessed them; and they, in turn, blessed him.

Noah, in his turn, received the blessings of the Lord, and then after the waters of the flood had receded and he came forth from the ark, he blessed his children.

Abraham, in his turn, received blessings from the Lord and blessed others. We today are receiving the benefits of the great blessings which were given to Abraham in fulfilment of the promises given to him.

As Abraham was departing with Lot, the Lord said to him:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen. 12:3.)

And today we are realizing the fulfilment of that promise, for all the families of the earth are receiving the blessings of the Lord, through Abraham, more than they have ever done before.

Isaac, in his turn, also pronounced the blessings of the Lord upon his descendants. There is the very interesting story of the blessing of Jacob and Esau. When Isaac was old, he felt the need to give his sons blessings. He called Esau, telling him to go out and kill and prepare venison for him. He said "... make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die." (*Ibid.*, 27:4.) And Rebekah, mother of Esau and Jacob, heard him and knowing that Jacob was divinely called to receive the birthright blessings, called Jacob and sent him to fetch two kids, saying that she would prepare savory meat for her husband such as he loved, for she knew how to prepare it. And thus Rebekah assisted Jacob to receive the blessings of birthright.

Jacob blessed his twelve sons and

gave them each a blessing suited to their individual rewards and pronounced promises that should come to them. Joseph received a special blessing which we are most interested in because we are his descendants, the most part of us, and the blessings of the gospel have come through this line, for Joseph Smith, Senior, was a true descendant, through Ephraim, the younger son of Joseph.

You know the story of how Jacob blessed Ephraim and Manasseh, how he crossed his hands and gave them each a blessing and gave unto them promises. The history of blessings is meager from then until now. In the Book of Mormon we are given the information, definitely, which declares that a descendant of Joseph should be raised up in these the last days. (See II Nephi 3:14-15.) It has been made known that Joseph Smith, Senior, was that descendant, and he received the blessings of Ephraim.

Then in this day and age, and I think if our records were more complete, we would probably find something similar with those of ancient times, the Lord tells us in the Doctrine and Covenants that

It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. (D. & C. 107:39.)

Thus today we have more than one patriarchy; we have one or more in each of the stakes of the Church; and they are represented in the group here on my right. We always have a section here reserved for the stake patriarchs. They are outstanding, faithful members of the Church, who have been given the responsibility of blessing the people in their stakes, blessing those who desire blessings. And just as it was in ancient times—today, too, the Lord's people desire his blessings. And as a Church we have the priesthood and the authority through which these blessings may be given. These blessings given today are more formal than those given in ancient times, that is, judging

from the meager records which we have. A patriarchal blessing today, given by an ordained patriarch, should contain a declaration of lineage, that is, the tribe of Israel through which the promises of inheritance shall come, even as assignments of inheritances were given in ancient Israel.

Now we know that some of the inhabitants of the earth are not descendants of Israel. We know that some of the inhabitants of the earth who join the Church are not direct descendants of Israel. It is given to us that the descendants of Shem and Japheth, sons of Noah, if they receive the gospel, are entitled to the priesthood. Only the sons of Cain are not entitled to the priesthood, and you can read why in the Pearl of Great Price. So all the descendants of Shem and Japheth, as they accept of the gospel of Jesus Christ, are entitled to the blessings of Israel, because that was the promise given to Abraham, that through him all the families of the earth should be blessed.

And so, as these patriarchal blessings are given, there is given a declaration of lineage, or an assignment; for a pure Gentile who joins the Church becomes by adoption of the seed of Abraham and of Israel. (Gen. 12:3; Abr. 2:11.)

We have people on the earth who we know are not descendants of Israel, yet in the acceptance of the gospel of Jesus Christ they are entitled to the blessings of Israel, and through the power of inspiration the patriarch will assign them to Israel.

It is required that patriarchal blessings be recorded in the Church records. The body of the blessing usually contains sacred promises for comfort or for counsel or warning, according to certain possibilities of blessings. All is predicated upon obedience to divine laws and faithfulness. The closing of a blessing is the sacred sealing of the Holy Melchizedek Priesthood. The blessing pronounced, with all it contains, should serve as a comfort and guide through life according to faithfulness and is sealed forever upon the conditions of faithfulness to the laws

of God, which includes the laws of nature. Patriarchal blessings have been a source of guidance and comfort to tens of thousands of members of the Church. Their faith has been quickened and strengthened through them.

An example of what a patriarchal blessing can do came to me in a story which I have repeated many times, which a woman told me. As a young woman she lived in a small town. When she finished high school, there was no further opportunity to continue her education; there was no further opportunity to get work so that she could be independent; so she came to Salt Lake City where she found herself a job. As time came for registration at the university, she became very anxious to go to school again, and knowing that there was not a possibility, under present conditions, she felt quite disheartened. She went to the patriarch and received her patriarchal blessing, and in the blessing he promised her that she should receive a good education. She was elated, and she went out of the office feeling very happy. Before she had gone half a block, she said, she fell to earth out of her cloud with a realization that going to college cost money, and she did not have any, nor the means to get it. The opportunity and possibility of going to college at present did not seem to be at all possible, which made her very downhearted again. And the thought came to her to go visit her aunt, who was living in Salt Lake City. Without stopping to analyze that impression she turned, and instead of going back to work, she went to visit her aunt and told her aunt of her experience, cried on her shoulder, and her aunt said to her, "I know an elderly woman who lives down the street a few blocks. She has at various times helped young girls get through college in return for the help the girls can give to her. I do not know whether she has help now or not, but," she said, "this woman knows who I am. Go down and see her and tell her I sent you."

She went on the run to this elderly

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woman's home, and within two weeks from the time she received her patriarchal blessing, she registered at the University of Utah, signed a promissory note to pay for her education, and eventually paid for it. She said if she had stopped to question the first impression she got to go visit her aunt, she would have said to herself, "Why should I go visit my aunt and tell her my troubles? I came to Salt Lake City to be independent; why not be independent? She cannot help me with my troubles; she has enough of her own. She doesn't have space in her home to let me sleep there, let alone board me, nor help me. Why need I go and bother my aunt?" But she did not stop to analyze that impression; she acted on it. As a result she met the woman who gave her the opportunity of receiving her education.

Similarly, many experiences have come to people in making decisions. I have had many experiences myself of giving patriarchal blessings, and then afterwards the individual would comment to the effect that he had now made up his mind and knew what course to follow. Often I ask whether individuals have any particular problem or worry. Just recently, a young woman said, "Well, Tom is coming home in a few months, and I am going to wait for him, and then we will get married in the temple." She said another young man had been wanting her to marry him, but she said, "That would not be a marriage in the temple; I am going to wait for Tom." Many times these experiences come to patriarchs.

Many men and women have been given courage to carry on, in battle and at home, in positions of responsibility in Church work, and even the will to live in times of sickness through which they have been raised from the grip of death by means of administration through the priesthood. It is the right and privilege of every baptized member of the Church to receive a patriarchal blessing. In the past many received more than one blessing. This practice

has been discontinued. After a person has received a patriarchal blessing through an ordained patriarch, in which his lineage is declared, he is in possession of his patriarchal blessing, and to repeat the lineage is superfluous. We are asked, what about additional blessings? These additional blessings need not be given by an ordained patriarch. Through the patriarchal order of the priesthood it is the right and duty of a father to minister unto his own individual family. That is, the father in the home has a perfect right or duty to bless his children. That is, if the father holds the priesthood which authorizes him to do so, he may bless his own children, and also baptize them, and confirm them, with full consent and appointment from the duly authorized officers in charge.

I was at a fast and testimony meeting one day, and the bishop received a baby in his arms, from a woman in the congregation, and as he did so, he looked around the room. Finally he said hesitatingly, "This is the child of Brother and Sister Brown." After pausing a minute he said, "Brother Jones will bless the child." A man who was standing in the group of officiators spoke up and said, "No, Bishop, that is my child, I will bless him." And so the bishop recognized the father. He had been looking around the audience to find the father and not seeing him was under necessity to appoint someone else. But the father spoke up and said, "I will bless the child," and he did. That was correct.

Bishops should not only invite a father to administer to his own family but should also seek permission before substituting for the father. Naturally, if a child is going to a meeting, say for instance, a young man is going to a meeting where he is to be ordained a deacon, and the family knows that he is to be ordained a deacon, the bishop should invite the father, if he is a faithful man, to ordain his son. The bishop is the father of the ward. It is his duty to be the father of those families who do not have fathers in their own

homes or where fathers do not exercise their priesthood; and it is the right of the bishop to ordain or to appoint someone to ordain boys in these families. It is a courtesy for the bishop to invite a father to ordain his own son.

An ordained stake patriarch has the privilege, by the same token, of blessing his own family, wherever they are. He is also the father or patriarch for the other families in his stake who do not have a father who is an ordained patriarch. A stake patriarch, then, is a stake officer, and he does not have authority to officiate outside of his stake, only as he may give blessings to his immediate family. Those who need or desire additional blessings may receive a blessing from any elder in the Church but not to be recorded.

I have an example in my mind, and there are many families in the Church that do likewise, where the father blesses the children when they are named; he baptizes them when they are of age; he confirms them and ordains them to the various offices of the priesthood as they grow in position to be so ordained, but always with the consent and approval of the bishop. When children start out to a higher school of learning, when they leave home to go on a mission, when they leave home to go into the service, and at the time of their marriage, a father may bless his children and place the blessings in his family record, rightly, for the benefit of the family, and the family reflects the spirit of those blessings.

Now, may the blessings of the Lord be with all of us and help us to magnify our callings in the priesthood. The Lord has told us in the Doctrine and Covenants, section 84, verse 33,

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the *magnifying their calling*, are sanctified by the Spirit unto the renewing of their bodies.

And if you will continue reading in section eighty-four, the next few verses,

you will get more instructions regarding that priesthood.

Brethren, magnify the callings of your priesthood, and the strength of the Lord will be with us all, which I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder Eldred G. Smith, Patriarch to the Church.

Tonight, in this building, there will be held a meeting at which special instruction will be given regarding new plans for missionary work. Presidencies of missions, the Missionary Committee, General Authorities, stake authorities, ward authorities, are all invited. And undoubtedly there will be room for the public. The sisters are invited as well. I did not imply by that that the sisters are not part of the public, the better part.

For the benefit of those who have been listening in, I should like to say that the members of the congregation here in the Tabernacle, have been looking all day at some very magnificent bouquets of lilies, calla lilies. They stretch from the left of the top pulpit to the right an equal distance, and bouquets of three each are extending from the top pulpit down to the first seat in the audience. Silent messengers of love. These flowers are particularly associated with one of the two greatest events in the history of the world—the resurrection of our Lord.

You will be pleased to know that these lovely flowers have been raised and furnished to us by the High Priests of the Berkeley Stake of California. In your behalf we extend sincere thanks and appreciation for this contribution to our conference.

We are indebted, not for the silent message, but for the inspirational messages that we had from the members of the Combined Choruses of the Brigham Young University. I do not know how you have been impressed today, but just the presence of these young people in such large numbers has been an inspira-

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tion to me. I am sure it has to all, and their singing has been truly of the highest quality.

Music, it is said, is the fourth great need of the human soul. You members of this great chorus, have supplied that today. We hope you will feel as proud and thankful of your school that you have represented today so ably, as these men and women whom you have inspired by your singing are of you. And to you directors, we extend thanks and appreciation. We are sure that the members of the faculty who are here, largely in a body, and President Wilkinson, are more than thankful and pleased for the rendition of these excellent singing numbers today. The Lord

bless these young people. We are proud of them, and of all whom they represent.

After the singing by the Combined Choruses of "Praise the Lord," arranged and conducted by Brother Crawford Gates, Elder Alma L. Petersen, formerly twice president of the Danish Mission, will offer the benediction, and this Conference will be adjourned until tomorrow morning at ten o'clock.

The Brigham Young University Combined Choruses sang "Praise the Lord," after which the closing prayer was offered by Elder Alma Petersen, formerly president of the Danish Mission.

Conference adjourned until 10:00 a.m., Saturday, April 5.

## SECOND DAY

### MORNING MEETING

The conference reconvened Saturday morning, April 5, at 10 o'clock a.m., with President David O. McKay presiding and conducting the services.

#### President David O. McKay:

I will report to you a telephone message, which has just been received, not to cast a damper on our conference proceedings, but by way of a warning to our bishops and presidents of stakes, particularly, providing what is said is fact.

"President Schwendiman of the Wells Stake just called us, reporting that the Belvedere Ward Building is on fire. The chapel is almost completely destroyed, the roof gone, and the west wall has caved in. They may be able to save the recreation hall. We want you to know we are doing everything possible to save part of the building. The firemen are doing a good job. This is one of our nicest chapels, dedicated in 1928. The cause of the fire was probably defective wiring."

Now, we read this announcement as a word of caution to those who are building the nearly 400 chapels now

under construction, and as a suggestion that careful inspection be made of our present buildings.

For the information of the radio and television audience, we announce that this is the third session of the one hundred twenty-second annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system and by television.

The proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference. This session will be televised also over the KSL television station, channel five.

The singing for this session will be by the congregation, with Elder Richard P. Condie conducting, and Elder Roy M. Darley at the organ. We shall begin these services by the congregation singing, "High On the Mountain Top," conducted by Elder Richard P. Condie.

The congregation will please remain seated during this singing.

The opening prayer will be offered by Elder E. Bentley Mitchell, formerly president of the Tahitian Mission.

The congregation, with Richard P. Condie conducting, sang the hymn "High On the Mountain Top."

Elder E. Bentley Mitchell, former president of the Tahitian Mission offered the invocation.

Singing by the congregation, "Redeemer of Israel."

### **President David O. McKay:**

Our first speaker this morning will be President Stephen L. Richards of the First Presidency of the Church. President Richards will be followed by Elder Delbert Leon Stapley, of the Council of the Twelve.

## **PRESIDENT STEPHEN L RICHARDS**

### *First Counselor in the First Presidency*

**I** SAT in the Tabernacle a short time ago listening to beautiful music. After the concert was over I was a little embarrassed inwardly to recognize that I had heard but very little of what went forward, for almost at the beginning of the program my thoughts turned to this great building in which we are met today. Somehow or other, its place in our history and its connotations assumed such proportions in my thinking that I decided that it might be worthy of a little of our attention as we ponder the progress and mission of the restored Church of our Lord.

This Tabernacle of the Church of Jesus Christ of Latter-day Saints, erected on what we designate as Temple Square in Salt Lake City, Utah, has come to be one of the most interesting and widely known buildings in western America, and perhaps in all America, excluding structures at the national capital and at points of great historic interest in the formation of the republic.

The first work on the Tabernacle was begun in the spring and summer of 1863. The first foundation stone was laid July 26, 1864. The Tabernacle was completed, so far as to be usable, by October 6, 1867, when the first conference was held in the building. The following is a quoted notation in the record:

"The gates to the Temple Block were opened at nine o'clock, and the people flooded in. Long before ten o'clock, the time for the commencement of the

conference, the seats in the great Tabernacle were filled, the aisles and doorways were crowded, and many were left outside. The stand was filled with the Church officials and the various choirs who were present to take part in the service."

The conditions here described are not difficult for the present generation to visualize.

The organ was only one-third completed by this time but was used to accompany the singing. Temporary seats were used since the installation of permanent seats was not completed until sometime during the summer of 1868. The gallery was not completed until later, and was first used at the postponed general conference of the Church on May 5, 1870. It is recorded that this additional seating capacity was much appreciated, and that the installation of the gallery improved the acoustics of the building.

The Tabernacle was not dedicated until October of 1875. I shall speak of the dedication later.

Perhaps one of the first significant items about the building is its size. It is 250 feet long by 150 feet wide; 65 feet to the ceiling, 75 feet to the top of the roof, standing upon 44 stone pillars, with 16 doors 10 feet wide, and 4 doors  $4\frac{1}{2}$  feet wide, allowing the exit of 13,000 persons in 5 minutes. Its architect, Henry Grow, claimed that it was the largest hall in the world unsupported by columns. I have made no

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research to determine for how long a time the architect's statement may have been true.

The huge capacity of the building is most tangible evidence of the firm conviction of the builders in the growth and destiny of the cause they upheld. Without its great size it never could have served its mighty purpose. In the early days of our settlement in these valleys of the mountains, communication was very difficult. Even after the coming of the telegraph and the railroads, people had to come and see and hear to get correct impressions and information. Had the building been smaller, countless thousands would have been deprived of opportunities and blessings they have most highly prized. Then, too, it seems to me worthy of note that the building was built just about as large as it could have been built so that an audience within it could be made to hear, long before the day of electrical magnification of sound. The acoustics of the Tabernacle have been the subject of comment by scientific persons and others for many years. I don't know that a full treatise has ever been written, but it would make a deserving and interesting thesis. This great structure, enormous at the time of its building, is the physical embodiment of a mighty concept that the work of God is expansive, all-embracing, with room for all who will come and listen and receive.

The Tabernacle has been a great cultural center. For eighty years it has housed substantially all of the major concerts, symphonies, bands, choirs, and vocal and instrumental artists who have come to this section of the country. It is safe to say that without it the communities in this area would have been deprived of innumerable opportunities to see and hear the outstanding talent of the world. It has been the scene of great pageants that will long live in our memories; and in addition to being the greatest stage for artistic presentations in our community, it has been a place of instruction and rehearsal for thousands upon thousands of children,

young people, and adults, developing talent and artistic appreciation wholly beyond our power to measure. Throughout the years the building has generally been contributed to almost every conceivable cultural project which has come our way.

In thus extending the use of the building, the Church has had what I believe to be a unique experience. I don't know that there is a comparable situation in the country. It has always been the effort to maintain standards of conduct in this building and on the grounds roundabout which comport with the beliefs and standards of the Church. Those who come here are asked not to smoke or drink or use profane language, and I think that, with few exceptions, they who are not of our faith, and who do not practise our standards, have been sufficiently respectful of our views to observe the decorum of this building. We appreciate their consideration.

This Tabernacle has been, in some respects, a civic center. It has been a forum for Presidents of the United States, candidates for the Presidency, notables from foreign countries, and lecturers, and for the discussion of some of the most important issues which have ever confronted the nation. It has been used as a gathering hall for great national conventions, and it has played a part in the advancement of important civic causes. It has paid tributes of homage and honor to our national heroes; it has met the demands of emergency; it has been through the years an invaluable asset in our community life.

More important than any of these, however, in the history of this great Tabernacle, is its place and function as a house of worship.

Since singing usually begins our public worship, at this point I would like to speak a little of the choirs of the Tabernacle. Here is and has been for over seventy-five years the home of the Tabernacle Choir. I would not venture to say whether the Tabernacle has made the choir or the choir has made the Tabernacle famous. It is



sufficient to know that all through the years we have had a great choir in a great setting. As many as sixty years ago the Tabernacle Choir had a national reputation. Through eisteddfods, its high placement in contest in the World's Fair, and through concerts in big cities, east and west, it early attained renown in musical circles. In recent times, through national and international broadcasts, the Tabernacle Choir and the Spoken Word are household words throughout the land. During its history, both before and after enlarged facilities became available, two aspects of its work have been outstanding and conspicuous: First, the devotion of the members; and next, the excellence of its leadership. I doubt if any comparable volunteer organization of its size and responsibilities can present as fine a record for as long a time. The Church is and has been for these many years proud of this great organization, and I believe we all feel a lasting debt of gratitude to the great conductors, the great organists and technicians, and the great members of this illustrious organization. I attribute their greatness, in large measure, to the deeply religious fervor which has always actuated them. I know that with their artistic temperaments they have loved to sing, but the consistency of their performance has come out of a sense of conscientious duty and opportunity to serve the Lord and advance his kingdom. From that sentiment have come some of the great contributions which the choir has made—contributions which breathe the spirit and essence of the latter-day work, contributions which have inspired the missionary for his work, which have honored and venerated the pioneers who laid the foundations, which have extolled the glory and virtue of Christ our Lord, and his honored prophets, and which have brought comfort and solace to the poor, the discouraged and bereaved. Here is a choir which, through the generations, has seen purpose in its work, which has striven steadfastly to advance a great cause, which has made

art serve its Author, the Lord of the universe. God bless our Tabernacle Choir, from the beginning through the generations, as an emissary of art and truth in the earth.

Housed within the building is the great organ. Its impressive façade of colossal pipes and ornamental columns and caps makes it appear as an ornate temple within the auditorium, beautiful and intriguing to behold. The history of its initial construction is itself a glorious record of pioneer achievement. Its melodic voice now heard in nearly all civilized portions of the globe has been a thing alive, proclaiming in sonorous and tender tones the solemn and the sweet message of the Savior's gospel to all who have the heart and the ear to interpret and apply. Just as the choir is integral with the Tabernacle, so is the organ with both.

I stand today in a pulpit sanctified by its history. When I recall the noble servants of our Heavenly Father who have stood here and given inspired counsel to the people, and borne testimony with such power and conviction and spirit as to electrify every soul who heard; when I contemplate the operation of the still, small voice, which has come from simple and lowly words given here, which have touched the hearts and sympathies of the people; when I think of the vast volume of precious truth which has been proclaimed from this stand, I feel very small and weak within it. My only comfort comes from the realization that the noble ones who have graced this pulpit have been called to speak here, as I have been called, and that they were common men, so far as the aristocracy of the world is concerned, drawn from all walks of life, just as my brethren and I are today.

What a difference in the history of the Tabernacle it would have made had the building come to be merely a great preacher's church. We have had in America such preachers and such churches. For periods of time eloquent men have enthralled audiences, achieved wide distinction, and have undoubtedly

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done much good. In the providence of the Lord, this pulpit has never been any one man's forum. Rather it has been the oracle of a divine dispensation where the cause has overshadowed the man, where humility has higher rating than self-assurance, where worship is measured in deeds rather than protestations.

Ponder for a moment, my brethren and sisters, and all who listen, the glorious and vital truths which have been proclaimed in this building—the nature and composition of the Godhead, the organization of the universe, the history and placement of man in the earth, his purpose in living, and the divine destiny set for him, the laws governing his conduct and his eligibility for exaltation in the celestial presence, the true concept of family life in the eternal progression of the race, the truth about liberty and the place of governments in the earth, the correct concept of property, its acquisition and distribution, the sure foundations for peace, brotherhood, and universal justice. All these elemental things, and many others incident thereto, have been the burden of the message of truth which has come from this building through the generations.

These messages have not changed with the passing of time. The Lord revealed these enduring principles. They are part and parcel of eternal truth. Man may, by his faithful research and study, discover more about them, but he will never change them. I would not discourage the inquiring mind in its exploration of the universe and quest for truth. My only caution is to begin with recognition of the divine source of truth and the revealed word of God.

What confidence and assurance it brings to us to know that our men and women of today, surrounded by an environment radically different from that of our forebears who brought this great building into existence, proclaim the same doctrine as did they. How upsetting it would be if we had to choose between the principles and doctrines of their time and ours. We in this Taber-

nacle hear the same message as did the people in Kirtland and Nauvoo.

It is true that methods and practices change. They have done in the past, and they may be expected to in the future. It is within the province of a receptive priesthood, obedient to the inspiration of our Father, to adopt and adjust methods, looking toward the advancement of his kingdom. It is also within the province of his chosen servants to interpret and apply the law, but they will never change it, for the law of God is eternal.

I wish to say a word about the comfort and solace which have come to our Father's children in this great building. Funeral services have been held here for many noble men and some women. Heavenly music has been rendered, so inspiring and touching that it seemed as if those from the other world could have joined in the singing. Sermons depicting the transition into immortality, and expounding the atonement and redemption wrought by our Savior, have been given with such convincing assurance as to elevate the aggrieved and despondent to the sublimity of resignation, hope, and firm faith. Within these sacred walls have the great of our community found opportunity for the expression of their noblest thoughts and convictions, and from here they have been laid to rest in the closing of their lives. All the life dramas that have here been enacted, all the vital episodes in this historic setting will never be recounted; but they are all known to one who keeps the record, and every resolution, every change of heart, every contrition arising out of the service rendered in this building, will be a fitting tribute to the purposes it has served.

In some respects the Tabernacle may appropriately be designated as the center of our missionary work. More sermons expounding the doctrines of the Church and calling the world to repentance and defining the way to life eternal have been preached from this pulpit than from any other place in the Church. These sermons, testifying to the divine

calling of the Prophet Joseph Smith in the restoration of the holy gospel, have been heard not only by the vast congregations who have assembled here, but also they have been printed, translated into various languages, and circulated in many countries throughout the earth. The pronouncements from this very stand have furnished to our armies of missionaries, in large measure, the material for their work among the peoples to whom they are sent. In the earlier days the missionaries were personally called from the stand in this Tabernacle. One can well imagine the thrill and deep impression made by such procedure. Here the courses of life were changed by assignments from the Presiding Brethren. Here the spirit of sacrifice chastened the soul, and men and women were dedicated to the work of God. Here was the true spirit of missionary work—love and sacrifice for fellow man—developed and fostered.

In more recent times the Tabernacle, with its wonderful Sunday morning program, has made an invaluable contribution to our missionary endeavor in bringing to our missionaries a more kindly and considerate reception as they bear the message of the gospel from door to door out in the world. Also in later years, with visitors to Temple Square reaching more than a million a year, this historic structure has achieved a position subordinate to but few places in the country in tourist interest. Thousands there are who come here every year, whose unfavorable preconceptions are altered, and who must go away with unforgettable impressions emanating from the teachings and influences coming from this building and the grounds round about. Surely a large part of Isaiah's prophecy has been realized. The Lord's house has been established in the top of the mountains, and many nations flow unto it. We await the day which will surely come when the remainder of this great prediction shall be fulfilled, when

... many people shall go and say, Come ye, and let us go up to the mountain of the

Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:3.)

Can we doubt, my brethren and sisters, that these things have been wrought by the hand and power of the Lord? In all humility I bear witness that here is the seat of the government of the kingdom of God, here is the place where the authorized servants of our Lord are sustained and confirmed by the voice of the people. Here in this venerated Tabernacle has every President of the Church, save only one, been upheld as prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints. From here has gone forth the law out of Zion, and the blessings, the love and compassion of the servants of the Lord for his children.

For nearly half a century I have been the beneficiary of the teachings and the influence coming from this historic building. I thank God for it. I do not wish to worship things material, but I bow before the inspired vision and the lofty aspirations which brought this sacred edifice into being. If my regard for it, and my meager recital of the part it has played in the advancement of beauty and righteousness and truth in the earth shall bring any measure of increased deference and respect for the Tabernacle and the holy cause it represents, I shall be profoundly grateful.

I said I would refer again to the dedication of this building. The notation in the record is that the dedicatory prayer of the "New Tabernacle in Salt Lake City was read by Elder John Taylor" on Saturday, October 9, 1875. In my opinion the prayer is a masterpiece in composition, and in its comprehensive recital of the conditions and aspirations of the people at that time. It breathes a spirit of humility, repentance, deep gratitude, and a faith so realistic and compelling as to overcome all obstacles in the achievement of the mighty destiny conceived for

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God's work in the world. I wish every member of the Church could read it. *The Deseret News* printed it three-quarters of a century ago. Perhaps they might care to do it again at some convenient time. This remarkable prayer went into great detail. In it were dedicated not only the usual components of a great building, but also "the mortar which binds the foundation stones together," the "nails, bolts, and straps of iron, of copper, and the brass, the zinc, the tin, and the solder wherewith the metal is soldered together," the plaster of the building, even "all the lath and the nails and the sand and the lime," the locks and the hinges on the doors and windows, and the paint and the varnish "and all the ornamentation of this building, both within and without." All these minute things represented work and sacrifice which made them sacred.

Every portion of the building was dedicated that it might fulfil its sacred purpose. Listen to the words regarding this historic rostrum, where my associates of the General Authorities of the Church now sit in your presence: "And we dedicate and consecrate that portion of this house where our president and thy servants now are, to be a holy and sacred place wherein thy servants may stand forth to declare thy words and minister unto thy people in the name of thy Son forever. . . .

"May thy holy angels and ministering spirits be in and round about this habitation, that when thy servants are called upon to stand in these sacred places, to minister unto thy people, the visions of eternity may be open to their view, and they may be filled with the spirit and inspiration of the Holy Ghost and the gift and power of God; and let all thy people who hearken to the words of thy servants drink freely at the fountain of the waters of life, that they may become wise unto salvation, and thereby overcome the world and be prepared for an everlasting inheritance in the celestial kingdom of our God. . . .

"We pray thee to bless the Twelve

Apostles; fill them with the spirit of their office and calling, clothe them with the intelligence of heaven, the light of revelation, and the gift and power of God."

Then followed prayers, in the order indicated, for the Patriarch to the Church, for the seventies, the high priests, the high councils, the elders, the Presiding Bishop, the priests, teachers, and deacons. There were prayers for the Jews, for the Lamanites, and for all who desire to do good in this and all other nations. There were prayers also for the cooperative institutions, for those who entered into the United Order "according to thy word," the Relief Societies, the Retrenchment Societies [the Mutuals], the Sunday Schools, and then this mighty appeal: "Let the comforting influence of thy Holy Spirit rest upon the Saints, and the quickening power of the Holy Ghost unite thy people in sympathy, affection, kindness and interest. May thy people, O God, be one—one with Jesus as he is one with the Father . . . one in spirit and feeling and interest; one in temporal and one in spiritual things, a band of brethren; one in rolling forth the kingdom, united together by eternal, indisputable ties; one in gathering thine elect, in building Temples and administering to the living and for the dead; one in building up the Zion of our God; one with all the redeemed and all the angelic hosts, in introducing the principles and laws of life to all of Adam's race and ushering in the millennial reign."

My brethren and sisters, I re-utter that prayer in your presence today. It is the supreme desire and ambition of my life that this glorious destiny for our people and God's work be realized. I testify that Jesus the Christ lives, that he is the Lord of the earth, and the Author of our salvation, that his precious gospel and his Church have been restored and reestablished through his chosen servant, the Prophet Joseph Smith, and that the Holy Priesthood, and the authority to represent the Lord have descended upon our present leader

in authentic succession, and that he stands before us today in humility, in heart and mind receptive to the divine Spirit, to lead us in the greatest cause ever committed to men. I give you also my firm conviction that if we will but follow the teachings and the counsels of our President and his associates,

all of which are in conformity with the pronouncements and principles given in this sacred Tabernacle for nearly a century of time, there will be fulfilled every prophecy and glorious promise ever made to Zion. God bless us to this end, I humbly pray in the name of Jesus. Amen.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

**I** SINCERELY ask for an interest in your faith and prayers, my brothers and sisters, and hope that part of the Tabernacle dedicatory prayer pertaining to the speakers, may also be enjoyed by me.

An important duty of the Church of Jesus Christ of Latter-day Saints is to assist its members to attain the full measure of their possibilities and powers. This would give great strength to the Church and bring joy and happiness to the membership of the Church.

As sons and daughters of God, created in his image and likeness, possessing, however imperfectly, his characteristics and attributes, we should nevertheless be inspired to perfect ourselves and become like him. The duty therefore of each of us is to develop and prepare ourselves to become worthy children of an Eternal Father.

The Church provides every opportunity for us to use our God-given talents, gifts, and powers. However, we must learn obedience to authority and to keep all the commandments of God.

The Prophet Joseph said of the Savior, that he suffered temptations but gave no heed to them. And Paul, writing to the Hebrew saints said that in all points he was tempted as we are, yet without sin. The Savior perfected himself through obedience and by obedience became the author of eternal salvation.

There must be on our part a willingness to accept responsibility in all faithfulness and devotion; it makes possible

the attainment of our divine heritage and blessings.

The Lord said to the Prophet Joseph Smith:

... men should be anxiously engaged in a good cause and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. (D. & C. 58:27-28.)

The right of free agency and choice belongs to all of us, but God holds us accountable for our individual acts. The Lord has placed Prophets, Apostles, and teachers in his Church to interpret and point the way for his people and all the world in spiritual and temporal matters. Safety is in following divinely appointed leadership and counsel. The rights and powers of these leaders stem from the Savior himself, and each can trace his priesthood and authority through an unbroken chain to this divine source.

The keys of this power and authority center in the president of the High Priesthood of the Church. It is not given to any other man to so represent God here upon the earth. The Lord expects his people to unite and follow under this leadership and not permit themselves to be tossed about by those who would find fault or would claim revelation and teach contrary to what God has revealed to his chosen prophets.

The Latter-day Saints need to be careful that they do not become per-

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sueded to false ideas and teachers. There are some among us who seize upon one or more appealing principle, truth, or law, then twist it to their own desire or profit until they become all-consuming obsessions with them. They are not satisfied or content to hold these views to themselves, but with Satan's encouragement, desire to entice others to their way of thinking; they seek followers and persuade not only those who are weak and unfaithful, but also many of the faithful are deceived. Somehow they forget or fail to understand that this Church is not built upon one principle, or one law, or one truth, but the true gospel is built upon many principles, laws and truths, complete acceptance and obedience to which is necessary to give us joy, happiness, satisfaction, and eternal glory.

Many of these people pledge allegiance to the Church, yet they separate themselves from Church meetings and encourage others to do likewise. Those who follow them become children of evil, lose their faith and testimony, and the history of such followers is that if they do not repent, they are excommunicated from the Church.

Satan is employing every method to deceive not only non-members of the Church, but also particularly those who are members. Each of us must be careful that we are not out of harmony, that we enjoy daily the guidance of the Holy Spirit of God in our lives.

The Lord has said,

... the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. (*Ibid.* 1:14-16.)

Every person who goes contrary to the Church and says that the brethren are fallen or are out of the way or are teaching false doctrines, unless he repents will never in this life or eternity realize the full measure of his possibilities and powers. God will not suffer his Church, established for the last time in this the Dispensation of the Fulness of Times when a restitution of all things is to be accomplished, to be led by a fallen prophet, or by someone whom he does not want.

The Prophet Joseph Smith, in a letter to William W. Phelps, quoted Section eighty-five of the Doctrine and Covenants, and, commenting upon the mission of the one mighty and strong, said:

Now Brother William, if what I have said is true, how careful men ought to be what they do in the last days, lest they are cut short in their expectations and they that think they stand, should fall, because they keep not the Lord's commandments.

In *The Deseret News* of November 13, 1905, President Joseph F. Smith and his Counselors, commenting on this statement, said:

Perhaps no other passage in the revelations of the Lord in this dispensation has given rise to so much speculation as this one . . . the Church of Christ and of the Saints is completely organized, and that when the man who shall be called upon to divide unto the Saints their inheritances comes, he will be designated by the inspiration of the Lord to the proper authorities of the Church, appointed and sustained according to the order provided for the government of the Church.

So long as that Church remains in the earth—and we have assurance from the Lord that it will remain in the earth forever—the Saints need look for nothing of God's appointing that will be erratic or irregular, or that smacks of starting over afresh, or that would ignore or overthrow the established order of things. The Saints should remember that they are living in the dispensation of the fulness of times when the Church is established in the earth for the last days and for the last time and that God's Church is a Church of

order or law, and that there is no place for anarchy in it.

And then in *Gospel Doctrine*, President Joseph F. Smith says:

If any man in that position [speaking of the one who holds the keys of the high priesthood of the Church] should become unfaithful God would remove him out of his place. I testify in the name of Israel's God that he will not suffer the head of the Church, whom he has chosen to stand at the head, to transgress his laws and apostatize; the moment he should take a course that would in time lead to it, God would take him away. Why? Because to suffer a wicked man to occupy that position would be to allow, as it were, the fountain to be corrupted, which is something he will never permit. (*Gospel Doctrine*, pp. 44-45.)

The Prophet Joseph Smith made this important statement:

I will give you one of the *Keys* of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is on the high road to apostasy; and if he does not repent, will apostatize, as God lives. (*D.H.C.* Vol. 3, p. 385.)

In Section 121 of the *Doctrine and Covenants*, the Lord said to the Prophet,

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. (*D. & C.* 121:16-7.)

I testify to you, my brothers and sisters, that your leaders are doing that which is meet in the eyes of God. They may have their faults and their failings, but when it comes to devotion to their high calling in this Church and kingdom, there is no question but what

they are doing all within their power to set forward the interests of the Church, and the interests of the people of the Church. And this leadership, my brothers and sisters, must stand firm, and teach all truths, and all principles and all laws that God has revealed. God has not given to man the authority to change eternal truths, principles, or laws. If people are honest, and surely no person can be honest unless he keeps the commandments of God, they will expect their leaders without equivocation to defend and teach the commandments of God as revealed; otherwise they would not accept them as leaders; they would not follow them; they would not respect them, for such vacillating leadership would not be acceptable to the body of the Church.

There are those who might say:

... Eat, drink and be merry; nevertheless, fear God, he will justify in committing a little sin; yea, lie a little, take advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. (*II Nephi* 28:8.)

Do we, my brothers and sisters, want to belong to that kind of Church or accept those who teach that kind of doctrine? Is there hope, is there satisfaction in following such teachings? Surely God would not rob justice. Those who break his laws must suffer the penalty for broken law. The Lord, we are told, does not look upon sin with the least degree of allowance. If God cannot, can we—and justify ourselves or others for such doings?

The Lord said to the Prophet in Section 132 of the *Doctrine and Covenants*:

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (*D. & C.* 132:5.)

And those who fail to obey set them-

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selves up for temptation and evil. Again Satan is ever alert to his opportunities to deceive and to lead the people of this Church astray, for he knows the power of this Church, its destiny and purpose in the earth, and he will do all that he can to see that the work does not prosper.

Therefore, my brothers and sisters, we need to be faithful, we need to support our leaders. And when we go to our bishops and our stake presidents for counsel, let us accept it, for God will prosper us as we follow the leadership of those appointed to preside over us.

### ELDER LEVI EDGAR YOUNG

#### *Of the First Council of the Seventy*

**I**N THE thirteenth chapter of First Nephi, we have the words of the Prophet who writes:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. . . .

And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them. (1 Nephi 13:11-12, 16.)

I have always recalled with joy in reading these words that they referred to Christopher Columbus and the Pilgrim fathers. When Columbus stepped upon this western land in 1492, he uttered these words in prayer:

O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world. (Quoted by Washington Irving in his *Life of Columbus*)

We are told that Edward Winslow,

If we attain, therefore, the full measure of our possibilities and powers, we must obey and follow leadership and keep all the commandments of God. If we can keep with us the spirit of the gospel, which is light and truth, then it will not be too difficult for us to obey and follow the leadership that God has called and appointed to direct his people.

May our Heavenly Father bless us, give us the strength that we require, keep us true to the faith and faithful in our responsibilities, I humbly pray, in the name of Jesus Christ. Amen.

the third signer of the Mayflower Compact, recorded the following parting words of Pastor Robinson, as the Pilgrim fathers left the shores of Holland on their long journey into the unknown West. He said:

Brethren, we are now quickly to part from one another, and whether I may ever live to see your face, on earth any more, the God of Heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word.

Columbus was inspired and led by the power of God to these shores of America, and the Pilgrim fathers and others likewise, for we believe that the time had come for the American Indians to be found, for they are the remnants of Joseph. It is interesting to note that many of the early adherents to the gospel of Jesus Christ, as received in the early part of the nineteenth century, were descendants of the old Puritan stock who came from England. Such men were the Prophet Joseph Smith,



Brigham Young, and many others of that early day. And thus began the great work of occupying the whole country of America by different peoples of the world. We have become a rich and powerful nation, potentially the richest and the most powerful upon the earth.

As President Richards spoke about the building of this Tabernacle in which we are worshipping God, I recalled that it is just one hundred years ago that President Brigham Young stood before the two thousand people and more who had assembled for the same reason that you and I have done, to worship God and Jesus Christ our Redeemer. They had a Tabernacle which had just been built of adobes and could seat two thousand people. The seats were mostly of logs, although a few chairs had been made for the brethren who sat in front. People came from all parts of the territory, some by ox team and in wagons drawn by horses. Many of them walked long distances to attend the conference. At the close of the last meeting on Sunday afternoon President Young arose and announced that he had called approximately one hundred of the brethren to go on missions to different parts of the world. The nations mentioned were those of Europe, and China, India, Persia, and Siam in Asia, and then the Islands of the Pacific. One cannot conceive what this meant in those days when the missionaries walked to the Pacific Coast to take a boat to the countries of the Pacific. Then think of the long journey by way of the Atlantic Ocean as they set out for India, Siam, and Persia. The history of these men will be written some day by a master historian, and the world will stand amazed at their courage and faith in God. Many of the journals of those missionaries have been preserved. President Lorenzo Snow was already in Italy, and President John Taylor was president of the French Mission. We have heard during the conference much about the subject of teaching which the missionaries experienced, and in a few words, I should like to

add a thought concerning the teaching of the gospel to the people of the world.

It has been said in many different ways that "In our children lies the future of our world." If we believe this, and we do, then the education of our children deserves our foremost careful attention. Every father and mother, every mature person in our land should be profoundly interested in the education of our youth. Our honored President, David O. McKay, has during the last year given to us and our nation more than one great talk on the aims and ideals and the far-reaching importance of education. He has told us that it flourishes on character, and without character it lacks any strength. There must be character and goodness as its chief obligation—goodness is its real power. True affection in those taught and in those who are teachers must never be wanting. In all good teaching there are things that survive, and have survived, strong and unshaken, from the earliest times. The master Teacher who lived two thousand years ago said love is the foundation on which to build all growth, all progress, all faith—love of God, love of neighbor.

Teaching is an art, and an art has to be learned. Our missionaries must be taught better how to teach the gospel. Our seventies at home must be taught how to teach the gospel, remembering always that we can teach only that which we know. We are admonished to seek, to knock, to ask, to search diligently with faith unwavering, and we shall be rewarded. We are told by the Prophet Joseph Smith to "Seek ye out of the best books words of wisdom." (D. & C. 88:118.)

If our schools and colleges teach the things that are really important, the mind is required to do hard work, to attack a difficult problem and think to a correct answer. One of our well-known writers has said,

There are only a very few youthful years in every human life when the mind is fresh and plastic, and the memory able to retain. These years should be used to

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teach the best and most beautiful things man can know—power over language, a mastery of pure science, exposure to great literature and art, a basic knowledge of history, philosophy, and religion. No matter what a young man or woman does to earn his living, his education will have been worthless unless he has learned to know and to use the first-rate in whatever line he pursues—and also learned to love it.

It is in the realm of religion that most of us teach. We want our children to know the gospel, and to live it to the very best of their ability. We want righteousness to be made practical in every phase of life. We hope to direct our youth into a pattern of life that is eternal, founded on a sure and firm belief and faith in the teachings of the Savior, and the prophets of old and of the new and restored gospel. Our aim is to teach our children to carry forward the purposes of God. In doing this we follow the words in Section 4 of the Doctrine and Covenants,

... ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength. (D. & C. 4:2.)

We must begin to teach our children while they are very young, for it is written, "The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?"

And Jethro counseled, "And thou shalt teach them the way wherein they must walk, and the work that they must do. They must be patiently, gradually taught. Being God's people, they must live his laws, they must worship in his ways." (See Ex. 18:20.)

Man needs a long vision in life that he may fulfil a pattern of eternal progression and salvation although the strains and tenseness of daily living favor short sight. Perhaps both are necessary, but the one should not crowd out the other more realistic and basic one. The man who is trying earnestly and with all his strength to catch sight of the vision of a better world, and to incorporate what he can see in the life of himself and his society, helps us to

do what we could not do without his help. We can raise ourselves on the shoulders of those who have walked on higher levels. There is a profound wisdom in the saying, "Let us now praise famous men." This is what is meant by the warning of the prophets, "Lift up your hearts." Learn of the greatness and goodness of prophets and leaders in trying to follow their teachings.

Religion holds up to us all the noblest examples of living. Disraeli said, "Nurture your minds with great thoughts: To believe in the heroic makes heroes."

Read the Bible to get not only great truths of living but also great feeling and enlarged vision. Read it to get the depths of life. Make it your companion through life so that you may not live only on the surface, but on permanent effect. Do likewise with the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. Religion is the greatest instrument for raising us to the best of the highest life.

We have had great teachers in our day. I think of one: Dr. Karl G. Maeser, who came to America from Germany as a convert to the Church, and who was for many years a teacher in Brigham Young University in the early days of that institution. It is only recently that Dr. Joel Francis Paschal of Princeton University has written the *Life of Justice George Sutherland*, who first was elected congressman and then senator from the state of Utah. Dr. Paschal tells about the influence that Dr. Maeser had on the life of Senator Sutherland, and says:

Dr. Maeser's knowledge seemed to reach into every field. Of course there were limits; but they were not revealed to me during my course at the Academy. That he was an accomplished scholar I knew from the first. But the extent of his learning so grew before my vision as time went on that my constant emotion was one of amazement. I think there were days when I would have taken my oath that if the Rosetta Stone had never been found, nevertheless he could have easily revealed the meaning of the Egyptian hieroglyphics. He spoke with a decided accent; but his mastery

of the English language, of English literature, and of the English way of thought, was superb.

Maeser's influence was not merely that of an instructor. Says Sutherland,

He was a man of such transparent and natural goodness that his students gained not only knowledge, but character which is better than knowledge.

I like to remind myself of the saying of Emerson,

God offers to every mind its choice between truth and repose: take which you please, you can never have both.

The mothers of Zion begin the teaching of their children when they are in the cradle. They remember always that "Love grants in a moment what toil can hardly achieve in an age."

The very first thing every child should be taught (and as always example, not precept, is the best teacher) is respect for every human being. We should learn to have a great and good opinion of human life, for all are made in the image of God and have a dignity and a destiny. This will lead naturally to the principle of the Golden Rule, "Do unto others what I would that others should do unto me."

It is extraordinary how many kinds of men and women make desirable teachers because the pupils display a variety of human traits and cannot all be moved and reached by the same

teaching. Remember, too, that a mastered subject, and a person committed heart and soul to teaching it, with the spirit of God, will be near to the discourse of men and angels.

We need not be graduated of schools and colleges to know these truths of religion and teach them to our children. The Savior has told us that if we ask it shall be given to us; If we knock, it shall be opened unto us, and we need only to pray and work earnestly and with faith to receive the blessings we desire to become teachers of the gospel.

Sir Richard Livingston, an educator and classicist, and president of Corpus Christi College, Oxford, tells us in a lecture at Springfield, Massachusetts, "It is amazing that a person not intellectually bright, perhaps not even educated, is capable of grasping and living by something so advanced as the principles of Christianity."

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the sea, and established it upon the floods. (Psalm 24.)

May our faith be strengthened and may we have power to teach our children the truth and the beauty of the gospel, I humbly pray in Jesus' name. Amen.

The congregation sang the hymn, "O Say, What Is Truth?"

## ELDER BRUCE R. McCONKIE

### *Of the First Council of the Seventy*

**W**E BELIEVE that God has revealed himself in our day that men again may be able to gain eternal life in his kingdom. The knowledge of God, the knowledge as to the nature and kind of being that he is, is the rock foundation upon which all true religion is based, and without that knowledge and without revelation from him, it is not possible for men to hope for or gain the blessings, honors, and glories of eternity.

The Master gave the key to this principle in his great intercessory prayer when he said,

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

The Prophet Joseph Smith said,

It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with

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him as one man converses with another. (*Teachings of the Prophet Joseph Smith*, page 345.)

This knowledge of God, always coming by revelation, has been had in every age of the earth's history when the gospel has been here. The prophets have known of him and have borne witness to the people concerning his attributes and his laws. He created Adam "in the image of his own body" (Moses 6:9) and then walked and talked with him, with the very man whom he had created in his own likeness. He sent his Firstborn spirit Son, Jehovah, to commune with Moses "face to face, as a man speaketh unto his friend." (Exodus 33:11.) And then in the Meridian of Time he sent this same Son, among other reasons, to manifest to the world the nature and kind of being that he is, so that men might know him and worship him and keep his commandments and thereby be entitled to come back into his presence again.

Christ said that he was the Son of God. He said that he came forth from the Father, that he came to bear witness of the Father. It is written of him that he is the express image of his Father's person, and this knowledge was had in all ages. And yet when the period of dark apostasy set in, men without revelation, without the Spirit of the Lord, sat down in conventions and conclaves and wrote creeds which attempted to define what kind of being he was. They said that he was in some mystical way three in one, that he filled the immensity of space, that he was everywhere and nowhere in particular present, that he was incomprehensible, unknowable, uncreated, incorporeal, and all the rest. And that is the understanding that prevailed in the world in the spring of 1820 when the Prophet went into that secluded place in a grove of trees to ask the Lord which of all the churches was right and which he should join. The Prophet said,

... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

... When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air: One of them spake unto me, calling me by name, and said, pointing to the other.—*This is my Beloved Son. Hear Him!* (Joseph Smith 2:16-17.)

From that moment the knowledge of God began to roll forth in the world, and we expect to see a day, eventually, when the knowledge of God will cover the earth, as the waters cover the deep, when it will no longer be necessary for any man to say to his neighbor, "Know the Lord," for all shall know him from the greatest to the least.

We have a scripture that says,

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. (D. & C. 130:22.)

If we had lived in the beginning, in Adam's day, and had received the knowledge of God as taught by revelation from the mouth of Adam, the presiding high priest in the Church, we would have seen that the very name of the Father, literally interpreted, meant Man of Holiness, for as the scripture says,

... In the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man. (Moses 6:57.)

When Christ repeatedly referred to himself as the Son of Man, he was certifying that Man of Holiness, God the Eternal Father, was his Father, and he had no reference to his mortality, his birth as the son of Mary.

All of us who have received the gospel have power given us to become the sons of God. We can do that by faith. And Paul says those that become, by adoption, sons of God are joint heirs with Jesus Christ, entitled thereby to receive, inherit, and possess, as Christ has inherited before. The Apostle John, beloved disciple of the Lord, wrote these words:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

And now note particularly what he says:

... Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3:1-3.)

To that same John, who had written these words as moved upon by the Holy Ghost, the Lord said:

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (Rev. 21:7)

And then again:

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (*Ibid.*, 3:21.)

These New Testament scriptures, and many others that could be cited, teach the doctrine of exaltation, a doctrine of

eternal life and eternal lives, a doctrine of joint heirship with Christ the Son. And this knowledge has been given again, with more particulars, by revelation in this day. We are taught that Christ received not of the fulness at the first but went from grace to grace, until he received a fulness, and that he finally received all power both in heaven and on earth. After having this truth recorded in the revelation, the Lord says that he is doing it so we may know what we worship and know how to worship, and that if we keep his commandments, we can go from grace to grace until, one in him as he is in the Father, we may inherit a fulness of all things.

Now the knowledge of God is the beginning of true religion. Without it there cannot be faith in God. The knowledge of God is the end of all true religion. If we have that knowledge and seek, as John says, to purify ourselves as he is pure, we can go on in eternal progression, having reached the blessings of peace and happiness here, and being assured of an eternal reward in the mansions that are prepared, in the name of Jesus Christ. Amen.

## ELDER EZRA TAFT BENSON

### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters, in humility I invoke the inspiration of the Lord and seek an interest in your faith and prayers as I stand for a few moments in this pulpit. I should like, if the Lord will bless me, to give vent to some thoughts that have been deeply impressed upon my mind for several weeks now. I hope I shall not be misunderstood. It seems to me that the day in which we live demands a frank and forthright consideration of some of the problems which face us, not only as a Church but also as a great Christian nation.

With you I thrilled at the opening address of our great leader, President McKay. As I have thought of his remarks regarding this land of America,

its achievements, and its needs, I have felt that I could characterize best what he said in two words: Spiritual Statesmanship. With you I love this land in which we live. I am proud of our heritage; I am grateful for the American tradition; I am thankful that the Lord has given through his prophets information regarding this great nation.

However, it seems to me that there are certain tendencies, trends, and practices which endanger very greatly our way of life and strike at the very foundation of much that we hold dear as a great Christian nation. Of course, the conditions of the world generally give us cause for concern. We seem to live in a world of conflict, insecurity, uncertainty, and almost bewilderment. We

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appear to be groping blindly, aimlessly, unable to find the way. Were it not for our faith in the prophecies of God, I fear sometimes we would almost be tempted to give up.

We are in the midst of continuing international crises. The outlook for world peace and security is dark indeed. The gravity of the world situation, it appears, is increasing almost daily. The United Nations seems unable to settle the troubles of the world. In truth, we are faced with the hard fact that the United Nations, it seems, has largely failed in its purpose. Yes, the days ahead are sobering and challenging ones. We might well ask, America—what of the future?

I never travel across this great land and note its broad, fruitful farms, its humming factories and gleaming cities but what I am impressed with the marvels of this great nation. Yes, we have made unequaled material progress. We have become the greatest and the richest nation in all the world. This has been done on about 6% of the land area of the world by a relatively small group of people, only 7% of the world's population. Yet it is reported that this small group of people produce today approximately half of the world's total wealth in usable form to satisfy human needs. It is reported that in the year 1950 almost half of the food and fiber of the world was produced here in the United States. Our productivity has increased one-fifth every ten years since 1850. Through the use of machines, much of the drudgery and toil so common in many other nations has disappeared. Our engineers have estimated that the average worker today has the equivalent of 99 mechanical slaves working for him. The *Twentieth Century Fund* recently predicted that by 1960, 96% of all the energy going into physical work in America would be performed by machines, 1% by horses, and 3% by men. The average American worker has an output per hour six times his output in 1850. Yes, we have made unprecedented achievements in material things.

The prophets of God foreshadowed these achievements when they predicted that this would be a land choice above all other lands and that it would be preserved for a righteous people. Those who were to dwell here, if they served the God of the land, should be free from bondage and captivity. Lehi, who led the second colony which came to this great land, was told that he was leading that colony to a land of promise and that none should come here save those who would come here under the influence of heaven. This land would be consecrated unto those whom the Lord would guide here. It would be a land of liberty. Lehi's son, Jacob, said there should be no kings upon this land, that the God of heaven would be their king, that this land would be fortified against all other nations, and that he who would fight against Zion should perish.

Reference has been made by President Young to the coming of Columbus. The scriptures tell us that the Spirit wrought upon Columbus, and upon those who followed him, and that they came here under the inspiration of heaven. Nephi predicted that when they arrived, they would humble themselves before God, that the power of the Lord would be with them, and that they would prosper. Our history clearly records that the early peoples who did come were humble, God-fearing men and women. Bradford records that their first act upon arriving here upon American soil was to go upon their knees in humble prayer and bless the God of heaven.

The impelling force in their hearts, it seems to me, was a love for basic ideals and principles, which were dearer to them than life itself. Among these were their love of God, faith in his divine purposes, their love of freedom, industry, thrift, decency, and honor. Yes, this nation had its beginning in a high-minded manner. The rules of conduct established by the early colonists and our founding fathers were taken from the scriptures. They were embodied in the Decalogue and in the gospel. The Sabbath was set aside as

a sacred day. Profanity and other vices were condemned, and gambling was forbidden. People were encouraged to keep good company and to repeat no grievances. They emphasized the spiritual virtues.

Washington but echoed the general feeling of the early colonists when he acknowledged God's direction and emphasized the importance of spirituality, honor, and moral courage. He said:

No people can be found to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.

Then as to the place of religion and morality, the Father of our country stated:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

His successors spoke in similar vein. Lincoln emphasized the same thought when he acknowledged that "God rules this world," and that "It is the duty of nations as well as men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow. . . ." and then quoting from the scriptures, "and to recognize the sublime truth that those nations only are blessed whose God is the Lord." Yes, my brethren and sisters, they spoke of self-evident truths—inalienable rights.

When the Prophet Joseph came upon the scene to open a new gospel dispensation, he shed even further light upon the establishment of this great nation and the coming forth of the Constitution, which he stated was a glorious standard, founded in the wisdom of God. Through revelation the Lord said to him, as was quoted by Brother Moyle yesterday,

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D. & C. 101:79-80.)

We have enjoyed divine favor through much of our history, but what of the future? It seems to me, my brethren and sisters, that the lessons of history, many of them very sobering, ought to be turned to during this hour of our great achievement because I feel in my own heart that during the hour of our success is our greatest danger. I feel firmly that even during the hour of great prosperity, a nation may sow the seeds of its own destruction. This may happen even during a period of great income, relatively full employment, and high business activity. History reveals that rarely is a great civilization conquered from without until it has weakened or destroyed itself within.

I read recently volume three of that monumental work by Will Durant, *The Story of Civilization*. This volume, entitled *Caesar and Christ*, covers the rise and fall of the Roman Empire and the coming forth of Christianity. It covers a period of 1125 years, from 800 B.C. to 325 A.D. At the end of this six-hundred-page volume, the author writes an epilogue under the caption "Why Rome Fell." It is generally agreed that not infrequently history repeats itself. The author lists the major causes why this great civilization fell apart. I wonder if there is anything in what he says for us to take note of today. As a read this volume, I was caused to reflect on the similarity of conditions and practices then and now. May I give you briefly his summary:

The first group of causes he termed biological, and no doubt most fundamental. They had to do with the limitation of families, the deferment and avoidance of marriage, the refusal of men and women to shoulder the great responsibilities, God-ordained, of honorable parenthood. He mentioned that sexual excesses were indulged in

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commonly, both in and outside the marriage covenant. The operation of contraception and abortion was common. This, together with other things, resulted in reduced fertility. Sex ran riot, and moral decay resulted.

He mentioned as another cause of Rome's decay, the waste of natural resources in mining, deforestation, erosion; the neglect of irrigation canals, but most important of all, the negligence of harassed and discouraged men, the failure to teach high moral principles so necessary for the building of real character.

Then he lists with great emphasis the rising costs of government because of armies, doles, public works, expanding bureaucracy, a parasitic court, depreciation of currency, absorption of investment capital by confiscatory taxation.

Is there anything suggestive in this summary?

May I give you the following figures on this last grouping particularly, taken from what seem to be reliable sources? According to projected estimates, our federal government will spend during the coming fiscal years, 1952-53, more than the total income of all the people west of the Mississippi River—22 states. The federal payroll in 1952 will top 22 billion—4 billion above last year and 16 times the 1929 total. Nearly one out of every four adult Americans is receiving regularly federal checks. At the present rate, by 1953 the government will be spending approximately 38% of the national income. During only three of the last twenty years has our federal budget been balanced. It requires today approximately 2½ million civilians to staff the federal bureaucracy.

In the matter of the depreciation of the currency, it is reported that the present dollar is worth only 38 cents compared to the 1913 dollar, and that the dollar today will purchase only about half as much as it did in 1935-39.

As to taxation, the federal government took in taxes during all past administra-

tions up to six years ago—156 years—248 billion dollars. In the last six years we have taken in taxes 260 billion, and still we seem not to have enough to pay our current bills. With a debt of over one-quarter of a trillion dollars, the annual interest payment is 6 billion dollars plus, more than all government expenditures in 1933.

Now, my brethren and sisters, this author lists other causes. Political causes, he says, were rooted in one fact, that through centralized control and the increasing despotism of the state, the citizens' civic sense was destroyed and dried up, thus destroying statesmanship at its source. Men felt powerless to express themselves and lost interest in government. Yet, I presume, Rome has had no equal in the art of government. She achieved a democracy of free men and then destroyed it with corruption and violence.

With you, I love this great land in which we live. I pray for the chief executive and his cabinet and the legislative and judicial branches, the officials of our states and our cities. But I wonder sometimes, my brethren and sisters, what our founding fathers, our pioneer fathers, would do and say if they were here today. I'm sure they would give serious reflection to present conditions. I wonder if they would not recognize that our liberties have already been abridged, that there has been too much of a tendency for us to call upon our federal government every time we felt the need for the accomplishment of any particular objective. I wonder if we haven't had a tendency to call for help for those things which our forefathers would have done willingly for themselves. Yes, I presume as a people we are to blame, but I feel that if they were here today, they would apply some very definite tests before any new service or new program were approved. May I just mention three:

First, I think they would ask the question: Can this service, assuming it is needed, be done more efficiently, more effectively by our federal government, or should we do it ourselves on the



local level? They believed that government is best which governs least. Government seems to be inherently wasteful and inefficient. Possibly it is because the profit motive and competition—the very life of private enterprise—are largely absent.

*Second*, How will it affect the morale and the character of the people? This seems to me to be of great importance. They were interested in the building of character. They recognized that character, not wealth or power or position, is of prime consideration.

*Third*, they would possibly ask: How will it affect our free institutions—the church, the school, the home, and our local form of government?

I believe if they were here, they would look for the answers to the decline of public morals. As they looked searching for the answers, they would probably observe evidence of weak and vacillating leadership in many places, not confined to one group or one party. They would find a tendency for men in high places to place political expediency ahead of principle. They would be concerned with the alarming growth of a something-for-nothing philosophy, a failure of people to stand on their own feet. They would probably find bad examples by unscrupulous politicians and by delinquent parents, and possibly a weakening of religious training, and the substitution therefor of a faith-destroying materialism.

I think, my brethren and sisters, as Latter-day Saints, and as American citizens, we need to rouse ourselves to the problems that confront us as a great Christian nation. We need to recognize that these fundamental, basic principles, moral and spiritual, lay at the very foundation of our achievements in the past. If we are to continue to enjoy our present blessings, we must have a return to these basic and fundamental principles. Economics and morals are both parts of one inseparable body of truth, and they must be in harmony. We need to square our actions and our policies with these eternal principles.

I wonder if we have forgotten the counsel of the prophets, the founding fathers, and our great statesmen. Surely we need a nationwide return to these fundamentals. We need a nationwide repentance to rid this land of corruption. We must return to the fundamental virtues that have made this nation great. There is a force in the universe which no mortal can alter. This nation does have a spiritual foundation. It has been established in keeping with great spiritual and moral principles, but there seems to be a tendency for us to lose our sense of uprightness and to do wilfully those things which we must know to be wrong. This cannot be done with impunity.

God help us to raise our sights beyond the dollar sign, beyond material things. May we have the courage to stand up and be counted, to stand for principle, for those principles and ideals which guided the founding fathers in the establishment of this great land. Thank God for the promises that have been made regarding the future of America. I hope and pray we shall realize the fulfillment of these promises because we merit their fulfillment. I am grateful that the Lord has said through his prophets that this nation unto the righteous shall be blessed forever, and that he will be a light unto them forever that hear his words.

God help us that we may not drift farther from the principles of faith and honor established by those noble founding fathers and the pioneers who settled these valleys. We need this faith, we need a close adherence to these basic principles. It is my conviction, my brethren and sisters, that this nation or no other nation will be saved materially unless in some way it is strengthened, redeemed, and regenerated spiritually. God bless us in that redemption, that we may go forward and live the principles that have been so basic and so fundamental in bringing this great nation to its present standing in the world, I humbly pray in the name of Jesus Christ. Amen.

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**President David O. McKay:**

The congregation will now sing, "How Firm A Foundation."

The closing prayer will be offered by Elder Melvin A. Weenig, formerly president of the Central Pacific Mission, after which this conference will stand adjourned until 2 o'clock this afternoon.

The singing for this session has been furnished by the congregation, as you know, with Brother Richard P. Condie

conducting, and Brother Roy M. Darley at the organ.

We will all join in singing "How Firm A Foundation."

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The congregation joined in singing the hymn, "How Firm A Foundation."

Elder Melvin A. Weenig, former president of the Central Pacific Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

**SECOND DAY****AFTERNOON MEETING**

Conference reconvened Saturday afternoon, April 5, at 2:00 p.m.

**President David O. McKay:**

Notwithstanding this is a glorious day, inviting people to stroll in the sunshine, the Tabernacle is crowded to capacity, as we begin this, the fourth session of the 122nd Annual Conference of the Church.

For the information of the radio and television audience, we will say that we are convened in the Tabernacle on Temple Square in Salt Lake City. There are present on the stand this afternoon, all of the General Authorities, excepting President Richards in Great Britain, and I believe that the doctor prohibits Thomas E. McKay from attending any more than one session a day.

These services and all general sessions of the conference will be broadcast in the Assembly Hall and in the Barratt Hall over a loudspeaking system and by television, and the proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL, over the stations named at the opening session of the conference, including surrounding states, Colorado, Nevada, Idaho, Ari-

zona, and New Mexico. The session will be televised also over KSL television station, channel five.

The singing for this session will be furnished by members of the Tabernacle Choir, with Elder J. Spencer Cornwall, conducting, and Elder Alexander Schreiner at the organ.

We shall begin the services by members of the Tabernacle Choir singing, "Father, O Hear Me." The opening prayer will be offered by Elder Selvoy J. Boyer, formerly president of the British Mission.

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Singing by the Tabernacle Choir Chorus, "Father, O Hear Me."

The opening prayer was offered by Elder Selvoy J. Boyer, formerly president of the British Mission.

The Tabernacle Choir chorus then sang "God So Loved the World."

**President David O. McKay:**

We commend our Choir leader for those most appropriate opening hymns.

Our first speaker this afternoon will be Elder Albert E. Bowen, of the Council of the Twelve, who will be followed by Brother Richard L. Evans.

## ELDER ALBERT E. BOWEN

*Of the Council of the Twelve Apostles*

**F**OR ALMOST two days now I have been looking out over the faces of those who have congregated here, noting the evidence of devotion to the purpose which has brought them together. Every aspect of their features has indicated that they have come with solemn intent. Not that there is sadness, there is a joyous sobriety manifest in their countenances.

I note, too, a manifestation of expectancy written all over your faces, and that is very sobering because I realize that you expect something from those who assume this position. The purpose, I have no doubt, is that you might draw some fortification for your faith, and some strengthening help to face the issues of life and wrestle with its problems as they come to you day by day.

We very rarely pick up a magazine now or a newspaper, that does not advise us somewhere along the line that somebody has said that the great need of this world today is increased spirituality. That idea is voiced in varied forms. Sometimes it is expressed as a greater dedication to religion, a more complete incorporation of the principles of religion into our lives, and that is heralded as one of the things that could cure the ills of the world.

But as I listen to further expositions, I find a great deal of vagueness in those expressions. I am not sure that I know just what those who use them mean. I am not sure that I know just what, in their minds, religion signifies.

There are a great many learned disquisitions about what religion is, the features that constitute it, and, what the essential factors in it are.

It is not my purpose here to go into any of those discussions. This is neither the time nor the place for that. But I am going to assume that I can tell you what our religion is, and I intend to say and do say that our religion comprises the teachings and life and actions

of Jesus of Nazareth. That constitutes our religion.

It all centers in Jesus the Christ. So far as I know, in all the reading I have been able to do, all the research made, there is no principle of right action, no ethical principle, recognized in the world today that is not comprehended in the teachings of Jesus Christ. I believe that if all the books on ethics were burned today, and we had left the utterances of the Christ and the teachings of the Apostles whom he commissioned to carry his message to the world, we should have a perfect and concrete guide to human conduct.

Our religion comprehends more than just the ethical code. It contains a body of principles, through the observance of which we are promised the great reward of eternal life and salvation in the kingdom of God.

I want to turn here to the words of Peter, as recorded in the Acts,

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

(He was referring, of course, to the supposition that the Apostles must be drunken because of the manifestations of the Holy Ghost that they were actuated by.)

But this is that which was spoken by the Prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: . . .

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate

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counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. . . .

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (Acts 2:14-17, 22-24, 36.)

That is the kind of teaching that introduced the gospel of Jesus Christ in the ancient day. There is no equivocation, no temporizing, there is no dodging of the issue. There is the straightforward declaration that this man who had lived among them was recognized of God, that they had taken him in foul hands and had destroyed his life, but that he was raised up and had become and was recognized of God as both Lord and Christ.

That is our religion. That is what we believe. Wipe that out, and we have nothing left upon which to rest our faith. It is basic to every principle that is acknowledged in our teaching or in the teaching of those who, under guidance of the Christ, were his messengers to establish his work.

This is a great teaching Church. Its business is to teach. Men can be persuaded, their lives reformed through persuasion. No man may be coerced, and no belief was ever established by attempted coercion or force. Jesus resorted to the method of persuasion, and our business as his representatives is to persuade people over whom we may have influence to accept the doctrine, and when they have accepted it in their hearts, they are born again. They do not want to resort to the evil practices from which they have been converted. They want to order their lives according to the purity of his teachings.

Foremost among the teachings that Jesus uttered was his recognition of God the Father. To him he prayed. He said that he was come to do the Father's will, not his own. He told his disciples that he had done nothing except what he had seen the Father do, putting himself into humble submission before

the omnipotent power of the God of heaven.

As he directed his messengers to go out, he told them that they should carry his message and teach it to all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and teaching them to observe all things "whatsoever I have commanded you." That is all that is required of any man.

If we would do all the things whatsoever God commanded, or his Son, Jesus Christ, which is the same thing authoritatively, we would have no troubles in this world. There would be peace and harmony and good will. War would be impossible. All the ugliness of life, everything that destroys beauty and desirability would be cleansed out from the earth. In that instruction is comprehended the whole sweep of the gospel teaching.

He taught that man has a destiny, what that destiny is, and how to achieve it; that it is all dependent upon conformance to the plan given. We have heard something in this conference about a plan. It is a designed plan. It is the only plan that assures salvation to the children of men, the promise is predicated upon the assumption that we obey the teachings of that plan.

All that we know of record about the earth life of the Son of God is contained in the books of the New Testament—the Gospels, the Acts of the Apostles. It has been said that if you blot out the books of the Acts, you would leave a great blank covering a very important period in the life and ministry of Jesus prior to his death and resurrection, as well as occurrences after that period.

We turn to those books as the authoritative source of our information, accepting them as the word of God for the guidance of his children. And that same fidelity of purpose, the same courageous conviction and declaration of it, as was voiced by Peter on that pentecostal day, has rung down through the ages since that time.

Paul was not of those who had lived with the Christ, walked with him. He was rather a persecutor of his saints—by his own account he had viciously persecuted them, but he became a great expounder of the faith. This is how it happened.

Standing in bonds before Agrippa to answer the charges made against him, he said:

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. (*Ibid.*, 26:13-15.)

It is the testimony of those who walked with him during his mortal life. It is the testimony of those who received their testimony and became convinced in their own souls. It was the testimony of Paul. It is the one sure way to live by the teachings which he expounded, and that same authoritative declaration of personal knowledge has come down through all the ages of time and has been repeated in our day, and thus we read that the Prophet Joseph Smith and Sidney Rigdon, in the temple, declare this:

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:19-24.)

Here is a sober declaration of men just as those who had been associated with the Christ gave their testimony of what they had seen and heard, and those testimonials may not be idly brushed aside. They are entitled to every credence that is normally accorded to the words of any honest man whose integrity has not been impeached.

That is the foundation of our religion. That is the kind of teaching that won its way until it had established itself as a recognized religion of the great empire of Rome after a period of persecution. That is the only kind of faith that will keep men safe in the course that leads to eternal salvation.

It did happen. It happened by slow degrees. Nobody can tell just when it first began, but these sober declarations began to meet with some doubt, and men began to philosophize about these sober declarations. Gradually questionings began to have their effect by infiltration and dilution, until this profound faith was sadly shaken.

By the third or fourth century it was almost blotted out as a simple declaration of faith through an attempted admixture with Greek and other philosophies. Such is the inevitable consequence when men try to rationalize the word of God, the testimony of his servants, to accommodate it to the teachings of their philosophies, and make it more palatable to their understanding or their likes. From that day to this, the Church has been derelict in its duty to proclaim the undiluted word so that now when men say to us, "We need a revival of religion," a lot of them who use those phrases do not even believe in the existence of God.

They do not believe that Jesus was the Son of God nor that he was resurrected from the dead. They are using idle phrases. If men really believed,

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they would do something about it, and if that belief were implemented into the lives of men in this world, it would cure the ills under which the world is groaning.

During the war, the editor of a national magazine, the magazine *Fortune*, to be exact, wrote out a series of questions that he distributed to a large body of the clergy, asking their opinions about certain beliefs. Their answers disappointed him by their wordy circumlocutions and avoidance of positive commitments.

He wrote a most penetrating editorial about it. This, among other things, is what he said:

A Christian leadership has passed from the hands of the church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action, and this is only another way of saying that there is no true Christian leadership at all. So far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders. Thus the flock is leading the shepherd.

So long as the Church pretends or assumes to preach absolute values, but actually preaches relative and secondary values, it will merely hasten the process of disintegration. We are asked to turn to the church for enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices, and the result of his experience is disillusionment.

This is the profound and absolute spiritual disillusionment arising from the fact that when we consult the church we only hear what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral like the economists talk about that leads into depressions, but in this spiral there is at stake not merely prosperity, but civilization.

There is only one way out of that spiral. The way out is the sound of a voice. Not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is

the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we as laymen are entirely lost. Without it we are no more capable of saving the world than we were of creating it in the first place.

That is a penetrating analysis of the cause for the ills of the world. To gain favor, to enhance our popularity, to avoid giving offense, we have adopted the theories of men and tried to integrate them with the teachings of the Son of God, and they will not mix. The result is that the church, instead of setting the pattern, marking out the path, has been adopting what has been adopted as practice among the men of business—the laboring men, the laity of the world—and the voice of the laymen, modified and given essence by the things they want to do and like to practise, guided by their selfish interests, has drowned out the voice of the church, and the leaders of the church have lost their powerful, guiding influence. Men refused to heed its words, finding in them only the echo of the words of the laity that are spoken about.

In my view there is only one safety; there is only one cure; and that is to take the pure and unadulterated word of God and set that up as our standard of measurement, and measure every creed and doctrine and dogma by that yardstick. That which will not square with the declarations of Almighty God we can lay aside as unsuited for the need of man, and orient ourselves again in that declaration of Peter, re-echoed by Paul, by all the disciples of the Christ, so long as his teachings remained undefiled and uncorrupted, and set that up as the guide to our course of life.

Then we shall not have these appeals, we shall not need these appeals to men to modify their governments because their governments will be founded in righteousness, and righteousness will prevail.

God grant it may be, I pray in the name of Jesus. Amen.

## ELDER RICHARD L. EVANS

*Of the First Council of the Seventy*

I AM sure that the sense of expectancy, of which Brother Bowen spoke, is indeed overpowering to all of us, and that we are all well aware that of ourselves it will not be satisfied. I pray that it may be satisfied through the direction and blessing of him in whose name we are met here.

There has been running through my mind a sentence spoken by President McKay during the last few days: "Give encouragement to the people." It came before me again as the combined choruses of Brigham Young University so beautifully sang here yesterday, "He watching over Israel, slumbers not, nor sleeps. Shouldst thou walking in grief languish, he will quicken thee."

The adverse and long winter; the uncertainties of the times and seasons, the perplexities and problems of our young people have suggested another long-cherished passage of scripture found in Genesis in a promise to Noah:

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (Genesis 8:22.)

I am sure that there are many other things also which shall not cease including truth, association with those we love, the possibilities of progress, and a glorious future to work for and to live for, and I am indeed grateful.

We can find encouragement despite some of the physical facts that we face.

A thoughtful person who lives across the mountains to the east (George W. Olinger) has sent within the last two or three days a statement or two that I should like to read briefly into the record. I wish I knew who wrote them so I could give credit. One sentence carried this thought: We may be faced with a lowered physical standard of living, but we need not be faced with lowered standards of thinking. And

there was enclosed this series of simple suggestions:

Learn to like what doesn't cost much.  
Learn to like reading, conversation, music.  
Learn to like plain food, plain service, plain cooking.

Learn to like fields, trees, brooks, hiking, rowing, climbing hills.

Learn to like people even though some of them may be . . . different from you. . . .

Learn to like to work and enjoy the satisfaction of doing your job as well as it can be done.

Learn to like the songs of the birds, the companionship of dogs.

Learn to like gardening, puttering around the house, and fixing things.

Learn to like the sunrise and sunset, the beating of the rain on the roof and the windows, and the gentle fall of snow on a winter day.

Learn to keep your wants simple, and refuse to be controlled by the likes and dislikes of others.

We are reminded of another beautiful thought accredited to H. G. Wells by a contemporary writer, and which suggests that man should not allow "the watch and the calendar to blind him to the fact that each moment of his life is a miracle and a mystery."

I think we can take encouragement in the many marvelous things there are to enjoy regardless of other physical facts that we may face.

I think we can take encouragement in some other things also. Some of the ponderable problems, the unanswered questions, the seeming injustices and discrepancies and uncertainties, some of which President Smith and Brother Kimball spoke of yesterday, which we often have a difficult time in reconciling, will find answer and solution and satisfaction if we are patient and prayerful and willing to wait. Part of them are the price we pay for our free agency. We pay a great price for free agency in this world, but it is worth the price we pay. One of the

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cherished sentences I recall from the utterances of the Prophet Joseph Smith is that one which says that "an hour of virtuous liberty on earth is worth a whole eternity of bondage." So long as men have their free agency, there will be temporary injustices and discrepancies and some seemingly inexplicable things, which ultimately in our Father's own time and purpose will be reconciled and made right.

There are many other things that give us cause for encouragement—and I shan't take time to name them now—I know that President McKay is under the pressure of time but I shall pass over to one last one quickly: Encouragement to our young people in the uncertainties they face. I should like to say to them before I close that our Father in heaven sent us here not to fail but to succeed, and he has made it possible for us to succeed. He knows us better than we know ourselves, and he knows the circumstances and uncertainties we face. It is his declared purpose to bring to pass our immortality and eternal life, and to give us joy, if we will, and he hasn't presented any impossible set of circumstances or any impossible plan or purpose for us to achieve.

Despite all the uncertainties and difficulties, there is a glorious and worthwhile future for all of these young people of ours, if they will set their sights on

some permanent, worth-while goal, look a decade or two ahead, pay the price they have to pay to achieve it, accept the interruptions as they come, and have faith, to work, to prepare, to pray, to keep the commandments of God, to pursue their lives with calm, quiet purpose. If they will do this they will be blessed; they will find great, rich treasures in life, of knowledge, and of other things also; they will surmount all the difficulties and discouragements of the day, and all the interruptions, and all else, if they will continue in faith.

It is, after all, a wonderful world that our Father has given us, in which everything is possible on the basis of repentance and obedience, and on observance of the principles on which the blessings are predicated.

Life passes quickly. I pray that we may all endure to the end, and keep the spirit of encouragement, many more reasons for which we might have mentioned and all of which are contemplated in our Father's plans and purposes for us and are within our reach, according to our obedience and our devotion to the gospel of Jesus Christ, notwithstanding what environment or what companions or what conditions we find ourselves faced with. May God be with us and bless us and give us the courage and the wisdom to endure to the end in faith, I pray in Jesus' name. Amen.

## ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

**A**s I awoke this morning and looked out over this beautiful valley, conscious, as no doubt all of you are, of the hard winter that we have had, I opened the Bible, and read the nineteenth Psalm:

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the

earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoic-



ing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. (Psalm 19.)

As I contemplated these lines, and thought of the beauty of this day in contrast to our severe winter, I thought how much it is like life. We have difficulties, hardships, struggles. We have the storms and the clouds, and then we have the warmth of the sunshine to gladden our hearts, to give us renewed hope and faith. They are all necessary—these changes. It is all in keeping with the providence of the Lord. He never intended that we should have things easy. He intended that through sacrifice and struggle we should learn these great lessons of life and be able to adjust ourselves to them.

I remember one time listening to Sister Elsie Talmage Brandley relate an incident that happened as she traveled about for the Church. She was a member of the general board of the Mutual Improvement Association, and at one time associate editor of *THE IMPROVEMENT ERA*. Sister Brandley had a fine mind and a great faith. She told of her experience in Canada, how she and her husband living on a ranch had had sickness come to their home; they were too far away for medical help, and there was no way to summon help. She had related this incident to a friend who was not in sympathy with the tenets of our faith and who had asked Sister Brandley

if she ever had any pleasures out of life. She replied, "Yes, I have great pleasures in life." And then she related this incident. She said, "You know in our Church our men have a special blessing known as the Holy Priesthood. By right of that they are able to bless their children, and in the authority of that power, it may be to rebuke disease; and the Lord hears those prayers." And then she went on to tell of this experience on the ranch where one of their little ones had been ill, and how her husband had blessed it by the power that the Lord had given him. She said, "Those are our pleasures; those are our joys."

And so it is, my brethren and sisters, in our lives. Sometimes the shadows overwhelm us, but behind them all comes the sun, with its glory, as we saw today, and it radiates into our souls the reality of God, the consciousness of his great blessings, and the assurance that he is our Father, and that we are his children.

Job the prophet taught this lesson forcibly. Probably no man suffered more than he. All of his friends had deserted him; he had lost his crops; he had lost his flocks and his herds; and even his own children had gone. Then when someone said to him that there was nothing left for him to do but to curse God and die, there came to him a consciousness of the reality of God. And he said,

Oh that my words were now written! oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever!

For I know that my redeemer liveth.

He knew notwithstanding all these things,

and that he shall stand at the latter day upon the earth:

And though after my skin [that is, after the way of the flesh; after all of these tribulations] worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:23-27.)

Seeing beyond the shadows—what a blessed faith it is, my brethren and sisters that we can do that, that we can adjust ourselves to the problems of life as they come. Our people have been very much concerned, especially our agricultural people in these mountain areas, during the last few weeks. Our livestock men fear that they can't get their flocks on the lambing grounds; feed is very short. It is a disturbing time. It is difficult. We have had these difficulties before. Our people have always had them. But in these struggles, in these economic adjustments we have to make from time to time, there come to us greater blessings, just as they come spiritually, and greater powers come to us. The Lord seems to have understood that as he endowed us and placed us here in the earth. And so there is a great ray of hope. The Lord declares his goodness. Everything about us proclaims his blessing, proclaims the reality of him in whose name we are met here.

We heard so much yesterday, so much to inspire us about the growth of this Church, its great power, and how the stakes in California are responding to this great trust incident to the erection of the temple. These things perhaps are regarded by those not of our faith as very material; they think that we judge our works by the material things. That is not true. They are the symbols of a magnificent faith in this great work. I don't know whether you noted it, but for the last three or four conferences, we have been told of the expenditures for the administration of this Church that come from non-tithing funds. I don't know whether you know the significance of that, but I recall as a young man, when this Church was in debt. It had lost much of its property at one time; it had been escheated by the government; and on its restoration to the Church, about 1896 it was, the Church was heavily in debt. And then when President Snow came into the Presidency on the death of President Woodruff, through the inspiration and the revela-

tions that had come to him in the St. George Temple, he promised the people that if they would be true and faithful to their trust, the Church would be relieved of bondage, and that promise was verily fulfilled.

When President Joseph F. Smith became the President of the Church he made certain sound investments for the benefit and blessing of this Church. And I recall that those not of our faith and who had no right to criticize, went up and down this land, in print and otherwise, maligning the Presidency of the Church, accusing the Church of a materialistic attitude, of not being a spiritual organization, of misleading the membership of the Church. That didn't make any difference. The leadership carried on just the same, and we have seen the benefits and blessings of that great leadership, and today we see that leadership, the spirit of it, the inspiration of it manifest.

And when I heard, I think the first time perhaps four conferences ago, when President Clark read the report, was thrilled when I heard him make the statement, "From non-tithes of the Church," are the expense of administration paid. Think of the wisdom, the inspiration of your leadership, the leadership of this Church. And so in these things that are regarded as material, there is a great spiritual power. There is evidence of the inspiration of the Almighty. There is evidence of the Lord directing his work, giving power and strength to the leadership thereof, and that is the way it will always be, because this is God's work, and it will not fail, no matter how the shadows may come, how the difficulties may come, no matter what sacrifices, seeming sacrifices; in the end they are not sacrifices; they are blessings. They are the accumulation of great powers that come to the members of this Church, and they become a sustaining force.

May God help us to appreciate these things and be true to our obligations. The Lord is in the heavens. Every-

thing proclaims his goodness. Everything about us proclaims the divinity of this great work in which you and I are engaged, and the divinity of Jesus Christ, and the prophetic mission of the Prophet Joseph, whose name we praise, he who communed with Jehovah, and talked with God, a reality, the greatest evidence

of our day of the divine mission of Jesus Christ. God bless you. Amen.

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The congregation and members of the Tabernacle Choir joined in singing "Now Let Us Rejoice In the Day of Salvation."

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

**M**Y BELOVED brethren and sisters, I stand before you with a good deal of timidity and trepidation. Although I have been doing this for a good many years now, I never get quite used to the feeling. I hope that you will help me with your faith and prayers, that there may be in what I say something that may be helpful to some of us, to give us renewed courage and faith. My sole purpose is to be of help.

When Dr. Widsøe was talking the other day of his experiences and how he was called in as an expert on irrigation problems, I got to thinking about the similarity there is between that and life. I once read from a Spanish writer this statement: "There are more uncultivated souls in the world than lands."

Now the purpose of irrigation, of course, is to bring under cultivation lands that otherwise are not so useful and not productive, and the accomplishment of it represents some of the fundamental principles of our lives and our faith.

To begin with, the waters that we bring on to our land, when they are uncontrolled, may be the source of tremendous danger and damage to us. Sister Ivins and I stood on the banks of the river in Elmira, New York, and watched houses go by under the bridge, watched the water come into the city and fill all the basements of the town, and read in the newspaper of people who were drowned in the flood. And

why? Because the waters of that river were beyond control.

Now, when we can bring water under control, and through our faith and works bring it onto the arid lands, those lands become productive. But to do so, there must be a fundamental application of the principle of faith. Without it we would never make the effort. Then there must be such structures erected as will keep the water which we bring onto the lands under absolute control; furthermore, to make efficient use of it, it must have direction, wise and adequate direction.

When we can apply all those things to it, we reap a harvest, a rich harvest. But if at any time, during that process, we become lax and lose control, the hope of a season, and sometimes of the future, may vanish in an hour.

That is a good deal like life. The purpose of the Church of Jesus Christ of Latter-day Saints is to redeem and cultivate the souls of the people. The purpose, even, is to build up and strengthen and make better the lives of the people who have come already to recognize the power of God, his restored priesthood in the earth, and become members of the Church, for none of us is perfect.

The development of those souls is the greatest responsibility of life. There is, of course, the time when that control must be exercised by others, just as we exercise control over the life-giving elements we lead on to the soil. Custody of a soul begins when a man is born—a puny, powerless, helpless child. There

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is, however, implanted in him by God, a power which can develop, and if controlled, would redound to the benefit and blessing of mankind. It is the duty of the parents of that child to see that its early years are properly guided and its activities properly directed, that the selfish, jealous, evil things which carnal man is subject to, may be taught out of the nature of that child, that it may be taught the virtues, the higher virtues of life, so that in its formative period it may be safeguarded from the evils that surround us in such great number.

Sometimes, as fathers and mothers, we do not realize that responsibility. We take children more or less as a matter of fact; we do not realize that they are the sons and daughters of God, and that in their care and custody, we are the representatives of God, our Heavenly Father. If we could sense that fully, I am sure that we would be more serious in the care and direction which we give to the life of our children.

Now there comes a time, of course, when the father and the mother may have done all that was within their power, and they send their sons and their daughters out into the world to struggle with its changing conditions. Then these young people have this direction within their own power; they have to direct their course; they have to direct their efforts; Father and Mother are no longer in control.

Now in that process the principal element of success, it seems to me, is faith, for without faith in God we are not likely to seek his aid, and without his aid we would lack inspiration, and without inspiration we may be subject to the baser tendencies of the body.

This writer says, "uncultivated souls"; and the Prophet said, "The spirit and the body is the soul of man." (D. & C. 88:15.) Consequently, if we are going to cultivate the soul well, we must pay attention to the spiritual development, and likewise to the physical development of the body. Without a proper

relationship of the two we may not succeed.

Now, faith in God then becomes the fundamental principle of life. The great principle of the gospel is love. But how can you love God without having faith in his power, and his interest in you, and his ultimate direction of the affairs of this world of ours? To love him, you must have faith in him. With that faith there will come a love of God, and an effort to do his will, to keep his commandments, to develop ourselves, that we may be ultimately valiant and useful servants unto God in developing his program in the earth.

Without faith, there can be no love between a man and a wife. Without faith there can be no love between a son and a father. Faith must go in both directions, it seems to me. But if that faith can be developed, we will strive to meet the full requirements of our lives; to develop ourselves to our utmost and ultimate capacity. It requires a struggle, constantly, to drive jealousy out of our hearts; it requires a constant struggle to prevent hatred from coming into our feelings and our attitudes; it requires a constant struggle to develop the higher facilities of the body and the mind, but it must come from faith—faith in God, faith in each other as well. But in the beginning is faith in God, because from that develops love, the fundamental principle of the gospel, and from love develops the fidelity that should exist in all family relationships.

We have been told what a wonderful thing it is that we can enjoy our companions here, with the expectation that if our lives are proper, we will have that association throughout eternity, culminating in the grandest blessing of the gospel of Jesus Christ. But if we do not have the faith that prompts us to love and respect each other, to honor the pledges that we make in marriage, we will fall far short of the realization of that great and wonderful privilege.

I have come to believe, in this great struggle, that the greatest victory a

man can make is the victory of self-control. It did Alexander the Great no good to conquer the world and die, a drunken, debauched person, in early manhood. Because he had no self-control, he lost all the advantage that he had gained by his unholy conquests.

So I repeat, it matters not what your conquests are here in other directions, if you fail to gain absolute self-control, you have failed in the greatest victory of life. It is the greatest battle, too, because man, abandoned by the spirit of God, we have been told already, is carnal, and that carnal man is an enemy of God. Without that struggle, without the Spirit of God, we are going to surrender ourselves to our baser and more ignoble tendencies. We must not do it, brothers and sisters. Man or woman, we must have faith in God in order to serve him properly, and make this tremendous struggle that is necessary to overcome these baser faculties.

We must never so mistreat our bodies that we surrender the controls that we have gained over these propensities to the unsettling influences of narcotics or things of that sort. We must live, brothers and sisters, through the faith we develop in God, true to all the commandments that have been given us, and to all of the pledges that we have made.

Now, when we lead the water out over the soil, we may have planted a crop which is the result of months and months of labor, and then, because in an unguarded moment, we relax our control and our watchfulness over it, the whole work may be carried away.

And I have known men, and women, too, who apparently have made this successful struggle until well along in years, and then either feeling secure, or indifferent, I do not know which, they relax these controls; they succumb to temptation; and in an unguarded moment, they destroy their hopes for the future.

I have seen men disorganize marriages that should have carried over into eternity because in an unguarded

moment they failed to exercise their faith in God and the controls that come from it.

I believe, brethren and sisters, the greatest need we have today is the development of faith in God, and the controls over ourselves which come from that faith; and if we can do so, our future is secure. If we can do so as individual families, the security of our children should be secure. If we can impress those basic principles upon them so that they will adhere to them for the rest of their lives, the generation that they bring into the world should be secure; the whole future, brothers and sisters, depends upon our faith in God, and the exercise of these controls that come through that faith, and the inspiration of God which we get through it.

Now, may we realize these things, brothers and sisters, and may we live true to them, for the pledges we make in the waters of baptism and in the temples of God are serious. There are wonderful promises held out to us. The breaking of these pledges is a serious thing, and has most, what shall I say, most unwanted results, terrible, destructive results in our lives. Have you ever seen persons who forget these things, lose their standing in their communities, sink to oblivion and die, unmourned? I believe you have. Why? Simply because we allow ourselves to forget God, and in the forgetting of him, we lose faith in him because faith is maintained by the exercise of our faculties in the service of God. And when we stop exercising those faculties, that faith may decrease, and with its decrease, our controls may likewise decrease; we may wake up one sad day to find that the blessings which should have been ours are impossible to us.

God grant that we may understand our relationship to him, that we may learn to love him, and have the faith which will guide us, and help us to direct our efforts to the greatest development of ourselves and those dependent upon us, I pray in the name of Jesus Christ. Amen.

## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN and sisters, I come to this responsibility with a prayer in my heart that the good spirit which has been present in this session and in the other sessions may continue with us.

Last night, as I sat in the audience at the missionary meeting, it occurred to me that the Church as a whole, and the members individually, have always been true to their missionary responsibility. It also occurred to me that those who participated in it, faithfully, have been abundantly blessed. God has prospered his work in the earth. And I rejoice with you in its success.

A few years ago I talked to a business executive who has since reached the pinnacle in his business organization. He told me of making an application for work years ago in this organization. After a conversation with one of the officials, he was told that, inasmuch as he did not have a college education, the place was not available to him. But the young man explained that he had been on a mission for the Latter-day Saint Church, and the official turned to him and said, "Well, I regard a mission for the Mormon Church equivalent to a college education." That man has risen to prominence, not only in his business organization, but also in the world. Surely, those who engage in this missionary work receive blessings which qualify them for their daily activities.

Elder Orson F. Whitney, on one occasion, told about his ambition to become an actor. But his poverty stood in the way of its realization. Finally, his mother, sympathetic with his dreams and desire, told him to sell some of her city lots here in Salt Lake City and use the proceeds for his education. But no sale materialized. Then something happened which revolutionized the plan and the entire life of Elder Whitney. He became a missionary. His former dreams vanished. Speaking of that first

mission which he fulfilled with such credit, he later wrote:

I know now that I had a testimony, a deep conviction of the truth, but it was latent, undeveloped, like a gold mine in the depths of the earth. Something had to occur to bring it out. That something was my mission. It bored a tunnel, sank a shaft, and brought the precious ore to the surface.

Thousands among our brethren and sisters could give a similar testimony. Orson F. Whitney did not become a professional actor. His love for the footlights disappeared. Upon his return from the missionary field, he became a defender of the faith, an expounder of the scriptures. He became a bishop, an Apostle, a recognized orator and poet, a writer of history, a law-maker, and a mission president. All of his natural endowments came into full play. His field broadened, and his gifts and powers were exercised to build faith in the hearts of his fellow men, and to proclaim the gospel of salvation at home and abroad. Like Abraham of old, Orson F. Whitney was chosen before he was born. You and I are the beneficiaries of his stupendous work, his boundless achievements, and his richly endowed life.

Most of us, I dare say, have read Elder Widtsoe's little book, *In The Gospel Net*. It is the story of a great conversion, for in it, Brother Widtsoe tells how his mother became a member of the Church. I have often thought of that humble shoemaker whom he describes and who was presenting the gospel to the people who came to his shop; his soul was full of love for his fellow men. And as a result, the entire Church has been blessed. Who will estimate the far-reaching results of his efforts, and who will estimate the extent of the contribution made by Elder John A. Widtsoe, whose books and pamphlets, Church works, and expositions on agri-

culture, which are numerous and scholarly, have been and are being read extensively, at home and abroad! His powerful messages have broken down many prejudices and opened the door to many investigators. These humble beginnings have a way of growing and expanding into mighty movements and great accomplishments.

I have before me the report rendered to the Church by President Brigham Young after the completion of his first mission over in England in 1840. Said President Young:

We landed in the spring of 1840, as strangers in a strange land, and penniless, but through the mercy of God we have gained many friends, established churches in almost every noted town and city in the kingdom of Great Britain, baptized between seven and eight thousand souls, printed five thousand Books of Mormon, three thousand hymnbooks, twenty-five hundred volumes of the *Millennial Star*, and six thousand tracts, and emigrated to Zion one thousand souls, established a permanent shipping agency, which will be a great blessing to the Saints and have left sown in the hearts of many thousands the seed of eternal truth, which will bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink, or wear; in all these things acknowledge the hands of God. (*Millennial Star* 26:7.)

What I have read covers one year of missionary activity by a handful of missionaries. I marvel at the achievement. I glory in their success. Without God's help they could not have done it.

May I say that the Church, as we have it today, is a product of the missionary system, begun six months after its organization. The Book of Mormon, the Articles of Faith, the revelations to the Prophet and the fundamental, philosophical teachings have survived a century of relentless opposition, criticism, and investigation. No changes, no apologies, no retractions have been necessary. The Church is like a rock in the storm-tossed seas, like a beaten anvil, immovable. Its foundation is firm and deep. It cannot be uprooted. Joseph Smith was a Prophet of God. We are here, you and I, because of his

prophetic vision. Some of his contemporaries marked the great west as a land of desolation, forbidding and uninhabitable. Daniel Webster saw only a vast, worthless area, with its savages and wild beasts, deserts of shifting sands, cacti and prairie dogs, and a three-thousand-mile coast line without a harbor in it.

What did Joseph Smith see? He saw homes for a mighty people, the Latter-day Saints, where the Saints of God would make settlements and build cities. The wisdom of God, brethren and sisters, is greater than the wisdom of man.

May we appreciate it, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Will the presidencies of the temples please meet in the Salt Lake Temple, fourth floor, tomorrow afternoon at 4:30 o'clock. President Young of the Temple will please see that the west door is open.

The Tabernacle Choir Chorus will now sing, "Abide With Me," conducted by J. Spencer Cornwall.

We wish to commend the congregation today and in previous sessions, for their orderly and reverential attitude during our hours of worship.

The closing prayer will be offered by Elder Francis W. Brown, formerly president of the Central States Mission. After the prayer this conference will stand adjourned until seven o'clock this evening, when, in accordance with the practice of the Church, the general meeting of the Priesthood of the Church will be held. Only those holding the priesthood are invited to be present. Persons not holding the priesthood will kindly refrain from attempting to enter the building. That session will not be broadcast. Overflow meetings, however, will be held in the Assembly Hall and Barratt Hall; at both places, we are informed, there will be television.

The session at ten o'clock Sunday morning will be broadcast over Station KSL, and by arrangement through KSL

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over the stations named in the first session of the conference. That session will also be televised over KSL television station, channel five.

The Church of the Air broadcast, on which Elder Marion G. Romney, of the Council of the Twelve, will be the speaker, will begin at 8:30 in the morning. Those desiring to attend this broadcast must be in their seats not later than 8:20 a.m. The Tabernacle Choir broadcast will be from 9:00 to 9:30 o'clock, tomorrow morning. That, too, may be seen and heard over television, channel five. Those desiring to attend that broadcast must be in their seats by 8:50 a.m., ten minutes to nine. It is requested that the audience, during the broadcast refrain

from making any disturbing noise of any kind. The regular session of the conference will begin at 10:00 a.m.

The singing for today has been by members of the Tabernacle Choir, under the direction of Brother J. Spencer Cornwall, with Alexander Schreiner at the organ.

At the conclusion of this meeting, the general sessions of the conference will be adjourned until ten o'clock tomorrow morning.

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Singing by the Tabernacle Choir chorus, "Abide With Me."

Elder Francis W. Brown, formerly President of the Central States Mission, offered the closing prayer.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, April 6, with President David O. McKay presiding and conducting.

The great Tabernacle was crowded with men holding the priesthood, also the Assembly Hall to the south of the Tabernacle, and Barratt Hall (60 North Main), in which latter places those present listened to the services and witnessed them by means of television. In addition, thousands of men assembled on the Tabernacle grounds and listened to the proceedings by means of amplifiers.

### President David O. McKay:

If we had been guided by the assemblies in the Tabernacle, Assembly Hall, Barratt Hall, and the crowd on the grounds, we might have opened this meeting fifteen or twenty minutes ago. Every building is packed to capacity, and brethren who are unable to get into any seat whatever, have taken newspapers and are sitting on the grounds. We believe we will let the loudspeaker go out there so that those who are attempting to attend this meeting may share in the services at least.

What a mighty force! The strength of Zion!

The singing during this session will be furnished by the Tabernacle Choir Men's Chorus, with Elder J. Spencer Cornwall as Director, and Elder Alexander Schreiner at the organ.

When we sing, "I will go Where You Want Me to Go," it is suggested that the congregation sing the first stanza, the Male Chorus will sing the second, and the congregation the third.

We shall open these services by the congregation singing, "Do What Is Right."

Elder Emile C. Dunn, formerly president of the Tongan Mission, will offer the opening prayer.

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The congregation sang the hymn, "Do What Is Right."

Elder Emile C. Dunn, formerly president of the Tongan Mission, offered the opening prayer.

The Tabernacle Choir Men's Chorus sang "The Palms."

### President David O. McKay:

Truly, the song of the righteous is a prayer unto the Lord. That was inspiring.



May we at this time correct, or give information which will be of interest to all listening in, and to others whom you may contact. "President McKay: Regarding the morning's schedule (that is, tomorrow morning), with the two broadcasts coming together, 8:30 to 9:00 and 9:00 to 9:30, there will be no opportunity to open the doors or let anyone in for one hour. So those who desire to attend either broadcast, should

be in the building before 8:20. Brother Richard L. Evans."

So will you please take note of that and by so doing avoid disappointment.

Our first speaker tonight will be President Walter Stover (come forward, Brother Stover) formerly president of the East German Mission. We believe President Stover has a message that will be of great interest to all who are privileged to hear him tonight. President Stover.

## ELDER WALTER STOVER

*Formerly President of the East German Mission*

**M**Y BELOVED brethren, I kindly ask for your faith and prayers in my behalf. I assure you that I am frightened. I never have spoken to such a great audience, and I was asked only a little while ago to speak to you.

For the past five years I have presided over the East German Mission. The East German Mission includes that part of Germany which lies behind the "Iron Curtain." Part of that mission is in the British Zone, but nine-tenths of the mission lies behind the "Iron Curtain." We have there more than 8,000 of our faithful members and more than fifty-five branches.

Life behind the "Iron Curtain" is different from what it is here in our goodly land. They do not have private enterprise like we have here. Everything is nationalized. Everything is taken over by the State; barber shops, even doctors, industries and also farms, are taken over by the State and managed by the State. And people work for the State and do not have freedom such as we have here.

I am one of the very few American citizens who have had the privilege of traveling in the Russian Zone. I have been there more than fifteen times, and have visited practically every branch and district of our Church there. I am happy to report that our faithful Saints are privileged to hold their meetings. Of course, they have to have permission from the State each time they hold

their meetings, and if they want to have a cottage meeting they have to have permission. No more than four people are privileged to gather together at one time without having permission from the State. But as a whole, we are very grateful that we have our freedom there.

Communism is something different from democracy. Those die-hard communists do not believe in God, they are absolutely atheists. They call us stupid and ignorant. They cannot understand that in this enlightened age there are people in the world who believe in God and in Jesus Christ. Their Savior is Josef Stalin. They look to Moscow for their salvation.

I hesitate to speak as I do, but I suppose you ought to know what is going on behind the "Iron Curtain." People do not have their freedom like we have. They are not privileged to strike, they just have to obey and work. They cannot choose, to any great extent, their employment. They are told where to work, and for what wages to work. Their wages are very small compared with ours, and if they worked all the days of their lives, they could not accumulate anything.

So, my brethren, you see that we live in a very wonderful land, the land of promise. As an immigrant and a convert to this Church, I am grateful, very grateful, that I am privileged to live here in this goodly land, in the valleys

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of the mountains. How different conditions are over there as compared with what we have here. We have our wonderful homes, we have our wonderful furniture, washing machines, refrigerators, automobiles, good employment. They do not have those things over there. I do not like to speak too severely but I suppose they are slaves. I believe that the Children of Israel who were in bondage in Egypt felt more secure, and happier, than those freedom-loving people who are behind the "Iron Curtain."

Germany, especially East Germany, has suffered a lot. Many provinces have been taken away: East Prussia, West Prussia, Pomerania, and other provinces, and millions of people had to flee before the invading armies. These refugees are now in parts of Germany, where they live two or three families in one small apartment. They have to get along with one another, and they, of course, would be very happy if they could come to this goodly land, but they cannot. They have to stay there, and live there, and do what they are told. They are not privileged to speak their minds, my brethren. They are watched. They are not even privileged to speak freely in their own families for fear their children will hear what they say, and school teachers are trained to find out from the children in the school what attitude their family has. And how often a loved one from the family is taken away, and without trial, placed in a concentration camp. Many of them die there, and never return to their loved ones. And very, very often the loved ones are not even notified.

I am so happy that our Church is not persecuted to any great extent. Of course, they do not like any religion, they hate all religions, and "Jehovah's Witnesses" and other religious people are put in jail. A few of our people have been put in jail, but not many.

I want to tell you of one experience a branch president had. I stayed in his home one night. I went there by permission of the Russian Military Government to travel in the Zone, and

I stayed in his home one night. It was still dark when I went away in the early morning; the following day he was arrested for "harboring an American spy."

Now my brethren, this poor man was in jail for over eleven weeks on a phony charge, and I wrote a letter to the authorities and told them that I gladly would come and take his place, to let this good man go. His family had to suffer a great deal during that time, and his wife, who had two little children, went to the authorities, and said, "You have taken my husband, what shall I do? I need milk for the babies." They promptly told her that they would take care of the babies, and raise them, and make good communists of them, and she could work and make a living herself, work for the State, have equal rights with the men. Their equal rights, my brethren, mean that the woman can work just as hard as the man, take her place in the mines, the ore mines and the coal mines. That is the equal right women have.

Oh, how wonderful it feels to be an American citizen, to live here in this goodly land, where we can speak our minds, where we can worship Almighty God according to the dictates of our own conscience. We do not need permission to gather in this great Tabernacle.

The German people are very wonderful people. Out of that nation great men have come: Karl G. Maeser, was a wonderful man. I visited his home town, Meisen, Germany, near the great city of Dresden, and there the Germans honor and revere this great man. Meisen is the city where the famous Meisen porcelain is made and this world-renowned factory has been taken over now by the Russians. This wonderful porcelain is made to send to Russia, and all the factories work for the building up of the great war machine. I am sorry to say, the people do not have so much to eat as they would like to have. They feed them but very little, but from early in the morning until late at night, my brethren, they feed

them propaganda. They tell them of the American capitalist and that the only way of life is the true way of communism. And they sugarcoat everything so beautifully that some of them begin to believe, not the older ones, but the younger ones.

When Christmas time comes, they are not allowed to have a Christmas tree or a Christmas program in their schools. They tell them that their Savior is Joseph Stalin, they should look to him for their salvation.

My brethren, the time goes fast. I bear you my testimony that I am so grateful that I am privileged to live here. Many, many years ago two humble missionaries came to the town where I lived, and in very broken language brought to me the Gospel of Jesus Christ. When I accepted it people told me that I was stupid, a religious fanatic. When I came to America, I was even more crazy, they told me. But I want to tell you, good brethren, it feels wonderful to be a Latter-day Saint, it feels wonderful to have a testimony, it feels wonderful to enjoy the spirit of the Lord. And I am so grateful. I know that God lives, that he hears and answers prayers. When our thoughts go heavenward, they are near the throne of God, and we thank him for the blessings which he has bestowed upon us, and we ask him for forgiveness of our failings and shortcomings, and we meditate and converse with him. How beautiful it is, my brethren. We are fed the bread of life and we walk with him and talk with him, and we feel his nearness, something wonderful.

My brethren, the gospel is the gospel of life and of salvation, and if we are true and faithful we will have peace of mind, joy and happiness in our hearts, and we will truly love our neighbor.

I could talk to you at great length about the East German Mission, about the life there, but I have said enough. Be grateful that you live in this goodly land. It is a choice land, choice above all other lands in the world.

I bear you this witness, because I know, and I am very grateful. When I

was there and saw the sufferings of the people I said to myself, "whenever you return, you will never complain, not even about the taxes."

My brethren, when you work from early in the morning until late at night for the State, and you are fed propaganda, you can understand how good it feels even to pay the taxes here and be a free man. Of course, I have complained a little since I returned; that is the weakness in me.

May the Lord bless you, good brethren, and may he bless our nation, and those who administer the affairs of our great nation, that we may live according to the plan of our Heavenly Father and keep his commandments, that we may preserve freedom and liberty.

I have been in Washington and Mount Vernon many times, I like to go there and see the house where the father of our great nation, and his wonderful wife Martha lived. I have read of Lincoln, the great man, and I love these great people. They gave to us a wonderful country, and we have the blessings of it. We want to preserve it and live so our Heavenly Father can bless us.

I bear this testimony humbly and in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

Brethren, some of our city officials are uneasy about us tonight. They realize how these aisles are filled, and all the steps occupied. The chief of the Fire Department would appreciate it very much, if we will at least make an effort, to conform to the city ordinance. Now, let us do it. If you brethren who are sitting would crowd up a little more, even if you are uncomfortable, and let the brethren who are in the aisles each take one seat along on both sides, I believe we can conform to this request. Thank you.

Our next speaker will be President J. Reuben Clark, Jr., of the First Presidency of the Church.

**PRESIDENT J. REUBEN CLARK, JR.***Second Counselor in the First Presidency*

**M**Y BRETHREN, this is a humbling experience. I pray the Lord to bless me for the few minutes that I stand before you, that I may be able to say something that will be helpful and encouraging.

Thirty years ago, from this pulpit, in a public meeting, I voiced a warning against what we then knew as Bolshevism and Socialism, and what we now know as Communism. I thought I saw it coming, and it came. No one can listen to what we have heard tonight, without joining in the feeling that President Stover expressed, thank God for this country and for our citizenship. And there is nothing that we should not do to preserve this country, and its liberties, and its free institutions.

Brother Stover is not telling us fairy tales. He knows what happens over there, and he has told it in language that we can all understand. A system destructive of the great principle which lies behind our great plan, that utterly wipes it out and makes it as if it did not exist, the great principle of free agency.

Brethren, I do not suppose that any of you have had communistic leanings. I suppose that all of you love your country, love the Constitution, love the free institutions under which we live, love our freedoms. But if there be any, may I ask you, prayerfully and humbly, think this thing over, because if it comes here it will probably come in its full vigor and there will be a lot of vacant places among those who guide and direct, not only this government, but also this Church of ours.

Brethren, I urge you, think this thing over in the light of the facts. And I know that Brother Stover has not told us tonight, a tithe of what he could tell.

That brings me rather naturally to my favorite theme before you brethren. "If you are not one, you are not mine." Now, that should mean, and must mean, if we are to preserve our freedoms and our liberties, that we shall be one.

Last night I voiced the thought that I feel is sound. I can think of this Church as having three great functions. The first function is to maintain and build up the body of the Church as we exist, those who already belong to it. The second function is to warn the world and to teach the truth to those who wish it. And the third function is to do the work for the dead.

We cannot successfully carry on the latter two without having a strong central Church, and to build a strong central Church requires unity, real unity, not verbal, make-believe unity.

We need unity in administration, from the deacons' quorum, up. We do not want deacons' quorums going off on their own and handling the meetings as they wish; the members going when they wish, and coming when they wish, and talking about what they wish. That is not the way to build a deacons' quorum.

You bishops of the wards, you do not want your auxiliary organizations carrying on, each one by itself, without any regulation or any control. You presidents of stakes do not want your wards carrying on in that way. And I can assure you that the presiding authorities of the Church cannot do their work unless they have unity among the stakes.

Do not, brethren, get the idea in your minds, that you have a very unique situation in your own place. We hear that frequently. But when we analyze it down, we do not find the uniqueness that sometimes you feel you have.

Be a unit. Follow your file leaders. Do what you are asked to do, and do it willingly and do it with a determination to make it a success.

You need this unity, brethren, if we are going to build this Church and if we are going to fulfil the mission which the Lord has given to us.

And you need unity in doctrine. I incorporate by reference these two fine sermons we have heard today, one from

Brother Stapley and one from Brother Bowen. I endorse all that each of them said. The principles of this gospel are clear and reasonably few, that we need to act upon. And there is only one man on earth who has the final word as to what is the true doctrine of this Church, and that is President David O. McKay, today. When there comes a time to change the doctrines of the Church, he will let you know.

Read your books. There is a startling parallel between the course that is coming in to us today and the course that was in the early Church, so startling that one becomes fearful. We have these little groups going off on their own, doing their own interpreting of the scriptures, more or less laying down their own principles. They are small now, of no particular consequence, but that is the way it began in the early Christian Church, and these little snowballs grew and grew and grew until they became great.

"Scholasticism" took its root among those early peoples. There were a number of "schoolmen," they were called, who undertook to define the doctrines of the early Church, then developing into the great Catholic Church—Bede, Alcuin, Damiani, Scotus, and others, Thomas Aquinas—they began the development, these individuals, of great heresies that took hold of the imaginations of the people and finally were adopted by the Church.

Now, of course, the Church in those days was not organized as we are. The bishops were independent, one from the other. They had no real, there was no real central control. The pope exercised some, but it was very ineffective and inefficient. Some popes ruled some of these heresies wrong as heresies, then later other popes came along and ruled them as truths. We must be united in doctrine, we must follow the scriptures. Do not try to wander off too much, brethren, I beg of you, into the mysteries. Do not write in to the First Presidency and ask them to solve every mystery that you can think of, either.

Then there must be a unity of faith.

When I say a unity of faith, I am distinguishing between what we ordinarily term as unity of faith, which is a unity of doctrine, and a unity of the exercise of faith. What I mean is illustrated by what happened at Jericho, when they marched around the city and the walls fell. What I am thinking about is a statement in the scriptures, that if you have faith as a grain of mustard seed you can say to yonder mountain, remove ye hence, and it will be removed.

And that great crusade under Peter the Hermit, made up in good part, of the ragtail and bobtail of the whole western Christian Church, who were promised an indulgence if they went on that crusade and the forgiveness of all the sins they had committed in the past, and all that they might commit in the future—I am not talking extravagantly, I am telling you what that indulgence really was—when the crusaders got to Jerusalem the clergy that were with them tried to imitate the great miracle at Jericho and so they marched round Jerusalem, but the walls did not fall. Finally they took the place by storm, and one account says that the narrow streets leading up to the temple mount flowed in the blood of victims up to the horses knees. These crusaders, apparently dedicated to the redemption of the Holy Land from the pagans, took babes and dashed their brains out against the wall, took them by the legs and threw them over the wall, shut them up in houses and went in and slaughtered them, piled up the remnants in great piles.

I assume if he told all he knew, Brother Stover might almost equal that.

Now, brethren, we must have unity in faith. Let us practise the unity, brethren, before it is too late. We well may be the leaven that shall leaven the lump. We well may be the few that will save this country, even as the Lord told Abraham he would save Sodom and Gomorrah if he could find ten righteous persons. I appeal to you, brethren, in all earnestness, in all kindness, that we become united, united in following the directions of those who preside over you in the matter of administration;

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united in the matter of doctrines, that we do not permit ourselves to be led astray, that we study the scriptures and that we hold fast to the few, simple and elemental principles of the gospel, which are all-sufficient to gain us our salvation.

I urge unity in the matter of faith, let us have faith, let us exercise it, let us fit ourselves that we can exercise it, if, when, and as the time comes.

May the Lord bless all of us, give us his inspiration. I bear my testimony that Jesus was the Christ, that Joseph was a Prophet, that those who have followed him since then, including President McKay, are his prophets. Let us all give them our support, let us give President McKay our support,

our loyalty, and our devotion, in order that he may carry forward the great responsibility which rests upon him, and I ask this in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

There is a suggestion that at this moment this tremendous body of priesthood be permitted to hear the mighty voice and testimony of the organ. We will ask Brother Schreiner to favor us with a selection that will answer that request.

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Organ selection, "O My Father," by Alexander Schreiner.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**I** AM sure all were deeply impressed by Brother Stover's report and by President Clark's comment thereon.

If I were not afraid of embarrassing Brother Stover, I would like to tell you something of what he did, this generous-hearted man, over among those poor and discouraged people, to bring them something more of hope for the future. It happened to be there during his administration. I became very much aware of the sinister influences which he has described. I remember riding through Berlin from the Western Zone into the Communistic Eastern Zone, and it was just as if you had passed over into a forbidden territory. The ominous feeling, the depression, the looks on the faces of the people, the ragged and hopeless condition, was a sight most forbidding to behold. Brother Stover stepped into that situation, and out of the generosity of his big heart, he reached in his pocket and helped many a poor person; and in addition thereto, he provided them with facilities through which they were able to gather, to resume their activities in the Church, and he held out to them such a prospect for

the future that I am sure many were taken out of despondency and elevated to hope and encouragement. And I take the liberty of paying tribute to him tonight for that which he did for those distressed people.

It would be well if we could all be aroused by circumstances brought to our attention into a state of alertness to the dangers and the situations confronting us. I believe, my brethren, that it is well for every one of us to consider that he has a definite personal responsibility to do his full duty in the Church, in the government to which we belong, in order to forestall some of these calamities that look to be in the offing.

Now I see certain prospects ahead that may not be too fortuitous. I wish I could say a word that would save a man from bankruptcy. Years ago I used to practice law. I have taken men through bankruptcy. I have seen some of the tragedy of it. I have had doctors tell me that men have died for causes no other than financial worries occasioned by reverses; and to a red-blooded man, who has pride in his good name, few things are more disastrous to him

than to fall into a condition where he cannot pay his creditors and keep his name good.

We do not know just what the future will hold for us. We learn that there is great income for the people, the largest, I suppose, that it has ever been in history, figured at least in terms of our inflated currency; and we learn that debts have assumed gigantic proportions. I have said in your presence before that there is only one thing that I know of for which this inflated dollar will buy 100% worth of its par value, and that is in paying debts. There is no discount when it comes to paying debts with this inflated dollar, and I am persuaded, my brethren, that all will do well, if any is in a position where his debts may come to embarrass him, to see that they are reduced and liquidated, so that he may be saved the hard circumstances that may come to him when it will be more difficult to pay.

We might have a deflated currency sometime. Well, if we have a deflated currency, and the dollar reverts to 100% purchasing power, you will pay that good solid dollar to discharge debts incurred under inflated dollars, and it may be a hard thing to do. You farmers will realize it may take two bushels of grain, instead of one, to liquidate the obligations. Now, I have never seen a man go broke who was not in debt. Have you? So I think that the caution is to be careful of our indebtedness.

Really, the great portion of our indebtedness that is hazardous to us arises from overextension. Way back in the days of the depression when many banks were closed, I was sent on a financial mission. I visited the banks of southern Utah, most of them, and some of the banks of Idaho and I talked with the cashiers and other operating executives. Some of them were good enough to bring out their portfolios, and in nearly all instances that I was able to observe, I discovered that embarrassment came to men because of overextension of credit. They thought that they could make some more money by incurring more debt, and the bottom fell out before they

realized on the good prospects that they thought they had, and many were embarrassed,—hundreds were embarrassed, and some men who had been in good standing before were financially wiped out. And the books of some of these banks today bear record of these old obligations.

I believe we will do well to bear these items in mind, and within our own power do all that we can to get ourselves into as safe a position as it is possible for us to do. I recognize the fact that sometimes it is deemed necessary and desirable to undertake some obligations in order to get a home for our families, perhaps in order to get some kind of a business in which we can work, but there is a difference between getting that which is absolutely necessary for the support of ourselves and our families, and extending and extending trying in an acquisitive spirit to get so much that we hazard our financial security.

The good counsel that has come from the Church all these years is pertinent today, and I believe that those who study the situations most carefully would sanction that kind of counsel. You older men have been through some of the experiences of the past. You know that calamity can come almost overnight. It has done so in the past, and so a measure of preparedness is wise counsel to you.

I trust too that those of you who are perplexed to know what to do will seek good solid counsel. I never feel it embarrassing to ask counsel from men who have had experience and men who are supposed to know. It is far less embarrassing to expose your hazards to them than it is to endure some of the disastrous results which may come to you. It is a good thing to seek counsel. You Bishops, when you are asked for counsel, I think that you may be endowed with the spirit of wisdom, if you live for it, and you can give counsel superior to your own native acumen and wisdom to these people who ask you; and it would be well for our brethren to seek

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counsel in the control and management of their affairs.

In relation to these financial matters I just want to say a further word on tithing. Our brethren who visit the stakes frequently report as to the tithing conditions which they find among the officers of the stake. I think, my brethren of the bishoprics and of the presidencies of stakes, and the high councils, and the presidencies of quorums, that the best way in the world to teach tithing is to practice it. I have said in your presence before that tithing does not mean one-fiftieth, nor one-thirtieth, nor one-twentieth. Tithing means one-tenth. I have sometimes wondered what a part tithing means. I have never seen any definition of it, but I know what a tithing means. So far as I know, there is only one tithing, and that is one-tenth. So I believe that you brethren in authority could bring a lot of happiness to men and women throughout the Church if you yourselves would fully comply with this law that the Lord has given to us.

I lay stress upon not merely the financial aspects of it, although they are essential, but to the growth of spirituality that it brings to the man who conforms to this great law. I believe it is one of the greatest laws that the Lord ever gave to us, because he well knew that something more than lip service was necessary in order to develop a great love and regard for him and his work. He knew that the man who would reach down into his pocket and get that which represented his muscle, his energy, his brain power, that that man, when he gave the proceeds of his work, would give of himself; and he knew that when that man gave of himself to the work that he would engender within himself a love and a sacred regard for God and his mighty cause. I know of no one thing out of which more spiritual growth arises than out of the faithful payment of tithes. So I ask you to consider what you can do for yourself, what you can do for others by complying fully with this sacred law that the Lord has given to us.

I often look back to President Grant who was so generous in his giving. Many of you have heard him tell how he was always pleased to head a subscription list to build a home for a widow, to look out for orphans and for others, and to share that which the Lord brought him with others. I think that he set before us an example that we should never forget, and those who are blessed with great means should be generous with their means.

Right now we are having something of a dearth of missionaries, and we have recently had requests from some of the missions, particularly foreign missions, asking if we could not in some way get a little money to assist in the support of some of their local missionaries. The very mission which Brother Stover represented has just recently sent word that there are a number of young Germans over there who could do some work as local missionaries from the Church if they had a little assistance. I do not know that we should make a public appeal here for funds, but if there are those blessed with means who would like to make some contribution to our great missionary cause, they can do so by arranging with our office so that some means can go to the assistance of some of those who can help in this work. And I am sure that they would be blessed and feel happy within themselves if they were able to undertake some such support for these missionaries.

Now, my brethren, President Clark says it is a subduing and humbling experience to stand in the presence of this magnificent congregation of the priesthood. There is a strength represented here tonight which, if fully employed, would have within itself the power to advance this great cause with which we have the honor to be identified beyond even the finite concept of those who wish it well. If the whole priesthood throughout the Church would live up to the obligations and opportunities coming to them to magnify this glorious calling, we would see advancement that would bring us gratification indeed.

I pray that every man who bears this.



holy priesthood will prize it, and account it as the chief blessing of his life, and use it for the blessing of his family and his fellows. Thank the Lord for this holy power. I know that it is genuine. I know that it is not a mere concoction of men, as Brother Bowen spoke of today. I know that it was divinely given, and I pray to the Lord that I for one may be worthy of this high

endowment that the Lord in his mercy has brought to me and to you.

May the Lord's blessings abide with you, I humbly pray, in the name of Jesus Christ. Amen.

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The Tabernacle Choir Men's chorus and the congregation sang the hymn, "I'll Go Where You Want Me To Go."

### PRESIDENT DAVID O. McKAY

**A**S NEARLY AS can be estimated or accounted, there are in the Tabernacle tonight 9,486 members of the Priesthood, on the grounds, 3,848, in the Assembly Hall, 2,285, in the Barratt Hall, 1,150, making a total in attendance at this Priesthood Meeting on this April night, of 16,769.

To stand in your midst, to partake of what I feel is the spirit of unity, stirs one's soul with emotion, and 16,769 men have said tonight, "I will go where you want me to go, dear Lord, over mountain or plain or sea. I will say what you want me to say, dear Lord, I will be what you want me to be." Another line, impressibly sung by this Chorus, is this: "There may be somewhere in the paths of sin, some wanderer whom I should seek."

A few years ago there appeared in one of our magazines, the story of a little lad that wandered from his mother's lap in the Badlands of the Dakotas and was lost. As night came on the mother was distracted and the neighbors alarmed. The next morning, on the public square of the town near there, the sheriff met a group of farmers, teachers, office men, citizens of all ranks. He organized them for a systematic search. Before they started out he said, "Little Ronald," (I have forgotten his name, it is years since I have thought of it) "is somewhere out in those Badlands. We must organize and search every bush, every crevasse, every water hole. We must not come back without that little boy. Pray God that we are not yet too late." They started out that Thursday morning, and at about three

o'clock in the afternoon a mighty shout went up. They had found the boy.

Brethren, a few years ago you received a letter, you bishops, stating that a committee had been appointed by the Council of the Twelve, to look after some of our girls who had wandered into the "Badlands" of the city. They did not intend to get caught in the meshes of sin, but they had wandered from home, and the protecting influence of home surroundings. You were asked if you would not kindly send the names and the addresses of those girls who came away from your town, to this committee, just so that members of this committee could see that they became associated with some ward, with some young people here of good reputation, and in some cases, in all cases if possible, could find suitable employment.

Later, you were asked from this pulpit if you would not please give closer attention to that phase of salvation of our youth. Only a few, comparatively speaking, have responded to that call. Well, if they were lost, and faced physical death, you would not hesitate, the whole town would not hesitate to go out and rescue the lost girl or the lost boy. I want to tell you, from direct reports from our police officers who co-operate, in several instances some of these fine girls have suffered things worse than death.

Now we ask you tonight, once again, please to send the names of those girls who legitimately, who unknowing what awaits them, some of them, leave their home and come to Salt Lake or Ogden or Provo, or some center, seeking em-

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ployment, seeking to better themselves. Please cooperate with this committee, or enable this committee to cooperate with you, so that these choice young people may not be ensnared by vicious men who lie in wait, not only to deceive, but to ruin.

Now, be careful, if the parents are sending them in, that you do not offend those parents, that is not necessary. This is merely a means of cooperating with parents in helping young people to start out from home to better their conditions. Brother Spencer W. Kimball and Brother Mark E. Petersen constitute that committee, and you may correspond with them at any time.

Now this, of course, should be the last time that we should make an earnest appeal for your cooperation.

There is another matter to which I wish to refer. It is not very savory, but it is a condition that is giving us great concern, and that is the increasing number of divorces among Latter-day Saints, whereas here in the United States it is just a common thing. But brethren, we know what marriage is, what it should be, how sacred the marriage bond is; we know what it means to live a chaste life by men, as well as by women. Chastity is a standard of the Church; and it worries us deeply to see the large accumulation of applications for cancellations of the sealing ordinance. Indeed, they have become so numerous that we have had to appeal for help. As you know, there is but one who can cancel that, and if all his time were taken, that is, if he had to scrutinize every application as it should be, all his time would be taken for that one responsibility.

I wish here to acknowledge in your presence the able assistance of Elder Albert E. Bowen of the Council of the Twelve. He has been called because we believe that every case deserves very careful and prayerful consideration. Brother Bowen is a man, as you know, of clear mind, sound judgment; he is an experienced jurist, he has had years of experience in dealing with cases such as are coming before us, and best of all,

he is a true, conscientious servant of the Lord. With his able assistance, careful attention is being given to each case, but he has been shocked, as I have been, with what some of these applications disclose.

I am going to venture to enter into home life. I would rather enter into it as it should be, rather than what it sometimes is. But we find that the following conditions seem to be contributive to the separation of husband and wife, and the breaking up of the home: Unfaithfulness on the part of either or both. (do you know what that means, those of you who have been through the temple?) — drunkenness, physical violence; in some cases imprisonment has brought disgrace to the family; the union of an innocent girl to a reprobate; some cases disclosed sordid, licentious, brutal actions of covetous men. I know you think those are harsh words, but you can read in some of these applications reports of treatment that has wrung women's hearts with anguish.

I know that the woman is to blame in some cases, and particularly young women who married young boys in a hurry when the first World War broke out. — I know that, but we are speaking to men tonight, and let us, as men, take the blame.

May I now, suggest that we unite for just a few minutes as bishops, presidents of stakes, as fathers, and as young men in prospective marriage, to consider some things that will avoid the breaking up of the family, that will avoid this breaking of women's hearts, this turning out of children from what should be loving homes, or throwing them entirely upon the responsibility of mothers. Let us instruct young people who come to us, first, young men throughout the Church, to know that a woman should be queen of her own body. The marriage covenant does not give the man the right to enslave her, or to abuse her, or to use her merely for the gratification of his passion. Your marriage ceremony does not give you that right.

Second, let them remember that gentleness and consideration after the

ceremony is just as appropriate and necessary and beautiful as gentleness and consideration before the wedding.

Third, let us realize that manhood is not undermined by the practicing of continence, notwithstanding what some psychiatrists claim. Chastity is the crown of beautiful womanhood, and self-control is the source of true manhood, if you will know it, not indulgence. Sexual indulgence whets the passion, and creates morbid desire.

Let us teach our young men to enter into matrimony with the idea that each will be just as courteous, and considerate of a wife after the ceremony as during courtship.

And we have the ideal in this Church, I hope, today as ever, that a young man keep himself clean and pure during his courtship days, so that he can kneel at the altar and give just the same purity of life to that sweet girl as he exacts from her. I submit to you seventeen thousand men, that that is a glorious ideal. I know the world thinks we can not live it, but you and I know that we can and do so live.

Fourth, minimize the faults, commend virtues. After the first thrill of the honeymoon is worn off, couples begin to see frailties, idiosyncrasies which they had not noticed before. Responsibilities of motherhood come to the woman. Difficulties in paying debts come. And so we become prone to find fault. Let us learn to control ourselves in that respect.

I do not know who wrote this, but it is good advice: "In the first solitary hour after the ceremony, take the bridegroom and demand a solemn vow of him (this is to the girl) and give a vow in return, promise each other sacredly never, not even in jest, to wrangle with each other, never to bandy words, or indulge in the least ill-humor. Never—I say, never! Wrangling in jest, putting on an air of ill-humor, merely to tease, becomes earnest by practice. Mark that! Next, promise each other, sincerely and solemnly, never to keep a secret from each other, under whatever pretext, and whatever excuse it might be. You must

continually, and every moment, see clearly into each other's bosom. Even when one of you has committed a fault, wait not an instant, but confess it. And as you keep nothing from each other, so, on the contrary, preserve the privacies of your house, marriage state, and heart, from father, mother, brother, sister, aunt, and from all the world. You two, with God's help, build your own quiet world. Every third or fourth one you draw into it with you will form a party, and stand between you two. That should never be. Promise this to each other. Remember the vow at each temptation. You will find your account in it. Your souls will grow, as it were, to each other, and at last will become as one. Ah, if many a pair had, on their marriage-day, known the secret, how many a marriage were happier than, alas, they are!"

I regard it as an incontrovertible fact that in no marriage circle can true peace, love, purity, chastity, and happiness be found, in which is not present the spirit of Christ, and the daily, hourly striving after loving obedience to his divine commands, and especially, the nightly prayer expressing gratitude for blessings received.

God help us to build homes in which the spirit of heaven on earth may be experienced. You and I know that that is possible, it is not a dream, it is not a theory. We may have that sweet companionship between husband and wife which grows dearer and dearer as the troubles of life come on. We can have homes in which children will never hear father and mother wrangle or quarrel. God help us as men of the Priesthood, to build such homes, and to teach our young men and young women who are anticipating home life, to cherish such an ideal, I humbly pray in the name of Jesus Christ, Amen.

### President David O. McKay:

The Tabernacle Choir Men's Chorus will now sing, "Thou Art Repose," after which Elder Joel Richards, formerly President of the Northwestern States Mission, will offer the closing prayer.

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I would like to say that we appreciate the kindness of President A. Ray Olpin of the University of Utah in postponing his great basketball game tonight until after this meeting.

Selection by the Tabernacle Choir men's chorus, "Thou Art Repose."

The closing prayer was offered by Elder Joel Richards, formerly president of the Northwestern States Mission.

## THIRD DAY

### CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, April 6, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System, with Elder Marion G. Romney as the speaker. The following is a report of this service:

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the music. Frank W. Asper was at the organ. Richard L. Evans was the announcer.

(Organ and humming Choir: "Sweet is the Work.")

**Announcer:** The *Church of the Air* is presented by the CBS Radio Network so that men of different faiths may speak to a nationwide congregation. Today's program, presented in conjunction with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. The speaker will be Marion G. Romney of the

Council of the Twelve Apostles of the Church. Music is provided by the Tabernacle Choir under the direction of J. Spencer Cornwall. Frank Asper is at the organ.

The Choir opens with the words of Isaac Watts, "O God, our help in ages past, our hope for years to come, our shelter from the stormy blast, and our eternal home."

The Choir sang "O God, Our Help in Ages Past"—Arranged by Mueller.

**Announcer:** We shall now hear on this *Church of the Air* service, Marion G. Romney of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Elder Romney was a lawyer by profession before he came to his present Church position. He is also assistant managing director of the Church Welfare Program. He has titled today's talk with a meaningful American motto: "In God We Trust."

### ELDER MARION G. ROMNEY

#### *Of the Council of the Twelve Apostles*

**I** COME to you this morning representing a people for whom the inscription on our national coin, "In God We Trust"—has real significance. For we know that an effective relationship persists between God and this land and its people.

Centuries ago the Lord designated America a goodly land, choice above all others, to be reserved for a righteous people. While it was yet unknown

to Eurasians, He decreed that it should be discovered only under His guidance and promised its inhabitants from that time henceforth and forever that they should "... be free from bondage, and from captivity, and from all other nations under heaven," (Ether 2:12) if they would serve him. On the other hand, he warned that if they would not serve him, "they should be brought down into captivity, and also into de-

struction both temporally and spiritually."

Preceding the advent of Columbus, two mighty peoples dwelling upon this land prospered in obeying God's commands and, rebelling against them, sank into oblivion. Their records are eloquent proof of the certainty in God's warning and promise.

The builders of modern America, though without knowledge of the divine decree, have been aware of God standing within "the shadow keeping watch upon his own."

Columbus, not knowing it had been given, yet witnessed to the truth of the declaration that the discoverers of America should be led by divine inspiration. "God gave me the faith and afterwards the courage so that I was quite willing to undertake the journey," he said to his son, and in his will he wrote:

In the name of the most holy trinity, who inspired me with the idea and afterwards made it perfectly clear to me that I could navigate and go to the Indies from Spain, by traversing the ocean westward.

The early settlers of the Atlantic seaboard testified that they were led and sustained by the power of God. The colonists, rejected the tyranny of King George, appealed "to the Supreme Judge of the world for the rectitude of" their intentions and, "with a firm reliance on the protection of Divine Providence" struck for freedom.

At a critical point Franklin thus addressed the constitutional convention,

We have been assured, sir, in the sacred writings, that "Except the Lord build the house, they labour in vain that build it." I firmly believe this; and I also believe that, without his concurring aid, we shall succeed in this political building no better than the builders of Babel. (*Documentary History of the Constitution of the United States*, Vol. III, pp. 235-237.)

In his 1789 Thanksgiving Proclamation, Washington made seven separate references to the Almighty, whom he acknowledged as the source of all the

nation's blessings, including victory in the Revolution and "opportunity to establish a form of government for" our "safety and happiness."

Perhaps no American, save the prophets only, has put such implicit trust in God as did the Great Emancipator. Out of his personal experiences he testified he was as certain that God acts directly upon human affairs as he was of a fact apparent to the senses, such as that he was in the room where he was then speaking. He said:

I have had so many evidences of his direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have not sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results were unsatisfactory; whereas, in almost every instance where I have yielded to the views of others I have had occasion to regret it. (*Abraham Lincoln—Man of God*, John Wesley Hill, 124.)

A marked diminution of our trust in God has taken place in America since the days of Lincoln, the effect of which is everywhere apparent. We and our beloved country are today at the crossroads in our efforts to maintain our glorious American heritage of political, temporal, and spiritual freedom, won and bequeathed to us by the fathers who had inscribed in their hearts, as well as on their money, "In God We Trust." In every hamlet of our land arises a plaintive cry for a return to that trust in God by which the fathers built our nation. I believe we are approaching almost an unanimity in our feeling that the great and imperative need of this hour of decision for America is to vitalize our trust in God.

I believe we can do it. I know we can do it if we are but willing to pay the price. Possessing a sure knowledge of the truth of what I say, I point out two prerequisites to the realization of this, our great need: First, we must in hu-

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military seek the God in whom we trust in earnest prayer; second, we must dedicate ourselves to the keeping of his commandments.

"Seek ye the Lord while he may be found, call ye upon him while he is near," counseled Isaiah. (Isa. 55:6.)

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice," sang the Psalmist. (Psalm 55:17.)

"Watch and pray, that ye enter not into temptation," (Matt. 26:41) taught Jesus. And in his perfect life he set the pattern. He prayed (Luke 3:21) and fasted forty days (Matt. 4:2) at the beginning of his public ministry; he prayed in the wilderness (Luke 5:16); he prayed at the beginning of the day (Mark 1:35); he prayed a whole night preceding his selection of the Twelve Apostles (Luke 6:12); he prayed for strength in Gethsemane; and finally, on the cross in the hour of his death, he prayed. (*Ibid.*, 23:34.)

All men who, "under God," have advanced the cause of righteousness in America have been praying men. Who has not heard Isaac Potts' account of Washington on his knees in the snow in prayer at Valley Forge? Lincoln's sublime trust in God came after he had many times been driven to his knees in prayer. He thus explained to General Sickles the reason for the serenity he experienced while the outcome of the battle of Gettysburg hung in the balance:

In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of affairs, I went to my room one day and locked the door and got down on my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him that this war was his, and our cause his cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him, and he did stand by our boys, and I will stand by him. And after that, I don't know how it was, and I cannot explain it, soon a

sweet comfort crept into my soul. The feeling came that God had taken the whole business into his hands, and that things would go right at Gettysburg, and that is why I had no fears about you. (Hill, op. cit., 339-340.)

If we would vitalize our trust in God, we—you and I—must get down on our knees and pray to him as Lincoln prayed, with all the energy of our souls. And we must do so as did the Psalmist, evening, morning, and at noon. We cannot leave it for the other fellow; we must do it ourselves, and we must do it now. If we will begin and close each day by praying unto our Father in heaven in secret, as the Savior admonished, thanking him for our lives, his protection over us and our loved ones, our material comforts, the freedom we enjoy in this glorious land; if we will plead with him to guide us in the paths of righteousness that we may merit a continuation of his mercies; if the head of every household will daily call his family about him and, praying with them and they praying with him, truly worship the Lord, the first long and sure step will be taken toward vitalizing our trust in God.

To take the second step, we must learn that in the relationship between God and ourselves both parties have obligations. We must stand by the Lord, as Lincoln promised to do, for he has promised to give us protection against temporal and spiritual bondage, and against all other nations under heaven, only if we serve him. Praying is one way to serve him, another way is to keep his commandments. There are numerous ways in which we are violating them in America today.

On many points the Lord has given us specific guidance with respect to the conduct of our lives; for example, he has said,

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. (Ex. 20:7.)

In harmony with this command

Washington issued the following order in 1776:

The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessings of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, . . . that every man of sense and character detests and despises it.

What respect is today being paid to this prohibition against profanity? If you hear what I hear, you know we have not placed the Lord in our debt through its observance.

"Remember the Sabbath day to keep it holy," (Ex. 20:8) is another familiar command.

That it was revered by the great Lincoln is evidenced by a general order to the army and the navy, signed by him November 15, 1862. From that order I quote:

The President, commander-in-chief of the army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. . . . The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or name of the Most High. (*Abraham Lincoln, The War Years*, III, Carl Sandburg, 374.)

How do we, as a nation, stand upon this matter today? Is it not rather noted in the breach than in the observance?

"Thou shalt not commit adultery," (Ex. 20:14) spake the Lord amidst the thundering and lightning of Sinai, against one of the most debasing of sins, a practice which has preceded the disintegration of every fallen civilization. Paul's pronouncement that our bodies are the temples of God, that "If any man defile the temple of God, him shall God destroy," (I Cor. 3:17), is an eternal principle still in force. Much of our sorrow and distress stems from a violation of this divine command.

We might continue with others, "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet," (Ex. 20:15-17) but we now have in mind enough to persuade us of many ways in which we may improve, if we really, in truth and without hypocrisy, are committed to keeping the commandments of God.

I plead with you, my friends, for a vitalization of our trust in God through earnest prayer and a careful keeping of the Lord's commands. Every substitute we have tried has left us deeper in the mire. Our integrity, our liberties, our treasures, are slipping like sand through our fingers. Our cynicism and godless learning lead us ever farther from the truth. Why should we not put to test the one untried plan of self-disciplined conformance to the plain and simple commands of the God in whom we profess to trust. Doing this, turning not to the right hand or to the left, we shall become strong and of a good courage. The Lord will be with and prosper us, whithersoever we go. Our trust in him being thus vitalized into an all-powerful present reality, the strongest bulwark in all our defenses, we shall sing with strong conviction,

Our fathers' God to thee,  
Author of liberty,  
To thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God, our king.

That we may do so, I humbly pray in the name of Jesus Christ. Amen.

The Choir sang: "America"—McClellan-Cornwall-Smyth.

Announcer: "God of our Fathers, whose almighty hand leads forth. . . . Thy love divine hath led us in the past, in this free land by thee our lot is cast; be Thou our ruler, guardian, guide and stay, Thy word our law, Thy paths our chosen way."

Selection by the Choir, "God of our Fathers"—Warren.

## CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(Organ played "As the Dew," and on signal the Choir and Organ broke into the hymn, "Gently Raise the Sacred Strain," singing words to the end of the second line, and humming to the end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

The Choir first turns to Psalm 57, sung in a setting by M. Thomas Cousins: "I will praise Thee, O Lord among the people, I will sing unto Thee among

the nations . . . let Thy glory be above all the earth, Glorious everlasting!"

The Choir sang: "Glorious Everlasting"—Cousins.

*Announcer:* With Frank Asper at the Tabernacle organ on Temple Square today we hear one of the impressive organ offerings of Cesar Franck: "Piece Heroique."

Organ selection: "Piece Heroique"—Franck.

*Announcer:* The Tabernacle Choir sings now a song by William Billings, written on David's anguished sorrow for his son who was slain: "David's Lamentation." "And the King was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O . . . Absalom, my son, my son . . . would God I had died for thee, O Absalom, my son!"

The Choir sang: "David's Lamentation"—Billings.

*Announcer:* The Tabernacle Choir continues with the softly echoing anthem by L. Stanley Glarum and with words from the 47th Psalm: "Sing Praises unto our King, for God is King o'er all the earth."

The Choir then sang: "Sing Praises"—Glarum.

## THE SPOKEN WORD

"All real joy and power of progress . . . depend on finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain." These words of John Ruskin suggest some of the results of irreverence and also some of the symptoms. Some irreverence is more a matter of thoughtlessness, as the boisterousness of boys. Some, as Ruskin wrote, partakes of deliberate, cynical disdain. Some shows itself in profane and offensive speech. Some is evident only in attitude. Some is apparent by confusion and disorder in places where there should be quiet and contemplation. True reverence is

not strained or stiff or artificial, but a sincere sense in one's soul that some things are sacred—that some things should not be lightly spoken of nor lightly considered. In the presence of great art, great music, great minds there is due respect and deference. Then how much more respect and deference are due the Creator of heaven and earth, in whose image men were made, whose wisdom and works are infinite, to whom we owe all the bounteous blessings of life, the recurring seasons, the springtime, the harvest, the love of family and friends, the reality we have here and the assurance of life hereafter. If



we lose the spirit of reverence as to the works and ways of Providence we shall lose much else also—for the kind of corrosion that rusts away reverence also rusts away other finer feelings. Certainly life need not be longfaced. Certainly there are many times and places when high-minded humor and light-hearted talk and heartily informal fellowship are a permissible and important part of life. But there are also sacred places, sacred hours, sacred subjects that should be reverently respected—and he who is insensitive to them is sometimes suspected of lacking some essential training or some essential qualities of character. We commend these words from the seventeenth century: "Let thy speeches be seriously reverent when thou speakest of God or His attributes; for to jest or utter thyself lightly in matters divine is an unhappy impiety, provoking Heaven to justice, and urging all men to suspect thy belief." "Always and in everything let there be reverence."

The Choir sang: "Come, Thou Fount of Every Blessing"—Wyeth-Cornwall.

Organ selection: "Jesus Once of Humble Birth."

*Announcer:* We have heard the Choir recall a hymn with words by Robert Robinson and music by John Wyeth: "Come, Thou Fount of Every Blessing."

And with Frank Asper at the Organ we have heard a hymn tune that takes its title from the words of Parley P. Pratt: "Jesus Once of Humble Birth."

And now in closing the Choir recalls a moving and majestic chorus from Mendelssohn's "Elijah," with words from I Kings—words that contrast violence and physical force with the calm quiet whisperings of the still small voice: "Behold! God the Lord Passed By!—And a mighty wind rent the mountains—the sea was upheaved, the earth was shaken. . . . But yet the Lord was not in the Tempest, nor in the earthquake . . . nor in the fire. But after the fire there came a still small voice, and in that still small voice, onward came the Lord."—"Behold, God the Lord Passed By."

The Choir sang: "Behold, God the Lord Passed By"—Mendelssohn.

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the eleven hundred and eighty-first presentation, continuing the 23rd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS radio, and originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

## SUNDAY MORNING GENERAL CONFERENCE SESSION

Conference reconvened at 10:00 a.m.

The great Tabernacle was again crowded to capacity, great crowds of people having gathered on the grounds and in the buildings long before time to commence the *Church of the Air* broadcast at 8:30 a.m. The Assembly Hall and Barratt Hall were also completely filled with people who listened to the services and watched them by

means of television. In addition thousands were assembled on the Tabernacle grounds, the weather being delightful, where they listened to the proceedings by amplifying equipment as the services went forward in the Tabernacle.

President McKay, who presided and conducted the services, called the meeting to order promptly at 10:00 o'clock.

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**President David O. McKay:**

Last Friday, at the opening session of the General Conference, three names were given of prominent Church workers who had passed away since last October. This morning we have to announce the passing of Bishop David A. Smith, formerly a member of the Presiding Bishopric, and also formerly President of the Canadian Mission.

At a special meeting of the Council of the First Presidency and the Twelve this morning, it was unanimously voted to extend love and sympathy to Sister Smith, the sons and daughters of Bishop Smith, to our fellow worker, Joseph Fielding Smith, brother of Bishop Smith, and to all other members of the family. He was a very earnest and faithful worker in the Missionary Home for many years, and was one of the first to participate in the instruction given to missionaries many years ago. Peace to his memory. May we emulate his good deeds and have comfort in the realization that he has gone to a rich reward and merits the plaudit, "Well done, thou good and faithful servant, enter into the joy of thy Lord."

For the benefit of the listening audience, I may say that the fifth session of this general conference was not broadcast. It was a General Priesthood Meeting held last evening in the Tabernacle, with overflow meetings held in the Assembly Hall and the Barratt Hall, and for your interest as well, we should like to say that as nearly as the ushers could count, (and several think this is an understatement,) there were assembled in the Priesthood Meeting last evening, 16,769 men holding the priesthood. It was a thrill and an inspiration just to be in their midst!

Brother Walter Stover, returned missionary from the East German Mission, who presided over the East German Mission, a majority of the branches of which are behind the "Iron Curtain," was the first speaker, and the other speakers were the First Presidency of the Church.

This is the sixth session, therefore,

of the 122nd Annual Conference of the Church of Jesus Christ of Latter-day Saints. As heretofore announced, we are convened in the Tabernacle, on Temple Square in Salt Lake City. These services will be broadcast in the Assembly Hall and Barratt Hall over a loud speaking system and by television. The proceedings of this session will also be broadcast over Station KSL, and by arrangement through KSL, over the stations named in the first session of the Conference. We shall not repeat the names, but we wish the stations to accept our appreciation for their co-operation in broadcasting these services.

This session will also be televised over KSL television station, channel five.

The Choir singing for this morning's session of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and with Elder Frank W. Asper at the organ.

We shall begin the services by the congregation and the Choir singing "Come, Come, Ye Saints," conducted by Elder Cornwall.

The opening prayer will be offered by Elder Wallace F. Toronto, formerly president of the Czechoslovakian Mission.

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The Tabernacle Choir and the congregation joined in singing the hymn, "Come, Come, Ye Saints."

Elder Wallace F. Toronto, formerly president of the Czecho-Slovakian Mission, offered the invocation.

**President David O. McKay:**

At this point we wish to express appreciation of the excellent service being rendered by our brethren who are acting as ushers, and they suggest that possibly two or three hundred more people may find seats, if you brethren and sisters will just move more closely in towards the center. Try it anyhow. It is surprising how much noise and how little room that moving in makes!

We are informed that there are in

attendance this morning, eleven men and women from Denmark, leaders of Danish cooperatives, trade unions, business and social organizations. They are traveling in the United States as guests of the United States Department of Commerce. In your behalf I take pleasure in extending welcome to these, our friends from Denmark.

We welcome also the State, City, and County officials in attendance, and the leaders of the University of Utah, the Agricultural College, Brigham Young University, and other educational institutions.

The Tabernacle Choir will now sing, "Hear My Cry, O God," Brother Cornwall conducting.

The Tabernacle Choir sang an anthem, "Hear My Cry, O God."

### **President David O. McKay:**

President J. Reuben Clark, Jr. of the First Presidency, will be our first speaker. He will be followed by Elder John Longden.

## **PRESIDENT J. REUBEN CLARK, JR.**

### *Second Counselor in the First Presidency*

**I** COME to you in deep humility, sensing, at least in part, my responsibility, and with a prayer in my heart, which I hope will be echoed in yours, that I may be led to say something that will tend to our upbuilding and leading us into that narrow way of life which our Heavenly Father has marked out for those who would come back into his presence. May the Lord be with us during this whole session, and the session that is to follow even as he has been with us to the present time.

As I sat here yesterday, something brought to my mind that I am the oldest member of the General Authorities. This is an honor that has been thrust upon me by time. It is an honor that any of my brethren can reach, if they will live for it. I say this, neither by way of boasting nor for the purpose of inviting sympathy, but I say it that I might make use of what I hope is some experience of value and the result of some reflection.

I have lived long enough and there has, year by year, come more into my consciousness, the knowledge that the principles of the everlasting gospel are beyond my power of rationalizing. Furthermore, I am persuaded that there is none who, unaided by the spirit of the Lord, and there is only one in this Church and in this world, who has the

right to rationalize, and that is, at the present time, President David O. McKay, our prophet, seer, and revelator—I have come to feel that there is none who can safely rationalize. And I am persuaded more to that by what happened in the early Christian Church, which, lacking a head that was effective during the early centuries, drifted away because they tried to make God's plan accord with their reason, and with the reason of the pagan philosophies.

I am persuaded we must watch carefully that we do not follow along those paths. Some of the greatest heresies that have crept into the Christian religion came in through a very few men who held no real official position, mostly, but who spent their time and their talents, and they were great, in trying to rationalize the gospel of Jesus Christ. There is some evidence—these were called "schoolmen," and the results of their work "scholasticism,"—and I am persuaded that we have some tendency in that direction as among ourselves, and I hope that the people will not listen to the rationalizing of men who undertake to make God's plan conform to what they think it should be in their weak and ineffective reasonings.

I am grateful to have lived in this day and age when the gospel has been restored. I take it there is no man or

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woman who sits down calmly to think, in the Church or out of the Church, but more particularly out of the Church, for light has come to us who are in the Church, who does not ask himself or herself, "Where did we come from? Why are we here? Whither do we go?" We Latter-day Saints have been instructed in that, and the instruction has come to us in modern revelation.

The book of Abraham, found in the Pearl of Great Price, tells us of the beginning, how the Lord came down among the intelligences, and as a result of his coming down, there was a great council in heaven. The record in Abraham which precedes the account of the council, is devoted to explaining that there are inequalities in God's creation, and inequalities among the intelligences, not all are equal. The Lord said to Abraham, calling attention to this great group of intelligences, that there were among them those who were the great ones, and declared to Abraham that he was one of those who were to be rulers.

I want to read just two or three verses, and I am reading from the third chapter of Abraham:

And there stood one among them [this great group] that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.

I call attention to the two succeeding verses which I shall read, because they are filled with certain great elemental truths. He continues:

And we will prove them herewith [the intelligences], to see if they will do all things whatsoever the Lord their God shall command them."

That was the purpose for creating the earth. We were all there, all participating; we thus knew of the plan from the very beginning.

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first

estate; and they who keep their second estate [the estate in which we now are] shall have glory added upon their heads for ever and ever." (Abraham 3:24-26.)

Thus we know whither we came, and why we are here, and where, to what place we shall go. The whole plan is summed up in those few words.

Now since we came here to be proved, the Lord did not leave Adam in doubt about what he should do, or how he should do it, for the Lord gave to Adam the gospel, and the gospel which he gave to him included the revelation and the knowledge that there would come a Redeemer. You will recall, you who know the scriptures, the angel of the Lord asked Adam why he offered sacrifice. He said he did not know except that he had been commanded to do so. I think there is a great lesson there. They who rationalize, try to say why we do this, why we do that. Adam set the example. Why did he do it? Because the Lord had commanded it. And then the angel of the Lord explained to him the great atonement that was to come.

Now, that gospel so revealed to Adam has been in the world to a greater or less extent, sometimes less, from that time until now. It taught us what we should do, and what we should not do. We have never, when his Church has been on the earth, the Church of Christ, been in any doubt on these two points.

You will examine the Bible for some detailed statement of the principles of the gospel, up until the time of Moses, with but scant success. But if you will read carefully the book of Moses in the Pearl of Great Price, you can glean, and will glean from there the great principles of this gospel, even as they have been revealed and are taught to us today. When Moses came, we had the Ten Commandments given to us. They are the guiding star for the world civilization today. Blot out the Ten Commandments, and you have the darkness which rests upon Russia and those nations which follow her.

I call attention to the fact that the Ten Commandments, every one of them,

have in them a spiritual element. There is nothing in them that, if obeyed, does not build the spirit. From then until now there has been, effective in the world, a part at least of the great gospel. Men have known what they should do, and what they should not do.

Now time will not permit me to develop what we should do. We do as we are commanded, in order that we may meet the design of our Heavenly Father, who said,

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

That is the purpose.

Now, I am happy, very happy, that the Lord not only told us what we should do, but has told us what we should not do. He has told us the things that will prevent our gaining this immortality and eternal life. Sad, indeed, would have been our situation, had we been merely told what we might do. But he has not left us in darkness as to what we ought not to do.

And since doing the things we ought not to do forfeits the glory which the Lord has marked out for us, and if you want to know about that read sections 76 and 88 of the Doctrine and Covenants, then we must refrain from doing the things which he has commanded us not to do, refrain from misdoings of various kinds, refrain from sin, and all transgressions. And I thought perhaps it might not be without value if I were to read to you, for you to reflect upon some of the things that we are told we ought not to do, some of the offenses we should not commit under the penalty that if we do commit them we shall not reach the full glory which the Lord has marked out for us.

And I am going to read just a few things from Paul. Paul said:

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away. . . .

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. (II Tim. 3:2-5, 13.)

That was to Timothy. Again to Timothy:

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. (I Tim. 6:20.)

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. . . .

Wherefore, my dearly beloved, flee from idolatry. (I Cor. 10:8, 14.)

And that was the burden of Paul, "flee from idolatry," and leave the food offered to idols alone. We Latter-day Saints do not worship idols, we do not worship relics, we do not have shrines. I wonder sometimes, however, if there is not something of idolatry among us. I call our idolaters, worshipers of dimes and chasers of nickels.

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. (*Ibid.*, 10:20-21.)

Peter said:

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (II Peter 2:1.)

These six things doth the Lord hate: yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

A false witness that speaketh lies, and he that soweth discord among brethren. (Proverbs 6:16-19.)

I read these to show you that the Lord has not left us in doubt nor in

darkness as to the things, some of them, that we should not do. We add these to the Ten Commandments.

Now, my brethren and sisters, salvation is ours, if we will but live for it. We shall forfeit it if we do the things which his prophets have declared unto us should not be done. Read, I repeat, sections 76 and 88 and see what the Lord has laid up for us when we live the principles of the gospel.

My brethren and sisters, he who will read needs have no doubt of the great future that lies ahead of us, he will have no doubt of the place to which we go, of the associations which will be his; he will have no doubt but that the eternities that are to come are worth in happiness and joy, all of the giving up of the pleasures, so-called, of this life, from which we are asked to refrain.

I am sure the prize is worth the restraint. And after all, all the things that we are asked to refrain from are things which lower our standards of joy, lower our standards of life, lower our respect for humanity and humanity's respect for us, and leave us debtors to the whole list of Christian virtues.

May the Lord help us to keep his commandments, help us to earn that which he has provided for us.

And I bear my testimony to you at this time that God lives, that he hears and answers prayers, for he has heard and answered mine. I bear you my testimony that Jesus is the Christ, that he is the Son of God, the Redeemer of the World, the First Fruits of the Resurrection, that through his redeeming blood all mankind shall be saved, that is to say, shall be resurrected, and that

those who keep the commandments and live the life which he gave and lived will have an eternal glory in the celestial kingdom.

I bear you my witness that Joseph Smith did have a vision, that the Father and Son did visit him, that holy angels came to him; that the priesthood, the Holy Priesthood of God which had been lost to the earth for centuries was restored through him to this earth; that those who have followed him in his high and great calling of President of the Church, the Presiding High Priest of the Church, have the same rights, the same privileges, the same authority which he held, even from Joseph's time down to President McKay, who holds those rights, exercises those functions, possesses all of the spiritual powers of the priesthood which Joseph had; and that this Church will continue to go forward, that those who follow President McKay will enjoy the like privileges, the like authority, and exercise the like functions.

There is no doubt about this, my brothers and sisters, and if we could just take this into our hearts and understand it, make it part of ourselves, not a mere expression, not lip-service but service by act, the power of this people would be unlimited.

God grant that to all of us and to each of us may come this testimony, to the end that we shall continue to spread the gospel in the world, continue to build up our own Church, and for ourselves individually, and as an incident to all that, gain eternal salvation in his celestial kingdom, I humbly pray in the name of Jesus Christ. Amen.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

I REALIZE more than anyone else, excepting my Heavenly Father and his Son Jesus Christ, my utter weakness in and of myself to occupy this position this morning. I am sure with an interest in your faith and prayers ascending to our Heavenly Father that I may be

blessed with his Spirit and we may be recipients of his blessings.

I haven't words to express adequately my appreciation and gratitude for the rich blessings which have been mine during the past six months in visiting the stakes and the wards throughout the

Church. It has been an inspiration and makes me humble as I endeavor to teach the restored work of God. I would like publicly to mention here this morning that I am grateful for the words of kindness and felicitations that have been extended to me in receiving this call six months ago, by members of the Church and by many who are not members of this Church.

I am sure we have been deeply impressed, I know I have, with the dignity with which these meetings have been presided over and conducted by President McKay and those in authority. I am sure we have felt of their power and strength, as we have listened to the words of salvation. Jesus Christ, as he faced a group of Pharisees on one occasion, questioned them when he said, "What think ye of Christ?" That is a question that might be asked of us today. We can answer it in our own minds. We do not have to answer it orally or in writing. "What think ye of Christ?"

These men, our leaders, have exemplified to me their love of God and their love for their fellow men, their neighbors, and I shall always be appreciative of the rich experience which was mine in having one assignment with Elder Joseph F. Merrill the first week following the last general conference, and partaking of his spirit. I could not help realizing that here was a man scholastically trained, educated in the sciences and in the engineering field, and yet, young people, he was not swerved from the path of truth and righteousness. He was not ashamed to bear witness that Jesus was the Christ and that the Prophet Joseph Smith was and is in very deed a prophet of God. You young people can take heed of this fine example from such noble leaders, as all these men are who are guiding and directing the work of the Church and kingdom here in the earth.

I should like to have you review with me for a moment or two an incident which took place just eight years ago. A young man of this Church who had put on the uniform of his country to

defend freedom and liberty and the rights of the individual found himself from his home town in Boise, Idaho, on a beachhead in Normandy, about a month before D Day. As if he had a premonition of what was going to happen, he sat there and wrote a message to a friend of his in Boise. And he said, concluding that letter,

"I should like to give you the formula, or the requisite for peace, if you please. It is nothing new, but I ask you that we rediscover the things which we already have, and that were given to us by the Master some two thousand years ago in a single sentence, when he said. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:37-39.)

This boy made the supreme sacrifice a few days after writing this letter.

These are truths that we might well reflect upon this morning, my brethren and sisters, as we also review an incident in the New Testament. The Savior had been teaching his doctrine, the saving principles of salvation and exaltation. He was queried by a lawyer who said to him, "What good thing shall I do, that I may have eternal life?"

He was endeavoring no doubt to trap him, because the Master counter-questioned him and said, "What is written in the law? How readest thou?"

The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

And the Savior said, "If you will do these things, thou shalt live."

Then trying to justify himself, the lawyer said, "And who is my neighbour?"

The Master then gave that glorious example of the Good Samaritan, where a certain man going from Jerusalem to Jericho had been set upon by thieves and stripped of his clothing and his material things. (And we, my brethren and sisters, can be stripped of those

things which are material. They are insignificant.) And so he was left half-dead in the roadway. A priest came along, and seeing this man, even though he professed Christianity, crossed to the other side, and left him. Then a certain Levite came down the street and likewise saw this man, and he also crossed to the other side. But there was the Samaritan who beheld the condition of the man and administered to him by anointing his wounds with oil, putting him upon his own beast, and taking him to an inn, where he might receive assistance. He left funds that he might be taken care of, and advised the innkeeper that he would be back, and if it took additional funds, he would gladly see that those expenses were defrayed. Then the Master said, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

And the answer was, "He that sheweth mercy on him." And there followed the great command of the Savior, which is significant to me, "Go, and do thou likewise." (See Luke 10:25-37.)

Yes, my brethren and sisters, if we truly exemplify this teaching of the Master to love our Heavenly Father sincerely and deeply, then we will love by natural consequence our neighbor. Thus many of the conditions in the

world today which are contrary to the gospel of Jesus Christ will be overcome. There would not only be peace in the world, but also we would have peace in our hearts and in our souls. And I humbly pray as I bear witness to you, my brothers and sisters, that this is true, that Jesus Christ gave us this commandment for a purpose. May we have the energy and the desire within our own hearts, and the fortitude within our souls from this moment on to put it into practice more fully in our daily lives, that we may reap the rich blessings which are predicated upon these truths. I bear witness to you that God lives, that Jesus is the Christ, that the Prophet Joseph Smith was a prophet of God, and those who have succeeded him as President of this Church down through the years to our present President David O. McKay have been men divinely inspired and called of our Heavenly Father. May we uphold and sustain them, and the revealed truths of the Lord, which are given to us by them from time to time, that we may be doers of the words, and not only listeners, I humbly pray in the name of the Lord Jesus Christ. Amen.

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The Choir and congregation sang the hymn, "We Thank Thee, O God For A Prophet."

## ELDER OSCAR A. KIRKHAM

### *Of the First Council of the Seventy*

**I** PRAY that I may enjoy the blessings of our Heavenly Father. I have been deeply impressed, as you no doubt have, with the words we have heard. And I have been deeply impressed by something I have seen this morning. It has impressed me so sincerely that I want to give you the benefit of it. In the crowded condition of this Tabernacle, there came at the beginning of the service a mother with four children. The usher provided a blanket for the children to sit upon, and then the

mother took a seat quite a way up the aisle. These children behaved themselves in splendid fashion. I thought how lovely it was for a parent to have such confidence and faith. And then I was thrilled when we all stood to sing "We Thank Thee, O God, for a Prophet" to see these children, as if they stood in the Sunday School or Primary, sing with enthusiasm. So deeply was I impressed, and so near is it to what is now in my heart to say, that I have taken the liberty to bring this il-



lustration here from our very midst: that of a parent who had trained well and then had faith in her children.

O this is the day of our salvation—now, not in some great future time but now. This is the day of our salvation! These things that are all about us, this is our opportunity to live, and to practise the glorious teachings of the gospel.

One or two things have come to me as I see this day of salvation, things that perhaps we might do. May the Lord bless me that I may be understood in their presentation. They are very simple things. The first is to study prayerfully the word of the Lord—study prayerfully. That is the key to it—the word of the Lord.

I went to the North Jordan Stake quarterly conference not long ago. I was a little early. As I drove my car to the parking place, I saw a young man reading. As I looked closely, I saw it was the Book of Mormon that he was reading, and I walked quietly to the car, and the young man said, "Good morning, Brother Kirkham."

And then his father extended his hand toward me, "Well, is this Brother Oscar Kirkham?"

I said, "Yes."

He gave his name and said, "My son has just been reading the Book of Mormon for me. We read together the word of the Lord very often. We greatly enjoy the Book of Mormon." He was a blind man; for eight years he had been blind. And in the conversation that followed he told of the many things that he was grateful to the Lord for, one of which I recall: "I have three sons down at Brigham Young University. They have earned their way. We are a very happy family."

This is the day of our salvation. That brother will meet the tomorrow and enjoy it to the full.

This is the day that we must be mindful of, and devote our best to its many blessings. Let us study prayerfully the words of God. The great Shakespeare, when asked by Bacon, "Where did you get your inspiration for the great plays which you have written?", replied:

"From the Psalms of David." I want to read just a few lines from one of these great psalms, the word of God. These lines have stood the test of time. They are most worthy of our careful reading and meditation. Here are words that have been read by millions and set to some of the finest music in the world. You will recognize them at once but read them again. There are deep and beautiful inspirations in them. Just the first few lines:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside still waters. He restoreth my soul. (Psalm 23:1-3.)

Alma in the Book of Mormon gave these words of counsel to his son Helaman:

... for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

... but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise. (Alma 36:3; 37:6.)

And from a revelation given through the Prophet Joseph Smith on the day when the gospel was opened up in England to Thomas B. Marsh, these lovely words are taken, this glorious admonition:

Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers. (D. & C. 112:10.)

God bless us. This one step we can take today, tomorrow, and the next day: Daily, prayerfully, read the word of God. Live and enjoy the gospel of Jesus Christ. Carry the word to a friend somewhere that his life may be blessed. Then peace shall come, and God will love and bless us. Now is the day of our salvation. May the Lord bless us, I humbly pray in the name of Jesus Christ. Amen.

## ELDER MATTHEW COWLEY

*Of the Council of the Twelve Apostles*

**T**HE STRENGTH I need on this occasion, my brothers and sisters, must come from your faith and prayers in my behalf. I plead with you not to forsake me. It is very difficult for me to talk to a congregation which is not within the range of my vision, but this morning I would like to be oblivious to your presence here in the Tabernacle, and to speak to those of us who live way out on the periphery of our great Church. I have been impressed with a desire to do this since listening to the remarks of President Stover last night. I would like to talk to you people in Great Britain, in the Scandinavian countries, in Holland, in Germany, Czechoslovakia, France, Switzerland, Austria, Palestine, South Africa, the South American nations, those who dwell within the great Polynesian triangle in the Pacific, and to those fine people, few in number, in the far-off Orient.

I would like to say to you that I know that in your hearts this day there is a longing to be here at the hub of this great Church, a longing which you cannot realize; and in a sense I am pleased that you do not have that desire fulfilled. You are needed where you are. You know, as we know, that this world is in need of a new birth of freedom, and that a new birth of freedom cannot come without a new birth of righteousness; and that you in your far-flung areas, away from this hub of Zion, are the leaven of righteousness. This will be the seed, we pray to God, which will bear fruit and bring back to this depressed and sordid world the freedom for which we all so earnestly pray.

You have been great in your contributions to this nation and to this Church. You will read in the reported sermons delivered from this pulpit that this land is choice above all other lands. It is only choice because from your shores have come your great, your humble, and your God-fearing men and women, and they have brought from your shores the

fundamental concepts which made it possible for the birth of the greatest paladium of human liberty that was ever written by the hand of man—the Constitution of the United States. And I want you to know that greater than that has been your contribution to the building up of Zion and her borders.

You in Great Britain have contributed to the leadership of this Church as has no other nation. In the veins of those who have presided over this modern kingdom, your blood courses. In Scandinavia, your contribution has been great and magnificent. You have contributed prophets, seers, and revelators. In Germany you have contributed great educators, great Saints, and to all of you in those faraway areas, I will say, great is our debt to you for that which you have contributed.

We encourage you to stay where you are because you are needed there, where the light is going out, and we say to you: Stay close together; attend your meetings regularly, even though your numbers may be limited by law to four or to two; stay together. Renew your covenants with God by partaking of the sacrament, and I tell you that you cannot have your lights darkened because this work cannot be blacked out by the legislation of man. They may close your chapels; they may deny you the right to assemble in worship; but behind your own doors you have the priesthood of God; and in your homes where the priesthood of God exists, there is Zion. And to you whose lives are committed to righteousness, I say unto you, You are Zion.

To you in South Africa, you who have never had a visit from one of the leaders of this Church, I know that your prayers will one day be answered. To you in South America who are struggling to build yourselves into a mighty people on that great continent, which is precious in the eyes of God, I say, be strong. To you in the isles of the sea,

I say unto you, were it not for you, I would not be standing here this day. To you in New Zealand, and when I speak to you I speak to all those who dwell on those beautiful isles, were it not for you, implanting within my heart as a seventeen-year-old boy your simple faith, your knowledge of God, your demonstration that the veil between God and man can be very, very thin, I wouldn't be standing here today at the hub of Zion, speaking to you way down under, in this capacity. This is not my calling alone, you good Maori people; this is yours.

You in the Hawaiian Islands who have had come to your shores missionaries, one only in his sixteenth year, who later became the leader of this Church, a noble prophet, seer, and revelator: I tell you that on that island of Maui where he and President George Q. Cannon had their great theophanies and experiences, there is a spirit and an atmosphere, which I have felt nowhere else in all the world.

To you in Tahiti, who were the first in the isles of the sea to receive the gospel in this dispensation, my heart goes out. For more than a hundred years you have been listening to this message of regeneration. You have contributed of your tithes and your offerings, your widow's mite, and not one of you has yet come to a temple of God. You are worthy. God will reward you for your faithfulness and devotion. His principles are eternal, and in his kingdom and his presence, that which you have been denied in this life will be added unto you. Great has been your contribution to the building up of this Church.

Australia, the great continent down under, there where our people are scattered over such a vast area, how great has been your contribution! During the war years, when you were without missionaries from Zion, your leadership rose up and magnificently carried on. And there sits among the councils of the Church this day one of those missionaries who went to your shores many years ago and whose testimony was strengthened by you until it became an

anchor to his faith. God bless you for this great contribution.

You in faraway Japan were left alone for many years, but there had been implanted in your hearts a testimony of the restored gospel, and when the way was opened up for the missionaries to return to you, they found you, though small in number and in membership, still faithful and devoted and loyal. You at Hiroshima, where was felt the death blow of the first atom bomb, and where soon after you raised the sign which should be an ensign unto the world, not written in your language, but in the language which all nations understand, the English language, "No more Hiroshimas." If all men could write in their hearts the words of that sign which now stands over the place where that atom bomb exploded, peace would return to the earth and dwell regnant in the hearts of all men. You have contributed much to the building up of this kingdom and could you hear my words, I could tell you that there sits before me now one who is at the head of one of our great institutions of learning who spent a number of years among you, who partook of your spirit, who knows you as an industrious people, who knows that in your land, there are no weeds; and I know that much that actuates him in his great purpose in instilling within the hearts and souls of the youngsters of this community, a knowledge of things which are true, he received under your influence.

To you in faraway China I say: Keep the faith, be valiant; you will not be forgotten, and one day the missionaries will return to you. Yours is a light shining in darkness. Keep it burning, and the Father of us all will bless you.

God bless you people out in these areas of the earth. And I testify to you that much strength comes from you to us, and if you remain strong where you are, we will not become weak here at the hub. In your hours of need, we will do our best. We will keep our storehouses bulging with the necessities of life, and when you need them, the freight cars will be loaded, and the

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ships' bottoms will be filled, and we will send that over to you which you need. And we say to you, and I speak for all, that where there is no power, where there are no facilities, where there is no program to save you materially as well as spiritually, there is no power of God unto salvation. We will not fail you spiritually nor materially.

And I leave my witness with you in all of your fair lands, that I know that God loves you. He will attend you and that which you do not hear as we speak in our great conferences in Salt Lake City, you do hear in your humble cottage meetings, wherever they may be, or in your rented halls which may reek with stale tobacco smoke, and which

have been cleared of empty flasks and beer bottles the night before. Those same testimonies you bear, and I believe that I can say to you in behalf of most of my brethren that that which we have experienced in life which makes it possible for us to stand here and address you as special witnesses, we received in our associations with you as young missionaries. And again to you in New Zealand I say: Because of you, because of your kindness, your humility, your patience, your great faith, I can stand here and say that I know that God lives, and because of you, I am a special witness of his Son. All power be to you, and God bless you forever, and bless us all, I pray in the name of Jesus Christ. Amen.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

I AM VERY grateful, my brothers and sisters, for the opportunity of meeting with you in general conference once again. I always receive a great uplift from these conferences. I would like to express appreciation, too, for the blessing that I receive in going to your stakes Sunday after Sunday, meeting you wonderful people who strengthen my faith and my testimony and help me to accomplish the work which is assigned to me.

I am grateful beyond words for this great Church, and for the testimony I have of the divinity of this work. I am grateful for the privilege of doing a little in this Church, so that I may help to work out my salvation and help others to work out theirs.

This morning once again I would like to address the young people of the Church. I love the young people. I am thrilled with their faith and their devotion.

Last June I had the privilege of standing here and talking with the young people who came to the M.I.A. conference. I told them about a little family up in Canada, which had joined the Church, and as a result had suf-

fered great persecution. To bolster their courage, this little family rewrote the words to a hymn they used to sing, and made one of the verses go like this:

Dare to be a Mormon;  
Dare to stand alone;  
Dare to have a purpose firm;  
Dare to make it known!

I invited the young people who were here last June to develop the same kind of courage held by this wonderful Canadian family, and in the face of all forms of opposition to stand firm and true to the faith.

That opposition might come in various forms. It might be persecution, as in the case of that Canadian family. It might be temptations, or it might come in the form of teachings from people who would like to destroy your faith.

When those temptations or those persecutions or those false teachings come, will you have the courage to be real Latter-day Saints, to have a purpose firm, and to stand by it?

A week ago a young man told me about the trial that came to him in school. Some of the teachings he received from an instructor who had no

faith appeared to have weakened the faith of this young man.

I am always sorry when I hear about teachers in our public schools who try to destroy the faith of our young people. It always grieves me to hear of instances like this. I know that the great majority of the schoolteachers, themselves, are wonderful people; they are believers in God. Many of them are devoted students of the scriptures. But unfortunately, occasionally, we find a teacher, whether in the field of philosophy or science, who seems to take it upon himself to destroy the faith of our young people.

I appeal to our young folk to realize that true science is not anti-religion, and that there is no unity among the scientists with respect to many things now being taught by some instructors who interpret them to mean that there is no God. Science has never come to a unity of understanding on that point, young people, so do not be disturbed by the godless teachings you may get in the classroom.

I would like you to know that some of the great scientists, many of them, in fact, are devoted believers in God, and some of them have declared that atheism has no place among the true scientists.

I was glad to read not long ago in *This Week Magazine*, an article by Dr. Arthur H. Compton, a Nobel prize winner, who said this:

Few scientific men today defend the atheistic attitude. Never yet has there been adequate refutation of the argument that design in the universe presumes an intelligence. Evidence points to the existence of a Beginner, a Creator of the universe. A physicist's studies lead him to believe this Creator to be an intelligent Being. The intelligent God has an interest in and relationship to man, and it is reasonable to assume that he would be interested in creating a being intelligent like himself.

I was glad to get a copy of a little pamphlet entitled, "A Scientist Confesses His Faith," written by Dr. Robert A. Millikan. Among other things in that little pamphlet, Dr. Millikan says:

I think you will understand me when I say that I have never known a thinking man who did not believe in God.

In speaking of the controversy between science and religion, Dr. Millikan said something else which I believe, young people, you should remember when some of these faithless, godless teachers who are trying to destroy your religion, talk to you in your classrooms. Said Dr. Millikan:

I am not going to place the whole blame for the existence of this controversy upon misguided leaders of religion. The responsibility is a divided one, for science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations, and of imperfect comprehension of the real role which it plays in human life, by men who lose sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and essentially immoral. I am ready to admit that it is quite as much because of the existence of scientists of that type as of their counterparts in the field of religion, that the fundamental controversy has flared up today, and it is high time that scientists recognize their share of the responsibility, and take such steps as they can to remove their share of the cause.

And then Dr. Millikan quotes Lord Kelvin as saying:

I believe that the more thoroughly science is studied, the further does it take us away from anything comparable to atheism. If you think strongly enough, you will be forced by science to a belief in God, which is the foundation of all religion.

I was interested to note that Lord Kelvin's biographer said this:

It pained him [that is, Lord Kelvin], to hear crudely atheistic views expressed by young men who never had known the deeper side of existence.

Further to quote Dr. Millikan:

If I am accused of calling merely on the testimony of the past, on the thinking which preceded the advent of this twentieth century in which we live, I can bring the evidence strictly up to date by asking you

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to name the dozen most outstanding scientists in America today, and then showing you that the great majority of them will bear testimony, not only to the complete lack of antagonism between the fields of science and of religion, but to their own fundamental religious convictions.

So young people, when you are faced in your classrooms by faithless men who stand before you and try to destroy your faith, think of what these great scientists have said. Remember that even Dr. Millikan says that you can name the top scientists of the world, and he will show you that most of those men not only believe in God but also bear testimony of it.

I tell you there is nothing outmoded about faith in God, and when you go to school, you do not need to believe everything that is told you by these faithless men, whether in philosophy or science classes. You do not need to accept their evidence alone. And if you are disturbed by their persistence in teaching you these false things, just ask yourself the question: Which is the greater scientist, your instructor or Dr. Robert A. Millikan? Ask yourself, who is the greater scholar, your instructor or Lord Kelvin? Ask yourself, who is the greater authority, your instructor or Dr. Arthur H. Compton, or some of the other scientists who give the lie to the teachings of these men who say there is no God.

I shall never forget when I was in a sociology class I saw the professor, a short, bald-headed, bewhiskered man, stand there in front of our class and actually defy us to believe in God. He defied us to believe in a special creation or that man is a child of God.

I have always understood that it was against the law to discuss religion in the schools. But these men apparently claim academic privilege of some kind, academic freedom, I think they call it, in taking the right to destroy the very faith which the law prohibits us from teaching in the public schools. And when they do it, I think they are in violation of the spirit of the law, just

as much as if they were teaching religion. Young people, remember the great men of the world believe in God.

We do not get our faith from science, however, and I hope you will never take the position that we must even seriously regard what science says about religion. Faith comes by revelation. No matter what science might do to promote religious faith, it can never save a man. Salvation comes through revelation and the power of God restored to men in these last days. And that revelation is available. That revelation has come. The power of God and his priesthood are now here among men, and salvation comes through them.

How much do you know about the revelations of God to man? When Brother Kirkham stood here and asked you to study the scripture prayerfully, I was glad for the way he talked. I also appeal to you to make an investigation for yourself about the gospel of Christ. I ask you to be a part of this day of study and research, by making a study and research of your own religion. Do not be ignorant of what your own Church teaches. The glory of God is intelligence; there is no salvation in ignorance.

When you go to school, you study mathematics or chemistry or some foreign language. You do not just take the teacher's word for what is given there. When you study mathematics, you actually work out the equations and know by working them out that they are true. And when you study chemistry, you learn about the truths of that subject by actually performing the experiments that are given to you, and by performing them you discover the truth of the principles you are taught.

But if you went to school all your life and did not study mathematics, you would never know anything about that subject, would you? You might go to school all your life and never learn one thing about chemistry, unless you studied chemistry. And you can be in this Church all your life, and never

know what this Church teaches unless you study it.

Will you not take the advice of Brother Kirkham and study your own religion? Open the pages of the Bible; read there of the hand dealings of God to man. Read there of the life of the Savior. Learn of his teachings. He actually was here on the earth, and he taught men the principles about which you have heard today and in the preceding days of this conference.

And read the Book of Mormon. Study its pages. Know what is inside the covers of that great book. And will you study also the revelations that are given in that very small but great book, *The Pearl of Great Price*? It is almost unknown among many people, and yet it contains some of the greatest revelations of God to man.

And then, young people, will you really make a study of the life of the Prophet Joseph Smith and read the revelations that God gave to him? Discover Joseph Smith. Find out what motivated him. Be thrilled with the rest of us as you read the story of his going into the woods and there kneeling down and asking for light; and in response to that prayer seeing the Father and the Son standing there before him, not in some dream, but in a real experience.

And then read of his visits with the Angel Moroni, a personage who came back from the dead and ministered to Joseph Smith, gave him direction, and helped him in the production of the Book of Mormon. And then read the story of Oliver Cowdery and Joseph Smith who received ministrations from John the Baptist, and the Apostles, Peter, James, and John.

Read the story of these two men as they knelt in the Kirtland Temple in prayer, and there suddenly came before them a glorious vision. In the Kirtland Temple, here in the United States of America, stood the Savior, the Redeemer of the world. They saw him and talked with him. That one experience was worth more than all the philoso-

phies and scientific theories that men have produced in all time. They saw him; they heard his voice; they knew that he lived; and they did not have to take anybody else's ideas nor hypotheses pertaining to it.

After his appearance there came other glorious personages, Elijah, Moses, Elias. Why, this Dispensation of the Fulness of Times is so filled with actual experiences which men have had with God, and with the testimonies of those men, that you do not need to doubt. You may know for yourself as well, because as you study these things, and as you work in the Church, if you will pray, as Brother Kirkham asked of you, then the Lord will bless you with a knowledge of the truth of these things. You will receive a testimony, and you will know for yourself that God does live, that Mormonism is true, that the Savior has a modern ministry, and that we are a part of it.

Dare to be a Mormon,  
Dare to stand alone,  
Dare to have a purpose firm,  
Dare to make it known.

I humbly pray in Jesus' name. Amen.

### President David O. McKay:

Elder Mark E. Petersen, of the Council of the Twelve, has just spoken to us.

We repeat the welcome extended to our visitors, State officials, and others, as expressed at the opening of this meeting. I am pleased to note in the audience as I have looked over it, the presence of a number of educators, the State Superintendent of Schools, President and Deans from the Brigham Young University, Ricks College, members of the Church Department of Education, including Directors of Institutes and Seminaries. I wish specifically to mention and welcome President Olpin of the University of Utah, Dr. Madsen, President of the Utah State Agricultural College, the President of the Brigham Young University, the President of the

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Branch Agricultural College, the President of Weber College. We have a feeling of fellowship with these educators.

The closing song by the Tabernacle Choir will be, "The Great Awakening."

The closing prayer will be offered by Elder Charles B. Richmond, formerly president of the Australian Mission.

Following the prayer this conference

will be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang "The Great Awakening," after which Elder Charles B. Richmond, formerly president of the Australian Mission, offered the benediction.

Conference adjourned until 2:00 p.m.

## THIRD DAY AFTERNOON MEETING

The concluding session of the conference was held at 2:00 p.m., Sunday, April 6.

Again the various buildings were crowded to capacity: The Tabernacle, the Assembly Hall, and Barratt Hall, and again thousands assembled on the Tabernacle grounds to listen to the proceedings of the conference.

President McKay opened the meeting promptly at 2:00 p.m.

### President David O. McKay:

Yesterday we received a very sweet and impressive message from a family of Saints in Hong Kong, China. They ordered to be sent to you and the Church this beautiful bouquet of flowers—the hydrangeas that you see here on the railing.

They are from the Ko family and Mrs. Joyce Aher, Chinese members formerly of Hong Kong, China. They sent it to show their love and appreciation for our having sent the missionaries to China. We thank them, and send to them through President Robertson and Sister Robertson, and others, who are laboring for their welfare, our love and blessings.

This is the concluding session of the 122nd Annual Conference of the Church

of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square.

The services are being broadcast in the Assembly Hall and Barratt Hall, over a loudspeaking system and by television, and as heretofore, all the proceedings have been broadcast over the stations named in the opening session of the Conference.

The music for this session will be rendered by the Tabernacle Choir under the direction of J. Spencer Cornwall, with Alexander Schreiner at the organ. We shall begin this service by the Tabernacle Choir Men's Chorus singing, "Seek Thy God," Brother Cornwall conducting.

The opening prayer will be offered by Elder Thomas W. Richards, formerly president of the East Central States Mission.

The opening musical selection was by the Tabernacle Choir male chorus, "Seek Thy God."

Elder Thomas W. Richards, formerly president of the East Central States Mission, offered the opening prayer.

The ladies chorus of the Tabernacle Choir then sang, "My Heart Ever Faithful."

President J. Reuben Clark, Jr., Second Counselor in the First Presidency presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:



## GENERAL AUTHORITIES OF THE CHURCH

## THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr. Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

## QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

John A. Widtsoe

Albert E. Bowen

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Mark E. Petersen

Matthew Cowley

Henry D. Moyle

Delbert Leon Stapley

Marion G. Romney

LeGrand Richards

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Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

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David O. McKay

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

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Thorpe B. Isaacson, First Counselor

Carl W. Buehner, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

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Third Day

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## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

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**President David O. McKay:**

Elder Richards, will you take your place here in the Council.

We have just heard President J. Reuben Clark, Jr., of the First Presidency present the General Authorities, General Officers, and General Auxiliary Officers

of the Church for the sustaining vote of the General Conference, and he reports all voting in the affirmative.

We shall be pleased now to hear from Elder LeGrand Richards, whom you have just sustained as a member of the Council of the Twelve.

Will Elder Buehner please take his place beside Bishop Wirthlin.

## ELDER LeGRAND RICHARDS

*Of the Council of the Twelve Apostles*

**I** SUPPOSE only the men on this stand can know what has gone through my mind and my heart since President McKay called me to his office following the morning meeting.

I first want to tell you that I am proud that Brother Wirthlin has been called

as the Presiding Bishop of this Church. He and I have labored side by side for fourteen years, and I doubt if any two men have ever been closer to each other than we have been. He is a noble character, and he is as true and loyal to this Church as any man I have ever

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met. If we ever questioned the instruction of the brethren, he would say, "Well, you know, if the brethren were to tell us to put the Presiding Bishop's Office up on Ensign Peak, there it would go." That is the kind of faith he has.

And I have learned to love Brother Isaacson so much in these few years, five and a half years, that he has served as my counselor, and I am so happy that Brother Wirthlin saw fit to choose him to stand by his side.

And I love Brother Buehner. I have only been out with him once or twice, but I think they have made a wonderful choice.

Now I want to pay a tribute of respect and an expression of deep appreciation to the employees of the Presiding Bishop's office. We have some wonderful help there, and they have been so loyal and willing to do anything we have ever asked them to do. I should like to name them, but the list would be too long. God bless them in their further responsibilities in that office.

I cannot find words to express what is in my heart. I think of what Brother Alonzo Hinckley said when he stood here in a similar position and said, "My soul is subdued." I do not know what it takes to subdue the soul of a man, but for the past two hours, I have been trying to figure out how I could measure up and not disappoint you people, and not disappoint the Lord.

How grateful I feel to the brethren, President McKay and his Counselors, that they have enough confidence in me to nominate me for this position, and that the Quorum of the Twelve, knowing that I should become one of them, sustained them in the nomination.

And I thank you for your sustaining vote here this day, and I pledge you all the strength and ability that the Lord has given me to continue to help build up his kingdom on the earth.

I thank God for the opportunities that I have enjoyed of working among you, and in his Church, the missions that I have been able to fill, and the other sundry odd jobs, because I truly

love the work more than anything else in this world, and I know it is true. I could live better without the limbs of my body than I could without the testimony of the Holy Ghost and the Spirit of the Lord.

When I returned from my first mission, I was called to speak in my ward. I told the Saints that the greatest desire I had in my heart was that I might be able so to live now that I was home, that I could enjoy the same spirit I had enjoyed in the mission field. And I added, I hope the Lord will send me on a mission just often enough so I can keep that spirit. Maybe that is the reason I filled four missions. I thought when I got in the bishop's office, I would never get another, but who knows what might happen now?

I have loved my work with the youth of this Church, and with the Aaronic Priesthood, and for a time we had the girls' program. And we have lived to see some real achievement in the work with these boys. When we came into the office fourteen years ago, many a ward was still using the Melchizedek Priesthood in the administration of the sacrament. We tried to get the Standard Quorum Award going. We could hardly get a quorum to get twenty-five percent of the boys to attend sacrament meeting. And now the average for the entire Church is forty-one percent. It is not much to boast about, but it is up a long way to what it was.

And the girls were up to fifty-five percent, so they have to help the boys along a little, or the boys will not be worth their marrying a little later on when they want companions.

The growth of the Church during these fourteen years has been tremendous. I have been privileged to travel around the stakes of Zion, and it seems to me that every conference I attend, they say it is the largest crowd they have ever had. The way the brethren have been dividing the wards and stakes is indicative of the growth of the Church.

In tribute to the faithfulness and the integrity of the Latter-day Saints, I want to give you two or three figures of what

has happened since we came into the Presiding Bishop's office.

The membership of the Church in that time has increased 46.1 percent.

The tithes of the Church have in the same length of time increased 653.3 percent.

Forty-six percent increase in membership, 653.3 percent increase in tithing, and then you say the Latter-day Saints do not have faith.

And then you add to that what the brethren have already reported during this conference of the gifts of the Saints that are not counted as tithes, and I say the Saints are wonderful. God bless them everywhere for their faith and for their integrity.

I never come home from a stake conference but what I say to my wife, "You just have to get out in this Church to know the power of the Lord that is in it." How anyone in the world could be familiar with the Church and what it is doing, and the spirit and the power that is in it, and think that it comes from man! He would have to be a very bright man, wouldn't he?

The fast offerings in that time increased 230 percent. There have been 65 new stakes of Zion added; 458 wards, and 73 new independent branches.

I thought these figures might interest you and show that the Saints are coming along pretty well.

Now, brothers and sisters, if there is anything that I am sure of, more than anything else in the world, it is that this work is divine. It is not the work of man. It is the work of God, the Eternal Father, and his power is in it, and I tell you in all sincerity that the Holy Ghost, the Comforter that the Savior promised to send to guide us in all truth and bring things to our remembrance, is just as much a reality to me and just as necessary for our well-being as the sun that shines in the heavens is to the seed that is sown in the ground, and the plants as they germinate and come forth. I know the power of the Holy Ghost is in this Church.

When the Lord sent his servants out

in this day, he told them they were not going to be taught of men, but to teach that which he would give unto them by the power of the Holy Ghost. I do not know very much about the philosophies of men, but I know that God created the feelings of the human heart and the human soul, and I know that God has a way of bringing joy and happiness into the souls of men, when they seek after him, and when they enjoy the gift of the Holy Ghost, far beyond anything that men can purchase with their money.

I have been in homes of rich people. I have never seen any tears of joy shed because of anything they could purchase with their money, but I have been in groups of missionaries and groups of Saints, when for hours at a time there was not a dry eye there; just because the spirit of God was there. Like Nephi of old said,

He [the Lord] hath filled me with his love, even unto the consuming of my flesh. (See II Nephi 4:21.)

I feel sorry for Latter-day Saints if they have never felt that power, and that blessing, unto almost the consumption of their flesh.

That is what Paul meant when he said of those who have tasted of the power of the world to come, and then fallen away, it is impossible to renew them again to repentance, which gave me to understand that Paul understood that in this life, men could taste of the powers of the world to come. Surely that was what Paul experienced when he stood before Festus and Agrippa, there in chains as he was, and bore witness of the ministration and the appearance of the Savior to him on the way to Damascus, how he had seen the light, and heard the Voice saying,

... Saul, Saul, why persecutest thou me?  
... it is hard for thee to kick against the pricks. (Acts 9:4-5.)

And after Festus and Agrippa had listened, Festus said,

Paul, thou art beside thyself; much learning doth make thee mad.

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But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. . . .

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. (*Ibid.*, 26:24-28.)

And there he was in chains, and his reply was something like this, "I would to God, that not only thou, but all men everywhere were as I am, save these chains that hold me bound." (See *Ibid.*, 26:29.) That is what the spirit of the Lord does.

And you remember when Jesus appeared to the people here in America, following his resurrection, and established his Church and ministered among them, the historian says that the joys that filled their souls no pen could write nor tongue express. And that is the thing the Lord gives to those who serve him, and that is the joy of service there is in this Church.

A few weeks ago I attended a stake conference, and a stake president told me about two visits he had made to an adult member of the Aaronic Priesthood, to try to induce him to quit his tobacco so that he might receive the Melchizedek Priesthood and be prepared to go to the house of the Lord with his family; and he said he had been unsuccessful. So I said to this stake president, "Did it ever occur to you that you might have been getting the cart before the horse, so to speak? If you would go to that man and teach him the gospel of the Lord Jesus Christ, and he would become converted, you would not need to ask him to quit his tobacco."

I think of the many, many homes into which I went in the mission field. I have in mind one now. The first night there, because we would not smoke with them, and we could not drink their coffee with them, the man said, "Well, I would never join your Church." Well, we did not discuss the Word of Wisdom any more for a few weeks, until we got him a little farther along. And when we got a little farther along, we did not have to ask him to lay away his coffee; it just disappeared. We did not have to ask him to quit his tobacco;

it went out the window the same way.

I remember one man past his eighties, who had been in the government service, walking up and down the streets and lanes in Holland for years and years of his life, and all he had for a companion and friend was his cigars. He chewed them instead of smoking them. And when he heard the gospel and became converted, he laid them away; he used to chew a little licorice root to take the place of the cigars.

I never hear of men like the one the stake president referred to but what I think—if they were only converted to the truth, they would not have to be asked to quit their tobacco. I could not help thinking the other night when we had this demonstration of missionary work, if every member of the Church could see it and hear it, and all the youth of the Church, we would not have so much transgression.

I have another thought before I close. You remember what the Lord said to Peter, he said,

. . . Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (Luke 22:31-32.)

I tell you, brothers and sisters, the Latter-day Saints are becoming converted, and they are strengthening their brethren, but there would not be a man or a woman in all Israel who would ever buy a pound of tea or coffee or a cigar or a cigaret or tobacco, in any form, if they were only converted.

You just think of Peter. He said, "Though all the world forsake thee, I will not forsake thee." But the Savior knew that even though he thought he was converted he was not quite converted. And so you remember how the Savior said that ere the cock should crow, he would deny Jesus thrice, and he did. And he was the first one to say, "I go fishing," (see John 21:3) after the Savior was crucified, but when he had remained at Jerusalem accord-

ing to the Savior's command, until he had been endowed with power from on high, the Holy Ghost, then he went forth fearless as a lion, and when he was commanded that he should no more preach Christ and him crucified in the streets of Jerusalem, he replied: "Whom shall man obey? God or man?" And you will remember that finally he rejected the privilege of being crucified with his head up, because he thought he was not worthy to be crucified as was his Lord.

Brothers and sisters, if we could just get the Holy Ghost, the testimony of the spirit in the hearts of all Latter-day Saints, we would not have any of them saying that we harp too much on the Word of Wisdom. After all, God gave it.

God help us to so live his command-

ments that we may enjoy his Spirit, that we may ever be found walking in his ways, and keeping his commandments, I humbly pray, in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

You have just listened to Elder LeGrand Richards, whom you have this day sustained as a member of the Council of the Twelve.

We shall now hear Bishop Joseph L. Wirthlin, and he will be followed by Brother Buehner.

This afternoon we interviewed Brother Buehner, and just as he shook hands to leave, with tears in his eyes, he said, "I hope I shall not have to speak this afternoon, shall I?"

I suppose you will, Brother Buehner.

## BISHOP JOSEPH L. WIRTHLIN

### *Presiding Bishop of the Church*

**M**Y BELOVED brethren and sisters, I approach this task with mingled feelings this afternoon. The one difference between Bishop Richards' and my situation has been that I was asked to visit President McKay last night at five-thirty. Hence the turmoil in my soul has existed for twenty-four hours, whereas in his case, he has only had two hours of it.

I would like to say that this change has brought about an end of one of the sweetest experiences that I have ever enjoyed. The last fourteen years in association with Bishop Richards has been a great source of inspiration, joy, and happiness for me.

I found him to be a man of great faith. He has an abundance of humility, and in his heart of hearts there is a great love for all people. There has been a beaten trail to his door over the years by those who have been in distress, and they have never left his office empty-handed or without some inspiration and encouragement. And as he leaves us, we shed tears at our parting, but we are only two floors apart.

It was just fourteen years ago this month when the telephone rang in my office, and someone said, "President Grant would like to speak to you."

I answered the phone. The President said, "This is Heber J. Grant. We are reorganizing the Presiding Bishopric today. LeGrand Richards has been asked to accept the position of Presiding Bishop, with Marvin O. Ashton as his first counselor, and we are asking you to take the position of second counselor."

I was shocked, and I suggested to the President I should like to talk to him about the matter.

He then declared, "There are only thirty minutes before the next session of the conference takes up, and I want to have some rest. What do you say?"

I answered "Yes," and I have never regretted having answered yes to that call and all calls that have come to me in this great organization.

I think of Bishop Ashton today. I learned much from him. He had a heart that was full of kindness and love for all mankind. I say, "God bless his memory."

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This great honor that has come to me today I accept as a tribute reflecting back to those who made it possible for me to enjoy all the blessings of this great Church.

I think of my Swiss grandfather and grandmother, my English grandfather and grandmother, who paid a dear price from a physical point of view for the acceptance of the gospel of the Lord Jesus Christ.

My Swiss grandfather came into the valleys of the mountains in destitute circumstances. He married his Swiss sweetheart and took her to a mansion out on Eighth East and South Temple—a dugout—where they lived for two years. But they were happy in the gospel of the Lord Jesus Christ. In a short time my grandfather was called on a mission to Switzerland.

At that time they had three children. He accepted the call without any reservations. They had no resources except the family cow, and that was sold to the end that his traveling expenses might be paid, and my grandmother sewed salt sacks for one dollar a thousand in order to sustain her family and help her husband who was out preaching the gospel of the Lord Jesus Christ.

My English grandfather was a man of great faith. As a young man he had the feeling in his heart that the gospel of the Lord Jesus Christ must be upon the earth somewhere, and that the Church of Jesus Christ could be found.

So he prayed to the Lord earnestly that he might find the Church and the gospel. Finally one Saturday night before retiring, he knelt down and asked the Lord in faith whether or not the Church was upon the earth, and if it was, could he find it.

During that night he had a dream, and in the dream he saw a street in the city where he lived, and in that street there was a hall, and in that hall two men were preaching the gospel of the Lord Jesus Christ.

When he awoke the next morning, he was so impressed by the dream that he got up, dressed, and went to the street, found the hall, and there found

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two servants of God preaching the gospel of the Lord Jesus Christ. He came to this country amidst hardships. Because of the faith of these forefathers of mine, I am here, living in peaceful valleys, in the shadows of great mountains, and, above all, within hearing of the voice of the latter-day prophets.

So I owe to them a debt—a debt of gratitude, and a debt that can best be paid in service to this great cause. I was blessed with wonderful parents, a father who taught me the importance of integrity and virtue, and a mother of great faith—a mother who taught me the lessons of the gospel of the Lord Jesus Christ at her knee. She taught me the story of the visitation of the Father and the Son, and I accepted that story without any reservations.

She taught me with reference to Jesus Christ and his divine mission. She taught me to honor the men who stand at the head of this Church as prophets, seers, and revelators. And as I have lived and grown older in life, I have found that her teachings were right, that they are true, and because of her I owe to this great organization a service which I pray the Lord will give me the strength to render in such a way that those who have asked me to accept this position will be satisfied, that I will please the Lord, and please you, my brethren and sisters.

I have been blessed with a fine companion, my dear wife. I remember the time in the early years of our married life when it was a struggle, and I labored in the bishopric of my ward; she gave me encouragement. Many times I have come home from work late. My clothes were spread out, my meal was prepared. I ate it quickly, changed clothes, and visited in the ward until late at night, arose early the next morning before my children were awake, and went to work.

For days at a time I did not see my children when they were awake. So this companion of mine has the credit of rearing our family, and since I have been in the Presiding Bishopric, being away for weeks at a time, she has taken



over, and has done a great service as far as my family is concerned, and I say, "God bless her."

In connection with this work I realize that I am following a great leader. I know of no man who has had at heart the welfare of the youth of this Church more than Bishop LeGrand Richards. As a bishopric, we have counseled long and often together in the endeavor to find means and ways whereby greater service might be rendered to the Aaronic Priesthood of the Church.

Bishop Richards has received the inspiration of the Lord's holy spirit, and rightly, too, for he has lived a life that qualifies him for the association of the Spirit, and out of it plans have been provided whereby both the young men and young women of the Church have been stimulated to draw nigh unto the Lord.

I have three sons. I love them with all my heart, and I have the same love for the young men over whom we now have the responsibility and privilege of presiding.

Brethren and sisters, I recognize that the Presiding Bishopric has a great responsibility in the matter of seeing that home teaching is carried on in the Church. This great priesthood assignment from the Lord makes it clear to us that it is the teacher's duty to watch over the Church always, to be with them and strengthen them, to see that there is no iniquity in the Church, backbiting, or evil speaking, to see that they attend to their meetings, and that all of them do perform their duties.

The word *all* has impressed upon me the fact that under no consideration are we as the teachers of the Church, as the servants of God, to teach the several and see that they do their duty, but to see that *all* of them do their duty.

So, with this great assignment resting upon the shoulders of the Presiding Bishopric, with the help and support of the Melchizedek and Aaronic priesthoods, we should be able to provide the teaching of the gospel in every home, to watch over every home, to be with the families of the Church, strengthening

them in their faith, testimony, loyalty, and devotion to the Church.

The greatest authorities on the science of teaching indicate the best teaching is done where the listeners have an opportunity to participate in the discussion.

As of February of this year, a plan has been worked out where the ward teachers leave in each home a small slip on which is printed the topic or doctrine to be discussed during the coming month, and therewith are several scriptural references. This is an invitation to the families of this Church to prepare for the visit of the ward teachers, to know something about the subject to discuss and enter into the discussion freely. We have the hope that the teachers of the Church will be fully prepared, and as they enter each home, the family will know of the preparation made because of the intelligent discussion that will follow under the direction of the Lord's holy spirit.

I am convinced that there are many young people in this Church who have questions in their minds relative to the gospel of the Lord Jesus.

Only the other day a sixteen-year-old boy asked his father, "What is the Holy Ghost? What form is it in? What are its functions? Do the General Authorities of the Church receive revelations through the Holy Ghost?" These are all intelligent questions, and they are pertinent. They indicate that this sixteen-year-old boy was thinking.

In any Church family where the gospel principles and doctrines are studied, the questions of the youth can be answered fully and particularly in the presence of the ward teachers, the servants of God.

"The glory of God is intelligence." (D. & C. 93:36.) If we are going to have a house of God in our homes, it must be a house where we study the gospel of the Lord Jesus Christ, and as we gain knowledge in our homes, knowledge of the gospel, then the glory of God will be in that home. His Spirit will be there in rich abundance. There will be the spirit of love and peace and

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good will. And finally when we have finished our course here in life, we have been promised a mansion on the other side, for the Christ said,

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

. . . that where I am, ye may be also. (John 14:2-3.)

Brethren and sisters, the heavenly mansion of which the Savior speaks will depend entirely upon how much intelligence we gain in this life, and how much of it we apply in our lives from day to day. We are all candidates for the celestial kingdom, and if we gain that knowledge and apply it in our lives, there is no question but what we will inherit the celestial kingdom.

I sincerely trust that we may have an interest in your faith and prayers. For these two grand men who will stand at my side, I have deep respect and love. Bishop Isaacson has proved his worth, and when I discussed with him the matter of remaining with me as one of my counselors, he said, "I don't want you to feel that you have to take me. If there is someone else you would rather have, feel free in selecting him." Brethren and sisters, knowing him as I do, knowing his faith, knowing of the great work that he has done with the adult members of the Aaronic Priesthood, knowing something of his fine judgment, I just felt that I could not give him up.

In Brother Buehner, I recognized a great youth leader, a man who accomplished a great work as stake president, a man who has splendid judgment, a man of humility. So I feel that with these two men by my side, with an interest in your faith and prayers, and with the help of our brethren, the First Presidency, the Council of the Twelve, and the Council of the Seventy, and with the help of the Lord, we can fill the assignments that have been given to us. I couldn't help feeling the other morning, after President McKay had finished that great address, to say in my heart,

"Prophet of God, thank you for that revelation." I had that same thought in my mind last night when the three members of the Presidency stood up and counseled the great multitude of the priesthood: "Prophets of God, I thank you for your counsel. I thank you for your blessings."

Brethren and sisters, these men stand in relationship to the Church as did Peter, James, and John. They are the servants of God. The light of inspiration and revelation rests upon them mightily. That is my testimony. And what I say about them is equally true of these twelve witnesses to the world, the Twelve Apostles. Every one of these men represents the Church as Christ would have it represented. They have my love, and they have my respect, and they have my support. The same is equally true of the brethren, the Assistants to the Twelve, and members of the First Council of the Seventy, and the Patriarch to the Church. And I would have you know that we of the Presiding Bishopric are your servants. If there is anything we can do to help stake presidents and bishops with their problems, we invite them to come and counsel with us.

I pray that the Lord will bless us that we will be united in all of our endeavors, for I know that this is the Church of the Christ. I am just as sure of that as I live. The visitation of the Father and the Son to Joseph Smith is a reality to me, not a dream. And the visitation of John the Baptist, and Peter, James, and John, and all of the heavenly beings who visited the Prophet, giving him the keys wherein the gospel was restored in its simplicity and its fulness, and finally the establishment of the Church as it existed in the days of the Christ, are all realities to me. There is no question about it.

And I pray that the Lord will bless me that I shall be built up in my faith. That he will forgive me of my weaknesses, that I shall have his spirit with me always, I humbly ask in the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom you have just listened is Bishop Joseph L. Wirthlin whom the General Conference has this day sustained as the Presiding Bishop of the Church.

We shall now hear a few words from Elder Carl W. Buehner, whom we introduce to you now as the Second Counselor in the Presiding Bishopric of the Church.

**BISHOP CARL W. BUEHNER***Second Counselor in the Presiding Bishopric*

**M**Y DEAR brethren and sisters, I didn't know a healthy man's legs could wobble so much in such a short distance. I am humble as I have never been humble before. I love this great Church, and I love these great men that preside over it—these men we know as the General Authorities of the Church.

I have had a great experience, and I thank them for it, in working in the organizations of the Church. I have had the privilege of being a bishop, of being a stake president, of being the chairman of a region in this great welfare program of ours, and until a few minutes ago I was a member of the general welfare committee of the Church.

I can promise this to Bishop Wirthlin and to Bishop Isaacson, that I will do everything that they ask me to do as long as I have strength to do it. I would drop in my tracks working for this great Church. I know of nothing that I love more; I know of no work that I would rather do than serve in this Church. After all, I am only a humble elder in the Church; my father and mother were converted by two Mormon elders in the old country, and when they came to this country in 1900, they brought with them two little children, and I was one of those children. Elder Thomas E. McKay, brother of our great President, said that he held me in his arms in the old country, and that my father and mother were the first ones to give him dinner when he came to that section of the country as a missionary about 1898. And if there is one thing that I will always remember about my good parents, it is that they remembered

all their lives why they came to Salt Lake City. They were faithful members of this great Church. We were taught as youngsters how we should live, and if we haven't followed in their footsteps and if we haven't amounted to anything as sons and daughters of those fine parents, it is certainly not their fault.

We didn't have to be asked to go to Church; we always went with them. I remember that as a little boy it was my responsibility every Saturday to shine the shoes of my father and all my brothers—and I had a lot of brothers. We didn't do that on Sunday morning; it was all done on Saturday; and Sunday morning the shined shoes were all put on, and we all went to Church.

I'll appreciate always that I learned to work. I was the eldest of the family, and as our family grew, my parents had quite a struggle in their early days in making a livelihood. As we became old enough, we had to learn how to do something ourselves. As I grew old enough to go to high school, I loved athletics as much as I did anything else, and I finally had the privilege of playing football and basketball and baseball and other things, but I think as a freshman at high school I was the first man who left the football practice field and hurriedly took a shower and ran to my home so that I could be working in our back yard when my father came home from work. It was only a few years after, that my father accompanied me to many games and watched some of my younger brothers.

Well, it has been a great experience. I love these men, and I will do all I

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can in my humble and weak way to assist them in every way I can. If I have any disappointment, I think it would be in Brother Romney, that he let me leave the welfare committee just at the time when I thought I could help him a little. They trained me for a little over a year and had just given me a new position wherein I thought I might be helpful, and here today that work has been terminated, and I have a new position in the Church.

I love the youth of the Church, and I love you folk. I hope and pray that

together we will move as a mighty army, and that this great Church will grow and prosper. My testimony is this, that as we work in this Church, so will our testimony increase, and so will the Lord love us and his blessings be with us. May it be so, I pray humbly in the name of Jesus Christ. Amen.

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The Tabernacle Choir and the congregation joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

### ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

**W**ITH YOU, my brothers and sisters, I take great joy in sustaining, in a real sense, these valiant servants of the Lord who have proven themselves so well in the past. I sustain them in their new positions with all my heart.

After three days and two evenings of hearing the inspiring remarks of the brethren who have addressed us, I can assure you that the only comfort one gets at this stage is the comfort that comes from knowing that that which he thought to say has been more adequately expressed than he could have given it. That is my situation.

I think we have had a most wonderful conference in that there have been sobriety, seriousness of purpose, earnestness of feeling, and it seems to me, a desire on the part of everyone to accept that which has been given us. The words that were given to one of the characters by William Shakespeare seem to express my feeling:

O God, who lends me life, lend me a soul replete with thankfulness.

I hope, my brothers and sisters, that we can go from here, each of us, with "a soul replete with thankfulness" for the abundance of blessings which are ours; for the truth which we have; for the authority to act in the name of the Lord and to officiate in his name, and thereby bring salvation not alone to

ourselves but to our loved ones and to all those who will heed the call.

We should be thankful, as I am sure we all are, for these inspired men who lead and direct us in such a splendid way.

If I could condense into a few words the general theme of this conference, it would be something like this: Forsake the vain practices of the world and serve the God of the land, who is Jesus Christ.

Now, if we can go from here heeding that general thought, this conference will have produced much. I have often wondered why Latter-day Saints should need to be constantly admonished when we can declare in testimony and in truth that God lives and that Jesus is the Christ, that Joseph Smith was an instrument in his hands in restoring the gospel. I have very often thought that that should be sufficient for any of us, and like Adam, as President Clark mentioned this morning, to know what our Father desires should be sufficient.

And as with Adam, so with Abraham—no matter how great the sacrifice, he did not equivocate. He did not hesitate. He did not ask questions. I hope, my brothers and sisters, that we can approach this in our faith and our determination to serve the Lord.

We are, however, exposed to the philosophies and the practices of the world, and sometimes become intrigued

with certain innovations which many people would have us think are the things to do. Therefore, we need to be reminded from time to time of the things which really count, to put first things first, to love the Lord with all our hearts and with all our might and with all our strength.

We Latter-day Saints need not subscribe to those practices which are around us, of which we have been warned in this conference. We need not minimize the religious standards and ideals which have been set up for us to heed and to follow. We need not be "lovers of pleasure more than lovers of God," as Paul has said that many in the world would be in these last days. (II Tim. 3:4.) We need not and should not be "high-minded" nor self-sufficient, but as true Latter-day Saints we should walk humbly before the Lord and remember that he is our God.

If we can be humble and submissive, gentle and easily entreated, we will grow in strength and in stature and be able to meet the vicissitudes of life, and to withstand the "... evils and designs which do and will exist in the hearts of conspiring men in the last days" (D. & C. 89:4), as we have been urged to do.

There is an old Spanish proverb which says,

He that loseth wealth, loseth much. He that loseth friends, loseth more. But he that loseth spirituality, loseth all.

It seems to me that there is a depression on spiritual things. We are in a worldwide "spiritual depression." As I go about and observe the conduct of many men and women, this seems all the more convincing. And we are told

... the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

And by this you may know they are under the bondage of sin, because they come not unto me.

For whoso cometh not unto me is under the bondage of sin.

And whoso receiveth not my voice is not acquainted with my voice, and is not of me. (D. & C. 84:49-52.)

That was given to the Church in 1832. I doubt that the world has improved much since then. Maybe we have learned a lot more devilment in the intervening time. I am not sure, but it would appear that way.

Now, my brothers and sisters, through these days of confusion and of doubt, where can we find security? On what foundation can we safely build?

Speaking of the conditions that would exist in these days, a revelation through the Prophet Joseph Smith gave us this assurance:

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver. (*Ibid.*, 45:57-59.)

How marvelous it is, my brothers and sisters, to contemplate such a blessing. It is ours if we will just heed the requirements for it. I very often turn to the scriptures when I speak to these young people, or did do in the temple, in an effort to get them to hold to the course which is good for them, giving them this admonition in the words of Helaman:

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall. (Helaman 5:12.)

I commend that to the Latter-day Saints, and to the young people particularly, who are making a struggle to

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establish themselves in their homes and in their lives as husbands and wives and fathers and mothers, to build upon that sure foundation, for if they do, they cannot fall, and they will not be deceived by the practices of the world.

I sustain the brethren with all my heart. I know that this is the work of

the Lord. This is not just another Church. This is the Church of Jesus Christ, and he heads it and directs it through these instruments, these holy men in his hands.

I testify to this, and pledge my allegiance to it in the name of Jesus Christ. Amen.

## ELDER MILTON R. HUNTER

### *Of the First Council of the Seventy*

**M**Y BRETHREN and sisters, I humbly ask an interest in your faith and prayers, and the Spirit of God, to direct the few things that I may say this afternoon.

I have a strong desire and feeling in my heart in this closing session of the conference to encourage the Latter-day Saints to keep God's commandments. I know that there is nothing in this world that is as important to members of the Church as to keep all the commandments. In fact, the very purpose, the reason for our existence here in mortality, is to prove us, to see if we will "... live by every word that proceedeth forth from the mouth of God." (D. & C. 84:44; 98:11.)

As President Clark pointed out in his masterful discourse this morning, Jesus Christ, at the grand council in heaven, declared that the sons and daughters of God would be placed upon this earth to "... prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." And the Master gave the promise to them that those who were successful in doing so, would "... have glory added upon their heads for ever and ever." (Abraham 3:25-26.)

In due course of time, Father Adam and Mother Eve were placed in the Garden of Eden. They partook of the forbidden fruit. The Fall came about; thus they became mortal beings. A veil was drawn over their minds, and they forgot their pre-mortal existence and the gospel by which they had previously lived in the spirit world. It was necessary, therefore, for Jehovah,

even Jesus Christ, to reveal to them the gospel plan.

As time passed, time and time again, little by little, line upon line, precept upon precept, doctrine upon doctrine, the gospel was revealed by the Savior to Father Adam and Mother Eve. They rejoiced in all the revelations that they received; and faithfully they rendered obedience to the commandments of God. We read in the Pearl of Great Price:

And he [meaning the Lord] gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Moses 5:5-6.)

Now, some people may regard Adam's answer as one of blind obedience. I think his answer is one of the most sublime illustrations in the scripture of faithful obedience. Although he did not know the full answer why, yet he knew that God would not tell him to do anything which would be harmful for him. He was convinced that all that God commanded him to do was for his own good; therefore, he obeyed, and later on he received light.

It would be a wonderful thing if all the members of the Church of Jesus Christ of Latter-day Saints would follow Adam's example. When the holy prophets—the First Presidency of the Church,

the Twelve Apostles, God's anointed prophets, seers, and revelators upon this earth—give instructions to the Church members, if we would all render obedience to their instructions, having a firm conviction in our hearts that they speak the word of God; although we do not have the answer yet, knowing in due time we should receive light as did Father Adam.

It is my testimony that such would be the case. I am not only willing to follow the counsel of the brethren but also glad to obey God's commandments as given by his prophets.

We are told that there are two masters in this world. The one Master is Jesus Christ; the other master is Satan. The Savior himself taught:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

Alma, one of the great Book of Mormon prophets, taught: "For every man receiveth wages of him whom he listeth to obey." (Alma 3:27.) If we list to obey Jesus Christ, as our Master, we walk in the light: we receive peace, happiness, prosperity, and the other good blessings of this life, and in the world to come, eternal life in our Father's kingdom. If we choose to follow Lucifer as our master, we shall receive the wages which are his to bestow upon us. On certain occasions those who obey Satan receive as their wages misery, unhappiness, sorrow, and disappointment in this life; and, one might say, on all occasions, they experience the loss of their eternal rewards in the world to come.

One of the most apt illustrations of one who chose to follow Lucifer, that comes to my mind at this time, was Cain. We read in the Pearl of Great Price:

And Cain loved Satan more than God. And Satan commanded him, saying: Make an offering unto the Lord. (Moses 5:18.)

Cain was obedient to Satan's com-

mandment. Of course, God rejected that offering, and Cain became very angry. And then the Lord appeared unto Cain, and said:

... Why art thou wroth? Why is thy countenance fallen?

If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. (*Ibid.*, 5:22-23.)

Yet Cain continued to love Satan more than God. He entered into a secret covenant with Satan to murder his brother Abel for gain. "And he gloried, [so the scripture says], in his wickedness." (*Ibid.*, 5:31.) And after this terrible crime had been committed, Cain received his "wages from him whom he listeth to obey." He was cursed by the Lord with a dark skin. He lost the Holy Priesthood. He lost his eternal soul, becoming a son of perdition. Thus, he was turned over to Satan—his master.

God, our Eternal Father, is very much concerned about you and me and every one of his children here upon this earth regarding their keeping his commandments. When we keep his commandments, it gives him joy; his heart is caused to rejoice. When we disobey his commandments, his heart is caused to sorrow.

Enoch had the privilege of looking down through the stream of time in a vision. He and God were observing human history in that vision. When the scene came to the period of the time of Noah and they were observing what was taking place during that period, "God wept." (*See Ibid.*, 7:28.) Enoch was very much surprised to see that God would weep, and asked: "Why is it that God weeps? Everything is happy in heaven, everything is peaceful there, everybody worships you." In fact, Enoch could see no reason why God should weep; but God said:

... Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the

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day I created them; and in the Garden of Eden, gave I unto man his agency.

And unto thy brethren have I said, and also given commandment, that they should love one another and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood.

... among all the workmanship of mine hands there has not been so great wickedness as among thy brethren. (*Ibid.*, 7:32-33, 36.)

Because God knew the calamity that should come to those people, he wept and declared that the heavens also wept over them.

In his conference talk, President S. Dilworth Young gave a wonderful illustration on God's concern over our obedience which I would like to repeat today.

King Saul had recently come to the throne when an invading Bedouin tribe from the Arabian desert came into the land of Canaan and molested the Israelites. The voice of the Lord came to Samuel, the prophet, commanding him to command King Saul to take his armies and go in pursuit of those invaders, the Amalekites, and destroy or kill every man, woman, and child, both male and female, and all the animals, as well as to destroy utterly all of the properties. Saul received this commandment, went in pursuit of the Amalekites but did not fully keep the commandment. He brought back the fattest and best of the sheep and cattle, as spoils of war.

God was very displeased with Saul's disobedience; and the voice of the Lord spoke to Samuel again, telling him that Saul had

... turned back from following me, and hath not performed my commandments. (1 Samuel 15:11.)

And then the Lord explained to Samuel what Saul had done. Thereupon Samuel went out to meet King Saul as he was coming home from the war. Saul heard that Samuel was coming, so probably he hid the cattle and sheep behind a hill. When those

two men met, Saul greeted Samuel as the chosen prophet of God, and said: "Blessed be thou of the Lord: I have performed the commandment of the Lord" (*Ibid.*, 15:13); stating that he had obeyed God's command in detail, having completely destroyed the Amalekites.

And Samuel said, What meaneth then this bleating of sheep in mine ears, and the lowing of oxen which I hear?

And Saul said, They have brought ... a few of the fattest and best of the cattle and sheep for the purpose of offering sacrifice unto the Lord thy God; and the rest we have utterly destroyed. (*Ibid.*, 15:14-15.)

And then Samuel made this memorable statement:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (*Ibid.*, 15:22.)

I would that every Latter-day Saint would place deeply that statement in his heart and keep it there forever. Furthermore, I would that every Church member from this time forward would repeat every few days: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams"; and obedience is even better than the wealth of this world or than any position or honor that mortal man can bestow upon us. Best of all our attainments, therefore, is to obey the voice of God in all things and at all times.

We have been told by the holy prophets throughout the entire course of history that we will receive our blessings from the hand of God according to the obedience that we render to his holy laws. Therefore, the rewards and punishments are, one might say, based upon a scientific formula. The Lord revealed to the Prophet Joseph Smith:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from



God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

God, our Eternal Father, is not as greatly concerned over which race of people we belong to nor over the color of our skins as he is over our righteousness. He is not concerned with how wealthy we are—whether we drive a Cadillac or walk; nor does he care to which family we belong; but he is deeply concerned over what kind of hearts we have. In other words, it makes a vital difference to him whether we render obedience to his commandments or not.

The question oftentimes comes to the minds of thinking people, especially young people: "What rewards come as a result of obedience to God's commandments?" Even from the very beginning, and in every gospel dispensation, the followers of Jesus Christ have been told by the holy prophets that those who render obedience to God's commandments eventually will find rest in the presence of the Lord. There they will receive a blessed immortality. In fact, in the very beginning when Adam and his posterity began to populate the earth, the scriptures report:

And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent;

And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled. (Moses 5:14-15.)

When you and I became members of the Church of Jesus Christ of Latter-day Saints and were baptized, we entered into a covenant to keep God's commandments—all of his commandments. We did not covenant to obey just the gospel laws that meet our convenience, the ones that we like to keep, but all of God's commandments.

When we received the Holy Melchizedek Priesthood, we received it with an oath and a covenant; and the oath and covenant is that we will live "...

by every word that proceedeth forth out of the mouth of God." (D. & C. 98:11.) Jesus Christ has promised that if we do so all that the Father has will be given unto us. (*Ibid.*, 84:38.)

Now, what does the Father have? The greatest blessing that he has to give to his faithful children, according to his own declaration, is eternal life. (*Ibid.*, 14:7.) Also, he has called this gift exaltation in the presence of God. Godhood is another way to describe that same gift. (*Ibid.*, 132:19-20.) Therefore, all those who love God and keep his commandments will receive eternal life, godhood, or exaltation, which means that they will rise in the resurrection and enter into celestial glory to be made joint heirs with Jesus Christ and receive all that the Father has.

I am as thoroughly convinced as I am that I am standing here speaking to you people, in fact, I know that if you and I will keep God's commandments day by day, walking humbly with our God, with "a broken heart and a contrite spirit," as the Lord has commanded us to do (Micah 6:8; III Nephi 9:20), eventually we will hear the voice of God invite us into his presence; and, as the scriptures state, we shall "... pass by the angels, and the gods, which are set there, to ... [our] exaltation and glory in all things, ..." (D. & C. 132:19.)

If we prove faithful in keeping all of God's commandments, we shall receive a glorious celestialization, a comparable degree of happiness, joy, peace, and power with that which God, the Eternal Father, and the Only Begotten Son have attained. In other words, all that the Father has will be given unto us. This is what is in store for the faithful Saints, for those who love God and keep his commandments.

I humbly ask our Father in heaven to bless every Latter-day Saint in the world; that all of us will vow to keep God's commandments and that we will walk by every word that proceedeth forth from his mouth from this time forward. I do so, in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just heard Elder Milton R. Hunter, of the First Council of Seventy. We shall now be favored with remarks from Elder Harold B. Lee.

I cannot explain my stumbling over that middle initial, except it be through mental weariness, that sounds better

than advancing age. Certainly, I am sure that it was not because of the lack of nearness to Brother Lee. No man is nearer to us in the commencement of the Welfare, even before Brother Lee was called to the Council of the Twelve, than Harold B. Lee, who will now speak to us.

**ELDER HAROLD B. LEE***Of the Council of the Twelve Apostles*

**I** WANT President McKay to know that it does not make any difference to me whether he remembers my name or my middle initial; all I want him to know is that I want to be counted as one who loves the Lord, and who loves our President, as our prophet, seer, and revelator.

I am sure that because of the lateness of the hour, and the desire of all of us that we have a closing word from President McKay and his blessing before this conference closes, you will indulge me the discretion of not presuming to discourse on what I may have prepared to say at this conference. Therefore, I shall close my remarks by only bearing my testimony.

With all my heart I welcome four great, noble souls to new positions among the General Authorities of this Church: LeGrand Richards, Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner. I think there is no man or no person in this Church happier than I at the changes which have come to give these men their present positions.

I am thinking back, to that brief moment up in Idaho, when Brother LeGrand Richards lay at death's door. The doctors had thought that Brother Richards might not be with us long, because of a serious heart attack. The late Bishop Marvin O. Ashton and I drove up one Sunday afternoon to Grace, Idaho, to visit him. In a brief moment, when my hands were on the head of Brother Richards, I knew that the Lord loved him and that he was going to

live. The certainty of that was as sure to me then as it is today that he was spared for a great and glorious mission.

The Prophet Moroni enjoined his people to seek for the great gift of faith in words that, as nearly as I can recall, were something like this:

... Faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith. (Ether 12:6.)

Eleven years ago this morning, I climbed the steps and took my place on the stand where Brother Richards is today. In eleven years, to the day, I have moved from the arm rest to my left, to the arm rest to my right. That call was an overpowering experience, as only these, my brethren, know, but the greatest experience was not eleven years ago today, but eleven years ago the week following today.

It was on the day or so following conference that President Stephen L. Richards, who was then chairman of the Church radio and publicity committee, approached me and said, "Brother Lee, next Sunday is Easter, and we have decided to ask you to give the Sunday night radio talk, the Easter talk, on the resurrection of the Lord." And then he added, "You understand now, of course, that as a member of the Council of the Twelve, you are to be one of the special witness of the life and mission of the Savior and of that great event." The most overwhelming of all the things that have happened to me was to begin

to realize what a call into the Council of the Twelve meant.

During the days which followed, I locked myself in one of the rooms over in the Church Office building, and there I read the story of the life of the Savior. As I read the events of his life, and particularly the events leading up to and of the crucifixion, and then of the resurrection, I discovered that something was happening to me. I was not just reading a story; it seemed actually as though I was living the events; and I was reading them with a reality the like of which I had never before experienced. And when, on the Sunday night following, after I had delivered my brief talk and then declared, simply, "As one of the humblest among you, I, too, know that these things are true, that Jesus died and was resurrected for the sins of the world," I was speaking from a full heart, because I had come to know that week, with a certainty which I never before had known.

I do not know whether that experience was the realization of the workings of the gift of the more sure word of prophecy, but this much I came to know: neither the Prophet Joseph Smith, nor any who have followed since, have ever received a personal visitation from the Master, nor have they ever received a special witness of his life and mission, except they have had a supreme faith. Until that faith had been tried and tested, only then did they receive the witness.

This much more I know, and bear

humble witness, that only shall I receive a greater witness than I today have, that he is, when my faith through trial shall have become the more perfect.

I know with all my soul today, God being my witness, that the Savior died, was resurrected, and lives today, so close to us in the councils of the priesthood, so near to those whom he has chosen as his mouthpieces, that if they will but open their hearts and minds, they may know with a surety that they have done his will and that he has spoken.

I am thinking today of the quoted testimony of a great defender of the faith recorded in Brother Barker's splendid priesthood lessons which we are now studying in the priesthood quorums, when he told how his testimony came. This is what that faithful Cyprian said: "Into my heart, purified of its sins, there entered a light which came from on high, and then, immediately, in a marvelous manner, I saw certainty succeed doubt."

God help us, as the sons and daughters of our Heavenly Father, that we, having the right to the witness of the Holy Ghost, shall by faith so purify our hearts that the light from on high may enter into them, that in a marvelous way we, too, may see all doubt flee in the face of absolute certainty. God help us to this end, and keep us in the faith, worthy of the testimonies of the reality of the mysteries of heaven and godliness, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

## PRESIDENT DAVID O. McKAY

**E**LDER Harold B. Lee of the Council of the Twelve has just spoken to us. His address marks the last of a series of addresses given during this conference by the General Authorities of the Church, all of whom you have heard, excepting Elder Stayner Richards, who is presiding over the British Mission. Elder Romney, as you know, gave the Church of the Air address this morning.

Thus comes to a close a great confer-

ence, another glorious opportunity that the Church has had of meeting together, making new resolutions, receiving timely instructions, and sustaining the Authorities of the Church. The weather has been most propitious. The attitude of the individuals who have assembled in the various gatherings, including the Primary conference, has been hopeful, promising, eager; that of the congregations, most responsive.

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The messages of the General Authorities have all been timely and inspirational; the cooperation of the city officials, ready and efficient. The assistance rendered by the various radio stations, here in our own city, in Idaho, Colorado, Oregon, Nevada, Arizona, and Mexico, has been the means of permitting tens of thousands of people to hear the proceedings of this the 122nd Annual General Conference of the Church. To all we extend words of appreciation, heartfelt expressions of gratitude, for all combined to make this a most memorable occasion.

To our singers, the Brigham Young University chorus of young people, to our own Tabernacle Choir, we again express our thanks.

What a glorious opportunity we have had in listening to these two great organizations. To our choir, I believe I will express not only your gratitude but also that of the entire city and of the state, for the Salt Lake Tabernacle Choir is now an institution, not just an organization, appreciated by every member of the Church, and I think by every fair-minded citizen of our glorious state. God bless them, and those young people who came up from the Brigham Young University to sing at the opening sessions of conference.

I have much in my heart to say to you, but I will conclude by calling your attention to the words of a very practical servant of the Lord who was blessed to labor in the companionship and shadow of our Lord and Savior Jesus Christ. Indeed, I think he is his own brother. James said:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so faith, if it hath not works, is dead, being alone."

"Yea, a man may say, Thou hast faith, and I have works: shew me thy

faith without thy works, and I will shew thee my faith by my works." (James 2:14-18.)

As we depart now to go to our various homes, let us make real the good feelings that have been aroused in our souls. Let us not permit to evaporate from our minds and feelings the good resolutions we have formed. First, let us resolve that from now on we are going to be men of higher and more sterling character, more conscious of our own weaknesses, more kind and charitable towards others' failings.

Let us resolve that we shall practise more self-control in our homes, control our tempers and our tongues, and control our feelings, that they may not wander beyond the bounds of right and purity, more seeking the presence of God, realizing how dependent we are upon him for success in this life, and particularly for success in the positions we hold in the Church.

As we leave this conference, let us not only resolve to be more loyal to our quorums but more devoted to the duties assigned us, one of which is attendance at our quorum meetings, in order to strengthen that group and increase the power of fellowship and brotherhood, more loyal to our country. This is an election year. Upon you devolves the responsibility of choosing our servants in government, for whoever is elected to preside over this country as President, as senators, members of the House of Representatives, are your servants, not your rulers. And do not be slothful on the day of election, but come out and exercise your right and privilege as a citizen of this great republic. What doth it profit though a man say he hath faith not works? Here we should prove ourselves loyal citizens.

As we depart, let us be more determined to make beautiful homes, to be kinder husbands, more thoughtful wives, more exemplary to our children, determined that in our homes we are going to have just a little taste of heaven here on this earth.

With these resolves in mind, with all my heart I say, fellow workers, God

bless you. Cherish in your hearts the testimony of truth, make it as solid and as firm and unwavering as the fixed stars in the heavens. May there come into everyone's heart and in all our homes the true spirit of Christ our Redeemer, whose reality, whose inspiring guidance I know to be real.

God bless you, keep you, and magnify you in the eyes of your associates! May he make more powerful than ever before in the history of this Church the influence of this divine organization, that its potency may be felt throughout the world, and men's hearts turned to serve him as they have never before been influenced, that we may avert the terrible threatening war, and peace be established among the nations of the world, I pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

The Tabernacle Choir will now favor us with the Hallelujah Chorus from the "Mount of Olives."

The Closing prayer will be offered by Elder Golden H. Hale, formerly President of the Samoan Mission, after which this Conference will adjourn sine die.

The Deseret Sunday School Union Conference will convene in this building at 7 o'clock tonight. All Sunday School workers should be in attendance.

The Choir music for today's sessions, as you know, has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

The Temple Presidencies will please keep in mind our meeting following the close of this session.

The Tabernacle Choir sang The Hallelujah Chorus from "The Mount

of Olives," after which the closing prayer was offered by Elder Golden H. Hale, formerly president of the Samoan Mission.

Conference adjourned sine die.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday Sessions, a chorus from the Tabernacle Choir was present at the Saturday afternoon meeting, and furnished musical numbers at those meetings.

The Tabernacle Choir male chorus provided the choral music for the General Priesthood meeting Saturday evening.

The Brigham Young University Combined Choruses, under the direction of Norman Gulbrandsen, Crawford Gates, and Newel Weight, furnished musical numbers at the Friday morning and afternoon meetings.

Saturday morning the singing was entirely by the congregation, Richard P. Condie conducting.

The music of the *Church of the Air* broadcast and also the *Tabernacle Choir and Organ* broadcast, Sunday morning was directed by J. Spencer Cornwall, Frank W. Asper was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander W. Schreiner, Frank W. Asper, and Roy A. Darley.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson  
Clerk of the Conference.



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*One Hundred Twenty-third*

SEMI-ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 3, 4 and 5,*  
**1952**

With Report of Discourses



Published by the  
Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah

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# The One Hundred Twenty-third Semi Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-third Semi Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 3, 4, 5, 1952.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 4, at 7:00.

The proceedings of the general sessions were broadcast over Station KSL, and by arrangement through KSL over the following stations:

In *Utah*: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, and KVNU at Logan.

In *Idaho*: KGEM at Boise, KID at Idaho Falls, KJRL at Pocatello, KBIO at Burley, KEEP at Twin Falls, and KRXX at Rexburg.

In *Colorado*: KEXO at Grand Junction.

In *Arizona*: KTYL at Mesa and KVNC at Winslow (by transcription).

The proceedings of the general sessions were also televised over KSL television station, channel 5.

All general sessions of the Conference and the General Priesthood meeting were broadcast in the Assembly Hall, (Temple Square), and in Barratt Hall (60 North Main Street) over a loud-speaking system and by television. In addition, thousands who assembled on the Tabernacle grounds, listened by means of amplifying equipment. A direct wire having been provided for the purpose, between 800 and 1000 brethren holding the Priesthood assembled in the Joseph Smith Memorial Building auditorium on the Brigham Young University

campus (Provo, Utah) and listened to the General Priesthood service.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

Columbia Broadcasting Company's *Church of the Air* service, Sunday morning, October 5 from 8:30 to 9:00, and the *Tabernacle Choir and Organ* broadcast from 9:00 to 9:30 are also included in this report of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency*: David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*Of the Quorum of the Twelve Apostles*: Joseph Fielding Smith, \*, \*\*, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, and LeGrand Richards.

*Patriarch to the Church*: Eldred G. Smith.

*Assistants to the Twelve Apostles*: Thomas E. McKay, Clifford E. Young, Alma Sonne, George Q. Morris, Stayner Richards, ElRay L. Christiansen, and John Longden.

*The First Council of the Seventy*: Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

*Presiding Bishopric*: Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

\*John A. Widtsoe absent because of illness.

\*\*Albert E. Bowen absent because of illness.

## GENERAL CONFERENCE

GENERAL OFFICERS AND OTHER  
AUTHORITIES PRESENT

*Church Historian and Recorder:*  
Joseph Fielding Smith, and A. William  
Lund, Assistant.

*Members of General Welfare Com-  
mittee, Church Welfare Program.*

*Members of General Board of Edu-  
cation, Commissioner of Education,*

Seminary Supervisors, Directors and As-  
sociate Directors of Institutes.

*Presidents of Stakes and their Coun-  
selors, Bishops of Wards and their Coun-  
selors, Presidents of Temples, Patriarchs,  
High Priests, Seventies, Elders; General  
Stake and Ward officers of Auxiliary  
Associations, etc., from all parts of the  
Church.*

## FIRST DAY

### MORNING MEETING

The Conference commenced Friday morning, October 3, at 10 o'clock, with President David O. McKay presiding and conducting the services.

The Tabernacle was crowded to capacity some time in advance of the hour for commencing the first session. In addition, the Assembly Hall just south of the Tabernacle, and Barratt Hall (60 North Main) were filled with people. Many others assembled on the Tabernacle grounds.

#### **President David O. McKay:**

Before we go on the air, we should like to say a word to you in the way of soliciting your cooperation in a very important matter.

This is a sacred edifice, made so by dedication, by the devotion and lives of the Pioneers—leaders who have gone before us. We meet here to worship the Lord. One way to express our appreciation of his presence is to appear before him in cleanliness and neatness and show that we have anticipated by our preparation meeting him in this great building.

This morning there is not a scrap of paper, not a banana peeling, not a thing that would be displeasing to the most fastidious. We should like to keep this house in that order. If any of you happen to see one sitting close to you, throw a piece of paper or litter in any way, will you kindly pick it up for him or her, because he or she is neglectful of the obligation resting upon him or her to keep this house clean and presentable to the Lord. Will you do that, each of you? You of course will not do it yourself but please see that if anybody is so forgetful as to leave on the seat or on the floor any kind of litter you pick it up. This same suggestion applies to the grounds, especially during Sunday when people feel it necessary to bring their lunch. We ask you to refrain from leaving news-

papers, any kind of fruit, or any litter either in the tabernacle or on the grounds. Thank you!

This is the opening session of the One Hundred Twenty-third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities of the Church are in attendance excepting Elder A. E. Bowen of the Council of the Twelve who is recuperating from a recent serious illness, and Elder John A. Widtsoe who is indisposed this morning.

Elder Joseph Anderson is Clerk of the Conference.

These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, over a loud-speaking system and by television.

This service (and all other general sessions of the Conference) will be broadcast over KSL, Salt Lake City, and by arrangement through KSL, over the following stations:

#### *In Utah:*

KSUB, at Cedar City,  
KSVU, at Richfield,  
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KVNU, at Logan.

#### *In Idaho:*

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KID, at Idaho Falls,  
KJRL, at Pocatello,  
KBIO, at Burley,  
KEEP, at Twin Falls,  
KRXX, at Rexburg.

#### *In Colorado:*

KEXO, at Grand Junction.

#### *In Arizona:*

KTYL, at Mesa, Arizona,  
KVNC, at Winslow.

We express appreciation to the stations named for their cooperation in broadcasting the proceedings of this Conference. We thank them for their service, which will continue throughout

Friday, October 3

First Day

the Conference. In the interest of time we shall not repeat this announcement at every session.

All general sessions will also be televised over KSL Television Station, Channel 5.

The singing for this morning's session will be furnished by *The Relief Society Singing Mothers* from the Salt Lake and Ogden areas, and from the three Sevier stakes, with Sister Florence J. Madsen conducting, and Brother Frank W. Asper at the organ.

We shall begin this session by the *Relief Society Singing Mothers* singing: "Seek Ye The Lord."

The opening prayer will be offered by Elder David E. Layton, Patriarch to the North Davis Stake.

*The Relief Society Singing Mothers* sang "Seek Ye The Lord."

Elder David E. Layton offered the opening prayer.

#### President David O. McKay:

*The Relief Society Singing Mothers* will now favor us with "These Are They Which Come Out of Great Tribulation," conducted by Sister Florence J. Madsen.

After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, the changes in Ward and Stake organizations, and the obituaries of the Church.

*The Relief Society Singing Mothers* sang "These Are They Which Come Out of Great Tribulation."

#### President David O. McKay:

We are pleased to inform you that the red Antherium flowers that are here in the tabernacle have been furnished by the Oahu Stake and the Oahu Stake Relief Society. These flowers were sent from Hawaii by airmail by the good people of the Oahu Stake. We thank them for their thoughtfulness and their generosity.

May I take this opportunity of expressing appreciation of the presence of

prominent State officials, prominent educators and others. We bid you welcome. We note in the audience the Honorable J. Bracken Lee, Governor of the State, and his charming wife, Mrs. Lee; the Honorable Earl J. Glade, Mayor of the City, and his loyal and faithful companion; Dr. A. Ray Olpin, President of the University of Utah, and Sister Olpin; Dr. Ernest L. Wilkinson, President of the Brigham Young University, (I am not sure whether Sister Wilkinson is present); Dr. E. Allen Bateman, Superintendent of Public Instruction; Dr. M. Lynn Bennion, Superintendent of City Schools. I think I see also the President of Weber College, Dr. Dixon, and others. We bid you welcome to our service this morning.

Elder Joseph Anderson, Clerk of the Conference read the following report:

#### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE 1952

##### MISSION CHANGES AND NEW PRESIDENTS APPOINTED

A. Hamer Reiser appointed president of British Mission to succeed Stayner Richards.

Gordon M. Romney appointed president of Central American Mission.

Junius M. Sorensen appointed president of Danish Mission to succeed Edward H. Sorensen.

Badwagan Piranian released as president of Near East Mission.

Axel J. Andresen appointed president of Norwegian Mission to succeed A. Sherman Gowans.

George Stewart appointed president of the branch in Teheran, Iran, to succeed Franklin S. Harris.

Francis A. Child appointed president of Missionary Home to succeed Don B. Colton, deceased.

##### NEW MISSIONS ORGANIZED

Central American Mission to include Central American countries and ad-



jacent territory as may be hereafter determined upon after visit of General Authorities.

Stake Regional Missions organized in Salt Lake County and Weber County to work among minority language groups.

### NEW STAKES ORGANIZED

El Paso Stake organized September 21, 1952, from Mt. Graham Stake, Spanish American and Western States Mission.

Tacoma Stake organized September 28, 1952, from Seattle Stake and Northwestern States Mission.

### STAKE PRESIDENTS CHOSEN

Leonard E. Graham, president of East Rigby Stake to succeed James E. Ririe.

Edward Vernon Turley, Sr., president of El Paso Stake.

Raymond P. Larsen, president of Morgan Stake to succeed Clarence D. Rich, deceased.

W. Loyal Hall, president of Mount Logan Stake to succeed A. George Raymond.

Vernon LeRoy Holman, president of Panguitch Stake to succeed A. Leland Elmer.

W. Fred Haynie, president of San Luis Stake to succeed John Howard Shawcroft.

Samuel Ross Fox, Sr., president of South Salt Lake Stake to succeed Axel J. Andresen.

Elvin Etherage Evans, president of Tacoma Stake.

Lyman Schenk, president of Twin Falls Stake to succeed Claude Brown, deceased.

### NEW WARDS ORGANIZED

Pleasant Hills Ward, Berkeley Stake, formed by division of Walnut Creek Ward.

Boise Seventh and Eighth Wards, Boise Stake, formed by division of Boise Fifth & Third Wards.

Yale Second Ward, Bonneville Stake, formed by division of Yale Ward.

Burley Sixth Ward, Burley Stake, formed by division of Burley Third Ward.

El Paso Third Ward, El Paso Stake, formerly a branch in the Spanish American Mission.

Las Cruces Ward, El Paso Stake, formerly a branch in the Mt. Graham Stake.

Silver City Ward, El Paso Stake, formerly a branch in the Western States Mission.

Liberty Park and North Eighth Wards, Liberty Stake, formed by division of Liberty, Eighth and Ninth Wards.

Green River Second Ward, Lyman Stake, formed by division of Green River Ward.

Mesa Twelfth Ward, Maricopa Stake, formerly Superstition Mountain Branch.

Mesa Fourteenth Ward, Maricopa Stake, formed by division of Mesa Fourth Ward.

Las Vegas Fourth and Fifth Wards, Moapa Stake, formed by division of Las Vegas Third and Charleston Wards.

Beacon Second and Indian Hills Wards, Monument Park Stake, formed by division of Beacon and Hillside Wards.

Murray Eighth Ward, Murray Stake, formed by division of Murray Third Ward.

Idaho Falls Thirteenth Ward, North Idaho Falls Stake, formed by division of Idaho Falls Seventh Ward.

Wahiawa Ward, Oahu Stake, formerly Wahiawa Branch.

Ogden Thirty-Fifth and Thirty-Sixth Wards, Ogden Stake, formed by division of Ogden Thirtieth and Twentieth Wards.

Spanish Fork Seventh Ward, Palmyra Stake, formed by division of Spanish Fork Fourth Ward.

Phoenix Eighth and Ninth Wards, Phoenix Stake, formed by division of Phoenix Third and Second Wards and Sunnyslope Branch.

Rexburg Fifth and Sixth Wards, Rexburg Stake, formed by division of Rexburg Second and Fourth Wards.

Rose Park Third Ward, Riverside

Friday, October 3

First Day

Stake, formed by division of Rose Park Ward.

Del Paso Ward, Sacramento Stake, formed by division of Arcade Ward.

San Bernardino Third Ward, San Bernardino Stake, formed by division of San Bernardino First, Second and Colton Wards.

North Hollywood Second Ward, San Fernando Stake, formed by division of North Hollywood and San Fernando Wards.

Chula Vista Ward, San Diego Stake, formerly Chula Vista Branch.

El Cajon Ward, San Diego Stake, formed by division of La Mesa Ward.

Edgemont Second, Grand View Second and Oak Hills Second Wards, Sharon Stake, formed by division of Edgemont, Grand View and Oak Hills Wards.

Snowflake Second Ward, Snowflake Stake, formed by division of Snowflake Ward.

Kirkland Ward, Seattle Stake, formerly Kirkland Branch.

Puyallup Ward, Tacoma Stake, formerly Puyallup Branch.

Sunset Second Ward, West Utah Stake, formed by division of Sunset Ward.

Valley View Second Ward, Wilford Stake, formed by division of Valley View Ward.

#### WARDS AND BRANCHES TRANSFERRED

El Paso First, Second and Las Cruces Wards, El Paso Stake, formerly of Mt. Graham Stake.

Glenns Ferry Ward, Gooding Stake, formerly of Boise Stake.

Kirkland Ward, Monroe, Sedro-Woolley, and Oak Harbor Branches, Seattle Stake, formerly of Northwestern States Mission.

Puyallup Ward, Auburn and Buckley Branches, Tacoma Stake, formerly of Northwestern States Mission.

Tacoma First, Tacoma Second, Tacoma Third, Olympia, and Bremerton Wards; Shelton, Port Orchard, and Chehalis Branches, formerly of Seattle Stake.

#### WARD NAME CHANGED

LaCanada Ward, Glendale Stake, formerly LaCrescenta Ward.

Second Ward, Liberty Stake, formerly North Second Ward.

Westwood Ward, Los Angeles Stake, formerly Beverly Hills Ward.

Las Vegas Sixth Ward, Moapa Stake, formerly Charleston Ward.

Auwaiolimu Ward, Oahu Stake, formerly Papakolea Ward.

Rose Park First Ward, Riverside Stake, formerly Rose Park Ward.

Rose Park Second Ward, Riverside Stake, formerly Rosedale Ward.

Edgemont First Ward, Sharon Stake, formerly Edgemont Ward.

Grand View First Ward, Sharon Stake, formerly Grand View Ward.

Oak Hills First Ward, Sharon Stake, formerly Oak Hills Ward.

#### INDEPENDENT BRANCHES ORGANIZED

Grand View Branch, Boise Stake, formed by division of Mountain Home Branch.

Park Forest Branch, Chicago Stake, formed by division of University and Logan Square Wards.

Alamogordo, Carlsbad and Deming Branches, El Paso Stake, formerly of Western States Mission.

Farson Branch, Lyman Stake, formerly dependent branch on Rock Springs Second Ward.

Black Canyon Branch, Nampa Stake, formerly dependent branch on Caldwell Ward.

Avondale Branch, Phoenix Stake, formed by division of Capitol Ward.

Spring Coulee Branch, Taylor Stake.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Kelly-Toponce and Hatch Wards, Idaho Stake, membership transferred to Chesterfield Ward.

Littlefield Ward, Moapa Stake, membership transferred to Mesquite Ward.

Clear Creek and Scofield Branches, North Carbon Stake, made dependent branches on Castle Gate Ward.

Standardville Branch, North Carbon Stake, membership transferred to Storrs Ward.

Kakaako Ward, Oahu Stake, membership transferred to Papakolea Ward.

Hercules Ward, Oquirrh Stake, made dependent branch on Spencer Ward.

Sunnyslope Branch, Phoenix Stake, membership transferred to Phoenix Eighth Ward.

Mammoth Branch, Santaquin-Tintic Stake, membership transferred to Eureka Ward.

## THOSE WHO HAVE PASSED AWAY

Bishop David A. Smith, former member of the Presiding Bishopric.

Don B. Colton, president of Missionary Home.

Mark Austin, one of the first members of the General Church Welfare Committee.

Clarence D. Rich, president of Morag Stake.

Claude Brown, president of Twin Falls Stake.

## PRESIDENT DAVID O. McKAY

**E**ARLY in June, while sitting with his Brethren of the Council of the Twelve in the regular weekly meeting, Elder A. E. Bowen was suddenly stricken. For several weeks he and his loved ones and his Brethren thought that he was very close to the brink. He has sufficiently recovered to be able to move about in his room, but as previously announced, he is unable to be present with us this morning.

He is a great soul, a stalwart leader, a man who possesses a brilliant mind and true nobility of soul. We extend to Brother Bowen this morning the love and confidence of the Church. If he is listening in, we wish him to know that we love him, admire him; he has our united faith and prayers for a complete recovery. We need him.

We are sorry that Elder John A. Widtsoe is unable to be with us this morning. We hope that the Lord will bless him sufficiently to join us later in the sessions of this conference.

We noted in the prayer offered an appeal for the love of mankind, that we might love one another, and through that love contribute to the establishment of peace. That was the great message heralded by the heavenly hosts at the birth of the Savior, when they declared, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

To proclaim that message to an indifferent world is the divine responsi-

bility of the Church. What greater message could there be? What more commendable effort to supply the greatest need could be put forth?

Somewhere I have read that in one of the important institutions of medicine and healing in this country, there hangs this significant sign: "Never say a discouraging word while in this sanitarium."

If encouragement is good for the sick and ailing, it is also helpful to those who are normally healthy. As encouragement affects individuals, so it is helpful to organizations, and this morning as I stand before you I have nothing but a wish, a prayer, that we might say something encouraging to the members of the Church of Jesus Christ.

I am grateful this morning, as I bid you welcome to this, the one hundred and twenty-third semi-annual conference, that I can give you an encouraging report of conditions in the Church as a whole, and that it is to the best of its ability and resources trying to discharge its obligations in preaching the Restored Gospel.

You will be pleased to hear a few items, even though I must mention them but briefly, which justify my saying that the Church is moving steadily forward on its destined course.

There are now 195 organized stakes in the Church, an increase of over one hundred percent in the last twenty-five years. There are forty-three missions

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in the Church, including the new Central American Mission. Since we last met in general conference, there have been approximately thirty-eight new wards and seventeen new branches organized, making a total number of wards and independent branches of 1736.

During 1952, up to September 30, there were eighty-four new chapels dedicated. Before the end of the year there will be fifty-three more ready for dedication, making a total of 137 chapels dedicated or ready for dedication. Besides this, there are 389 chapels in process of construction, fifty of which are in missions.

At present, you will be pleased to know that there are, in European missions, Church-owned chapels as follows: British, thirty-nine (you former missionaries to Britain will be pleased to know that); Danish, five; East German, six; Finland, ten (after only five years of organization); French, three; Netherlands, eight; Norwegian, three; Swedish, fourteen; Swiss-Austrian, three; West German, eight; making a total of ninety-nine places owned by the Church in the European missions.

The Liahona College in Tonga is now completed. The Church sent most of the materials for its erection. Local people did much of the work and did not charge a shilling for their labor. The Church sent a supervisor, a plumbing supervisor, and an electrician.

The Pesega School in Samoa is nearing completion. The Mesepa School on the island of Tutuila in Samoa will soon be under construction. The money for it is already appropriated. We contemplate building fifteen chapels in American and British Samoa in the near future.

Plans are now being drawn for the New Zealand College of the Church of Jesus Christ of Latter-day Saints, which will replace the Maori College, which was destroyed by an earthquake in 1932.

Money has been appropriated for construction of five chapels in New Zealand. One is now being completed in Auckland, one in Glenn Huon, Tas-

mania, where the members are cutting their own timber and doing a good deal of the work themselves.

The Church owns two acres in Rarotonga, and money is already appropriated for a new chapel on those islands. It was only recently that the mission was opened in Rarotonga, under New Zealand, however.

A building is also under construction at Ipswich, Australia.

All these buildings, with the Los Angeles Temple now under construction, the Relief Society building, announced yesterday, mission expenses, ward and stake expenses, require the expenditure of vast sums of money furnished by the tithes of the Church.

To your credit and blessing, be it said that the tithes of the people this year are 21.7 percent higher than last year, and last year exceeded the year before.

Fast offerings also show an even greater percent of increase.

Missionaries—September 30, 1952, there were in the foreign missionary fields, 3854 missionaries.

There were 5525 in the stakes of Zion, making a total of 9379 missionaries.

That number speaks volumes in praise of the young men and young women, and particularly of the fathers and mothers, in their interest in the great mission of the Church to proclaim the message of peace and good will to all peoples of the world.

In addition to this, there were in the state of Utah, September 25, 1952, with a Church population of 488,863—9379 Latter-day Saint boys in the military service, or 1.9 percent of the total Church population of the state, as compared with 1.3 percent of the total non-member population of the state, or .6 of 1 percent more Latter-day Saint boys, as based upon our total population, than for non-members. These figures should assuage the rabidness of some prejudiced agitators who have falsely accused our young men of not discharging their share of the responsibilities of the military activity of our government.

In one agricultural town I know, with a population of fewer than 700, ten young men are in the mission field, and forty-five in the Armed Forces of our country.

To you loyal members whose unselfish labors have contributed to this favorable progress of the Church, we can say, as in Hebrews, that God will not "... forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." (Hebrews 6:10.)

In keeping with this theme of encouragement, brief reference to some incidents connected with our recent tour of the European missions may not be amiss.

On May 29, 1952, accompanied by Sister McKay, our son David L. as secretary, and Mildred, his wife, I left for an important mission to Europe. The details of that special mission, pertaining to temples, I shall probably have to postpone until the general annual conference in April. Further than what has already been announced, I think we cannot further comment this morning.

It is marvelous how much closer in time modern transportation has brought the nations of the earth; for example, Sunday, June 1, at 6:30 in the evening, we left New York. Owing to unfavorable weather conditions the plane landed at Sydney, Newfoundland, instead of at Gander, and did not leave for Glasgow until Monday, 1:30 a.m. After fifteen hours of actual flying time we were at Prestwich Airport, in Ayrshire, Scotland, and later that same evening, Monday, we participated in the dedication of the first chapel owned by the Church in Scotland.

Wednesday, the evening following, we dedicated another in Edinburgh, and there is a suitable place in Aberdeen now ready for dedication. For these and other chapels in Great Britain, much credit is due to Elder Stayner Richards, who, with his associates, has manifested wisdom and economy.

If I followed my inclinations, I would

pause here long enough to tell you of my feelings upon returning to Scotland after twenty-nine years, my latest visit, and after fifty-four years since I labored there as a young, unmarried missionary. What a flood of memories filled my soul as a Mrs. O'Hara, living in the apartment, graciously showed Sister McKay, two elders, and me the old 52 Holmhead St., headquarters of the Scottish Conference fifty-four years ago!

I should also like to tell you how humbly grateful, and with what a mel-low heart later I stood with Ray by my side in the little bedroom in Wales, in which Jeannette Evans, my sainted mother, was born over a hundred years ago! But these are personal experiences, of little or no interest to you members.

Beginning at the meetings in Scotland, we carried your love and greetings to the approximately 40,000 members of the Church in the ten missions in the nine European countries. June 2 to July 4, they met us in Europe to receive your greetings. July 26; you met us here to receive their thanks. And, now, this morning, I express again to you in Zion the loving greetings of the Saints in Europe.

One impression I received right at first, and it became more and more pronounced as we came in contact with people in all walks of life, was a more tolerant attitude than I experienced a half century ago. It was a joy to mingle with intelligent people radiating a spirit of good will.

One beneficial result of the tour was a keener realization on the part of members of the Church that they are not detached entities but are in reality part of the Church as a whole. Nearness in time contributed to this feeling; but more especially their meeting one of the Sunday School general superintendency and a member of the general board of the Primary, hearing incidents, items of instructions that happened or were given, as it were, but a week before, awakened a sense of belonging that was satisfying and encouraging.

It was truly a joy and inspiration to see the loyalty, feel the responsiveness of members of the Church in every mission. There was no exception. To greet those eagerly expectant, graciously warm-hearted people gave a joy almost inexpressible. We sensed to a small degree, at least, the truth of the saying: "To love and to be loved is the greatest happiness of existence." This was especially true so far as our love for those faithful people is concerned.

At the opening of my remarks I said that at the Savior's birth, there were heralded the fundamental virtues that constitute the world's greatest need: first, believing in and glorifying our Father in heaven; and second, peace, good will, instead of contention and strife.

Here let me emphasize that good will includes benevolence, a virtue that may be experienced by persons in all stations of life. It is "confined to no rank, no degree of education or power; the poor may be benevolent as well as the rich; the unlearned as well as the learned; the weak as well as the strong." Every-one may not be *beneficent*, but all may be *benevolent*. Good will includes kindness, a virtue everyone can show, and one which everyone is pleased to receive.

"So many gods, so many creeds,  
So many paths that wind and wind,  
While just the art of being kind,  
Is all the sad world needs."

(Ella Wheeler Wilcox.)

I should be remiss, indeed downright unappreciative, if I did not take this occasion to refer appreciatively to the instances of good will manifested on this recent presidential tour of the European missions.

Our Church knows full well what it means to be misjudged, scoffed at, and persecuted. It can appreciate, too, in full value, tolerance, a sense of justice and fair play.

The mission presidencies, missionaries, members of the Church and their friends were most gracious in their

greetings and manifestations of deference to the office of President. Everywhere their welcome was most generous. To all these we shall ever be grateful for the distances they traveled, for the sacrifices they made, their whole-hearted, radiant gladness—all of which contributed so much to the success of a very important mission.

I wish to refer especially to the good will shown by prominent businessmen, representatives of the press, hotel managers, government officials, and others whose interest and courtesy were shown without reserve.

It is unwise to attempt to mention a few because of possibly showing partiality, and failing to mention deserving persons, but I will name the Honorable Charles U. Bay, American Ambassador to Norway, who not only by proffered words, "If there is anything I can do for you, please let me know," but by direct action with the assistance of his undersecretary, Leon Cowles, rendered invaluable service in securing rightful privileges for our missionaries in Norway. He said that was his first official act as ambassador. Other ambassadors and ministers, including Hon. John M. Cabot to Finland and Hon. James C. Dunn to Paris, were equally considerate in proffering help and co-operation. Their courtesy was unbounded.

Others who did not hesitate to inconvenience themselves to render favors were Colonel Tooler and General Wood of the American Army, through whose graciousness, at the intercession of presidents Stayner Richards and A. Hamer Reiser, special favors were granted to us visitors in attendance at the Queen's Garden Festival at Buckingham Palace.

I express appreciatively, also, the service rendered by the Consul General J. D. van Karnebeek, here in the United States, whom we happened to meet before we left, who arranged for a most cordial visit to Her Majesty, Juliana, Queen of the Netherlands.

I wish to mention President Juho K. Paasikivi of Finland, a dignified, prince-

ly gentleman, conference with whom, accompanied by President Henry A. Matis, I shall remember with satisfaction and pleasure. For exceptional courtesies shown by Mr. Sholz, the manager of the Palace Hotel near The Hague, Holland; to passport officials at Berlin, who, finding us without visas, gave special consideration and, out of courtesy, obtained the necessary papers without delay, we mention with appreciation.

We are mindful also of the outstanding consideration shown by eleven policemen who were at the Mercedes Palast, at North Berlin, where an audience of 2600 persons crowded to overcapacity that large theater. How their favorable attitude stood out in contrast with the action of police when some members of the Twelve and others who sit here in this audience this morning were hunted and arrested a half century ago!

I wish to name appreciatively, also, Elder William Zimmer, and two real estate men, Mr. Hans Jordi and Mr. Hermann Schulters, who assisted President Samuel E. Bringham in choosing prospective temple sites in Switzerland.

For his having built suitable houses in Berlin, I wish to commend President Walter Stover, whose devotion to the German Saints, whose generosity and wisdom will ever be cherished by the thousands whom he blessed. Included in this expression of appreciation are officials who aided President James L. Barker and President Golden L. Woolf in their securing official recognition of the Church in France.

An outstanding feature of our visit in Germany was the attendance of American servicemen. In the West German Mission they gathered as groups that compared favorably with our groups of missionaries. And how proud we were of these choice young men and women, a credit to their parents, to the Church, and to our nation! Whether they participated in concerts or attended to the details of conference, greeted strangers, or looked after the welfare of Saints and investigators, their ability was manifest, their dignity commendable, their

sincerity in their work most outstanding.

Well, fellow workers, all these and a hundred other instances that I might name are evidences of friendship and good will that will contribute to the peaceful relationships that should exist between this country and the free countries of Europe.

I am sorry that I must now sound a note of discouragement, for I cannot refrain from referring to the attitude of selfishness, distrust, and hatred manifest by the leaders of communism. How they hate America, and everything American!

They are not only anti-American—they are anti-Christian! By every means possible—newspapers, billboards, documents, radio—they try to inculcate hatred in the hearts of the youth.

By the Iron Curtain they scheme to keep Western influence out of Russia and prevent Russians from becoming acquainted with the West. A distinguished sociologist once wrote, note: "Give us the young, and we will create a new mind and a new earth in a single generation." That is one aim and purpose of the Russian dictators.

Largely because of their nefarious schemes and false ideologies, civilization is facing a crisis. We are in a period of uncertainty, of international tension. Not infrequently we see manifest among people a feeling of impending crisis in which is fear that the atom bomb might bring to a tragic end present-day civilization. Articles in the daily press and in magazines give unmistakable evidence of this condition. You can pick up any magazine or any daily paper and read such headings as: "Our Democracy in Danger." "Communism—a New Kind of Threat." "Foundations of our Republic Threatened." "The World Cannot Exist Half Slave and Half Free."

These are some I have taken at random.

"Look at the map of the world," says one. "The Iron Curtain of Soviet communist control has descended over vast areas and over hundreds of millions of

people in Eastern Europe and in Asia, since the close of World War II. It is unspeakably tragic that this should be the case, when it need not have been." Another: "We Face a Spiritual War." Then, last: "Red China's War Against God."

Well, brethren and sisters, let us not despair. A man's comfort in time of ease and peace, as well as in time of stress and danger, will be found in the depths of the sincerity of his belief in an Eternal Being, his faith in the gospel of Jesus Christ. Commenting upon the need of sincerity, of faith, one writer once asked this vital question, and I give it to you:

"Is Jesus to you only a legendary figure in history; a saint to be painted in the stained glass of church windows; a sort of sacred fairy not to be approached and hardly to be mentioned by name, or is he still what he was when he was in the flesh—a reality, a man of like passions with ourselves, an elder brother, a guide, a counselor, a comforter, a great voice calling to us out of the past to live nobly, to die bravely, and keep up our courage to the last?"

Notwithstanding the threatening conditions that exist in the world today, members of the Church of Jesus Christ need not fear nor be perturbed, if they will but anchor their souls in unchanging truths revealed by our Father in heaven.

If communists attempt to poison the minds of youth, as they are doing, against God the Father and his Beloved Son, if they pervert the principles of the gospel of peace and good will, if they continue to sow the seeds of mistrust and hatred, we must more guardedly protect our youth, more militantly instruct them in the princi-

ples of the Restored Gospel, implant in their hearts the truth that "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) Let them realize that without Christ the world is lost.

James L. Gordon is right when he declares: "A cathedral without windows, a face without eyes, a field without flowers, an alphabet without vowels, a continent without rivers, a night without stars, and a sky without a sun—these would not be so sad as a world without a Bible or a soul without Christ."

He is the Son of "God in the Highest" as proclaimed by the heavenly hosts, the Prince of Peace, our Elder Brother, our Redeemer, our Savior.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail.

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D. & C. 76:3-6.)

God bless the Church. It is worldwide. Its influence should be felt by all nations. May his spirit influence men everywhere and incline their hearts toward good will and peace. May divine guidance be given the priesthood, who hold the responsibility of declaring to an indifferent world the restoration of the gospel of Jesus Christ, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Stayner Richards will now address us.

## ELDER STAYNER RICHARDS

*Assistant to the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters, it is a very great privilege and pleasure to be back home again, to be with loved ones and friends and to partake

of such a wonderful influence as we have at this conference today.

I have not made an accurate count, but from appearances the number



present here today is a little larger than we have in our district conferences in the mission field, but the spirit is just the same.

A year ago I had the opportunity of reporting missionary labors of Sister Richards and myself in the British Mission. Consequently I will not duplicate this morning but only mention a few subsequent happenings. Since that time King George VI has passed on; his charming and lovely daughter Elizabeth, designated "the Second," now reigns over that wonderful country and in that great empire. She is greatly loved by all the people because of her Christian virtues and her charming way. The Socialist Party was defeated at the polls, and the Conservative Party under the leadership of that great statesman Winston Churchill was elected into office.

The affairs of the British Mission are going forward in a fine way under the very able direction of President and Sister A. Hamer Reiser. Our missionary experiences there constituted one of the richest times in the lives of Sister Richards and myself. We did so appreciate the association of the fine missionaries, and we rejoice in the great development that came to them. We shall ever be grateful to them for their support, their cooperation, and their hard labors, and we rejoice in the way the Lord blessed them.

We were thrilled, also, my brethren and sisters, in witnessing what the gospel of Jesus Christ does to those people who accept it, how it changes their lives from confusion, uncertainty into lives of knowledge of our Father in heaven, his purposes for his children here upon the earth, and especially for the feeling of security that it gives them and the hope of salvation and eternal life.

Oh, it was wonderful to see how happy it made these converts that accepted the truth, and in their homes the conditions changed, there was more love between husband and wife and between parents and children.

Of course, the crowning event in our

missionary labors was the visit of President David O. McKay and his lovely wife, his son Lawrence and his wife, Mildred. I trust that President McKay will let me fill in just a few items in connection with that trip pertaining primarily to himself, as he would be too modest to mention them himself, and I shall mention them not just as a matter of interest, but in order that we might all be benefited by the virtues, the exemplary life of this man, our leader.

Between the time of the two dedications in Scotland that he has mentioned, the President with the members of his party and about twenty-six missionaries, took a bus tour up through the highlands of Scotland, around the Cossacks, around Loch Lomond, Ben Lomond, the Brig o' the Kirk, and those places made famous by the immortal words of Sir Walter Scott and other great poets. During that tour the President delighted all of us by reciting from memory stanza after stanza from *The Lady of the Lake* and other great poems. He made us all feel that as visitors in foreign lands, we should study the history of those countries; we should learn of their poets and their artists and secure all of the cultural value that we could from such visits.

But there was something else, that may not be new to you who know President McKay well, but I observed that throughout that tour, as we got on and off the bus, as we walked to one place of interest and back to the bus, there was in President McKay the perfect gentleman; always as he approached a lady he removed his hat, not to show that beautiful stand of white hair that he has, but through the natural tendency on his part always to be courteous.

And then I observed how kind and considerate he was of his lovely companion, how he was always there to assist her on the bus, to help her off the bus, to make sure that she had a proper vantage place in looking over the different sights, and then I observed that he always seemed happiest and most

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contented when he was sitting next to her.

They have been married for over a half a century, but time and the passing of years has not dimmed that great love that he has for his wife, not only love, but the tendency also to show every consideration and every attention, as he did during his courting years.

Oh, my brethren, what a lesson there is for us, and may I say just a word to you here, (I hope the wives will not listen,) I want to ask of you, how long since you told your wife you loved her? How long since you brought a few flowers home to her, and her alone? How long since you brought some candy? How long since, after a fine meal, you have told her what a fine meal that was, and after the meal, and you were going out, have you stated, "I am going out blockteaching, but when I get back, I want to take you down to the corner for an ice cream soda?"

Oh, these are just little things, but how they would add to the joy and the happiness around home. I remember hearing of one of our brethren, when his neighbor spoke to him after the wife had served them a fine meal and said, "My, you have a fine wife." He said, "Yes, I almost told her so, once, and I think before I die, I will tell her."

Now, brethren, in this connection, may I say if you are going to reform along this line, make it gradual. Anything else might be a shock and might be misunderstood by the womenfolk.

I cannot refrain from telling about another party that called on his neighbor and friend, who happened to be the judge in the town, and said, "Judge, Liz and I are going to break up; I have come to see you about a divorce." He said, "Jim, I wonder if you have always been kind to your wife?" And then he gave him certain instructions, and he said, "Now, you come back tomorrow and tell me how you get along." Jim returned the next day, and the judge said, "Well, how did you do?" "Terrible," he said; "I did just as you told me. I took a fine box of candy, a lovely

bunch of flowers home to my wife, and just as soon as I presented them, I gave her a big kiss, and she broke out crying, and she said, 'This has been a terrible day. This morning the cat got run over; at noon the grocer failed to send the groceries; and now here, tonight, you come home dead drunk.'"

I would like to mention another observation that was certainly pleasing to me, as I am sure it was to the other members that witnessed it. At the close of the dedicatory services in Glasgow and Edinburgh, the President took time to greet all of those people. There were three hundred in one place and two hundred in another. As they came up to him, especially the little children, extended presents to him, one of them giving a present of an automobile robe with the McKay colors on it, and others gave flowers to the ladies. The President's extending appreciation and blessing those little tots was beautiful.

And then, as some of the older ones who knew him fifty-four years ago when he was on his first mission came up and took his hand and placed their heads on his breast and sobbed with joy, you could see and feel the fulness and devotion of his friendship and his love for those people. Oh, indeed, he was a great friend to them.

I am wondering if all of us who have friends would not like to take a lesson from that and manifest a deeper degree of friendship, let their joys be our joys, and let their sorrows be our sorrows.

We left Edinburgh 10:20 at night to take the sleeper train for London. As we left that station, there were those faithful Saints, headed by one of the missionaries with such a fine voice, who sang in Scotch, rendering songs of farewell to the party. When we went into our compartment, there were boxes of delicious lunch, the finest that could be prepared, which were extended by the Relief Society sisters of that Edinburgh Branch.

On arriving at London, early in the morning, we were met by the missionaries and a number of the Saints of the London District. Flowers were

showered upon the womenfolk; greetings were extended in the most cordial way to the President. The next few days, of course, were very busy days for him in London.

On Sunday, it happened to be the London district conference, and though we pleaded with the President to spend the forenoon in visiting some of the great churches, such as St. Paul, Westminster, and so forth, in order to spare him from speaking so many times, he chose to attend the priesthood meeting, the afternoon and the evening meetings. There were approximately eleven hundred people present at the meetings.

Wonderful sermons were given by him, and after those meetings, he consented to shake hands with all of those people. Have you ever tried greeting individually so many people? When you realize also that the shake of President McKay's hand is not just a limpid affair, but it is a firm grasp with a greeting from that big heart, you can realize the fatiguing, and the exhausting effect of that ordeal.

May I make another observation? President McKay enjoys that Christian virtue that was taught so many times by the Master himself, of losing one's self for others, in forgetting self and thinking of others, that he gave no thought to what that exhausting experience was doing to him. He only realized that it was giving joy and happiness to these people, many of whom had come into the Church because this Church has apostles and prophets. And now they were to greet the prophet of the Lord, the President of the Church. You can imagine the thrill that came to them as they did so.

And as the little children came, the little tots, they received an equal greeting. Like the Master of old, who said, "Suffer little children, to come unto me: for of such is the kingdom of heaven," (Matt. 19:14) so this great man gave these little kiddies a handshake and a blessing, and they went on their way.

President McKay performed this act in the nine other European missions.

He will never know the amount of good that came to these people and the thrill that they received. They will tell it to their children, and their children's children.

In one place it was reported that the people were shaking hands with the other Saints with the left hands, and when they asked why, they said, "Why, this hand shook hands with a prophet of the Lord, and we are holding that hand closed." One good sister, who was sick and could not be there, sent her two little daughters and said, "You go shake hands with the President, then come back and shake hands with me, and then I will be all right again."

I know, brothers and sisters, that you agree with me, that this was the greatest event that ever happened to the European missions.

And speaking of the President, I think, myself, that his going from here across the ocean to those countries, constituted also a visit of one of the greatest Americans. President McKay went over there with a message of peace, based on righteousness, and according to the principles of the gospel, thereby, creating the only peace that would be lasting.

And now, what about those that accompanied him? Sister McKay and the others were urged to speak at practically all of the meetings, and she spoke in such a lovely way, such a motherly and tender way, especially to the sisters, to the Relief Society workers. The son, Lawrence, who is one of the general superintendency of the Deseret Sunday School Union of the Church, spoke especially to the children, giving them a message from the Sunday School, and then his lovely wife, Mildred, a member of the general board of the Primary, gave her message to the Primary workers and the Primary children. Therefore, the causes of these three organizations were greatly enhanced.

Another thing should be noted. President McKay and his party traveled as a unit and for those people to see a Mormon family journeying together, manifesting such love, and consideration

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for each other, exemplifying such a perfect family life, did much to create better homes and better family lives through all those countries.

So I want to pay my humble tribute to President McKay, and to tell you, as I know that you realize, that he exemplifies the Christian principles as taught by the Master, the virtues that he taught his disciples in a finer way and more completely than any man that I know of. And as he loved all the people, all the people loved him.

He is such a kind man. May I mention just one more personal thing? Just before he departed at 11:40 at night from Prestwich to come home, imagine

his being so kind as to call up Sister Richards and myself, just common people, down in London, over the long distance telephone, and realizing that we were to sail the next day, to wish us bon voyage. We will never forget that kindly act on his part.

And now, in closing, my brethren and sisters, if we love this man, I think there is only one way to show it, and that is for us to take a lesson from his example and live the gospel of Jesus Christ in every detail, day by day, and that will please him more than anything we can do.

God bless you all, I pray, in the name of Jesus Christ. Amen.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

**D**URING the few moments that I occupy this position, I seek humbly for an interest in your faith and in your prayers.

I should like to take, if I may, a text from an inspired prayer that I heard President McKay offer several months ago in a sacred place, the burden of which was a plea for increased faith in God, which would act as an effective weapon against the great anti-Christ, to which he has made reference this morning, communism and dictatorship in nations, and sin and wickedness in men.

In this expression, President McKay is in full harmony with that which has been taught by all the prophets from the beginning. The Prophet Ether, 2400 years before Christ, gave expression to that same thought, when he said:

Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works. (Ether 12:4.)

The Apostle Paul impressed that same great truth in a negative way, when he said,

If in this life only we have hope in Christ, we are of all men most miserable. (I Cor. 15:19.)

Some while ago, I chanced to be visiting on the campus of Stanford University, and there on the walls of the memorial chapel, I saw written by some unnamed writer, what might be considered as a translation of that great truth into a formula of action, as a guide through life. This is what was written there:

An eternal existence in prospect converts the whole of your present state into a mere vestibule of the grand court of life, an introduction, a beginning of what is to follow, an entrance into that interminable extent of being which is the true life of man. The best thoughts, affections, and aspirations of a truly great soul are fixed upon the infinitude of immortality. Destined, as such a great soul is, for immortality, finds all that is not eternal, too short, and all that is not infinite, too small.

As I pondered the meaning of those words and the prayer of President McKay and the expressions of the prophets regarding the need for faith, faith in the Lord Jesus Christ, I remembered what the Lord said in the earliest commandment which was given to parents,

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, . . . the sin be upon the heads of the parents. (D. & C. 68:25.)

And in that same inspired declaration by revelation, the Lord gave us what we might style as a five-point program by which parents could teach faith. First, he said, their children were to be baptized when they had reached the age of accountability at eight years; second, they were to be taught to pray; third, they were to be taught to walk uprightly before the Lord; fourth, they were to be taught to keep the Sabbath day holy; and fifth, they were to be schooled not to be idle, either in the Church, or in their private lives.

All parents who have followed that formula and have so taught their children have reaped the reward of an increased faith in their family, which has stood and will yet stand the test of the difficulties into which their children would yet go.

I read not long ago, an expression from a young man in military service, in which the young man gave expression to a faith in which undoubtedly he had been schooled by his parents who had followed that instruction of the Master to parents to which I have already made reference. This was the boyish way our boy in the military service declared his faith:

We thank God that we have discovered that he will always help us to give our very best, and that we must take more and more from him in order that we will not let him down. We have learned that he will not fail us and that we must not fail him. Thank God for God.

Someone has aptly said, "You do not need to train a boy to be vicious, just let him go without training and he will be vicious of his own accord." In that regard, I remember what Thomas Carlyle wrote:

A man without a purpose in life is as a ship without a rudder, a waif, a nothing,

a nobody. Have a purpose in life, and having it, throw such strength of muscle and brain into your work as God has given you.

The youth who has been trained in a Latter-day Saint home has been schooled in what that purpose of life should be, "to gain immortality" and "to gain eternal life." Having such a purpose, our boys in military service, anchored by an abiding faith in the omnipotent power of the Almighty, might have written as a fitting epitaph to them as was written upon the tombs of early American heroes,

So nigh is grandeur to the dust,  
So near is God to man,  
When duty whispers Lo, thou must,  
The youth replies I can.

It is fruitless for us to try to enjoin youth to be chaste by merely doing as the military have sought to teach, merely because of a fear of a loathsome disease if he is unchaste, or as some of our schools would teach, merely because of the harm that would thus come to society as a result of his unchastity.

Paul, the Apostle, taught that we must be girded with a girdle of truth. What truth shall we be girded with? Our loins must be girded with the truth that every handsome young man and every beautiful young girl is winged for a heavenly flight.

How can we enjoin an alcoholic against his debauchery except we lift the shades of a darkened soul and let him glimpse himself as a son of God, as a child of God. The program of the Alcoholics Anonymous starts with two basic pillars: first, that the individual has a desire to quit the use of alcohol, and second, he must have faith in a Supreme Being. Any program upon any other basis intended to reclaim those in the vices of that vicious habit is doomed to failure.

In short, we might well say, echoing that which was written on the Stanford Memorial Chapel walls, we must teach all such, and our youth, that "all that is not eternal is too short, and all that is not infinite is too small."

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Patriotism and loyalty in defense of the Constitution of the United States is constantly enjoined upon us. President McKay again this morning has made reference to the cause of liberty in his remarks. To be effective in such teaching, we must begin by inspiring in each heart the faith that the Constitution of the United States was written by inspired men whom God raised up for that very purpose.

It was Joseph Smith who has been quoted as having said that the time would come when the Constitution would hang as by a thread, and at that time when it was thus in jeopardy, the elders of this Church would step forth and save it from destruction.

Why the elders of this Church? Would it be sacrilegious to paraphrase the words of the Apostle Peter, and say that the Constitution of the United States could be saved by the elders of this Church because this Church and this Church alone has the words of eternal life? We alone know by revelation as to how the Constitution came into being, and we, alone, know by revelation the destiny of this nation. The preservation of "life, liberty and the pursuit of happiness" can be guaranteed upon no other basis than upon a sincere faith and testimony of the divinity of these teachings.

We have been given a serious responsibility in preaching the gospel of Jesus Christ to the world. We have been told in meetings even preceding this conference session that we must reach out to the minorities. Our beloved Brother Kimball has urged others and has devoted his energies for the past few years to an energetic, proselyting urge among the Lamanites and those minority groups. But again, how can these backward children of our Heavenly Father be brought out of darkness and uplifted?

A lifelong missionary, in commenting about his work among the Indians out in the west Shoshone reservation in Nevada, in reporting on various uplift

activities to reclaim the Indians, made this very significant statement:

All their zealous and patient efforts to help the Indian's plight tend to become another crutch that the Indian depends upon. Those Indians who have become progressively independent apparently have become so because of *personal and religious factors* wholly unrelated to the government program.

What he is saying, in effect, is that the building of faith and testimony in these people is fundamental and essential to this redemption.

It was that same thing the Master said about the reclaiming of the Jews, when he declared that

the fulness of my gospel shall be preached unto them;

And they shall believe in me, that I am Jesus Christ, the Son of God, and shall praise the Father in my name.

Then will the fathers gather them together again and give unto them Jerusalem for the land of their inheritance. (See III Nephi 20:30-31.)

It has been a great source of satisfaction to me to know that those who are now planning for a standard missionary program to be given out to the stakes and to the missions of the Church, have laid as the foundation for the introduction of the gospel to those who are our friends and investigators, a testimony of the divinity of the Godhead of this world, and a belief in the mission of Jesus Christ, as the Son of the Living God.

To me the reclaiming of the souls of men must be begun by building faith, just as the parents in this dispensation were taught must be so in their own families. In the early rise of his Church, the Lord said,

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world. . . .

That faith also might increase in the earth. (D. & C. 1:17-18, 21.)

God grant that the gospel of Jesus Christ might be so effectively taught in all the world that the prayer of our President might be fully realized, that it might be an effective weapon against communism and dictatorship in nations, and sin and wickedness in men, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

**M**Y BELOVED brethren and sisters: I suppose I shall never approach this task without a keen sense of dependence upon your faith and prayers in my behalf, that perchance what I shall say may be helpful to some of us.

I feel to bear my testimony to you today that I know that we are engaged in the work of God, that Jesus Christ is the Son of God, and that this work was established by him.

When he was talking to his disciples, he said to Peter, "... upon this rock I will build my church," (Matt. 16:18) and as I read that scripture, I believe that rock refers to a revealed testimony that Jesus Christ is the Son of God. I fancy that if I should ask you who are before me today who can bear testimony to that fact through the Spirit of God to stand upon your feet, you would all arise. That testimony, brethren and sisters, is what should impel us to service in the Church in the interest of our fellows. A true testimony that we are engaged in the work of God should bring us to love our fellows, for love has been given by Christ as the great and underlying principle of the gospel—that we should love God and love our fellows as we love ourselves. The Savior said, "If ye love me, ye will keep my commandments," (see John 14:15) and I gather from that, that loyalty to this testimony which we profess must impel us to the service which indicates our love for our fellows.

I told you before of the statement which I once read which says there are

### President David O. McKay:

Our concluding speaker at this session, will be Elder Antoine R. Ivins, of the First Council of Seventy. The speaker to whom you have just listened, is Elder Harold B. Lee, of the Council of the Twelve. Following Elder Ivins' address, the *Relief Society Singing Mothers* will favor us with, "In His Steps I Will Ever Follow."

more uncultivated souls in the world than lands. Our purpose is to cultivate our souls and the souls of other people. Work in behalf of others implies sacrifice, and sacrifice brings forth the blessings of heaven. That service is manifest in many ways. I have in mind the early missionary work of the Church, in which men, President Young, for instance, undertook a mission while on a sickbed. I have in mind the service of men who had come by very tedious and difficult toil to these valleys, and who turned around and returned to the east, pushing a handcart from here all the way to the Mississippi River. I have in mind the service of my grandfather who began in his seventeenth year, I believe it was, as a missionary for the Church, and died without ever relinquishing that service. In it all I can see a certain element of sacrifice in the interest of others. We look upon it as sacrifice. In its ultimate result, it proves to be not a sacrifice but a blessing. But we are in the habit of looking at those things as sacrifice, and when we serve in that spirit, and that spirit only, there is a development and a growth and an enlargement of the soul of man that come no other way.

Now as members of the Church, we testify that God lives and that Christ is his Son, also that the priesthood has been restored, that through that priesthood the Church has been reorganized in this modern day, and that certain of us hold that priesthood—the priesthood, which they have to translate, ac-

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cording to Brother Clissold, into Japanese, as the power of God. We hold it, and we give that testimony to the world without embarrassment but deliberately. Now if we have that testimony, and if we are loyal to that testimony, it implies that we should serve the Church. There are many ways of doing this—some in the missionary service, some in local presidencies, some as ward teachers, and many other ways. But today I have in mind another type of service. It is a service which impels one to reach down into his pocket, to take therefrom the funds that he might use for his pleasure and satisfaction and bestow them upon the Church for its benevolent purposes. Regardless of the wonderful progress that has been made in the payment of tithes and offerings as indicated today, and in appreciation of the tremendous contributions that have made possible the building program of the Church, my mind goes back to a time when the Church had no funds. My wife's grandfather told me of an occasion when he and a brother companion had the privilege of contributing nine hundred dollars to the Church of Jesus Christ of Latter-day Saints to pay the interest on its obligations, which the tithes of the Church up to that time had not equalled. Now we have made tremendous progress, but we are still far from the goal that is set in that respect. In the twenty-one years that I have ministered with you and unto you as a member of the First Council of the Seventy, I have never yet visited a stake where every officer of the stake and the wards claimed to pay what we used to call a full tithing, which we now call a tithing. We have a distance to travel yet if we would meet that goal.

Now the scripture says, "Try me and see if I won't open the windows of heaven and pour out a blessing upon you which you can scarcely contain." (See Mal. 3:10.) What type of blessing is it you look forward to when you pay your tithes and offerings? Is it a temporal blessing, an increase in your flocks and herds that you have in mind?

And if you do, I suggest that perhaps it is a selfish motive, and self-interest never develops and enlarges the soul of man. I have seen men who were so selfish that they couldn't see their own interest and welfare. Now if we are going to test our Father in heaven, what are we going to expect when we make our tithes and offerings? I suggest that the blessings that are to come to us from that service should be expected to be spiritual blessings, the enlargement of the soul, the increase of our love toward God and our fellow men, an increased determination to serve and the peace and the happiness that come into the heart of man upon the realization that he has done his bit to help the Church in its work of redemption, for that is our great purpose. There could be no greater blessing, it seems to me, come into your hearts than peace and tranquility, devotion to the work of God, and love for your fellow men. I myself believe that that is the type of blessing that comes not only from the payment of tithes and offerings, but also from service in all the other branches of the Church.

May God give us a determination to serve him, with that single purpose, the purpose of blessing others, let happen to us what may come as a result of that service. God bless you. Amen.

### President David O. McKay:

President Antoine R. Ivins of the First Council of the Seventy has just spoken.

This notice we will read for the benefit of the brethren who will speak this afternoon, and at future sessions:

"The effect of the great messages of the brethren over the TV sets throughout the great audience would be greatly enhanced by an occasional direct look into the TV camera, thus bringing a personal touch and contact between viewer and speaker. I have been viewing the morning session in the Assembly Hall."

It is signed by the Bishop of the LaCienega Ward, Santa Monica Stake. He has come a long way and should be



sitting down here in front. Evidently the seats weren't reserved for them, as we promised.

The *Relief Society Singing Mothers* will now favor us with "In His Steps I'll Ever Follow," conducted by Sister Florence J. Madsen. The closing prayer will be offered by Elder W. Creed Haymond, formerly president of the Northern States Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon. The proceedings of that session will be broadcast over KSL of Salt Lake City and by arrangement through KSL over the stations named at the beginning of the session. The Conference will also be broadcast over television station channel five.

Any important messages or calls that have come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of the meeting over the loud speaking system on the grounds. Similar messages coming in will likewise be broad-

cast at the close of each general session without further notice. Please listen carefully to these announcements.

The music of this session has been furnished by the *Relief Society Singing Mothers* from the Salt Lake and Ogden areas and from the three Sevier Stakes. Notice the wide area from which these sisters come.

With appreciation and admiration in our hearts, we commend Sister Madsen and the *Singing Mothers* for the inspirational music rendered in this service. It is a wonderful achievement to assemble these groups and have them sing so harmoniously and inspiringly. God bless our *Singing Mothers*.

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Singing by the *Relief Society Singing Mothers*, "In His Steps I Will Ever Follow."

Elder W. Creed Haymond offered the closing prayer.

Conference adjourned until 2:00 p.m.

## FIRST DAY AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Friday, October 3.

### President David O. McKay:

This is the second session of the 123rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah. There are present on the stand this afternoon all the General Authorities, except Elders Albert E. Bowen and John A. Widtsoe, and Thomas E. McKay, who is excused this afternoon.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system and by television.

The proceedings of this session will be broadcast over Station KSL, and by arrangement through KSL, over the stations named in the first session of

this Conference. The session will be televised over KSL Television Station, Channel 5.

The Singing for this afternoon will be furnished by the *Relief Society Singing Mothers* from the Salt Lake and Ogden areas, and from the three Sevier stakes, with Florence J. Madsen conducting, and Frank W. Asper at the organ.

We shall begin this service by the *Relief Society Singing Mothers* singing, "O Lord, Most Holy," conducted by Sister Madsen. The opening prayer will be offered by Elder Jesse L. Mortensen, patriarch to the South Los Angeles Stake.

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The *Relief Society Singing Mothers* sang "O Lord, Most Holy."

Elder F. Eugene Flake offered the opening prayer.

Singing, by the *Relief Society Singing Mothers*, "In Heavenly Love Abiding."

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**President David O. McKay:**

Bishop Carl W. Buehner of the Presiding Bishopric will be our first speaker.

He will be followed by Elder John Longden, Assistant to the Quorum of the Twelve.

**BISHOP CARL W. BUEHNER**

*Second Counselor in the Presiding Bishopric*

**M**Y DEAR brethren and sisters, this is a great moment in my life, and I pray that the Lord will make me equal to it. During the past two or three weeks, I have preached at least fifteen wonderful sermons during the middle of the night, but I have forgotten them by morning, so I guess those sermons are lost forever.

It has been a marvelous experience to be associated with these brethren of the General Authorities of the Church. I wish you could all have some of that marvelous association. I love these brethren. I certainly wish to let them know again today that I will do all I can to sustain them, work for them, and to make their burden as light as possible. Last April when Bishop Richards was honored in becoming a member of the Quorum of the Twelve, I am sure that we all had the feeling that one of the great Presiding Bishops of the Church had received a very worthy honor, and maybe there was some concern as to what might happen with the new Presiding Bishopric. I have known Bishop Richards for many years. He is a great and a powerful man and initiated many wonderful things for the youth of the Church, but I would like to tell you brethren and sisters today that as Bishop Richards moved into the Quorum of the Twelve, another great man was sustained as Presiding Bishop of the Church. Bishop Joseph L. Wirthlin, too, is a very strong and vigorous man, a very spiritual man. He insists that everyone in this Church gets treated equally well. I admire him, I love him, and with Bishop Isaacson, it is an honor to be associated with him in the Presiding Bishopric of this great Church.

Recently, as I attended a quarterly conference, a new member of the Church stood up and bearing his testimony said, "You know, I was seventy-five

percent converted to this Church before anyone said one word to me about the gospel." That interested me very much, and after the meeting, I said, "Just what did you mean by that statement?" He said, "You know, we lived in a community where there were a number of Mormon families. My wife and I and our children began to notice these particular families, our children associated with the children of these families, and as they became acquainted with these children, and as we observed the lives of these members of the Church, my wife and I said frequently, 'We would like to live our lives like these people.'" I began to think of the great power of example that we have. If we just remember, brethren and sisters, who we are, we can be great teachers of our religion by living our lives in conformity to these great teachings. It has already been said in this conference that we are known the world over. The eyes of the world are upon us, and wherever we go, whatever we do, how we treat our fellow men and how we live our lives, we are watched and observed by someone.

A year or two ago, my wife and I and another couple were on a little trip. Just what a glass of milk will do! We had breakfast in Boulder, Nevada, one morning. We had been served our breakfast and were eating it when the waitress came and asked, "What will you have to drink?" We each ordered a glass of milk, and she said, "I'll bet you belong to the same Church I do." I said, "What Church do you belong to?" She said, "You know what Church I belong to," and I did, too. I knew which Church she belonged to. You have heard of our being identified all over the world because we have a glass of milk when we are supposed to have a glass of milk. It's quite a wonderful thing. I could relate many

examples that have come to my attention where the power of example has been a marvelous teacher to the people of the world.

I would like to say a word in behalf of our young people, too. The young people of the Church in many respects are setting a marvelous example to us older ones. In some of our activities, the children are a little better than the fathers and mothers. When Bishop Richards was the Presiding Bishop of the Church, he said that we should at least have a twenty-five percent attendance at sacrament meeting, and through the effort of the young people, we have about achieved that. You know, when Bishop Wirthlin became the Presiding Bishop, he said twenty-five percent is not enough; we must raise this to fifty percent. Well, now we have the youngsters on the way, brethren and sisters, we have got to bring you along to keep up with your youngsters or we are never going to get that fifty percent. Then, I guess one day there will be another Presiding Bishop, and he will get us up to seventy-five percent. They are going to get us perfect one of these days, if we will just listen and follow in the footsteps of these great leaders of ours.

Well, it isn't so long ago that I was a boy—fifty years ago, a little more or less, and I don't think the youngsters today are much different from the way I was. I enjoyed my youth. I enjoyed the activities I had in the Church, and I have often wondered what might have happened to me had I not been in a community and in a home where they were interested in my welfare religiously as well as just from a standpoint of general education. I will never forget as long as I live Bishop Elias S. Woodruff coming into our priests' quorum, about fifty or sixty of us in a room at the back of the chapel, and taking off his coat, hanging it on the back of the chair, and then going after us, counseling and teaching. It was a wonderful experience. I remember some of my Primary teachers. I remember some of the teachers I had in my Aaronic Priesthood quorums and all through my early

school life. I am thankful to the Lord now that these people were interested in my welfare. I went ward teaching with a man for six or seven years. We went to the same district every year. As I have become older, I have learned to love the people more that we used to visit each month, also the fine high priest who was my senior companion. I was a member of the Aaronic Priesthood. I am very grateful for these things.

I hope, brethren and sisters, that we will have a desire to set an example for our boys and our girls that they, too, will become strong in the faith. I can't help feeling that unless our youngsters are taught the right way of life, they are not going to be strong fathers and mothers in the years to come. They need our help, and I hope they will have it.

I heard this little experience told in another stake here just recently of a man who is now a member of a stake presidency. He said, "When I was a boy, my father severely reprimanded me one time for something that I didn't think I had coming. I talked with my father, and we argued back and forth. Finally, I said to my father, 'I don't think I have been treated fairly—I am going to run away.'"

Well, the mother heard part of this through the door in the house, but he said, "I finally went in the house, and said to Mother, 'Mother, Father has been after me pretty severely today for something that I didn't deserve, and I have decided to run away.' Do you know what Mother said? She said, 'Son, I will help you pack.'" He said, "She went into the bedroom, got two large suitcases, opened them up, and for the next hour or two, she went through the dresser, the clothes closet, and every place there was anything that belonged to me, carefully folded it all up, and very neatly laid it in the suitcases. It took a long time to do it. As she would get the different articles, she would explain when and how I would be able to use each particular article." He said, "You know, as I have thought about it

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years later, no missionary was ever better packed to leave than I was when my mother got through packing those suitcases. Then she said, 'Now, son, I wish you could come in the living room a minute.' He said, 'We went into the living room, and she said, 'I would like to kneel down and pray with you.' We knelt down in the middle of the living room, and my mother offered a prayer the like of which I have never heard before or since. She prayed for me, saying, 'My boy is going to leave us, and I want you to watch over him and protect him from harm and evil. Keep him away from men who might tempt him. Bless him that he will have food and a place to stay at night and when he is through that he will come back safely,' and many other wonderful things. Mother offered a wonderful prayer, and when she got through, she said, 'Now, my boy, you are going to go away, and I do not know how long you will be away. I wish you would offer a word of prayer.' He said, 'Mother, I do not need to pray. She said, 'That is right. You do not have to pray, but I wish you would pray for your father's and mother's welfare while you are away.' He said, 'Mother, I am not going.' Then he said, 'Mother picked up the two suitcases, and we went back into the bedroom, and in the next two hours she carefully put everything back again where she found it in the first place.'

I related this experience up in Portland two weeks ago, and at the close of the meeting, a little fellow, about ten or eleven years old, came up to me and said, 'Bishop Buehner, I had a little trouble in my home. I ran away. I was only gone two hours, but when I got back, my mother just beat the socks off me.' I said, 'What did you do about it?' He said, 'Well, I never ran away any more.' I said, 'Then there is more than one way to handle that situation, isn't there?' Then, finally this young fellow said, 'You know, I love my father, and I love my mother.' I thought, what finer compliment can any father or any mother hear from

their children than to have them say, 'I love my dad, and I love my mother.' I think it is wonderful!

Well, we have a great job to do, you and I. If we can guide the course of these youngsters in the paths they should go, I am sure they will become the strong men and women of the Church.

I would like to close by reading these few lines entitled "That Boy."

He wants to be like his dad! you men,  
Did you ever think, as you pause,  
That the boy who watches your every move  
Is building a set of laws?  
He's molding a life you're the model for,  
And whether it's good or bad  
Depends upon the kind of example set  
To the boy who'd be like his dad.

Would you have him go everywhere you go?  
Have him do just the things you do?  
And see everything that your eyes behold,  
And woo all the gods you woo?  
When you see the worship that shines in  
the eyes

Of your lovable little lad,  
Could you rest content if he gets his wish  
And grows to be like his dad?

It's a job that none but yourself can fill;  
It's a charge you must answer for;  
It's a duty to show him the road to tread  
Ere he reaches his manhood's door.  
It's a debt you owe for the greatest joy  
On this earth to be had:  
The pleasure of having a boy to raise  
Who wants to be like his dad!

(Author unknown)

May the Lord help us raise our boys and our girls. Our girls are not so different from our boys, either, are they? I am sure it is a marvelous experience to be a girl as well as it is to be a boy, to be an honor and a credit to the Church. I hope that we will devote our time and our interest in the organizations who have these young people in their charge, to build faith and testimony in their lives, that they, too, will be happy and stalwart as they grow older and assume the responsibilities in the work of the Church.

May the Lord bless us each and every one in the responsibilities that are ours, I pray humbly in the name of Jesus Christ. Amen.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him. (Hebrews 5:8-9.)

I AM grateful this afternoon for faith and testimony in this truth of the gospel of Jesus Christ, for I know and testify to you that the Savior is our Redeemer, and that if we will obey his truths, we will be blessed abundantly, because all blessings which we receive are predicated upon obedience to the principles of the gospel of Jesus Christ.

The Savior was the great example in this truth. When he applied for baptism at the hands of John, he was told by John, "I have need to be baptized of thee, and comest thou to me?" And the Savior said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (See Matthew 3:14-15.) If it was necessary for Jesus, the Savior of the world, so to submit himself, in humility, to the will of the Father, that he might be able to fulfil all righteousness, then how much does it devolve upon us to do these things, and to live in obedience to the truths of the gospel of Jesus Christ.

I am grateful as I visit with the leaders of wards and stakes throughout this Church, to see their faith, their devotion, to see their obedience to the principles of the gospel. Just a few months ago it was my privilege to be on the campus of one of the leading universities in the Middle West. I saw there inscriptions on one of the science buildings. Under each quotation was the name of the author, yet there was one on which the author's name was missing. This was the inscription "Ye shall know the truth, and the truth shall make you free." (John 8:32.) If we are to be obedient to the truths of the gospel, we must have a deep, abiding testimony and love of truth.

Just about one hundred and fifteen years ago, there were seven missionaries who left this great land of America to

take up the call of missionary service to Great Britain. Among those seven missionaries were Heber C. Kimball, Orson Hyde, and Willard Richards. They arrived at Liverpool on the 20th of July 1837. They were inspired to move on farther, so they went to the city of Preston. When they arrived in that city, there was a big celebration in progress. On one of the banners they read: "Truth will prevail." And they uttered in unison, "Amen, thanks be to God, for truth will prevail."

Yes, my brothers and sisters, we do not deal in half-truths. We deal in the whole truth of the gospel of Jesus Christ. That only comes to the leadership of this Church because of believing in the divine principle of revelation and being obedient to that principle and teaching. Oh, I realize that we have discouragements. That is only human. They will come just as long as we live in the mortal flesh, because one of the tools of the adversary is to discourage and to give half-truths, and not sustain the full truth.

I was interested some time ago to read an incident which happened in the life of the French actress, Sarah Bernhardt. She had toured the United States on many occasions, and this particular time, returning to her native France, she slipped on board ship, injuring her leg. She would not allow the ship's doctor to give her any attention; she desired to wait until she arrived in her native city of Paris where she would have her own physician take care of her, but it was too late. It was necessary that her leg be amputated. As they were wheeling her into the operating room, the attendants, the doctor, and the nurses were trying to cheer her up, but she gave them this simple bit of philosophy which I pass on to you today: "It isn't so much what happens to you in this life, it's how you take it that counts." She proved that she could take discouragement. She did not let the fact that she had only one leg deter

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her from following her beloved profession for many years after that.

The message of our Savior to us as he came into this mortal existence and labored here, knowing that we would have discouragements, that we would need clothing to cover this physical body of ours, knowing that we would need food to sustain physical life, was: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) The obedient are promised in Matthew, twenty-fifth chapter, that when he comes in his glory, he will divide the children of men, and those who have been righteous will be on the right side, and those unrighteous on his left side, and he will say: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And they were somewhat surprised, and said, "Lord, when did we do these things unto thee"; and his significant reply, was: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," (see Matt. 25:35-40) thus showing that those who were righteous could not have been so classified unless they had had a deep, abiding faith in the truth of the gospel and were obedient to those truths. I humbly pray, my brothers and sisters, that we will take heed of this scripture.

As Jesus Christ was with his disciples on the Mount of Olives, he said unto them, "Fear not, little flock, for it is my will that I should give unto you the kingdom." (See Luke 12:32.) As we live in obedience to these truths, we can enjoy the blessings of the kingdom,

and live for the day when we will be reunited with our Heavenly Father and his Son, Jesus Christ, who is the Author of our salvation.

In closing, I am reminded how Samuel taught Saul the lesson of obedience: "... Behold, to obey is better than sacrifice, ..." We remember the story there that Saul had taken out the best of the flocks and kept them as burnt offering and sacrifice, which was his own idea and not in obedience to the command given him. Let us then live in obedience to the counsel which comes to us from these great leaders of our Church, the Church of Jesus Christ of Latter-day Saints. Let us follow the teachings of Paul as he gave them to us, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:9.)

O my brethren, may we catch the importance of being obedient and train our children likewise, that they may follow our worthy example, for I bear witness to you that these are true. I am grateful for my testimony, for my membership in the Church of Jesus Christ, and pray our Heavenly Father to bless us that we may have a deep, abiding faith in this restored gospel and strengthen our testimonies by living in obedience to the truths thereof. This I humbly pray in the name of the Lord, Jesus Christ. Amen.

### President David O. McKay:

Elder John Longden, Assistant to the Twelve has just addressed us. Elder Matthew Cowley, a member of the Council of the Twelve Apostles will be our next speaker.

### ELDER MATTHEW COWLEY

#### *Of the Council of the Twelve Apostles*

I HAVE been coming to these conferences as a member of the Council of the Twelve for seven years now, except when I have been absent in the islands of the sea. I enjoy immensely

these meetings, but this is always a frightening experience for me. I ask for your faith and prayers while I occupy your time here.

I listened to the sermon which

Brother Stayner Richards addressed to me this morning, and I want him to know that it cost me ten dollars during the noon hour when I went to buy my wife some flowers. I was a bit surprised when I went into the florist shop, and the lady said, "You know Brother Stayner Richards is the best friend we have here." I do want to thank him for not suggesting mink coats. I want to say in all seriousness that the woman God gave to me is worth a mink coat, worth more than anything Brother Richards could ever suggest, and I thought when President McKay said that the experience he had as he stood at the side of his wife in the room where his sainted mother was born was a personal experience and was not of general importance to us, how wrong he was! That is an important experience for all of us, my brothers and sisters. What a beautiful sermon, his standing at the side of his wife, where he has stood for lo these many years, and in the presence of his mother, who also stood at the side of her companion for many years! There flashed in my mind when he briefly related that experience the symbol which is over the long narrow window on the east and west end of that great temple, the symbol of the clasped hands. How important that symbol is in the lives of all of us! We men of the priesthood who have knelt at the sacred altar and on that altar clasped the hand of a sainted companion and have entered an eternal triangle, not a companionship of two, but of three—the husband, the wife, and God—the most sacred triangle man and woman can become a part of. But my heart sinks in despair when I witness so many who have and are withdrawing that hand from one another. They don't do that until they first divorce God from that triangle, and after divorcing God, it is practically impossible for them to stay together side by side. We pledge eternal fidelity to one another as we kneel at the sacred altar, and the words we hear are not "until death do you part," nor "for as long as

you both shall live," but "for time and for all eternity."

There came into my office within the past week a sister who said she had divorced her husband, married in this Holy House; the handclasp had been severed. I said, "What are the grounds?" She said, "Drunkenness. I have been living with a drunken swine." I said, maybe without thinking, "Sister, don't you know that only God and women can make men of swine, can make men of beasts?" I said, "Now, your companion is no longer your husband in the eyes of the law, but now he is your brother, and there is no law under heaven which can destroy that relationship. Now, work with him as your brother, and I have suggestions which may help you."

I expect her to come back. I still know that the influence of that woman will lead her husband into sobriety, and under the goodness and mercy of God there will return the clasp of the hand.

Brother Lee referred this morning to the Alcoholics Anonymous. That is my organization, brothers and sisters. Only recently, as I attended one of their meetings, I heard a man stand up and bear his testimony. Members of all religious denominations were there, but these men and women are all of one mind, and that's to stay aboard the raft of sobriety by helping one another. And I heard this man say, "Five years ago I was a drunken sot. I was in the gutter, and then I met some of you men. I haven't had a drink now for five years. My wife had divorced me. She had the custody of the children. The court awarded her everything I had, which wasn't much, but she was entitled to it. Now," he said, "I have my wife back. I have my children back. I have converted my wife to the Church. Last week I was ordained an elder, and the bishop said, 'Bill, one year from now you can take your wife and those children to the temple of God and be sealed for all eternity.'"

I anticipate in supreme joy the experience they are going to have, kneeling together, with their hands clasped, and

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the hands of their children upon their hands, those children being brought within that sacred triangle, the man, the woman, and God.

Yes, sisters, you can make men of us beasts. And, brethren, do not withdraw your hand in the greatest hour of need of your companion. Sisters generally do not withdraw that hand. I thank God that when my hand maybe has tended to slip away, that the grip of my companion has been as strong as bands of steel, and I have been brought back.

I was in a home recently in one of our stakes where a man was lying upon his bed. The only part of his body that he could move were his eyes and his tongue. He could speak and he could see, but that was all; no life in his arms; no life in his legs. The home was immaculate; his bed linen was immaculate; he was immaculate. Maybe there was no life in his hands, but his companion held that hand in a grasp as strong as life itself. The clasp of the hand, brothers and sisters—it has meaning! And when you are away from one another, if you don't feel a spiritual clasp stronger than the physical clasp, rush back to one another as quickly as you can. You know true love is not looking at each other in one of these old-fashioned loveseats—looking into each other's eyes. That isn't true love. True love is that love which comes into your heart and motivates your life when you arise from the altar and both of you look in the same direction, down through eternity. That is true love, where both are looking in the same direction.

The Maori in referring to his wife says: "*Taku hoa wahine.*"

That means, "My companion wife." The wife, in speaking of her companion, says: "*Toku hoa tane.*" "My companion husband." I like that a little better than just saying "My wife," or "My husband." "My companion wife," "My companion husband!" Companionship implies a oneness of direction, right down through eternity.

I see in this congregation men who

are here, maybe not many of you, but I know some of you, and you are here today because sometime in the past when your hand was slipping away, and a little finger maybe was being loosened from the clasp, there came a grip from your companion wife which held you firm. Eternal fidelity, brothers and sisters, I thank God for it. I thank God for a hand which will always reach out and grasp mine.

I go about the Church, and I hear my name read out as one of the Authorities of this Church, and hands are raised to sustain me, but I say within myself, "My companion wife is being sustained, and that's the reason I am being sustained."

Thank you, President McKay, for that beautiful picture of you and your wife, side by side, touching each other's hands in the room where your sainted mother was born.

When I went to New Zealand as mission president, I went around among the people. Those natives have great memories. They would quote from the sermons of mission presidents, but there had been one president out there whom they did not quote, but he preached to those people the most beautiful sermon they had ever witnessed. Wherever I would go and we would refer to that grand man, the natives would say, "He was always holding hands with his wife." When they would sit down together at the table, their hands would just naturally go toward each other, and they would hold hands—the greatest sermon that was ever delivered in the history of the New Zealand Mission, the sacred clasp of the hands of man and woman.

I thank God for your devotion, for your loyalty, brothers and sisters, to one another. I thank God for the youth about whom Bishop Buehner has spoken. I have seen them come into the temple, a young man and a young woman, to be sealed and to clasp their hands with a pledge of eternal fidelity, and their own fathers and mothers couldn't come inside the little gate on Main Street. Yes, brothers and



sisters, in many cases the youth are our examples. The youth are building up the power of the kingdom, and that type of youth will never be satisfied until they can come to that temple gate and walk through, holding the hands of their mothers and their fathers.

I thank God for the clasp of the hand. I thank God for the symbol of the handclasp, with all of its eternal significance. God grant that I may always have the strength to clasp the hand of my companion wife and that she will always have the strength to hold my hand as if it were in a vise. God bless her with that strength, I pray in the name of Jesus Christ. Amen.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

**O**NCE again I am grateful, my brothers and sisters, for the opportunity of attending a general conference. These meetings are indeed stimulating, and they are very faith-promoting. I am always built up a great deal by my attendance here, and I am sure that you are, likewise.

I have been deeply touched today by the remarks that have been made by the various speakers. I would like to join with some of them in making an appeal on behalf of the young people of the Church that the parents do all they can to build faith in the hearts of their children. I am sure that all of us, as parents, love our children. I am sure that we desire that they may have the best in life. But I also know that many parents by their daily lives, by their daily habits actually undermine the faith of their own children and take from them the incentive to live the gospel of Christ.

One time, when the Savior was in mortality and the throngs brought their little children to him seeking a blessing, and the disciples attempted to protect the Savior and prevent the children from coming, he said,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. (Mark 10:14.)

### President David O. McKay:

Elder Matthew Cowley of the Quorum of the Twelve Apostles has just spoken to us.

The *Relief Society Singing Mothers* and congregation will now sing: "How Firm A Foundation," conducted by J. Spencer Cornwall.

After the singing Elder Mark E. Petersen of the Quorum of the Twelve will speak to us.

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Singing by the *Relief Society Singing Mothers* and the congregation, "How Firm A Foundation."

As I see some parents living so carelessly and setting examples of disobedience to their own children, actually destroying their children's faith by their own irreligion, I can almost hear the Savior speaking to those parents, saying,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

I remember so well a good sister coming to my office one day. She sat at my desk in tears and kept saying over and over to herself, "Why should this happen to me? Why should this happen to me?" When she was able to compose herself, she told me about her boy who was in jail, having committed a serious crime. And she said again, "Why should this ever happen to me?" The boy had committed his crime under the influence of alcohol.

When I found out more about this family, I learned that this was the case: The father and mother used to argue a good deal over the breakfast table. The mother loved her cup of coffee. She simply had to have her cup of coffee. The father always talked with mother about it, asked her to live the Word of Wisdom, asked her to drink something else for breakfast, and always

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mother would say, "You can't tell me that a cup of coffee will ever keep me out of heaven. You can't tell me that the Lord is going to be so narrow-minded that he will keep me out of heaven when I go to Church regularly, just because I drink a cup of coffee." Always she justified herself in breaking that part of the Word of Wisdom.

There was sitting at that breakfast table, a little boy. That little boy listened to the conversation between father and mother, and as the mother defended her infraction of the Word of Wisdom, as the mother said that the cup of coffee would not matter and the Word of Wisdom really did not matter, either, that little boy believed his mother.

When he got a little older, he still believed his mother. When he started going with boys who smoked, he began to smoke. His mother had taught him that the Word of Wisdom really did not matter. "If it did not matter to Mother, if it would not stand in the way of her salvation, why should it matter to me? How can it keep me out of heaven, if it does not keep Mother out of heaven?" he would say to himself as he also justified his actions.

And so as the mother taught him to break the Word of Wisdom, he took up the habit of smoking. When he went to college and joined a certain fraternity where drinking was the custom, he began to drink. One night under the influence of liquor he committed a serious crime and went to jail. And now the mother sat at my desk, weeping and saying: "Why should this ever happen to me?"

There is another couple. They also talk over the breakfast table, and over the dinner table, and by their conversation they also teach their children certain things. Mother and father see eye to eye in this family. They agree perfectly, and they talk over the things on which they agree as they sit there at dinner or breakfast. And do you know what the principal topic of conversation is? The bishop. How they despise the bishop! How they could tear him limb

from limb! Everything the bishop does is wrong. Why, nothing in the world that bishop does could possibly be right. That father and mother sit there picking at the bishop and pulling him apart, and depreciating him, and doing all they can to make each other feel that the bishop is a most unworthy representative of the Church.

Did it hurt the bishop? The bishop went right on doing a fine job in the ward. But somebody was hurt. There was a little boy in that family, also. Whom did he believe? He believed Father and Mother. He had no reason to disbelieve them. They were his ideals. They were the law in that family. And when they, who laid down the law, constantly taught that boy by their own conversation to have no regard for the bishop, no regard for anything that the bishop did, they taught the boy to disregard everything for which a bishop stands.

That boy is now a grown young man. He does nothing in the Church. He has no respect for the Church, no respect for his bishop, nor for the men who installed the bishop.

Who is responsible?

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

I have a friend who has a son, and every Sunday this friend goes out fishing or hunting. He is a member of the Church. He thinks he is a pretty good member of the Church, except that he does not observe the Sabbath. He does not pay his tithing. He does not observe the Word of Wisdom. But if you ask him, he is a good member of the Church.

He always used to send his little boy to Sunday School and to priesthood meeting. But when the little boy got old enough to realize what the father was doing and to realize what a strong interest there is out there on the stream with a rod in your hand, he wanted to go with his dad. The dad at first protested, not so much because he did not want the boy to stay away from

Church, but because he thought the boy would be pretty much in the way. Nevertheless, the boy continued to ask to go with the dad, and finally he did. Then, every Sunday that father gave that son firsthand lessons in how to violate the Sabbath day, firsthand lessons in how to stay away from meeting, how to choose fishing on Sunday instead of going to Church.

What chance did the boy have of becoming converted to the gospel when the father was teaching the son how to break the law of God?

"Suffer the little children to come unto me, and forbid them not" by continuing in any bad habits that you have, "forbid them not" by teaching them violation of the commandments, "forbid them not" by setting the wrong kind of example, "for of such is the kingdom of God."

The Savior said something else:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matt. 5:19.)

The Lord also said at another time:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

I believe that one of our great Americans is J. Edgar Hoover, the head of the Federal Bureau of Investigation. At one time, Mr. Hoover talked about the juvenile delinquency problem, and, among other things, he said this: "Our youthful delinquency is a problem which strikes upon practically every home in America. It is something to which every parent should give the deepest consideration, because the responsibility for youthful law infraction today lies more on the doorstep of the adult than it does on that of the youth. It exists largely because of a lack of discipline. It is due to a tendency to evade responsibility that parents in many instances have allowed their children to stray without proper guidance, and in

straying, commit thousands of crimes which send so many of our boys and girls yearly into prison."

Last Saturday there was an editorial in the "Church Section" of *The Deseret News* which had to do with the example of parents to children in regard to the drinking habit. This editorial indicated that the great majority of drinking parents have drinking children, and the great majority of non-drinking parents have non-drinking children. It was based upon a study made by one of the large colleges in the eastern part of the United States. The editorial goes on:

The example of parents and its effect upon children is not at all limited to the use of liquor. It enters every other phase of the child's life.

Have you seen many children who were converted to prayer, for instance, who had parents who never prayed? . . .

Have you seen many children who are regular Church attenders whose parents never come? There are some, it is true, and they are to be commended most highly for it. But such are in the minority.

And when you find parents who criticize the practices and officers of the Church, do you find a tendency in the children to do likewise?

When parents openly express disapproval of the law of tithing in the home, are the children apt to pay tithing?

When father and mother go fishing and hunting or on outings to the canyon on the Sabbath, do the children prefer to remain at home alone and go to Church?

Although parents do not realize it, every act of their lives has its effect upon their children. It is true that many children love higher principles than do their parents, and hold to those principles regardless of what their parents do. Such children are grieved at the weaknesses of their own parents, and wish it were otherwise. Children of that type are made of sterling qualities, and should receive the encouragement of every person in the Church.

And then it concludes,

When the wise man of old said, "Train up a child in the way he should go," he certainly had in mind the power of example on the part of the parents.

Parents, you can encourage or discourage your child's faith and religious

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activity. By your own acts, you can either promote faith or you can destroy faith. Which will it be? "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

May we follow that instruction, is my humble prayer, in Jesus' name. Amen.

## ELDER MARION G. ROMNEY

### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters, I ask for an interest in your faith and prayers, and I extend this invitation to the people who are watching over television and who are listening in on the radio.

I, too, would like to consider youth for a few moments, but I shall direct my remarks directly to them.

With the help of the Holy Spirit, for which I earnestly pray, I desire to encourage you young folk to put your trust in the Lord, and by keeping his commandments, live for his promised blessings. This I do because I know that no other course can qualify you to meet successfully the issues of life which lie ahead.

It is better to trust in the Lord than to put confidence in man.

It is better to trust in the Lord than to put confidence in princes. (Ps. 118:8-9.)

In these lines the psalmist has voiced an eternal truth which every soul will recognize and acknowledge sooner or later.

Some people, like Cardinal Wolsey, to their sorrow, learn it later. You will recall that he gave a long life in the service of three English sovereigns and enjoyed, while he did it, great wealth and power. Finally, however, he was shorn of all his greatness by an impatient king. It was only then, as he stood disillusioned among the ruins of his life, that he said (so Shakespeare puts it),

Had I but served my God with half the zeal

## President David O. McKay:

We shall now hear from Elder Marion G. Romney of the Quorum of the Twelve. Elder Romney will be followed by Elder Milton R. Hunter of the First Council of the Seventy.

I served my king, he would not in mine  
age  
Have left me naked to mine enemies.  
(*Henry VIII*, Act III, Sc. 2.)

Now, my beloved young brothers and sisters, in the words of Alma I testify to you that I do know, as I know that I live,

that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day. (Alma 36:3.)

And I plead with you to determine now, in your youth, to trust in the Lord and live for his promises. For there are promised blessings which follow, as the night the day, obedience to each of the Lord's commands.

Take for example, the promises given in the Word of Wisdom. Says the Lord,

... all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint.

And I the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel and not slay them. (D. & C. 89:18-21.)

This reference to the destroying angel passing by the children of Israel brings to mind that to persuade the Egyptians to let Israel go,

... the Lord smote all the firstborn in the land of Egypt, from the firstborn of

Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. . . . and there was a great cry in Egypt; for there was not a house where there was not one dead. (Ex. 12:29-30.)

But in his death-dealing mission the "destroyer" was to pass by, and did pass by, without slaying the firstborn therein, the homes of those Israelites who had marked their door lintels and side posts with the blood of a lamb, as directed by the Lord.

From this promise in the Word of Wisdom and other scriptures, it appears that there are destroying angels who have a work to do among the peoples of the earth in this last dispensation. The Lord told the Prophet Joseph Smith that because all flesh was corrupted before him, and the powers of darkness prevailed upon the earth, these angels were

waiting the great command to reap down the earth, to gather the tares that they may be burned. (D. & C. 38:11-12.)

That was in 1831. In 1894, President Woodruff said:

God has held the angels of destruction for many years lest they should reap down the wheat with the tares. But I want to tell you now, those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. (THE IMPROVEMENT ERA, 17:1165.)

Now, my beloved young brothers and sisters, in view of this revealed knowledge and understanding which the Lord has given concerning what is transpiring about us, is it not a glorious thing to have the assurance that if we will clothe ourselves with bodies purified through observance of the Word of Wisdom, these destroying angels will pass us by, as they did the children of Israel, and not slay us? Well, this is one of the

blessings to follow observance of the Word of Wisdom.

The promised blessings for obedience to the law of tithing are many. One of them has to do with the productivity of the soil. I remember being impressed with this thought twenty-three years ago this conference as I listened to the remarks of Elder James E. Talmage. Said he,

Do you know that the soil can be sanctified by the tithing of its products? The land can be sanctified. There is a relationship between the elements and forces of nature and the actions of men. (Conference Report, October 1929, page 68.)

This statement is in harmony with the sentiments of President Brigham Young. Said he,

Talk about these rich valleys, why there is not another people on earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air and everything pertaining to them unto the Lord, and the smiles of heaven rested on the land and it became productive. (*Discourses of Brigham Young*, p. 483.)

A companion reward for paying tithing sounds almost like crop insurance. Listen:

Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the fields, saith the Lord of hosts. (III Nephi 24:10-11.)

President Grant's boundless faith that the Lord would prosper those who were liberal with their means in building his kingdom has had a distinct effect upon my life. Many of you will recall his account of attending a Thursday morning fast meeting at which his bishop

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made an appeal for donations. President Grant, though a very young man, had \$50.00 in his pocket which he intended to deposit in the bank. But he was so impressed by his bishop's appeal that he tendered the whole \$50.00. The bishop took \$5.00 and handed him back \$45.00, stating that \$5.00 was his full share. President Grant replied, "Bishop Woolley, by what right do you rob me of putting the Lord in my debt? Didn't you preach here today that the Lord rewards fourfold? My mother is a widow, and she needs two hundred dollars."

"My boy," queried the bishop, "do you believe that if I take this other forty-five dollars you will get your two hundred dollars quicker?"

"Certainly," replied President Grant.

Here was an expression of faith which the bishop could not withstand. He took the remaining \$45.00.

President Grant testified that on his way from that fast meeting back to work, "an idea popped" into his head, acting upon which he made \$218.50. Speaking on this incident years later, he said, "Someone will say that it would have happened anyway. I do not think it would have happened. I do not think I would have got the idea. . . . I am a firm believer that the Lord opens up the window of heaven when we do our duty financially and pours out upon us blessings of a spiritual nature, which are of far greater value than temporal things. But I believe he also gives us blessings of a temporal nature." (THE IMPROVEMENT ERA, 42:457.)

Another reward for paying tithing is a guarantee against being consumed in the burning to accompany the advent of the Savior. In the eighty-fifth section of the Doctrine and Covenants, the Lord explains that his purpose in tithing his people is "to prepare them against the day of vengeance and burning," (v. 3) and in the sixty-fourth section he says,

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing

of my people; for he that is tithed shall not be burned at his coming. (*Ibid.*, 64:23.)

Personally I have always considered tithing to be the law of inheritance in the land of Zion, for the Lord said when he gave the law that all those who gathered to Zion should observe it or they should not be worthy to abide among the inhabitants of that land. (*Ibid.*, 119:5.)

And now, the last specific commandment to which I direct your attention is, "Thou shalt not commit adultery." (Ex. 20:14.)

You will recall, of course, Alma's teaching his son Corianton that unchastity is the most serious offense there is in the sight of God, save murder only. You will remember, too, these words from Paul's first epistle to the Corinthians:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy. (1 Cor. 3:16-17.)

Ten years ago the First Presidency said to the youth of the Church, "Better dead clean, than alive unclean."

I remember how my father impressed the seriousness of unchastity upon my mind. He and I were standing in the railroad station at Rexburg, Idaho, in the early morning of November 12, 1920. We heard the train whistle. In three minutes I would be on my way to Australia to fill a mission. In that short interval my father said to me, among other things, "My son, you are going a long way from home. But your mother and I, your brother and sisters will be with you constantly in our thoughts and prayers; we shall rejoice with you in your successes; and we shall sorrow with you in your disappointments. When you are released and return, we shall be glad to greet you and welcome you back into the family circle. But remember this, my son, we would rather come to this station and take your body off the train in a casket than to have you come home unclean, having lost your virtue."

I pondered that statement at the time. I did not then have the full understanding of it that my father had, but I remembered it every time I approached temptation. I understand it better now, and I feel the same way about my boys as he felt about me.

I can think of no blessings to be more fervently desired than those promised to the pure and virtuous. Jesus spoke of specific rewards for different virtues but reserved the greatest, so it seems to me, for the pure in heart, "for they," said he, "shall see God." (Matt. 5:8.) And not only shall they see the Lord, but they shall feel at home in his presence. Here is his promise:

... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God. (D. & C. 121:45.)

The rewards for virtue and the consequence of unchastity are dramatically portrayed in the lives of Joseph and David.

Joseph, though a slave in Egypt, stood true under pressure of the greatest temptation. As a reward he received the choicest blessings of all the sons of Jacob. He became the progenitor of the two favored tribes of Israel. Most of us take pride in being numbered among his posterity.

David, on the other hand, though highly favored of the Lord—indeed, he was referred to as a man after God's own heart—yielded. His unchastity led to murder. The consequences—like Lucifer he fell; he lost his families and his exaltation. (*Ibid.*, 132:39.)

And now, my young brothers and sisters and friends, I shall not say more except to renew my plea that you believe in and live for the promises of the Lord. Don't be as the people were in the days of Malachi. They argued that it was unprofitable and vain to serve God because, as they saw it, the proud were made happy, the wicked set up, and they that tempted God were delivered. Have the good sense to realize and remember that today, as well as in the days of Malachi, a book

of remembrance is written before the Lord for those that fear him and think upon his name,

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Says the Lord in a glorious promise to the righteous,

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Mal. 3:17-18; 4:1-2.)

Oh, my beloved young folk, believe in and live for the promises of the Lord by keeping his commandments. If you will do this, even though you do not now have full confidence in those promises, I assure you that that confidence will come.

... never be weary of good works, but ... be meek and lowly in heart; for such shall find rest to their souls.

O, remember, ... and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:34-37.)

God grant that it may be so, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

## ELDER MILTON R. HUNTER

*Of the First Council of the Seventy*

**M**Y DEAR brethren and sisters, I do humbly trust and pray that the Spirit of God will direct me in the few remarks I make this afternoon and in bearing my testimony.

There has been a growing tendency during the past few years for ministers of various Christian religions, writers, and numerous others to deny the divinity of Jesus Christ. They put forth the claim that he was a great teacher and class him among the prophets, but they deny that he was literally the Son of the true and Living God.

We, the members of the Church of Jesus Christ of Latter-day Saints, revolt against such teachings, because we know different. We accept Jesus Christ as our Lord, as our God, as our king, as our Savior and Redeemer, as the Only Begotten Son of God here in the flesh, and as the embodiment of all that is good. In fact, in his pre-mortal life, even before this world was created, he enjoyed the status of godhood. Acting in that capacity, along with the Eternal Father, he helped to create this world, as well as many other worlds.

Before human beings were placed upon this earth, the gospel, the plan of salvation, was named after him, namely, the gospel of Jesus Christ; and he became known as the Author of the plan of salvation. Also, the priesthood was given to him, and named after him, being called the Holy Priesthood after the Order of the Son of God.

After mortal beings were placed upon this earth, and throughout various gospel dispensations, he served as the Mediator between the heavens and the earth. Acting in that capacity, he revealed the gospel truths, the will of the Father, through the holy prophets to the human family from age to age as the needs required.

He came to earth in the Meridian of Time, being born of a mortal woman, a virgin, and being the Only Begotten

Son of God in the flesh. Thereby he was endowed with a superior amount of godliness. He lived a perfect life while in mortality and through example taught us how to live. He closed his mortal probation by enduring that great suffering which was necessary for him to go through in order for him to take upon himself the sins of the world. So intense was his pain that it caused him to sweat blood from every pore of his body; and this he did that we might not suffer if we will keep his commandments. In modern revelation he declared:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I;

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit. (D. & C. 19:16-18.)

Finally, after being crucified, on the third day he rose from the grave, broke the bands of death, and brought about universal resurrection. Therefore, every man, woman, and child that has ever lived, or ever shall live upon this earth, regardless of how righteous or how wicked he or she may have been, will rise from the grave and receive immortality through the grace of Jesus Christ. But to those who take upon themselves his name and faithfully keep his commandments, he has promised a blessed eternal life.

After Adam and Eve had been cast out of the Garden of Eden, having passed through the Fall, having had a veil drawn over their minds so that they had forgotten their pre-mortal existence and the gospel plan of salvation, Jesus began his work as the Savior here upon this earth by revealing to them the gospel. Line upon line and precept upon precept were revealed un-



til they had received the same gospel plan in its fulness as we have it today.

Part of that gospel plan was that Adam and his posterity should offer sacrifices. One day Adam was offering a sacrifice unto the Lord, and an angel appeared unto him and said:

... Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:6-8.)

On another occasion Adam and his posterity were also given the commandment to repent of all their sins and be baptized in the name of the Only Begotten Son. Even in that early age, Father Adam was told that the name of the Only Begotten was Jesus Christ, and that that name was "... the only name which shall be given under heaven, whereby salvation shall come unto the children of men." (*Ibid.*, 6:52.)

Enoch, Noah, and the other great prophets of antiquity received revelations similar to the ones that Adam had received; and they preached unto the people, saying unto them: "... repent of your sins and be baptized in the name of Jesus Christ, ... even as our fathers. ... " (*Ibid.*, 8:16, 19-20, 24.)

The Book of Mormon was originally written and brought forth in the latter day primarily for the purpose of testifying to the divine calling of the Only Begotten. It serves as a new witness that Jesus is the Christ, the Savior of the world, the Only Begotten of the Father, and the only name which shall be given under heaven whereby salvation shall come unto the children of men.

In his old age, King Benjamin, one of the great kings and prophets in the Book of Mormon days, called his people together for the purpose of turning the kingship over to his son, Mosiah. As

part of the ceremony, he delivered to the people one of the greatest sermons that we find recorded in the holy scriptures. His instructions had such an overwhelming and powerful effect upon the members of his kingdom that they all fell upon the ground in humility and cried unto God to purify their hearts and forgive them of their sins through the atoning blood of Jesus Christ. (Mosiah 4:1-2.) They covenanted with the Lord to keep all of his commandments from that day forward. And then King Benjamin told those people that one of the principal purposes for calling them together was to give unto them a new name. He stated that the name that he gave them that day was the name of Christ. He said unto them:

... therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives. (*Ibid.*, 5:8.)

King Benjamin's people took upon themselves the name of Christ and entered into a covenant to keep all of his commandments.

And it came to pass that there was not one soul except it were little children, but who had entered into the covenant and had taken upon them the name of Christ. (*Ibid.*, 6:2.)

Benjamin also instructed:

And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons and his daughters; for behold, this day he hath spiritually begotten you; ...

And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; ... (*Ibid.*, 5:7-8.)

Following the Savior's resurrection, he appeared to the people here in ancient America and taught them the same gospel plan of salvation that he had taught to the Jews while in mortality. After he had ascended into heaven, the people were discussing what they should name the church that he had estab-

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lished, and so the twelve disciples united in mighty prayer and fasting. As a result of their faith, prayer, and fasting, Jesus stood in their midst and asked what it was that he should do for them. They replied that there had arisen disputations among the people regarding what they should call the church, requesting:

We will that thou wouldst tell us the name whereby we should call this church.

And the Lord said unto them: . . .

Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day; . . .

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. (3 Nephi 27:4-5, 7-8.)

The early Christians in the Mediterranean world took upon themselves the name of Christ. As you all recall, they were known generally as Christians. But as their numbers began to spread and become rather numerous in the Mediterranean world, and as the seeds of apostasy began to grow, about 185 A.D. the leaders decided to change the name to *Catholic*, meaning universal. Thus by choosing to call themselves "Universal" they lost the name, or set aside the name, that God had decreed would be the only name given under heaven whereby mankind may be saved. This loss of the name of Christ went hand in hand with the loss of the priesthood and of the true ordinances and doctrines of the Master by the Catholic Church, thereby constituting the Great Apostasy.

The early Christian reformers broke away from the Catholic Church because of the numerous man-made, false doctrines, teachings, and practices that

had corrupted the entire organization during the period of the Great Apostasy. One after another of these Christian reformers organized churches of their own. None of them, however, claimed divine revelation or restoration nor direct commission from Jesus Christ; but in a natural way their churches came into being, and they named them after men or after movements; for example, such churches as the Lutheran, Baptists, Methodists, Presbyterian, and numerous others, all man-made, and lacking divine authorization, came into existence as a result of the Protestant Reformation.

It should be kept in mind that not one of these early Christian reformers definitely took upon himself the name of Christ by calling his church in Christ's name. The Eternal Father was reserving that name for his Church, the Church which the holy prophets had predicted would be restored in the latter days. Therefore, on April 6, 1830, the Prophet Joseph Smith and five companions in Fayette, New York, acting in line with divine revelation from heaven, organized the Church of Jesus Christ. They took upon themselves the name of Christ; and they built that Church upon his gospel, as the Lord had pointed out that such should be a requisite for his Church. In his preface to the Doctrine and Covenants, the Lord Jesus Christ declared that he had given the Prophet Joseph Smith and his associates

. . . power to lay the foundation of this church, and to bring it forth out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord am well pleased, . . . (D. & C. 1:30.)

You and I, as Latter-day Saints and members of Christ's kingdom, are humbly and prayerfully looking forward to the great day when the Son of Man shall come to earth in his glory to reign one thousand years as the Lord of lords, and King of kings. We long for that priceless day when all people throughout the entire earth shall turn unto him

and accept Jesus as their Christ their Savior, their Lord, their God, and their King. At that day they shall take upon themselves his name and keep his commandments. Peace and righteousness will prevail universally.

At the end of that one thousand years' period of time, this earth, which has been living under a celestial law, will die. Like the human family, it will be resurrected. At the time of that resurrection, it will be quickened by a celestial power and raised a celestial orb, being the celestial degree of glory for all the people throughout the various gospel dispensations who have taken upon themselves the name of Christ and have kept his commandments sufficiently well to come back into his presence to dwell. (*Ibid.*, 88:17-19, 25-26.) This earth will be crowned with the glory of the Father, and it shall be given to the Son. It will then be Christ's world, his kingdom, for he has atoned it through the work that he did and the blood that he spilled. (*Ibid.*, 88:9; 101:65; 130:7, 9.)

Thus, after this earth is celestialized, the Only Begotten of the Father will reign here as the Lord and God of this earth. Those righteous Saints who have kept the commandments while living in mortality will, in accordance with their merits, enter into Christ's kingdom, even the celestial realms. They have become Christ's children, having been given to him by the Father. Thus, they "... have become his sons and his daughters, ... and shall be called by the name of Christ." (Mosiah 5:7, 8.)

Now, my brothers and sisters, I would like to bear my testimony. I know as I know that I live, as I know that I am standing here, that Jesus is the Christ, the Savior of the world, the Only Begotten of the Father, and that his name is the only name which shall be given under heaven whereby we can be saved. I know that by his sufferings at Gethsemane and Golgotha, sweating blood from every pore of his body, and by his atoning sacrifice, he took upon himself our sins and our sufferings if we will repent and keep all of his command-

ments. You and I who belong to the true Church of Jesus Christ should remember at all times that we have entered into a solemn and sacred covenant to render obedience to all of God's commandments. If we will prove faithful in doing so, I am as sure as I am sure that I am here today that we will rise with the just and, after standing before the judgment seat, be brought into the celestial world to be crowned with glory and exaltation. We shall be found "at the right hand of God," being heirs to Christ's kingdom; and we will be permitted to live eternally with our Savior upon this earth as celestial beings. At that day we will be counted his, even sons and daughters of Jesus Christ, and shall be known by his name, as a result of having taken upon ourselves the name of Christ and having proved faithful in all things.

May God bless you and me, even every member of the Church of Jesus Christ of Latter-day Saints, that we will keep all of the Lord's commandments and thereby live worthy of these great blessings and eventually receive the reward that comes to the faithful. May we some day come back into the presence of the Father and the Son, and be known by Christ's name eternally, the only name given under heaven whereby man may be saved, I humbly pray, through the holy name of the Only Begotten Son. Amen.

#### President David O. McKay:

We have just heard from Elder Milton R. Hunter, of the First Council of Seventy.

The *Relief Society Singing Mothers* will now sing, "I Will Exalt Thee, O, Lord," under the direction of Sister Florence J. Madsen.

The closing prayer will be offered by Elder F. Eugene Flake, formerly president of the Southwest Indian Mission, after which this conference will stand adjourned until ten o'clock tomorrow morning.

Tonight, at 7 o'clock, here in the Tabernacle, under the direction of the

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Presiding Bishopric, there will be held a meeting of the Bishoprics of the Church, Presidents of Branches, Independent and Dependent, and all others as listed in the public announcement, including the Presidencies of Stakes and High Councilmen, all of whom are invited.

Before the *Singing Mothers* render this, their last anthem in this Conference, I wish in your behalf to express, sincerely, appreciation of their spiritual service this day. Let me repeat again that title, "Singing Mothers." Motherhood in service of mankind is next to Godhood. They are co-partners with the Creator, our mothers. It is no wonder, then, that a man inspired as we have heard today from Brother Cowley, said,

"The noblest thoughts my soul can claim,  
The holiest words my tongue can name,  
Unworthy are to praise the name  
More precious than all other.  
An infant, when her love first came  
A man, I find it just the same;  
Reverently I breathe her name,  
The blessed name of Mother."

God bless you mothers, and thank you for your services.

The *Relief Society Singing Mothers* sang "I Will Exalt Thee, O Lord."

Elder F. Eugene Flake offered the closing prayer.

Conference adjourned until 10:00 a.m. Saturday, Oct. 4.

## SECOND DAY

### MORNING MEETING

The third session of the Conference commenced at 10 o'clock a.m., Saturday, October 4, with President David O. McKay presiding and conducting.

#### President David O. McKay:

We are pleased to announce that this third session of the 123rd Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, is convened in the Salt Lake Tabernacle on Temple Square. The services and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system and by television as heretofore announced. Those who are standing in the doorways and others out on the grounds may find seats, we hope, either in the Assembly Hall or in Barratt Hall.

We have a cablegram this morning from President Samuel E. Bringham stating that the members of the Church in Vienna send their greetings to the Saints assembled in Conference. We appreciate this greeting.

The singing for this session will be by the German-speaking members of the German Choir, with Heinz Rimmasch conducting, and Alexander Schreiner at the organ.

We shall begin these services by the Choir singing, "God Is My Song," conducted by Elder Heinz Rimmasch. The opening prayer will be offered by Elder Charles W. Payne, Patriarch to the Los Angeles Stake.

The Choir will now sing, "God Is My Song."

The *German-Speaking L.D.S. Choir* sang "God Is My Song."

Elder Charles W. Payne, Patriarch to the Los Angeles Stake, offered the opening prayer.

#### President David O. McKay:

We are pleased to note the attendance this morning of prominent State officials, leaders in educational circles, also our Representatives in the Senate, Senator Watkins and Senator Bennett, and

if there are others we wish to extend a hearty welcome to them.

You will be pleased also to know that the general sessions today will be broadcast to the students of the Brigham Young University, at the Joseph Smith Auditorium.

The Choir will now sing, "Come Thou Hope and Send Thy Peace." The solo will be rendered by Alfred Schmidt.

The Choir sang, "Come Thou Hope and Send Thy Peace," Alfred Schmidt, soloist.

### President David O. McKay:

Our first speaker this morning will be President J. Reuben Clark, Jr., of the First Presidency of the Church. President Clark will be followed by Elder Thomas E. McKay.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**M**Y BROTHERS AND SISTERS, I should like to say just a word in appreciation of this magnificent music that we have heard, yesterday the Singing Mothers, today the singing German Saints, and tomorrow we shall have the great Tabernacle Choir. We are a singing people, and I am sure that the Lord loves a singing people. God bless our singers, sweeten their voices even more sweet than they are now, that they may sing his praises.

My brothers and sisters, I stand before you asking in humility and in sincerity an interest in your faith and prayers, that what I may say may be helpful to all of us. You know, we ask these blessings in stern reality, not as a matter of form, but in a reality that we have that without the help of our Heavenly Father, we are not able in and of ourselves to do much.

Not only are we a singing people, but we are also a praying people, and our prayers go to our Heavenly Father knowing that he can hear, does hear, and will, in his wisdom, answer, perhaps not always in the way we think they should be answered, because our prayers should always be that they be answered in accordance with his mind and his will, and the answers so come to us. When we pray, we should, of course, express our desires as to the things we wish, but we should always pray with an open mind, asking the Lord to bestow the blessings upon us in his wisdom. We should not pray

and ask the Lord to give us what we, ourselves, want, and importune him to that effect, except all subject to his will.

This question of prayer, and the answer of prayer, is basic with us. Behind it lies the full doctrine of continuous revelation, because we pray that God will give us his revelation and his inspiration. Over the years, I know that every person in this great Tabernacle has seen manifestations of the power of the Lord in answer to prayer.

The record indicates that when the Savior, himself, approached great crises in his career on earth, he always went to his Father in prayer and asked for help and for guidance, and the Father never failed.

You remember the first great prayer that opened this dispensation. It was uttered in response to those statements of James:

"If any of you [not just particular ones, but if any of you] lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord,"—unless he so prays. (James 1:5-7.)

From this prayer thus motivated, came one of the greatest visions in recorded history, the visit of the Father and the

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Son to the young boy praying in the woods, the Prophet Joseph Smith.

I say once more, this is the motif of this whole modern dispensation. Pray, pray always, has been the counsel of our leaders, of our prophets, and of our Heavenly Father.

During those great discourses which the Savior preached the night before the crucifixion, he continually recurred to this thought:

"... whatsoever ye shall ask the Father in my name, he will give it you." (John 16:23.)

But we should have in mind, in connection with that, the words of the Prophet Aaron on this continent, when he said we must ask in faith, with a repentant soul. That is the only basis of prayer that will bring us the things which we seek.

If you would know what prayer and faith combined can do, read the account of the brother of Jared, when he went before the Lord and requested that the Lord provide light for the vessels that were to carry them over the sea.

You remember that the brother of Jared prayed so mightily that he saw the finger of the Lord touch the stones that would give them light, and the account says that his faith was so great that he could not be kept outside the veil; he went beyond the veil that beclouds our eyes and saw the finger of the Lord. The Lord asked, what else did you see, and he said, nothing but the finger, and told of his humility and of his anxieties. Then the Lord showed himself to him as he was to appear on earth.

You remember that well-known incident of Elijah and the priests of Baal, how Elijah, in faith and in prayer, thwarted the designs of the priests of Baal, vanquished them and brought down from heaven the fire which consumed not only the bullock that was offered for sacrifice, but also the wood on which it was laid, the stones on which that was laid, and then licked up the water that had been poured over it all and had collected in the trench.

"Prayer is the soul's sincere desire."

Pray, my brothers and sisters. Pray for inspiration. Pray for wisdom. And if you would know for what you might pray, read the words of Amulek when he told you you might pray for your crops and your herds, that you might pray that you would not be overcome by your enemies, and for all the rest of the things that you need in your daily lives. But remember the teaching of Aaron: Prayer must have as a foundation, repentance of sin and faith.

I refer again to the words of the Savior on that last night. You would do well to read those last chapters of John. Ponder them. They contain so much that is of value to us.

Recall the miracle at the Gate Beautiful performed by Peter, when he said to the beggar who was carried there each morning, lame from his mother's womb: "Look on us." And the beggar looked, expecting alms, and Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And the man rose up and walked and leaped and went with them into the temple, and then the leaders in Israel had Peter arrested, and he and John were tried, and sentence passed. (Acts 3:1 ff.)

But the thing I want to refer to is what Peter said (as has already been quoted here a number of times) to the Sanhedrin, when asked by what name he did this:

"... by the name of Jesus Christ of Nazareth... for there is none other name under heaven given among men, whereby we must be saved." (*Ibid.*, 4:10, 12.)

I want to add my testimony to those that have already been borne, to the Messiahship of Jesus, the Christ.

I have a spiritual knowledge that Jesus is the Christ, the Son of God. That he lived, moved, preached, acted, performed his miracles, was crucified, laid in the tomb, and on the morning of the third day he rose from the tomb. That he was seen thereafter, first, apparently, by Mary Magdalene, out of whom he

had cast seven devils. It was remarkable that a woman of that kind should have had the faith to be the first to view the Savior after his resurrection: That he then appeared to the women of Galilee and then to the two on the way to Emmaus, and sometime during the day to Peter. Then to the ten assembled in the chamber at night, and a week later to the eleven. Then to the multitudes on the Sea of Galilee, and then to James, and then to Peter, James, and John, Nathanael and Thomas called Didymus, and two others on the Sea of Galilee, then to the eleven prior to his ascension. That then he appeared on this continent to the Nephites. And finally to Joseph in the woods, introduced by the Father, himself, in person; later to Joseph and Sidney in the temple.

To all of these things I bear witness

that the Spirit has borne its witness to me.

Brethren and sisters, pray, pray in humility, pray always, pray in your families, pray in secret; live, keeping the commandments of the Lord, so that your prayers may ascend to our Heavenly Father. So live that when occasion comes, you may go to our Heavenly Father and in faith seek his aid in behalf of your loved ones who are sick. I testify to you that the Lord can hear the prayers of his Saints, when they seek him, in humility, in behalf of their sick. I know it.

May the Lord add to the testimony of each of us, build us up and strengthen us, may he give us the spirit of prayer, that we may at all times be able to go to him, and that he at all times will feel able to come to us, in answer to our prayers, I humbly pray, in the name of Jesus. Amen.

## ELDER THOMAS E. McKAY

### *Assistant to the Council of the Twelve Apostles*

**P**RESIDENT McKay and Counselors, President Smith, other General Authorities of the Church, and brethren and sisters: It is a great pleasure and privilege for me to be with you this morning, to partake of this fine spirit and to see so many of my brethren and sisters that I have visited in the stakes.

I am especially happy to be here this morning to hear our German choir, and last Saturday night in Huntsville I had the privilege of hearing our Swiss members give a wonderful concert. I am especially interested in these people, as you know, because I have spent considerable time among them—nine birthdays, to be exact, and three missions.

I enjoyed the opening prayer this morning, and I have especially enjoyed President Clark's talk on prayer. I love that theme, and the thought comes to me now of this statement: "Families that pray together, stay together."

I was especially interested also in the wonderful sermon delivered by Presi-

dent McKay in the opening session and in his remarks about his tour in Europe. Most of those countries I have visited.

I was very pleased to hear the greetings from President Bringham in Vienna. If I had time, if I were out in a stake where I was my own boss, I would tell you of the first baptism in Vienna. I had a wonderful experience there.

I love to hear the sermons of these brethren, especially of the First Presidency, and Brother Bowen. I wish he were here. We will miss him, especially will his wonderful sermon be missed in the printed proceedings of the conference.

Of course, I enjoy listening to all the brethren, but I enjoy listening to some more than others. That sounds a little like President J. Golden Kimball. I should not say this, but when these things come into my mind, I generally let them out.

He said, "You know, Brother Thomas, I love all the brethren, but I love some

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of them a dang sight more than others." Well, I do love to hear all my brethren, and I have especially enjoyed these sermons. I have thought quite often, while President McKay and his charming wife and Lawrence and his fine wife were visiting over in Europe, that I was not afraid of them discovering something that I had done that I should not have done, and that is largely due to the influence of my mother.

When I was called on my first mission, just after the return of President McKay from his first mission, forty-two years ago, I was called also to the British Mission; my brother and my father had been there and they had given me names and addresses of people whom I probably would meet, and when I left, they knew I felt very weak, and I was. I was always a home boy, had never been away from home, never been out of the state of Utah—and when I arrived at the station, my parents were there, of course, and my brothers and sisters and a group of young people, and I did not want to break down before those young people. My mother knew that, so she did not say much to me, but she kissed me good-bye, and she said, "My son, come home clean." Her lips quivered, and mine did, as I said, "Mother, I'll come home clean."

That was all we could say without breaking down, but I have never forgotten that promise. It has been a great help to me throughout my life. When I arrived in Liverpool—I had been seasick all the way—I remember dressing and coming out just a few hours before the boat arrived, and passengers looked around at me. I was dressed in a light suit, and was very slender, and I could hear them whisper, "Where did he come from?"

Brother James McMurrin of the European presidency met our boat; and as I shook hands with him, and gave him my name, he asked if I were a brother of David O. McKay. I said I was, and he replied, "if you make half as good a missionary as your brother, we will be satisfied. I think I'll take you to Scotland with me tomorrow

night. We are holding conference in Glasgow."

Well, I expected to go there. I had a little black book full of addresses, and I thought that would be all right, only it frightened me to think of conference. But after the meeting the next day, where we each had an opportunity to bear our testimonies, Brother McMurrin came to me again. He put his hand on my shoulder and said:

"Brother McKay, what would you think, and what would your parents think if we sent you to Germany instead of Scotland?"

I dropped my head. I did not know for a minute what to say, and then I remembered what my father told me when he bade me good-bye. I am sure he was inspired. He said, "It does not matter so much where you work, as how you work. You go where the Lord wants you to go."

I repeated that to Brother McMurrin, and he put his arm around me and said, "That is wonderful." He said, "President Schulthies is in Berlin, presiding over the German Mission, and he has written asking for some missionaries who would probably make conference presidents later, and we haven't a missionary in this large group assigned to Germany. I think we will send you there."

Well, I took it with my chin up until I got to my room in the hotel, then my chin went down, and I tell you I had a good cry. But it was the best thing that ever happened to me, brothers and sisters. I should have been welcomed in Glasgow because of my brother and my father before me. It was up to me and the Lord now. I could not speak a word of German. I spent two or three days in London and then went to the World's Fair in Paris, where I visited until I received my appointment from President Schulthies.

I was assigned to Stuttgart, Germany, and by the way, I met Bishop Buehner there. He could understand my language, and I could understand him. He was two years old. I congratulate him on his appointment to the Presiding



Bishopric, and I know his parents are proud, also, of his success here, and the success of his five brothers. They had a wonderful father and mother.

I spent a little over three years on this mission—three months in Stuttgart, three months in Munich, and then President Hugh J. Cannon was appointed to succeed President Schulthies, and he called me to preside over the Frankfurt Conference, "Frankfurt on the Main," one of the most beautiful cities at that time in the world. How I love that city!

Brother Edwin Q. Cannon is presiding there now, and, by the way, he was one of my missionaries.

I was released and came home after a little over three years, and oh, the thrill, brothers and sisters, and you young people who are listening in especially, when I met my mother, took her in my arms, and said, "Mother, I have come home clean."

After six years, I was called to preside over the Swiss-German Mission, which included at that time all of Germany, Switzerland, France, Vienna, Austria, Hungary, and part of Rumania. I was still single, which is unusual—for a single man to preside.

I came home after a little over three years. My mother was not there in body, but she was in spirit, and I could say again, and I did, "Mother, I have come home clean."

Twenty-five years later, Sister McKay and I, and our two daughters, (our son was already there) were called to preside over the Swiss-Austrian Mission. Several months before we came home, Brother Rees, who was president of the East German Mission, was released on account of sickness. I received a cablegram from President Heber J. Grant appointing me to preside over the East-German Mission and to continue as president of the Swiss-Austrian Mission until my successor was appointed. They said, "Brother Joseph Fielding Smith will set you apart." He was there visiting the European Mission.

Before he got out of the mission and before he got a chance to set me apart,

war was declared, and Brother Smith hurried up to Copenhagen to assist in getting our missionaries home. We sent all our missionaries from the East-German Mission to Copenhagen.

I went back to Basel, Switzerland, my headquarters, where we remained. I was in Berlin, however, when war was declared.

We remained in Switzerland until March, or just before the first of April 1940, when we returned home.

Again I could tell my mother, and I can still tell her, and I hope the Lord will help me so that when I am released from this earthly mission, I can still meet her, which I will, brothers and sisters. I know as sure as I am standing here that she will be there waiting, and as I say, I hope and pray that the Lord will continue to bless me, so that I can say, "Mother, I have come home clean."

That promise to her has always been a help to me, and it is a good thing to have some standard to guide you. I was very happy when Superintendent Curtis of the Y.M.M.I.A. of the Church informed me that the Boy Scouts had a special project this year of getting everybody out to vote. I took occasion to ask a few questions, and, among other things, about that Boy Scout promise, or oath, as it is sometimes called.

It is a wonderful thing for these Boy Scouts to have made that promise: "On my honor I will do my best to do my duty to my God and my country, and to obey the Scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally clean." I like to use that word, "clean." That is a great promise, and I am sure that that promise as given to my mother has helped me, and that those boys have received strength from that Boy Scout pledge. I am sure there would not be so much crime and corruption if there were closer adherence to the Scout law.

I am reminded of a story that might help. It came from a young boy in prison in the penitentiary. They had held a meeting there. One of our ward choirs had furnished the music. They

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had had a good speaker, I think it was Dr. Bennion, and after dismissal the inmates were reluctant to leave. There was a fine spirit there, and they remained seated, and quiet.

Dr. Bennion leaned over and informally spoke to them, and among other things he said, "I wonder if any of you boys," (and there were quite a number of just boys there) "would like to send a message to your comrades outside."

One young fellow arose and raising his right hand to get permission, said, "Dr. Bennion, I would like to send my pals a message: 'Don't kid yourselves that nobody hain't never going to find out.'"

It is not very elegant language, but I tell you it means a lot—"Don't kid yourself that nobody hain't never going to find out."

It is too bad that some of these men, some of whom are now in jail, and others who are still being investigated had not received that admonition and followed it.

In closing, may I urge, as the Boy Scouts are doing, all of you, to register and vote. I think I spoke upon this subject once before from this pulpit, but it is very dear to me—my right, my privilege to vote.

We have four more days for registering, brothers and sisters. The 7th, the 14th, the 28th, and the 29th of this month. Now, everyone of you, register or else you can't vote.

Sister McKay and I were in Ogden on the invitation of our Ogden Stake high priests' quorum. I was invited to make a few remarks, and I recalled that while I presided over that stake so many years, that quorum had, as a project, getting every member on the tithing roll—and they succeeded.

Then they undertook to make every member a non-user of tobacco. I called attention to that, and then suggested the project at this time, to get all the members and their wives, and the widows, to register, so that we could announce it as an example for all other quorums to follow.

As soon as I sat down, the president arose and said, "President McKay, we accept the challenge; we now invite the presidents of the other 194 quorums, as well as the presidents of seventies and elders and especially all senior members of the Aaronic Priesthood to unite with the Boy Scouts of America in their effort to get all to register and vote.

May I express my appreciation and heartfelt thanks for the gospel. It is the great plan of life and salvation and brings joy and happiness to all who live it.

I bear you my testimony to the divinity of the gospel as revealed to the Prophet Joseph Smith and handed down through the other presidents, including the present leader of the Church, President David O. McKay. I bear you this testimony in the name of Jesus Christ. Amen.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

**I** AM DEEPLY CONSCIOUS of the fact mentioned by Brother Thomas E. McKay that not only Brother McKay but most of you would rather hear some speakers than others, and it makes me very apprehensive indeed. I appreciated greatly his testimony. It is good to have Brother McKay with us again.

I appreciated very much the remarks upon prayer by President Clark who has preceded us, and recently it came

to my attention that some statistics covering the last eight years were very encouraging, showing that there was a considerable increase in family prayer among the high priests, a greater increase in the seventies, and almost a hundred percent increase in the percentage of elders in this Church who are now having their family prayers, as compared to eight years ago.

I pay tribute to you, my brothers and

sisters. I express to you my affection for all the time you devote, the effort you expend, the consecrated energy you give to the Church. It is a disappointment sometimes, however, to find some who are not willing to trust the Lord—to trust in his promise when he says, "Prove me and see." I often wonder why men cannot trust their Lord. He has promised his children every blessing contingent upon their faithfulness, but fickle man places his trust in "the arm of flesh" and sets about to make his own way unaided by him who could do so much.

The Lord has promised:

... prove me ... if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3:10.)

The Prophet Moroni stopped abruptly in his abridging to offer his own inspired comments concerning the matter of faith:

I would show the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith. (Ether 12:6.)

Father Adam understood this basic principle.

... an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Moses 5:6.)

He showed his unwavering faith—his almost unbelievable faith—and since the witness and the miracle follow rather than precede the faith, the angel now sought to enlighten him:

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father. (*Idem* 5:7.)

In faith we plant the seed, and soon we see the miracle of the blossoming. Men have often misunderstood and have reversed the process. They would have the harvest before the planting, the reward before the service, the miracle

before the faith. Even the most demanding labor unions would hardly ask the wages before the labor. But many of us would have the vigor without the observance of the health laws, prosperity through the opened windows of heaven without the payment of our tithes. We would have the close communion with our Father without fasting and praying; we would have rain in due season and peace in the land without observing the Sabbath and keeping the other commandments of the Lord. We would pluck the rose before planting the roots; we would harvest the grain before its planting and cultivating.

If we could only realize as Moroni writes:

For if there be no faith among the children of men, God can do no miracle among them. ...

And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God. (Ether 12:12, 18.)

The Master said:

But, behold, faith cometh not by signs, but signs follow those that believe. (D. & C. 63:9.)

And these signs shall follow them that believe. (Mark 16:17.)

To the scribes and Pharisees who demanded signs without the preliminary faith and works the Lord said:

... An evil and adulterous generation seeketh after a sign. (Matt. 12:39.)

The Lord made it clear that faith was not developed by miracles. John said:

But though he had done so many miracles before them, yet they believed not on him. (John 12:37.)

In our own modern times we have eloquent evidence of this. Sidney Rigdon did not retain his membership in the kingdom even though he had, with Joseph Smith, witnessed marvelous signs. Had he not participated in the Great Vision and had he not been the recipient of many revelations? And in

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spite of all these manifestations from our Heavenly Father, he did not remain in the kingdom.

Oliver Cowdery saw many signs. He handled the sacred plates; was visited by Moroni, the ancient; saw John the Baptist; received the Higher Priesthood from Peter, James, and John; and was the recipient of many great miracles, and yet they could not hold him to the faith.

Amassed evidence in signs and works and miracles failed to touch the stony hearts of the Savior's Galilean cities:

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee, Chorazin! woe unto thee, Bethsaida!

. . . And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. (Matt. 11:20, 21, 23.)

Paul speaking to the Hebrews said:

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. (Heb. 11:7.)

As yet there was no evidence of rain and flood. His people mocked and called him a fool. His preaching fell on deaf ears. His warnings were considered irrational. There was no precedent; never had it been known that a deluge could cover the earth. How foolish to build an ark on dry ground with the sun shining and life moving forward as usual! But time ran out. The ark was finished. The floods came. The disobedient and rebellious were drowned. The miracle of the ark followed the faith manifested in its building.

Paul said again:

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars

of the sky in multitude, and as the sand which is by the sea shore innumerable. (*Idem* 11-12.)

So absurd it was to be told that children could be born of centenarians that even Sarah doubted at first. But the faith of a noble pair prevailed, and the miracle son was born to father multitudes of nations.

Exceeding faith was shown by Abraham when the superhuman test was applied to him. His young "child of promise," destined to be the father of empires, must now be offered upon the sacrificial altar. It was God's command, but it seemed so contradictory! How could his son, Isaac, be the father of an uncountable posterity if in his youth his mortal life was to be terminated? Why should he, Abraham, be called upon to do this revolting deed? It was irreconcilable, impossible! And yet he believed God. His undaunted faith carried him with breaking heart toward the land of Moriah with this young son who little suspected the agonies through which his father must have been passing. Saddled asses took the party and supplies. The father and the son carrying the fire and the wood mounted to the place of sacrifice.

"Behold the fire and the wood," said Isaac, "but where is the lamb for a burnt offering." (Gen. 22:7.) What a heavy heart and sad voice it must have been which replied: "My son, God will provide himself a lamb for a burnt offering." (*Idem* 8.)

The place was reached, the altar built, the fire kindled, and the lad now surely knowing, but trusting and believing, was upon the altar. The father's raised hand was stopped in mid-air by a commanding voice:

. . . Lay not thine hand upon the lad, . . . now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me. (*Idem* 12.)

And as the near perfect prophet found the ram in the thicket and offered it upon the altar, he heard the voice of God again speaking:

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (*Idem* 18.)

This great and noble Abraham:

Who against hope believed in hope, that he might become the father of many nations. . . .

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded that, what he had promised, he was able also to perform. (Rom. 4:18-21.)

Father Abraham and Mother Sarah knew—knew the promise would be fulfilled. *How*—they did not know and did not demand to know. Isaac positively would live to be the father of a numerous posterity. They knew he would, even though he might need to die. They knew he could still be raised from the dead to fulfil the promise, and faith here preceded the miracle.

Paul again said to the Hebrews:

By faith they [the children of Israel] passed through the Red Sea as by dry land. (Heb. 11:29.)

The Israelites knew, as did Pharaoh and his hosts that

. . . They are entangled in the land, the wilderness hath shut them in. (Ex. 14:3.)

And as Pharaoh's trained army approached with all the horses and chariots of Egypt, the escaping multitudes knew full well that they were hemmed in by the marshes, the deserts, and the sea. There was no earthly chance for them to escape the wrath of their pursuers. And in their terror they indicted Moses:

. . . Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?

. . . It had been better for us to serve the Egyptians than that we should die in the wilderness. (*Idem* 11-12.)

No hope on earth for their liberation! What could save them now? The

gloating armed forces of Egypt knew that Israel was trapped. Israel knew it only too well. But Moses, their inspired leader with a supreme faith, knew that God would not have called them on this exodus only to have them destroyed. He knew God would provide the escape. He may not at this moment have known just how, but he trusted.

Moses commanded his people:

. . . Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

The Lord shall fight for you. (*Idem* 13-14.)

The mighty warriors pressed on. Hope must have long since died in the breasts of the timid Israelitish souls who knew not faith. Deserts and wilderness and the sea—the uncrossable seal! No boats, no rafts, nor time to construct them! Hopelessness, fear, despair must have gripped their hearts, and then the miracle came. It was born of the faith of their indomitable leader. A cloud hid them from the view of their enemies. A strong east wind blew all the night; the waters were parted; the bed of the sea was dry; and Israel crossed to another world and saw the returning sea envelop and destroy their pursuers. Israel was safe. Faith had been rewarded, and Moses was vindicated. The impossible had happened. An almost superhuman faith had given birth to an unaccountable and mysterious miracle that was to be the theme of the sermons and warnings of Israel and their prophets for centuries.

Israel was later ready to cross into the Promised Land, the productivity and beauty of which could probably be seen from the higher hills. But how to get there? There were no bridges nor ferries across the flooding Jordan. Too deep for crossing in ordinary times, it was now at the time of harvest impossible to ford. A great prophet, Joshua, received the mind of the Lord and com-

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manded, and another miracle was born of faith.

... and as the feet of the priests that bare the ark were dipped in the brim of the water. . . .

... the waters which came down from above stood and rose up upon an heap . . . and those that came down failed, and were cut off: . . .

... and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. (See Josh. 3:15-17.)

And when

... the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. (*Ibid.*, 4:18.)

The elements find control through faith. The wind, the clouds, the heavens obey the voice of faith. It was by and through the faith of Elijah that the drouth, which devastated Israel, prolonged for three interminable years, was finally terminated when repentance had come to Israel.

... Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. (I Kings 16:33.)

And Elijah the prophet declared:

... there shall not be dew nor rain these years, but according to my word. (*Ibid.*, 17:1.)

The brooks dried up; rivers ceased to run; forage was scarce; famine was upon the land; and a king and his people were begging for relief—a people who had lost themselves in the worship of Baal. At Mount Carmel came the contest of power, which was mentioned here by President Clark, when a spectacular incident occurred. At Elijah's command fire came down from heaven and ignited the sacrifice and shocked the Baal worshipers once more into repentant submission.

Miracle followed faith again, and though the heavens were still clear and there was no indication of rain on the parched land, the prophet warned King Ahab:

... Prepare thy chariot, and get thee down, that the rain stop thee not. (*Ibid.*, 18:44.)

With his face between his knees, as he sat on Carmel, Elijah sent his servant seven times to look toward the sea. Six times there were cloudless skies and calm sea, but on the seventh he reported: "Behold, there ariseth a little cloud out of the sea, like a man's hand." (*Idem.*)

Soon the heavens were black with clouds, and the wind was carrying them to Palestine, and "There was a great rain" and a dry, parched land was drenched in moisture, and the miracle of faith had again made good the promises of the Lord.

It was by the supreme faith of the three Hebrews that they were delivered from the fiery furnace of their king, Nebuchadnezzar. And the king asked:

... Did not we cast three men bound into the midst of the fire? They answered and said unto the king: True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

... these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire passed on them. (Dan. 3:24-26, 27.)

Now, if you would discount these miracles of the Old Testament, how can you accept the New Testament? You would also have difficulty in accepting Paul and his associate Apostles, and the Lord Jesus Christ, for they have verified and documented those miraculous events.

Now, brothers and sisters, how can these stories of faith be brought into our own lives? Faith is needed here as much as ever before. Little can we see. We know not what the morrow will bring. Accidents, sickness, even death seem to hover over us continually. Little do we know when they might strike.

It takes faith—unseeing faith—for young people to proceed immediately with their family responsibilities in the

face of financial uncertainties. It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young husband is to be finished. It takes faith to observe the Sabbath when "time and a half" can be had working, when sales can be made, when merchandise can be sold. It takes a great faith to pay tithes when funds are scarce and demands are great. It takes faith to fast and have family prayers and to observe the Word of Wisdom. It takes faith to do ward teaching, stake missionary work, and other service, when sacrifice is required. It takes faith to fill foreign missions. But know this—that all these are of the planting, while faithful devout families, spiritual security, peace, and eternal life are the harvests.

Remember that Abraham, Moses, Elijah, and others could not see clearly the end from the beginning. They also walked by faith and without sight. Remember again that no gates were open; Laban was not drunk; and no earthly hope was justified at the moment Nephi exercised his faith and set out finally to get the plates. No asbestos clothes or other ordinary protective devices were in the fiery furnace to protect the three Hebrews from death; there were no leather nor metal muzzles for the mouths of the lions when Daniel was locked in the den.

Remember that there were no clouds in the sky nor any hydrometer in his hand when Elijah promised an immediate break in the long extended drouth; though Joshua may have witnessed the miracle of the Red Sea, yet how could he by mortal means perceive that the flooding Jordan would back up for the exact time needed for the crossing, and then flow on its way to the Dead Sea.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

**I** REALIZE, my brothers and sisters, that conferences have to run somewhere nearly on time, and in the interest of time, therefore, I shall not

Remember that there were no clouds in the sky, no evidence of rain, and no precedent for the deluge when Noah builded the ark according to commandment. There was no ram in the thicket when Isaac and his father left for Moriah for the sacrifice. Remember there were no towns and cities, no farms and gardens, no homes and storehouses, no blossoming desert in Utah when the persecuted pioneers crossed the plains. And remember that there were no heavenly beings in Palmyra, on the Susquehanna or on Cumorah when the soul-hungry Joseph slipped quietly into the Grove, knelt in prayer on the river bank, and climbed the slopes of the sacred hill.

But know this: that undaunted faith can stop the mouths of lions, make ineffective the fiery flames, make dry corridors through beds of rivers and seas. Unwavering faith can protect against deluge, terminate drouths, heal the sick, and bring heavenly manifestations. Indomitable faith can help us live the commandments and thereby bring blessings unnumbered with peace, perfection, and exaltation in the kingdom of God. May this be our desire to develop this kind of faith and may we finally attain the blessings which such perfect faith can bring, I pray in the name of Jesus Christ. Amen.

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The congregation and the *German-Speaking L.D.S. Choir* joined in singing the hymn, "Praise To The Man."

### **President David O. McKay:**

Elder S. Dilworth Young of the First Council of the Seventy will now speak to us, and he will be followed by Elder EIRay L. Christiansen.

talk to you about the thing which I had hoped to discuss, but I shall be happy to bear my testimony.

Before I do so, however, I should like

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just to say that while you are quite an awe-inspiring group from here, broken down into your component parts I realize that you are, like me, just ordinary folk, wanting to serve the Lord, desiring to do what is right and to follow the precepts of those who lead you.

I recognized your humanity yesterday when, while Brother Cowley was reminding us all of our duty to our wives, one couple came within the range of my vision. They sat happily together, but when Brother Cowley mentioned hand-holding, the man suddenly became alive and reached over and took his wife's hand. I could not tell whether it was repentance or whether it was a normal process, but as I looked at her, I am sure it was normal. She did not have that startled look, but basked in what to her was an ordinary procedure. And I am sure, as they listened, Brother Cowley said for him in poetical language, what he should have liked to say to his wife, had he been given the words. And I think she recognized it, too. I glowed along with them and wished that I might be close to mine so that I could do the same thing.

I am a member of the Church. I have been all my life. I accept its teachings. I am convinced in my own soul that I am a child of our Father in heaven, and that the Lord Jesus Christ is the author of my salvation, and that he lives.

I accept without reservation, President McKay as the President of this Church, and therefore, as my President. I recognize him to be a man, and I know, too, as well as I know anything, that one cannot separate a man from his office. I used to think that one could, but one cannot. I am sure that I would love President McKay anyhow. I have had enough dealings with his family to be certain of that. It is a real pleasure to like the man, and then to like him, too, because he is the President of the Church.

I sustain him as a prophet. I do not believe that everything that he says is prophetic, but I earnestly pray always

that I may have the gift of discernment, so that when he does speak prophetically I shall be able to recognize it and follow the instruction given.

I recognize him to be a seer. I believe that as the needs of this Church arise, he will be given sight, not only prophecy, but also sight into how things should happen and how things should be done, and having seen, he can interpret to me and to you the things which the Lord tells him to interpret.

I bear witness that he is a revelator, and he will reveal as the Lord gives him revelation all of the things of the kingdom which should come forth during his administration as the President of this Church.

What I say for him, I say for his counselors. I have the deepest and most profound respect and a sort of worshipful love for each of the brethren who assist him. I should like to emulate them. And I do, with all my heart, uphold and sustain them, even as they uphold and sustain him.

Now, I know that there are others who have this prophetic gift given to them, the Twelve and the Patriarch, besides the Presidency. I recognize, too, that it is not their lot to stand here as Presidents of the Church at this moment and tell you what to do, as would the President of the Church, and yet they are prophets, and seers, and revelators. On the occasions on which they preside in meetings, they are given the gift of prophecy, too. Them also, I uphold and sustain with all my heart, as I do my brethren, the Assistants, the Seventy, and the Bishopric.

But I go farther than that, I uphold and sustain with all my heart, too, my stake president. His right it is to receive inspiration from the Lord about how the Ogden Stake ought to operate; I am a member of that stake. I uphold and sustain, also, as having the gift of inspiration for his people, the bishop of my ward. When he comes to my house to ask me to do something or to put me in the way of my duty, I should not be a true member of the Church



did I not heed his counsel. If I have any advice to give to you this morning, it is that I believe that obedience starts with the bishopric; that is, the Church member should be obedient to his bishopric, then to his stake presidency, then to the General Authorities. As you learn, bit by bit, to be obedient in the little things, so when the large and great things are propounded to you, you will neither falter by the wayside nor fall.

### ELDER ELRAY L. CHRISTIANSEN

#### *Assistant to the Council of the Twelve Apostles*

**M**Y BROTHERS AND SISTERS. During the year that I have now served as a high priest assigned to assist the Quorum of the Twelve, I have increased my admiration for all of you people who are serving the Lord; for those who are willing to lay their own affairs aside to work on welfare projects; willing to travel for miles and miles, time after time, to attend their meetings, willing to give of their substance, their all, if necessary, for the work of the Lord, without equivocation. I have increased my admiration for these, for you, for all who have thus testified before the Lord that they love him—receiving from the Lord; giving to the Lord. That is as it should be.

How well trained, how well prepared, and how well tested, how useful they will be to him, when he comes again to reign upon the earth! They, I should think, who have proved themselves thus, would be among those whom he shall call forth to administer the affairs of his kingdom under his personal direction.

It is evident that the families of those who are thus engaged in Church work are among the happiest families in the world, because those who thus serve the Lord are recipients of that great blessing, peace of mind, which I think is one of the priceless blessings of life.

But whenever I think of these groups and individuals who thus serve the Lord,

I am thankful and deeply grateful for my testimony. I do not know why I should have been blessed in this day to come forth at a time when the gospel is on the earth and the prophets are on the earth, but that they are, I have no doubt. And my thanksgiving goes to my Father in heaven, for the privilege of standing here now and bearing you my testimony, which I could not do without the gift of the Lord, and I do it in the name of Christ. Amen.

I wonder about those who, with us, have membership in this great Church and yet are satisfied merely to have their names upon the records; who do not feel impelled to give of their substance and of their time and talents, but who are willing to let suffice the fact that they are members of the Church.

Usually, they are born of goodly parents. They are willing to give passive acknowledgment of the truth of the gospel and of the reality of the Church of Jesus Christ. They, sometimes, give contributions but desire to be left alone, requesting that the ward teachers and Relief Society block teachers pass them by, feeling that the teachers can do them no good. How I wish we could do more for these members!

They point with justifiable pride to the devotion to and sacrifices for the Church made by their ancestors, and it is well that they should. My brothers and sisters, we should all be proud of our progenitors. Some of us forget, however, that as someone rightly said, no matter how tall your grandfather was, you have to do your own growing. So it is in this great Church—we all must realize that salvation is an individual matter; that none of us can be taken into the celestial kingdom on the backs of others. We must earn our own position, both here and hereafter. It is not merely an acknowledgment that God lives and that this is the Church

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of Jesus Christ that will save us, but the application of that knowledge in good works.

Jesus once declared,

Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

And Jacob, speaking to the people in his day, some five hundred years before Christ, spoke of this same thing. He used stronger terms than I would care to use, if I were not quoting him.

But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

But to be learned is good if they hearken unto the counsels of God. (II Nephi 9:27-29.)

And so, my brothers and sisters, our knowledge must be translated into service; into good works.

Last spring, I attended the quarterly conference in one of the stakes in southern Idaho. Among the missionaries who reported was Sister Santana, a young woman of Mexican nationality. She had come to that stake to report her mission to those who had sent her. One of the families there had provided the funds for her mission, and it was reported that this Mexican girl had been instrumental in bringing into the Church more than fifty people during her time in the mission field. Among other things, she said through an interpreter; "My testimony is the brightest gem in my possession. It is of more worth to me than is my life. I hope to bear it in good deeds." And she added, to those who had helped her, "*Muchas gracias.*" It touched our hearts to see

her with this priceless combination of treasures, a testimony, and a desire to bear it in good deeds.

Any individual who has a testimony that is borne in clean living and in good works can expect to feel in that testimony a tremendous motivating power. It will help to direct him in his life, to guide him, to prompt him, to warn him. It becomes a formidable weapon against evil itself.

Some have asked, "How may one receive a living, impelling, life-directing testimony, such as you speak of? How is such knowledge obtained?" The question was answered by Jesus, when he said:

... My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

So any individual who will qualify himself by doing the will of God, may find this same assurance, and there is no other way that I know anything about.

The source of this knowledge was also explained by the Lord when in speaking to his disciples he asked this question:

... But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)

Now, Latter-day Saints accept these teachings, and multitudes testify, from their own experience, that they are true. Testimonies borne by individuals in conformity to the laws of the Lord, and through engaging in good works, are sure to induce happiness and bring contentment and peace to such individuals and to their families. Such testimonies may well lead one to exaltation in the kingdom of God.

On the other hand, those who may say, "Oh, I believe these principles all right, but I am not living as I should," or "I am too busy to accept an assignment in the ward or the stake or the quorum," or "I feel that when I have worked all week at my job, I should have the Sabbath day off, to seek pleasure and relaxation and to do what ever I would like to do." They have a testimony, it seems to me, that is barren and fruitless. To that individual, and perhaps to his family, it will cause them that to lose many of the sweet things of life such as we have heard related here this morning. Indeed such a philosophy may become the means of preventing the realization of the great eternal blessings which the Lord God would have them enjoy!

Again, those of us who bear testimony should live in harmony with our beliefs, declared in the Article of Faith, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men," and we should reflect these attributes in our daily lives.

Not long ago I was told of a man in one of the professions, who bore his testimony in good deeds, and in "doing good to all men," at least all men who came to him. In spite of the pressure from the group to increase the fees that were being paid by their patients—in spite of recommendations to "make them pay, and to get all you can while you can," this fine man continued to pursue the practice he had followed in charging reasonable rates for his services and avoiding what he thought to be exorbitant and excessive charges.

Now, it seems to me, he is bearing his testimony in good deeds, as Sister Santana wished to do. He has peace of mind. He has his self-respect. He has the respect of his friends, his clients, and incidentally, he has almost more business than he can take care of.

A true measure of one's devotion to a principle is measured not by what he professes, but by what he manifests—day by day.

Twenty-five hundred years ago, a great philosopher, Confucius, put it this

way: "Those who know the truth are not equal to those who love it, and those who love it are not equal to those who live it."

Well,

What doth it profit, my brethren, although man say he hath faith, and have not works? can faith save him? . . .

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead? (James 2:14, 18-20.)

Throughout the Church, thousands and thousands are testifying by their upright lives that God lives, that they are affiliated with the true Church of Jesus Christ upon the earth and by their untiring service and their desire to keep the commandments of God, leaders and members alike, as Abraham did, testify by their willingness to perform any and all duties that may be required of them of the Lord.

Like Sister Santana, they bear their testimonies in good deeds. They are, "... doers of the Word, and not hearers, only."

May each of us feel some responsibility in reaching out to those other wonderful people, well-born, well-qualified, and capable, and try to help them to translate their dormant testimonies into works and service of which the Lord approves. This I pray, and bear my testimony to the truth of this work, and I do it in the name of Jesus Christ. Amen.

### President David O. McKay:

You have just heard Elder ElRay L. Christiansen, Assistant to the Council of the Twelve.

Our concluding speaker this morning will be Elder Oscar W. McConkie, recently president of the California Mission.

## ELDER OSCAR W. McCONKIE

*Formerly President of the California Mission*

I AM grateful to the First Presidency of the Church for the opportunity they gave me of going to the California Mission. I am grateful to the Council of the Twelve who sustained them in that choice. I am grateful to the people of that great mission, for the sustaining force they gave me while I was there.

I am grateful for the wife that God gave me, who sustained me in all of the work that I was assigned to do, and who did with humility and to my satisfaction at least, the work assigned to her.

I am grateful to all of the parents who loaned to the Lord the fine men and women, some of them boys and girls, who came to labor with me. I am grateful for the faith and the devotion which they gave to the work. I thank my God that he felt me worthy of undertaking that responsibility.

I am grateful to the Brethren that they left us there for four and a half years, and I would have been glad to remain there as long as I lived upon the earth. I am grateful to the Lord that he gave me a good parentage in this Church, that my father accepted the Gospel in this valley, that he remained here, that peace and righteousness settled down upon him and his wife, and that I was privileged to be born under the covenant in the Church of Christ.

I am grateful to God, and I give him all the credit, for the great growth that took place in the California Mission while I was there. I am grateful that the numbers in the mission increased about two and a half times, and that there were far more baptisms per missionary than had ever been known in the mission before.

I am grateful for the sustaining power that rested down upon all those worthy men and women in the mission who gave their energies to the Lord. I thank God for my testimony that he lives,

and I am happy today as I stand before you that I have held myself in readiness all the days of my life to fulfill to my best ability whatever requirement has been made of me, and whenever I have had the mental ability to get the inferences that the Brethren sought to give me, I have accepted them, and if I have failed in grasping any intimation from the Brethren it has been because in my ignorance I did not comprehend that which was desired. I trust and pray that if there be such cases, that God will forgive my ignorance, which, I think, is my greatest sin.

My Brethren, I have faith in this work. The energies of my life have been devoted unto it. There has never been anything that has been equal to it so far as I am concerned.

I have a testimony of this work. I love these Brethren who are called to preside. I sustain every one of them. If God should place into my hands a hammer and a chisel, I would not seek to carve anything else out of any of them. I sustain them as they are. I account them called of the living God to preside over this people, and I deem them worthy to do it, and I accept them, and follow their leadership to the very letter when I comprehend it.

I am thankful for the Gospel plan, all of it. I am thankful for the missionary work. I am thankful for the Priesthood activity of the Church. I want to increase my faith in God. From the time I was a little boy, I have prayed with earnest devotion that I might have faith in God, and I remember one time, after I was a man, I had a serious problem before me—it was in the California Mission—and on my bended knees I prayed to God for strength, for wisdom, for understanding sufficient to enable me to accomplish my work, and I shall never forget how it was brought home to me that humility and righteousness are necessary in this work.

As I arose from my knees, the voice of

the Spirit spoke to my spirit, for I had asked God to give me faith like unto Enoch and Elijah, because I felt that I must have that kind of faith to accomplish the purpose I was required to seek to accomplish. And the voice of the Spirit said to me: "Enoch and Elijah obtained their faith through righteousness."

Ah! there is a challenge to every man in this Church to have faith through righteousness. There is no other means of obtaining it, and we may pray until our voices fade away, but if we do not have righteousness in our daily lives, we will never have enough faith to win salvation.

If I were going to make an exposition upon faith, which I cannot do now, I would give you the outline of faith that was developed in the School of the Prophets, which is the finest exposition upon faith that I know about.

I would first define for you what faith is, and then I would make a requirement, in so far as requirements are made, that you shall know the attributes of God, that he is a personal being, that he is a God of love, that he is all powerful, and how can a man have faith enough to have salvation if he does not believe that God is all-powerful, or that he knows all things?

There is a feeling growing up in the Church amongst some that God's wisdom is limited. Well, if his wisdom is limited, then the particular problem that bothers one is perhaps one of the things that God does not know about. A man cannot have faith enough to be saved unless he comprehends the attributes of God, and then, knowing all these things, he cannot have faith sufficient for salvation, unless he has the certain conviction in his own heart that his own life is in harmony with the divine will. When he reaches that state, where he is able to comprehend that the things he does from day to day are in harmony with the will of God, then he can go forth like the prophets of old, and nothing that the Lord wants done will be impossible to

him, according to his assignment in the Church.

I have a testimony that Jesus Christ lives. I never expect to know that any better than I know it now. I have a testimony that Joseph Smith was and is a prophet of the mighty God. I know that God the Father and Jesus Christ, the Son, appeared unto him, and that Heavenly messengers continued to visit him in the restoration of all of the keys and all of the powers and all of the authorities of the plan of salvation, and I know, and I reverence him with all my heart, that the present president of the Church is called of God as actually as was Joseph Smith, and that these men who are associated with him are called of God, even as the Prophets of old, and that the Lord speaks through them.

I know and have a testimony that the Book of Mormon is true, and that if you will read it and comprehend it, you will grow closer to the Lord than in the reading and comprehending of any other book, and I have a testimony that if I, myself, have salvation, I will have to be faithful in obedience to the commandments of the Gospel, and I will have to endure unto the end.

May God grant that we may be able to do that, that we may not shirk, that we may not fear, but that we may be strong in our faith, and determined in our work, to accomplish the purposes of the Lord. In the name of Jesus Christ. Amen.

### President David O. McKay:

The speaker to whom we have just listened is Elder Oscar W. McConkie, formerly president of the California Mission, at present president of one of our leading high priests quorums in the Church.

The singing for this session has been furnished by the German-speaking Choir, with Brother Heinz Rimmasch conducting and Brother Alexander Schreiner at the organ. We appreciate the exceptional service rendered by these our brethren and sisters who speak the

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German language. I have two brothers and two sons who could thank you in German; all I can say is "dankeschön."

They will be with us again this afternoon.

The Choir will now sing "Hallelujah," soloist, Della Niederhauser.

The closing prayer will be offered by Elder John P. Lillywhite, formerly

president of the Netherlands Mission, after which this Conference will be adjourned until 2:00 o'clock this afternoon.

Singing by the Choir, "Hallelujah," Della Niederhauser, soloist.

The closing prayer was offered by Elder John P. Lillywhite.

Conference adjourned until 2:00 p.m.

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### AFTERNOON MEETING

Saturday Afternoon, October 4, 2:00.

The fourth session of the Conference commenced promptly at 2:00 o'clock, with President McKay presiding and conducting.

The German Speaking Choir, Heinz Rimmasch, conductor, furnished the choral music for this session.

#### President David O. McKay:

To the radio audience listening in we are pleased to announce that the Tabernacle is crowded as usual at this the fourth session of the 123rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. To those who are unable to gain admittance or get seats in the Tabernacle, we announce that overflow meetings are held in the Assembly Hall and in the Barratt Hall, where a loud-speaking system and television are operating. The proceedings are also broadcast over KSL of Salt Lake City, and by arrangement through KSL over the stations named at the first session of the Conference, including surrounding states. This session

will be televised also over KSL Television Station, Channel 5.

The singing for this afternoon's service will be by the German-speaking Choir, with Elder Heinz Rimmasch conducting, and Alexander Schreiner at the organ. We shall begin the services by the Choir's singing, "Let the Mountains Shout for Joy."

The opening prayer will be offered by Elder J. Robert Price, recently President of the Central Atlantic States Mission.

The Choir sang the hymn, "Let the Mountains Shout for Joy."

Elder J. Robert Price, formerly president of the Central Atlantic States Mission, offered the opening prayer.

The Choir then sang: "Praise Ye The Lord, The Almighty."

#### President David O. McKay:

Our first speaker this afternoon will be Elder Joseph Fielding Smith, President of the Council of the Twelve. He will be followed by Eldred G. Smith, Patriarch to the Church.

### PRESIDENT JOSEPH FIELDING SMITH

#### *President of the Council of the Twelve*

**I** SHALL take for my text a few verses from the forty-sixth section of the Doctrine and Covenants:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end

of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

"Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always

remembering for what they are given." (D. & C. 46:7-8.)

President Clark said we are a singing people, but I am inclined to think, while that is true, we are not a studious people, that as members of the Church we have not taken advantage of our opportunities to learn, to make ourselves acquainted with the plan of salvation, the commandments of the Lord pertaining to our exaltation. We have not considered the Book of Mormon and the Doctrine and Covenants and the Pearl of Great Price as thoroughly as we should have done, and that is also true of the Bible.

The Lord in his mercy and kindness sent angels from his presence to reveal the gospel and to make known the record of the ancient inhabitants of this continent, the Jaredites and the Nephites and Lamanites. Likewise by the inspiration and guidance of his Spirit, he revealed to the Prophet Joseph Smith many of the precious things that were taken out of the writings of the prophets, and we have them restored again. But are we reading them? Are we making ourselves acquainted with these commandments, these precious truths which have been made known for our salvation? Have we ever stopped to think of the great advantage that we have over the rest of the Christian world in this fact, that they maintain that the Bible contains the full word of God, that revelation from him ceased nearly two thousand years ago? Men are left now to depend upon that written word. But the Lord has revealed to us the history of these other ancient peoples. He has given unto us the commandments and the revelations that were given to them, and so earnestly did he feel the responsibility of giving to us this additional information that he sent an angel from his presence to reveal it.

Are we, who profess to believe in the mission of the Prophet Joseph Smith, to testify that angels came to him, and through them that the gospel was restored, the priesthood again revealed

and given to men? Do we feel that we are under any responsibilities to search these scriptures and make ourselves familiar with them? I wonder. It is my understanding, I hope I am wrong, that a great multitude of members of this Church have never read the Book of Mormon, are not acquainted with the Doctrine and Covenants, who have not taken the time to consider the commandments that have been revealed for our eternal good, and that to our detriment.

Now we know that there are many spirits abroad in the land, and as the Lord says, some of their doctrines are doctrines of devils; some are the commandments of men. Are we prepared by our knowledge and understanding to segregate these doctrines which are of men and which are of devils, from the truth? Are we living near enough unto the Lord to have that spirit of discernment, that we are entitled, as we would be through our humility and faith, to know the truth that would make us free?

In an earlier revelation, the Lord said: "And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them." (*Ibid.*, 33:15.) We have the right to the guidance of the Holy Ghost, but we can't have that guidance if we wilfully refuse to consider the revelations that have been given to help us to understand and to guide us in the light and truth of the everlasting gospel. We can't hope to have that guidance when we refuse to consider these great revelations which mean so much to us both temporally and spiritually. Now if we find ourselves in this condition of unbelief or unwillingness to seek for the light and the knowledge which the Lord has placed within our reach, then we are liable or in danger of being deceived by evil spirits, the doctrines of devils, and the teachings of men. And when these false influences are presented before us, we will not have the distinguishing understanding by which we can segregate them and know that they are

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not of the Lord. And so we may become prey unto the ungodly, to the vicious, to the cunning, to the craftiness of men.

We all have a right to know the truth. It is a requirement the Lord makes of every member of the Church that he know for himself and have a testimony of the truth in his own heart and not be under the necessity of depending upon anyone else to know that Jesus Christ is the Son of God or that Joseph Smith is a prophet of God. If there is any person in the sound of my voice, a member of this Church, who does not know in his heart that the Father and the Son appeared to Joseph Smith, revealed themselves, and made known again the true doctrine concerning God, then that person has not lived up to his or her requirements, the commandments the Lord has placed upon us, for we should know that fact. We should know that John the Baptist came and restored the Aaronic Priesthood. We ought not to have to depend upon any other source, only the light of truth which is planted in our hearts by the Holy Spirit through our faithfulness. We should know that Peter, James, and John came and restored the Melchizedek Priesthood with all its powers, so that the gospel again could be preached, the knowledge of God declared, and righteousness again be found in the earth, for the salvation of all those who would repent of their sins and turn unto God.

I have in my pocket here an invitation sent to me personally; it may be many of you have received one that was sent to you personally, inviting me to attend one of the churches to make myself familiar with the doctrines. Now the man who sent this had a perfect right to send it. He has a right to send this to you and to give you that invitation, but do you have faith enough, knowledge enough of the gospel of Jesus Christ that you would not be deceived if you should accept the invitation, and go and listen to the doctrines of the church to which this man belongs? Do you know the truth?

I have a testimony, definitely, positively, that our Father in heaven restored the gospel of Jesus Christ, that Joseph Smith told the truth. I know that the Father and the Son appeared to him, just as well as I know I am here. I know that Jesus Christ is the Son of God, the Redeemer of the world, the Savior of men who will repent and receive his gospel. Are we all prepared so that we will not be subject to the cunning craftiness of men, to the false doctrines that are in the world, the teachings that are contrary to the plan of eternal salvation? If we are not, then we need to repent.

I am going to read to you a statement that I made sometime ago which I think is true, and which is a guide to me and I hope may be to you.

So far as the philosophy and wisdom of the world are concerned, they mean nothing unless they conform to the revealed word of God. Any doctrine, whether it comes in the name of religion, science, philosophy, or whatever it may be, if it is in conflict with the revealed word of the Lord, will fail. It may appear plausible. It may be put before you in language that appeals and which you may not be able to answer. It may appear to be established by evidence that you cannot controvert, but all you need to do is to abide your time. Time will level all things. You will find that every doctrine, every principle, no matter how universally believed, if it is not in accord with the divine word of the Lord to his servants, will perish. Nor is it necessary for us to try to stretch the word of the Lord in a vain attempt to make it conform to these theories and teachings. The word of the Lord shall not pass away unfulfilled, but these false doctrines and theories will all fail. Truth, and only truth, will remain when all else has perished. The Lord has said, "And truth is knowledge of things as they are, and as they were, and as they are to come." (*Ibid.*, 93:24.)

The Lord bless you, I pray, in the name of Jesus Christ. Amen.



## ELDER ELDRED G. SMITH

*Patriarch to the Church*

**B**ROTHERS AND SISTERS, I sense very keenly the responsibility in standing here before you, and needless to say, I seek your faith and prayers in my behalf.

It is truly a responsibility and an honor to stand before you, and one cannot help, in standing here, but be conscious of the developments of this age and the many blessings that are ours. Truly this is a choice time, a choice generation in which to live. We have many blessings, beyond our ability to count them.

We have our troubles and difficulties, yet there is none of us who would care to exchange our opportunities in this generation for those of another. There are opportunities, for example, in education, beyond anything we have ever had in the history of the earth. We have educational buildings, school buildings, university buildings, much better equipped than they have ever been before. We have instructors better prepared, with a greater knowledge and a better method in teaching, than we have ever had before. We have books which contain knowledge which has never been given to man before. We have greater opportunities to go to school, to get knowledge and education. There are more scholarships offered. The opportunities for the masses to receive a higher education are increasing. A larger percentage of people are receiving a higher education all the time.

God has poured out knowledge in abundance. This is very evident in the field of science, and especially in medicine, in communication, in transportation. These scientific developments are the minor blessings of this generation. Add to these blessings that of the gospel, with the priesthood and the blessings of eternal sealings.

We have a knowledge of the plan of life. We know where we are going. We then should know that this life

should be full of hardships and trials, and only thereby can we grow. Trials which come to us are not those which came to our ancestors. Our posterity will have still different trials, yet we would not care to trade our opportunities of living in this generation for that of living in any other generation we have known of.

Yet, when we look ahead of us in this world of confusion and chaos, my heart goes out in sympathy especially to the youth who have a war and military service staring them in the face. They say, "What is the use of all this education, training, preparation for the future?" We look ahead, and we see political and economic confusion, so complicated, I wonder whether mortals have the ability to solve the problems at hand.

Satan is always trying to thwart the work of the Lord, and the Lord repeatedly uses Satan's efforts to fulfil his own purposes. Satan tried to break up our missionary work, but the Lord is at the helm, directing the affairs of man, and especially his work on earth. What was the source of our missionary supply, was taken and put into one of the greatest mission fields of the day, the armed services. There is a most important missionary work among the servicemen that can be done by none other than the servicemen, themselves. If these servicemen will but live the gospel and teach it to their associates, teach it to those with whom they come in contact, they will do a very great missionary service, that no one else can do.

We have had innumerable experiences from World War II, where people have joined the Church because of watching some serviceman who lived the gospel. And if the servicemen who are members of the Church will be real Latter-day Saints and live the gospel, using what leisure time they may have in a productive, beneficial man-

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ner, and in teaching others by example as well as by precept, they will be doing a most important missionary service.

After reading the Book of Mormon, ask yourselves, how long would this Korean conflict last if ten percent of the United Nations armed forces were living righteous lives? Then go another step in your imagination, say, if ten percent were Latter-day Saint men living the gospel, and about fifty percent of all the servicemen were living righteous lives, the power of God would touch the hearts of men and bring peace into the world. And I do not know how we can have real peace any other way.

Circumstances are so complicated I wonder whether mortal man has the ability to solve them without the help of the Lord.

We as Latter-day Saints must keep the faith in the future, faith in man, faith in God, live the gospel so that everyone who sees our actions will have a desire to be as we are. They will then sense the happiness and the joy that come to us as the result of our knowledge of the gospel and that are displayed in our everyday life. Thus we will be teaching the gospel.

God will never permit trials to come upon us beyond our power to withstand them, as long as we will put our trust and faith in him.

I think the story of Job is a very good example of that, an example of what life is here on the earth. Briefly and without quoting exactly, the story of Job, to me, tells the story of Satan making the statement to the Lord: Yes, Job is a righteous man; you surrounded him with so much I cannot reach him, but if you would let me go just a little way, if you would take just a little from him, I would show you that Job would curse the Lord. And so the Lord said, All right, I will permit you to go just so far. And so much was taken from Job, and Satan tried again and came back again, and said: If you would let me go just a little farther, I will show

you that Job will curse the Lord. And each time, the Lord permitted Satan to go only so far. Satan could not go beyond that which the Lord permitted him. And time after time repeating it, until finally the Lord said, all right, Satan, you may have full control over Job except you cannot take his life. Job by this time had become so strengthened, the Lord had permitted only that to come upon him which Job had strength to resist. Job had thereby been strengthened from it until he had the ability to withstand all the trials of Satan. He had come to a state of perfection. And is that not the state which we all seek to attain? Then, without trials, how can we get there?

Have faith and show your faith in your works. Be of good cheer, Satan cannot stand cheerfulness which comes from righteous living. Accept the present as having the greatest opportunities of life and the future to become greater.

The modern scientific developments are a testimony to me that God is assisting the growth of his work on earth. Most of which has come since the restoration of the gospel. How would it be possible to carry on the administrative affairs of the Church, all over the world, and keep the Church in the unity of one faith and one doctrine, without the benefits of modern methods of scientific developments which we enjoy. How important is the press which makes possible standard instructions in doctrine, and through which we have the scriptures, and other methods of keeping our doctrine a unity all over the world.

How, too, could we do the abundance of sealing work for our dead, without microfilm and other like methods of obtaining records. How blessed are we that the Authorities can travel through the stakes and missions the world over and return so often to report and keep the unity of the doctrine together all over the Church.

How great are the blessings to the world because we have means of travel which permitted President McKay to make this wonderful trip to the mis-

sions of Europe, and in such a short time.

Thank the Lord for his blessings. May his choicest blessings be upon us, his people, with ever increasing faith and trust in him, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Eldred G. Smith, Patriarch to the Church, has just addressed us. We shall now hear from Bishop Thorpe B. Isaacson, of the Presiding Bishopric.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

**P**RESIDENT MCKAY, President Richards, President Clark, and my beloved brothers and sisters, I am very grateful and thankful for the opportunity of being in attendance at this great conference of the Church, where we can be spiritually built up and strengthened in our faith, for surely we have felt the Spirit of the Lord here in every session of the conference, and we have been built up in our faith, and strengthened in our testimony.

We are here to receive instructions and to listen to the words of the prophets, seers, and revelators and servants of God, our Father.

The Lord said in the Doctrine and Covenants, 88 and 63:

Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

It is my humble and sincere desire and prayer that my Father in heaven will draw near unto me while I speak to you today, and I shall be grateful for an interest in your faith and prayers. This is always a very difficult assignment for me, and I am grateful to the Lord for his sustaining influence on previous occasions. The Spirit of the Lord has been here in rich abundance. Before the conference started, the General Authorities met together, and with the beautiful prayer offered by Brother Lee, surely we felt the Lord's influence. We are meeting in his name. We are meeting to bear testimony as to the truthfulness of his work.

Before I say more, I should like to pay tribute, as suggested by Brother

Stayner Richards and Brother Cowley yesterday, to my wife. I am one of that type of men who have a hard time saying the things I ought to say as often as I ought to say them. It is her birthday today, and I want her to know that I am grateful for her. I am grateful that she took me by the hand, as Brother Cowley so beautifully portrayed to us. I am grateful that she has given me encouragement when she has known that I was discouraged and down. I am grateful for her faith. Everything that I do of any consequence, I must credit in a large measure to her and to my Father in heaven.

Sometime ago I had in this great Tabernacle a man and his wife and a boy from the East, a man with whom I have been associated in business but who had never been here before. As he came in here and stayed awhile, after the recital, he said, "There is something different here. What is it?" I gave him a Book of Mormon, and then we walked around, and he asked me again, and I said, "It is a little hard to explain, but I would like to tell you what I think it is. This is a house of worship, and if you could read the prayer that was offered at the dedication, you would know that this is a sacred building, and the thing that makes it different is that the Spirit of the Lord is here." It was not long until he spoke and said: "Well, it has to be something like that."

I want to say just a word to the youth of the Church, the young men and women, the young married couples. I would like to say a few words with reference to the value of your personal

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testimony, probably your most precious possession.

I realize there is great stress being placed on education, and rightly so. This Church has always sponsored and fostered education. Ever since the Pioneers came here, this Church has supported and sustained schools and universities, seminaries and institutes. The authorities have believed in education, but they have also stressed greatly spiritual, religious education in the hearts and souls of our young people.

Education has brought great credit to the Church and to this state. Just recently, there were four educators making a survey, an educational efficiency survey, on one of our great institutions in the state. They were all from the eastern part of the United States; none of them are native sons; and they have studied the trend of education in this state. They made great research, and the chairman of that committee came to me a while ago and said, "We have discovered two very unusual but very prominent factors about the education in the state of Utah." We are a small state and a poor state, and as we learned this morning from Dr. Woodward, speaking to the welfare workers, only three percent of the soil in this state is tillable, so we are not a rich state. The two factors that this great educator said astounded him were: (1) there is a greater percentage of the population in the state of Utah twenty-five years of age and over who have a high school education than in any other state in the union; and (2) there is a larger percentage of the people of Utah twenty-five years of age and over who have a college education than any state in the union. That is a great tribute to our pioneer fathers and to this Church and to this state.

But I would like to tell you, also, another word from Newton N. Riddell, when he made this comment, speaking of spiritual, religious education:

He who knows books knows much; he who knows nature knows more; but he who

knows God has reached the goal of human wisdom.

To the young people, your personal testimony will give you great happiness; a testimony as to the divinity of the Savior of the world, born as a babe in Bethlehem, a testimony as to the teachings of the Savior, the life of the Savior, his crucifixion on Calvary, the actual resurrection of the Savior from the tomb. What for? So that you and I could have eternal life.

Yes, a personal testimony as to the restoration of the gospel in this dispensation, the visit of the Father and the Son to Joseph Smith, the Prophet, as so beautifully given to us by President Joseph Fielding Smith. He was truly God's servant. Then he sealed that testimony with his life's blood as did that marvelous brother of his, Hyrum. Young people, you do have a testimony that this is true, and it will be a source of comfort to you in the hour of need.

Yes, the object of all gospel teachings is to promote faith and build a testimony. Without a personal conviction or without a personal testimony, our teaching may lack warmth and light. Testimony inspires testimony; conviction begets conviction.

A personal testimony after we have received it, I have learned, and I am grateful that I have learned it, needs to be constantly reinforced. We may have had some faith-promoting experience in our lives, and many of us have; we may have even witnessed a miracle, and some of us have. Some one has said our testimony may be a dynamic concept based upon evidence, proof, and revelation. It may have been acquired through study and prayer, but if our testimony ceases to grow, it may finally cease to be.

Therefore, it requires each of us daily to try to improve our lives, strive to discipline ourselves and properly to conduct our behavior.

Our testimony needs to be constantly cultivated and strengthened to remain forceful and alive. A testimony of the

gospel of Jesus Christ, a testimony as to the mission of the Prophet Joseph is a blessing earnestly to be desired, to be prayed for, and to be lived for. When once obtained, that testimony will shine as a beacon to others, and its flame will burn that other torches might be lighted; but if our testimony ceases to glow, it may be lost.

In the New Testament, we read of the experience of Saul of Tarsus. He was contending against the truth; he was persecuting the saints. He denied the divinity of Jesus, and then as he was en route to apprehend them and imprison them, he was suddenly confronted by the Master. He saw a blinding light, and he heard the Master say, "Saul, Saul why persecutest thou me?" And Saul said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest." (See Acts 9:4-5.) Saul was stricken blind and led away, but later he was miraculously healed of that blindness. Surely, if any man had had a testimony to justify the feeling of having arrived, if any one experience would seem sufficient to entitle anyone to say, "This is enough, I need no more" Saul had that experience. He had been made to see, but if he had been content to relate his experience to his friends or if he had stopped growing, he would never have become the great Paul the Apostle. Saul of Tarsus was the acorn, and Paul the Apostle was the oak.

During the balance of his life he taught as a great missionary. In bonds he bore his testimony to kings, and on the ship, and in the dungeons. He was inspired by his testimony, and he bore that testimony the rest of his life.

The youth of the Church may sometimes wonder if they have a testimony. They may ask how it may be obtained. Some young people may be discouraged, and they may compare their knowledge and testimony with that of others, but let me plead with the young people never to become discouraged. Always remember that the full-bloom rose was once an unopened bud and that the ripened fruit was once just a blossom

and that all great things came from small beginnings.

Yes, it is our individual problem, and probably a continual one, for all of us to make sure as best we can that our lives are such that we can hear the promptings of the Holy Ghost which we have received, that great Comforter, the whisperings of the still, small voice.

The Lord once said,

But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good.

And whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me. I am the same that leadeth men to all good; he that will not believe my words will not believe me—that I am; and he that will not believe me will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world.

Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief.

Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. (Ether 4:11-14.)

Prayerful, humble seeking will give you the answer, young people. I would say to all of you whenever you are in doubt, you need never hesitate to know where you can go and get the answer. The Lord will hear you; he will remove those doubts from your mind.

Oh, a testimony does not all come at once, but if continually developed and cultivated, it is a power and a strength that will be felt forever.

As Latter-day Saints our own personal testimony is not alone sufficient. Once acquired and reinforced, it is our duty as individual members of the Church to bear that testimony constantly to the world, to preach the gospel, and to bring salvation to the souls of men.

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The Savior said:

And if it so be that you should labor all your days in crying repentance unto this people and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! (D. & C. 18:15.)

Oh, the Master must have placed great value on every soul; precious are they in his sight.

An ancient philosopher once said:

Unless you bear with the faults of a friend, you thereby betray your own.

Young people, do not lose your testimony. You may discover sometimes that you are in doubt. I think we all have. You may sometimes wonder if your testimony is waning, but let that be a signal to you, let that be the time that you come to one of your brethren, one of your friends; that is the signal for you quickly to associate yourself with the Church and become very active in the Church, that is the time that you must confide in God your Eternal Father.

The person whose fate is most distressing is he who has lost his faith and his testimony. He may live near you or me—he may go about performing his daily work, yet he is very much alone. He is unhappy, and he lacks a sense of belonging. Life seems to have no purpose to him; he is the man who having had a testimony has now lost it, but faith and prayer can return him to us and bring about a renewal of that testimony. It has happened to many, and it will happen again.

I want to plead with my friends and my associates, my brothers, my acquaintances, and with all men, to put aside those things which may be keeping you inactive in the Church. I would say to all men, repent of that which you have done that is wrong, go to your Father in heaven, go to your brethren whom you love. There is no reason you cannot go to your brethren. We love you; your bishops love you; you can come to us about anything; and

we will treat you truly as our brothers. Do not live longer on the outside, no matter what is keeping you inactive in the Church, whether it be your profession, whether it be your habits, whether it be that somebody has hurt your feelings; no matter what it is, put it aside. Come back into the pales of the Church, and receive those blessings that the Lord has in store for you. Great will be your joy; great will be your happiness.

It ought not to be hard for us to repent. None of us feel good when we do wrong. All of us feel better when we can go to the Lord and ask his forgiveness and when we can go to our brethren and put our hands in theirs and tell them of our shortcomings. Surely no man will take advantage of that kind of confidence. That is the feeling that exists in this Church. That is the brotherhood that is intended between us as brethren in the priesthood and brothers and sisters in the Church.

God grant that we can each have a strong testimony to pull us over those rough spots in life. I am satisfied the happiest men I know of are these men, and I know why they are happy and you know why they are happy, because of the great testimony they have, because of their living close to the Lord, and partaking of his wonderful and sweet spirit.

May God grant that we may always have that brotherhood that President Stephen L. Richards often talks about. Just the other day I heard him say something like this: "All great men are engaged in some great cause," and what greater cause is there than the cause that we are engaged in, the cause of bringing salvation to the souls of men, and eternal life?

God grant that we may be strong, that we may stay close to the Lord, and when he says, "If you will draw near unto me, I will draw near unto you," (see D. & C. 88:63); may that be our happy lot, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

The German-speaking Choir and the congregation will now sing, "O Say, What Is Truth?"

Elder Oscar A. Kirkham, of the First

Council of the Seventy, will speak to us following the singing.

Singing by the Choir and congregation, "O Say, What Is Truth?"

**ELDER OSCAR A. KIRKHAM***Of the First Council of the Seventy*

**I** HUMBLY pray that the Lord will bless me, as I address you. How serious and important is this responsibility! Yesterday I read from the Book of Isaiah; the first lines were a theme for the M. I. A. some time ago.

Seek ye the Lord while he may be found, Call ye upon him while he is near. . . .

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. (Isa. 55:6; 58:8.)

I would like to address myself, with the blessings of my Heavenly Father, to my sons. I am very happy that one of them is in the audience today. The others are scattered in different parts of the world. This is the admonition I would give to them: *Be worthy, and advance in the priesthood of God.*

What a glorious thing it is to be sufficiently humble, to live sufficiently worthy that one may speak and perform and bless and grow in the name of the Lord! What a glorious blessing our Heavenly Father has made possible in his great plan of salvation for the men of his Church to receive the priesthood of God. This great blessing I pray may be part of the blessings that the gospel brings to my sons. I hope they are worthy to advance in that glorious opportunity from deacon to high priest. A truly great adventure? Yes—adventure with the Lord, full of blessings the like of which no man can give you, it will bring them to spiritual heights, and the enjoyment of full living.

How happy I was last summer on shipboard with 627 American youth going to Austria to a world jamboree of Scouts. When the Sabbath day came,

we were having a sacrament service. Two of our young men took care of this sacred ordinance of the Lord. A stranger was standing in the door watching the ceremony. He was listening carefully to what was going on, and after these boys, holding the priesthood of God had humbly performed their sacred duty, he walked across the dining room and said to me,

I want two hours. I want them as soon as possible. I have seen nothing like this. I have felt nothing like this on our journey. These young men, blessing the sacred sacrament, calling upon the Lord that they may renew their covenants with the Lord to keep his commandments, that they may have his Spirit to always be with them. This is deeply impressive. Let me meet with you soon.

Yes, truly this is the greatest blessing from God, to speak and perform, to bless and grow in his holy name.

And I would like to express another wish to my sons and I say it with reverence, and with sincere desire: "*Be an active Christian citizen.*" On September 1, President Clark on his eighty-first birthday, was interviewed by the press. I was impressed by the message he gave to them. "This is a great day for each youth," said President Clark, "but he must conquer it for himself, by work, and by right living." This is a theme for a young Christian citizen.

Not long ago I read a story of Benjamin Franklin. On one occasion he went to visit a friend. He took with him his seventeen-year-old son. When he came to the home of his friend, he said to him, "I wish you would bless my boy." The aged man put his hands upon the head of this youth, and said

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to him, "My son, God and liberty. God and liberty—remember these two words." So I say to my son, and your son, to every mother's son throughout the land, as you exercise the glorious right and privilege of Christian citizenship, let this be ever in your heart and mind, "God and liberty."

Next summer, July 17 to 23, fifty thousand boys will camp on the hills of southern California. My, what a glorious experience, a high privilege will be theirs, learning the art of living happily together, and to live as Christians, at least all have expressed their faith in God. I hope your son will be there. I would love to pitch my tent next to his. I would love to see him, as I have seen thousands of others, and before they retire at night, hear them give their prayers to God in thanksgiving and for guidance.

I have a friend whose son was killed in Japan. When his effects were sent home, the parents found a note in his uniform. The note read:

If I happen to die in this war, here is something I want you to do. I have a ten-thousand-dollar insurance policy, and I want you to take that money, and when the war is over, bring to America a Japanese boy and educate him, so that when he may go back to that enemy land, it will help him that he may build his life in the spirit of our democracy.

There is Christian citizenship in its high expression.

I would love to have my son fill a worthy and honorable mission, yes, humbly and worthily. I just returned from touring the Canadian Mission. When I asked the young missionary men what is their greatest spiritual need, nearly all of them would answer, "To be humble—that's my need. To seek the Lord, to know the strength which comes when he is near." What a glorious experience it is for a young man to have the privilege of going on a mission, as a servant of the Lord, and I appeal to this great audience, today, and those listening on the air, God grant to you that high privilege, for the

world is on its knees, waiting for you or your son or my son to come and bring the gospel's glorious message, that their lives may be made more beautiful before the Lord with spiritual blessings.

A final wish I make:

Son, go courting with a lovely Latter-day Saint girl, and go to a temple of the Lord and be married there, and build a good Latter-day Saint home.

What a lovely thing it was one year at M. I. A. time when nineteen couples came from California and were married in the temple here at Salt Lake City. How charming! What a delightful excursion that was! How eyes were filled with tears of rejoicing as they stood before the altar of the Lord and were married for eternity. What a beautiful experience when eleven young ladies of one of the Ogden stakes made a dress, a wedding gown, together, and in their turn, as opportunity came, each one of them was married in this lovely dress. There are no more beautiful experiences than these. What a grand expression of love and appreciation it was in Prescott, Arizona, for a Brother Johnson and his good wife to sacrifice and save and plod along through the years until their seven boys and girls had had the privilege of going on a mission. Then one happy wedding anniversary time, the boys and girls had saved quietly, and the bishop had spoken to them about their father and mother, and they also were privileged to go on a mission. What a glorious blessing, and I wish it for my sons and daughters—a happy Latter-day Saint home.

These things I wish for my children and your children, and for them I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

We shall now hear Elder George Q. Morris, Assistant to the Twelve, who will be followed by Elder Henry D. Moyle.



## ELDER GEORGE Q. MORRIS

*Assistant to the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters, I am thankful for the privilege of being with you in this great conference. As I approach this duty that has been assigned me, I humbly pray for the Lord to direct that which I should say, and I invite your sympathetic feelings and prayers in my behalf.

I think there is nothing any man can say of himself that will tend towards our salvation. The Lord has said that we can do nothing in this work without him. I have been grateful in my heart during these services that we have the truth. How wonderful it is to have the truth upon which to stand; and to have it as a guide, as a support, as an enlightenment. The Apostle Paul referred to the gospel as "the power of God unto salvation." Truth is of God, and only truth tends towards salvation. There is no power in error except to destroy, to spoil, to bring sorrow and regret and failure. We often speak and frequently dwell upon the need for salvation. May we assume that we accept the truth, that we need salvation. We are here in the earth, banished from the presence of God until we come back into his presence through faith and through his gospel and through obedience. We can only come there through principles of truth and righteousness. We can come back into his presence, where we belong, only by following the plan that he has outlined for us. No one else could outline it. That is his prerogative. It is his work and his glory to bring salvation to his children, and he is the one to plan for that salvation. It is planned according to eternal principles.

I urge our young people with all my heart to learn the doctrines of this Church, for in its doctrines, in its precepts, in its teachings is the power of God unto our salvation. I urge the young people in this Church to accept as a fact, that whatever success they may attain to in life, if they do not

secure salvation in the kingdom of God, then that success is failure. We are the children of God. We belong back in his presence when this life is over. If we do not reach there, we have failed. Only the principles of eternal life taught in the gospel will bring us to that salvation.

So many people say, "Well, we want to be honest. We want to be good citizens. We want to be true to our neighbors and our friends. We need no intermediary between us and God. We will do what is right and trust to the future." Well, they are leaning on a broken reed. God has prescribed the principles that will save us and exalt us in his presence, and they are embodied in the teachings of the Church. And we are taught these principles because they are necessary for our salvation. I would that all our young people would study the doctrines of this Church faithfully, be constant readers of its scriptures, and know what is truth. Then when they go forth in the world, in their affairs, in college, in their occupations, they would have standards by which to judge all things; and if any things are contacted in their lives that do not conform to the teachings of this Church, that are contrary to it and the teachings and principles of the gospel, then those things should be rejected or laid on the shelf. They should not be adopted.

Now the Lord teaches us that we are the children of God, that we have a Father in heaven. That is a fundamental truth of the gospel. And that we are to worship him and keep his commandments. I remember not long ago reading of a survey made among college students. They were asked to give their conception of what God was like, and one of them said he considered that God was like an oblong cloud. Well, now I don't know where he got that idea, that God was an oblong cloud. He didn't get it out of the teachings of the Lord Jesus Christ or the gospel of

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Jesus Christ. What salvation can there be in believing that God is an oblong cloud. It is an error. It cannot save. It can only destroy. We frequently go, and our elders have gone to others to bring them the message of the gospel, and as we begin to teach them the reality of God as our Father, they immediately reject the idea of God being in the form of man or being in any form that we can conceive of and understand because they say, in their superior knowledge, that God is unknowable. If we could know God, they say, he wouldn't be God. Well, to such extremes have gone the speculations and rationalizings of men who have not known the truth. Can there be inspiration? Can there be help, such as the brethren have been speaking of in having blessings and guidance and comfort and support, from an unknown God? The teaching of the gospel is that a knowledge of God and of his Son, Jesus Christ is essential for our eternal life and salvation.

We are taught to believe in faith and repentance and baptism, for admission to his Church and kingdom. Can we believe in something else and be saved through it? It is impossible.

I went into a great New York church, one of the finest in New York, at the beginning of last year. There was a splendid audience of men and women. I respect them and give them full credit for sincerity in their worship. It happened to be the time when they received new members into their church. There stood up on the front row about five or six people who had come to join the church. One of the ministers came down to the front seat and said to them, "Do you believe in Jesus Christ?" They said, "Yes." He stepped up to them and shook hands with them, and said, "We welcome you into the church." Now does that mean salvation for them through that church? He didn't say, "I welcome you into the Church of Jesus Christ." He was consistent in that, because people are not brought into the Church of Jesus Christ in that way. The Apostle Peter told

them how to come into the Church—when they had repented of their sins to be baptized in the name of Jesus Christ for the remission of their sins that they might receive the gift of the Holy Ghost. That's a true principle. If we believe in that and obey that principle, then there comes salvation to us as we go forward obeying the truth. And so we may progress with respect to all truth.

The statement is frequently made that the gospel embodies all truth, and I can see one very good reason for saying that, because the Lord says that if we will keep his commandments, we will grow in knowledge and in truth until we have all truth. It is our prerogative as children of God, by obedience, to gain all truth. It is all embodied in the gospel of Jesus Christ.

I hope that when our young men go out to college that they will continue their study of the scriptures, that they will continue their activities in the Church insofar as it is possible where they are located; and if they are desiring with all their hearts to continue in their activities, they will probably find a way of doing it. I believe that young men may go through college and preserve their faith and grow in faith and in intelligence and understanding if they will be faithful and true to their religious obligations, but if they do not do that, they may lose their faith. If there is anyone who wants to go to college and hasn't the spiritual capacity to take on a college education without losing his faith, he had better stay on the farm and do his duty in the Church, and serve his fellow men and serve God, and grow in knowledge and intelligence and power there, because all the things he might get in colleges do not lead to intelligence. If a thing is true, it does. If it isn't true, it does not.

So, my brethren and sisters, thank the Lord for the truth. Thank the Lord for the gospel of Jesus Christ. Thank the Lord for the splendid leaders God has raised up to instruct us and counsel us and direct us. Let our youth preserve

teachable hearts and minds, enlightened by the spirit and power of the Holy Ghost. Then they can go through all the colleges in the world, and all the occupations and needed experiences in the world, and preserve their faith and be successful as men among men, and always be thorough Latter-day Saints, and then they are successful indeed.

May God give us power, and the youth of our Church power, to hold on to the faith, to love it with all their hearts, to incorporate it in their lives, to give it first place, so that God may bless and preserve them, and may we all do this and follow this principle, I humbly pray, in the name of Jesus Christ. Amen.

## ELDER HENRY D. MOYLE

### *Of the Council of the Twelve Apostles*

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people! (Alma 29:1)

was the statement of the Prophet of old.

I am sure today in our lives many of us wish that we were something other than we are, thinking likely that their lot is preferable to our own. But Alma said further:

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God that there might not be more sorrow upon all the face of the earth.

But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me. (*Ibid.*, 29:2-3.)

I believe that we, as fellow workers in the priesthood, might well take to heart the admonition of Alma and be content with that which God hath allotted us. We might well be assured that we had something to do with our "allotment" in our pre-existent state. This would be an additional reason for us to accept our present condition and make the best of it. It is what we agreed to do.

We are told in the Doctrine and Covenants that

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

Man was also in the beginning with

God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

Then the Lord says:

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D. & C. 93:28-30.)

For that to be true, we had our own free agency in our pre-mortal existence, and whatever we are today is likely the result of that which we willed to be heretofore. We unquestionably knew before we elected to come to this earth the conditions under which we would here exist, and live, and work. So little wonder it is that Alma of old said that we sin in the thought, or in the desire, or in the wish that we were someone other than ourselves. He said further:

Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy. (Alma 29:6-9.)

I have a conviction deep down in my heart that we are exactly what we should be, each one of us, except as we may have altered that pattern by deviating from the laws of God here in mortality. I have convinced myself that we all have those peculiar attributes, characteristics, and abilities which are essential for us to possess in order that we may fulfil the full purpose of our creation here upon this earth.

Once again, that allotment which has come to us from God is a sacred allotment. It is something of which we should be proud, each one of us in our own right, and not wish that we had somebody else's allotment. Our greatest success comes from being ourselves.

I think that we can console ourselves best by believing that whatever is our allotment in life, whatever is our call in the priesthood, the Lord has been wise and just, and I might add, merciful, in giving to us that which we need to accomplish the particular purpose of our call.

Furthermore, when we are in the full exercise of our faculties, and live in obedience to the laws and commandments of God, that which we do in fulfilment of our call as holders of the priesthood or officers in the Church is all that the people who are thus affected deserve. Otherwise, God could not be just, and we know he is.

If we apply that principle to our lives, practically, does it not mean that when the bishop or the stake president, or the President of the Church, calls upon us to fill an office or to render a service to our fellow men, we should accept that call with an assurance that we possess the essential qualifications given to us of our Heavenly Father in order to properly fulfil that mission?

I think this is peculiarly true of those of us who may be called upon missions to go into the world and preach the gospel of Jesus Christ, the highest calling that can come to man, that call which the Savior of mankind gave to his disciples last of all preceding his ascension to heaven, to go into the world and

preach the gospel to every nation, kindred, tongue, and people.

I wish we could take to heart the admonition of President Joseph Fielding Smith today and utilize those faculties which God gave us that have been religiously and sacredly allotted to us for our use in the fulfilment of life's mission, that we might be fully qualified through our own efforts, as well as through that endowment which we inherited and received from our Father in heaven to go into the world and preach his gospel to his children who wait in darkness to have truth and light brought to them by men who have been qualified by endowment, and by perseverance, and by their own work thus to accomplish this purpose.

We cannot be satisfied with the fact that we are Latter-day Saints and that we have received the priesthood, and that various calls have come to us. If we have the true perspective of life and of our mission, we would qualify ourselves from youth to meet any and every responsibility that might come to us. That is peculiarly necessary for a people to believe and to practice when they profess to the world that the men who preside over them in the Church and in the priesthood of God have been called of God by those who are in authority to preach the gospel and administer in the ordinances thereof.

If we truly believe the fifth Article of Faith, if we truly believe that we have such a mission upon this earth to fulfil, then indeed will we be diligent in preparing ourselves to meet the responsibilities of life. We shall feel qualified to go anywhere and to listen to any doctrine, whether it be of man or of the devil, and be sure before we go that we will come back firm in the knowledge of the eternal truths that God has revealed in these latter days through his prophets.

We need not fear the philosophies of the world. We will not need any enlightenment or any instruction or any assistance from anyone but the Comforter. For I bear witness to you today that if we accept of the Lord the allot-

ment which he has given to us as our birthright, as our inheritance, and we build upon it as we should, that we will enjoy all through our lives that Comforter which the Savior promised his disciples.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:26.)

I hope and pray, my brethren and sisters, that we will be diligent in understanding and appreciating the eternal truths of the gospel of Jesus Christ, that we will live and not merely exist. There can come into our lives no greater thrill than to be conscious of the fact that we have taken those faculties that God has given us and utilized them as our Father in heaven intended that we should.

I was thrilled beyond measure the other day. I have a little grandson three years of age. I found him and myself in front of a show window. He said: "Granno, buy me something." I looked hastily over the articles, and I thought every article in the window was intended for a little girl, dolls, etc.

I said, "There is nothing there for a boy," but almost in an instant he looked up at me with his big eyes, and he said, "Why, Granno, there is a truck there. Men drive trucks."

I was thrilled to think in that mind three years of age that that power to utilize the intellect, to think and to reason existed there so early in life, and brought to that young man, at the moment at least, the desired results.

Now I hope and pray, my brethren and sisters, that we will all place ourselves in the position where we can utilize these faculties just as that child did, in every circumstance of life, and have come before us, through our obedience, and through the guidance and direction of the Holy Ghost the right answer to all our problems.

May God so bless us I humbly pray in the name of the Lord, Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder Henry D. Moyle of the Quorum of the Twelve Apostles.

The German-speaking Choir will now sing "The Lord Is My Shepherd," conducted by Heinz Rimmach, the leader.

The closing prayer will be offered by Elder LeRoy R. Mallory, recently president of the Tahitian Mission, after which this conference will be adjourned until 7 o'clock this evening, when the general meeting of the Priesthood of the Church will be held in the Tabernacle.

Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. That session will not be broadcast.

Overflow meetings will be held in the Assembly Hall and Barratt Hall. At both places, we are informed, there will be television.

The session at 10 o'clock Sunday morning will be broadcast over Station KSL and by arrangement through KSL over the stations named in the first session of this conference. That session will also be televised over KSL Television Station Channel 5.

The Church of the Air Broadcast will be from 8:30 to 9 o'clock tomorrow morning. Elder LeGrand Richards of the Council of the Twelve will be the speaker. The Tabernacle Choir Broadcast will be from 9:00 to 9:30 tomorrow morning. Those desiring to attend those broadcasts must be in their seats by 8:20 a.m. The doors will not be opened between broadcasts.

It is requested that the audience, during the broadcasts, refrain from making any disturbing noise. Large crowds will undoubtedly be waiting outside the closed doors. We suggest and earnestly plead with those thus standing that they be courteous when the doors are opened, and considerate to others in the crowd.

Avoid pushing or crowding, please. Let us remember to be courteous and considerate to others who are also standing.

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The regular session of the Conference will begin at 10 a.m. tomorrow.

The singing for this session has been by the German-speaking Choir under the direction of Brother Heinz Rimmasch, with Alexander Schreiner at the organ. We are truly thankful and appreciative of the service rendered by our brethren and sisters who come from Germany. While you have been singing, our minds have gone back to your friends and your relatives who are in Germany by the thousands. When you write to them, will you please tell them that we thought of them, and that in commendations given you, you were told that you represented them and the Church most creditably. Thank you.

At the conclusion of this meeting, the General Sessions of the Conference will be adjourned until 10 o'clock tomorrow morning.

The Choir will now sing "The Lord is My Shepherd."

Singing by the Choir, "The Lord is My Shepherd."

#### President David O. McKay:

The last five sessions in this renowned Tabernacle since we met yesterday morning, and the house has been crowded to overflowing, so far as we can note from this rostrum, the Tabernacle is just as neat and clean in appearance as when we opened the first session. Thank you. Let us continue to keep it so throughout this evening and tomorrow.

Elder Mallory, recently the president of the Tahitian Mission will offer the benediction, and we will stand adjourned until tomorrow morning.

The closing prayer was offered by LeRoy B. Mallory.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday evening, October 4, with President David O. McKay presiding and conducting the exercises.

The great Tabernacle was crowded to capacity with men holding the priesthood, also the Assembly Hall to the south of the Tabernacle, and Barratt Hall (60 North Main), in which latter buildings those present listened to the services and witnessed them by means of television. In addition, thousands of men assembled on the Tabernacle grounds and listened to the proceedings by means of amplifiers. A direct wire having been provided for the purpose, between 800 and 1000 brethren of the priesthood assembled in the Joseph Smith Memorial Building on the Brigham Young University campus (Provo, Utah), where they listened by means of radio to the General Priesthood meeting.

#### President David O. McKay:

I see before me an audience of ten thousand men holding the priesthood, but I fancy I see something far more impressive and glorious, I see in the heart of each of these great leaders, a testimony such as Peter bore to his Master when the latter said, "Whom do ye say that I am?" Peter answered, "Thou art the Christ, the Son of the Living God." And the Master said, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:15-18.)

I just feel as I look at you, my brethren, and look into your hearts, that our Savior knowing your testimony, would say, "Upon this rock, I will build my church and the gates of hell shall not prevail against it." God bless you and this service, that we may have an in-

spirational and memorable time together.

The singing during this session will be furnished by the Tabernacle Choir Men's Chorus, with J. Spencer Cornwall as Director, and Alexander Schreiner at the organ. We shall begin by the Tabernacle Choir Men's Chorus singing, "Jesus, Lover of My Soul," and Elder Reuel E. Christensen, President of the South Sanpete Stake, will offer the opening prayer.

The Tabernacle Choir Men's Chorus sang the hymn, "Jesus, Lover of My Soul."

The invocation was offered by President Reuel E. Christensen of the South Sanpete Stake.

The Tabernacle Choir Men's Chorus sang "Discovery."

### President David O. McKay:

President W. Noble Waite of the South Los Angeles Stake and other stake presidents in Los Angeles, Southern California, head a committee, members of which have accomplished an outstanding work pertaining to the erection of the Los Angeles Temple. We believe you will be interested in hearing his report.

## ELDER WILLIAM NOBLE WAITE

### *President of South Los Angeles Stake*

SOMEONE said yesterday, that this is a frightening experience. I want you to know that I can concur in that statement. Really, I am scared.

I pray humbly that our Heavenly Father will bless me with his Spirit, and that each one of you will offer up a prayer in my behalf, that I may make this report satisfactorily to all concerned.

Last October the Presidents of the Stakes in the Los Angeles Temple area received a commission by the First Presidency. We were called into session. President Richards instructed us that morning, and then at the close of the meeting, he gave out this information to the Presidents: That it is customary in the temple areas for people to make contributions to the temple and "we have decided that possibly a million dollars would be your fair share." Now, President Richards, you do not know how nearly you knocked out fourteen stake presidents with that statement.

We kept our chins up and it was only afterwards when we got out, and we confided in each other that really we were staggered. But we had received the commission, and so our instructions before we left were to make a plan, organize, and submit the plan, and get the approval of the First Presidency and

then we would be given the green light to go forward.

We made such a plan, when we got back to Los Angeles, and we submitted it. The First Presidency made some changes and eliminated some of the suggestions we had made, and the plan was finally adopted and as a result we started to raise the million dollars.

It was suggested that we indicate to the people, first of all, how much they should give, that is, how much it was necessary for them to give. We broke it down on a stake level and allocated the quota on a per capita basis to each of the stakes and missions in California.

We put out the literature, the little pamphlet that aided and assisted in the raising of the money, and then we decided we would launch the campaign on February 4th. President McKay agreed to come and start that meeting.

There were 1200 people, those were the leaders, the stake presidencies and the high council, the stake clerks, the bishops and their counsellors, and their clerks, in attendance from all of the stakes and the missions in the Temple area. We called upon each of the stake presidents, and when this plan was submitted to President McKay, he thought, maybe, knowing stake presidents, as he

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does, they would take too long to speak, all twelve of them or all fourteen of them, but they were given a minute and a half each and of course there was a little method in our moving in that direction, because we asked one or two that we knew were very enthusiastic, to speak first and they committed their people, and then, of course, we sandwiched in some of the others who were not too enthusiastic. By the time we got through they all committed themselves to reach the quota, and that was what we were after.

Everything went along very smoothly, but I want the Priesthood of this Church to know, that with all of the organization and all of the planning that the stake presidents did, the whole thing would have fallen flat if it had not been for the soul-inspiring discourse of President McKay. He electrified those 1200 people, and they went out of that meeting with a determination in their hearts that they were going to consummate that commission that was given by the First Presidency.

I talked with any number of them, and they said, "We just can not fail. We will raise the money."

In the plan was this method, that each stake president first would give his fair share. To sell a program you must sell yourself, and the stake president naturally would have to give and if he expected the people over whom he presided to give generously, it was necessary for him to do so.

And then his counsellors and then the stake clerks, and then we called in the members of the high council, and each in turn gave his generous fair share. We called in the bishops and their counsellors, and their ward clerks. We had the leadership, and then we said, "Go out into the wards, and sell this program and give the people the opportunity of receiving great blessings by contributing generously to the Temple." And they did.

We told President McKay in April we would be to Conference and report to him and that we hoped to be able to report that we had raised the million

dollars. I think he was quoted in the last Conference as saying that we had raised, that is we had pledged and promised to pay one million six hundred fifty thousand dollars at that time.

Since these pledges have been made, some people seem to be a bit apprehensive as to whether when a person gave a generous pledge he would live up to his pledge. It is our responsibility to follow it up and see that they do in every ward. In every ward in every one of these stakes there is an assistant ward clerk, who has a record of every giver, and a record of how much he has paid. When a person gets behind, he is tactfully reminded of the fact that he is a little behind, and that he is depriving himself of a lot of blessings when he fails to pay the things that help to move the work of the Lord along, and the money comes in.

This organization is set up in every ward. I should like to report now to you, that we are ahead of schedule in the Temple area. We have paid in excess of a quarter of a million dollars in cash, and we are better than \$40,000 ahead of the schedule.

I want to assure the First Presidency and the General Authorities of the Church and the Priesthood of the Church, that our people in the temple area will continue to respond as they have done, and we will pay every dollar of the \$1,650,000. and not just a million. Not only that, but we have issued ten thousand pieces of literature to pass out to the newcomers into the area and to the converts that have been made. We want everyone to have an opportunity including the individuals who did not give as much possibly as they would have liked to give at the time, together with the inactive ones who felt at the time that they could not give. So we feel definitely that we will raise the \$1,650,000. and if any of the brethren have had any fears or apprehension in regard to that, we should like at this time, to allay those fears, because we feel that we are going to raise that amount of money.



In regard to the temple itself, progress is being made, the excavations have been accomplished, the cement is being poured for the foundations. Incidentally, some of you may not know where the temple is located; it is located on the old Harold Lloyd estate, on a hill that overlooks all of Los Angeles, very close to Santa Monica. It is on Santa Monica Boulevard and Selby Avenue. We are in the process of completing a retaining wall completely around this property. It is high enough that it will overlook the whole city. A very beautiful site.

The old building that was there has been renovated, offices have been made out of the building, and they are very comfortably situated.

Soren Jacobsen is the superintendent of construction, and this is something else I should like to say, that possibly no section in the Church is blessed with a greater number of expert mechanics than we have in that area, and they are very anxious, our people are, to contribute of their time, and their talents, in addition to the money they have contributed. We hope they can be given that opportunity, we appreciate there are difficulties in connection with it, but I hope the situation will not get so serious that our people will be deprived of the opportunity and the blessings that will come to them by getting their hands in the mud and plaster and working as they would like to work in the construction of the temple.

I am sure that the way will open up so that our people can contribute of their time and their talents in the construction of the temple.

All of the employment, all of the labor is handled by the employment placement counselor. Dakon Broadhead, who is the employment placement counselor under President Hunter of the Pasadena Stake, is in charge of that work, and all of the employment placement counselors are assisting him. We can supply all of the labor that they will want and that they will need. President Broadhead is doing an excellent job.

We are enthusiastic, my brethren. We are very happy and very proud, and we are very thankful that the First Presidency and the other General Authorities of the Church are building a temple in our area. I am sure it is going to do a great deal of good in Southern California.

I vision a spiritual renaissance in that area. Our people will be spiritually uplifted. It will be a great blessing. We want you people to know that we are happy. We are enthusiastic. We are resolute in our determination to fulfill the commission which was given to us. Unflinchingly and unhesitatingly, we shall move forward doing everything in our power to see that everything goes in accordance with the plans of the First Presidency of this Church.

In closing, I should like to bear my testimony that I know that this is the work of the Lord, I know that we are being guided and directed by men of God, and all we need to do, brethren, is to follow the counsel and never become so wise that we think we know more than those who give the plans for the direction of this great work, and if we get into line and follow the counsel, there is no question as to the outcome.

God help us to be true to the faith, to magnify the Priesthood that we bear, and to assist in rolling the work forward! May God bless us in our determination to do this, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Thank you President Waite, your associates and all the good people who are so unitedly putting forth effort to the consummation of that great building, the largest temple built in this dispensation.

We shall now hear from Bishop Joseph L. Wirthlin, Presiding Bishop of the Church who holds the presidency of the Aaronic Priesthood.

## BISHOP JOSEPH L. WIRTHLIN

*Presiding Bishop of the Church*

**W**ITH ten thousand eyes upon you, with ten thousand receptive minds, and ten thousand open hearts before you, an individual in this position must approach his assignment in the spirit of prayer and with a spirit of humility to the end that the Lord's Holy Spirit will give him inspiration for the moment or two that he stands before you. That is my earnest prayer.

One of the most thrilling and inspiring events in connection with the restoration of the Gospel of the Lord Jesus Christ, took place when two young men who were translating a holy record, came across a passage that had to do with the ordinance of baptism.

It was not clear to them, and as they were wont to do, they went into the woods on the banks of a great river in the state of Pennsylvania, and supplicated the Lord mightily that they might have an understanding relative to the ordinance of baptism, and in answer to that prayer, a heavenly being appeared unto them, announced himself as John the Baptist, indicating to them that he had been sent by Peter, James and John, the First Presidency of the Church in the days of the Apostles, the Presidency of the Holy Priesthood.

Peter, James and John had sent John the Baptist to restore the Aaronic Priesthood, and laying his hands upon Joseph Smith's and Oliver Cowdery's heads, he said these words: "Upon you my fellow servants in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D. & C. 13)

Brethren, when we think of the marvelous restoration of the Aaronic Priesthood, that divine power that John the Baptist held at the time Christ was upon

the earth, it is no small matter to hold the Aaronic Priesthood.

Joseph Smith said, "The Priesthood is an everlasting principle that existed with God from eternity, and will to eternity, without beginning of days or end of years." The keys have to be brought from Heaven whenever the Gospel is sent, the Aaronic Priesthood had been taken from the earth because of the great Apostasy that took place shortly after the Apostles, and in order for it to be restored to mankind, it had to be brought from the heavens. Hence John, the servant of God who had held those keys 2000 years previously returned with it.

Joseph Smith said again: "It is that which places a man in the condition to receive the ministration of angels and to enjoy the presence of God the Father and his Son, Jesus Christ."

In this Church, the Church of the Lord Jesus Christ, there are 113,000 holders of the Aaronic Priesthood. There are thousands of men who hold the Melchizedek Priesthood, and with this precious gift, the Lord expects us to be diligent and earnest in his service. He declared in the 107th Section, 99th verse, of the Doctrine and Covenants: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

We find in the 113,000 members of the Aaronic Priesthood there are 60,000 over the age of 21 years, and 53,000 under the age of 21. In 1951, 3,300 of these brethren over the age of 21 were advanced to the Melchizedek Priesthood, but there were 2516 men who joined the older group of the Aaronic Priesthood, 2516 more than were advanced to the Melchizedek Priesthood.

Some of the factors contributing to the size of the older group of the Aaronic Priesthood of the Church are these: We have noted over the war years that many have enlisted in the

Armed Services of the nation at the ages of 16, 17, and 18 and have remained in the Armed Services so long that by the time they have returned home they have attained the age of 21, which has left them without a quorum affiliation.

Another contributing factor is that we do not make enough contacts with these brethren. There seems to have grown into the Church a feeling of segregation. These brethren have felt that they are somewhat apart from the rest of the Aaronic Priesthood. There is a lack of a feeling of belonging to some quorum, and no doubt they have the right to that feeling because these 60,000 men have no quorum affiliations.

With the restoration of the Aaronic Priesthood, the Lord revealed to the Prophet its organization. There were to be quorums of deacons with twelve members; quorums of teachers with 24 members; quorums of priests with 48 members; presided over by a presidency, a quorum president, his two counselors and a secretary, and the head of the whole ward Aaronic Priesthood presidency would be the bishop as the president, and his two counselors.

If all of these 60,000 men were organized into quorums, as the Lord indicated they should be there would be 2793 more Aaronic Priesthood quorums in the Church. If officers were selected for the teachers' and the deacons' quorums, three members in the presidency and one secretary, there would be brought into activity to officer these new Aaronic Priesthood quorums, 7064 officers. Just imagine the potential strength in 2793 new quorums, the available service, and the activity that individual members would derive from priesthood assignments, fulfilling the mandate of the Lord, found in Section 107; verse 99 of the Doctrine and Covenants: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed in all diligence."

So after careful consideration, the Presiding Bishopric presented the following plan to the First Presidency and the Council of the Twelve which they

have approved. The plan is as follows:

We have felt for a long time that the title, "Adult Aaronic Priesthood," should be changed for many reasons. Hence, the names, senior deacon, senior teacher, and senior priest were suggested to the First Presidency and the Council of the Twelve, which they approved. The older group of the Aaronic Priesthood will now be known as the Senior Aaronic Priesthood. Its members will be known as senior deacons, senior teachers and senior priests.

In addition to this vast number of older men holding the Aaronic Priesthood, we have another group of men over the age of 21 who hold no priesthood. There are 20,000 of them. The bishops of the wards are responsible for this group because they are members of the various wards in which they reside.

We are inviting the bishops of the wards in the Church to make a very careful survey of all members of the Aaronic Priesthood over the age of 21, to the end that they might be organized in quorums of deacons, teachers, and priests as the Lord revealed to us through the Prophet Joseph Smith. From their numbers the bishopric should select men to preside over these quorums as presidencies with the exception of the priests' quorum over which the bishop presides.

In addition to organizing these quorums and calling 7000 men to officer them there will be a great need for the help of elders, seventies, and high priests, and in the wards of the Church there are many elders, there are many seventies, there are many high priests, who are available for this glorious service to assist this vast army of the Aaronic Priesthood to effect quorum organizations to the end that they might render the service the Lord expects of them.

The present plan provides one Melchizedek Priesthood adviser to every five men. This plan will continue, these advisers in the Aaronic Priesthood quorums will be of great assistance to the presidencies, each senior member of the Aaronic Priesthood to be visited,

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persuaded and counseled to join his quorum.

This work demands of all Aaronic Priesthood workers the spirit of tolerance, the spirit of patience and the spirit to persevere and never give up. These men cannot be criticized into activity, neither can they be preached into the Church, but by the spirit of love, tolerance and patience, brethren, they will follow us if we will but mark the way for them.

We will set up as of the first of the year, a study course for the senior members of the Aaronic Priesthood, and as a text we have chosen the book, "A Marvelous Work And A Wonder," written by Elder LeGrand Richards of the Council of the Twelve, one of the great missionaries of the Church, a man, who because of his understanding of the Gospel and his missionary experiences, has had the ability to put into book form the teachings that are necessary to convert people to the Gospel.

We feel that many of these men will need conversion and hence this splendid text will be used during the year 1953. In addition thereto, there should be an activity program. It is true that they have rendered a great service in the Welfare Program. They enjoy working in the Welfare Program, and when they are organized into quorums they should have assigned to them definite projects.

We have the blind in our midst. A survey is now being made of the Church to determine how many of our members are blind. We know in the state of Utah there are over 1200 of them, and we wonder how often they get to sacrament meeting. How many times do they have the privilege of attending Sunday School or their Priesthood meeting?

This would be a fine project for the senior members of the Aaronic Priesthood to take care of, and see that these older brethren and sisters and the blind have the privilege of attending all of their meetings.

We think it would be a fine thing if senior Aaronic Priesthood quorums

might organize a personal welfare committee for the purpose of helping any of their fellow quorum members who might be in distress, where there might be sickness and unemployment.

In connection with the Aaronic priesthood work, it seems over the years that one barrier to the activity of our brethren has been the matter of age. The Lord is no respecter of persons with reference to age.

When the Aaronic Priesthood was organized in the days of Aaron and Moses and at the time that Moses was taken away, and the Melchizedek Priesthood was taken away with him, the Aaronic Priesthood was the only Priesthood that the Children of Israel had in their midst. Aaron stood at its head. Twenty-two thousand members of the tribe of Levi were given to him to render the service needed in that priesthood, and in that group of 22,000 men, there were older men and there could have been younger men.

Now in contrast to that I want to call to your attention the ordination of John the Baptist. You will recall that through the centuries, from the time of Aaron to the advent of John the Baptist, the Aaronic Priesthood had deteriorated. It had become an instrument in the hands of wicked men, its powers were taken back into the heavens, and in order to prepare the world for the second coming of the Christ, the Lord sent his servant, John the Baptist, to preach the Gospel of repentance, and of baptism by immersion for the remission of sins, and to call all men to repentance, for, said he: "There is one that will follow me that is greater than I."

John the Baptist was called into the service of the Aaronic Priesthood at a tender age. The Lord revealed this interesting event to the Prophet Joseph in Section 84, verse 28 of the Doctrine and Covenants, when he indicated that an angel from Heaven came down and ordained John at the age of eight days, and so brethren, as far as age is concerned, it is of no consequence.

In the days of Aaron, the Lord selected older men, and in the case of

John the Baptist, he selected a child. So as far as the Aaronic Priesthood is concerned, and its responsibilities and the service it must render, age is no barrier.

During the presidency of Peter, James and John, those selected to render service in the Aaronic Priesthood were older men. Paul's message to Timothy declared, "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

"Holding the mystery of the faith in a pure conscience.

"And let these also first be proved; then let them use the office of a deacon, being found blameless.

"Even so must their wives be grave, not slanderers, sober, faithful in all things.

"Let the deacons be the husbands of one wife, ruling their children and their own houses well." (I Timothy 3:8-12)

This quotation is an evidence that in the days of the Apostles, men were called to serve in the office of a deacon, in the office of a teacher and in the office of a priest.

As I consider the duties of the Aaronic Priesthood and the duties that Senior members of the Aaronic Priesthood should accept and fulfill with all the dignity and the honor at their command, there are some services in the Aaronic Priesthood wherein experienced and older men are needed.

I refer particularly to the 84th Section, verses 107 to 111 of the Doctrine and Covenants, where the Lord had revealed to the Prophet Joseph that the time had come when the elders and the members of the Melchizedek Priesthood should go out into the world and preach the Restored Gospel of the Lord Jesus Christ.

The Lord declared: "Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments and to prepare the way and to fill appointments that you, yourselves, are not able to fill.

"Behold, this is the way that mine apostles, in ancient days built up my

Church unto me." (D. & C. Section 84:107-108)

Here is a mandate coming from the Lord to the holders of the Melchizedek Priesthood to use members of the lesser priesthood to go before them and to prepare the way, make appointments, and should there be occasions where these brethren of the Melchizedek Priesthood could not keep their appointments, then these brethren of the lesser priesthood are to have that responsibility.

Again the Lord speaks: "Therefore, let every man stand in his own office and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D. & C. Section 84:109-110)

So, by the use of the lesser priesthood in connection with the promulgation of the Gospel as the Melchizedek Priesthood carried it forward in the early days of the first Apostles, the Lord requires the use of the lesser priesthood to the end, as he said, that the system may be kept perfect.

I am sure we want to keep the system of the Priesthood perfect today, that the Melchizedek Priesthood cannot say to the lesser priesthood, "I have no need of thee," neither can the Lesser say to the Melchizedek Priesthood, "I have no need of thee," but that they labor together, and be edified together, as the Lord indicates in this revelation.

Again, the Lord goes on to say: "And behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the Church, to be standing ministers unto the Church." (D. & C. 84:111)

And should the time ever come again, and it might come, when the Melchizedek Priesthood will be called out to preach the Gospel to all the world, and that those who shall be left behind to stand as ministers unto the Church, may well be deacons and teachers as the Lord reveals—should that time

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come, I am sure it will require members of the Aaronic Priesthood, men of experience, and men of judgment.

And, there is definitely a place in the Aaronic Priesthood for older men, and there is no such thing as an age barrier. I think as these Aaronic Priesthood quorums are organized and begin to function, and these men qualify to render service, it would be a grand and glorious thing to call upon a senior quorum of deacons to pass the sacrament.

I know of no more inspiring experience than to participate in the administration of the Lord's last supper, and the matter of collecting the Fast Offerings. I am sure they could be most helpful in connection with the younger deacons, particularly in the widely spread areas of the Church, where they might take their automobiles and with a younger companion, visit the homes of the Saints, and gather up the Fast Offerings, that the necessities of life might be in the Bishop's Storehouse, and those who are in distress taken care of, the orphans, the widows, and the unemployed, which Paul called "pure and undefiled religion."

The duties of the ordained teacher are inspiring and uplifting for all who participate in this glorious project of teaching. Senior members of the Aaronic Priesthood should be called upon for this service as soon as they qualify, to go out at first with a member of the Melchizedek Priesthood, to teach the people the Gospel of the Lord Jesus Christ, to watch over the Church always, to be with and strengthen them, and to see that there is no iniquity in the Church, etc.

I am quite sure that any man who has the spirit of his calling in the Aaronic Priesthood as a teacher would feel it a glorious and a grand opportunity to follow in the footsteps of the great teacher, even Jesus Christ.

The office of a priest offers many glorious and inspiring experiences, particularly when a priest has the assignment to perform the ordinance of baptism. Taking the candidate into the water and raising his arm to the square,

he repeats the revealed baptismal prayer which is as follows: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen."

This is a short prayer, but in it there is a great revelation to the world, and that revelation, the restored commission to baptize people in the name of the Father, in the name of Jesus Christ and in the name of the Holy Ghost, was returned to the earth when John the Baptist bestowed these keys upon Joseph Smith and Oliver Cowdery. This sacred opportunity every senior priest should gladly accept with a testimony in his heart that he has a divine commission and authority.

My, what a glorious experience comes when a priest kneels beside the sacrament table and has the privilege of blessing the broken bread and the cup in commemoration of the sacrifice of the Son of God.

I am sure that all of these services, and all of these experiences will go to building into the hearts of the senior members of the Aaronic Priesthood in this Church, a testimony that they indeed hold authority from on high.

Now in connection with our brethren who hold no priesthood, and who are over the age of 21, they will be invited to attend the deacons' quorums, where they, too, might receive instruction with reference to the Gospel, and the duties of the priesthood.

The question may be asked, "When can these men render service?" May we say they can render service as quickly as they qualify. Among these men there are thousands and thousands of men with noble hearts—good men, good citizens, fine individuals. All they need is leadership, kindness, patience, and I assure you that many of them will readily accept the opportunity of becoming affiliated with one of the priesthood quorums of the Church of Jesus Christ.

May I emphasize again that the bishops of the wards stand as the presidency of the Aaronic Priesthood. They do not preside over the Melchizedek Priesthood. That presidency

rests in the presidencies of the stakes and the First Presidency of the Church. The bishops of the wards only preside over Melchizedek Priesthood members as members of the wards, but as members of the ward they can be called upon by the presiding authority, the bishop, to render such service as he may deem necessary.

Now, brethren, if we render service in this, the Priesthood of God, he has made us definite promises, and God always keeps his promises to those who are faithful and obedient. He has promised us in the 84th Section of the Doctrine and Covenants, verses 33 and 34, this:

"For whoso is faithful unto the obtaining of these two priesthoods of which I have spoken and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God."

Can you anticipate any blessing more desirable than to become the very elect of God? To become the very elect of God anticipates that when we return to him and live with him through the eternities yet to come, it will be in the Celestial kingdom, and that is the objective for which all of us are striving here in mortality.

But all of these blessings are contingent upon this mandate given to us in the 107th Section and the 99th verse of the Doctrine & Covenants: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

I humbly pray that the Lord will bless all of us, that we will learn our duty, that we will act in the offices to which we are appointed with all diligence, to the end that we may become the very elect of God, and live with him in the Celestial kingdom, which I humbly pray will be the blessing of all of us, in the name of Jesus Christ. Amen.

### President David O. McKay:

This afternoon, in announcing the Priesthood Meeting, it was stated that the attendance would be confined to the Tabernacle, the Assembly Hall, and the Barratt Hall, and only those holding the Priesthood should attempt to enter, implying that these services, of course, would not be broadcast, as they are not.

However, since the beginning of this meeting, we have received the following: "There are thousands of people on the grounds who are anxious to hear the Priesthood message. Would it be possible to have the loud speakers on. Many of the men here are from distant cities and are disappointed at being unable to hear." Signed by a counselor in a bishopric.

Upon receiving that, the Brethren of the Presidency permitted the loud speakers to be used, so all the proceedings now are being broadcast over our loud speakers on the grounds. If we just had a tent over the Tabernacle Grounds we would have our Priesthood audience.

In addition to that we have just received a telephone message from the Field House in Provo. Brother Terry reports that some 800 to 1000 are listening in over a private line and are getting a clear reception.

Will the ushers kindly make as accurate a count as you can of the attendance in all three buildings, on the grounds, and we shall add this thousand in Provo.

The congregation and all listening in will now join in singing, "I'll Go Where You Want Me to Go, Dear Lord."

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The Tabernacle Choir Men's Chorus and the congregation sang the Hymn, "I'll Go Where You Want Me To Go, Dear Lord."

**PRESIDENT J. REUBEN CLARK, JR.***Second Counselor in the First Presidency*

**M**Y BRETHREN, from his vision, his enthusiasm, and vigor, we seem to have a real Presiding Bishop. I hope that all you bishops will get in training, because if you keep up with him, you are going to have to run. I congratulate him on the very thorough consideration which he has given to the problems which are within his jurisdiction.

My brethren, again, it is a great, I can hardly say pleasure, because this is not a pleasure for me, but it certainly is a great privilege, and a great honor to stand before this great body of the Priesthood, and a great responsibility to try to say something that would be helpful to you, encouraging to you, and perhaps instructive. I do not intend to speak long. President McKay and President Richards are still to talk, the house is warm, and I am sure from the way you are packed in, that you are not too comfortable. We up here have plenty of room. Somebody said, "there is always room at the top."

I have thought I might say just a word, and I can crystallize what I have to say in a very few words, about our living up to our opportunities and our privileges and our rights. We hear so often that these are troublous times and dread times, that we become weary of the constant reminder of something of which we are practically all too fully aware.

I recently had an experience, I am still having it, in my own family, of a dread disease, polio. As I have watched this little granddaughter of mine, who is getting well very rapidly and is promised a full recovery, I have become conscious of how relatively helpless we stand in the presence of some of these modern diseases. It seems as if the medical profession no sooner gets hold of some disease (some that we have known for generations, for centuries, have not yet been conquered), but so soon as the medical profession gets hold

of them something else, unknown, pops up to take its place.

This morning in the Welfare meeting, Dr. Woodward was explaining how they were building resistance seeds, and he referred to the smut which affects our grains. He said that nature was just as busy inventing new varieties of smut that we did not know anything about and could not handle, as we were busy in trying to find some way of fighting those we knew about. And it does seem to me sometimes as if that is the way in which nature acts with reference to the bodily ailments of the human family.

Now coming to the point: Brethren, I know, as I know that I am talking to you, that the spirit of the Lord can help, and does help, where medical science is helpless. You have all had, I am sure, that experience. I do not need to tell it to you, but if you have not had it, then if you do have it, you will feel yourselves blessed beyond all measure if you are in a position to go to the Lord and ask for his help.

When physicians tell you that little can be done, that they know nothing about the disease, I tell you, you fall back awfully fast on the Lord, and if we go to the Lord, in humility, having lived reasonably righteously, the Lord will hear us. And I am sure the Lord overlooks many, many imperfections, overlooks some transgressions, doubtless. He gives us the benefit of all of the doubts, and then, it being his will and in his wisdom, he gives us the blessings we ask for, for ourselves or for our loved ones.

I am told that the three-year-old son of Brother Darley, our assistant organist, has just been stricken today with polio. I know what is in that poor man's heart and the heart of the mother. May the Lord bless and heal his little one.

Now, brethren, are you living, and this is the point I want to get out, are you living so that you can go to the



Lord with reasonable confidence that he will hear you? Can you go and ask him to heal your little ones? or yourselves? or your wife? If you can, when the time comes you will be happy and you will go to the Lord in faith, and the prayer of faith availeth much.

As I said this morning, it has always seemed to me that in our prayer, and in our faith, we should always say to the Lord, "not our will, but thine be done."

Now, brethren, do not put off putting yourself in order, if you are not in order, yielding obedience to the commandments of the Lord, so that, when the time comes, if it comes, and I pray that it will not come to any of you, but when the time comes, you will be able to go to the Lord with a pure heart, and invoke his blessings upon you.

I have often, I think always, since I have been talking to you here, I have spoken of unity. The Presiding Bishop tonight has pointed out in a striking way, how we can unitedly help to save these tens of thousands of our brethren, bring them back into the fold, get them active, get them so that they have a right to enjoy the blessings of the Priesthood, the rights to which we are entitled. Join hands with the bishop, help him to work out his problems,

help to bring these brethren to a knowledge of the truth.

Somewhere in them, if they have ever been baptized and if they have not, if they come from Latter-day Saint families, there is a spark which may be but faintly glowing, but spark it is, and with a breath of helpfulness, solicitation, you can fan that spark into a flame that will build in that man or that woman with faith in God, and ultimately develop in him, a testimony of the Restored Gospel.

Brethren, I wish I could make you feel the urgency of this. I do not know when the Lord is coming. I have no idea about it. But I do know this, that the signs we have today are the signs which he said would precede his coming. Similar signs have been in other days and he did not come. But these signs we do now have, and if the Lord's prophecies, the prophecies of his servants shall come true, and they will, we shall have more than one plague against which to preserve ourselves, against which we shall want to call all the faith that we can possess, to buttress our call to our Heavenly Father for his sustaining power, his comfort, his consolation, and for the healing influences of his Spirit.

God pour this Spirit into the hearts of all of us, I humbly pray, in the name of Jesus. Amen.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**I** SHALL be very grateful, my brethren, if I may be blessed in a brief effort to render some help and encouragement in a division of the work which has become very dear to my heart. I speak of the missionary work of the Church.

I bring you a few items of report that may be of some interest since we inaugurated six months ago some few changes in the administration of our work and in plans for it. We have had some little diminution in the stakes in the number of missionaries serving in a stake missionary capacity, but for-

tunately we have had more converts, and more converts per missionary, than we had even with larger numbers of missionaries, which would seem to be reasonably interpreted as being an indication that the following of careful plans has been productive.

In the foreign mission fields in the last six months, we have had a decline in numbers of missionaries of approximately one thousand, but up to date there has been no sizable decline in the number of baptisms, and in fact some missions with declining numbers have produced more converts, and many

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more converts per missionary, than in preceding periods, all of which, I believe, can be said to be something of a vindication of good methods, close observance of the standards pointed out for the work, and diligence on the part of our missionaries. I believe that many of our missionaries, now nearing the ends of their mission terms, are really putting in the best efforts of which they are capable, in order to complete their missions with great good to the people to whom they are sent, and with honor and credit to themselves. Unfortunately, in the next six months, it looks as if our decline in the number of missionaries would be very great, because about two years ago, we had large numbers of young men going into the mission field, who in normal course will have reached the end of their missionary terms. Our mission presidents are very much concerned about how to carry forward. Some of them are fearful that some of the outlying branches of the missions, which have recently been organized, may not have the strength to carry forward without missionary help; and we recognize the fact that it will be difficult to meet all the exigencies which may arise with large numbers of our missionaries going home.

I am pleased to report to you, however, that in recent months we have had some of our returning ex-servicemen respond to missionary calls. It has been encouraging to us to have young men report that they desired to waste no time whatever, and that as soon as they came home and were eligible for a call, they would like to begin their missions. We have admired their devotion to the work, which has prompted them to take this course. And I am permitted to say to you all tonight that in the event these ex-servicemen may make themselves available for missions, that we have decided that if necessary we will not retain them beyond the time when they can avail themselves of their GI schooling privileges. In some cases that will shorten missionary terms a little, but we need the service

of these young men so much that we are willing to make that concession.

I would like to say to these young men, and to those of you who may reach them, that if they will make it convenient to enter into missionary service after coming out of the Army or Navy, or wherever they have served, they will add an experience to their lives of value beyond estimation. They will bring into their lives a service, a feeling for service, and a devotion to the Church, and a love for their fellows that they haven't been able to get in the Army, and that they won't get any other place to the same extent. So we will heartily welcome them, if they will prepare themselves on returning home, to undertake missions. And let us all hope that they who come home from this service to country have come home clean and wholesome, without the loss of their testimonies, prepared to go forward and do the missionary work.

We have had at least two instances recently reported which give us much encouragement about these servicemen; you have heard something heretofore about them. We just had a letter from the President of the Japanese Mission, in which he said to us, in substance, "I think it won't be necessary for you to send us any more money to help pay the expenses of local missionaries. Our servicemen have committed themselves to monthly contributions which we think will be adequate to take care of about as many local missionaries as we can get."

And we recently had similar notice from Great Britain that the servicemen there had formed a club and made their commitments to support some local missionaries in the British Mission field. That is surely encouraging. However, with the diminution in the numbers of our foreign missionaries to some of the foreign-speaking countries, it may be very necessary to give some support to local missionaries who may be called to take their place. In South America, over in Germany, and perhaps in other sections, in Mexico, many of the peo-

ple who are willing to undertake missionary service have not the means to do so, and while they are willing to contribute time, and perhaps some little aid may come from their homes, they can't bear the whole expense.

I am very glad to say to you that since we last reported a condition of this kind there has been a very generous response on the part of good men and women in the Church, and we have been supplied, wholly gratuitously and spontaneously by numbers of men and women, with funds which enable us to give support to some of these missionaries in the foreign mission fields. I can't refrain from mentioning one dear old sister, who said in substance, "I am a product of the missionary system. I shall never cease to be grateful for the blessing that the missionaries brought to me. I herewith enclose a check for \$3,000.00 to help support other missionaries." Such was her devotion and her appreciation of the great blessing that the missionary system had brought to her, and, I presume, her family.

Now, my brethren, we encourage you, and particularly the Bishops, to search out all who may be available for missionary service. I lay rather special emphasis upon the returning servicemen because they are in good position to help us very much. We hope you will be careful in sending older people to send those of good health, that they may not break down in the mission fields, and be an embarrassment to themselves and something of an encumbrance to their associates in the mission field.

I believe that none of us could have listened to the President's opening address at this Conference without having his concept enlarged, and his vision extended, as to the scope and universality of the great work of this Church. That was a great contribution to give us all the understanding that this is not just a local cause, confined here to the valleys of the mountains and California, and a part of the United States, and the adjoining sections of Canada and Mexico, but that here is God's work set up for all humanity wherever men

may live. And when we received the report of the reception accorded to the President of the Church in the various countries of Europe I am sure it made us all feel that the realization of this world dream of ours for the establishment of Zion is more possible of attainment. And I believe it is possible of attainment.

Following the admonition just given to us by President Clark, if the signs of the time point to the beginning of the end, does not the obligation rest more poignantly upon us to discharge the great duty that we have to God's children in the world, and carry this message of truth to them, so that every man and woman and child may have his election, when he understands what his election means. And I conceive it to be the duty of this great people who constitute the custodians of the truth to spread the truth throughout this entire world. There are no boundaries. There should be no boundaries which preclude our Father's children from receiving a knowledge of the truth, and being permitted to come into his great Kingdom.

So if we regard the missionary work in the light of its great potential, if we think of it as being our first assignment to preach the Gospel to every nation, kindred, tongue and people, may we not be induced to give every consideration possible to the securing of missionaries, to the supplying of missionary funds, and to doing all that lies within our power to carry the Gospel to the peoples of the world.

I congratulate Stake Presidents upon their careful choice of mission presidents in the stakes. There is a great and wonderful field for their service, and I see the time coming in the not-too-distant future when the number of converts they may be able to make will equal if not surpass those that we are able to make in foreign fields, at least until our missionary forces there may increase.

May the Lord bless you, my brethren, and bring this great missionary spirit close to your hearts, for while there are

now available to us innumerable facilities, which make the world very small, (methods of transportation and communication have become such that we are readily transported to distant lands, and our voices are carried instantaneously over the globe) not any of these facilities, however much they may conduce ultimately to the advancement of our work, will ever take the place of and supplant that personal contact which is involved in our missionary service. The reaction of one personality upon another, the bearing of a per-

sonal testimony to a fellow, in order that he may know and feel the truth that the real missionary carries with him,—nothing will take the place of that, so we will always need to supply missionaries.

I pray the Lord that he will guide and direct us in our missionary efforts, and that he will inspire our people in some way to meet the needs of the hour, and bless mankind with the dissemination of the great truths of the eternal Gospel. I do so in the name of Jesus. Amen.

### PRESIDENT DAVID O. McKAY

**L**AST evening in the meeting of the bishoprics of the Church a youth chorus furnished the music. It was inspiring. At the singing of the closing song I had to leave this building. Tonight, in the presence of all of you, I apologize to those young men and young women and to you bishoprics, 4000 of whom, approximately, were here assembled. It is true, I had an excuse, to meet some eastern men at nine o'clock who had to leave the city at seven this morning, and we met that appointment. But that in no way lessened my sense of having shown what to me, always seems disrespect, if not irreverence, on the part of anybody who leaves a house of worship before the close of the exercises. To the Bishopric, to you bishops, to you leaders who had those young people there, and to them especially I offer my apology.

We have had tonight, as we had last night, presented to us by the Presidency of the Aaronic Priesthood, an expanded vision, of the great work of the Lesser Priesthood. God bless you, the Presiding Bishopric and the bishops throughout the Church, as you enter upon this new activity, and he will bless you if you follow the instructions of your leaders and the impressions that the Spirit of the Lord will give you.

Tonight I have a message in my heart, whether I can give it to you, as I should like, it may be a question, and I

pray for your sympathy and faith and prayers.

I am going to lead up to the topic by referring to a kind of will that a man wrote to his son. Among other things he said, "It has not been my fate, in life's sharp struggles to win the honors other men have won. Mine has not been a life of great achievements; I have not done the deeds some men have done. But I have kept unsullied and untarnished that thing, a name entrusted to my care. I have not let dishonor dim its luster, nor have I let shame leave its black mark there." And then, he finally tells what he has done, "I have made, instead, my name synonymous, in all men's minds, with things the most worthwhile." And here, in his opinion, they are: First, "with strength to do the right, though none might see me." Second, "with grit to meet disaster with a smile." Third, "with loyalty to those with claims upon me." Fourth, "with justice equally toward foe and friend." Fifth, "with honor, truth, integrity, square-dealing,—'My word my bond.'"

All the virtues he had striven to develop, it seems, he climaxes, with "My word my bond." And that is the subject of my message to you. *The sacredness of promise.*

Recently, in this city, a prominent physician lay dying. Realizing that the end was near, he called his sobbing

wife to his side and said, "Years ago when I was on a mission I promised a woman who was ill in the hospital that if she did not recover I would do her work in the temple. She did not recover. I tried to get her genealogy but could not, but I have her name, and I ask you now to see to it that my promise to her is fulfilled." His word was his bond. He was called to the other side before he fulfilled it, but he transferred that responsibility to his wife. She came to me following his death, and said, "I have promised to do that woman's work." Now this wife is not a religious woman, and has done very little in the Church, but she has given her promise and she wants it fulfilled. *Her Word her Bond!*

I have told you before about a man, a prominent English lord, who had to borrow funds from his two friends. To the first he gave his note, but before he could pay that note, his lordship found himself in financial distress again and borrowed from another friend, to whom he gave his promise. When his lordship's income was sufficient to repay those loans, the two men were present. The man who held his lordship's note was surprised to learn that both could not be paid, and that the gentleman intended to pay the second lender, first. To that the first protested, saying, "Your lordship, I was first to lend you and therefore should be paid first." His lordship answered, "You have my note, guaranteeing payment; this gentleman has only my word of honor. I shall redeem my word of honor first." At that the holder of the note pulled the note from his pocket-book, tore it into shreds and threw the pieces into the wastebasket, saying, "There, your lordship, I have only your promise." "As you have put it upon that basis, you shall be paid first."

Only a little, simple incident of a man outside the Church who sensed that his word was his bond.

Fellow members of the Priesthood, do you so esteem your word? In all sincerity I ask it, tonight. You and I have given our words, our covenants.

Do we hold them as sacred as did the people of Ammon, the story of whom you find in the Book of Mormon, who made an oath that they would never shed blood, and the time came when their benefactors were being punished, persecuted, killed, and the people of Ammon thought they would break that oath, but Helaman said no. And so those good men and women preferred death, if necessary, rather than break their word, violate their oath.

You know the story of how two thousand boys went out to sacrifice their lives if necessary, so that their parents would not violate that oath. I wish to read something about those boys.

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted." (Alma 53:20.)

That is a great story, and an inspiration to young men in all the world.

Now, the application—Do you realize that we made a promise, a covenant at the water's edge? You and I are pretty well along in years, some of you, but we remember our baptism on our eighth birthday. There was a sense that came to us that we would not swear after that baptism, that we would do whatever our parents asked us to do, that we would do our part, or render service in the Church when called upon to do it. We were only children at eight years of age, that is true, but I can remember those feelings and sentiments as clearly as though they were yesterday. Don't you?

Later we realized what that covenant is. We buried the "old man," with all of his weaknesses, his jealousies, his tendency to slander, that we might come forth and walk in the newness of life. We refer to it now as the covenant made at the water's edge.

You made it, you gave your word. Is your word your bond? I ask the Church, and especially the men who hold the Priesthood.

Again, every Sunday in Sacrament

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meeting we give our word of honor, that we are willing to take upon us the name of the Son, that we will always remember him, that we will keep his commandments which he has given us, that we may have his Spirit to be with us. What a covenant! and we make it in the presence of one another and in the presence of God whom we are worshipping that day.

Another promise: do you remember what you said when you took your sweet wife through the Temple, your confidence in her, her purity, her worthiness was supreme—as pure as a snowflake, as spotless as a sunbeam, as worthy of motherhood as the purest of virgins. And she had that same confidence in you, as a husband and father; and together you stood in the House of the Lord and covenanted with each other that you would be true.

Is your word your bond? If so, then there should be no divorces, and the man who, because of his tendency to drink, abuses his wife and severs that connection, the man who, through desire to gratify his passion, becomes untrue to his wife, violates his word. There is no other explanation for it.

We are a covenant people. I am thankful we are. We develop the virtues mentioned by the gentleman to whom I referred at the opening of my remarks. We keep unsullied and untarnished our name; we have not let dishonor dim its luster, nor have we let shame leave its dark mark there. We pray for strength to do the right, though none might see us. We want grit to meet disaster with a smile. We teach

loyalty to all who have claims upon us. We advise to exercise justice equally to friend and foe. We teach honor, truth, integrity, and square-dealing, but to all this we add *sacredness of our word of honor.*

God help us to keep our covenants. With all my soul I pray that the Priesthood of the Church may have that power in the name of Jesus Christ. Amen.

### President David O. McKay:

There are in the Tabernacle, 10,251; the Assembly Hall, 2,936; Barratt Hall, 838; on the Grounds, as near as they could count, 3,800. Or a total of 17,885 in attendance on the grounds, and we will add 800 down in Provo, so we have 18,625. What an army! What a power! Oh, it is thrilling! God bless you, you armies of Israel, you leaders in Zion. I repeat with all my heart, God bless you, your wives and your children! May the Church radiate an influence throughout the world that will lead men to peace and good will, I pray in Jesus' name. Amen.

"The Lord bless you and keep you," how appropriate, by the Tabernacle Choir Men's Chorus; and Elder Hollis G. Hullinger, President of the Roosevelt Stake, will offer the closing prayer.

Selection by the Tabernacle Choir Men's Chorus, "The Lord Bless You and Keep You."

President Hollis G. Hullinger of the Roosevelt Stake, offered the closing prayer.

## THIRD DAY

### CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, October 5, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System, with Elder LeGrand Richards as the speaker. The following is a report of this service:

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the singing numbers. Frank W. Asper was at the organ. Richard L. Evans was the announcer.

(Organ and humming Choir: "Sweet is the Work.")

*Announcer:* The Church of the Air is presented by CBS Radio so that men of many faiths may speak to a nationwide congregation. Today's service is presented in conjunction with the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, and comes from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. The speaker will be LeGrand Richards of the Council of the Twelve Apostles of the Church. Music is provided by the Tabernacle Choir under the direction of J. Spencer Cornwall. Frank W. Asper is at the organ.

The Choir opens with a hymn by Eliza R. Snow sung in a setting by Ebenezer Beesley: "Great is the Lord; 'tis good to praise His high and holy name: Well may the Saints in latter day His wondrous love proclaim."

(The Choir sang "Great is the Lord.")

*Announcer:* "Guide Us, O Thou Great Jehovah. . . . When the earth begins to tremble, bid our fearful thoughts be

still; when Thy judgments spread destruction, keep us safe on Zion's Hill."—"Guide Us, O Thou Great Jehovah."

(The Choir sang: "Guide Us, O Thou Great Jehovah"—Hughes-Robinson)

*Announcer:* "How wondrous and great Thy works, God of praise! How just, King of Saints, and true are thy ways! O who shall not fear thee, and honor thy name? Thou only art holy, Thou only supreme."

(The Choir sang: "How wondrous and Great"—Haydn)

*Announcer:* We shall now hear on this *Church of the Air* service LeGrand Richards of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. LeGrand Richards was formerly Presiding Bishop of the Church, and, in addition, has long and widely served in civic and business affairs. He has titled today's talk by the scriptural text: "CHOOSE YOU THIS DAY WHOM YE WILL SERVE."

## ELDER LEGRAND RICHARDS

### *Of the Council of the Twelve Apostles*

**I** GREET you this morning as one who, for many years, has been particularly interested in the problems of youth. I have come face to face with thousands of the young people of this great land. I have looked into their promising countenances, have grasped their hands, have shared their dreams and aspirations. I love them and I feel concern for them. I have come to feel that, more than anything else, they need to be taught faith in God and in His eternal principles. They live in a world of changing standards and attitudes; but God has not changed, for He is the same yesterday, today and forever, and His principles and commandments are immutable.

And so today I should like to direct my remarks to the youth of the land, and to all who lead them. They are at the crossroads, and I speak with their future happiness in mind.

Jesus, the Great Teacher, in order to help men choose the proper course of life, the road which would bring them eternal happiness, said:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14)

To every individual comes the responsibility of choosing his way; the wide and broad way, that leadeth to destruction; or the strait and narrow way which leadeth unto life,—and, I should like to add: to respect, achievement and happiness.

With this in mind, I call attention to three of many problems with which our youth are faced. The first I mention is the growing practice of profanity.

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Our young people are particularly susceptible to it. During the war many communications were received from men in the Armed Forces containing alarming statements such as this:

"I have been amazed, astonished, and disgusted at some of the things I have seen and heard in the six weeks that I have been with Uncle Sam. I never expected to hear the swearing and vile talk that I have heard, not in a so-called Christian country. Where have the parents been to let a generation grow up so morally wrong?"

And to this question might be added: Where have the teachers of our youth been, and have we of the clergy done all that we might have done?

The Lord has never rescinded the commandment He gave to Israel of old through His great Prophet Moses:

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain. (Exodus 20:7)

Have we as parents taught our children this great commandment in sincerity, so they may have reason to feel their parents believe the Lord meant what He said? It is difficult to understand how a person may truly approach God in prayer, seeking a blessing at His hand, and at the same time be so disrespectful as to take His name in vain. During the dark days of the Civil War, Lincoln issued an order to the Army and Navy which contained the following statement: "The discipline and character of the National Forces should not suffer, nor the cause they defend be imperiled by the profanation of the Sabbath Day or the name of the Most High."

We are told that he went "so far as to admonish a certain general, who was addicted to the habit of profanity, to abandon the habit himself and to use his authority to discourage it among the soldiers."

Profanity is incompatible with reverence. Surely in this critical time in our nation's history, when we need the sustaining help of God, we should see

that we offend Him not by reason of our language. I appeal to our young people everywhere to hold in reverence the sacred name of Deity, that they may walk acceptably before the Lord and so that should there come a time in their lives when they need His sustaining help they may go to Him with good conscience and call upon Him with faith that He will hear their plea.

I now pass to a second problem confronting our youth, and that is the indiscriminate and intemperate use of alcoholic beverages. A short time ago I was asked to speak to the inmates of a state penitentiary. At the close of the meeting quite a number remained to discuss their problems with me, and I was invited to return and talk to the Alcoholics Anonymous group. I listened to the stories of some of this group. The leader, a comparatively young man, said something like this: "I thank God for the privilege of being in this institution." I was surprised at what he said, but he went on to explain: "Before I came here I was no good to myself, to my family, or my country. I was just no good—period. But now I have hope that when I leave here I will be worth something to somebody."

Can you imagine a man having followed the "broad" road so far that he could thank God for the privilege of being behind prison bars in the hope that he might be able to extirpate himself, and again be able to plant his feet on the strait and narrow way "which leadeth unto life"?

One cannot go among such men without having his heart touched with great sympathy for them and their families. You think of all the factors which brought them to this status. You think of blighted hopes and aspirations. You wonder if perhaps their parents set them along this path by reason of a bad example. As you look at a man helpless, no longer master of himself, you think of the man who induced him to take his first drink.

The Lord has made it clear that our bodies are the tabernacles of our spirits. We cannot abuse and offend the body



without offending our Creator. To our young people I should like to say that we live in a time when competition, whether in war or in peace, demands clear minds and steady hearts. It becomes each of us to refrain from those substances which in any way might impair our abilities or which might place us in a position where we no longer would feel that we were on the Lord's side.

I have time to mention only one other matter and I do so with concern in my heart for our young people. I speak of virtue and chastity. It is encouraging to find men and women in all walks of life who are seriously disturbed about our moral standards. I state my case with a quotation from the *"Womans Home Companion"* of September, 1949, under the heading "Is Chastity Outmoded?"

"Today we talk about sex with an embarrassed frankness that would have filled our grandparents with amazement and horror. This new liberty of speech has its counterpart in behavior. In many circles the traditional restraints in sex conduct are considered stuffy and out of fashion. Chastity, say modern people, is outmoded."

People may have changed their thinking, but God has not changed. His laws are eternal. Truth is eternal. If we will save our civilization, it will be because we return to an observance of God's laws.

The Lord gave unto ancient Israel the commandment: "Thou shalt not commit adultery." (Exodus 20:14) And the Savior put His stamp of approval upon this commandment and added:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matthew 5:27-28)

In the light of such a statement, surely no Christian can feel that chastity is outmoded.

An American prophet, Alma, taught his son Corianton that adultery was "most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost"; that "wickedness never was happiness"; and that "no unclean thing can inherit the kingdom of God."

I am happy to represent a people who have taught such from the beginning of our history. We are striving to teach our children, as our parents have taught us, that there is no double standard of morality and virtue in the sight of God; that He expects every man to protect his virtue, and that of every woman, even though it might cost him his life so to do. To the boys of our Church, upon entering the Armed Forces and leaving their homes, the Presidency of the Church made this statement: "Better dead clean than alive unclean."

During the last war, a doctor who was returning from service in the Islands of the Pacific, said to me: "In the islands everyone lets his standards down." Then he added, "But there was a young nurse there from your community whom no man could touch. She said, 'I left my home clean and I am going to return the way I left.'" It was her faith in God, and her respect for the teachings of her parents and church that gave her the courage to choose the strait and narrow way, "which leadeth unto life."

Surely her children and her children's children unto the latest generation will call her blessed for the nobility of her soul. When I think of this girl, and thousands of others throughout the land like her, I compare them with Joseph who was sold into Egypt by his brothers and who later became the savior of his father's family. Potiphar's wife tried repeatedly to seduce him, but as he resisted her and fled from her he said:

... How can I do this great wickedness, and sin against God? (Genesis 39:9)

"How glorious is he who lives the chaste life. He walks unfearful in the

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full glare of the noonday sun, for he is without moral infirmity. He can be reached by no shafts of base calumny, for his armour is without flaw. His virtue cannot be challenged by any just accuser, for he lives above reproach. His cheek is never blotched with shame, for he is without hidden sin. He is honored and respected by all mankind, for he is beyond their censure. He is loved by the Lord, for he stands without blemish. The exaltations of eternities await his coming." (Message of the First Presidency, October, 1942)

And so I plead with the youth, keep yourselves clean. Virtue may be old-fashioned, but it is the foundation on which great characters, and great families, and great nations are established; and without it decay is inevitable.

I have some fear that we, the spiritual leaders of the people, in our interpretation of the word of the Lord with respect to the great principles of repentance and forgiveness of sin, have so emphasized the principle of forgiveness that an attitude of complacency is growing among us based on the assumption that if we sin a little we may be forgiven to go on our way without loss. I am inclined to believe that we are in need of placing greater emphasis on abstinence from sin and less on forgiveness, for God has not abrogated the law that as ye sow, so shall ye reap.

And so, in conclusion, I should like to urge our youth as they go into the Armed Services, or as they prepare to meet life, to resist the temptation to profane the name of Deity that they may be blameless before the Lord; to keep their bodies free from those substances which will impede their progress; and to live according to the laws of virtue that generations to come may call them blessed.

Finally, a word to those who teach and lead the youth of the land: Our great responsibility is to teach the youth, with the full power of example and precept, that the Lord desires that His children should be happy, and that the way of happiness is righteousness.

If we are remiss in this responsibility, God will not hold us guiltless.

My parting counsel and advice I give unto you in the words of the Prophet Joshua who said in speaking to the hosts of Israel:

... choose you this day whom ye will serve; ... but as for me and my house, we will serve the LORD. (Joshua 24:15)

God help us to choose the right and to assist others so to do, I humbly pray in the name of Jesus Christ, our Lord. Amen.

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(The Choir sang: "The Morning Breaks"—Careless-Pratt)

*Announcer:* And now the Choir closes this *Church of the Air* service with words by Harriet Beecher Stowe, sung to the music of Harry Row Shelley in a song that speaks of a glorious eternal continuance: "So shall it be at last in that bright morning, when the soul waketh and life's shadows flee. Oh, in that hour, fairer than daylight's dawning, shall rise the glorious thought, I am with thee."

(The Choir sang: "Still, Still with Thee"—Shelley)

*Announcer:* You have been attending CBS Radio's *Church of the Air*, coming to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. This service was presented in conjunction with the Semi-Annual General Conference of the Church of Jesus Christ of Latter-day Saints, and the speaker was LeGrand Richards of the Council of the Twelve Apostles of the Church. Music was provided by the Tabernacle Choir under the direction of J. Spencer Cornwall. Frank Asper was at the organ. . . .

Time and facilities for the Church of the Air are provided without charge by CBS Radio and its affiliated stations, and in the same spirit the participating speakers and choirs give their services.

## CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m., Sunday, October 5, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(Organ played "As the Dew," and on signal the Choir and Organ broke into the hymn, "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard L. Evans.

We open with words selected from the Psalms, sung to the music of C. Albert Scholin: "Hear my cry, O Lord, attend unto my prayer . . . for my soul trusteth in thee—yes in the shadow of thy wings I will make my refuge."

(The Choir sang: "Hear My Cry, O God.")

*Announcer:* A devotional theme arranged from the music of Franz Josef Haydn is Frank Asper's first organ offering on Temple Square today: "Truth Divine."

(Organ number: "Truth Divine.")

*Announcer:* The men's chorus of the Tabernacle Choir now recalls a hymn by Annie S. Hawkes: "I Need Thee Every Hour, Most gracious Lord; No tender voice like thine can peace afford. I need thee . . . every hour I need thee."

(The Men's Chorus sang: "I Need Thee Every Hour"—Lowry-Cornwall.)

*Announcer:* From an Arioso by Handel Frank Asper presents a solid and satisfy-

ing sacred song that takes its title from the text: "Thanks to Thee, O Lord."

(Organ selection: "Thanks to Thee, O Lord"—Handel.)

*Announcer:* And now we hear John Henry Newman's cherished hymn sung in a setting by John B. Dykes: "Lead Kindly Light, amid the encircling gloom; lead thou me on; the night is dark, and I am far from home; Keep Thou my feet; I do not ask to see the distant scene; one step enough for me."—"Lead Kindly Light."

(The Choir sang: "Lead Kindly Light.")

*Announcer:*

There seems to be little evidence that the Creator of the universe was ever in a hurry. Everywhere, on this bounteous and beautiful earth, and to the farthest reaches of the firmament, there is evidence of patient purpose and planning and working and waiting. Perhaps this is a point to remember when we become too impatient with our own personal problems, or with the great unanswered questions that are in the minds of most of us. And when our troubles trouble us too much, it may be well to take a long look—perhaps a billion light years away, which is presently possible—across "worlds" that can't be counted—in sight of "suns" that can't be numbered—into space that can't be contemplated by the mortal mind of man. "And any man who hath seen any or the least of these hath seen God moving in his majesty and power." (D. & C. 88:47.) Everywhere there is evidence of a long, unhurried plan and pattern and purpose, of intelligence and continuous creation, and of the Creator—which makes one ask in all earnestness: "What is man, that thou art mindful of him?" (Psalm 8:4.) He must be important in the infinite plan and purpose or he wouldn't have the intelligence and the opportunities he has. And yet here on this pin-point planet, where in some ways we serve one another and in some ways we do our best to annihilate one

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another, the most penetrating mind among us has profound reason to feel small and humble and repentant—for with all our brilliance and accomplishment (and stupidity) we are only children on the sands of the shore of an eternal sea. There is infinitely much that we must leave to time—including some of our troubles and some of our sorrows, some of our unsolved problems, and some of our unsatisfied questions. And a long look at the endless, orderly plan and purpose of the Father of us all may make some of the petty and passing things appear not so important as they have sometimes seemed. And when we find ourselves in conflict and confusion, we can well learn to wait a while for all the evidence and all the answers that now evade us. Thank God for a glorious and interesting world, for truth, and for “infinity” and “eternity” in which to find it—and for faith in the limitless future.

(Organ selection: “Prayer Is the Soul’s Sincere Desire”—Careless.)

**Announcer:** With Frank Asper at the organ we have heard the music and melody which George Careless gave to a beloved hymn by James Montgomery: “Prayer Is the Soul’s Sincere Desire.”

And now we close from Temple

Square this day with a glorious chorus of conviction—an immortal message from the “Messiah”—the *Hallelujah Chorus*, by Handel: “Hallelujah! for the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our Lord and of His Christ; and he shall reign for ever and ever—King of kings, and Lord of lords.”—“Hallelujah.”

(The Choir sang: “Hallelujah Chorus.”)

**Announcer:** Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the twelve hundred and seventh presentation, continuing the 24th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS radio, and originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard L. Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

## SUNDAY MORNING GENERAL CONFERENCE SESSION

The Sunday morning session of Conference convened at 10:00 a.m.

The great Tabernacle was crowded to capacity long before the time to commence this meeting, great crowds of people having gathered on the grounds and in the building in advance of the hour to commence the *Church of the Air* broadcast at 8:30 a.m. The Assembly Hall and Barratt Hall were also completely filled with people who listened to the services and watched them by means of television. Thousands assembled on the Tabernacle grounds, the weather being delightful, where they listened to the proceedings by

amplifying equipment as the services went forward in the Tabernacle.

President McKay called the meeting to order promptly at 10 o'clock.

### President David O. McKay:

For the information of the listening audience, this is the sixth session of the 123rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

We have just received word that Dr. Widsøe, member of the Council of the

Twelve, is not able to attend this session and has not been able to attend the previous sessions because of ill health. We should like to say that this is the first Conference in 64 years that Brother Widtsoe has missed, other than when he has been out of the state. Elder A. E. Bowen is confined to his room because of illness, but he is much better than he was when he was stricken a few months ago in the Temple while he was assembled with the Brethren. He has our love. If you are listening in, Brother Bowen, you have our faith and prayers and love for your complete recovery, and all the thousands who are assembled join in that prayer.

We have received word just now that Brother W. W. Seegmiller passed away last evening. We make this announcement because his former missionaries and many friends from all over the state would like to be informed of his passing. We do not know when the funeral services will be held, probably Tuesday or Wednesday, in the Bonneville Ward.

The services this morning will be broadcast in the Assembly Hall and Barratt Hall over the loud-speaking system and by television. The proceedings of this session will be broadcast also over station KSL and by arrangement through KSL over the stations named in the first session of this conference. We shall not repeat the

names, but we wish the stations to accept our appreciation for their cooperation in broadcasting the proceedings of this great conference. This session will also be televised over the KSL television station, channel five.

The singing at this morning's session of the Conference will be by the Tabernacle Choir, with J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

We shall begin the services by the Congregation and the Choir singing, "Come, Come, Ye Saints," conducted by Brother Cornwall.

The opening prayer will be offered by Samuel I. Goodwin, Patriarch to the Inglewood Stake.

The Tabernacle Choir and congregation, under the direction of J. Spencer Cornwall, sang the hymn, "Come, Come, Ye Saints."

Elder Samuel Goodwin, Patriarch to the Inglewood Stake, offered the invocation.

The Tabernacle Choir then sang the anthem, "O Divine Redeemer."

### President David O. McKay:

President Stephen L. Richards of the First Presidency of the Church will be our first speaker. President Richards will be followed by Elder Levi Edgar Young.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**I** FEEL very deeply the responsibility of this great opportunity. I assure you I need the aid of the Holy Spirit, and I humbly pray that I may enjoy it.

I desire to use this opportunity to extend an invitation. In giving this invitation I feel that I shall have the approval and support of my associates in the Presiding Councils of the Church, not necessarily in its manner of presentation, but in its substance, and that they will sustain me in speaking for them as well as for myself. To the

people of the Church, there is nothing novel in this invitation. Although it has gone out to the people of the world for more than a century, there are still few of the world who fully understand its import.

This is the invitation, addressed:

To All Men, Women, and Children

Dear Friends:

You are cordially and earnestly in-

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vited to participate in building the kingdom of God in the earth.

Place—Everywhere.

Time—Now.

Signed:

### THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The acceptance of this invitation will not materially alter the living habits of many good people. Those who have within their hearts a love of God and their fellow men, and devote themselves to Christian service, will discover in identifying themselves with our Father's kingdom a significance to their high idealism and their humanitarian service which will surpass any concept of living they have ever known. They who have not conformed their lives to the divine will and have succumbed to the weaknesses of the flesh, will discover that in participation in the kingdom there is help, merciful and understanding, which fosters repentance and forgiveness and gives strength and courage to overcome and be happy.

I shall try to tell you something about the kingdom and some of its features which hold so much of attraction and promise to all the various segments of the world society.

First, there is the common man of the world. I use "common" in no derogatory sense. The world makes distinctions among men on the basis of education, wealth, and position. Fundamentally, I make no such distinctions, but we are all obliged to admit that the great preponderance of all men are not in worldly preferential classes. This common man in some respects is the most important element in the world society. In democratic nations, where aristocracy, caste, and statism do not circumscribe his activities, he often rises to leadership. Likewise in democratic countries, he chooses the leadership because of his voting preponderance. Perhaps even more importantly, he is at the head of most of the households of the world. He begets its populations, supports its infancy and youth, influences

and in large measure determines social and other trends.

What does participation in the kingdom do for the common man? First, it brings to him an enlarged and more adequate understanding of himself. It defines for him in a realistic and not merely in a visionary way his relationship to his God and his fellow men. Second, it brings conscious purpose into his living. It dignifies his service and enables him to distinguish between the really worth while and the frivolous, or less important. It gives to him the legitimate pride of being associated with a great cause, the greatest in all the world; and third, and perhaps in importance greatest of all, membership in the kingdom makes it possible for him to receive the delegation of divine power itself and rejoice in the blessings brought by it to our Father's children.

This wide distribution of the Holy Priesthood is one of the most distinctive features of the restored kingdom of our Lord. There is creditable evidence to believe that when the Savior set up his Church in the Meridian of Time, he caused a wide distribution of the priesthood to members of his Church then, as he has done in his restored Church. How logical it seems, upon reflection, that this should be his desire. Why should he wish to restrict the holding of his divine power, which may be delegated to men, to any favored group or ecclesiastical order? If men are the sons of God, created in his image and endowed with divine attributes, why should not all who make themselves worthy in righteousness be eligible for the divine commission of the priesthood? All are eligible in the kingdom of our Father. Adherence to his law is the only requirement, and the officers of the kingdom are under compulsion to bring this great benefaction to all who are worthy.

If I had time at my disposal, I should like to give to the men to whom I present this invitation a more complete explanation of the nature of the Holy Priesthood and the manner of its exercise, as set forth in revelations given at

the founding of the Lord's kingdom in this dispensation. I must content myself merely with the statement that the priesthood of Almighty God, bestowed upon his servants, is a very different thing from what many men of the world suppose it to be. It is an authoritative power given by divine commission, but in essence and use it is invested with the virtue, kindness, mercy, and judgment of its Divine Author, the Savior himself.

Now to the common man—he who has not known the emoluments and preferments which the world gives—what a distinction, what an encouragement, what an uplift of spirit, and what high hopes await him as he shares with his brethren the Holy Priesthood in the Lord's kingdom. The common man has aspirations, even though their attainment may seem remote and very dim. Improvement and progression are the laws of life. Here, with the investiture of the Holy Priesthood lie opportunities unlimited for the fulfilment of worthy and lofty ambitions for the common man, as for all men of high or low station in life.

It must have seemed a great and daring project to build a Church without a professional clergy. It was even a greater innovation to set one up without laity, where every man and boy is a minister of religion. Joseph Smith had no precedent for such an organization, save only in the Church set up by the Master himself in his own earthly ministry. It is no wonder that such a novel concept was shocking to the Prophet's contemporaries. It undermined the necessity of the callings of the "gentlemen of the cloth" and wiped out the need for the so-called spiritual experts. While the new doctrine abjures ignorance and acclaims intelligence, its objective is to make every man his own spiritual expert, with divine power in himself to understand and apply the laws of the gospel to himself and those dependent on him. This universal and generous bestowal of the priesthood makes every recipient a teacher and preacher of the word of God; whether

or not he be called to a special position, his diocese is as large as his circle of family, friends, and acquaintances, and he is under obligation to teach to them the revealed truth. If he has limitations of utterance, there are no limitations to the power of his example and the radiation of his personality among those who know him. Here in the Lord's kingdom is the most perfect exemplification of his great law of fairness and equality that "God is no respecter of persons."

Now I have very great pleasure in extending this invitation to all women. I am sure I cannot make it as attractive as it could be made, but perhaps I may be able to point out a few items which should be of serious concern to women, and which may intrigue their interest. It would be expected that in the women's world I should first bring forward the subject of the home. Despite modern social trends, and the so-called emancipation of women from the alleged drudgery of home life, I am sure we need no statistical proof to convince us that the great preponderance of our women want husbands and families; and I am optimistic enough to believe, even in the face of shocking figures on divorce, that the overwhelming majority of women would like to keep their husbands and preserve the enduring solidarity of the home. If these assumptions are correct or nearly correct, I am justified in giving women the assurance that in no other place or institution in the world will they find such high and lofty concepts of marriage and home as in the restored kingdom of our Lord. Here a woman is neither a slave nor a doll, but a real partner in the enterprise of building the kingdom. The part she plays is one of great dignity, with opportunity for the abundant expression of all the finer feelings, the tenderness, the patient love, and the ennobling qualities which are attributes of her sex.

In the kingdom a woman does not hold the priesthood, but she shares it with her husband, and she is the immediate beneficiary of many of its great

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blessings. When she unites in marriage with a man of the priesthood in one of the temples of the kingdom, the blessings pronounced upon her are of equal import to those given her husband, and these blessings are to be realized only through the enduring compact of the marriage, for "man [is not] without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) If every woman fully understood this lofty concept of marriage, she would want no other. It is not a marriage solemnized with elaborate ceremony and pageantry, for show and social prestige. No great church is filled with spectators; only a few are present—the contracting parties, a humble man of the priesthood to officiate, the witnesses, usually the parents, and a few of the family and close friends. Such a marriage contemplates taking the Lord into the partnership, so the participants meet in his house and make their covenants with him and each other, in privacy, in humility, without ostentation, safeguarded from the stare of the curious or the praise of the indulgent. Does a man or a woman seek public acclaim for a private prayer? Why should a couple, entering into the most solemn engagements they will ever make in their lives of a private and personal nature, expose themselves to public scrutiny, and distract their minds from a sacred ceremony by the exigencies of style and show? I am speaking of the marriage ceremony, not the wedding reception. I remember once reading an article written by an old minister who had officiated many years in Trinity Church in downtown New York. He said that during his time he had seen the Christian ceremony of marriage, at one time sacred and impressive, degenerate into a paganistic pageant designed to achieve social notoriety. That can never happen to a temple marriage. It is a calamity for it to happen to any marriage, for such a tendency may be in no small measure responsible for the instability of marriage in recent years.

The home-loving women will find in the kingdom other revealed concepts

about life, which will bring to them great happiness and hope and satisfaction. They will learn that the home, of which they are such an indispensable part, lies at the very basis of purposeful living here in this life and of our aspirations for the higher blessings in the life to come. They will learn that a couple, rightly married, are called to officiate in a transcendently beautiful and vital service. As a priest and priestess in the temple of the home, it is their high privilege to receive the spirit children of our Eternal Father into mortality; then to nurture, train, and lead these chosen ones coming to their home back into the eternal presence whence they came. It takes but a moment to say this sentence; it takes a lifetime to fill the mission of parenthood. It is a glorious mission when it is accepted and fulfilled. It is a tragic experience when it is resented. Women of the kingdom find the supreme joy of their lives in their families despite the sacrifices and self-denial entailed in their care and training. They are taught, and they believe that the highest blessings of heaven will be realized through the projection of their homes into eternity. They have complete confidence in the perpetuity of the family relationship when sanctified and sealed under the power of the Holy Priesthood. If a child is parted from the family group, they do not feel that he is lost. They confidently expect a reuniting in the eternal family circle, and while they are sorrowful at earthly partings, the only thing they really fear is sin, which may deprive the erring one of his place in the eternal home. Women who enter into these eternal unions with their husbands are far better fortified to withstand irritations not uncommonly incident to domestic life. They and their husbands look ahead, and in their long-range vision, they are disposed to overlook many of the temporary obstacles to happy, compatible living. Just think of the tragic plight of innocent children averted by this concept of enduring marriage. Every woman who has serious concern for the attainment



of a full and happy life will do well to ponder the eternal truths of the kingdom.

There is an ever-increasing tendency for women to seek activity outside the home. I count it as fortunate that modern conveniences have served to shorten the hours necessary for a mother to spend in home and family care. You will observe that I did not characterize a mother's duties as drudgery. It has been my observation that devoted mothers have never so regarded their duties to their family, however long the work may have taken. Even when home care required very long hours, mothers of the kingdom found time and means for countless acts of mercy and kindness in both organized and private capacity. Now under the favorable conditions mentioned, a large part of the work of the kingdom of our Lord is carried forward by good women. They have immediate responsibility, under the direction and counsel of the priesthood, for great organizations of women, and they give invaluable assistance in substantially all of the institutions of the Church. They have so many avenues of service that there is opportunity for the utilization and expression of all their talents and great abilities. There is no place in the world where women can render service more completely acceptable to the Father and more satisfying to themselves than in his kingdom.

And now I must extend the invitation to youth, boys and girls in school, on the farm, in the factories, in the military establishments, wherever youth is found. I invite all of you young people to come to a divinely appointed society where there is more knowledge about your beginnings, your needs, and your legitimate purposes and ambitions than is to be found in any other place in the world. I am aware that you may regard that statement as arrogant and presumptuous, but I think you may view it differently when I tell you that the knowledge of which I speak is not man-made; it is not the product of scholastic research; it is God-given, revealed by

him for his kingdom. This knowledge brings reconciliation of all truths, however much at variance the findings and statements of men may seem to be. The whole learning process is simplified. All aspects of life and living are properly evaluated and the objectives made clear, freeing youth from the frustrating uncertainties of much of modern philosophy and teaching.

My young friends, you can scarcely appreciate what a relief it will be for you, and how much it will contribute to your peace of mind and your happiness to have clearly defined objectives to which you can confidently direct the energies of your life. I invite you into activities which will stimulate you to the development and exercise of the best within you. Your latent talents, your love of people, and all of your native abilities shall find opportunity for abundant expression. This society will teach you how to acquire happiness in goodness, which is the only lasting happiness. It will teach you how to become master of yourself, to control appetites and passions, and thus acquire the attributes of great character. It will thus contribute to your success in occupations of your choosing because no permanent success comes to those who do not possess good character.

Perhaps your greatest acquisition in coming into this society and allying yourself with the kingdom will be the knowledge of God and how you can best serve him. You will discover for the first time your mission in life, what the Father has for you to do. You will rise in your own righteous self-respect. Young men will be endowed with the Holy Priesthood. They will discover, while not foregoing the happiness of youth, that much of its frivolity and levity may positively be replaced with joyful service in a great cause. Young women also will discover the same thing and be made to rejoice in the good they can do. I have seen thousands of young men and young women go into the mission field. I have heard these testimonies and witnessed the great happiness the work of

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saving souls has brought to them. I have heard them proclaim these years of unselfish devotion to the Master's work the finest of their lives. Where, my young friends, can you find comparable opportunities to those furnished to you in the kingdom of the Living God?

And now, my friends, both old and young, I ask you this question: Is it well to procrastinate your decision on the matters I have briefly submitted to you? Is the tenure of life so secure that we can safely wait until next year for the consideration of matters so vitally affecting our lives here and hereafter? I attend many funerals. Some lives are terminated very abruptly, most unexpectedly. I witness the sorrow of loved ones in sad partings. A funeral is not a time for criticism. We think and speak of those who are gone in charitable, kindly terms. We leave the judgments to the Great Judge, but I think that many a family suffers its greatest sorrow in parting with a loved one in a remembrance of opportunities lost, omissions and commissions, that they sadly wish might have been averted. Such are the hazards in the postponement of our reconciliation with the Lord, and the acceptance of the holy gospel. None of us can be sure that he can finish the course of life in perfect faith and devotion, but all of us can be certain that we can never run the course without starting. My invitation is to start the course of life in the Lord's way, now, while there is time.

I cannot close without saying a word about my own personal experience in the kingdom of our Father. If I have any justification in doing this, it is in the hope that there may be some who listen who may find a measure of encouragement in what I tell them. I was not trained for the ministry in the sense in which the world understands such training, a condition which I share with my brethren for reasons I have heretofore explained. I was trained in a limited way for the law and for business. Perhaps my most liberal edu-

cation has come out of contacts with men in many walks of life. With few exceptions I have admired the men and women I have known, and men and women of high intelligence, deep learning and capacity to serve well in good causes have commanded my respect and esteem. In the presence of a great mind, I have a feeling akin to reverence.

There has been over the years, however, one observation which I have made, which, I may say frankly, has reduced my admiration for many able men and women, and has brought to me great concern about them. I have observed that many, successful in material achievements, have seemingly taken pride in emancipating themselves from spiritual things, with a boastful indifference expressed in such statements as "I am not naturally religious"; "Religion is for the women and the children"; "I carry my religion in my wife's name." Personally I think these attitudes are defensive tactics, not truly representative of the inner feelings and sober consciousness of those who present them. I am not speaking now of men who have permitted sin to deaden their conscience. I am speaking of men whom I have known in the world of business, and countless others like them.

I wish to make this statement to all such men and women, and I hope I can do it without appearing boastful. I have known professional ambition. I have had association with business institutions for almost a half century of time. I have served in various capacities in commercial and community enterprises, and have enjoyed the emoluments, the satisfactions, and friendly relationships emanating from such associations. With this background of experience, not as a preacher, although it is my duty and privilege to preach, I give to my friends the assurance that if they will recast their ideas and attitudes about the relative importance of the spiritual to the material, and bring themselves to participate in the mighty cause of establishing God's kingdom in the earth, they will find a satisfaction, a sureness of purpose, a peace and con-

tentment, surpassing anything they have ever known. They will not be ashamed to say to themselves and to their fellows that God and his work come first. When they can develop the faith and the courage to make this acknowledgment, self-sufficiency and egotism will be replaced by humility of spirit. The brotherhood of man will become real to them. Their service will be ennobled, and they will lay the foundation for the attainment of the highest rewards and blessings vouchsafed to humanity.

I have observed that ambitious, intelligent, "red-blooded" people are seldom satisfied except with the best. When I invite men and women into the kingdom, I invite them to come and get the best, which is obtainable in no other place or institution in this wide world. I know that is true, and the reason I know it, and the reason you should believe it is that the Lord himself has declared that it is so. The

prophets of old predicted it, as did the Lord and his disciples in the Meridian of Time, and irrefutable evidences of the authentic establishment of the kingdom in our day invite the scrutiny and investigation of all honest people.

In addition, there is available the testimony of the Holy Spirit, more confirmatory and more personally satisfying than all other evidences. I promise you in the name of the Lord Jesus Christ that divine testimony will come to you, my friends, if you will enter the re-established kingdom of our Lord and participate in his glorious work in the world. I pray that the Lord will bless you and remove prejudice and bitterness and indifference from your hearts, and bring to you a humble desire to share the truth with your brethren and sisters in the family of God, who loves you. I so pray in the name of Jesus Christ, the Lord of the kingdom. Amen.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

**M**Y BRETHREN AND SISTERS: The history of the Latter-day Saints since the organization of the Church in 1830 is one of the most marvelous stories of all time. The glory of its history is the fact that there has been a divine purpose and ideal to be worked out in this life. This divine purpose is based on faith in God, intelligence, and foresight. Many visitors from all over the world come to ask about the real meaning of our religion. A few days ago there sat in my office a Mr. Walter Mallin, a representative of one of the surviving newspapers of Western Germany. With two other newspapermen, he had been sent to America to make a study of the government, the education, and the religion of America. He came to Salt Lake City, as this was one of the centers he had been directed to visit, for he knew that we had many German converts. It would be impossible to tell you the many questions he asked, but the most important one to him was how our re-

ligion has worked for education. He was told about our ideals of education and religion.

In a recent book entitled *Education—America's Magic* by Raymond M. Hughes, President Emeritus, Iowa State College, and William H. Lancelot, Professor of Vocational Education, Iowa State College, we have the latest statement concerning education in America and in the respective states of America. Speaking of the place of the states of the Union in education, the authors of this book tell us that, "Utah has first place among the states by a wide margin." In speaking of the place of Utah, we find it leads all the states in adult education.

This appears to be due almost wholly to the high value placed on education by the people of Utah, coupled with high efficiency in the expenditure of funds devoted to school purposes. This combination of great effort and high efficiency in the utilization of school

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funds seems to have operated in a remarkable manner to overcome many handicaps.

The general condition of education in Utah is also made by Professor Ellsworth Huntington of Yale University in his interesting book, entitled *Civilization and Climate*, when he writes:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. The "Gentiles" have in self-defense been forced to do equally well, and the result has been admirable. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah. . . .

Furthermore, the German correspondent was told what his compatriot, Count Keyserling, once wrote. The learned philosopher visited America a few years ago, and on his way across the continent, he stopped off in Salt Lake City. As a result of his visit, he wrote in his famous two-volume work these words:

Undoubtedly Joseph Smith and Brigham Young were just as genuine prophets as were Moses, Luther, and Calvin; only they were exceedingly uneducated.

Then he continues:

We Occidentals are not men of understanding, but men of action. The same Mormons whose religious ideas seemed so childish, have achieved a civilization hardly attained by any other people; in barely half a century, they have changed a salt desert into a garden. They are moreover admirable citizens, law-abiding, honest, and progressive. . . .

It is the farsightedness, the quiet and confident patience, the supreme faith in God with which our people have worked. Beginning with the Kirtland Temple, they built, not for present satisfaction, but for some deep and noble purpose for their God. In the Kirtland Temple, the Prophet Joseph Smith

showed a great love for education and established Hebrew, Greek, and Latin classes, and attended them himself. In Nauvoo, schools were established and a university founded, all for a great and noble purpose. Their lives were the embodiment of political, civil, and religious faith. Let us consider for a moment just one line of thought, an idealism that remains always among the Mormon people. We speak of schools in Kirtland and later in Nauvoo, activities in educational pursuits that eclipsed all other peoples on the American frontier.

Taking their name from a number of our Lord's disciples, the "Seventies" of the Church of Jesus Christ of Latter-day Saints form the central council of the missionary activity of the organization. As early as the Nauvoo period of Mormon history, the need for a fine library was keenly felt, for the seventies must then as now be eagerly reading and searching for the truths of the gospel. In *Times and Seasons*, January 1, 1845, the following item was published:

Among the improvements going forward in this city, none merit [sic] higher praise, than the Seventies' Library. The concern has been commenced on a footing and scale, broad enough to embrace the arts and sciences, every where: so that the Seventies', while traveling over the face of the globe, as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years. . . . (forming) the foundation for the best library in the world!

Nauvoo was destroyed while the Saints were marching to their new home in the far west. But the dreams of the people were never lost, and on July 15, 1851, we read in the Fifth General Epistle of the Church, describing Salt Lake City, the following:

On November 27th, the quorum of Seventies in conference assembled, agreed to erect an extensive rotunda in Great Salt Lake City, to be called the "Seventies' Hall of

Science," and Joseph Young, their President, was appointed trustee and superintendent of the work. The foundation of the hall is commenced on East Temple and Second South streets. [Now Main and Second South Streets.] . . . The design is highly commendable to the brethren and such a building is much needed in this place.

Truman O. Angell, later named as the architect of the Salt Lake Temple, was commissioned to draw the plans for the building, as shown by the long forgotten drawing recently found.

Had the project been carried out, the structure undoubtedly would have possessed unusual architectural interest, for it had a majesty and beauty all its own, surpassing anything on the frontier in originality and dignity. Truman Angell's plans show his response to the contemporary Gothic revival, then in its early stages. It was designed to be the repository for the first library brought to Utah in 1851, but owing to the poverty of the people who were just beginning to establish their homes, President Brigham Young prevailed upon his brother Joseph, President of the Seventy, not to build for some years to come. For this reason the edifice was never started. The seventies continued collecting books, however, and they soon had a fine library of the modern and ancient classics. From the time of the organization of the First Quorum of Seventy in Kirtland, their duties were pointed out by the Prophet Joseph Smith, and they came to realize that they were to be the teachers, the missionaries of the Church. Sensitive to the words as found in the 109th section of the Doctrine and Covenants:

. . . Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith. (D. & C. 109:7.)

They had a deep desire to have a library of religious, historical, and literary works, that would give them the urge for self-development.

The seventies became readers of the finest literature of the world, beginning with the Holy Bible, the Book of Mormon, and the two other Church works. The people were poor in purse, but they were concerned with certain influences which were given in the writings of great authors. Sublime was their reverence for knowledge which is akin to the love of truth. They knew that a great work of any sort could only be achieved by the power of some ideal. And it is high ideals in the conduct of life that survive.

There was hardly a family living in remote parts of the territory but what had books, and I think many of you can recall the libraries of the Sabbath schools of the early days. President Joseph Young and his co-laborers in the First Council of the Seventy continued through the years to collect books, and the Mormon people became great readers of literature. Many of you older members of the Church can recall the great teachers that were once in the schools and colleges here. A Princeton University professor in his *Life of Mr. Justice Sutherland* has written reverently of Dr. Karl G. Maeser, and others have given the history far and wide of many of the glorious intellects of this people who lived back in pioneer times. There were writers, too, in the earliest days, and it was William Cullen Bryant who chose one of the poems of Sarah E. Carmichael to be in his anthology of American verse. Many of the missionaries who went abroad long years before the railroad, carried in their hand-carts the works of Shakespeare and the German writer, Goethe. My own father carried with him to England in 1857 the essays of Francis Bacon. Practically in every ward of Utah, a library was established in connection with the Sabbath schools. Fortunately, we have in our possession a catalogue of the Seventies Library, which does not classify the books, but there were writings on religion, languages, government, education, ethics, and the various phases of the sciences.

In addition to the Seventies' Library

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was the territorial library brought by ox teams to Utah in 1851. It had been purchased in New York City by Dr. John M. Bernhisel and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the *New York Herald*, *New York Evening Post*, the *Philadelphia Saturday Courier*, and the *North American Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy* and Von Humboldt's *Cosmos*. These books were also well-known to Orson Pratt. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

The subject of education was just one phase of the conversation with our German visitor. The most important subject was that of religion and our sacred books: the Holy Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, which took up many hours of the three days our friend was here. I called his attention to the scholarly statement made by the famous German scholar, Adolf Harnack, rector of, and professor of church history in, the university, and member of the Royal Prussian Academy, Berlin:

Gentlemen, it is religion, the love of God and neighbour, which gives life a meaning; knowledge cannot do it. Let me, if you please, speak of my own experience, as one who for thirty years has taken an earnest interest in these things. Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his sense for it! But to the question, Whence, whither, and to what purpose? it gives an answer to-day as little as it did two or three thousand years ago. It does, indeed, instruct us in facts; it detects inconsistencies; it links phenomena; it corrects the deceptions of sense and idea. But where and how the curve of the world and the curve of our own life begin,—that curve of which it shows us only a section,—and whither this

curve leads, knowledge does not tell us. But if with a steady will we affirm the forces and the standards which on the summits of our inner life shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the great Reality and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development, and search, in strenuous and patient service, for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, of the God whom Jesus Christ called his Father, and who is also our Father.

To close our conversation, mention was made of the life and work of George Santayana who was once professor of philosophy at Harvard University and one of the greatest philosophers of our day. We had read the thirteenth chapter of I Nephi in the Book of Mormon and quoted the reference to a man who was called from among the gentiles.

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. (1 Nephi 13:12-13.)

George Santayana once wrote a beautiful poem entitled "Faith" which concerns this first journey of Columbus. The opening words are:

O world, thou choosest not the better part!  
It is not wisdom to be only wise,  
And on the inward vision close the eyes,  
But it is wisdom to believe the heart.  
Columbus found a world, and had no chart,  
Save one that faith deciphered in the skies;  
To trust the soul's invincible surmise  
Was all his science and his only art.

To you, my brother seventies, let me say, "That which thy fathers have bequeathed to thee, earn it anew if thou would possess it."

Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. (Deut. 31:6.)

May the Lord bless us all, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Levi Edgar Young of the First

Council of Seventy, has just spoken to us.

The Tabernacle Choir and Congregation will now sing, "O Ye Mountains High," conducted by J. Spencer Cornwall, and after the singing we will hear from Bishop Wirthlin.

The Choir and congregation sang the hymn, "O Ye Mountains High."

### BISHOP JOSEPH L. WIRTHLIN

#### *Presiding Bishop of the Church*

**I** SINCERELY trust, my beloved brethren and sisters, that I might enjoy the Lord's favor during the few minutes that I shall stand before you.

I should like to read to you the thirty-fifth verse of the first section of the Doctrine and Covenants:

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

As we observe conditions in the world today, I am sure we are all agreed that peace has literally been taken from the nations of the earth. We see in Korea a bloody struggle which seems to have no end. Europe is an armed camp. On the other side of the Iron Curtain preparations are being made for a great Third World War. In Iran and in Egypt we observe rebellion. There seems to be a spirit of unrest all over the world. We have been in the midst of war for almost thirteen years. It is true that the representatives of nations have tried to negotiate peace, but we have no peace.

We have all of the difficulties that the Lord spoke of, that peace would be taken from the earth, and that the spirit of Satan would have dominion over the world.

I question if those who sit at the peace table have in their hearts the real spirit of peace. The spirit of peace is the spirit of the Lord Jesus Christ. I regret

when the United Nations was founded, the name of the Redeemer of the World was not used, and for that reason I feel the genuine spirit of peace has not and does not influence the dealings of peace negotiations.

Those who have been sitting around the so-called peace tables of the world, have been cunning and cagey men, negotiating for the sole purpose of acquiring more power, more territory, and in the final analysis of it all, millions of people now find themselves under the heel of the dictator; they have lost their free agency and liberty. They have lost their land.

And as I contemplate these terrible conditions that exist in the world, with me you ask, what counsel or advice has our Heavenly Father for us? Please read the eighth verse of the eighty-seventh section, therein you will find the counsel of the Lord. He said:

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord.

What are these holy places? They are the holy temples of God. They are the meetinghouses, one in each ward, dedicated to the worship of our Heavenly Father. I would say that our homes can become holy places, if we cultivate the Spirit of the Lord Jesus Christ, the spirit of peace.

As I look into the faces of this vast congregation and I think of the vast radio audience, I know there are many

among you who live under a cloud of uncertainty. Present are fathers and mothers and sons and daughters, wives and sweethearts of the soldiers engaged on the bloody battlefields of Korea. The word may come that your loved one has made the supreme sacrifice, or that your loved one has been wounded and is maimed for life, or your loved one is a prisoner in the hands of a heathen enemy.

There are other perplexing problems that many of us have. Men of affairs walk the floor at night, wondering how their problems are to be solved. We fail to think of the Savior, of his counsel, and his teachings.

I quote to you the twenty-eighth to the thirtieth verses in Matthew eleven, wherein the Savior said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

And again he said to us, in the twenty-third verse of the nineteenth section of the Doctrine and Covenants:

Learn of me, and listen to my words; walk in the meekness of my Spirit, and ye shall have peace in me.

These declarations of the Savior are the peace-call to the faithful, to the obedient, to those who have accepted him as the Redeemer of the World.

With the peace-call comes this admonition to attend the peace meeting of the Prince of Peace.

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (*Ibid.*, 59:12.)

And again the peace-call comes,

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (*Idem*, 9.)

Here we find the source of real peace in the house of the Lord, upon the Sabbath day, here a peace conference is in session with the Savior of the World. The presiding officers of this peace conference are three high priests, the bishopric of the ward. Under their direction the peace table is prepared by the Aaronic Priesthood, the emblems of the broken body and the spilt blood are laid upon the table before the congregation. Those officiating are priests, teachers, and deacons of the Aaronic Priesthood. And in turn, the sacramental prayers are offered.

I think of the sacramental prayers as prayers of the covenant, for after all, in the blessing upon the bread and the blessings upon the cup there are covenants that we all ascribe to. First, when the bread is blessed, it is sanctified to all those who partake of it. Secondly, they covenant to eat in remembrance of the body of the Prince of Peace, they covenant to remember the spilt blood. Thirdly, they agree to witness unto God their willingness to take upon them the name of Jesus Christ, and remember him always. To take upon one the name of Jesus Christ, to me, means that we will accept the Son of God as the Redeemer of the World, that we will accept his plan of salvation and live it as he has commanded us, and then to remember the great sacrifice that he made upon Calvary's hill.

I feel as we attend the peace meeting of the Savior in holy places of worship, that we have no idea of the suffering that the Savior passed through both in the Garden of Gethsemane, and also on the cross.

We covenant to keep his commandments which he has given us. And the Lord covenants with us, if we will keep his commandments, if we will remember his great sacrifice, if we will accept him fully, that he, in turn, will reward us with the association of his Holy Spirit.

And as the Sabbath comes to an end, and we return to our homes, we should go forth with the determination to keep



the commandments of the Savior of the World. The first one being:

... love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . .

And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matt. 22:37, 39.)

We speak of love. As I define it, it is the great motivating, stimulating passion which activates us to render service to God, to keep his commandments, and to express our love for him by obedience to his commandments. And if we love our neighbor we will render service to him, whether it be of a materialistic or a spiritual nature.

Third, the Savior said to pray always that ye may not faint. I am sure that we will all agree these are times when the hearts of men are faint, when their hearts fail them.

But in our homes, with the Spirit of Jesus Christ in our souls, we can pray to God, father and mother, sons and daughters meeting together around the family altar of prayers, the Spirit of the Christ will be there in rich abundance, giving us the spirit of love for one another, the spirit of wanting to serve God, the spirit of unity, and the spirit of cooperation in all of our endeavors.

Fourth, that we garnish our thoughts and our minds with virtue. Only clean minds and clean bodies can enjoy the Spirit of the Lord Jesus Christ, the spirit of peace.

Fifth, as servants of God, holding his Holy Priesthood, we will recognize our responsibility therein and perform our duties with willing and prayerful hearts.

Sixth, that we will remember the widow, the orphan, the unemployed, and the aged, that we will pledge our support to the welfare program, to the end that there will be in the storehouse of the bishop, the necessities of life to take care of those who are in distress.

This is pure and undefiled religion. Herein we are expressing love for our neighbor who may be in need.

We must remember our dead ancestry, that we will follow the admonition of

the prophet, when he declared the time would come when the hearts of the fathers would be turned to the children, and the hearts of the children would be turned to the fathers lest the Lord come and smite the earth with a curse.

We will meet all of our obligations with glad hearts, remembering that if the kingdom of God is to grow and expand in the earth, it is necessary that finances be available to pay for the operation and the expense of the Church. That none of us are going to find means and ways where we might deduct from the Lord's tenth this item or that item. If we will pay our tithing in full, the promise of the old prophet will be ours when he said if we would take our tithes to the storehouse of the Lord, the heavens would be opened and abundant blessings would come upon us to the extent that we would not be able to hold them.

Brethren and sisters, if we love the Christ, if we keep our covenants at his peace table, each Sabbath day, and keep his commandments throughout the week, there is no question in my mind but what our homes will become holy places, where the Spirit of Christ will abide in rich abundance, and where we will be protected from harm and the evils of the world. I am sure if we will do this, subscribe to the peace covenants made at his peace table, through his Holy Spirit the words will come,

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

Yes, there may be war, there may be famine, there may be the disturbances of nature, nations may crumble into dust at our feet, but I promise you that our Redeemer, the Prince of Peace, will keep his covenant with us. He will give us hope and assurance, and whether it be in death, or whether it be in life, he will receive us.

How many of us are attending the peace meeting of the Lord Jesus Christ. In the Church at the present time twenty-five percent of its members at-

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tend the sacrament meeting on the Sabbath day. However, it is inspiring and encouraging to know that the Latter-day Saint girls between the ages of twelve and nineteen attend sacrament meeting in the summertime to the extent of forty-eight percent and in the wintertime fifty-five percent. The average attendance at sacrament meeting of the Aaronic Priesthood bearers is thirty-seven percent.

What a grand and wonderful thing it would be if this holy place of the Lord on the Sabbath day were filled to capacity, that each and every individual member of this Church that has made covenant in the waters of baptism, would follow the commandments of the Christ and in particular attend the sacrament meeting.

Who am I to say that we should have a fifty percent attendance at sacrament meeting, or a seventy-five percent attendance at the sacrament meeting? I have no right to put a limitation on the number that should attend. The Lord has put no limitation on it any more than to expect every member of this Church to attend to the revealed meeting, the most important meeting of the week, the peace-meeting of the Lord Jesus Christ and to partake of the emblems of the Last Supper and renew our covenants with him.

And in partaking of the sacrament it is well that we follow the admonition of Paul to the Corinthians:

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep. (1 Cor. 11:28-30.)

Paul declared to the Romans in the seventeenth verse of the fourteenth chapter of Romans:

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

I submit the question, "How many of us think that the kingdom of God is meat and drink, made up entirely of the materialistic things of the world?" When we spend our time in the fields plowing, when we spend our time in our businesses, when we spend our time in seeking pleasure in the world on the Lord's day, it is an indication that we accept the kingdom of God as one of meat, drink, and the materialistic things of life, rather than righteousness and peace and joy in the Holy Ghost, the things of the kingdom of God.

There is a growing tendency in the Church to think if we attend Sunday School on the Sabbath morning and partake of the sacrament, all of the requirements have been met. I hear the words of the Prophet Brigham Young on this point. He said, speaking of the sacrament,

Teach its observance to your children; impress upon them its necessity. Its observance is as necessary to our salvation as are any of the other ordinances and commandments that have been instituted in order that people might be sanctified. (*Discourses of Brigham Young*, p. 171.)

He further declared,

In some of our wards and settlements the administering of the sacrament has been introduced in the Sunday schools. It is very pleasing and gratifying to the spirit that I possess, for the parents to see that their children attend Sunday school, and receive the proper instruction with regard to their faith. [*And I want you to mark this and I emphasize it*]: After the Sunday school is over, let the parents take the pains to bring their children to meeting. (*Ibid.*, 173.)

What meeting? The sacrament meeting, the peace meeting of the Prince of Peace.

The Sunday School is under mandate to teach the gospel of the Lord Jesus Christ to the membership of the Church. I am sure in the Sunday School they teach the children the significance of the sacrament, and I am sure along with it, they also teach them the necessity of attending the sacrament meeting.

The sacrament meeting, brothers and sisters, should become the family meeting of the Church, where father, mother, sons, and daughters attend together and renew their covenants as they partake of the emblems of the Last Supper.

The Lord Jesus Christ said:

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. (Matthew 19:14.)

If we fail to take our children to the sacrament meeting, we are not taking them to the Savior as he commands us. I am sure that every child that partakes of the sacrament, and has an understanding of it, must feel the kindly spirit of the Savior of the World.

The Lord Jesus Christ keeps his promises if we keep ours. This terrible war is constantly upon my mind. I think of young men in the foxholes and in the bunkers on the rocky hillsides of Korea, where under the direction of their group leader, or possibly one of our chaplains, they surround the peace-table of the Lord Jesus Christ, partake of the emblems of the Last Supper, make covenant with him to always remember him, and as a reward, I am sure that his Spirit whispers to them, "My peace I give unto you." They are

comforted, they have solace in their hearts, and whether in life or in death, the Lord will bless them and receive them unto him.

The great obligation that rests upon us as long as we enjoy membership in the Lord's Church, is to attend the peace meeting, to participate in the negotiations of the sacrament table wherein we again renew our covenants with the Lord Jesus Christ. And just as surely as we live, regardless of what the conditions in the world may be, the word of the Savior will be kept when he said,

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

Brethren and sisters, in these hours of distress, war and destruction, I promise you if we will go to the peace meeting of our Savior, the Lord Jesus Christ, every Sunday, his Spirit will be there in rich abundance, we will take it into our homes, and by keeping his commandments our homes can become a holy place, they can become houses of God, which blessing I pray we will all enjoy, in the name of the King of Peace, the Lord Jesus Christ. Amen.

## ELDER ALMA SONNE

### *Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS: I trust and I pray that the good spirit which has been present throughout these conference sessions may continue with us during the few moments I stand here. I am convinced that there is something greater than man's wisdom back of the great conference system, which was inaugurated by Joseph Smith, the Prophet, in the early days of the Church. We have come here, you and I, to be refreshed and to be strengthened; to be edified and reassured in our faith. We have never gone away disappointed. The Lord has blessed his people abundantly, and will continue to bless them in the future. Who can estimate the influ-

ence and the spiritual power which emanate from these inspiring conference sessions? We come here full of eagerness and anticipation; we listen to the sermons, to the fervent prayers, to the music and the songs of Zion, to the stirring hymns sung by the congregation and last but not least to the anthems and the renditions by our great choir. We are deeply touched and uplifted. Surely, it is good to belong to a Church that is progressive, farseeing, and inspirational in its program—a program that is calculated to prepare us as members for the eventualities which are sure to come.

We recognize and are aware of a

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similar power and influence emanating from the missionary system of the Church. Who can measure the influence of just one missionary who goes into the world to proclaim the gospel message? The missionary spirit which rests upon him, somehow or other, reaches out to the home from which he comes, to his relatives and friends and to all with whom he comes in contact. His life becomes a great missionary force in the world.

The Latter-day Saints believe in a God who is not only the Creator, but who is also the Ruler of the universe. He intervenes in great crises when God's plan is in jeopardy and his divine purposes are threatened. I recall, as an example, an incident in the Civil War. It occurred when the Confederates brought out the strange battleship known as the *Merrimac*. The people of the North were alarmed. The advisers of Lincoln became hysterical. Fear and apprehension took hold of the people. Many complaints came to President Lincoln. "They will shoot down the Capitol," they said. He replied, "God will not permit it. This is his fight." I am sure Lincoln prayed. I feel certain he trusted in God, for on one occasion he is reported to have said, "I have been driven to my knees with the overwhelming conviction that I had nowhere else to go." Lincoln's prayer was answered, because on a beautiful morning, there appeared in the same waters opposite the nation's Capitol, another strange battleship. It was John Ericson's *Monitor*. The battle that ensued between these two ships was not unlike the battle between David and Goliath. The *Merrimac* was defeated as was the great giant, Goliath.

I recall, four years ago, driving through the ruined city of Dunkirk, the city which has become famous in world history, because it has suffered ruin and devastation so many times. As we drove through the city, I remember the road led us along a narrow canal. On the right of us lay the ruined city, almost entirely destroyed, on the left was

the open country over which the German army approached. Three hundred and fifty thousand British soldiers lay with their backs to the ocean behind improvised fortifications. It looked like annihilation, capture, or defeat for the British army; but at the crucial moment when Britain's soldiers needed help, the God of heaven intervened. What happened? At that moment, a dark, black mist settled down directly over the narrow canal. All visibility disappeared and military operations ceased. How long? Just long enough for Britain's soldiers to escape and make their way across the channel to English shores. I firmly believe that the Almighty can and does intervene in great crises for the benefit of his children, especially when freedom and liberty are at stake.

Another incident is recorded in world history. It happened in the year 1588 when King Philip of Spain sent his "invincible armada" out to destroy the inferior British navy. The British navy was no match for the powerful Spanish fleet of one hundred and twenty ships, armed and equipped for battle. Once again the Almighty came to the rescue of the British. At the right moment a storm arose on the high seas, and the Spanish fleet was scattered. A few of them made their way into the French harbor of Calais, but were forced to leave. They were eventually overtaken and destroyed by the British. Thus the tyranny of Spain came to an end, and a new era in human history was begun. Do you question this intervention of God who presides over the destiny of nations?

When President Levi Edgar Young and Bishop Joseph L. Wirthlin referred to Christopher Columbus as the discoverer of the New World, I thought of him standing high on his little craft fighting and defying, not only the elements and the turbulent waves, but also the superstition and ignorance of his crew to discharge his God-appointed mission. It was no accident that he was permitted to reach the shores of San Salvador in the flimsy vessels he had at

his disposal. He was right when he said he was "moved by the Holy Ghost" to achieve his ambition. And thus a new world, new opportunities, and new ideas were given to men to be developed and to be used for God's purposes. Neither can we doubt that Brigham Young, prophet, statesman, and colonizer, was similarly called and inspired in his great pioneer achievement. He and his people were protected in their migrations. By every law of probability they should have perished in the desert. But they did not perish, for God's protection was upon them.

I pray that we may appreciate our membership in the Church and that we may be true and faithful to the standards by which we are guided. An investigator once said to me, "Your Church is the only Church on the face of the earth that advocates high standards and noble ideals." His conclusion, I hope, was not correct, but we must preserve the standards, the ideals, and the faith committed to us through Jesus Christ. May we do so, I pray in his name. Amen.

### President David O. McKay:

You will be pleased to learn that at the fifth session of this General Conference, there were in attendance in the Tabernacle, the Assembly Hall, Barratt Hall, and on the grounds, 17,825 members of the Priesthood. In addition to that, we learned by telephone that there were assembled down in the Joseph Smith auditorium, Brigham Young University, from 800 to 1000 other members of the Priesthood. That gives you an idea of the activity and strength of the Priesthood of the Church.

This morning Elder LeGrand Richards delivered an excellent sermon over the Church of the Air. We hope all of you heard it. And at 9 o'clock there was presented the usual Choir broadcast over the national hook-up, the Columbia Broadcasting System. They, with the excellent two-minute sermon-

ette given by Elder Richard L. Evans, were heard by probably several million people. We commend President Evans for the great service he is thus rendering. It is marvelous how he maintains that high standard of excellency week after week. This morning was no exception. The Lord bless the Choir, President Evans, and all other forces contributing to the preaching of truth, the spreading of the Gospel of Peace.

We are glad this morning to note in the audience the presence of several of our representatives in Congress, the presence of our State, County and City officials, leading educators, members of the faculty of the University of Utah, President of the Agricultural College, and others; President and Deans from the Brigham Young University; President and members from the Ricks College; of course we have the members of the Church Board of Education a hundred percent,—those are the members of the Council of the Twelve and Presidency; also Directors of Institutes and Seminaries; and the President of the Weber College and some members of the faculty we note. I am not sure whether the Director of the Branch Agricultural College is present. If so, we welcome him also.

The closing song will be by the Tabernacle Choir, who will sing that exquisite little poem by Tennyson "Crossing the Bar." It breathes the truth of immortality. The Choir will be led by Elder Spencer Cornwall and the closing prayer will be offered by Elder David I. Stoddard, formerly President of the California Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon.

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The Choir sang, "Crossing The Bar." Elder David I. Stoddard offered the benediction.

Conference adjourned until 2 o'clock p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference convened promptly at 2 o'clock, Sunday afternoon, October 5th.

Once more the various buildings were crowded with people: The Tabernacle, the Assembly Hall, and Barratt Hall, and once more thousands assembled on the Tabernacle grounds to listen to the proceedings of the Conference.

#### President David O. McKay:

We have been requested by our solicitous City officials that we keep the aisles clear, particularly the aisles in the gallery. If anyone should be taken suddenly ill, it would be difficult for the ushers to bring immediate relief. Will you please cooperate with them. We thank these officers at this time for their attentive and effective activity on the Temple Grounds and at street crossings. We commend the people, generally, who are on the grounds and in the Tabernacle, for their care in keeping the grounds neat and presentable.

The officers, also, would like us to suggest that all who drive automobiles be a little more careful. There should be no reckless driving on the streets at any time, and particularly during the crowded conditions of the streets during our General Conference.

To our listening audience on the air I announce that this is the concluding session of the 123rd Semi-Annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. These services are being broadcast in the Assembly Hall, also in the Barratt Hall, over a loud speaking sys-

tem, and by television. The proceedings are also broadcast over KSL and through KSL over all the stations mentioned at the opening session last Friday morning. Again we thank these stations in our surrounding states for their cooperation.

The music for this session will be rendered by the Tabernacle Choir, under the direction of J. Spencer Cornwall, Alexander Schreiner is at the organ.

We shall begin the service by the Tabernacle Choir singing, "Fierce Raged the Tempest," composed by a member of our Church, with J. Spencer Cornwall conducting.

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Singing by the Choir, "Fierce Raged the Tempest."

#### President David O. McKay:

Brother Cyril Jenkins of Australia composed the anthem to which you have just listened. He is now in London.

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Elder O. A. Sonne, Patriarch to the South Los Angeles Stake, offered the invocation.

The Tabernacle Choir then sang the hymn, "Though Deep'ning Trials Throng Your Way," Brother Cornwall conducting.

#### President David O. McKay:

Elder Ezra Taft Benson will follow President J. Reuben Clark, Jr., of the First Presidency, who will now present the General Authorities, General Officers and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

President J. Reuben Clark, Jr., Second Counselor in the First Presidency presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

## GENERAL AUTHORITIES OF THE CHURCH

## THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

## QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith  
John A. Widtsoe  
Albert E. Bowen  
Harold B. Lee  
Spencer W. Kimball  
Ezra Taft Benson

Mark E. Petersen  
Matthew Cowley  
Henry D. Moyle  
Delbert Leon Staples  
Marion G. Romney  
LeGrand Richards

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Thomas E. McKay  
Clifford E. Young  
Alma Sonne  
George Q. Morris

Stayner Richards  
ElRay L. Christiansen  
John Longden

## TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
Antoine R. Ivins  
Richard L. Evans  
Oscar A. Kirkham

Seymour Dilworth Young  
Milton R. Hunter  
Bruce R. McConkie

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
Thorpe B. Isaacson, First Counselor  
Carl W. Buehner, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

## GENERAL CONFERENCE

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## CHURCH BOARD OF EDUCATION

David O. McKay  
 Stephen L. Richards  
 J. Reuben Clark, Jr.  
 Joseph Fielding Smith  
 John A. Widtsoe  
 Albert E. Bowen  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson

Mark E. Petersen  
 Matthew Cowley  
 Henry D. Moyle  
 Delbert Leon Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Adam S. Bennion  
 Franklin L. West

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

J. Karl Wood  
 Joy F. Dunyon

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams  
 Albert E. Bowen

George S. Spencer  
 Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 J. Spencer Cornwall, Conductor  
 Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner      Frank W. Asper  
 Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe  
 Albert E. Bowen  
 Harold B. Lee  
 Henry D. Moyle  
 Matthew Cowley  
 Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Thomas E. McKay

Clifford E. Young  
 Alma Sonne  
 ElRay L. Christiansen  
 John Longden  
 Antoine R. Ivins  
 Oscar A. Kirkham  
 Joseph L. Wirthlin  
 Thorpe B. Isaacson  
 Carl W. Buehner

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman  
 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director

Paul C. Child  
 T. C. Stayner  
 Mark B. Garff  
 Leonard E. Adams  
 J. Leonard Love  
 W. T. Lawrence

Lorenzo H. Hatch  
 Walter Dansie  
 LeRoy A. Wirthlin  
 A. Reed Halversen  
 Henry C. Jorgensen  
 Walter Stover



## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Velma N. Simonsen, Second Counselor  
 with all members of the Board as at present constituted

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 David Lawrence McKay, First Assistant Superintendent  
 Lynn S. Richards, Second Assistant Superintendent  
 with all members of the Board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent  
 with all members of the Board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Florence H. Richards, Second Counselor  
 with all members of the Board as at present constituted

**President J. Reuben Clark, Jr:**

President McKay, so far as I could see the voting was unanimously in the affirmative, with no negative votes cast.

**President David O. McKay:**

You have just heard President Clark of the First Presidency present the

General Authorities, General Officers, and General Auxiliary Officers of the Church. We thank you, brethren and sisters, for your unanimous vote in the affirmative.

Our first speaker will be Elder Ezra T. Benson of the Council of the Twelve. He will be followed by Elder Stapley of the Council of the Twelve.

## ELDER EZRA TAFT BENSON

*Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters, in deep humility I pray for the sustaining power of the Holy Spirit and for an interest in your faith and prayers.

I have rejoiced in this great conference of the Church and kingdom of God. My soul has echoed approval to every-

thing that has been said and done. I am grateful for my testimony of this great latter-day work, proud to be a part of it, grateful to see the great progress that is being made as it moves forward in the accomplishment of its great mission.

With you, I thrilled at the opening

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address of our beloved President, David O. McKay, a great message of hope, love, and encouragement. I was happy to have him refer to his visit abroad, and I was pleased that Brother Stayner Richards filled in a few of the gaps which President McKay left unfilled because of his sweet modesty.

My thoughts have been turned back a few years to a glorious, yet trying, but profitable year spent abroad. Not only through these first two addresses, but also through the singing of the German Saints in our sessions on Saturday, my thoughts have been turned to the hazardous, but never-to-be-forgotten year 1946 spent in Europe.

I have lived again, my brethren and sisters, months spent among these wonderful people in our missions in Europe. I shall ever be grateful to the First Presidency and my Brethren for the rich opportunity which was mine, and I am grateful to the Saints for the great lessons which they taught me. I shall ever be indebted to them for the blessings that came to me because of my association with them.

As I listened to the singing of our German-speaking choir, I thought of the first time I heard the Saints singing in war-torn, occupied Europe. In the city of Karlsruhe, where we had gone to try to attend a conference of the Saints, we had difficulty finding the meeting place. We had to leave our car blocks away because of the rubble that filled the streets until there was only a narrow path. Finally when we sighted the partially bombed building, we heard the strains of one of our great Latter-day Saint hymns.

I do not believe that "Come, Come, Ye Saints" ever stirred the souls of the Pioneers more deeply than it did that little party of missionaries as we approached that meeting of the Saints. I shall never forget looking into their upturned faces that Sabbath day. God bless them one and all!

I thought, too, of our visits to other cities—to Frankfurt, Friburg, Hamburg, Hanover, and our first visit to Berlin. The three and one-half hour meeting

with the Saints in Berlin will never be forgotten, nor shall I forget my feelings as we looked into the faces of refugees who had come across country on foot from Poland—people half-starved, with all their earthly belongings on their backs, and yet with the light of truth and faith in God shining in their eyes.

I shall never forget some of the accounts that were related of the hardships which had been endured by members of the Church in Germany and in Austria, way up in Norway, in Holland and Finland, Denmark, France, Belgium, Czechoslovakia, England, and in other countries in Europe.

I remember, too, my brethren and sisters, when the first Church welfare supplies arrived in Berlin. I presume you have never had the great and trying experience of looking into the faces of people who are starving when you are unable to give them even a crust of bread. We faced that as we first met with the Saints in parts of Europe.

But when the welfare supplies came, it was a time never to be forgotten by these faithful Saints. I can see them now in tears, weeping like children, as they looked upon those first boxes of welfare supplies when they reached occupied Germany.

I have recalled also during this conference, driving through the cities, through the streets, down the once most beautiful street of *Unter den Linden* and looking over at the once beautiful *Tiergarten* in Berlin. I remember the Saints pointing out the Kaiserhof Hotel, in ruins, where President Grant and President Clark had stopped when they visited in Germany, and also the destruction of government and university buildings. Yes, I have recalled driving through the industrial Ruhr, once the pride of a great nation but now blasted and silent as death.

I thought, too, this morning and during the conference of our visit to Poland, into the city of Warsaw by freight plane, our meeting with the Saints down in Breslau, recently taken over by the

Polish nation under the direction of the communists.

I remembered our meeting with the Saints way up in East Prussia, near the Russian border, Saints who had known slave labor, who had suffered indescribable privation and hardship, worse than death, and yet whose faith and whose testimonies were still burning brightly.

I recalled visiting the great centers of destruction, where under the rule of the powerful despot and dictator, hundreds of thousands of human beings have been slaughtered as evidenced by piles of human ashes. In Dachau alone, there were 138,000 destroyed, and this but a small part of some twenty million total who had been brutally slaughtered.

I remember, my brethren and sisters, great tracts of once fertile and productive land lying idle. The anomaly of land idle, and people starving because there was no seed to plant, no machinery with which to plant, cultivate, and harvest, and no power because power machinery had been destroyed and horses had been killed during the bombing and many others killed and eaten for human's food! All these and many other things have passed through my mind the last few days as we have been assembled here in conference.

The aftermath of the war is usually worse than the actual physical combat. Everywhere there is the suffering of old people, innocent women and children. Economies are broken down, the spirits of people crushed, men and women bewildered and a spirit of frustration prevails. It is a saddening thing to see people who have lost their freedom—the right to choose—who have lost their right to move about freely, to assemble together as we meet here today. I recalled, too, the sin and corruption, the immorality and the starvation that always follow war.

As a result of witnessing these conditions, there came a deep feeling of gratitude in my heart for enduring faith and an appreciation to our faithful Saints for the lessons which they taught me. I came to have a new appreciation for some of our principles

and teachings because of the devotion and example of these good people.

I came to love the Word of Wisdom more than ever before, as I saw its effects in the lives of our people. I saw them get their limited rations, in some of which there would be a small quantity of tobacco. Then the Saints would trade that small quantity for more food, while those with the tobacco habit would trade their limited amount of food for more tobacco even at the risk of starvation. I feel sure that many of the Saints are, no doubt, alive and well today because of their acceptance and living of this simple, and I think often unappreciated, law of health given to the Saints through the goodness of the Lord.

I saw people whose craving for drugs and stimulants had been intensified because of hunger. Men and women offering to sell their clothing, to barter their children's food, and in some cases to surrender their own bodies for immoral purposes in order to satisfy the craving for cigarets.

I have here an excerpt from an article by Louis Hagen, correspondent for the London *Sunday Express*, who had reported on conditions in 1946, in Germany particularly. This article is entitled, "How the Cigaret Rules Germany." He states:

At times they have become quite maniacal, selling their children's food, their belongings, and even themselves to get cigarets. One cannot possibly imagine the length to which people who lack tobacco will go to get a smoke. It is far worse than hunger. If you are hungry and smoke, you don't feel so hungry. But hunger intensifies tenfold the desire to smoke. Most German people are usually hungry.

If anyone thinks that Germany is not yet punished sufficiently, they might suggest the withdrawal of all cigarets. That would be worse than any other punishment that could be devised.

We stood on the street corners of some of the cities in the occupied areas and watched men literally fight for a cigaret butt flipped into the streets by American soldiers. We saw mothers stand on the

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street corners and direct their little daughters down the sidewalks to pick up cigaret stubs thrown out of jeeps and other military vehicles and bring them back while those mothers stood on the street corners and smoked.

Yes, the Saints taught me a new appreciation for the Word of Wisdom. They taught me also a deeper appreciation for this intangible thing we refer to as a testimony—this thing that provides an anchor for men and women during times of great stress, trial, and hardship, yes, a testimony that brings peace to the soul even during times of war and struggle and hardship, that gives hope to the weary, and the depressed. Yes, a testimony that brings great power into the hearts of men and women during their darkest hours.

This is one of the peculiarities of this great people—the Latter-day Saints—a personal, individual testimony. I saw people peacefully happy in their hearts, while standing amidst the ruins all around them. I heard people bear testimonies to the goodness of the Lord unto them, although they were the sole remaining member of a once prosperous and happy family, the others all destroyed in the great struggle. Yet their spirits were sweet. They thanked God for the knowledge that was theirs and the assurance they had that some day in the Providence of God they would be reunited with their loved ones.

I came to know, my brethren and sisters, through the lives of our Saints abroad, that men and women who have a testimony of this work can endure anything which they may be called upon to endure and still keep sweet in spirit.

The Saints in Europe taught me a new appreciation for the priesthood of God. I heard them bear testimony of their gratitude for the priesthood in their homes. Many families who had been isolated from other representatives of the priesthood during the bombing and during sickness told of their gratitude that they had in their homes the authority and the power to lay their hands

upon members of their families, and under the inspiration of heaven invoke God's healing power upon them.

My brethren and sisters, this is a priceless blessing. I heard them speak of their gratitude that in their homes, while isolated from the rest of the members of the mission, they were able to administer the sacred emblems. Yes, even at times when they did not have bread, they used potatoes or potato peelings as the emblem but had the sacrament administered to members of their own household.

Oh, my brethren of the priesthood, no honor that will ever come to any of us conferred by men of the world, or any man-made honorable body, will ever approach in importance the great honor and blessing which came to us the day we were ordained to the Holy Melchizedek Priesthood. This is a priceless blessing, an eternal blessing, and I hope and pray that we will honor it all the days of our lives.

Wealth, power, position, are as nothing, by comparison, to the honor and blessing which comes through the priesthood of the Living God. I know that many of our brethren today are facing responsibilities as we go to the polls. Many of them will be elected to legislative bodies; others will be chosen as chief executives in municipalities, to positions of trust in counties and states. We honor you because of your interest in political affairs, and we have confidence that you will always remember that no political power or office which may ever come to you will even approach in importance the great blessing and honor which came to you when you were ordained to the Holy Priesthood of God.

I thank the Saints abroad because they gave to me a deeper appreciation for the blessings of the holy temples. Sometimes, my brothers and sisters, I feel that we take these blessings largely for granted. Sometimes we live almost under the eaves, in the shade of the temple, and fail to take advantage of the priceless blessings that are available to us in the House of the Lord. The

richest blessings of this life and of eternity are tied up with these sacred ordinances.

When I heard and saw the yearning in the hearts of the Saints that they might some day go to the temple and have open to them the richest blessings known to men and women in this world, I got a new appreciation of the blessings which we have available to us in these sacred buildings. I rejoice in my heart in the announcement of the First Presidency that a temple will be constructed in Switzerland. It is an answer to a prayer of years in my heart that some day temples might be erected close to those devoted Saints in Europe. I hope and pray that some day temples will be built in other parts of the world.

Many of the Saints would give their all if they could just enter the House of the Lord and have those sacred ordinances performed.

I remember one lovely old lady, a devoted sister that I met in a meeting of the Saints way down in Vienna, Austria. She was a little old lady, faithful and true. She had been ostracized by her people, by her community. She had been thrown into prison because she failed to bow at the feet of the man who at one time was the minister of her church. She endured hardships; she had been in a concentration camp; and after much struggle and effort on the part of the members of her family here in Zion, and members of Congress from Idaho and Utah, she finally arrived in Zion. When I saw her in a little community up in southeastern Idaho, she expressed, through her daughter, because she could not speak English, her gratitude for her arrival in Zion, and then she added:

"The American doctors do not give me much hope that I'll ever be strong again. I have been starved so long, they say." Then her face lighted up and she added, "But it doesn't matter, just so long as I get strong enough to go up to Idaho Falls or down to Logan and go through the temple. Then I am ready to go."

I am grateful to the Saints for the lessons which they taught me while I mingled among them. My brethren and sisters, may we appreciate the blessings which are ours. May we realize that all these material things are but a means to an end. We are but stewards here in mortality. God will hold us accountable for the use of the material things with which he has blessed us. Let us ever remember that the end is spiritual.

May we, as individual members of the Church, realize that all of our blessings come from above. May we be true to our covenants. May we live the gospel. May we appreciate the blessings of the Word of Wisdom, the priesthood of God, the blessings of the House of the Lord, and the priceless blessings of a personal testimony of the divinity of this work.

May God bless us to this end, I humbly pray as I add my testimony to those borne, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Delbert Leon Stapley of the Council of the Twelve will now speak to us, and he will be followed by Elder Clifford E. Young, one of the Assistants to the Twelve.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

**M**Y BROTHERS AND SISTERS—I have rejoiced in the spiritual messages of this conference. My faith has been stimulated. I have resolved to be more devoted and more diligent in my

service to the Master. I do not want to take much time this afternoon, and the things that I had thought of saying, I think I shall reserve for some future time.

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I need the strength of the Lord as I talk to you for a few moments, and do solicit an interest in your faith and prayers, my brothers and sisters.

This conference has been devoted to a love for and an appreciation of the great blessings that the Church affords to each of us. We have been challenged to devoted service and to live according to the standards, the ideals, and the teachings of this great Church of ours. I also hope we have felt the need of searching for the blessings of the fathers, that those things enjoyed by the ancients may be restored to us and enjoyed by us in this the Dispensation of the Fulness of Times.

I remember that the progenitor of the great Israelite family was not satisfied with the conditions found in his homeland, and said to secure happiness and peace it was necessary for him to seek for the blessings of the fathers, and the right to administer the same. He had been a follower of righteousness, desiring to receive instructions and to keep the commandments of God, and sought the great blessings of the priesthood, and to be a father of many nations.

And as descendants of this great leader, we, too, should be followers after righteousness, and should seek to know the mind and will of God in order that our lives might conform thereto.

I remember the great devotion of Enoch, who labored constantly and faithfully to perfect his people that they might behold the face of God, and enjoy his presence. He labored valiantly as a servant of the Master, and while many failed to accept the gospel message of salvation, there were many who did, and through obedience to the gospel, they were perfected, and were not only permitted to look upon the face of God but were privileged to dwell in his presence and became so sanctified that the Lord received them to himself.

Moses the great deliverer of the Israelites, sought through the Holy Priesthood and the gospel of the Redeemer to perfect and sanctify the Israel-

ites as they wandered in the wilderness, but they would not obey the great law of the gospel. They could not forget the idolatry and the fleshpots of Egypt; they sought to worship images and do things that were contrary to what God would have them do, and as a result this great leader was unable to perfect his people to behold the face of their God as he attempted to do, therefore God took Moses, the Holy Priesthood, and the gospel, from the Israelites, and in the place of the gospel with its great blessings, gave them the carnal code of laws.

The Savior came at the appointed time, and this carnal code of laws given as a schoolmaster to prepare the children of God for his coming, failed in its great purpose.

But the Lord established his work, called chosen servants to assist him in the service of the ministry, and as the Apostle Paul said to the Ephesians,

... he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. 4:11-12.)

These devoted servants gave their time and talents willingly to the saving of souls, but apostasy crept in, and the great work of the apostles and others in a measure, was lost. They failed to perfect the people to behold the face of their Redeemer.

And again in this day, the same officers are in the Church and kingdom of God, and have the same commission of perfecting the Saints and edifying the body of Christ.

Now, my brothers and sisters, it seems to me we do have a great responsibility as members of the Church, for the Lord has placed upon us the responsibility of carrying this gospel message to every nation, kindred, tongue, and people. I do not think we can accomplish the great purposes the Lord has placed upon us unless we perfect ourselves and sanctify our souls to enjoy the inspiration and the direction of

the Holy Ghost, that each of us is entitled to as baptized and faithful members of his kingdom. I believe a bishop called to preside over a ward, needs to perfect and sanctify himself above that of his brethren and sisters, otherwise he cannot give the quality of leadership required in his ward.

I think that same principle holds true for a president of a stake, and on up to and including the President of the Church. I am sure that in our beloved President we have an individual who has well perfected himself, enjoys the love of our Creator, and is inspired of him in the great ministry and service he renders to his fellow men.

My brothers and sisters, we need to incorporate into our lives all the refining influences of the gospel of Jesus Christ. There is much that pertains to the gospel we need to know, and that we need to use for our own benefit and blessing.

Not so long ago I heard a man excommunicated from the Church indict the leadership of the Church for their failure to teach the virtues of life as the cause of his downfall. Now, I am wondering if as leaders of this people, are we failing to teach the simple virtues of life, that would prevent many of our brothers and sisters from going astray and doing things that cause them to fail to receive the great blessings of this Church?

We need to consider the principle of honesty. Our beloved President mentioned it in his talk to the priesthood last evening. We must be honest and sincere as a people. We cannot lie nor cheat in our dealings. We should not take advantage of our fellow men. We cannot receive something that we have not worked for and earned. As a people, we need to teach the principle of honesty; it is a virtue that makes for character and good Latter-day Saints.

We need to be true. We need to be chaste. We have heard much said about chastity in the sessions of this conference.

Now, my brothers and sisters, there are many other simple virtues that go to

make up good character. Let us consider these simple virtues as important in the perfecting and sanctifying of our souls, that in obeying these divine principles we may perfect and sanctify ourselves not only to behold the face of God, but also to be worthy when he comes the second time—to enjoy his presence and be with him in the great ministrations that he has to accomplish among the children of men.

We need also to consider, as parents and particularly couples of the age that can expect more children in the home, and also our young people who are anticipating marriage, when they accept the great responsibility of bringing children into this world they cannot take the position that because they have gone into the temples of our God and been sealed by the power of the priesthood for time and all eternity, that is all that is necessary to assure to their children every blessing and benefit it is their right to expect.

I would advocate that every Latter-day Saint young man and woman anticipating marriage, go into the temples of our God and by the authority of the priesthood be sealed for time and for all eternity. But I would want them, and I would want all other married couples expecting children into their homes to remember that they must ever be faithful to their covenants. I want them to remember that they must utilize their God-given gifts, these heavenly endowments of the spirit, that each is blessed with, that when children come, they may receive all parental gifts and blessings that they should enjoy, and have a right to expect being born under the new and everlasting covenant of marriage.

Now, it is important to us parents to remember our responsibility in respect to all of these holy ordinances and covenants entered into in the temples of our God. We must keep them sacred, and do nothing to violate the provisions of these covenants, otherwise the blessings that are pronounced upon us, and all blessings are predicated upon our obedi-

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ence, will not be ours to enjoy and perhaps we shall not bestow to our children the gifts and endowments they have a right to receive.

And I know, that in addition to keeping sacred and holy these ordinances, and being faithful throughout our lives, we must also develop the native talents God has blessed us with, and they can be developed in the service of this Church, for if men and women will develop their talents, they have an opportunity of passing on to their children these great blessings and gifts of the Spirit. And so, when we consider perfecting ourselves and sanctifying our souls to behold the face of God and enjoy his presence, we must think of our children and their children's children.

Parents who live righteously and develop every natural gift and talent through service are entitled to choice spirits from our Heavenly Father and have a greater opportunity to endow them richly with their own perfected qualities and virtues which should assure their children a happy and useful life. My brothers and sisters, what joy and happiness would come to us as a result of our own righteousness? The greatest dividends we could experience would be ours, and these dividends can only come as we honor the holy ordinances and covenants that we have entered into. May we do this and be faithful and true in all our obligations and duties I humbly pray in the name of Jesus Christ. Amen.

### ELDER CLIFFORD E. YOUNG

#### *Assistant to the Council of the Twelve Apostles*

**T**HIS has been a very inspiring conference, my brethren and sisters. This afternoon we have indicated by the raise of our hands that we will sustain the men and women whom God has called in their respective positions as leaders in this Church. This means that as we go from this conference, we will be a little more faithful in the discharge of our duties as Latter-day Saints. We will be a little more loyal to the bishop of the ward where we reside. We will be a little more loyal to the president of the stake and those associated with him. We will be a little more loyal to those who are near and dear to us because they perhaps come first. We will be a little more considerate of our children, their well-being; they need our help; they need our counsel; they need an understanding heart.

We have pledged here today that as we sustain this work, and I take it that in sustaining the Authorities that means we will sustain this work, we will sustain ourselves. We will sustain all that pertains to the Church and kingdom of God in the earth. We have that obligation. This is not just a perfunctory exercise that we witness every

general conference, at stake conferences, but it is a solemn service. We enter into an obligation that we are in harmony with the work of the Lord. We renew our covenant that we will keep his commandments, if you will, because in keeping his commandments, we uphold this work, God's work, and we sustain all that pertains to it. And so we have witnessed here today a sacred part of our services, renewing our faith, and witnessing by our uplifted hands that we will sustain those whom God has chosen and thus sustain his work.

I am reminded here of an incident that may illustrate what I am trying to say, and then I will be through, for I realize the time is passing rapidly. There presided over one of our stakes some years ago a very worthy stake president. I need not hesitate to mention his name. It was President Heber Moon of the Duchesne Stake. President Moon met with a tragic accident, he and his wife. They lost their lives through an automobile accident on slippery roads as they were coming to Salt Lake City. One of my first appointments was to attend his stake con-



ference. It was not too long after the depression. We were just getting on our feet. Livestock men were beginning to see daylight, and Brother Moon was in the livestock business, and he related this experience. His bank had said to him, "If you will stay with your sheep, cutting your expenses to the quick, we will not let you down; we will try to see you through." It was a time when the bank owned the major part of President Moon's herds. President Moon assured his banker that he would do it. And then he counseled with his family, and it was decided that his boys would give up school and go out to the herd. One day in visiting the herd, he found on the sheep camp table a sack of tobacco. He was concerned about it. His boy was camp tender but was then out with the sheep. He waited until the boy returned, and then he said, "Son, saddle another horse, and let's ride around the sheep." So the boy saddled another horse, and they rode around the sheep, and as they were riding along over the range, President Moon remarked about the range and the conditions, and then he said: "Son, I am not so sure but what we would be better off if I sold out." The boy said: "Why, Father, what's the matter, is the bank pressing you?" "No," he replied, "we're making headway and now have some equity, but you boys, your welfare mean more to me than all the sheep and range combined." The son didn't say anything as they

rode back, but on reaching camp the boy went inside and, taking the lid from the camp range, threw the sack of tobacco in the fire. Then turning to his father he said: "Dad, you can depend on it, it will never happen again." That boy is now a member of a stake presidency.

There are two lessons here, my brethren and sisters. One was referred to by Brother Stapley—a man's honor, and that is a part of our pledge here today, a man's honor not only to himself, but to those who trust him. And the other, our desire and resolve to have an understanding heart with our children and our families. It seems to me that as we covenant here in these sacred exercises, we pledge for a renewal of understanding. We pledge a greater desire to serve and to be true to every trust, the Church, our business associates and our families. May God help us so to be, I pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

The Tabernacle Choir and congregation will now sing two stanzas of "Redeemer of Israel," Brother Cornwall conducting.

After the singing, we shall hear from Elder Bruce R. McConkie, of the First Council of the Seventy.

The Choir and congregation sang the hymn, "Redeemer of Israel."

#### ELDER BRUCE R. McCONKIE

##### *Of the First Council of the Seventy*

**J**UST this brief word:

Be clean, be pure, be chaste, for no unclean thing, no impure thing, and no unchaste thing can inherit the kingdom of God.

God spoke to Father Adam and said,

... teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence. (Moses 6:57.)

The voice of the Lord was given by Amulek, saying,

... no unclean thing can inherit the kingdom of heaven; therefore how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins. (Alma 11:37.)

And when Christ summarized the plan of salvation to the Nephites, he did it by saying,

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And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. (III Nephi 27:19-20.)

No unclean thing can inherit the kingdom of heaven. "... Be ye clean

that bear the vessels of the Lord." (D. & C. 133:5.) In the name of Jesus Christ. Amen.

### President David O. McKay:

That short and impressive sermon just delivered was by Elder Bruce R. McConkie, of the First Council of Seventy. We shall now hear from Elder Richard L. Evans of the First Council of Seventy.

### ELDER RICHARD L. EVANS

#### *Of the First Council of the Seventy*

**I** WAS quite willing, I think truthfully I can say, even eager, that you should be spared this. Before the meeting began, I gave to President McKay all rights I might have to any time this afternoon—with the result that you see.

I should like to say before proceeding, that, with you, I have much missed here the presence and the utterance of Dr. John A. Widtsoe and Brother Albert E. Bowen. These men have meant much in my life, as they have in yours. I pray that the healing, sustaining, strengthening, peace-giving influence of our Father in heaven, may be with them to give comfort and health and peace to their thoughts and to their souls.

From the first utterance of the conference, the impressive and satisfying statement of comfort and encouragement and caution from President McKay, down to the present, we have been fed and strengthened. A wonderful sermon of summary could be given here, I think, by taking a sentence or a theme from each of the brethren, and putting them together, and almost I think it would be well to do it. I cannot attempt it fully, but some have lingered indelibly in my thoughts, beginning with the message of encouragement from President McKay; the earnest invitation this morning of President Richards to come into the kingdom, to enjoy its full fruits

and fellowship; the fervent utterance of President Clark yesterday as to the power and blessed privilege of prayer. And so we might continue.

I remember Brother Moyle's appeal to live in accordance with our opportunities, to serve in accordance with the lot that is ours, each of us; and a sentence from Bishop Wirthlin lingers from last night, and runs through my thoughts: that we cannot criticize people into activity.

It has been a glorious conference, a summation of which would be impressive and soul-satisfying any place in the world, to any group of men and women, as it has been to us here.

I should like to make this plea to all of us: that we do not wait for another prophet to come to tell us what we already know. I think if we shall miss realizing our highest happiness and possibilities and opportunities and progress and peace and development, it will not be because of what we do not know; it will be because of what we ignore, for I believe verily that the Lord God has given us in his plan and purpose a knowledge of every principle that is essential to our happiness and salvation and to the realizing of our highest possibilities here and hereafter.

In all that we do, of course, there is the element of the human and the divine, a mixture of the two. We are

not a perfect people; we are not perfect as individuals, but I hope, and repeat, that we shall not wait for other prophets or for yet another prophet to come to tell us what we already know, but that we shall act on what we have, and go forth from here with renewed purpose and determination to do our best according to our opportunities in the place and in the circumstances and with the gifts and talents with which we find ourselves, with which the Lord God has blessed us, each of us.

And where we have need of repentance, I plead that we shall repent—as a nation, as a people, as individuals. Where we have made mistakes, I plead that we shall face the facts and admit them. It is well-nigh impossible for a man to repent who is not willing to admit that he has need for repentance. I plead that we shall search our own souls, each of us, that we shall search ourselves individually and as organized entities, as a nation, as a people, as communities, as families, and where we have need for repentance, that we shall not withhold it.

Repentance should be a very popular principle. It has not always been so. Prophets have been stoned and ridiculed and rejected for proclaiming the need for it. But it is the one great, peace-giving principle that is open to him who has erred. It is the principle that is open to all of us that makes it possible to improve.

And over and over again I am comforted with this great, sustaining, strengthening thought, and I leave it with our young people, and with all of us, for such consideration as it may merit: Our Father in heaven knows us; he knows our hearts; he knows our thoughts. He understands us and loves us as his children, as we love our own children but with his infinitely greater capacity and wisdom and understanding. He knows the motives which move us to do the things we do or fail to do. He knows the influences by which we are sometimes swayed. He understands our missing a perfect performance. He knows our desires, our diffi-

culties, our sorrows, our disappointments, our hopes, our objectives, our wants and our wishes. And he will help us, if we will take him into our confidence in our daily lives, if we will admit him into the counsel of our hearts, and approach him in prayer. He will help to sustain us in life against all adversity and difficulty and disappointment, against all uncertainty, against all the evils of the day. In the fulfilling of our worthy plans and purposes and our cherished hopes, he will help us. It is his declared purpose and intention to help us to immortality and eternal life. It is always comforting and sustaining to know that he understands us and that this is his declared purpose, if we will take him into our confidence and live to merit his companionship and direction, with this great saving, comforting, sustaining principle of repentance ever in mind.

May God be with each of us and all of us. Let this be a time for returning to him in those things in which we might have erred or strayed, a time for considering the values that endure, for calling our families together and teaching them truth, for working and praying and living for the preservation of free principles, for furthering our Father's work, with all that we have and all that we are. Let it be a time for looking inside ourselves, and searching honestly and improving and repenting and altering our ways where they need altering, and strengthening them where they need strengthening, and pursuing them further where they need so pursuing.

And let us not wait for another prophet to come and tell us what we already know—for I believe with all my heart, and know, and testify to you, that the principles of salvation and eternal happiness and progress and peace are within our knowledge and reach, and if we fail in realizing all that the Father intends for us, it will not be because he has left us in darkness, but because we have ignored something that was within the sphere of our understanding and within our reach.

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May our Father be with all of us, in our decisions, with our families. May he be with you young people with your problems, and in all that you face; with President McKay and his counselors, and all associated with them in the far-reaching decisions and weighty problems that pertain to the Church officially; and with each of us, and all of us in our personal lives, that his peace may go forth from here

with us, with his guiding, directing, sustaining influence, that we may carry back to our homes, back to our wards, back to our businesses and our varied places of activity and acquaintance and association a greater determination to live life to the best of our ability and in accordance with the great knowledge which has been given unto us, I pray in the name of the Lord Jesus Christ. Amen.

### PRESIDENT DAVID O. MCKAY

**A**S WE draw near the closing hour of this great inspirational conference, I think we can say in the words of Peter on the Mount of Transfiguration, "Lord, it is good for us to be here."

I believe conscientiously nearly every person who has assembled with the vast audiences beginning with the Relief Society last Wednesday to this moment may feel a gratitude in his or her heart for the conferences that have been held.

We can express this feeling in prayer and gratitude. At this moment we have a prayer in our hearts that the Lord will bless those of our number who are ailing. We pray that comfort and healing may attend our beloved brother, Albert E. Bowen. What a strength he has been to me personally! Brother Bowen, I want you to know we are not unmindful of your loyalty and your hours and hours of devotion to the special assignment given you during the last two years. Today one heart, throughout the Church, says, "God bless you."

Brother Widtsoe, our prayers go to you, also. Your loyalty and faith we all know. Now, as your body is somewhat weakened, we unitedly pray our Father in heaven to sustain you.

Our hearts go out to those in the Church who are grieving and worried because of sore affliction to their loved ones, and to those who have recently been bereft of loved ones, particularly through polio. As I look over those to whom we should express appreciation, I notice the absence of Brother Roy

Darley, one of our organists. He and his wife are at the bedside of their only son, stricken with polio. Our prayers go out to them, and to President Clark and his daughter. President Clark's little granddaughter, Luacine, has been suffering from that same affliction. We are thankful that she is recovering. We want the parents whose little child was stricken last evening, necessitating the father's being called out from the priesthood meeting, to know that our prayers are that that dread disease may not be fatal to your loved one.

That goes to all parents whose hearts are filled with anxiety because of afflicted ones. This is a prayerful Church. We are one body, and when one suffers, we all, to a degree, share that suffering.

I wish to express appreciation for the sustaining help of these noble counselors, President Stephen L. Richards and President J. Reuben Clark, Jr. No man—I make no exception—has been more blessed with the strength and wisdom, loyalty and devotion, of two counselors than I, and I express in your presence deep gratitude for their loyalty.

Likewise to the members of the Council of the Twelve and to the other General Authorities of the Church—I want them to understand that I am not unmindful of their willingness to minimize my weaknesses which often stand out so glaringly, and of their magnanimity in magnifying any virtue they might see. They are loyal men, seeking first the kingdom of God and his right-

eousness. Thank you, noble fellow workers!

We thank the members of the Church for their sustaining prayers in behalf of the General Authorities of the Church. You may know, we wish you to know, that these prayers are effective, and I wish to testify to you, to the Church, and to the world that the inspiration and protecting care of a kind Father in heaven are real. He is closer to the Church than anybody outside the Church—and some within the Church—realize.

The Lord is not just an absent, far-away source. He is a kind father, solicitous of the welfare of his children and ready and willing to hear and answer their call. The answer may be negative, as sometimes a wise parent gives a negative answer to the pleadings of a child, but he is ever ready to hear and to answer.

His Beloved Son stands at the head of this Church. It is his Church. Oh, may the world realize that in the very near future, open their minds to study the needs of the war-torn world, and see that those needs may be supplied by obedience to the principles of the revealed word of God!

This is Christ's Church. God help us all that we may be faithful members therein, and so live that others, seeing our good deeds, may be led to glorify our Father in heaven.

We wish to express appreciation to the choir. What a glorious work these faithful men and women are doing! We appreciate the effort and ability of the conductors, the organists, the officers of the choir, for their work at the conferences, and for their regular broadcasts.

We are grateful for the excellent weather we have enjoyed, unexcelled in all the world, grateful for the responsiveness of the audience to the messages that have been given, grateful for your co-operation, your ready adherence to any suggestion that will be helpful to the Church or to others.

We appreciate all who assisted in any way during this conference, the co-

operation of the city officials, rendering ready and efficient service, the traffic officers who have stood at the crossings, who have guarded well the safety, and perhaps the lives, of some who might have otherwise been injured, who might have placed their lives in jeopardy.

We are grateful for the flowers from kind hearts that were prompted to place these silent messengers of love here for your pleasure and your inspiration. We thank the ushers who have been so attentive, careful, who have kept these grounds so clean and neat, and in that respect we thank everyone of you for your assistance and care.

We are grateful to the radio stations for their gratuitous service in enabling thousands and thousands to hear the messages of the General Authorities of the Church.

Now, in conclusion, may I venture a suggestion. Twice, during the conference, reference has been made to the fact that we are approaching a general election, in which tension becomes high; sometimes feelings are engendered; often false reports are made; and innocent people are misjudged.

Recently we heard that in one meeting, for example, it was stated authoritatively by somebody that two members of the General Authorities had said that the General Authorities of the Church had held a meeting and had decided to favor one of the leading political parties over the other, here in this state, particularly.

In Utah and surrounding states, contests for victory at the polls are being waged on national party lines. Regarding reports already received that the General Authorities of the Church have held a meeting and decided to wield their influence in favor of the candidates of one of these political parties, we will say:

This report is not true, and I take this opportunity here, publicly, to denounce such a report as without foundation in fact.

In the Church, there are members who favor the Democratic party. There are other members who sincerely be-

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lieve and advocate the principles and ideals of the Republican party. The First Presidency, the Council of the Twelve, and other officers who constitute the General Authorities of the Church, preside over members of both political parties.

The President is President of the Church, not favoring in this election either political party. The welfare of all members of the Church is equally considered by the President, his Counselors, and the General Authorities. Both political parties will be treated impartially.

*The Deseret News* is the organ of the Church. It will be equally fair and impartial in the treatment of both political parties. This does not mean, however, that error will be condoned. Teachings and ideologies subversive to the fundamental principles of this great Republic, which are contrary to the Constitution of the United States, or which are detrimental to the progress of the Church of Jesus Christ of Latter-day Saints, will be condemned, whether advocated by Republicans or Democrats.

We are all united in admonishing the members of the Church to register. We confirm the admonition already given from this pulpit regarding that important duty. We advocate the necessity of all members of the Church showing appreciation of your franchise, your citizenship, by voting, exercising your right to say who shall be your leaders. They become our servants. That is the spirit of the Constitution.

You hold the right—I hope we still have it—to say who shall direct this nation and who shall direct our affairs in state, county, and municipality. Everybody in Utah and our surrounding states where our people are influential should exercise this right.

Now in conclusion, my brethren, I should like to say just a word to the priesthood of the Church, eighteen thousand of whom gathered here last evening. Let us all follow the example of our great Leader and Savior, Jesus Christ, when he sat with his Twelve in that upper room and taught them

the lesson of humility. He walked to the doorway where a basin of water stood, covered by a palm leaf, according to the custom of the day, girt himself with a towel as a servant, and washed the disciples' feet, and wiped them with the towel.

You will remember that when he came to Peter, the chief Apostle protested: "Thou shalt never wash my feet."

"If I wash not thy feet thou shalt have neither part nor parcel with me."

"Nay then," said impetuous Peter, "Not my feet only, but my hands and my head" (see John 13:8-9), and then after the Savior completed that ceremony, he ungirt himself, took his place at the head, and said:

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you." (*Idem* 13-15.)

In the 121st section of the Doctrine and Covenants, we have one of the greatest lessons in government ever given. I, as you, have studied pedagogy, a little psychology, but in principles of government I think you cannot find anywhere such sublime principles as follows:

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D. & C. 121:36-37.)

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost"—not when moved upon by selfishness, retaliation, or enmity—"and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D. & C. 121:39-44.)

And to all, we close with this: "Let thy bowels also be full of charity toward all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (*Idem* 45-46.)

O Father, grant that we may magnify these high ideals of government and instill in our hearts and the hearts of those over whom we preside a love and confidence in thee and thy Beloved Son. In the name of Jesus Christ. Amen.

### President David O. McKay:

The Choir will now favor us with, "How Beautiful Upon the Mountains."

The closing prayer will be offered

by Brother Albert Choules, formerly president of the Southern States Mission, after which this conference will adjourn sine die.

The Deseret Sunday School Union will convene in this building at 7 p.m. tonight. All Sunday School workers will wish to be in attendance. Others are invited to attend.

---

The Tabernacle Choir sang: "How Beautiful Upon the Mountains."

### President David O. McKay:

We express special appreciation to KSL for keeping the channels open until the meetings are closed. We ask them kindly to give us credit for having closed once on time.

---

The Benediction was offered by Elder Albert R. Choules.

Conference adjourned sine die.

---

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday Sessions and furnished musical numbers for those sessions.

The Tabernacle Choir male chorus furnished the choral numbers for the General Priesthood meeting Saturday evening.

The Relief Society Singing Mothers from the Salt Lake and Ogden areas and from the three Sevier stakes, with Sister Florence J. Madsen conducting, furnished musical numbers for the Friday sessions.

At the Saturday morning and afternoon sessions, the choir music was furnished by the German-speaking L.D.S. Choir, with Heinz Rimmasch conducting.

The music of the *Chuch of the Air*

*Sunday, October 5*

broadcast and also the Tabernacle Choir and Organ broadcast, Sunday morning, was directed by J. Spencer Cornwall. Alexander Schreiner was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alex-

*Third Day*

ander W. Schreiner and Frank W. Asper.

---

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference.



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*One Hundred Twenty-third*

ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 4, 5 and 6,  
1953*

With Report of Discourses



Published by the  
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# The One Hundred Twenty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday and Monday, April 4, 5 and 6, 1953.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. Saturday, Sunday and Monday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 4, at 7:00.

The proceedings of the general sessions were broadcast over Station KSL, and by arrangement through KSL over the following stations:

*In Utah:* KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KVVU at Logan.

*In Idaho:* KGEM at Boise, KID at Idaho Falls, KJRL at Pocatello, KBIO at Burley, KEEP at Twin Falls, KRXX at Rexburg.

*In Colorado:* KEXO at Grand Junction.

*In Nevada:* KELY at Ely and KLAS at Las Vegas (Sunday only).

*In Arizona:* KTYL at Mesa (by transcription).

*In California:* (Sunday only), KCSB at San Bernardino, KWTC at Barstow, KPMO at Pomona, KBLA at North Hollywood, KNOB at Long Beach.

*In Hawaii:* KULA at Honolulu (Sunday only).

The proceedings of the general sessions were also televised over KSL television station, Channel 5.

All general sessions of the conference and the General Priesthood meeting were broadcast in the Assembly Hall, on Temple Square, and in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. Thousands, in addition, listened to the

services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast by special wire to the Brigham Young University Fieldhouse in Provo, Utah, for the accommodation of a large group of brethren holding the priesthood who had assembled there to listen to the services.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*Of The First Presidency:* David O. McKay, \*, and J. Reuben Clark, Jr.

*Of the Quorum of the Twelve Apostles:* Joseph Fielding Smith, \*\*, \*\*\*, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, and Adam S. Bennion.\*\*\*\*

*Assistants to the Twelve Apostles:* Thomas E. McKay, Clifford E. Young, Alma Sonne, George Q. Morris, Stayner Richards, ElRay L. Christiansen, and John Longden.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, Seymour

\*Stephen L. Richards absent because of illness.

\*\*John A. Widtsoe passed away November 29, 1952.

\*\*\*Albert E. Bowen was absent because of illness.

\*\*\*\*Adam S. Bennion was sustained at this Conference (April 6) as a member of the Quorum of the Twelve Apostles, filling the vacancy caused by the death of Elder John A. Widtsoe.

Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of General Welfare Committee,* Church Welfare Program.

*Members of General Board of Education,* Commissioner of Education, Seminary Supervisors, Directors and Associate Directors of Institutes.

*Presidents of Stakes and their Counselors,* Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies,

Elders; General Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

*Mission Presidents:* Richard L. Evans, Temple Square, Salt Lake City; Delbert G. Taylor, Eastern States; J. Howard Maughan, New England; Isaac A. Smoot, Northern States; Carl C. Burton, Great Lakes; John B. Hawkes, North Central States; John B. Matheson, East Central States; J. Orval Ellsworth, Central States; Peter J. Ricks, Southern States; Bryan L. Bunker, California; Thomas W. Gardner, Northern California; Benjamin L. Bowring, Texas-Louisiana; Ray E. Dillman, Western States; James A. McMurrin, Northwestern States; J. Melvin Toone, Canada; Scott Zimmerman, Western Canada; Lucian M. Meacham, Jr., Mexico; Lorin F. Jones, Spanish-American; Golden R. Buchanan, Southwest Indian.

## FIRST DAY MORNING MEETING

The first session of the Conference convened Saturday morning, April 4, at 10 o'clock, with President David O. McKay presiding and conducting the services.

The Tabernacle was filled to capacity as the time approached for the opening of the Conference; great numbers occupied the Assembly Hall to the south of the Tabernacle and Barratt Hall (40 North Main Street), and in addition, many people assembled on the Tabernacle grounds.

### President David O. McKay:

The time has arrived for the opening of this the 123rd annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

All the General Authorities of the Church are in attendance excepting President Stephen L. Richards and Elder Albert E. Bowen. President Richards was desirous of attending this session, but we advised against it. He is improving in his health. He met with the Presidency the other morning in preparing the details of the conference and is feeling well, but we deem it advisable and so does his doctor for him not to make too much exertion. I am very pleased to report to you that he is improving and gaining in strength.

This morning when I shook Elder Bowen's hand he said please give to the Brethren and the Saints assembled my greetings and love. He has been confined to the hospital for several months. I think he is gaining. His brilliant mind is active, his memory responsive, but the stroke has left part of his body helpless.

Since last conference in October one of our faithful associates has passed to the other side, as you know, Elder John A. Widtsoe. A man of even tempera-

ment, pleasant and agreeable under all circumstances, loyal to his Church, devoted to his family, to truth and to his God. One who devoted his life to the service of his fellowmen.

Elder Joseph Anderson is clerk of the conference.

These services and all general sessions of the conference will be broadcast in the Assembly Hall, in Barratt Hall, 60 North Main, over the loudspeaking system and by television. The Fire Department officials have only this morning requested that we keep the aisles clear, and also the exits. I replied that it will be difficult probably to keep the exits free because others who will not hear this announcement will be crowding in, so we shall appreciate that you respond to this request of the Fire Department and refrain from crowding the aisles or the exits. That is why we say overflow meetings will be held in the Assembly Hall and in the Barratt Hall.

This service and all general sessions of the conference will be broadcast over KSL, and by arrangements through KSL over the following stations: In Utah, KSUB, Cedar City; KSBC at Richfield; KJAM at Vernal; KVCNU at Logan; in Idaho, KGEM at Boise; KID at Idaho Falls; KJRL at Pocatello; KBIO at Burley; KEEP at Twin Falls, and KRXX at Rexburg. In Colorado, KEXO at Grand Junction; in Nevada, KELY at Ely, KLAS at Las Vegas. That will be only on Sunday. In Arizona, KTYL at Mesa, by transcription; in California KCSV at San Bernardino; KWTC at Barstow; KPMO at Pomona; KBLA at North Hollywood; KNOB at Long Beach. In Hawaii, KULA at Honolulu, by transcription on Sunday; and the California stations will be on Sunday. We will note that later. You will be interested to know in this respect that according to the figures of the radio and television manufacturers as-

Saturday, April 4

First Day

sociation, in addition to available information from local dealers and distributors of television receivers, a reliable estimate would place the number of sets at 100,000 television sets in the area now serviced by KSL-TV. We believe, therefore, that some sessions of conference, especially the Sunday sessions, could have an average tune-in of 5 viewers per each receiver. If 60% of the receivers were tuned into conference at any given session there would be 300,000 viewers watching as well as listening to the proceedings in the Tabernacle. We express appreciation to the stations named for their cooperation in broadcasting the proceedings of this conference. We thank them for their service which will continue throughout the conference. In the interest of time, however, we shall not repeat this announcement at every session, excepting probably on Sunday when the California stations are on the air.

All the general sessions will be televised over KSL television station, channel 5.

Sunday morning, April 5th, at 8:30, Elder Longden, Assistant to the Twelve, will be a speaker over NBC's *Faith in Action* series. His address which will be heard in the area over KDYL is entitled, "Christ the Lord is Risen."

The singing for this morning's session will be furnished by the combined Scandinavian Choirs, with R. Hulbert Keddington conducting and Roy M. Darley at the organ. We shall begin this session by the combined choirs singing, "O Morn of Beauty," conducted by Elder Keddington.

The opening prayer will be offered by Franklin J. Murdock, president of the Highland Stake.

---

Singing by the combined Scandinavian Choirs, "O Morn of Beauty."

Elder Franklin J. Murdock, President of the Highland Stake, offered the invocation.

### President David O. McKay:

The Scandinavian Choirs will now sing, "The Messiah is Coming," conducted by Elder Keddington. After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, changes in the ward and stake organizations, the obituaries of the Church, and some items pertaining to financial expenditures.

The Scandinavian Choirs will now sing.

---

The combined Scandinavian Choirs sang "The Messiah Is Coming."

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE 1952

#### MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Lee B. Valentine appointed president of Argentine Mission to succeed Harold Brown.

Charles V. Liljenquist appointed president of Australian Mission to succeed George A. Christensen.

Hilton A. Robertson released as president of Chinese Mission.

Isaac A. Smoot appointed president of Northern States Mission to succeed Waldo M. Andersen.

Howard B. Stone appointed president of Samoan Mission to succeed Earl S. Paul.

LeRoy H. Duncan appointed president of South African Mission to succeed Evan P. Wright.

William F. Perschon appointed president of Swiss-Austrian Mission to succeed Samuel E. Bringham.

John Kenneth Orton appointed president of Tahitian Mission to succeed Othello P. Pearce.

## NEW STAKES ORGANIZED

Cannon Stake organized March 1, 1953, by division of Pioneer Stake.

Detroit Stake organized November 2, 1952, from Great Lakes and Canadian Missions.

East Ogden Stake organized November 23, 1952, by division of Mt. Ogden and Ogden Stakes.

East Sharon Stake organized November 24, 1952, by division of Sharon Stake.

Klamath Stake organized March 22, 1953, from Northern California Mission.

Layton Stake organized January 25, 1953, by division of North Davis Stake.

Lorin Farr Stake organized November 16, 1952, by division of Ben Lomond Stake.

Mt. Rubidoux Stake organized October 26, 1952, by division of San Bernardino Stake.

North Tooele Stake organized March 29, 1953, by division of Tooele Stake.

Riverdale Stake organized November 30, 1952, by division of Weber, South Ogden and Lake View Stakes.

San Jose Stake organized November 30, 1952, from Palo Alto Stake and Northern California Mission.

## STAKE PRESIDENTS CHOSEN

Leonard T. Ralphs, president of American Falls Stake to succeed George R. Woolley.

Heber Jay Heiner, Jr., president of Ben Lomond Stake to succeed William Arthur Budge.

Clarence Neeley, president of Benson Stake to succeed Merle G. Hyer.

Fred H. Peck, Jr., president of Cannon Stake.

Winslow B. Whiteley, president of Cassia Stake to succeed Lewis R. Critchfield.

Alan B. Blood, president of Davis Stake to succeed LeRoy H. Duncan.

George W. Romney, president of Detroit Stake.

Scott B. Price, president of East Ogden Stake.

Henry D. Taylor, president of East Sharon Stake.

Carroll William Smith, president of Klamath Stake.

I. Haven Barlow, president of Layton Stake.

Francis M. Zimmerman, president of Long Beach Stake to succeed Virgil H. Spongberg.

Elton W. Wardle, president of Lorin Farr Stake.

Albert Leland Bott, president of Mt. Ogden Stake to succeed Olin H. Ririe.

Vern R. Peel, president of Mt. Rubidoux Stake.

George Smith Haslam, president of North Davis Stake to succeed George H. Holt.

Lloyd P. Mickelsen, president of North Idaho Falls Stake to succeed Henry Ray Hatch.

Orlando T. Barrus, president of North Tooele Stake.

Henry A. Smith, president of Pioneer Stake to succeed Fred H. Peck, Jr.

Rudolph Lincoln Van Kampen, president of Riverdale Stake.

Wilford Joseph Reichmann, president of St. George Stake to succeed Wm. H. Bennett.

Lavern M. Hansen, president of San Bernardino Stake to succeed Vern R. Peel.

Serge J. Lauper, president of San Francisco Stake to succeed J. Bryon Barton, deceased.

Vernard Lester Beckstrand, president of San Jose Stake.

Philo T. Edwards, president of Sharon Stake to succeed Henry D. Taylor.

John Byron Ravsten, president of Smithfield Stake to succeed George L. Rees.

Myron L. Western, president of West Pocatello Stake to succeed Twayne Austin, deceased.

## NEW WARDS ORGANIZED

Bonneville Park Second and Ogden Fortieth Wards, Ben Lomond Stake, formed by division of Bonneville Park Branch and Ogden Twenty-Ninth Ward.

Saturday, April 4

First Day

Boise Ninth Ward, Boise Stake, formed by division of Boise Fourth Ward.

Bountiful Eighth and Ninth Wards, Bountiful Stake, formed by division of Bountiful Second and Third Wards.

West Suburban Ward, Chicago Stake, formerly West Suburban Branch.

Cottonwood Third, South Cottonwood Second and Holladay Fifth Wards, Cottonwood Stake, formed by division of Cottonwood, South Cottonwood and Holladay Third Wards.

Centerville Third Ward, Davis Stake, formed by division of Centerville First Ward.

Denver Fourth Ward, Denver Stake, formed by division of Crestmoor Ward.

Ann Arbor, Dearborn, Detroit, Flint, Lansing, Pontiac, Saginaw-Midland and Toledo Wards, Detroit Stake, formerly branches in Great Lakes Mission.

Lethbridge Third Ward, East Lethbridge Stake, formed by division of Lethbridge Second Ward.

Anaheim and Costa Mesa Wards, East Long Beach Stake, formed by division of Fullerton Ward and all of Huntington Beach Branch.

East Mill Creek Second Ward, East Mill Creek Stake, formed by division of East Mill Creek Ward.

Clark Ward, Grantsville Stake, formed by division of Grantsville First and Second Wards.

Idaho Falls Fourteenth Ward, Idaho Falls Stake, formed by division of Idaho Falls Ninth Ward.

Redondo Second Ward, Inglewood Stake formed by division of Redondo Ward.

Dublan Second Ward, Juarez Stake, formerly Mexican Branch.

Ashland, Grants Pass, Klamath Falls, Klamath Falls Second, Lakeview and Medford Wards, Klamath Stake, formerly branches in Northern California Mission.

Lehi Sixth and Seventh Wards, Lehi Stake, formed by division of Lehi Wards.

Bonneville Park Ward, Lorin Farr Stake, formerly Bonneville Park Branch.

Henderson Second Ward, Moapa

Stake, formed by division of Henderson Ward.

Clifton-Morenci Ward, Mt. Graham Stake, formerly Clifton-Morenci Branch.

Clearfield Third and Fourth Wards, North Davis Stake, formed by division of Clearfield First and Second Wards.

Hunter Second and Redwood Second Wards, North Jordan Stake, formed by division of Hunter and Redwood Wards.

Oakland Fifth Ward, Oakland Stake, formed by division of Oakland and Diamond Wards.

Menlo Park Ward, Palo Alto Stake, formed by division of Palo Alto Ward.

Los Altos Ward, Palo Alto Stake, formerly branch in Northern California Mission.

Covina Ward, Pasadena Stake, formed by division of Monrovia and Baldwin Park Wards.

Pocatello Seventeenth Ward, Pocatello Stake, formed by division of Pocatello 13th Ward.

Downey Second Ward, Portneuf Stake, formed by division of Downey Ward.

Burton-Independence Ward, Rexburg Stake, formed by merging Burton and Independence Wards.

Balboa Second Ward, San Francisco Stake, formed by division of Balboa Ward.

Pacific Grove, Salinas, Santa Cruz and Watsonville Wards, San Jose Stake, formerly branches in Northern California Mission.

Kirkland Ward, Seattle Stake, formerly branch in Northwestern States Mission.

Idaho Falls Fifteenth Ward, South Idaho Falls Stake, formed by division of Idaho Falls Eighth Ward.

Ogden 37th, Ogden 38th and Ogden 39th Wards, South Ogden Stake, formed by division of Ogden 34th, Ogden 28th and Ogden 14th Wards.

Coalville Second Ward, Summit Stake, formed by division of Coalville Ward and includes membership from Cluff Ward.

Washington Terrace Third and Fourth Wards, Weber Stake, formed by division of Washington Terrace First and Second Wards.

### WARDS AND BRANCHES TRANSFERRED

Mt. Ogden, Ogden 30th, Ogden 33rd, Ogden 35th, Ogden 36th and Highland Wards, East Ogden Stake, formerly of Mt. Ogden and Ogden Stakes.

Edgemont First, Edgemont Second, Pleasant View, Oak Hills First, Oak Hills Second Wards, East Sharon Stake, formerly of Sharon Stake.

Layton First, Layton Second, Layton Third, Layton Fourth Wards and Sahara Branch, Layton Stake, formerly of North Davis Stake.

Lorin Farr, Ogden Seventh, Ogden Eighth, Ogden Twenty-First Wards, Lorin Farr Stake, formerly of Ben Lomond Stake.

Arlington, Hemet, Ontario, Pomona, Riverside Wards, Corona, Elsinore, Mira Loma and Perris Branches, Mt. Rubidoux Stake, formerly of San Bernardino Stake.

Lakeview, Tooele Second, Tooele Third, Tooele Fifth, Tooele Seventh, Tooele Eighth and Tooele Ninth Wards, North Tooele Stake, formerly of Tooele Stake.

Ogden 22nd, Ogden 32nd, Riverdale, Washington Terrace First, Second, Third and Fourth Wards, Riverdale Stake, formerly of Weber and Lake View Stakes.

San Jose First, Second and Third Wards, San Jose Stake, formerly of Palo Alto Stake.

Ogden Ninth, Ogden Eighteenth, Ogden Twenty-Sixth, Ogden Twenty-Seventh Wards, Weber Stake, formerly of South Ogden Stake.

### WARD NAME CHANGED

Pleasant Hill Ward, Berkeley Stake, formerly Pleasant Hills Ward.

Cottonwood First Ward, Cottonwood Stake, formerly Cottonwood Ward.

Cottonwood Second Ward, Cottonwood Stake, formerly Big Cottonwood Ward.

Denver Third Ward, Denver Stake, formerly Crestmoor Ward.

Oakland Second Ward, Oakland

Stake, formerly Elmhurst Ward.

Oakland Third Ward, Oakland Stake, formerly Diamond Ward.

Oakland Fourth Ward, Oakland Stake, formerly Maxwell Park Ward.

San Jose First Ward, San Jose Stake, formerly San Jose Ward.

San Jose Second Ward, San Jose Stake, formerly Willow Glen Ward.

San Jose Third Ward, San Jose Stake, formerly Naglee Park Ward.

### INDEPENDENT BRANCHES ORGANIZED

Granger Branch, Lyman Stake, formed by division of Lyman Ward.

Yerington Branch, Reno Stake, formed by division of Hawthorne Ward.

La Sal Branch, San Juan Stake, formerly dependent upon Monticello Ward.

Alderwood Branch, Seattle Stake, formed by division of Seattle Fifth Ward.

### BRANCHES TRANSFERRED TO STAKES FROM MISSIONS

Chatham, Sarnia, Windsor, Jackson and Selfridge Field Branches, Detroit Stake, formerly of Canadian and Great Lakes Missions.

Alturas, Etna, Tulelake and Yreka Branches, Klamath Stake, formerly of Northern California Mission.

Harmony Hills and Gilroy Branches, San Jose Stake, formerly of Northern California Mission.

Monroe, Oak Harbor and Sedro-Woolley Branches, Seattle Stake, formerly of Northwestern States Mission.

### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Bench Ward, Bannock Stake, ward consolidated with Williams Ward.

Central Ward, Bannock Stake, ward consolidated with Grace Second Ward.

Mound Valley Ward, Bannock Stake, membership transferred to Cleveland Ward.

Belfry Branch, Big Horn Stake, trans-

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ferred to West Central States Mission.

Piute Branch, Millard Stake, membership transferred to Kanosh Ward.

Cambridge Ward, Portneuf Stake, membership transferred to Downey Ward.

Burton and Independence Wards, Rexburg Stake, merged to make Burton-Independence Ward.

Cluff Ward, Summit Stake, membership transferred to Coalville Second Ward.

Dove Creek Branch, San Juan Stake,

changed from independent branch to dependent branch on Monticello Ward.

### THOSE WHO HAVE PASSED AWAY

Elder John A. Widsøe of the Council of the Twelve.

President Harry L. Payne, President of Arizona Temple.

J. Bryon Barton, President of San Francisco Stake.

Twayne Austin, President of West Pocatello Stake.

## STATISTICAL AND FINANCIAL REPORT

### For the Information of the Members of the Church

The First Presidency issues the following statement of items concerning the condition and operation of the Church for the year 1952. The statement will include three sections: First, Statistical Information; Second, Financial Data; and Third, Miscellaneous Items.

### I. STATISTICAL INFORMATION

Number of Stakes of Zion, at end of year .....	202
Number of Wards .....	1,565
Number of Independent Branches .....	202
Total Wards and Independent Branches, at end of year .....	1,767
Number of Missions .....	42

#### Church Membership:

Stakes .....	974,118
Missions .....	214,935
Total Membership (at end of year) .....	1,189,053

#### Church Growth:

Children blessed in Stakes and Missions .....	43,114
Children baptized in Stakes and Missions .....	25,896
Converts baptized in Stakes and Missions .....	16,813

#### Social Statistics:

Birth rate per thousand .....	39.34
Marriage rate per thousand .....	8.98
Death rate per thousand .....	5.85

(These data on births, marriages and deaths are computed from stake reports and do not include the missions)

#### Missionaries:

Number of missionaries in the missions of the Church (including those enroute to or from their fields of labor) .....	2,897
Number engaged in missionary work in the stakes .....	6,138
Total missionaries—December 31, 1952 .....	9,035
Number of missionaries who received training in the Missionary Home in 1952 .....	872

### II. FINANCIAL DATA

This section will be presented under two headings:

First, Expenditures for Church organizations which originate directly and indirectly from the office of the Corporation of the President, which expenditures are funded in the main from the tithes of the Church.



*Administrative Expenses*

For salaries of Church employees in the office of the Presidency and the office of the Presiding Bishopric, the Tabernacle Choir employees, and special committees, there being about one thousand persons on the employees payroll; for the living allowances and traveling expenses of the General Authorities; and for equipment and miscellaneous items of office expense ..... \$ 1,214,665

(The total Administrative Expenses are covered by non-tithing income.)

*Stakes and Wards*

For expenses of 202 stakes and 1,767 wards and independent branches, including the maintenance of buildings; expenses and mileage allowances of stake presidents and bishops; furnishings for stake and ward offices; erection, remodeling and repairing of stake and ward buildings ..... \$ 9,516,508

*Missions and Missionary Work*

For maintenance and operation of the established missions of the Church; living and traveling expenses of mission presidents; return fares of missionaries; for expenses of bureaus of information and of the Missionary Home in Salt Lake City; for free literature, radio and publicity expense; for erection, remodeling, purchase, maintenance and renting of meeting houses and other buildings ..... \$ 4,601,828

*Temples*

For expenses of the eight temples now in operation and for construction work, repairs and maintenance of temple buildings, outbuildings, and grounds ..... \$ 689,418

*Welfare*

For the purchase of equipment, commodities and containers; for operating expenses of bishops' storehouses, and for the transportation of commodities; for the purchase, construction and remodeling of bishops' storehouses and other general welfare properties; for General Church Welfare Committee administrative expenses; and for the care of the needy—rents, light, fuel, hospitalization, burials, etc. .... \$ 1,573,803

*General Buildings and Grounds*

For maintenance of and repairs and improvements to general Church buildings including the Church Administration building, Tabernacle, and Assembly Hall, and grounds, and of buildings situated immediately adjacent to the Temple Block, and \$705,482 allowed to hospitals for new construction and for improvements ..... \$ 1,109,266

*Schools and Educational Activities*

For operating expenses of the Brigham Young University, Ricks College, Juarez Stake Schools, 18 institutes, 134 seminaries, the McCune School of Music and Art, the Deseret Gymnasium, and the L.D.S. Business College; and for the erection and repair of buildings; and for purchase of building sites ..... \$ 3,674,086

*Genealogical Society*

For the maintenance of the genealogical library, archives, temple index bureau, and allied departments; for recording, indexing, photographing and filing genealogical and temple ordinance data, including the names of 577,638 persons forwarded to the temples for ordinances; and for microfilm copies of genealogical records from 7 states and 9 foreign countries equivalent to 43,057 printed volumes of approximately 350 pages per volume ..... \$ 811,581

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*Other Expenses*

For taxes and assessments; insurance; contributions to civic and educational institutions; for maintenance and repair of historic properties and monuments; for restoration of the Church Fire Insurance Fund; and for other purposes .....	\$ 326,980
Total (Church General Funds Spent) .....	\$23,518,135

Second, Expenditures which originate in the stakes, wards, missions, schools and other organizations and agencies of the Church, which are covered by collections and contributions other than tithing.

For construction and repair of meeting houses and other buildings and for purchases of sites, buildings and furnishings .....	\$ 8,041,097
For Stake, Ward and Mission Maintenance purposes (including auxiliaries' recreation expenses) .....	4,600,088
For assistance to needy from Ward and Mission Fast Offerings .....	1,714,202
For acquisition of Storehouses and Budget Production Projects (including the operating expenditures of said projects) .....	822,198
For assistance to Missionaries from contributions received by Wards and Stakes .....	210,661
For operation of the Primary Children's Hospital, of the auxiliary general boards, and of the temples .....	332,941
Educational Institutions—from tuitions and dormitory and other service income .....	3,733,270
Hospitals—for care of the sick—in addition to contributions to the Primary Children's Hospital and in addition to the amounts paid from tithes included in Part I .....	32,485
Auxiliaries—from publications, sewing projects, and other business income..	1,365,672
Temples—from clothing rentals and other receipts .....	154,155
Deseret Industries, Deseret Clothing Factory, Deseret Woolen Mills and group canning projects—from operating income .....	717,660
Welfare budget production projects—from operating income .....	1,283,615
Total expenditures from contributions and collections other than tithing ....	\$23,008,044
GRAND TOTAL—cash expenditures of the Church, from general funds, local contributions and other income, for the year 1952 .....	\$46,526,179

## III. MISCELLANEOUS ITEMS

Under miscellaneous items will be set forth information on the operation and accomplishments of some of the Church agencies.

The following items of interest are taken from the Church Welfare report for 1952:

Cash expended in the Welfare Program, all included in the report of expenditures given in Section II .....	\$ 3,670,208
In addition to the foregoing cash expenditures of Church general funds, Welfare contributions and fast offerings, there were distributed to the needy, welfare commodities to the value of over .....	1,073,659
This makes a grand total of cash and commodities distributed under the Welfare Program in 1952 by the various agencies involved, of .....	\$ 4,743,867

Distribution from Bishops' Storehouses of commodities amounted to 6½ million pounds of food and 360,000 items of household supplies, clothing and miscellaneous. This distribution is 12% lower than 1951.

In 1952 there were 37,649 persons assisted in the United States and Canada. This is an increase from 1951 of 2,521 persons.

During the year 1952 the Deseret Industries have had an average of 289 persons working in their plants, 64% of whom were handicapped persons. The Deseret Clothing Factory, another branch of the Welfare Plan, has provided continuous employment for from 30 to 70 individuals, many of whom were widows and elderly persons.

During the year, 66,011 man days of work and the use of equipment amounting to 9,518 unit days were donated in the production of the budget, 12,793 man days of work were donated in operation of bishops' storehouses, and 4,712 man days of work were donated in the construction of buildings for the operation of the Welfare Plan. In addition to these, 156 construction and remodeling projects were completed by the brethren, 90 of which were for the benefit of less fortunate members.

During 1952, 2,296 persons were given occupational counseling resulting in the solution of their employment problems, and 5,336 other persons were placed in remunerative employment. Reported unemployment has increased to nearly double the figure of a year ago.

#### *Emergency Activity*

In April of last year, canyon streams, swollen by heavy spring thaws, overflowed into the farms, streets, homes and business houses of northern Utah communities, causing extensive damage and forcing many families from their homes. In Salt Lake City, Ogden, Provo and other communities, 485 families were evacuated from their homes through the efforts of Church Welfare workers. Sixty of these families were housed in homes donated by Church members.

On a purely voluntary basis, 6,606 individuals spent 58,301 hours, and 383 motorized equipment units were contributed for 10,573 hours, in flood control and emergency relief activities. Eighty-one thousand sand bags were donated by our people, and gathered by the boys of the Aaronic Priesthood. Sixty-three thousand of these bags were filled with sand and used in flood control. For the brethren voluntarily working on flood relief projects, thousands of meals were prepared and served by the Relief Society.

In an immunization program sponsored and conducted by the General Church Welfare Committee, 6,734 individuals were immunized against disease, 15,326 injections being made by doctors who contributed 78 hours of service, nurses contributed 310 hours of service, and others assisting them worked 1,636 hours, all without any financial remuneration.

After the flood, the rehabilitation problem was met largely by the injured families themselves, and tribute should be paid to their spirit of independence and ability to re-establish themselves after great loss. However, the Welfare Program was called upon to assist in the reclamation of 74 homes and 2 places of business, and in the great task of cleaning away the mud and debris from homes, yards and streets. In this work, 823 persons contributed 9,880 hours and 58 motorized equipment units were contributed for 1,279 hours. Five homes were completely rebuilt.

#### **President David O. McKay:**

Elder Joseph Anderson has just read items pertaining to the statistical and financial data of the Church of Jesus Christ of Latter-day Saints.

Elder Orval Adams, Chairman of the Auditing Committee, will now read the report of the Committee.

#### **REPORT OF CHURCH AUDITING COMMITTEE**

Elder Orval W. Adams of the Church Auditing Committee read the following report:

President David O. McKay and  
Counselors,  
Salt Lake City, Utah.

Dear Brethren:

The balance sheet disclosing the financial condition of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1952 has been reviewed. The records appear to be adequate and the accounting system carefully kept. Disbursement of Church funds is controlled through a comprehensive budget system. Receipts for the year were in excess of expenditures. The Church is in a strong financial condition and free from debt.

Respectfully submitted,  
Orval W. Adams  
Albert E. Bowen  
George S. Spencer  
Harold H. Bennett  
Church Auditing Committee

## PRESIDENT DAVID O. McKAY

**I**N BEHALF of the General Authorities of the Church, I wish to extend to the ten thousand people or more assembled here in the Tabernacle and on the Tabernacle Block, and to the tens of thousands, perhaps hundreds of thousands, of listeners a cordial welcome to the opening session of this, the 123rd Annual Conference of the Church.

The General Authorities sense deeply the responsibility that rests upon them. Everyone, I am sure, feels, as I, the weight of this responsibility, and each one prays for your prayerful sympathy and your co-operation in the carrying on of this great work of establishing the kingdom of God on earth.

We are especially pleased this morning to note in the audience, His Excellency, Honorable J. Bracken Lee, governor of the state of Utah; His Honor, Mayor Earl J. Glade, and representatives of the leading educational institutions, President A. Ray Olpin of the University of Utah, President Ernest L. Wilkinson of Brigham Young University, Superintendent M. Lynn Bennion of the City schools, and Superintendent E. Allen Bateman, state superintendent of schools. I am not sure whether President Louis L. Madsen of the Utah State Agricultural College is present or not; if he is, we bid him welcome with the others. We wish to welcome also Dr. Franklin L. West, Church commissioner of education, and his associates; Dr. John L. Clarke, president of Ricks College, and other leading educators.

May we have your sympathy—I appeal to all who are listening in to give us your faith and prayers, as we present to you this morning the messages that will come from those who will be called to occupy the pulpit.

In addition to the statistical and other data just presented to you by the Clerk of the Conference, you will undoubtedly be interested in the following items which pertain more directly to the spiritual interests of the Church. This is merely a summary, and I shall present it as quickly as possible.

The activity of the men holding the Melchizedek Priesthood is especially gratifying. A summary of the past five years discloses the fact that there is an increase in the following activities: (1) in the number of full tithepayers, (2) the number holding family prayers, (3) the number attending weekly group meetings, (4) the attendance at sacrament meetings shows no increase, and (5) visits by quorum officers to quorum members show a decrease of two percent, but participation in Church work, an increase from forty-four percent to eight-one percent. These figures refer only to Melchizedek Priesthood workers. Favorable as the record is, we admonish them to more activity and urge them to participate more generally in Church activities.

The Relief Society of the Church gives an equally pleasing report, growing in membership, accomplishment, and spirituality. During 1952 there were 7900 names added to the membership. The sisters fully co-operate with the priesthood and lend great strength to wards and stakes, missions and branch activities, such as building programs and welfare projects.

The compassionate services are receiving careful attention. During 1952 there were 209,890 visits made to the sick and the homebound, and 22,500 eight-hour days bedside nursing on a voluntary basis. This is particularly important in view of the pronounced nurse shortage. The sisters have strong testimonies of the truth of the gospel, as is attested by the righteousness of their lives, and evidenced in the testimonies borne during the testimony period held in connection with the monthly theology lessons.

"It is our personal opinion," say the Presidency, "that the Church has never had a generation of Relief Society women more spiritual, more diligent, or more devoted to the work of the Church."

The Sunday Schools—a goodly number of Sunday Schools whose superin-

tendents have been left in that position long enough to catch the spirit of effective Sunday School work—has made strides in increasing the testimony and spiritual attunement of a large proportion of members by the following means: first, ward teacher training classes for prospective teachers; second, increasing numbers of stakes are holding monthly union meetings which had to be abandoned during the war; third, great numbers of Sunday School teachers report having been helped immensely by the inspiration, the lesson enrichments, and the teaching “know-how” contained in the great magazine for Sunday School teachers, *The Instructor*; and, fourth, by double use of ward chapel and classrooms; for example, one overcrowded Sunday School has increased its average attendance from a crowded 342 in 1950 to a comfortable 424 in 1952. And that is not an increase in the membership of the ward.

Young Men’s Mutual Improvement Association—Increase of enrolment during last year, 29,000. Last year over 30,000 young people participated in choral productions; not one of them failed significantly to lift the spiritual sights of the participants. Over 25,000 individual talks or speeches were given, most of them on spiritual topics. Over 35,000 young people participated in some way or other in an M.I.A. drama.

Young Women’s Mutual Improvement Association—The great purpose of the Young Women’s Mutual Improvement Association is to build testimonies in the lives of the young women of the Church, both members and investigators. This purpose is promoted in three major ways: First, there is the girls’ program which stresses, along with full activity in the Church, regular attendance at sacrament, Sunday School, and M.I.A. meetings. For the past year over 25,000 individual awards were given to girls.

This means that they attended at least seventy-five percent of the Sunday School and M.I.A. meetings, fifty percent of the sacrament meetings. Over

2000 leaders received an award, which in their case, also indicated attendance at seventy-five percent of the leadership meetings. In December 1952, all girls, twelve to nineteen, in the Church, achieved an average of fifty-seven percent attendance at sacrament meeting, sixty-six percent at Sunday School and sixty-seven percent at M.I.A. This is an increase over the previous year of four percent at sacrament meeting, and three percent at Sunday School and M.I.A.

Primary—Four objectives have been highlighted in the Primary Association this year: first, stimulate interest in the reading of the Book of Mormon; second, promote greater reverence in our chapels—a most commendable objective; third, teach the children to pray—equally important; fourth, stress the importance of the boys receiving the Aaronic Priesthood. Thirty-two thousand officers and teachers have been reading the Book of Mormon as a scripture assignment.

Primary teachers throughout the Church have been urged and advised to accept the responsibility and privilege of teaching the children to pray and to help them to trust in our Father in heaven, believing that he will hear and answer their prayers. Over 7000 boys have been graduated from Primary and have been assisted in their preparation to receive the Aaronic Priesthood.

I wish that the ten thousand people here assembled might have seen the program that was given to the presidents of the Primary Associations in the Hotel Utah last Thursday evening.

We commend the priesthood workers and all the auxiliary workers of the Church. God bless you in your sincere and untiring efforts to teach the young ones and the older ones the principles of truth and salvation.

## TWO FUNCTIONS

And now, my dear fellow workers, a few words in general, regarding the great mission that is yours in preaching the gospel of Jesus Christ. In anticipa-

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tion of this hour, I have been impressed to emphasize two great functions of the Church: first, the putting in order of our homes, and keeping them in order; and second, the proclaiming of the divinity of the mission of our Lord and Savior, Jesus Christ. With these two objectives in mind, may I have your attention, your faith and prayers.

"For what is a man profited," said the Savior, "if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

The first recorded question of the Savior after his baptism in the river Jordan, was, "What seekest thou?" In the text I have just read, he again refers to the dominant incentive prompting man's actions in daily life. If a man seek wealth, worldly honors, pleasures, and all that riches and honor can bestow but neglects and leaves undeveloped the eternal riches of his soul, what is he profited?

Thus does the Lord emphasize in a simple though majestic comparison of material and spiritual possessions.

On another occasion, in the Sermon on the Mount, he admonished his hearers to seek "first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.) Seeking to establish the kingdom of God and to foster his righteousness should be the paramount purpose of life. I think none will gainsay that.

Leading statesmen, clear-thinking educators, in public addresses and in magazine articles, frequently refer to what they declare is an apparent spiritual poverty of the present age, and they cite the need for higher moral and ethical standards.

Some months ago, you will recall, a British jet plane crossed and recrossed the Atlantic Ocean in about eight hours. Shortly thereafter a cartoon appeared in the *New York Times*, which pictured a jet plane traveling at fantastic speed. The plane was labeled, "man's scientific progress." On

the ground was a huge turtle moving slowly and ponderously. It was labeled, "man's moral progress."

Commenting upon this, Professor William G. Russell, instructor in the Memorial High School at Pelham, New York, writes:

"In a vivid way this cartoon symbolizes what could be the tragedy of the modern age, and what is without doubt one of the most compelling reasons for greater attention to moral and spiritual values in our homes and in our schools."

And then he adds as a school man: "Courses required of all students in our public schools should include all the important areas of study that directly or indirectly provide the student with opportunities for spiritual growth and religious inspiration.

"From such study," he continues, "it is reasonable to expect that our students will better understand how vital has been the role of religion at critical moments in history, how important spiritual insights and religious faith can be in the lives of men and women, how closely related are true human greatness and such qualities as honesty, integrity, humility, generosity, compassion. We may expect in our students more idealism and less of cynicism, more of a wholesome courage and faith in the future and less of pessimism and foreboding and fear.

"We may hope for increased tolerance of racial and religious differences, increased respect for those of opposite political views or of lower social and economic levels, increased awareness of the basic and inviolable dignity of the individual man or woman. We may contribute to the development of a more sensitive social conscience, a greater sense of responsibility for the less fortunate in our society. We may even, perhaps, without knowing it, bring a boy or girl closer to God." I cite that because of the opportunities which I think lie ahead of us in our public schools.

In his great inaugural address, Presi-

dent Dwight D. Eisenhower referred to this same great need. "In the swift rush of great events we find ourselves groping to know the full sense and meaning of these times in which we live. In our quest of understanding, we beseech God's guidance. We summon all our knowledge of the past, and we scan all signs of the future. We bring all our wit and all our will to meet the question:

"How far have we come in man's long pilgrimage from darkness toward the light? Are we nearing the light—a day of freedom and of peace for all mankind? Or are the shadows of another night closing in upon us?

"At such a time in history, we who are free must proclaim anew our faith.

"This faith is the abiding creed of our fathers. It is our faith in the deathless dignity of man, governed by eternal moral and natural laws.

"This faith defines our full view of life. It establishes, beyond debate, those gifts of the Creator that are man's inalienable rights, and that make all men equal in his sight.

"In the light of this equality, we know that the virtues most cherished by free people—love of truth, pride of work, devotion to country—all are treasures equally precious in the lives of the most humble and of the most exalted.

"The men who mine coal and fire furnaces, and balance ledgers, and turn lathes, and pick cotton, and heal the sick, and plant corn—all serve as proudly and as profitably, for America as the statesmen who draft treaties and the legislators who enact laws.

"This faith rules our whole way of life. It decrees that we, the people, elect leaders not to rule but to serve. It asserts that we have the right to choice of our own work and to the reward of our own toil.

"It inspires the initiative that makes our productivity the wonder of the world. And it warns that any man who seeks to deny equality among all

his brothers betrays the spirit of the free and invites the mockery of the tyrant.

"It is because we, all of us, hold to these principles that the political changes accomplished this day do not imply turbulence, upheaval, or disorder. Rather, this change expresses a purpose of strengthening our dedication and devotion to the precepts of our founding documents, a conscious renewal of faith in our country and in the watchfulness of a divine providence.

"The enemies of this faith know no god but force, no devotion but its use. They tutor men in treason. They feed upon the hunger of others. Whatever defies them, they torture, especially the truth."

And so we have the call of men of clear vision and sound judgment, for a re-dedication of schools and homes to moral and spiritual values.

Our most precious possession is the youth of the land, and to instruct them to walk uprightly and to become worthy citizens in the kingdom of God is our greatest obligation.

Religious freedom and the separation of church and state are clearly set forth in the first amendment to the Constitution of the United States, and no governmental agency can have any supervision, control, or jurisdiction over religion. Though our public schools may emphasize moral, ethical, and spiritual values as essential elements in the public school program, they cannot favor any particular religion or religious system. The teaching of religion is therefore definitely a responsibility of the home and the Church.

In discharging this responsibility, I say again, members of the Church should ever keep in mind two paramount obligations: (1) to put and to keep your home in order; and (2), to proclaim the divinity of Jesus Christ and the essentiality of his teachings to the salvation of the human family.

If, upon examination, you were to find that termites are undermining the foundation of your house, you would

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lose no time to have experts make thorough examination and have the destructive insects exterminated. You would have the weakened materials removed and the foundation strengthened and, if necessary, rebuilt.

Well, more important than the building of your house is the rebuilding and purifying of your home.

"Our home joys," says Pestalozzi, "are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good; it lifts them up to their Father in heaven."

Well, you know, and I know, that such joys are within the reach of most men and women if high ideals of marriage and home be properly fostered and cherished.

But there are destructive termites of homes, as well as of houses, and some of these are backbiting, evil-speaking, faultfinding on the part either of parents or of children. Slander is poison to the soul. "Slanderers are like flies that pass all over a man's good parts to light only on his sores." In the ideal home, there is no slanderous gossip about day schoolteachers, about public officials, or Church officials. I am more grateful now, as years have come and gone, to my father, who with hands lifted said, "Now, no faultfinding about your teacher or anybody else."

Quarreling and swearing also are evils that lower the standards of the ideal home. I cannot imagine a father or mother swearing in the presence of children or even letting it pass their lips.

George Washington set us a good example in this regard. When he learned that some of his officers were given to profanity, he sent a letter to them on July 1, 1776, from which I quote:

"The general is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example, as well as influence, endeavor to check it, and

that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

Another deterrent to happiness in the home is the refusal to bear the full responsibility of motherhood and fatherhood. Members of the Church who are healthy and normal should not be guilty of restricting the number of children in the home, especially when such action is prompted by a desire for a good time, or for personal gain, or to keep up with the neighbors, or by a false impression that one or two children in a family can be better educated. These are excuses which members of the Church should not harbor, for they are unjustified.

The question of size of families, I know, brings up many problems: the question of woman's career, the false cry of "quality, not quantity," which one writer rightly says should read "extinction, not preservation," or the matter-of-fact question of daily living and getting on in the world.

With the high ideal of marriage as revealed to the Prophet Joseph Smith, members of the Church should have but one goal, and that is to keep in mind the fact that marriage, the foundation of society, is "ordained of God" for the building of permanent homes in which children may be properly reared and taught the principles of the gospel:

The following, I am sure, will strike a responsive chord in the hearts of the majority of parents in the Church. I quote:

"Every period of human life is wonderful; the irresponsible age of childhood, the thrilling years of adolescence and courtship, the productive, fighting, burden-bearing era of parenthood; but the most wonderful time of life comes when the father and mother become chums of their grown-up, successful



sons and daughters, and can begin to enjoy their children's children. . . .

"Youth is confined with restrictions, limitations, schedules, and dominations; adolescence is full of mysteries, longings, and defeats; early fatherhood is absorbed in struggles and in the solution of problems; extreme old age is shadowed by eternal mysteries; but middle age and normal old age, if life has been rightly and fully lived, are filled with the thrills, not merely of success, but of companionship with children and grandchildren.

"Every normal individual should complete the full cycle of human life with all its joys and satisfactions in natural order: childhood, adolescence, youth, parenthood, middle age, and the age of grandchildren. Each age has satisfactions which can be known only by experience. You must be born again and again in order to know the full course of human happiness. When the first baby is born, a mother is born, a father is born, and grandparents are born; only by birth can any of these come into being. Only by the natural cycle of life can the great progressive joys of mankind be reached.

"Any social system which prevents the individual from pursuing the normal cycle of life, from marrying young, from rearing a family before the age of fifty or so, and from obtaining the deep, peculiar joys of middle life and grandparenthood defeats the divine order of the universe and lays the basis of all sorts of social problems.

"When a young man and woman of the right biological type marry in the early twenties and are prepared to earn a living and support and rear a family, they have started in the normal cycle of life. They are likely to give society far fewer problems of crime, immorality, divorce, or poverty than are their unmarried companions. They will have children and rear them while they are strong, enjoy them when they are grown up and successful, depend upon them in weakness, and profit by the finest type of old-age insurance ever

invented by man or God, an insurance which pays its annuities in material goods when necessary, but which mainly pays in the rich joys of love and fellowship. . . . The crowning joys of human experience will come in middle age and onward, through the companionship, love, and honor of children and grandchildren." (R. J. Sprague.)

We appeal to all members of the Church to set their homes in order and to enjoy the true happiness of harmonious family life.

As already stated, the second paramount obligation is to proclaim the divine mission of Jesus Christ. Nineteen hundred years ago, a valiant defender of that cause said: "This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12.)

The man who thus declared Jesus to be the one and only safe leader and guide in the world was an ordinary fisherman who lived nearly two thousand years ago. He grew to manhood, experiencing life among common folk such as you and I. He was not a dreamer. He was thoroughly a man of action, though somewhat impetuous. He was fairly prosperous, possessed qualities of leadership, and, above all, he was honest.

Circumstances drew Peter into close relationship with Jesus of Nazareth. For nearly three years this hardheaded fisherman accompanied Jesus almost constantly. He became intimately acquainted with the Master. Jesus' philosophy of life became Peter's philosophy. Not suddenly, but gradually, through careful, critical observation and inward experience, Peter arrived at a firm and sublime conviction, expressed clearly and unhesitatingly when he declared before his accusers, the leaders of the Jewish Sanhedrin, ". . . there is none other name under heaven given among men, whereby we must be saved."

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First Day

## MODERN VIEW OF SALVATION

*Saved* is a trite word, frequently applied by religious leaders to a real or imagined instantaneous change of heart. The sense in which we use it this morning is expressed by Dr. Charles Foster Kent, professor of biblical literature in Yale University, who, in answer to the question, "From what does man need to be saved?" writes:

"This question must be answered today, not in the light of metaphysics or abstract theology, but of physiology, psychology, political science, economics, and sociology. In the light of modern psychology, it is apparent that while a man may experience instantaneously what is commonly called conversion, his salvation is not attained in a moment but is a continuous educational process. It is accomplished not by negations, but by developing within him nobler impulses and ideals and by bringing him into normal relations with his environment and by teaching him how to function, that is, effectively to accomplish his lifework in the environment in which he is placed.

"This is precisely what Jesus did for the needy men and women who gathered about him during his work in Galilee. And what he did for them then he is able to do for men today, for the needs and the processes of salvation are eternally the same. He was able to perform his saving work because he himself had felt many of the same needs and had found the only way of satisfying them.

"No teacher of the past was more awake to the weakness of human nature than Jesus; but he also saw and proclaimed clearly its divine possibilities. He saw that those possibilities could be realized only as each individual was brought into normal living touch with the Heavenly Father. A man's recognition of his sonship to God opens his eyes at once to the fact that all men are his brothers. Herein lies the miracle of the religious life. It is the eternal mystery of conversion.

"When once a man enters fully into his filial attitude toward God and fraternal relations with his fellow men, he suddenly finds himself saved from the dominance of his passions, his selfish impulses, from worry and fear. Even the consequences of his past sins no longer master him, but a great alluring field of service opens before him. With this self-forgetting service there come peace and the joy and exultation that crown worthy achievement."

Furthermore, members of the Church declare at Easter season, and throughout the year, that the Church of Jesus Christ stands with Peter, with Paul, with James, and with all other Apostles who accepted the resurrection not only as being literally true, but as being also the consummation of Christ's divine mission upon the earth. Religious leaders since history began have taught virtue, temperance, self-control, service, obedience to righteousness, and duty; some have taught a belief in one supreme ruler and in a hereafter; but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life. To the unimpeachable evidence of the ancient Apostles to the resurrection of our Lord we add the sublime declaration of the Prophet Joseph Smith:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" (D. & C. 76:22.)

As Christ lived after death, so shall the human family, each one taking that place in the next world which he or she merits through actions during earthly life. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorious ever given to man; for when death takes a loved one from us, we can look into the open grave and say, he is not here; he is alive.

Happy homes give to their inmates a taste of heaven on earth—acceptance of the divinity of Christ's mission and compliance with the principles of his

gospel, give assurance of immortality and eternal life.

I testify that a knowledge of his existence and of the truth of his gospel is the source of the greatest comfort and happiness to man.

May the day speedily come when honest, sincere men and women throughout the world may have in their souls this assurance, I earnestly pray in the name of Jesus Christ. Amen.

## PRESIDENT JOSEPH FIELDING SMITH

### *President of the Council of the Twelve Apostles*

**Y**ESTERDAY, with my Brethren, I was in session with some thirty missionary presidents. We heard a report from all in relation to their work and the work of the missionaries who labor under them. At the close of the meeting, and all through the meeting, we felt to rejoice because of the glowing reports that they were able to give to us.

There is one reason why these missionaries go forth and that is to fulfil the promise that was made by our Redeemer that his gospel of the kingdom should be preached in all the world as a witness before the time of his second coming. In his discourse as recorded in the twenty-fourth chapter of Matthew which came in response to the request of his disciples to know concerning his second coming, and the events that would take place before his coming, he told them of the calamities, the distress among the nations, the wars, the rumors of wars, the commotions, men's hearts failing them, and that they would turn away from the truth. Then speaking of the latter days he said to them:

"And again, because iniquity shall abound, the love of many shall wax cold; but he that shall not be overcome, the same shall be saved.

"And again, this Gospel of the King-

## President David O. McKay:

The Choir and congregation will now sing, "O Ye Mountains High," with Richard P. Condie conducting.

After the singing, Elder Joseph Fielding Smith, President of the Council of the Twelve will speak to us.

The congregation and the Choir joined in singing the hymn, "O Ye Mountains High."

dom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked." (Pearl of Great Price. Joseph Smith. 1:30-31.)

Fulfilling that prediction that the gospel would again be preached, inferring that there would be a time when it would not be preached and it would have to be restored, these missionaries are going forth and spending their time which is appointed among the nations of the earth.

Unfortunately, because of conditions which cannot be controlled by the Church, our missionary forces are reduced. We need missionaries. It is true today, as it was one hundred years ago, that the field is wide; the harvest is great; but the laborers are few. Likewise the field is white and ready for the harvest. In a revelation given to the Church November 1, 1831, the Lord said he would send forth his missionaries, or his servants.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my

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preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled." (D. & C. 1:4-7.)

Now the Lord has said that his missionaries shall not be stayed and that they shall go forth until he says the work is finished. In this same revelation he also says this:

"For they [the people of the earth] have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (*Ibid.*, 15-23.)

And so in fulfilment of these prom-

ises to the world, our missionaries go forth. No power has been able to stay their hands. It has been tried. Great efforts were made in the very beginning when there was only a handful of missionaries, but the progress of this work could not be stopped. It cannot be stopped now. It must and will go forth that the inhabitants of the earth may have the opportunity of repenting of their sins and receive the remission of their sins and come into the Church and kingdom of God, before these final destructions come upon the wicked, for they have been promised.

There is in the world today distress, turmoil, trouble, commotion, and contention among the nations. There is no peace. There will be no peace until the Prince of Peace comes to bring it. And his warning is to the world to repent. This I might have read, for it is the first verse of this revelation I have been quoting. The righteous have been called on to come out of Babylon, or the world, to receive the gospel of Jesus Christ as it has been restored, and find a place in the kingdom of God.

And these missionaries, mostly young men, untrained in the ways of the world, go forth with this message of salvation and confound the great and the mighty, because they have the truth. They are proclaiming this gospel; the honest and sincere are hearing it and are repenting of their sins and coming into the Church. The ungodly will not repent. This truth is also stated in this revelation. They will not repent because today, as in times of old, men love darkness more than light.

I wish to testify to you, my brethren and sisters, and to all the world, that God lives, that he has spoken again from the heavens, and the heavens have never been closed against those who are honest and true, who earnestly seek the guidance of the Lord. The Lord never closed the heavens. Men closed the heavens and said there should be no more revelation, no more commandments, only those which are in the canon of scripture. It was men who

said that, not God. Men have said that the Lord finished his work. They have said there could be no more coming of angels, no more scripture, and that we would have to depend on the dead letter of the law as it is recorded in the books contained within the lids of the Bible. Men are saying that—God did not say it.

And he has restored to us the everlasting gospel and has given us revelation and made known to us many of the plain and important things pertaining to his kingdom—things revealed anciently, and also in the day in which we live, and he will give revelation to this Church from time to time according to the needs of the people, for the heavens are not sealed, only as men have sealed them against themselves.

Let us seek to know his will, hearken to the counsels of the First Presidency of this Church, and the President, who is the mouthpiece, the servant of God, with the authority to receive revelation for the guidance not only of the Latter-day Saints, but also for the people of all the world if they will only hearken to it. The Lord bless you, I pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

President Joseph Fielding Smith, President of the Council of the Twelve, has just concluded speaking. Elder Thomas E. McKay, Assistant to the Twelve, will now address us.

### ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

**P**RESIDENT MCKAY and Counselors, President Smith, other members of the Council of the Twelve, brethren and sisters, and friends:

It is good to be here, to partake of the wonderful spirit of this occasion.

I am grateful to my Father in heaven for this privilege. I am grateful to my brethren. I love my brethren. I love you, brothers and sisters, and appreciate your support, your cooperation. I love the Lord for what he has done for me and my family, as referred to by President McKay, the great importance of the family life, for my missionary experiences the importance of which was referred to by President Smith.

This is a beautiful world in which we live. The Lord has given us this world; men, as has been stated, have made a mess of certain things, but in spite of that it remains a beautiful world. I am sure we appreciate the music we have heard this morning, the beautiful music furnished by the combined Scandinavian choirs, and of the weekly broadcasts of the Tabernacle Choir, organ, and "The Spoken Word."

I recommend listening to them firsthand or transcribed.

I am reminded now of Richard L. Evans' "Spoken Word," of two weeks ago, on the dream of John Ruskin, which Brother Evans referred to—of the children in the garden and in the home. Books, music, and entertainment were supplied, with freedom for the children to enjoy themselves. They had everything that a child's heart could desire, and still they were not satisfied. Some of the leaders began pulling the nails, the brass, shiny-headed nails, out of the chairs and other furniture, and others joined them, and in a short time they were all engaged in that useless, destructive pastime, to see how many nails, shiny nails, they could collect. Some of the leaders were jealous of some of the others, and the stronger ones helped themselves to the nails, and before they knew it, they were fighting for nails, shiny nails. No one was satisfied; everybody wanted some of somebody else's. They fought on for the nails, though they knew they would not be allowed to carry as much as one brass nail

away with them. But no, it was who had the most nails at the moment.

John Ruskin said he awoke from his dream because of the noise of the children, and then he thought that it could not have been children that were fighting for such foolish things. "Only men do." And so it is with the world. Many have forgotten God.

As one writer stated, we look upon our religion, upon our Church, as a spare tire to be used only in time of emergency. An example comes to my mind of this emergency in an instance, told by President McKay (I hope he will pardon me for referring to it), when he was returning from his first mission. It was in the summer, August 1899, I think. The boat had gone off its path in its desire to shorten the distance, and ran into an iceberg. The boat stopped; the cargo was shifted a little and the boat listed and quivered. Everything was in darkness. There was a man on that boat who had been touring Europe, a member of the Church, and he was there, not associating very often with the missionaries and the members, for which some of the missionaries were grateful because his face was flushed from visiting the bar too often; but when that iceberg was struck, this man was the first one, so President McKay relates, to come and suggest that we call the missionaries together and pray. Afterwards he stated, "All I could see was my wife and seven children before me." And all during his visit to Europe, and his time on the boat, he had forgotten his religion, forgotten his wife and his children at home, but now, in the case of an emergency, he was the first one to think of the Lord.

Too many of us are like that. We forget the Church, the gospel, and its many values. Within the Church are enviable opportunities for spiritual and cultural development. Our expanding universities and our chapels furnish opportunities, whereby we can participate and develop. Within these walls is produced the highest type of music.

We live in a land of unequalled beauty.

The more we observe this, the more we will realize and appreciate these blessings. One of our great Utah artists, who has moved from Utah and now lives in New York, I believe, states that this Wasatch Range east of here is the most beautiful range of mountains in the world, and I believe he is right. When you go up north to the beautiful peaks north of Brigham City and especially Willard, and down to Ben Lomond and to Mount Ogden, on down to Timpanogos, and the Twin Peaks, Mount Nebo in the distance, that can be seen for miles, it is uplifting. Why should we leave such beautiful things, to gather nails, brass-headed nails?

It is a great Church, and I am grateful for my membership in it.

At one of the sessions, I think it is generally on the anniversary of the Church, which will be Monday, the Authorities of the Church will be presented for our sustaining vote. I would recommend to the tourists who are in our midst that they attend that session. It is a revelation. It is a wonderful feature of our conferences, of all our conferences.

I am tempted to refer to the presentation at one of our southern conferences. Some of the brethren and sisters take this feature of the conference and think it is not very important. Brother J. Golden Kimball, my dear friend, was attending a conference in one of the stakes in southern Utah, so the story is told. He was presenting the names of the General Authorities and presented the Presidency of the Church. They voted upon them separately—then the Council of the Twelve, the First Council of the Seventy—there were fewer hands coming up each time, and then he slipped this in: "It has been proposed that we move Mount Nebo in the southern part of the valley to the northern. All in favor, manifest it." And they voted it. "Any opposed by the same sign." And nobody voted against it. So he presented the names of the Presiding Bishopric and then asked the president of the stake to con-

tinue with the presentation of the stake authorities.

The sustaining of the officers is a revelation—it will be to the visitors—to see how many men and women have definite appointments in this Church. Work is the greatest blessing that can come to us, and this is not a one-man Church, brothers and sisters. In the stakes, also, the same procedure will be pursued, and I have here the number of stakes, and the number of people engaged in each stake with definite appointments, also, 206 stakes and approximately three hundred people given definite appointments in each stake, fifteen hundred ninety-five wards, approximately two hundred forty-seven people given definite appointments to work in each ward; two hundred four branches, and practically one hundred seventy-five people given definite appointments for the people to work in each branch.

There is no excuse for anybody in this Church not having work. Yes, it is not a one-man Church. It is not the Church of Joseph Smith, nor of Brigham Young, nor of any of the men, the leaders who have succeeded them. They have all been called of God by the proper authority, but it is the Church, brothers and sisters, of Jesus Christ. He is our head, do not forget that. I testify to you, my friends, my brethren and sisters, that I know that Jesus lives, that he is the Christ, that he is our head, the head of this Church, and I bear you that testimony in his name. Amen.

#### President David O. McKay:

Elder Thomas E. McKay, Assistant to the Twelve, has just addressed us.

The combined Scandinavian choirs will now sing, "Almighty God of Our Fathers," conducted by Elder R. Hulbert Keddington. The closing prayer will be offered by Elder Gordon C. Young, formerly President of the New Zealand Mission, after which this Conference will stand adjourned until two o'clock

this afternoon. The proceedings of that session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the other stations named at the beginning of the session.

The Conference will also be broadcast over Television Station KSL, channel five.

Once again we wish to announce that important messages and calls that have come to us for persons supposed to be in attendance at the conference, and for persons to meet others, will be announced at the dismissal of the meeting over the loud speaking system on the grounds. Similar messages coming in will be likewise broadcast at the close of each general session without further notice. Please listen carefully to these announcements.

The music for this session has been furnished by the combined Scandinavian choirs, conducted by R. Hulbert Keddington; Roy M. Darley has been at the organ.

You have all enjoyed these lovely callalilies, which adorn the banister here on the right and left of the rostrum. They have been furnished by the Berkeley Stake of California. Members of that stake have made such a presentation a traditional project for April Conference. They are particularly appropriate this year at the Easter season.

We thank the members of the Choir, the combined choirs and Brother Keddington, for the time you have put forth in practicing, and for the beautiful singing, the inspiring service, that you have rendered during this session.

We shall now hear the Choir sing, "Almighty God of our Fathers," and Elder Young will offer the benediction.

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Singing by the Scandinavian Choirs, "Almighty God of Our Fathers."

Elder Gordon C. Young, former president of the New Zealand Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## FIRST DAY AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Saturday, April 4.

### President David O. McKay:

We repeat that the notices that come to the rostrum will be announced over the loud speaker on the grounds. We shall have to be fair to all, if we announced any one of these that are coming to us, we should be showing partiality. All announcements for meeting your friends or your relatives and of meetings will be announced over the loud speaker, please.

This is the second session of the One Hundred Twenty-Third Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City. These services and all general sessions of the conference, will be broadcast in the Assembly Hall, in Barratt Hall, 60 North Main, over a loud speaking system and by television.

Last Thursday morning, this tabernacle was filled with the Primary workers of the Church. Friday night, last evening, it was filled to overflowing with the bishoprics of the Church. This morning and this afternoon it is filled to overflowing by members in attendance at the conference. It is evident that one pressing need of our Church is a larger building. We need a Coliseum that will seat fifteen or twenty thousand people, even to accommodate those officers and teachers who come to these conferences.

The proceedings of this session will be broadcast over station KSL of Salt

Lake City, and by arrangement through KSL over the stations named in the first session of this conference. This session will be televised also over KSL television station, channel 5.

The singing will be furnished by the combined Scandinavian choirs, with Elder R. Hulbert Keddington conducting, and Alexander Schreiner at the organ. We shall begin this service by the Combined Choirs singing, "Send Out the Light," conducted by Elder Keddington. The opening prayer will be offered by Elder Edward H. Sorensen, formerly President of the Danish Mission.

The Scandinavian Choirs sang: "Send Out Thy Light."

Elder Edward H. Sorensen, former President of the Danish Mission, offered the opening prayer.

### President David O. McKay:

Elder Edward H. Sorensen, formerly President of the Danish Mission, has just offered the invocation.

The combined Scandinavian choirs will now favor us with, "Let Not Thy Heart Be Troubled," after which Elder Harold B. Lee of the Council of the Twelve, will speak to us.

Singing by the Choir, "Let Not Thy Heart Be Troubled."

### President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve will now address us. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

I AM overwhelmed, and my soul is subdued by the marvelous spirit of this great conference. I think no one needed more the message of that

beautiful number just sung by the choir than I—"Let not your heart be troubled, neither let it be afraid." I seek therefore earnestly for an interest in your



faith and prayers for these next few minutes.

Several years ago in company with President S. Dilworth Young and his wife, we toured the New England Mission. At Glace Bay on Cape Breton Island we were introduced to a lovely sister who had been studying the gospel with our missionaries and had been very much attracted to them, but as we talked with her about her understanding of what they had taught, she said:

"I cannot accept this part of your teachings about the gospel of the second chance."

As we talked on, I discovered that what she was alluding to were the teachings of the missionaries with reference to the statement of the Savior when he said:

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself: so hath he given to the Son to have life in himself. (John 5:25-26.)

She was referring to the missionaries' interpretation of the words of Peter as he wrote them to the Saints in his day,

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (1 Peter 3:18-20.)

They had taught her what Peter explained from what the Master must have told of his visit to that spirit realm, when he said:

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (*Ibid.*, 4:6.)

I answered her, "You misunderstand our teachings. We don't believe in the

gospel of the second chance. We do not believe in the gospel of the first chance, but we believe in a chance or full opportunity for everyone to hear and to accept the gospel."

Then I recalled to her what the Master had said,

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

I quoted to her from revelation given to the Prophet Joseph Smith in which the Lord said:

Behold, I sent you out to testify and to warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse, in the day of judgment, and the sins be upon their own heads. (D. & C. 88:81-82.)

I read to her from the words of the Prophet of the Book of Mormon where he declared:

For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (Alma 34:33.)

I told her of the vision of the Prophet Joseph that he had in the Kirtland Temple in January 1836, when he saw in vision Adam and Abraham, and saw his own father and mother. He saw his brother Alvin, who had departed this life before he was baptized, saw them in the celestial kingdom, and he marveled, and then the Lord spoke to him and said:

All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; and those who die henceforth without a knowledge of it who would have received it with all their hearts shall be heirs of the celestial kingdom, for I, the Lord, will judge men according to their works, according to the desires of their hearts. (*Teachings of the Prophet Joseph Smith*, 107.)

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Many times I have thought back over that conversation, and I believe now I am beginning to understand what the Master meant when he said to Peter, after Peter had declared his testimony of the divinity of the Savior. The Master had told him that this was a revelation from God, and then added,

And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matt. 16:18.)

There are those with limited or little understanding who believe that statement to refute our teaching that there has been an apostasy. They say, "If there was an apostasy, then the gates of hell did prevail against the Church, contrary to the words of the Savior to Peter."

As I have thought of the true meaning of that statement, I have said to myself, "Oh, how great is the wisdom of God as contrasted with the foolishness of men."

What was the purpose of our Father concerning us and his work? He declared it to Moses:

This is my work and my glory—to bring to pass the immortality and the eternal life of man. (Moses 1:39.)

It was John who said that Jesus was as a lamb "slain from the foundation of the world" (Rev. 13:8) or, in other words, Jesus was prepared for an atonement; his sacrifice was to be made as a ransom for all of those who would obey him and keep his commandments.

The Prophet Joseph Smith in speaking about this matter said this:

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever "the stars of morning sang together" for joy; the past, the present, and the future, were and are with Him, one eternal "now". . . . He knows the situation of both the living and the dead, and has made ample provision for their redemption, according to their several circumstances, and the laws of the kingdom of God, whether in this world or in the world to come. (Smith,

Joseph Fielding, *Teachings of the Prophet Joseph Smith*, p. 220.)

That plan, which had been laid in the heavens before the foundations of the world were laid, contemplated a testing in the spirit world. It contemplated the plan of salvation given in various dispensations of the gospel here upon the earth.

As President Joseph Fielding Smith told us this morning, it was not God who sealed the heavens following a dispensation of the gospel. It was man. Hence, we are to believe that there would have been but one dispensation beginning with Adam and reaching down to now, except had it been for the wickedness of men.

That plan contemplated the preaching of the gospel to those who were in the spirit world, who had departed this life without having had ample opportunity of hearing the gospel. It contemplated the vicarious work to be carried on in behalf of those who had died without that knowledge in holy temples here in order that they might be judged as though they had heard the gospel here in the flesh.

The gates of hell would have prevailed if Satan had been victorious in the war in heaven, and if his plan, which would have nullified free agency, had been the order. The gates of hell would have prevailed had there ever been a time when the power to administer the saving ordinances of the gospel would not have been in each dispensation of the gospel upon the earth.

The gates of hell would have prevailed if the gospel had not been taught to the spirits in prison and to those who had not had ample opportunity to receive the gospel here in its fullness. It would have prevailed if there was not a vicarious work for the dead, and had it not been instituted to provide for those in the spirit world who desired to accept the gospel.

The gates of hell would have prevailed were it not for other vicarious work pertaining to the exaltation which

those who accept the gospel might receive, both ordinances for the living and for the dead.

Now, as I think of that plan, so perfect in its conception, it is clear that this plan could not have existed except it had been by the revelations of the Living God.

So we begin to understand what the Lord meant when he said to Peter,

... upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matt. 16:18.)

He was speaking of the revelation of the Lord to his authorized servants and all the forces of hell combined could not prevent it.

Several years ago while I served as a missionary, I came to the door of one who belong to an apostate faction which fell away after the death of the Prophet Joseph Smith. For a considerable time we had a rather spirited discussion, although not unfriendly, in which she argued her case, and that we, the Latter-day Saints, and not their faction, were the apostates from the truth.

As we talked on into the afternoon, there came an interesting turn to our conversation. It developed that this couple had had but one child, a little boy, who, when about seven years of age, was stricken with an incurable disease. When he came to the age of accountability, of eight, he was still sick, and at nine or shortly thereafter he passed away, still unable to be taken into the waters of baptism.

Now, they accepted the revelation of the Lord through the Prophet Joseph that at eight years of age, the age of accountability, children are to be baptized, except for which they should not enter into the kingdom of heaven.

"Now," she asked, "what do you think we ought to do for our child?"

I replied: "Oh, that is easy. Have him baptized for in the temple. That is what temples are for."

But she said, "We have no temple." Then there came into my mind a scripture in which the Lord said,

Now the great and grand secret . . . and

the *summum bonum* of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. (D. & C. 128:11.)

Truly as I thought about her plight, the gates of hell had prevailed against her church because the keys and the power to reveal knowledge from heaven was not to be found in that church.

In other words, the Lord has said to Joseph Smith what he said to Peter and what he has said to every prophet in every dispensation. He gives to each the keys to the kingdom of heaven, and the power to receive revelation in order that the gates of hell shall not prevail against his plan.

What he said to Peter was tantamount to saying to Joseph, if I can make this meaning clear—he might well have said,

And I say unto thee, thou art Joseph, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

What he said to Joseph, might well have been said to Peter:

I give unto thee the keys to the kingdom of heaven, for he to whom these keys are given shall have no difficulty in obtaining a knowledge of both the salvation of the living and the dead.

The importance of revelation on which to found this Church was again impressed on the day this Church was organized, when the Lord said, to the Church, not only to those few who were then members, but also to all of us who have since been members,

Wherefore, meaning the church, thou shalt give head unto all his words [meaning the words of the President of the Church, the Prophet of the Lord] and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith.

For by doing these things the gates of hell shall not prevail against you; yea, and

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the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. (D. & C. 21:4-6.)

In other words, the Lord has said it was not only important that there be revelation to his Church through his mouthpiece, the one who held the keys, but his Church must also be founded on personal revelation, that every member of the Church who has been baptized and has received the Holy Ghost must be admonished so to live that each might receive a personal testimony and a witness of the divine calling of him who was called to lead as the President of the Church so that he will accept those words and that counsel as if from the mouth of the Lord himself. Otherwise, the gates of hell would prevail against that individual.

It was exactly that meaning that the Apostle Paul intended to convey when he wrote to the Ephesians,

And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers. (Eph. 4:11.)

In other words, he organized the Church and set up the proper officers, "that we henceforth be no more children, tossed to and fro and carried about by every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive." Upon this rock, the rock of revelation, to individuals who have the power of the Holy Ghost, and revelation from God to his Church, the Lord in wisdom has designed that therefore the gates of hell shall not prevail against it.

In the midst of travail and suffering the Lord sent this word of comfort to the Prophet Joseph:

God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; . . . According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence

and into his immortal rest. (D. & C. 121:26, 32.)

Thus the rock of revealed knowledge has built his Church, and the gates of hell have never prevailed against it.

With that overpowering thought that the plan of the Almighty has been so laid that never has Satan been able to shake it, how we should rejoice at the word of the Lord to Joseph when he said:

. . . What power can stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints. (*Ibid.*, 121:33.)

I am grateful as I stand here this afternoon to realize that this is his Church. We have at the head of this Church an earthly head who presides as the President thereof, the mouthpiece of God. In this day to those who will believe and will listen to counsel, the gates of hell shall never prevail. Those who die without a knowledge will have the right to hear that truth in the spirit world, and if they accept it, work may be done vicariously that they might be judged and blessed even as though they had accepted it in the flesh.

Thanks be to God that the devil's power has never prevailed against his plan of continued revelation to his servants, and never will prevail so long as the earth shall stand, for the gospel plan was laid in heaven and will continue throughout the eternities for the purpose of bringing about immortality and eternal life.

I bear you that humble testimony in the name of the Lord, Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Harold B. Lee, of the Council of the Twelve. Eldred G. Smith, Patriarch to the Church, will now speak to us. He will be followed by President Levi Edgar Young, of the First Council of Seventy.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

I, LIKE THE other brethren, am in need of your faith and prayers, and I appreciate your faith and prayers in my behalf, especially while I stand before you.

As I look at this vast audience and think of the hundreds of thousands listening over television and radio, the responsibility is frightening in the extreme. There is only one consolation for me: even though you do not remember all that is said here today, there is more to be gained than from the words you hear or than your memory can hold. This is true when you are attending any meeting. You leave the meeting encouraged, your faith renewed, your testimony quickened, the spiritual uplift is beyond measure.

I am reminded of the story which is so often told, and which you all know, of the bishop who visited a member who had become inactive in the ward. They sat in front of an open fire in the fireplace in silence, and, presumably, the bishop thinking about how he could approach the subject, reached forth with the tongs and lifted a hot live coal from the fire and set it on the hearth in front of the fire. They sat in silence and watched the hot, live coal gradually turn cold and black and lifeless. Then the bishop picked up the coal with the tongs again and set it back into the fire with the other living coals and watched it again regain its life and its fire and its heat and its warmth. Still nothing was said. Finally the man said, "Bishop, I see what you came here to tell me."

Through meeting together the fire of our testimony is kept alive and glowing. It is through meeting and working together that we grow in faith and in knowledge. When we withdraw from Church activity, we become as the lone coal on the hearth, cold and lifeless.

We are fulfilling a commandment of the Lord by attending meetings, but to

grow in the Church, that alone is not enough. If we stop there, we would not differ much from those of other churches. James tells us:

Be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. (James 1:22-25.)

Now the perfect law of liberty referred to here is the law of free agency. So if we were to say,

But whoso useth his power of free agency and chooses the right way, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

So exercising our free agency and overcoming evil we become heirs to the blessings of the Lord, not just passive hearers of the word, but active doers of the word.

James also says,

For as the body without the spirit is dead, so faith without works is dead also. (*Ibid.*, 2:26.)

Many have expressed the thought that if they receive a written patriarchal blessing it will be fulfilled to the letter without any effort on their part.

Which reminds me of the young woman who declared that she was going to be married in the temple when she got married and that was very certain and all her friends understood her attitude, yet when she was married, she not only married out of the temple, but she married a non-member of the Church. When one of her friends said to her afterwards, "Why, Mary, I thought you, of all people, were going

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to marry in the temple," she answered, "Well, my patriarchal blessing promised me that I would be married in the temple, so I guess I will someday."

We must serve the Lord diligently and intelligently, keeping all his commandments, if we expect to receive his blessings.

When the question arises if the blessings come from our efforts in righteousness in fulfilling the law upon which the blessing is predicated, why have patriarchal blessings? We will get our blessings anyway, if we live for them. And that is very true, because "we must live for our blessings if we get them, but there comes great comfort and consolation from having our blessings both promised and sealed upon us by authorized servants of the Lord in obedience to his word and law, for the Lord has placed authorized agents on the earth to bear his power and his authority, not only to pronounce, but to seal these blessings, that the Lord may have an anchor upon the souls of men and women forever, for neither death nor the destroyer will end these blessings, but the receiver will possess and enjoy them forever and ever."

A patriarchal blessing gives us courage to live as we know we should live.

It helps to keep us from yielding to temptation, to do the things we have been taught to do.

Quoting James again,

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. (*Ibid.*, 4:17.)

After he has received a patriarchal blessing, after he has been taught the Word of Wisdom, the law of tithing, been taught to attend sacrament and priesthood meetings, and been taught the law of celestial sealings, and then he does contrary to those teachings, to him it is sin. After he has been taught honesty, and there is no truth in him, for him it is sin. If he has been taught charity, and he has no charity in his heart, to him it is sin. He who has covenanted to devote his time and talents to the service of the Lord and does not do it, to him it is sin. He who has the gospel and teaches it not to others by example as well as by precept, to him it is sin.

Let us live worthy of the blessings of the Lord, by living the gospel every day. Let us show our faith by our works, I pray in the name of Jesus Christ. Amen.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

#### MAN'S ENDOWMENT

The Lord created man of the earth,  
He endued them with strength by themselves,

And made them according to his image,  
And put the fear of man upon all flesh,  
And gave him dominion over beasts and fowls.

Counsel, and tongue, and eyes,  
Ears, and a heart, gave he them to understand.

Withal he filled them with the knowledge of understanding.

And shewed them good and evil.

He set his eye upon their hearts,  
That he might shew them the greatness of his works,

He gave them to glory in his marvellous acts for ever,

That they might declare his works with understanding.

Beside this he gave them knowledge,  
And law of life for an heritage,  
He made an everlasting covenant with them,  
And shewed them his judgments.  
Their ways are ever before him;  
And shall not be hid from his eyes.

(*Ecclesiasticus* 17:1,3,4,6-9,11,12,15.)

SO MANY words in holy writ will create within us the Spirit of the Lord as we hear them today, for it is the Easter time. All of the Evangelists write beautifully of the resurrection. We read the words of Mark:

And when the sabbath was past, Mary Magdalene, and Mary the mother of James

and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he said unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. (Mark 16:1-6.)

Every year at Easter time, our hearts are gladdened by the commemoration of the resurrection of Jesus Christ, the Savior of the world. Jesus died that we might by our faith be accounted worthy to attain eternal life. "It must needs be," he said, "that the Son of man should suffer and be put to death and rise again." (See Luke 24:7.) "Because I live, ye shall also live" is the divine message that has brought heavenly solace to millions of souls who have come to the knowledge that death is but the beginning of the greater and truer life.

An ancient prophet, Isaiah, in speaking of the resurrection of the Savior in language, poetic and lofty, says:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth! (Isa. 52:7.)

This knowledge is the deepest need of mankind today, for while we honor his name and his call, we test our lives by other times and by other peoples, never allowing ourselves the one thing we need most of all—vision of the kingdom of God. The last words of Jesus from the cross were: "Father, into thy hands, I commend my spirit. . . ." (Luke 23:46), words of perfect trust and confidence. In all his life, there was that

divine knowledge that from God he came and to God he would return. This is why the outward incidents of his life were vested with the splendor of eternity. When he died upon the cross, he assured us of the greater life beyond the grave.

The Spirit of the Lord has been in the hearts of the people who are assembled in this holy house. The lessons of the meaning of life which we will take home will long remain with us. Our minds may be open to the truths of the gospel. We cannot listen to the brethren who speak without being impressed with a new sense of power and a new source of comfort, because we have come to know God through the life of the Master: the Savior of the world. What could be more divine than to turn our thoughts to Jesus Christ our Savior at Easter time? The learned British author, Lord Erle, has written:

The belief in immortality rests on the belief in the government of the universe by one supreme, moral, and spiritual being. Happy are those whose faith on this point has survived the shock of recent years, and not the least part of their happiness lies in the sure and certain hope of a future life.

From the days of father Adam down through all centuries, God has made manifest his truths to his children. The divine light has ever shown forth to inspire the sacred teachings which will bring the children of God back to his holy throne. In Homer's *Odyssey* we have the religious beliefs of the Greeks of ancient Athens. "Men and gods are divine," says Homer. "In this life the spirit and body are one, and to escape worldly influence we must become purified by denying ourselves certain kinds of foods and dress and avoid contact with impurities. One must become as near to God as possible, and that means to become righteous and holy with the help of wisdom." Concerning the Hindus, their philosophy of life is found in their Bible, the *Rigveda*, which says: "All children are and have been of heaven and earth. All souls in time

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can be gods. Their highest ethical figure is Varuna, who is unified with a glorified body."

Then comes the conception of the ancient Hebrews. Job shows not only his belief in immortality, but also in the resurrection of the body when he gives utterance to the noble words:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God. (Job 19:25-26.)

How beautifully Daniel has written:

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise shall shine in the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (Daniel 12:2-3.)

How beautiful and with what deep humility the American Indians in the past have spoken words of faith in the Great Spirit. In Francis Parkman's biography of the celebrated Indian Chief Pontiac, we have a statement concerning the Indian's faith, which was uttered when he surrendered to the English in 1765. He spoke in behalf of the several nations assembled at the council of the English warriors and the Indians, and said:

Father, we have all smoked out of this pipe of peace. It is your children's pipe; and as the war is all over, and the Great Spirit and Giver of Light who has made the earth and everything therein, has brought us all together this day for our mutual good, I declare to all nations that I have settled my peace with you before I came here. And now deliver my pipe to Sir William Johnson, that he may know that I have made peace and have taken the King of England for my father, in the presence of all the nations now assembled. Father, we are thankful to you for lighting our council fire for us, and desiring us to return to it.

Every group of people in all history has looked to God and has known of

the "life beyond." A shrine, a temple, or a church is a part of the great picture book of humanity and testifies alike to the goodness and beauty of human life.

Centuries ago, God gave the children of Israel through the Prophet Moses, the Ten Commandments, in which are written sublime truths:

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. . . .

Remember the sabbath day to keep it holy.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Exodus 20:2, 8, 12.)

The Ten Commandments became the constitution of the Holy Land, and they have influenced the civic and political life of all civilization since that time.

All through the ages, since God sent his servant Adam to this earth, a divine power has ever directed mankind and given him a knowledge that God lives. The holy Bible is the product of men inspired of God, covering a period of four thousand years. The holy book shows that the Hebrew prophets gave their lives to the service of God. They wrote by the power of the Holy Ghost. God directed them.

The life of Christ our Savior, as given in the New Testament, is to old and young alike the most moving and convincing truth that he came from some higher sphere into our earthly history with the mission to reveal God and save man. He preached the gospel of the kingdom; and forever even until all the aeons have been closed, and earth itself, with the heavens that now are, have passed away, shall every one of his true and faithful children find peace and hope and forgiveness and his name shall be called Emmanuel or God with us.

We always keep in mind that in the great literature of the world's history, writers have extolled the powers of the mind and intelligences of mankind. Ever since the recording of history be-



gan, the divine power of man has been made manifest. "No other single force has entered so widely, so powerfully, so continuously into the renewal of the mortal spirit of man, into the shaping of men's ultimate ideals, and into the formation of personal character, as the sense of contact between the human and the divine." One of the old Hebrew singers—possibly David—summed up the lesson of Judah in these words: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." (Ps. 125:1.)

Today as we look forward to the time ahead, our vision will be clear if we have prayed and worked to have a testimony of the word of God among his children. We know of the truth that God lives and that Jesus Christ, the Redeemer of the world, will come again. With understanding hearts, we recall the words of Isocrates, an Athenian philosopher of the fifth century, B.C.:

The age in which we live should be distinguished by some glorious enterprise . . . Let the leaders contrive to put an end to our present troubles. The treaties of peace are insufficient for their purpose; they may retard but they cannot prevent our misfortunes. We stand in need of some more endurable plan, which will forever put to an end our hostilities, and unite us by the lasting ties of mutual fidelity and affection.

The writer of the Acts of the Apostles gives an account of the last meeting of the risen Messiah with his disciples in Palestine, and his last words to them:

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:9-11.)

Mosiah writes gloriously in the Book of Mormon:

But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.

He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.

Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works whether they be good or whether they be evil. (Mosiah 16:8-10.)

God the Father and Jesus Christ came to this earth and restored the gospel to Joseph Smith, and the Church of Jesus Christ was organized. Through the years the Prophet's life was filled with sorrow and bitter struggle to have men understand. A few came with him—men of great character and women of great souls, "That faith might increase in the earth, and that mine everlasting covenant might be established and proclaimed unto the end of the world." The world is weary of the religion about Christ. What it wants is the religion of Jesus Christ. To follow Jesus Christ means to have a part in the building of his kingdom on earth. Here we merge into the sunshine of a great experience.

In words that are forceful and clear, we have our tenth Article of Faith as written by the Prophet Joseph Smith:

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

When Jesus Christ gave his holy prayer in speaking to the people on the mount, he uttered words which to this day are given by the millions of people who hold him as the Savior of the world. He said:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

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Give us this day our daily bread.  
And forgive us our debts, as we forgive  
our debtors.

And lead us not into temptation, but  
deliver us from evil: For thine is the king-  
dom, and the power, and the glory, for ever.  
Amen. (Matt. 6:9-13.)

And so we await his kingdom. We  
live day by day in preparation of his  
coming, for *Christ will come again*.

It was John Fiske, the historian at  
Harvard fifty years ago, who wrote:

The future is lighted for us with the  
radiant colors of hope. Strife and sorrow  
shall disappear. Peace and love shall reign  
supreme. The dream of poets, the lesson  
of priest and prophet, the inspiration of

the great musician, is confirmed in the  
light of modern knowledge and as we gird  
ourselves up for the work of life, we may  
look forward to the time when in the truest  
sense, the kingdoms of this world shall  
become the kingdom of Christ, and he shall  
reign forever and ever, the King of kings  
and the Lord of lords.

### President David O. McKay:

President Levi Edgar Young, senior  
president of the First Council of the  
Seventy has just addressed us.

Elder ElRay L. Christiansen, As-  
sistant to the Twelve, will now speak  
to us.

### ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

**H**OW BEAUTIFUL it is, my brothers and  
sisters, and how satisfying to the  
soul that hungers and thirsts after  
righteousness to sit here and listen to  
the voices of these inspired leaders as  
they teach us and expound the truths  
of the gospel, unadulterated, and un-  
changed, and everlasting! I have been  
thrilled with the proceedings of the  
meetings so far in this conference, and  
I am grateful to these brethren who  
are so firm and steadfast, so unassum-  
ing, and yet so vigorous in the defense  
of the truth.

I hope that you will bear with me,  
brothers and sisters, for a few minutes.  
I should like to talk about a virtue,  
which I think becomes all of those who  
claim to be the children of God, the  
Saints of the Lord, his followers. I  
concluded to do this after listening yes-  
terday to the mission presidents as they  
reported their labors, their successes,  
and the success of the missionaries. They  
did it so humbly that I concluded that  
humility must be one of the great vir-  
tues that helps to bring about success  
in doing the work of the Lord.

As I sat in that meeting, I turned to  
the songbook that was there and found  
a song, the words of which were writ-

ten by Eliza R. Snow. I had never  
before noticed it. I should like to read  
two stanzas.

The trials of the present day  
Require the Saints to watch and pray  
That they may keep the narrow way  
To celestial glory.  
For even Saints may turn aside  
For fear of ill that may betide  
Or else induced by worldly pride  
And lose celestial glory.

If we examine the history of the na-  
tions of the past that have been great  
and powerful but that have fallen, we  
will find nothing in them, I am sure,  
that would lead us to believe that any  
nation, or any civilization, or any peo-  
ple can find security merely in its own  
power and its own self-sufficiency.

The facts of history remind us that  
where nations and peoples continue to  
ignore the principles of justice and of  
right in regard to their peoples and  
the peoples of other nations, and where  
they put aside the teachings of God,  
they experience difficulties, hardships,  
calamities, and, in the due time of the  
Lord, history has proved that many of  
them have been destroyed.

A love of power and personal ambi-

tion in the hearts of individual leaders and their associates, pride and self-sufficiency that go with ambition and power, cause them to forget that the real God of the earth is Jesus Christ; that the "earth is the Lord's and the fulness thereof," and that it does not belong to any people, or any nation, or any combination of nations.

Now, that same pride, my brothers and sisters, and the same self-sufficiency that nations and their leaders sometimes feel give them security, may cause an individual to forget that the Lord is God, and may cause him to lose faith in these principles which have been expounded here today unless he repents and turns to Christ, and takes upon him the name of Christ, recognizing him for what he is, the Son of God, the Savior, and the Redeemer of the world, who was crucified, and who in three days came forth from the grave, making it possible for all to receive redemption therefrom.

King Benjamin, recognized the destructiveness of pride and the necessity of humility. He taught this to his people saying to them:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mosiah 3:19.)

And he continues to remind his people, saying:

For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and silver, and for all the riches which we have of every kind? (*Ibid.*, 4:19.)

My brothers and sisters, we are all dependent upon the Lord. The riches of the earth are his and are provided us through his mercy only. Pride and

self-sufficiency would lead us to believe otherwise. They are destroyers of the best that is in men, but on the other hand, humility, submissiveness, willingness to abide by the teachings of the Lord bring out the best that is in men because they become teachable and can be molded into agents usable to him. One must constantly remind himself and guard against pride or he will find himself taking to himself part of the glory that the Lord has said is his.

President Grant once reminded us that there are two spirits striving with all men—one telling them what to do that is right, and the other telling them to do that which will please themselves, that will gratify their own pride and ambitions. So, as King Benjamin said, unless we yield "to the enticings of the Holy Spirit, and putteth off the natural man . . . and becometh as a child," meek and submissive, and gentle, full of love, we are likely to spend our time in gratifying our own pride and following our own ambitions, and thus fail to develop the spiritual attributes and power. We will be led away from the divine destiny which may be ours.

Now, humility is not an abject, groveling, self-despising spirit. It seems to me that it is rather a right and proper estimate of what one is in the sight of God. When we have that estimate of ourselves, we become as children, and we realize that he controls the universe. We learn then, to appreciate even the very air that we breathe, and our ability to go and come and to see and to do, and to accept and to reject. But until he can submit himself to this status, man is an "enemy to God."

True humility, in my opinion, implies acknowledgment, thanksgiving, prayerfulness, all those virtues which become a Latter-day Saint. It is becoming to an individual no matter what his status in life, to acknowledge the Lord for his goodness and for his mercy, to be humble and prayerful and submissive to his will. True humility is uplifting, ennobling.

Alma, speaking to his son, Shiblon,

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emphasized this very thing, when he said:

See that ye are not lifted up unto pride; yea, see that ye do not boast in your own wisdom, nor of your much strength.

Use boldness, but not overbearance. (Alma 38:11-12.)

I think that most fathers could accept that counsel and give the same to their sons.

Pride and ingratitude in the hearts of men are grievous sins in the sight of God, and all of us are guilty of them; I know I am; I suppose you are to a degree as are people generally. When we stop to think, as has been expressed here today, that the Son of God created the world and all that in it is, and that by the shedding of his blood he made possible the redemption of men from the grave, we should not become self-sufficient, but we should remember that we are here living simply because of his mercy and of his kindness and of his love.

Humility, in my opinion, implies a grateful heart, and the Lord has warned us against ingratitude, for in the Doctrine and Covenants he has said:

And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. (D. & C. 59:21.)

How can a man or a woman or a child learn to become humble and submissive, and gentle and meek? He has made that plain also here in the fifty-ninth section of the Doctrine and Covenants, and I would like to read a verse or two.

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. (*Ibid.*, 59:5-10.)

And yet, only a part of us see fit to do some of these according to our statistics and reports. The person with true humility will not seek to aggrandize himself. He will serve for the sake of service. He will give his gifts in secret and let it be found out by accident. He will realize that all knowledge comes from God—for he knows all. He will not be contentious, unruly, or critical. He will not profane the name of Deity. As a literal child of God, he will feel it a privilege to do his will and keep his commandments.

Finally, the Lord has left us this: In order to shape ourselves to be fit candidates for his kingdom by leading lives of meekness and humility before him, he admonishes us to "let every man esteem his brother as himself, and practise virtue and holiness before me." (*Ibid.*, 38:24-25.)

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old. . . .

And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. (*Ibid.*, 38:39, 41.)

What I have tried to say is that in order to be usable in the hands of the Lord, we must banish pride and self-sufficiency and be meek and humble. We must be submissive and easy to be entreated. We must

love the Lord with all our heart, mind and strength and our neighbour as ourselves. (See Matt. 23:37-39.)

I appreciate the opportunity to receive

this training in this great Church. I testify to you that I know that God lives, and that Jesus is the Christ, and that he, through Joseph Smith, restored the gospel to the earth in this day as it is predicted in the scriptures of old, and that only by following the pattern given by the Savior can we receive the blessings of eternal life.

To this I testify and do so in the name of Jesus Christ, the Lord. Amen.

#### President David O. McKay:

Elder ElRay L. Christiansen has just spoken to us.

The Choir and congregation will now join in singing that inspired hymn, "O Say, What Is Truth?" Elder Richard P. Condie will lead us.

The Choir and congregation sang the hymn, "O Say, What Is Truth?"

#### President David O. McKay:

Our next speaker will be Elder Antoine R. Ivins, of the First Council of the Seventy, and he will be followed by Elder Ezra Taft Benson.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

**M**Y BRETHREN AND SISTERS, if I say anything that will be helpful to you this afternoon, it will be because you join your faith and prayers with mine that the Lord may bless me.

The other night Sister Ivins and I attended a meeting in the Assembly Hall in which the theme of the Mutual Improvement Associations was treated:

... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (1 Timothy 4:12.)

I would like to tell you the thoughts that that has brought to me.

Be thou an example of the believers—

I would like to add there the faithful Christian believer—"in word." What is the word of the faithful Christian? In those days the most electrifying thing that the world had experienced in years was so close to them that they no doubt were still startled by it—the resurrection, the actual, glorified resurrection of Jesus Christ our Lord. We are going to celebrate it now, but it was a new thought in that day, that it could be possible. It became a reality, and it was the thing that was passing from believer to believer, publicly and in private conversation. The resurrection of Jesus Christ verified the statement that he was

and is the Son of God, and that must have been the theme of every devout Christian of that day, just as it must be today. Of course, they would amplify it, after bearing testimony that Christ had risen, that he was the Son of God, that he was born of Mary by miraculous means; then they would pass on to his teachings as to how men and women should live to gain an exaltation in the kingdom of God. That, it seems to me, would have been and should have been and must have been the "word" of every faithful Christian in that day. Likewise it should be your "word" and my "word" today. We, however, have something to add to that because we must tell the world not only these things but also that not too far back, Christ the Lord and his Father appeared to the boy Prophet Joseph Smith and brought back to man the testimony that Jesus Christ is the Son of God. Then we must teach also that Peter, James, and John, John the Baptist, the Angel Moroni, and the men who had held the keys of the various past dispensations, came back to the Prophet Joseph Smith restoring unto him the keys, all of the keys that had ever been given to man through the various dispensations of time. We are under that obligation, too, and we must do it, not

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only publicly, but we must do it in our conversations. This should be the theme of every religious conversation of a good member of the Church of Jesus Christ of Latter-day Saints. And it should go out as a living testimony that it is true. Of course when we bear that testimony to others who have not received it, we should do it in all charity, but we should do it with spirit, fearlessly, courageously, and never doubting. If we can develop the faith that will enable us to do that, a faith that God is the Father of our spirits, that he is the Father of Jesus Christ, that Jesus Christ is the Redeemer of the world, and that if we will repent and purify our lives, he will carry the burden of the sins of the world, (and it is only upon that condition, brethren and sisters, that he says he will do it), if we can develop that faith in our hearts, then we should be able to carry on. We must not only develop that faith, but also the faith of a good Latter-day Saint, the faith of a good Christian must be in himself, in his neighbors, and especially in his leaders, that the Church shall go forward vigorously, courageously to a wonderful realization of its purposes.

Now I say, it must be done very largely in conversation, and in that each one of us becomes a missionary for the Church. He who is warned must warn his neighbor, and if we have that testimony given to us by the Spirit of God, it remains for us to pass it on by word of mouth to those who have not received it. It does not require a call from President McKay to enable us to bear our testimonies to our neighbors. We have been warned. God himself has given us the charge to do it. Then it is not only by word of mouth that we bear testimony, but it is also by purity of life. Through the power we hold in the priesthood of God, we must be able to demonstrate by our lives its value. We can if we will. Our problem is to will to do it, and we must do it in good spirit. I wonder if many of us are sorry that we have so many things that we are told we ought not to do,

whether or not they become burdensome to us. I frequently tell the missionaries when I talk to them that they must consider the rules that are set up in the mission field for their protection, and so it is with these things which we ought not to do as members of the Church. They are for our protection; they are the reflection of purity of life.

Brethren and sisters, if we will be an example of the faithful believer, all these things we will do, and in this time of decreasing missionary help, those of us who can should make available our services and go forth to bear this testimony. There is no compromise with the testimony that Jesus Christ was born of Mary by miraculous means, that he is the Son of God, that he was the first fruits of the resurrection, that through that resurrection he made possible to you and me a return to the presence of God our Heavenly Father, contingent only, that is, an exaltation in his presence is contingent only upon faithful service unto him and our fellows. Let us let that service be in good spirit. Let us be glad to give up the things we are asked to give up. Let us be glad to devote ourselves to His service. Let us do it without fear, without compromise, with great courage, and with all the energy which we may possess. If we will do this, my brethren and sisters, we will always enjoy the Spirit of God, that testimony will always remain with us, and the devil will never prevail against us. God grant it, I pray, in the name of Jesus. Amen.

**President David O. McKay:**

We have just listened to President Antoine R. Ivins of the First Council of the Seventy. We shall now hear from Elder Ezra Taft Benson of the Council of the Twelve.

If Brother Samuel E. Bringham, recently president of the Swiss-Austrian Mission, is in the audience, he will please be on deck.

Elder Benson, we are glad to have you with us today.

## ELDER EZRA TAFT BENSON

*Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters: I pray for strength that I may be able to control my emotions and give vent to my feelings. I thank the Lord for the inspiration of this conference. I could wish that it might go on not for two more days but for five or ten. I have thrilled with the proceedings of the day and with the sweet, quiet, peaceful influence that is here. The past three months have, to a degree at least, been a study in contrasts.

I am sure, my brethren and sisters, you will never know how very deeply I appreciate my associations in the Church. I appreciate the hundreds and thousands of messages that have come from all parts of this nation and foreign countries expressing confidence and love and giving assurance of your faith and prayers in the new assignment which came to one of the humblest of your number.

You will never know how deeply I have missed the experiences in the Church that have been mine from week to week during the past eight years. Of course I have missed my family and the peace and quiet and love of my home, and I want you to know how much I appreciate the messages that have come following a near-tragic accident to two of my loved ones. Messages have been received from all over the Church and from outside as well.

I want you to know how much I have missed the weekly visits to stake conferences, the opportunity of visiting in the missions. I want you to know how deeply I have missed the associations with my brethren of the General Authorities. I have missed the opportunity of performing sacred ordinances, of blessing people at stake conferences and at the Church Offices. I have missed very deeply the privilege of performing ordinations and setting apart my brethren to positions of trust in the Church and kingdom of God. I have

missed the visits of humble members of the Church to my office in the Church Office Building.

I have missed the opportunity to go to the temple frequently to perform sacred ordinances, to officiate at marriages for young couples, and to have the opportunity of visiting with them intimately before and after marriage. I have missed very much my contact with the youth of the Church and with the great Mutual Improvement Associations with which I have had the pleasure, under the direction of the First Presidency, of serving.

And I have missed, even more, those Thursday meetings in the temple with my brethren, the sacred hour of prayer around the altar in the temple of God, and I have missed the meetings with the members of the Twelve as we have assembled quarterly. I have also missed the fast days on the first Thursday of the month.

I have been deeply grateful for the good people of the Washington Stake, under the faithful leadership of Brother J. Willard Marriott, for their kindness, their love, and their understanding.

I think my testimony of the truth has never been so strong as it is today. I love this work. I know that God stands at the head of it, that he lives, that he is directing this work on the earth. I know that his priesthood and power and authority are here among men, and I know, my brethren and sisters, better than I have ever known before that, even during hours of trial and anxiety, it is possible to draw close to the Lord, to feel of his influence and of his sustaining power—that one is never alone, if he will only humble himself before the Almighty. I am grateful for that testimony, for that assurance.

I know, my brethren and sisters, that the sweetest work in all the world is the work in which we are engaged in helping to save and exalt the souls

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of the children of men. There isn't anything so important, so precious, so enjoyable, so soul-satisfying.

I have been happy in the privilege to serve, in a small way at least, this great country and the government under which we live. I am grateful to the First Presidency and my brethren that they have been willing, not only to give consent, but also to give me their blessing as I responded to the call of the chief executive. I am grateful for their prayers and their faith, and I know that my leaving has, in a small way at least, added to the heavy load they were already carrying.

To me it is a great honor and a privilege to serve the government of the United States of America. Our problems are numerous, complex, and difficult. The responsibility is heavy, but I have felt the power of the faith and prayers of the Saints and Christian people generally throughout this nation, who believe in many of those eternal principles that are embodied in the gospel, the principles for which we stand as a people.

I am grateful that I have been able to get men closely associated with me who love America, who believe that the Constitution of this land embodies eternal principles. They are men of faith, men who are willing to join with me weekly in prayer in our staff meetings, men who love our free institutions, men who want to keep America strong, men who are willing to sacrifice financially in order to serve the government of the United States, this blessed land in which we live.

These men believe firmly that the supreme test of any policy, whether it be agricultural or otherwise, is this: How will it affect the morale, the character, and the well-being of our people? They are men who know that we need, and the world needs, a strong America for the critical years ahead; men, whose philosophy of life squares with the philosophy which has come to me through the teachings of the Church and kingdom of God, a philosophy which is based upon eternal principles

which to me are priceless, a philosophy which teaches that freedom is a God-given, eternal principle vouchsafed to us under the Constitution.

This freedom must be continually guarded as something more priceless than life itself. Any program that would tend to weaken this freedom is inherently dangerous and should be guarded against. I will not say more today about this philosophy—this philosophy of individual freedom and citizenship responsibility, based upon the principle of helping the individual to help himself, and discouraging people from expecting the government to support them, but encouraging them to support their own government. I am grateful for this philosophy, and I am grateful to learn that this philosophy is accepted generally and rather widely in the hearts of our people throughout this land. I hope and pray that it may be accepted even to a greater extent in the days ahead. I trust that our great purpose shall be to strengthen the individual integrity, freedom, and moral fiber of each citizen.

Brethren and sisters, I love this great nation in which we live. To me it is not just another nation. It is my firm belief that the God of heaven raised up the founding fathers and inspired them to establish the Constitution of this land, and I believe that is Mormon doctrine. This is a part of my religious faith as it is of yours. This is a great and glorious nation, with a God-given, divine mission to perform for liberty-loving people everywhere. This mission cannot be performed unless America is kept strong and virile, unless this people adheres to those eternal principles embodied in the gospel and in the Constitution of our land.

So today I pray to God that no act of mine or program that I shall ever advocate will in the slightest tend to weaken this nation in the accomplishment of that God-given mandate.

Now, my brethren and sisters, we have recently, since our last general conference, passed through a great po-



litical campaign in which we have exercised our freedom, our God-given right at the polls. I rejoice in this privilege, that we have been able to go to the polls and express ourselves freely, with heads erect, unafraid. We have differed, as is our privilege, and I pray to God we may never lose this privilege. Many of us have supported men who were not elected. The American people spoke on election day. We chose one of our number as the chief executive, and he has a tremendous responsibility.

I was impressed with that responsibility a few days ago when I was invited to attend a prayer breakfast at the Mayflower Hotel in Washington, D. C. Gathered there at an early hour were men of various political faiths, various religious affiliations. Brief messages were given; prayers were offered. We heard an inspirational message from the President of the United States. I sat at a table with the Vice President, a prominent congressman from up in the northwest, several southern Democratic friends, and as we visited together and enjoyed the inspiration of that occasion, I couldn't help thanking God that in America it is still possible for men of differing political faiths to come together and in unity appeal to the Almighty for his blessings upon this land of America and him who has been called to serve as the chief executive.

One piece of literature distributed at that meeting came from Conrad L. Hilton, the head of the Hilton chain of hotels. It was a picture of Uncle Sam upon his knees in prayer. I learned from Mr. Hilton later that this had come as a result of an address he had given in Chicago over one of the national broadcasting chains in which he had tried to point out that if we are going to have victory in our battle for peace, then it must be obtained through greater spirituality and dependence upon the Almighty. The response to his message, through letters and telegrams, seemed to carry one theme from people of various walks of life from all

over America. The theme was that final victory rests not on munitions, upon money or soldiers but that the final victory rests with the God of heaven.

Mr. Hilton was so impressed that he tried to picture this sentiment by showing Uncle Sam—America—on his knees in prayer. "... not beaten there by hammer and sickle," as he said, "but freely, intelligently, responsibly, confidently, powerfully." And then were added these words, "America now knows it can destroy communism and win the battle for peace. We need fear nothing or no one . . . except God."

Then there was penned a simple prayer beside this picture of Uncle Sam. I have taken the liberty of changing the pronoun in that prayer that it might conform with our language of prayer as we use it in the Church. I would like to read it to you:

Our Father in heaven:

We pray that thou wilt save us from ourselves.

The world that thou hast made for us, to live in peace, we have made into an armed camp.

We live in fear of war to come.

We are afraid of "the terror that flies by night, and the arrow that flies by day, the pestilence that walks in darkness and the destruction that wastes at noonday."

We have turned from thee to go our selfish way.

We have broken thy commandments and denied thy truth. We have left thine altars to serve the false gods of money and pleasure and power.

Forgive us and help us.

Now, darkness gathers around us, and we are confused in all our counsels. Losing faith in thee, we lose faith in ourselves.

Inspire us with wisdom, all of us of every color, race, and creed, to use our wealth, our strength to help our brother, instead of destroying him.

Help us to do thy will as it is done in heaven and to be worthy of thy promise of peace on earth.

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Fill us with new faith, new strength, and new courage, that we may win the battle for peace.

Be swift to save us, dear God,  
before the darkness falls.

Now, my brethren and sisters, a written prayer is not enough. A spoken prayer is not enough. If we are going to realize the hope that is in the hearts of all of us, then as American citizens, as Latter-day Saints, we must live worthy of the blessings for which we pray.

In closing, I would like to appeal to the Latter-day Saints, and all within the range of my voice today, that we seek to promote a spirit of humility throughout this great land, that we pray for the President of the United States. He is our President. He needs our faith and prayers. He has my confidence, as do the men associated with him in the cabinet.

As we bow our heads in prayer in cabinet meeting each Friday morning, I thank God that we still have in America men of faith who are not too proud to bow before the Almighty and seek his inspiration. We may not agree with all of the President's policies, and I hope if we do not, we will express ourselves vigorously and freely, either policies advocated or policies adopted. I hope the issues will be debated freely from one end of the land to the other, because therein is safety. There is always safety in an informed public.

But let us pray that the chief executive will make no serious mistakes. Let us pray for the Congress of the United States. They are made up mostly of good men, fine public servants, who want to do what is right. They also want to please their constituents, and I hope you will be wise in what you ask of them. Don't ask them for anything that is unsound. Don't put your own selfish, narrow desires ahead of the public welfare. Give our legislators your faith and your prayers.

Pray also for the great judicial branch of the government—these men who have been called and given the great

responsibility of interpreting the laws of the land. May they have the power and influence of the Spirit of heaven that as they interpret those laws they may do so in keeping with the spirit of the Constitution in a manner pleasing to our Heavenly Father.

God bless us, my brethren and sisters, as Latter-day Saints, that we may wield our influence to the very maximum in promoting peace, in promoting spirituality among the people of this great nation, that this great country of which we are a part, may be preserved, and may continue to be, through all the days to come, a beacon and an inspiration to liberty-loving people everywhere. God grant his blessings to this people and upon this great land, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just spoken to us. We are glad that he has been able to leave the strenuous duties incumbent upon him as Secretary of Agriculture to attend at least some of the sessions of this conference.

Elder Samuel E. Bringhurst will be one of the speakers tonight.

The combined Scandinavian choirs will now sing "The Heavens Are Telling," conducted by Elder R. Hulbert Keddington.

The closing prayer will be offered by Elder Charles Oscar Dunn, president of the Boise Stake, after which this conference will stand adjourned until seven o'clock this evening, when, in accordance with the custom of the Church, the General Meeting of the Priesthood of the Church will be held. Only those holding the priesthood are invited to be present. Persons not holding the priesthood will kindly refrain from attempting to enter the building or any of the other buildings that will be occupied.

That session will not be broadcast, but overflow meetings will be held in the Assembly Hall and Barratt Hall.

Proceedings will be televised in the Assembly Hall only.

The session at 10 o'clock Sunday morning will be broadcast over Station KSL at Salt Lake City, and by arrangement through KSL over the stations named in the first session of the conference. That session will also be televised over KSL television station, Channel 5.

The Tabernacle Choir broadcast will be from nine to nine-thirty tomorrow morning. Those desiring to attend this broadcast must be in their seats by 8:50 a.m. It is requested that the audience during the broadcast refrain from making any disturbing noise of any kind.

The regular session of conference will begin at 10 o'clock.

The singing for today has been, as heretofore announced, by the combined Scandinavian choirs under the direction of Elder R. Hulbert Keddington, with Alexander Schreiner at the organ this afternoon.

You have been thrilled with the excellence of the singing by these combined choirs. We commend the leader and each member of the choir. We commend also your reverent attitude. I do not know whether you have been able to hear all that has been said from this pulpit. Sometimes it is difficult for those in the rear to hear, but we commend the reverent attitude of the choir, and particularly the excellence of their singing. The Lord bless them for the service they have rendered.

At the conclusion of this meeting the general sessions of the conference will be adjourned until 10 o'clock Sunday morning.

We will now have "The Heavens Are Telling."

The Combined Scandinavian Choirs sang, "The Heavens Are Telling."

President Charles Oscar Dunn of the Boise Stake offered the closing prayer.

The general sessions adjourned until Sunday morning, October 5, 1953.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the great Tabernacle at 7:00 p.m., Saturday, April 4, 1953.

President David O. McKay presided and conducted the services of this meeting, which commenced promptly at the time appointed.

### President David O. McKay:

I repeat, brethren, what the Fire Department, City Fire Department, urged us not to do in our sessions today; undoubtedly they will be even more emphatic in their request that we clear the aisles. It hurts me to do this. Let us see if we can crowd in a little and clear some of these aisles.

I am pleased to announce that the proceedings will be broadcast not only in the Assembly Hall and in the Barratt Hall, but on the grounds; there are so many who are unable to get into either

building, that we have just sent word to them that we shall broadcast the proceedings on the grounds, so if you cannot get a seat, you will hear the program anyhow.

Will Brother Hilton A. Robertson, recently President of the Chinese Mission, make his way forward, and report as soon as you get here, come up and occupy this seat on my right, please. Likewise Brother George A. Christensen, recently President of the Australian Mission.

This is the third session of the 123rd Annual Conference of the Church. The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with J. Spencer Cornwall as director, and Elder Alexander Schreiner at the organ.

We shall open these services by the congregation's singing, "Redeemer of Israel," conducted by Elder Cornwall.

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Elder Ariel S. Ballif, President of the East Provo Stake, will offer the opening prayer.

The congregation and the Men's Chorus of the Tabernacle Choir sang the hymn, "Redeemer of Israel."

The opening prayer was offered by President Ariel S. Ballif of the East Provo Stake.

Singing by the Men's Chorus of the Tabernacle Choir, "Guide Me To Thee."

### President David O. McKay:

Our first speaker this evening will be President Samuel E. Bringhurst, recently President of the Swiss-Austrian Mission, and one who was very active and instrumental in choosing the Temple site at Bern. President Bringhurst.

### ELDER SAMUEL E. BRINGHURST

*Formerly President of the Swiss-Austrian Mission*

**T**HIS is indeed an inspiring sight. Also a very sobering one.

My dear Brethren: I am happy to be here tonight. I appreciate this opportunity. With the exception of eleven months in 1948, Sister Bringhurst and I have had the privilege of serving constantly in the mission field since 1944. We are grateful to the First Presidency and to the General Authorities of the Church for affording us the privilege and honor of presiding over two of the very fine missions of this Church.

I should like to pay tribute to my good wife tonight. She has stood constantly by my side and although when we went to Switzerland, she could not speak the German language, through hard work, study and prayer, she was able to conduct her meetings and take charge of them, whether with the Relief Society or Primary officers before we returned to our home, before we were released. I am real grateful to her for the splendid work and the leadership she brought to those two organizations in the mission field.

We have had the privilege of working with many of your fine sons and daughters during our time in the mission field, in those two splendid missions. I want you to know that they are the finest in the world, and I hope that you will not think that I am becoming too personal or that I am intruding myself into your business when I suggest to you fathers who have sons and daughters

in foreign missions, where it is necessary for them to learn a foreign language, to write a little more often to them. Do not leave all the writing for your wives to do. The first six months in those foreign missions is a trying period. The missionaries must learn a new language. They must adjust themselves to new and changed conditions, and it is very difficult for them. And they need every encouragement they can possibly receive from every source.

When you have difficulties at home, take them to your bishop, if you need to, but do not write them to your sons and daughters in the mission field. They worry about them, it interferes with their efficiency, the only thing they can do to help you is to pray for you, and I assure you that you have their prayers and their faith in your behalf when you do have difficulty.

May I also ask you fine bishops—I know you do have a lot to do, I speak advisedly—write to your missionaries, occasionally, they appreciate those letters and they help them a lot.

Our missionaries in the Swiss-Austrian Mission and also in the Northwestern States Mission, have been some of the finest it has been possible to send to any mission. They have been diligent in their efforts, they have been loyal to the Cause, and I wish you fathers and your good wives could have been present on occasions when we have had

testimony meetings. It thrills one to hear the humble testimonies of those fine boys and girls, and it always does us good to hear them praise their parents at home and ask our Heavenly Father to bless and to guide them.

There is another trying period in the lives of these fine boys and girls, and that is immediately upon reaching home. Please encourage them, give them help. They have a difficult time adjusting again when they get home. They have been active, they have been working ten hours, a day doing missionary work and they need your help and encouragement when they get home, until they get adjusted again.

It would be a fine thing, and I am sure every mission president would appreciate it, if the fathers of our missionaries would write the mission presidents occasionally. I will tell you why that is important. During the four years that we were in the Swiss-Austrian Mission, we kept a graph of several activities, tracting, cottage meetings, and total proselyting hours, also showing the expenses of the missionary. Without one single exception each time expenses went up, all three of the other activities went down, and when expenses went down, the other three activities went up. If you will write the mission presidents they will be happy to tell you the amount of money that your missionary boy or girl needs, and do not send them more than they need.

We are grateful to our Heavenly Father for the Gospel. We are grateful for the opportunity we have had of serving the Church. President McKay has mentioned the part we played in obtaining the Temple site in Bern, Switzerland. We deem that a great honor. The greatest privilege that ever came to us, and one that will never be forgotten by the members of our mission there, was the visit of President and Sister McKay and their son Lawrence and wife, they will never forget that, and the enjoyable time we had with them, the few days they were with us will always live in our memory.

May our Heavenly Father continue to bless President McKay, that he may continue to be our inspired leader.

I was thrilled this morning to hear my first mission president, President Thomas E. McKay speak a few minutes. He is a marvelous man, and I love him. Way back in 1910, when he was our mission president, and President Rudger Clawson was presiding over the European Mission, President Clawson prophesied that President Thomas E. McKay would hold a more important position sometime in his life than he held at that time, and I am happy to have lived to see that prophecy come true.

My brethren, I hope that you will take to heart the words of Brother Benson about our great country. It seems as though we have to leave and go away for a while before we are really ready to take into consideration the value of living in this great country of ours.

When Sister Bringhurst and I landed in New York, I got down on my knees and kissed this good old earth. This is the greatest country in the world. Let us keep it that way. All of Europe, every country in Europe, is looking to us for leadership, and also for help. It is important that we realize our position in the world today.

President Thomas E. McKay mentioned these mountains; every morning I thank my Heavenly Father for them. There are no finer mountains in the world, and every time I gaze at them I think of this poem written by the late Harrison R. Merrill, perhaps his last, as it was found on his desk after he had passed away.

Oh, God, let this be heaven—  
I do not ask for golden streets,  
Or long for jasper walls,  
Nor do I sigh for pearly shores  
Where twilight never falls;  
Just leave me here beside these peaks,  
In this rough western land,—  
I love this dear old world of Thine—  
Dear God, you understand.

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Oh, God, let this be heaven—  
 I do not crave white stainless robes,  
 I'll keep these marked by toil;  
 Instead of straight and narrow walks  
 I love trails soft with soil;  
 I have been healed by crystal streams,  
 But these from snow-crowned peaks  
 Where dawn burns incense to the day  
 And paints the sky in streaks.

Dear God, let this be heaven—  
 I do not ask for angel wings,  
 Just leave that old peak there  
 And let me climb 'till comes the night—  
 I want no golden stair.  
 Then when I say my last adieu  
 And all farewells are given  
 Just leave my spirit here somewhere—  
 Oh, God, let this be heaven!

I bear you my testimony tonight, my dear brethren, that the Gospel of Jesus Christ is the only plan that will bring peace and salvation to a troubled, sick world. I bear you my testimony that the messages we have heard today from these our brethren are true, and this group of men whom we will sustain and

whom we have always sustained as our General Authorities are God's representatives here on the earth, and if we will but live according to their teachings and their advice, we need have no concern about the future. I have learned that my Heavenly Father will be just as near to me as my life will allow him to be. I have learned that he will take care of all my needs, if I do my part.

May he help us to be the kind of men that we ought to be, those of us who are privileged to bear his priesthood, may he continue to bless and support these our brethren, the General Authorities of our Church, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder George A. Christensen, recently President of the Australian Mission, will be our next speaker.

## ELDER GEORGE A. CHRISTENSEN

*Formerly President of the Austrian Mission*

**M**Y DEAR brethren, this is quite an experience. When President McKay announced my name and called me to the pulpit, I was sitting on the bottom of the baptismal font. I have been called, in the past, to various positions, but being called immediately from the baptismal font is my most unusual experience.

This, Brethren, is an opportunity and a privilege, yet, it is difficult for me and I do ask for your faith and prayers. I humbly pray that you will cooperate with me tonight as I give my report.

About three years ago, Sister Christensen and I were called and set apart to preside over the Australian Mission. Sister Christensen, because of illness, had to return home about five months later. I shall never forget the decision

we made when President Smith sent a cable to us, after knowing her condition, and said in the cable: "Bring her Home." In the last sentence he wrote, "Use your best judgment, you and Sister Christensen. If she can come home alone, you may stay there." Sister Christensen would have nothing else but that she go home alone, and that I should stay, and I was very willing if she felt she could go home alone.

So, I stayed for the rest of my mission and until I was called home a few months ago I was there and she was home. Although I needed her badly yet I appreciate what she did, through her inspiring letters and her influence otherwise, in helping the Australian Mission. Under the conditions no one could have done more to inspire me.

That sickness experience was a very impressive experience to us,—to witness the faith, the prayers and the hopes of those good saints in Australia in her behalf. I have never seen the like, brethren, and I honor them and respect them for their kindness and their pleading to our Father in Heaven for her welfare.

The Lord has prolonged her life, she is getting better, and we are very grateful.

In our meeting in the temple yesterday with the mission presidents, I was deeply impressed with the vastness of this work. This is certainly a universal Church. Indeed it has to do with the salvation and redemption of all the souls of men throughout the duration of the earth—past, present and future.

Then this morning as I listened to President McKay, and to Brother Anderson give their reports, how marvelous, I could not help but think of the words given in 1869 at this pulpit by Secretary of State Seward of the United States Government, who, when he was here on a trip to celebrate the joining of the railways at Promontory Point, made this statement:

"I pray God that the great marvel which I witness here," (and by the way, he had been here a few days, and knew something of our history and our purpose, he knew something of the faith of our people and their program,) and so he said, "I pray that the great marvel which I witness here may result in establishing a good civilization in the heart of the American continent, and be a sign, a token, and an assurance to mankind in every nation of the earth that it cannot fail if it be prosecuted by industry and virtue in advancing the welfare of the whole human race."

If Secretary Seward could be here today, could have heard these reports, their far-reaching and saving effects upon the human family, to listen to the report on welfare, I am sure he would understand that his broad statement then given was rather confining

in the light of what is being accomplished by the Church today.

I have had the joy brethren, as other mission presidents, of living close to the people in the mission, in administering to the sick, advising and counseling the brethren and sisters, talking with the investigators, listening to their prayers and praying with them; attending testimony meetings; witnessing baptisms; and then that great work of associating with the missionaries, your boys and your girls.

It is marvelous how the spirit of the Lord, after the authority has been given and the assignment made by the servants of God to a boy or a girl to proclaim the truth, how it modifies, lifts and inspires, how effective they become, how manly, dignified and gloriously impressive in their labors.

I should like to say this however, brethren, that you at home, you parents, have a great deal to do with the success of a mission. Here are a few statements made by some of our missionaries.

One, for instance: "My sister is being married in the temple, president, and I am so happy."

Another: "My father is now keeping the Word of Wisdom."

Another: "I never knew my father, really, until I began to write letters and received letters from him in the mission field. My parents have never been so happy. My father and mother are preparing to enter the temple with me when I return. My mother is now a teacher in the Relief Society."

I can discern from the missionaries, brethren, whether or not the parents are living as the missionaries teach. Possibly the greatest urge for those boys and girls to go forward with confidence, with joy and happiness, with a clear mind and conscience is to know that "my family members are living as I teach."

May I suggest that you help the missionary cause by living as they teach. It is worthwhile, and as one elder said, "My father and mother are happier than they have ever been," and so you

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parents become happier by living the Gospel and at the same time you strengthen the missionary cause.

In all my experiences in the mission I cannot help but feel that we had a seasoning at least of the spirit manifest by the Prophet Joseph Smith in the first Conference of the Church. I think it was in June of 1830 when he made this profound statement to the Saints and especially to the elders of the Church; "To find ourselves engaged in the very same order of things as observed by the holy Apostles of old, to realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses the like glorious manifestations of the powers of the priesthood, the gift and blessings of the Holy Ghost, and the goodness and condescension of a merciful God unto such as obey the Everlasting Gospel of our Lord, Jesus Christ,—all these combine to create within us sensations of rapturous gratitude to inspire us with fresh zeal and energy in the cause of truth."

So it does, and so we have felt it, and as the Lord sent out his Seventy to preach the Gospel, two by two before his face, into every city and place whither he himself should come, later on those Seventy returned with joy, saying, "Even the devils are subject unto us through thy name."

We have had that experience, brethren, we have had a taste of this that is referred to by the Prophet, these great evidences of the value and power of the Gospel of Jesus Christ and the joy in serving and the joy in proclaiming.

At one time in the mission I felt somewhat concerned about the decreasing number of our missionaries. I felt we could use more. I recalled that stirring spirit portrayed by the Prophet Alma when he declared in substance: "O that I were an angel and had the power of speech and could declare repentance unto all the world."

Then he realized his limitations and withdrew somewhat of his zeal and apologized in a way, to the Lord, and

said this: "Why should I desire that I were an angel, that I could speak unto all the ends of the earth, for behold the Lord doth grant unto all nations of their own nations and tongue to teach his word; yea, in wisdom all that he seeth fit that they should have; therefore, we see that the Lord doth counsel in wisdom according to that which is just and true." (Alma 29:8.)

I was very much impressed with the thought that people of their own nation and tongue should also be responsible to do missionary work. After receiving the approval of the First Presidency, I called forty of our Saints, to part-time missionary work, and it proved a great boon to our mission. Although it did not bring about very many immediate converts and baptisms, yet these part-time missionaries grew in testimony and developed themselves to become more effective officers in the branches, and I am sure they will be.

Today we are lamenting the fact that because of the scarcity of missionaries, it becomes necessary to withdraw them from some of the small and new branches, new areas and new units. Most of these units are made up of new members and although they are faithful, yet it will be difficult for them to carry on in full without the association of the missionaries. What shall we do? We have many young men and women in Australia who could go on a full time mission. Many of them cannot finance a full time mission. Our people in Australia are not wealthy people. They are generally people of humble circumstances. They are a choice people but it is not easy for them to save and very few of them have laid by funds to finance a mission.

I now recall a divine injunction given by the Prophet in this dispensation when he, in exhorting the Elders in the 84th Section of the Doctrine and Covenants, makes this matter clear,—that even though we can't go ourselves, sometimes we may help provide the



means and way whereby others may go, for he wrote thus:

"For I will forgive you of your sins with this commandment—that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

"Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature." (D. & C. 84:61-62.)

I was very pleased a short time ago after a meeting when two brethren told me: "We will be glad to finance a missionary in Australia—one of the Australian saints. How much will it cost?"

I said, "It will cost about 20 to 22 pounds a month, equivalent to about \$45.00." That seemed to be agreeable to them.

I hope and pray that it will work out. I hope President Liljenquist will find, and I am sure he can easily find some fine young women and young men who could be sent, and thus fulfill what Alma inferred, that the people of that nation should be called into service to proclaim the word, and that possibly if we can't go ourselves, we can send.

Of course, I am sure, it is not the intent of the Church that the Church should send, but is intended that the individual, or the small group should send by giving partial financial support to those who could respond.

Brethren, may I mention one more thing? We try to teach our people prayer and fasting. We try to teach them observance of the various standards of the Church, but we found a strange situation, when we made a survey of our inactive members, to learn the reason for their inactivity. We found that the main reason why they were inactive was because they claimed they had been offended for some reason or other. We, therefore, developed and presented this slogan, that, "Real Latter-day Saints

never become offended, and they are least likely to give offense."

We proclaimed that repeatedly throughout the mission and it became favorably effective among most of the saints.

We also encouraged and we should encourage the spirit of charity and love toward our fellow men to those who are down-trodden and disturbed. We should all have charity and mercy toward such.

But we sometimes forget this other virtue, that of rejoicing in each other's achievements. If we would have the spirit of rejoicing in each other's successes, we would likely have charity, we would likely have forbearance, and so we asked the Saints to do what they could to make it a point to cultivate a sincere appreciation when others succeeded.

It may be when another's girl graduated from school with high honors. It may be when the neighbor's boy gave an inspiring talk in Sunday School, possibly a Deacon. There are so many situations where we could sincerely rejoice in the achievements of others.

Brigham Young taught that principle on the way out west, and the Indians also were taught the principle by the pioneers and they appreciated it deeply. The Indian word for that principle is "Pukachee." They found deep satisfaction in practicing that new and effective principle, pukachee.

As we told stories to develop this principle with our young people in the Church in Australia, we received glorious response and when we returned to those district conferences the young people seemed delighted to remind us of pukachee and the joy they found in practicing it.

It is an important virtue and works wonders.

Another helpful thing we did is reflected in these lines:

"For what do you live  
For what you get or what you give?  
What is the dynamo that makes you go  
Getting or giving?"

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Get you must if you would give  
But give you must if you would live  
For getting without giving  
Is existence without living  
So get, give and live."

We did not apply that so much in the material way, but we used it mostly with the missionaries. Missionaries can't give the Gospel unless they get it, therefore in order to get it they must be up in the morning at six; study class at seven, breakfast at eight and then a full day of proselyting and through faithfully following the missionary handbook they increased their proselyting to about seven hours per day and so the Lord blessed their efforts because they were prayerfully and humbly getting so they could inspiringly give.

I am so grateful that these missionaries were willing to sustain the program, to be loyal and faithful, and to bring about many good results.

In closing I would like to say a word about the Choir. The Mormon Tabernacle Choir is one of the finest influences in the Australian Mission. It is a door opener to our missionaries. I have had non-members tell me that their religion is the Mormon Tabernacle Choir and Richard L. Evans. That is their faith.

When our missionaries come to the door, and the occupants learn that these missionaries represent the same Church as our Choir and Richard L. Evans, the door is generally swung open and they are invited in.

So, I certainly commend our Choir. May God bless them, and the spirit of their music, the elevating nature of it, and also Richard L. Evans' fine talks on ethics, on fundamentals that anyone can accept. They believe it, and it touches their better selves, and it is good.

Now the way, I believe, is going to be opened, and I hope and pray it will be through the faithful efforts of our good friend and brother, Cyril Jenkins, that many other stations will play our records even the British Broadcasting

Company, and if it does it will open the way by which many more thousands of good people in the world will hear the divine and lifting messages given by our wonderful choir and Brother Evans.

Brethren, the work of the Gospel in which we are engaged is true. I am proud to be a member of the Church. I am glad that I was a Deacon, a Teacher and a Priest, an Elder and a Seventy, and I have had ward experience and stake experience, and above all, I am so happy for the great joy of regularly and daily striving to do the best I can in the Gospel. I am now a block teacher in our ward, and I am grateful for it. I am a Special Interest class teacher in the M.I.A. and it is a real joy to be close to the people, to try and put over the work of the Lord.

I thank these brethren, the General Authorities, bless their hearts, for their confidence and their kindness. They are wonderful. Because of increase in members and attendance they have a building program in Australia that will involve 70 per cent of the branches. Some branches are buying lots, others remodeling, others building new chapels so there is great activity and faithfulness.

I am very grateful for this, and every time we have submitted a building proposal to the General Authorities they have been kind and generous. Even though that mission in the past has been self-sustaining, as far as buildings are concerned, it is just possible in the near future they will have to ask the Brethren here for a little help.

I pray the Lord to bless us all that we may be genuine in our labors, honest and faithful, for this work is of God, and this I declare in all soberness and in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

Elder Harold B. Lee will present a special message to you regarding the Seventies.

## ELDER HAROLD B. LEE

*Of the Council of the Twelve Apostles*

**F**OR SOME time there has been under study by the First Council of the Seventy with the Twelve as to what might be done in behalf of the Seventies who are not affiliated at the present time with any quorum.

In a number of stakes there are no Seventies' Quorums, and there is no Quorum of Seventy in any mission of the Church. As a result, at the present time there are many seventies throughout the missions and in some stakes who have no affiliations whatsoever with a quorum.

Now it is felt that every Seventy should be associated with some Seventies' organization. In order to correct this it is proposed that in the future there shall be three terms used in connection with the organization of Seventies.

First, the quorum as at present to designate an organization where there exists a majority of Seventy, or 36 or more Seventies in a given stake or mission, in which case they will be organized as a Quorum, and so designated.

The term, Unit, is to be used as a name for an organization of Seventies in a stake or a mission where there are less than 36 Seventies, and the term, Group, as at present to designate a segment of either a Quorum or Unit, organized as Priesthood Quorums Groups are now established throughout the Church.

It is expected that there will be no Units organized in any stake where there are more than 36 Seventies, in which event they are to be organized as a Quorum.

In every stake or mission in which there are 36 or more Seventies there shall be organized one or more Seventies' Quorums, depending on the number of men who are available.

In every stake or mission, then, in which there are not sufficient Seventies to organize a Quorum, there shall be organized a Unit, which will be presided over by a Unit Leader, with two

counselors, and they will have the responsibility of carrying on the Seventies' program very much as the work is carried on by a Quorum of Seven Presidents when it is regularly organized.

When the Unit thus organized reaches a membership of 36 or more, it will then be organized into a Quorum, functioning as other Seventies' Quorums and given a full council of Seven Presidents to the Quorum.

As a Quorum often consists of two or more groups in the different wards, Units might likewise be made up of groups according to the need and scattered condition of the Unit as it may exist, either in the missions or in the stakes, and each group thus set up will operate under the general direction of a Group Leader and counselors, if desired.

Units will be supervised under the dual direction of the stake or mission president in conjunction with the First Council of the Seventy, as is the case with Seventies' Quorums throughout the Church.

The Units thus organized will be given consecutive numbers with Quorums, so that if changes come from Units to Quorums there will be no confusion in the numbering system. However, the number of the Unit will be followed by the suffix, U, so that the organization may be readily recognized by its number as being a Unit and not a Quorum.

When the Unit grows large enough in numbers to become a Quorum, the suffix, U, will be dropped, and the same number will be retained for the Quorum, thus organized from the said Unit.

Now, President McKay has asked that I make this announcement. This has been discussed by the First Presidency and the Council of the Twelve with the First Council of the Seventy, and it will be the recommended procedure hereafter to be followed in organizing the Seventies throughout the Church.

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The Men's Chorus of the Tabernacle Choir sang "The Palms."

### President David O. McKay:

We assume, brethren, Bishop Isaacson and Brother Marble, that the ushers

have been assigned their places so that we may get a fairly good estimate of the attendance, not only in the Tabernacle, but in the other assemblies.

Our next speaker will be President J. Reuben Clark, Jr., of the First Presidency.

### PRESIDENT J. REUBEN CLARK, JR.

*Second Counselor in the First Presidency*

**M**Y BRETHREN: Obedient to President McKay's request, which is founded, I know, on a good reason, I shall take a little more time tonight than I had intended to take, but I do not intend to deprive you of the pleasure and profit of having a few words from him.

I suppose from President McKay's observation about the duty of the ushers, that he has not yet received an estimate of the number of the Priesthood who are here, on the grounds, in other buildings, and of course, we do not know the number that are listening in at the Field House at the Brigham Young University, but I am sure it is a great multitude. I suppose it is the greatest gathering of Priesthood, the true Priesthood, that has occurred in the history of the whole world.

The Lord tried to make a nation of priests out of Israel, but Israel would not, and so the Lord had to organize, as he did, giving the Priesthood to one tribe, withdrawing the Melchizedek Priesthood from their midst, and setting up the Priesthood of Aaron.

We have been more fortunate, more blessed, and I hope we may say, in truth, more obedient, than ancient Israel, we do have a nation, a people of priests, for all our male members over twelve years of age do bear the Priesthood. This Priesthood has been known by various names, but apparently the full name is the Holy Priesthood under or according to the Order of the Son of God.

I want to read to you some verses from the Book of Moses, 1st chapter and the 31st to the 33rd verses, part of the

35th and then the 37th and the 39th.

"And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things." (That is, the things of this earth.) "Here is wisdom and it remaineth in me.

"And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. \* \* \*

"... For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them. \* \* \*

"And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine."

This revelation given to Moses, thousands of years ago, now finds its fruit through the great telescopes that have been recently erected, which show that there are universes, galaxies, unnumbered, some of them as much as a billion or two billion light years away, that is, it takes a billion or two billion years for light traveling 185 thousand miles per second, as I recall, to come from them to us.

Moses goes on: "And as one earth

shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words."

The modern astro-physicists suggest that galaxies may have been formed in the past and disappeared ("passed away"), that the galaxies now formed may disappear ("pass away"), and that others may be formed to take their places, for there is no end to space.

Moses continues, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

The Lord said that he did these works, the creation of the worlds, "by the word of his power," which is his Only Begotten Son. It seems as if when God speaks, the chaos of space answers, universes are formed, universes disappear, new worlds are created, old worlds disappear, and all this suggests, as I just read, the end is not yet.

Now, what is that "word of my power," which does these mighty works in the universe? I want to read to you what Brother Brigham said about that. He said: "If anybody wants to know what the Priesthood of the Son of God is, it is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they are rolled up as a scroll, as it were, and go into a higher state of existence."

That is, these measureless creations have been formed by the power of the Holy Priesthood of the Order of the Son of God. This Priesthood we, you and I, and all who stand in like places, possess, not in its fullness, as to the exercise of its power, but we do have the Priesthood. How great and how multiple are its powers, which we do in fact possess, some of you, all of you, have witnessed at one time or another in your lives.

I would like to read what the Prophet Joseph has said, some of the things he has said, about the Priesthood:

"The Priesthood," said the Prophet, "is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years." Adam (I am taking isolated sentences and passages) . . . Adam stands next to Christ, who is the great High Priest. Adam obtained his Priesthood "in the Creation, before the world was formed."

And the following statement of the Prophet is, to me, most significant "Every man who has a calling to minister to the inhabitants of the world"—note that—"Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose (said the Prophet) that I was ordained to this very office in that Grand Council."

I like to think that not alone did such men as Adam and the Prophet Joseph receive the Priesthood before they came here. I like to think, I can give you no scripture for it, I like to think that those of us who are set apart, chosen and set apart, to come forth in this the last dispensation of time, which is to draw together all other dispensations, had a like conferring of Priesthood, though not perhaps a like setting apart.

The Prophet continues, "If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord."

That lets us glimpse the fact that we poor humans, weak and clogged with mortality, cannot obtain the priesthood fullness here, not now at any rate, nor until we have yielded obedience to all the commandments and ordinances of the Lord; but when we do, that fullness will be ours.

He goes on: "It (the Priesthood) is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, and through

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which He will make known His purposes to the end of time."

Now brethren, I take it that we can all glimpse something of the nature and the power of this Priesthood, which each of us has. With the possession of that power, there comes a tremendous responsibility, so great indeed, that to contemplate it seriously, is almost to crush us. Certainly, it is a humbling thing to think and try to understand, and to contemplate that you and I are clothed with that Priesthood, the same Priesthood that obtained in the creation of heavens and of worlds. But remember, we do not have and so we cannot exercise, save only a fraction, a very small fraction, of the fullness of the Priesthood, and we must be most careful in our attempted use of what we have.

Years ago, I did a little work classifying somewhat the powers of the Priesthood exercised by the Savior, as recorded in the New Testament. First, I discovered that he had exercised certain creative powers, the powers of creation: witness the turning of water into wine, the feeding of the 5,000 and the 4,000, and I repeat what I think I have said here before, about those latter miracles, please do not accept the explanation that is made by those who are tinctured by this "higher criticism," please do not accept the suggestion that the reason the 5,000 were fed was because they had taken their lunches with them.

He exercised control over the elements. You will recall that he acted in seeming disobedience to some of what we call the laws of nature. He stilled the troubled waters on the sea that night when the disciples thought the boat was about to be swamped, and they awakened him in their dire distress and fear. He calmed the waters. On another occasion, while the disciples were going across the sea of Galilee, in their boat, they having left him on the other side of the lake, he came to them in the night, walking on the water. They thought he was a spirit. When they found out who he was, Peter,

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the impetuous Peter, asked the Savior to bid him to come to him. The Savior bade him, Peter went over the side and started to walk towards him. But the waves piling up in front of him, his faith failed him and he began to sink. He called to the Savior to save him. The Savior said, "O ye of little faith."

He controlled life. You will remember he raised the dead, he healed the sick, and the infirm, all of these manifestations, in one sense or another involved great creative powers. Most of these exhibitions of his power have been repeated in our time by the exercise of the powers of the Priesthood we hold. I hope that if you have not recently read, you will read the Life of Jacob Hamblin. There is a man to whom the Church has not yet paid due tribute. He was a great missionary. He was a diplomat of the highest order. He was a statesman. He, time and again, used these great priesthood powers to assist him in his work. I wish that we would reprint that faith-promoting series that we had once, and would use them in our schools to build up simple faith instead of sometimes furnishing material whose sole function seems to be to raise doubts.

Brethren, have simple faith, for faith is the implementing force of the Priesthood. I want to read to you what Brother Brigham said about that. He said, "If we speak of faith in the abstract, it is the power of God by which the worlds are and were made, and is a gift of God to those who believe and obey his commandments."

If you brethren will run over in your minds the use of the Priesthood you yourselves have made, you will find that all the uses which have to do, at any rate, with the alleviating of human suffering, the bestowal of spiritual powers and graces, all of these works we do are brought about through the exercise of faith.

Now, brethren, here we are, agents of the Lord, and he, our Lord and Savior, the agent of God, the Father. That is the power we have, that is the responsibility that is ours. We must ask

ourselves what kind of agents are we. How well are we magnifying that agency, how nearly are we living in accordance with the commandments of God through which action only shall we ever receive a fulness of the Priesthood which we now possess.

I confess, brethren, that to me this is a tremendously important subject. It is a subject that can occupy our time and attention, and upon which we may exert all the mental powers we possess in order that we may gain some understanding thereon and thereof.

Brethren, let us take all of this to heart. Let us not treat the Priesthood lightly. Let us not think, as I have said to you before, that we can lay it off tonight and go out somewhere and do as the lust of pleasure dictates, and then come back and put it on and go forward again. The Priesthood cannot be treated in that way.

We should never go into a place, save we are sent on a spiritual mission, where there would be any likelihood that the Spirit of the Lord could not go with us. We should never engage in any act and so far as possible, we should not harbor any thought, to which we might not invite the Spirit of the Lord to participate with us.

Do not, let us not, I speak to myself as I speak to you, let us not think lightly of this priesthood, let us bend every effort which we possess to do nothing that will either deprive us of the Priesthood, or that will in any way impair our ability and power to exercise it.

During the last week of his sojourn on the earth as a mortal in Palestine, the Lord, returning from Bethany to Jerusalem one morning, became hungry. He saw a fig tree in the distance, and thinking to relieve his hunger, he went to it and found that it had only leaves, no fruit. So finding, he cursed the tree and declared that thenceforth forever it should not furnish fruit to any man. Critics have some difficulty in understanding that act. I do not intend to try to explain it, but I can think of it as an illustration of what will come to us, if we shall prostitute our Priest-

hood. Prostitute the Priesthood and I am sure it will be a long, laborious task to recover it in the measure to which we had it before. And when you think of what that Priesthood means, you men of families, with children,—how glorious it is to be able to go to the Lord when one of them is ill and particularly when the doctors tell you there is no hope, how glorious it is to go to the Lord and ask for his help, doing this through the power of the Priesthood which you possess, and with the knowledge that if not contrary to his wisdom, he will grant that help.

And what a tragedy it would be, if, when that time should come, and it will come to most of you, sooner or later, what a tragedy it would be, if your right to invoke your Priesthood had been lost through your transgression. What a tragedy to find you were in the position of the fig tree that had been forbidden thereafter ever to bear any fruit.

I can testify to you, my brethren, out of my own experience, that God hears and answers prayers. I can testify to you that through the exercise of the Priesthood and prayer I have seen miracles performed, persons healed. There is no question about that. One such healing of a loved one, otherwise lost, as to mortal life, is worth a thousand times more than all that it costs us to live so righteously that we do not lose our claim upon our Heavenly Father to honor our Priesthood.

Brethren, I cannot speak too earnestly and invoke too intently the wish that we shall, all of us, realize what this Priesthood means; that we shall keep ourselves clean so that nothing shall stand betwixt us and the Lord. I have spoken of the extreme case, in a way, the healing of the sick of our dear ones, but there is no hour of the day or the waking hours of the night, when we do not stand in need of comfort, of peace, of inspiration, of wisdom, that can come only from our Heavenly Father. Our priesthood is our authority to go to the Lord in times of stress.

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Let us not, my brethren, do anything that will rob us of this agency of ours, agency to represent the Lord, and he, out of his agency, to represent the Father. We stand where, in a limited way at least, we may exercise the powers which God himself might exercise if he were present.

May the Lord be with us, encourage us, help us to live as he would have us live, help us to keep his commandments, help us to act straight and to think straight, help us to guide our footsteps away from temptation (you know, frequently, I think temptation comes primarily when it is sought), I humbly pray in the name of Jesus. Amen.

Our next speaker will be President Hilton A. Robertson.

President Robertson presided over the Japanese Mission, he was the first president of the Chinese Mission, and was in Hong Kong. He and Brother Aki and their wives organized a branch in Hong Kong, and the Communists made it advisable to move out. They were advised to do so by the Government. The headquarters of the Chinese Mission was then moved over to San Francisco and he and his associate elders organized a branch. Though he has been released, we have under consideration ways and means of taking care of these Chinese branches.

President David O. McKay:

### ELDER HILTON A. ROBERTSON

*Formerly President of the Chinese Mission*

**T**HIS IS one of the most marvelous sights I have ever witnessed. There is nothing in the world like it.

Sister Robertson and I have been laboring with a people who comprise one-fifth of the population of the world. Where the spirit of the Lord is, there is freedom, and where men have lost a knowledge of the true and living God, they have had to create for themselves, because of the desires within them, a god of their own making, and so they have depended upon the arm of flesh.

I was grateful when I arrived back from Hong Kong and received a letter from the First Presidency stating that we were welcomed back to the land of liberty, the only place in the world where there is true liberty and freedom. I believe we are living in the greatest day and age of the world. No people have ever enjoyed the blessings that we are enjoying today. When you go into a foreign land, the land of China, where the people have been oppressed, where they have no school facilities, where most of the people are illiterate, where they have no opportunity to advance, where they have no

knowledge of the true and living God, then you can realize the blessings that we enjoy.

Today, in China, with 465,000,000 people you would not see a sight like this. You would not be permitted, because of the oppression under which those people are living today to congregate as you are here this evening and to hear the word of the Lord spoken by his servants. I know you do not fully appreciate what this means.

The Chinese people live in villages. Those villages are made up of families, three or four generations of the same family. Sometimes they are in these for protection, and for other family reasons. China is made up of these villages. The evil forces which have come amongst them and oppressed them are now seeking to divide them, disrupt their family life, carry them away into captivity, disrupt any organization which might try to prohibit the advancement of that evil purpose.

Some of the families are taken away, and some individual members of families, some of the scholars, some of the



greatest business men, any one who would think for himself or would be most likely to disapprove of these things is removed.

They have their schools, which they call brain washing, into which these people are taken. Those who still object, whom they are not able to train are moved out. Men are shot without even having an opportunity to defend themselves.

I know of one man who attended school at the University of Utah, an architect who was working on plans for a church building which the First Presidency had approved. This man was a fine, intelligent teacher in one of their schools. He told of young men, 17 and 18 years old who came to him every night and tried to teach him this doctrine of the Communist party. They were generous, would stay with him all night and come the next day. Then he found out that it was necessary in order to rid himself of them, he acknowledged that the doctrine was all right, then they assigned him to teach it to someone else.

Where the spirit of the Lord is, there is freedom. We are possessors of the great priesthood, brethren. It does not make any difference about the number, but it does of whether we possess the priesthood of God.

Yesterday I received a letter from Hong Kong, from a young man who was ill while we were there. He was afflicted with tuberculosis and was very seriously ill. He investigated our doctrine for more than a year. Two months before we left there he was so ill that he could not come to the Church, but at the time that we left to return, he came to the boat and we talked to him. He was very sad that he had not received baptism, along with 16 others that we had just baptized. I told him that as long as his heart was right, our Father in Heaven would accept that, until he had the opportunity to be baptized. We gave him a blessing that day on the boat at his request, and after we returned to San Francisco he wrote

and told us the Lord had healed him and blessed him. He told us in a letter yesterday that President Mauss had just been there and met with the Saints in the home of a very splendid Catholic friend of ours—those members that he could get together—and he said "After this meeting, I was baptized." He said, "I am thrilled beyond words to express, and I wish you would send me a Book of Mormon that I might study more deeply the teachings of the Church." That Book is on its way to him.

Brethren, the time is late, I must not take more time. I know the blessings of this great priesthood. I recall that while I was living in Utah County, one of the finest physicians in this state, who was a member of the Catholic Church and whose wife belonged to another church, his child was very ill. He called me and said, "Would you come to my home. My child is very ill." This man had received blessings, he trained in the L.D.S. Hospital and he himself was blessed for his health while there. This man, one of the greatest medical men in this state handed over to me and my counselors as the bishopric of a ward, his child, and he said: "Unless the Lord does something for this child it cannot live, it has had measles and a relapse, and I have done all I can." We administered to the child and that child is alive and healthy today.

I have seen the Lord work in a marvelous way in the Hawaiian Islands. Two children I know of, Japanese children, who were blessed there, who had been taken all over the country because of asthma, were healed—they had not been to school a whole week in their lives, because of that treacherous disease, and yet the Lord blessed them and healed them.

Brethren, you have this power, do not abuse it. You have heard what Brother Clark has said today to you, tonight. Take it seriously. You have this power, do not become as the fig tree. Hearken.

May God bless you. I am happy to

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meet with you. I pray that the Lord will bless you that you will realize the power and the authority that has been given to you by our Father in Heaven.

We possess the greatest blessing that has ever come to man. May God bless you, I ask in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

When President Robertson referred to the freedom we enjoy in this great country, and gave us a glimpse of barbarism going on in China and other places, these lines came to my mind:

"Breathes there the man, with soul so dead,  
Who never to himself hath said,  
This is my own, my native land?"

Let us thank God every morning, every night, in our family prayers, that we live in the United States of America, the Constitution of which vouchsafes individual freedom, and let us pray also, that the Lord will frustrate the plans of the Communists who would deprive us of that freedom.

There are in the Tabernacle tonight, 10,432; in the Assembly Hall 2,932; in the Barratt Hall 1,220; on the grounds 1,792; the Field House at Provo reports 839; making a total of over 17,000 men of the Priesthood assembled tonight.

It has always been my nature to enjoy the company of my associates. I love to be with my friends. The older I grow the more intense becomes my appreciation of fellowship in the Brotherhood of Christ. I sense that tonight more deeply, more sincerely than ever before. As I have looked into your faces, partaken of your spirit, as I picture those in the Assembly Hall, in the Barratt Hall and on the grounds and down in the Field House, I feel that it is one of the greatest privileges, one of the most inspirational experiences in life to associate with men who hold the Holy Priesthood.

I have nothing but blessing in my heart for you. I love you. I like to call you my beloved associates and fellow workers, and that love is akin

to the love we have for our wives and our children, and if we can keep this unity, this confidence, nothing in the world can stop the progress of this work.

You note tonight that the theme has largely been missionary. We have called these brethren from China, Australia, and Switzerland merely illustrative of how wide-spread our Gospel is. We have had them from the Islands, from South Africa. They are calling, calling for missionaries. Within the last few weeks, prominent visitors from India, Indo-China, from Hong Kong, have extended a cordial invitation to us to come to these places. This is a world-wide religion, brethren. It is the Gospel that must be preached to every nation, kindred, tongue and people.

Let me thank you and those of your families who have sent in checks by the scores, recently, with promises to repeat those checks monthly, to aid local missionaries in spreading the Gospel. We do not want any missionary in Australia or New Zealand or in any of the American nations, or in Mexico to have his or her expenses paid entirely, but we will assist whenever possible, local missionaries who need supplementary assisting. The response to suggestions of some of the brethren for such missionary funds is surprising and gratifying. As far as possible we let the donors know the names of those to whom this money is sent.

How the way opens up for the preaching of the Gospel! The calling of the boys into the military service has of course crippled our missionary work, more than it should have done. If anybody tells you that members of this Church are not carrying their share in the military work, you may just tell them that they do not know what they

are talking about. I just take this opportunity to thank all who are contributing to the missionary cause.

Another phase of this missionary work tonight—Professor James L. Barker for years has urged that we give classes in foreign languages, that our young men may have an opportunity to study at home and get at least the fundamentals before going to a foreign country. Well, it is a good suggestion, but we have not yet been able to make it practical. It seems now that the time has come when we must do something. I have here before me an appeal for the teaching of languages in our high schools. I have a note from one who says that among all our senior high schools, only 15 offer one or more courses in foreign languages. In the Church there are men and women from every country in the world, in which there are missionaries. I should like to encourage our young men and young women, young men particularly, to include in their high school and college courses, some of these languages.

President Wilkinson informs me that twelve foreign languages are taught in the B.Y.U.—German, French, Portuguese, Greek, Syrian, Russian, Arabic, Latin, Swedish, Norwegian, Finnish, Dutch. In the University of Utah I learn that they have 810 students registered in 12 languages, and so the opportunity is at hand.

Recently there appeared in a local paper here an excellent editorial on the necessity, on the advisability of teaching languages here in our State, and in the United States. "Modern languages are not as widely or as successfully taught in United States schools as they should be to meet the requirements of the nation's position. The high school student who takes a language often finds he has practically forgotten it within a year or so. That may be due, in large part, to the fact that there is little opportunity to exercise language skills. The need to learn foreign languages should be accented and the acquisition and use of such languages

stimulated. When men can talk together, they can get together."

The responsibility of preaching the Gospel rests upon us. When the people in Macedonia called to Paul, and the spirit told him to go over, he answered that call. They are calling for us in various nations, they are calling for more missionaries now in the missions already established, and we must answer that call.

Brethren, in conclusion, let me urge more diligence in living the principles of the Gospel. We may preach, we may write, and publish books, but the most effective way of preaching the Gospel to the nations of the world, is by example.

"Therefore whosoever heareth these sayings of mine," said the Savior, "and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

May God add his blessings to the instructions and the reports given this night, may we depart with greater determination in our hearts to serve the Lord and keep his commandments, may we go forth with greater resolution to defend and keep his commandments, may we go forth with greater resolution to defend one another in righteous living, to defend the Church, not to speak against our neighbors, nor against authorities of the Church, local, stake or general. Let us avoid evil speaking, let us avoid slander and gossip. These are poisons to the soul to those who indulge. Evil speaking injures the reviler more than the reviled. I heard a recent convert who came from Europe

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say, "I am surprised to hear how many people talk against the Authorities here in Salt Lake City." She was grieved, she had the right ideal of the Gospel of Jesus Christ, that we should speak well of one another.

Brethren, peace be in your hearts, peace and harmony be in your homes. God bless every man and every woman who has entered the waters of baptism with a testimony of the truth, I bear that testimony to you tonight with all my soul. I know that the power of God rests with his servants. I know that he will reveal and does reveal his mind and will to them. The communications of man's spirit, of one holding the Priesthood, with our Father in Heaven through the Holy Spirit is real. Is there anything in the world more precious than that knowledge! It is more precious than life, because it gives assurance that if death does come, that spirit continues. I bear you that testimony, that communication with our Heavenly Father is real, that Jesus Christ, our Lord, stands at the head of this Church, and that he desires the members so to live that this truth, this Gospel, may be preached in all the world as a witness and then the end will come.

With all my soul I bless you my fellow workers and pray that his inspiration will abide in your hearts and that peace and harmony and love may abide in your homes, in the name of Jesus Christ. Amen.

### President David O. McKay:

Tomorrow morning from 9:00 to 9:30 will be the broadcast; please be in your seats at 8:30.

Monday night the Book of Mormon oratorio by Leroy B. Robertson will be given in this Tabernacle by the Utah Symphony Orchestra and Combined Choruses of the University of Utah.

The Chorus, Male Chorus of the Tabernacle Choir will now sing "The Pilgrim's Chorus," under the direction of J. Spencer Cornwall, after which Elder Evon W. Huntsman, formerly President of the Tongan Mission, will offer the benediction.

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Singing by Men's Chorus of the Tabernacle Choir, "The Pilgrim's Chorus."

The benediction was pronounced by Elder Evon W. Huntsman, former President of the Tongan Mission.

## SECOND DAY MORNING MEETING

Sunday morning, April 5.

The regular Sunday morning *Choir and Organ* broadcast was presented at 9:00 a.m., in the Tabernacle before the great Conference assembly. The regular session of the Conference convened at 10 o'clock a.m.

Long before the hour arrived for the presentation of the *Choir and Organ* broadcast the Tabernacle was crowded to capacity by members of the Church

who had come from all parts of the Stakes and Wards and some of the missions. The Assembly Hall to the south of the Tabernacle was filled with people, as was also the Barratt Hall (60 North Main Street), where those assembled could see and hear the proceedings by means of television, and in addition, thousands of others assembled on the Tabernacle grounds and listened by means of amplifiers.

### CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake

City, was presented from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting Sys-

tem's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew," and on signal the Choir and Organ broke into the hymn, "Gently Raise," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank W. Asper, Tabernacle organist, and the spoken word by Richard Evans.

For the opening music of this Easter hour, we turn to the Eight Favorite Anthems of Evan Stephens: "Christ is risen from the dead . . . Risen truly as He said."

(The Choir sang: "An Easter Song"—Stephens)

*Announcer:* An "Evensong" by Robert Schumann is Frank Asper's first organ offering from Temple Square today.

(Organ number: "Evensong"—Schumann)

*Announcer:* The women's chorus of the Choir recalls an Easter Carol by Mary E. Caldwell, with the words of

Robert W. McClellan: "That Blessed Easter Morn."

(The Women's Chorus sang: "That Blessed Easter Morn"—Caldwell)

*Announcer:* We turn next to an impression of the mood and music of the fountain's falling waters as Frank Asper presents Percy Fletcher's "Fountain Reverie."

(Organ selection: "Fountain Reverie"—Fletcher)

*Announcer:* The Tabernacle Choir now sings three songs of the Easter season—one a Markworth arrangement of a 19th century Welsh tune by Robert Williams; another from the same writer as arranged by C. Albert Scholin; and the first of the three being Paul Christiansen's setting for these words from St. John: "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you." (John 20:18-19.)

(The Choir sang: "Easter Morning"—Christiansen)

(Choir selection: "Christ, the Lord, Is Risen Today"—Markworth)

(Choir selection: "Jesus Christ Is Risen Today"—William-Scholin)

## THE SPOKEN WORD

The longer we live the more aware we are of the shortness of this life we live, and the more aware we are of a sense of loss and of loneliness as those whom we have lived among and loved leave us one by one. And ever in the background we are aware of the questions that confront all men: Whence? and Why? and Whither? What lies beyond? Shall we know them as we knew them here? The event to which this day is dedicated is the assurance that we shall—the reality of the resurrection of Jesus the Christ, and, through Him, of all others also. We read of it in

scripture. We sing of it in song. We speak of it in sermon. We hold to it with full faith, but not perhaps without an ardent, living hope that we shall see it more certainly; or not, in a sense, without wishing that we had seen with our eyes and touched with our hands as did Thomas. But when all the evidence is before us it doesn't test our faith too far. True, we don't know how it will be brought about. There are unanswered questions. There are difficulties that may seem insurmountable. But how many unanswered questions are there concerning other things that are

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all around us? How can we account for the fact that we are, that we feel, that we love, that we live? How can we account for unnumbered billions of stars that are kept in their course? for the constancy of the sun and of the seasons? for the awesome miracle of a baby's birth? for the inborn instinct of animals? If we had never seen spring return would it not require a far-reaching of faith to imagine that it might be so? If we had never seen trees that seemed dead one day, break forth into full flower—if we had never seen these before our eyes, these things which we have come to call commonplace—to accept them could require a far reach of our faith. With ten times ten thousand questions that we cannot answer even about the things we can touch and feel and see, it is but a little further reach of faith to accept the reality of the resurrection and the assurance of everlasting life, and to trust Him who gave us life, to provide the way for us to see and know and live again with those we love—always and forever.

(Organ number: "Guide Me to Thee"—Huish)

**Announcer:** With Frank Asper at the organ we have heard a hymn by O. P. Huish: "Guide Me to Thee."

And now the choir recalls a "Galilean Easter Carol" by R. Deane Shure.

(The Choir sang: "Galilean Easter Carol"—Shure)

**Announcer:** And now, after the many testimonies which have been given of him, this is the testimony last of all which we give of him: That he lives!—"Christ the Lord Is Risen Today."

(The Choir sang: "Christ, the Lord, Is Risen Today"—Carey)

**Announcer:** Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the twelve hundred and thirty-third presentation, continuing the 24th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS radio, and originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank W. Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

## SUNDAY MORNING GENERAL CONFERENCE SESSION

The regular Conference session commenced promptly at 10 o'clock a.m., with President McKay presiding and conducting the services.

The Tabernacle Choir, under the leadership of J. Spencer Cornwall furnished the choral singing for this session.

### President David O. McKay:

"Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." So spoke Mark the Evangelist regarding the greatest event in the

history of mankind. For the Resurrection of our Lord broke the bonds of death and assured us of immortality and eternal life.

Thousands are assembled this morning in the Tabernacle, the Assembly Hall, Barratt Hall, on the walks and lawns of the Tabernacle Grounds, to worship our Lord and Savior, Jesus Christ.

The third session of the General Conference was not broadcast. It was a General Priesthood Meeting held last evening in the Tabernacle, with overflow meetings in the Assembly Hall and Barratt Hall, and also a special

meeting in the Brigham Young University Field House, where 800 people assembled. And for your interest as well, we should like to say, that as nearly as the ushers could count, there were assembled in the Priesthood meeting last evening, in the Tabernacle, the Assembly Hall and Barratt Hall, 16,376, plus 840 in the Field House in Provo, making a total of 17,212 members of the priesthood. It was a thrill and an inspiration to be in their presence.

The speakers were Elder Samuel E. Brighurst, recently president of the Swiss-Austrian Mission, Elder George A. Christensen, recently president of the Australian Mission, Elder Hilton A. Robertson, recently president of the Chinese Mission, (and still carrying that responsibility and that position)—Elder Harold B. Lee and President J. Reuben Clark; President McKay made a few remarks at the close. The Men's Chorus of the Tabernacle Choir furnished the music. This then is the fourth session of the 123rd Annual Conference of the Church. We are convened in the Tabernacle on Temple Square in Salt Lake City.

President Stephen L. Richards and Elder Bowen are listening in over the radio.

These services will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system and by television. The proceedings of this session will also be broadcast over Station KSL and over the stations named in the first session of the Conference. In addition to these, we are pleased to announce this morning that by special arrangements the following stations are broadcasting the proceedings of today's sessions: KBLA of North Hollywood, KPMO at Pomona, KCSB at San Bernardino, KNOB at Long Beach, KWCA at Barstow—all these in California; KLAS at Las Vegas, Nevada; and KULA at Honolulu, Hawaii. We express appreciation to these stations for their cooperation and those named this morning and those given to you the first session of the Conference.

The Conference will also be televised over KSL television station, channel five.

This morning at 8:30 o'clock, Elder John Longden, Assistant to the Twelve, was a speaker over NBC's "*Faith in Action*" series. His address heard in this area over KDYL was entitled, "Christ the Lord is Risen."

The Choir singing for this morning's session of the conference, will be by the Tabernacle Choir, J. Spencer Cornwall conducting, and Frank W. Asper at the organ. We shall begin the services by the Choir and Congregation singing, "Come, Come Ye Saints," conducted by Richard P. Condie. The opening prayer will be offered by Elder Fauntleroy Hunsaker, President of the East Los Angeles Stake.

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The Choir and congregation joined in singing the hymn, "Come, Come, Ye Saints."

The opening prayer was offered by President Fauntleroy Hunsaker of the East Los Angeles Stake.

### President David O. McKay:

The Tabernacle Choir will now sing, "Our Father Which Art in Heaven, Hallowed Be Thy Name," dedicated to the Tabernacle Choir by the composer, whose name is McGinsey.

The Choir will now sing. Following the Choir we shall hear from President J. Reuben Clark of the First Presidency.

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The Tabernacle Choir sang a number, "Our Father Which Art In Heaven, Hallowed Be Thy Name."

### President David O. McKay:

As announced, our first speaker this morning will be President J. Reuben Clark, Jr. of the First Presidency. He will be followed by Elder Clifford E. Young, Assistant to the Twelve. President Clark.

## PRESIDENT J. REUBEN CLARK, JR.

*Second Counselor in the First Presidency*

**M**Y BRETHREN AND SISTERS: To my own prayer I humbly ask you to add yours, to strengthen me in my weakness, and to so order it that what I shall say in the few minutes I stand before you may be helpful and up-building to all of us.

Today is the day in which we commemorate the resurrection of our Lord and Savior, Jesus Christ. Always on this day, I like to run over in my mind the events that happened on that morning of the resurrection. We cannot be too certain of the order, but it could have been, and probably was, as I shall attempt to narrate.

Before it was light, while it was still dark, Mary Magdalene, the great lover, went to the tomb of Jesus and found the stone rolled back. Looking in, she perceived the body was not there. She hastened back to Peter and John and told them. They, running, John out-running Peter, reached the tomb. John looked in but did not enter. Courageous Peter, coming up, strode in and saw the burial clothes lying about. They then apparently returned to their quarters.

## MARY FOLLOWED

It seems that Mary followed along after Peter and John, and, seeing a figure, she approached the figure, thinking it was the gardener, and asked where they had lain her Lord. The figure spoke, "Mary." She recognized him and would have embraced him, but he said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17.)

Shortly afterwards, the women from Galilee, carrying spices with them to prepare the body of Jesus for its final burial, came up. They looked in and the angels inside the tomb said, "Ye seek Jesus of Nazareth, which was crucified." (Mark 16:6.) "... Why seek ye

the living among the dead? He is not here, but is risen." (Luke 24:5-6.) I am sure that at this moment, if not before, the dense darkness that had enshrouded this great Western Hemisphere broke, the clouds rolled back, the light came, for the life and the light of the world had left the tomb.

The angels told the women to go and notify the disciples. They did, but the disciples thought the words were idle tales and believed not.

## APPEARS TO PETER

Later in the day, two of the disciples were on their way to Emmaus. The Lord drew near and walked with them. They did not know him. He inquired as to their sadness as they walked. They asked if he did not know what had happened in Jerusalem in these days. He feigned an ignorance of what they were thinking. They recounted the arrest, the trial, the crucifixion, and the empty tomb. Declaring to them, "O fools, and slow of heart to believe," (*Ibid.*, 25.) he explained to them all the prophets that had prophesied concerning this great event. They entered the village and sat at meat; he broke bread and blessed it. Then they recognized him as he vanished from their sight.

During the same day he appeared to Simon Peter. In the evening, of the same day, the ten disciples (Thomas absent) had assembled together in a room. The doors and windows were shut, but suddenly Christ stood in their midst. They were affrighted. He disclosed himself to them, and ate with them.

A week later, the disciples were again assembled together, Thomas this time being there. He had said he would not believe unless he could touch the body of the Savior. Christ came again to them, though the doors were shut, and again instructed them.

Thereafter, at the sea of Tiberias, he appeared to several of the disciples,



those who had gone fishing, thinking their work was over. Then took place that great conference, where he asked Peter if Peter loved him, and Peter saying "Yes," Jesus said, "Feed my sheep." (John 21:17.)

He appeared to James, apparently separately, then to a great multitude, then again to the disciples at the time of the ascension. He continued to walk with them at times over a period of forty days, and then came the ascension.

Thus his resurrection was abundantly verified.

The Jews and the pagans of the time seem to have had little difficulty with the idea of a Messiahship. The pagan theology was filled with pseudo-gods and goddesses who were merely glorified human beings. They could glimpse a Messiahship. But they seemed to have had no concept of the resurrection.

#### APOSTASY BEGAN

Early in the Christian Church there began to arise heresies regarding the Christ. These heresies were aided by the attempt of the early Christians to harmonize their beliefs with the pagan beliefs, by adopting pagan beliefs. But, finally, in the main, these basic anti-Christ heresies disappeared, and Jesus was recognized as the Christ.

Then the apostasy began. The Church began to transgress the laws, to change the ordinances, and to break the everlasting covenant. The simple principles of Christ's gospel were lost or changed. That was the first great apostasy.

But as time went on, some of the ancient heresies reappeared, and this re-appearance has been increasing in volume. The heresies began to question whether Jesus was the Christ, and that question, of course, really questions the Messiahship. Today one great body of the Christian world has abandoned Christ as the Messiah, the Atoning Sacrifice, the Redeemer of the world; they regard him now only as a great teacher and philosopher.

Another great section of the present

Christian world has more or less taken away from the Savior a great part of that spiritual personality which he gave himself, and which his early Apostles gave, and which we give him. They are dividing their worship between him and his mother.

We know, and it is our responsibility to carry forward what we do know, that Jesus is the Christ, that he is the Son of God, that he was in truth an atoning sacrifice for the fall, that through him and by him all mortals, whoever they are, will be resurrected, that through his gospel and by it, all may be saved, not only, but exalted in the kingdom of God.

It seems that we are almost alone in clinging to the Christ as he described himself and declared himself. This must be because we are the Church of Jesus Christ of Latter-day Saints. Ours is the responsibility to see to it that no act or thought or teaching of ours shall in any way question the divinity of Jesus, nor in any way question that he was the Son of God, nor in any way question the atoning sacrifice which he made for us. If we do, we shall become guilty of that great offense where we shall crucify to ourselves the Son of God afresh, for which I am sure we shall hardly gain forgiveness.

Brethren and sisters, cling to the Savior. Accept him as he, himself, described himself: "I am the light and the life of the world." (*Ibid.*, 8:12.) Salvation comes only through him, and as Peter said to his accusers: "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

May the Lord help us to keep this testimony in our hearts and increase it; may he give us the courage proudly to proclaim it; may our influence in the world be extended until we shall be able to bring the righteous everywhere to the knowledge which we possess, that they, along with us, if we shall hold our course, shall be saved and exalted in the celestial kingdom, I humbly pray in the name of Jesus. Amen.

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**President David O. McKay:**

We shall now hear from Elder Clifford E. Young, Assistant to the Council

of the Twelve. Brother Young will be followed by President Oscar A. Kirkham, of the First Council of Seventy.

**ELDER CLIFFORD E. YOUNG***Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS, may I express to you my deep gratitude for the privilege of attending this conference.

The opening, impressive address of President Clark to which we have just listened has stimulated our faith and given us renewed hope, and I therefore trust that I shall say nothing to detract from it, for I have in my heart on this occasion to say only that which will add to the spirit of this glorious day.

There are one or two things that come to my mind as I contemplate the mission of our Lord and Savior, Jesus Christ: things that apply to us in our daily lives. You will remember that as the Savior hung on the cross, his suffering was such that he sweat great drops of blood, yet he offered that memorable prayer, "Father, forgive them; for they know not what they do." (Luke 23:34.)

A few days after the Savior had ascended into heaven, Peter and John went to the temple to pray. It was the ninth hour of the day, and as they entered the temple, they noticed a beggar, one who was brought to the temple everyday to ask for alms. He had been afflicted from his birth, and was unable to walk. Peter seeing him said,

... Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. (Acts 3:6-8.)

This incident created quite a sensa-

tion because later on multitudes followed Peter and John seeking to know more of the power by which this great miracle had been performed. And then Peter, recognizing that some of the very throng were those who had participated in the crucifixion said to them:

"And now, brethren, I wot that through ignorance ye did it, as did also your rulers." (*Ibid.*, 3:17.) We read that there were rulers with the multitude at the crucifixion. "I know that through your ignorance ye did it," is what Peter said to them; thus in accord with what the Savior had said, "Father, forgive them; for they know not what they do." (Luke 23:34.) Then Peter went on to say:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)

This is an impressive lesson. It is a lesson to you and me, who have been made partakers of the truth. Much is expected of us, because we know. Jesus made it clear. Peter made it clear that in cases of ignorance, the Lord would be merciful, and kind, and just, but with those who know and who have the responsibility, it is a different matter. It is knowledge that brings responsibility.

I remember one occasion when President Grant attended one of our Alpine Stake meetings where at that time I was presiding. We called all the priesthood together and had invited members

of the Church who had been indifferent to their responsibilities, and during that meeting President Grant made a characteristic talk on the Word of Wisdom. At the close of the meeting, one of the brethren remarked that he thought President Grant was rather harsh in his appeal for Latter-day Saints to keep the Word of Wisdom. I told Brother Grant of the comment, and he replied, "I was not talking to the outsiders, I was talking to you, to Latter-day Saints who know better." I repeat, it is knowledge that brings accountability.

And so we have this lesson. The Lord is merciful and just and kind because he recognizes that there is a difference in degree, that his children are not all reared under the same environment. Some come from good homes, from Latter-day Saint homes, where they have been taught the truth and where they know, or should know, the truth. Others have come from broken homes, where there is some question in their minds as to the divinity of this work and where there is a lack of understanding of the truth and of its great power. To them the Lord is merciful and kind. That is illustrated beautifully in the story of Jonah. You will remember that the Lord had told Jonah to warn Nineveh, and he had failed in his responsibility. He thought he knew better than the Lord, and finally, after a serious experience on the sea, and being cast up on the shore by a great fish, the Lord appeared to him again and said, "Now, Jonah, you do as I told you to do." And this time Jonah went to Nineveh and warned the people that if they did not turn from their evil ways they would be destroyed. He did not understand that there was an opportunity to repent. After preaching to the people he went over on the side of a hill and sat under a gourd which the Lord had caused to grow up to protect him from the sun. By and by the gourd wilted, and as Jonah waited and the city was not destroyed, he sulked and felt sorry for himself and

the gourd. Then the Lord came to him again and said,

... Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand. (Jonah 4:10-11.)

And so I say, my brothers and sisters, the Lord knows and understands the hearts of the children of men. He knows our intent, our desires, and he also knows what is expected of us. And we should know what is expected of ourselves. In harmony with this thought, I would like to read a statement that was made by Elder Albert E. Bowen from this pulpit about two years ago. He said, "The measure of a man's achievements lies not altogether in where he gets to. You have to have regard for the place from which he started; and the degree of his advancement, though he has not reached so high a place as one of his fellows, may be greater because of the handicap of the position from which he set out."

We do not all start from the same source.

Another thought in connection with this seems to me to be fundamental to repentance. The Lord has said that it is his glory and his work to bring to pass the immortality and eternal life of his children. We know from our earthly experience how our hearts are drawn toward our children, and the great love and compassion we have for them even in their weaknesses. How great must be the compassion and love of our Heavenly Father for us, his children! He does not condone sin, but he exercises mercy for his children. He knows their weaknesses, and because of this understanding he exercises justice and mercy in connection with the operation of his divine law.

There is another matter to which I would like to call attention. I can only touch on it briefly. It is a mat-

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ter, however, that emphasizes the need on our part of an understanding heart toward our children and also impresses us with this fundamental doctrine of the Church of eternal life, of living again. We have a glorious privilege given to us through the restoration of the Holy Priesthood by which we are permitted to go to the temples of the Lord and we may officiate in holy ordinances where parents may be sealed with their children for time and all eternity. Have you ever stopped to think what this connotes, my brethren and sisters? It is eternal life. The very gift that was made possible on that first Easter morning through Jesus Christ, that we may live again, that we shall not only live, but that we shall also have those whom we love who are dearer to us than life itself. Think what that means. That is another of the blessings that have been vouchsafed to us through the ministry of Jesus Christ.

In this connection we as parents have an obligation to our children to help them to prepare for these blessings. I sometimes think we are a little lax in not better preparing our children for the responsibilities of temple marriages. I think bishops could do much in that field, in helping our young people to prepare for this great responsibility so that they will have understanding hearts and will appreciate the great blessings of going to the house of the Lord and making holy covenants that will preserve them and their families forever. If all the young people of the Church could be impressed with the importance of temple marriage, with all the sacredness that goes with it, the keeping of covenants, the preservation of love and virtue in every home, it would indeed be one of the greatest factors in banishing hatreds, in eliminating broken homes and all the sorrows incident thereto. It would ultimately bring peace to the world. This is another of the great blessings that come to you and me through the ministry of Jesus Christ.

Now one closing thought—my grandmother on my mother's side was a

Quaker. She joined the Church in Westchester, Pennsylvania and with her family immigrated to Nauvoo. After the martyrdom of the Prophet she was among those who moved out to Winter Quarters and then came west in 1847. I like to think of her as one of those of the "Last Wagon" that President Clark so beautifully speaks of in his book. Before her death she lived with my mother, and I remember on one occasion as we sat around the old fireplace, Grandmother seemed to be conscious of the fact that she would not be here very long. She had a strong testimony and a very deeply rooted faith. She had no fear of death. She seemed to realize fully that it was merely the passing from this life to the other side. After discussing some of the blessings of the gospel and expressing her gratitude that she and her family had been made partakers of its blessings, she remarked to my mother in her typical Quaker style, "Tbbie, when I am gone, thee must not come to the cemetery. I will not be there." I could not quite understand it then, but I do now. Reference has already been made to the statement of the angel to the women at the tomb of the Savior, "... Why seek ye the living among the dead?" (Luke 24:5.) And I repeat, why seek ye the living among the dead? We will not be there. That's the message of hope we are speaking of and thinking of today. Our spirits are eternal. They do not die. It is the cloak that covers our spirits that we lay aside. I know, brothers and sisters, that we do not understand the processes, but that does not change the eternal truth.

Every day we learn of great discoveries that are being made—the work of the astronomers, the galaxies that are being discovered—millions of them, beyond number. This scientific age is an age of miracles, and when we contemplate them, we cannot help thinking how presumptuous of us to question the miracle of being able to lay this body away, the cloak of our spirit, but that our spirits may continue to live. I

repeat again, we will not be there because our spirits are immortal! Some day we will come back just as the Savior came back; and our bodies will be healed through the great natural processes; our spirits will again enter them; and we will become living souls. That does not mean we will live again; we have lived all the time, just as the Savior while his body was in the tomb, was preaching to those spirits in prison.

We will have responsibilities. But let us not forget that at the cemetery we are not there. I do not want to

detract from the sacredness that you feel in your heart as you go to the resting place of those whom you love, not that at all. But, brothers and sisters, there is something far and beyond it all. As Jesus was the Christ, the Redeemer of the world, and lived again, so we live again eternal lives, and we will continue to live.

May God help us to appreciate this and sanctify to our good the lessons learned from this great Easter day, I pray in the name of Jesus. Amen.

### ELDER OSCAR A. KIRKHAM

#### *Of the First Council of the Seventy*

**I** HUMBLY pray that the Lord will bless me this Easter morning. This is truly a great day when we contemplate what is happening across the earth. In ten thousand churches, on a thousand hilltops, everywhere, men and women are declaring their faith in the divine mission of Jesus Christ. We of the Latter-day Saint Church join our voices happily with the multitudes that declare their faith in God.

One of the most striking expressions of the Savior is, "He went about doing good." With my life's work with youth, I have constantly been reminded that I must be practical. Youth lives in action, in doing. "He went about doing good."

I read also these words from Psalm 27:11: "Teach me thy way, O Lord, and lead me in a plain path." Recently in a small village in Nevada, I was called to dedicate a small, lovely chapel. The story was told by the bishop of how they had a great struggle to raise the money and do their part. He said, "The time came when we had to get the last five thousand dollars to do our part." He went before the people and literally, not figuratively, but literally took off his coat, and said, "I will not put on my coat again, with the Lord's help, until we have raised our part." And he went forward, and his family was with him. And then I saw the joy of the accom-

plishment. My heart was thrilled. People came from distant states. They rode down the valley from everywhere to be with their friends and neighbors, and when it was all over, a delightful thing happened. Although an appointment called me to hurry away to a neighboring city, as we looked back from the car window, we saw the crowd was still there, shaking hands with neighbors and friends, enjoying the loveliness of the occasion and the spirit of their accomplishment.

May we also "take off our coats," to do our part in this hour of challenge and opportunity. May I suggest one or two simple things, plain things, as David said in the Psalms, which are also the teachings of the Latter-day Saint Church?

*Help someone in need:* Rushing from one city to another to escape bombing not long ago, people by the thousands were trying to find a way to safety, in one of the cities of China. All at once in the rush the crowd crossing the bridge stopped, for someone was holding up the traffic. It was a boy. He could not cross the bridge. He heard the cry of a child that had fallen. Quickly he went to help—to help someone in need. When the child was made safe, he again hurried on his way.

Did you read the other day that on Baldy Hill fifteen American soldiers were

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commissioned to go and bring out a number of boys that had been left, unfortunately not able to get away under the fire? They worked and worked; they heard of another buried somewhere out in the debris. They went again very early in the morning before it was light. As they came to a nob of the hill, they heard a voice crying, "Water, water." They quickly dug. They rescued a young man from death and by the grace of God carried him safely down the hill where he received further help. There are many everywhere calling, "Water, water."

*Stand for the truth and the right with all good men:* In this very tabernacle I heard one evening an appeal made by the queen of Holland. She told of the sorrow of her people, many of them giving their lives, but she ended that beautiful appeal of deep sincerity with these words, "Let us all do our best, and leave the rest to God."

President David O. McKay, addressing the graduating class at the University of Utah, said:

Young men and young women: The future awaits you! It's yours! If you would end war and give peace to the world, you have campaigns to organize and conquests to achieve. These will be campaigns planned for the establishment of justice. These are the conquests of the soul: whether it is better to walk along the easy road to selfishness and indulgence than to strive through self-mastery and service in the realm of spirituality, you must decide.

*Have courage for prayer.* That must be part of the high resolve of this conference. Courage for the right! So much is happening in public places, so many are brought into contact where public opinion is a power. I am proud, and you are proud, when you heard the President of the United States before he gave his inaugural address say, "I want to say a little prayer."

I went one day down to the station with a group of missionaries to say good-bye. A father, my neighbor, was with me. There was a group about us. The stationmaster came out and said, "It will be about twenty minutes before the

train leaves. Don't go far away." Then I saw my neighbor walk through the crowd quickly, his son on his arm, through the station, and they were gone for a time. Then I saw him return just before the train pulled out. He kissed the boy good-bye, and the boy was off. I walked over to my friend and said: "I want to ask you a personal question. I have a thought that I want to ask you about your boy." I said, "Where did you go when you took your boy? Now, pardon me, if this is too private, you do not need to answer, but I have an idea." He said, "Oh, I think you have the right idea. I took my boy home. We went to the bedroom alone. I said, 'Son, I am so proud today,' and I finally mustered up courage to do what I should have done probably many times before. 'Sit on the edge of the bed, I want to bless you. I am proud of you. Mother is proud of you. This is a great day.' And I blessed my son."

One other closing story: I heard it in the temple from one of the mission presidents. The children of neighbors and friends often come with their playmates to the auxiliary organizations of the Latter-day Saint Church. One little girl had caught the message on several occasions about family prayer. When she came home one day, she said to her parents, "Have I got any rights in this family?" The father answered, "Why, certainly you have, dear." "Well, I want family prayer." "Well, my dear, you shall have family prayer." But it went on, and when the occasion came again, the child said, "Have I got any rights in this family?" There was a longer pause, more reflection, then, "Yes, dear." And family prayer was said.

May God bless us. May we help someone in need. May we stand for the truth and right. May we have courage for prayer. "Teach me in thy way, O Lord, and lead me in a plain path." (Psalms 27:11.) May we as he did ever go about doing good, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the

Council of the Twelve will now speak to us, and he will be followed by Elder Bruce McConkie.

## ELDER LEGRAND RICHARDS

### *Of the Council of the Twelve Apostles*

**A**T THE opening session of this great conference yesterday, President David O. McKay gave us two great objectives: the one, to put our homes in order, and the second, to proclaim the divine mission of the Redeemer of the world. We have listened to some beautiful talks on those subjects, and particularly on the mission of the Redeemer of the world since that opening address, especially appropriate in view of the fact that today is Easter, when all the Christian world is celebrating that event.

I should like to tell you an experience I had while laboring as a missionary in New Bedford, Massachusetts, some years ago. We were approaching the Easter Sunday, and I had a discussion with a minister of the gospel about the mission of the Redeemer of the world. I had him explain to me the God in whom he believed. Naturally, in keeping with the ordinary orthodox Christian view, he explained how God the Father, and God the Son and God the Holy Ghost were one God, and then he went on to indicate their works and said, in substance, that they were so large that they filled the whole universe, and so small that they could dwell in our hearts; that they were the life of the plants and flowers and everything around us. And then I interjected this question, "What are we celebrating this week?" And he said, "The Easter." I said, "What does that really mean?" "Well," he said, "it's the resurrection of Christ." I said, "Just what do you mean by the resurrection of Christ?" Then I led him to explain. I said, "You mean that the stone was actually rolled away and that when the women came to the tomb that the angels proclaimed that he was not there, that he was arisen, that the very

body that was taken down from the cross and laid in that tomb had arisen?" And he admitted that that was true.

And I said that in that body he appeared to his disciples and when doubting Thomas questioned the fact that he was actually the Redeemer whom they had known, he asked Thomas to put his hand in the wound in Jesus' side and feel the prints in his hands, and see that "I am the same," for, said he, "A spirit hath not flesh and bones, as ye see me have." (See Luke 24:39.) And to indicate further the fact that he had that same body that was laid away in the tomb, he took fish and honeycomb and ate with them. I said, "Now that was the same body that he laid away in the tomb, wasn't it?" And he agreed that it was.

And then I led him on through the experience of the Savior in ministering among his disciples for forty days until in the presence of five hundred of the brethren he was carried away in the clouds of heaven, and two men dressed in white apparel stood and said, as the brethren gazed into heaven to watch him ascend, "... Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) And he agreed that that actually happened.

And then I said, "My friend, where is the body that Jesus took out of the tomb, if he and the Father are one, and an essence everywhere present in the world? Would you say that Jesus died a second death and laid his body down again?" And he thought for a few minutes. He said, "I am afraid I can't answer that. I have never thought of it before in that way."

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Now, brothers and sisters, I thank God that we have a recommitment to this earth in our day and time that he does have his body, that he does actually exist as the Redeemer of the world, that he did break the bands of death, that the grave might have no victory in that it delivered up his body, as it will do for all of us, of which we have heard such wonderful testimonies here in this conference.

Sometime ago, Brother Clifford Young gave a Church of the Air address. He told me following that of some of the letters he had received commenting on his address. And one was from a minister of the gospel, in which he said something like this: "It pleases me greatly to know that the Mormons believe in the Christ." I have thought a great deal about that statement since, and I have thought of the feeling the world has toward our people. I have compared it to the time when Paul stood at Rome to be judged, and they said unto him, "... we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against." (Acts 28:22.) Why did they speak against it? Was it not the same when Paul stood there bound in chains, when he delivered that marvelous testimony before Agrippa and Festus, when Agrippa said, "Almost thou persuadest me to be a Christian." (*Ibid.*, 26:28.) And Festus said, "... thou art beside thyself; much learning doth make thee mad." (*Ibid.*, 26:24.) To which Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." (*Ibid.*, 26:25.) And then he said: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (*Ibid.*, 26:29.) Think of Saul just shortly before that, when they laid at his feet the cloaks of those who stoned and put to death Stephen, the prophet of God. And you remember how Stephen gazed into heaven and saw Jesus sitting on the right hand of his

Father. And then Saul went from that experience into Damascus with an order to persecute the Christians.

That is just like the world. They don't understand, and so they malign us, and they tell all manner of things that are not true, and they do not have the right conception, just like Paul of old. But when the testimony had come to Paul, he was a different man. The Church hadn't changed; Christ hadn't changed; his truth was the same; but Saul of Tarsus had changed. He was now Paul, the Apostle of the Lord Jesus Christ.

A short time ago I sent one of our Church books to a distant relative on my mother's side, back in Massachusetts. My cousin, Merlin Steed, had been there and had visited him. He wrote Merlin a letter and said he had spent three weeks reading the book. He said, "It is a great eye opener to me. It is the first book I have ever read in favor of the Mormons." And then he added this statement, "I doubt if you have any idea of the fantastic yarns that are current in New England concerning the Mormon Church. Some of them are so wild that I doubt if the persons who tell them really believe what they are saying themselves."

That is what we have to meet in the world. If the Lord would but take that prejudice out of their hearts! I ask this question: Why did they persecute the saints of old? Why did they put to death the Apostles of the Lord Jesus Christ? Why did they crucify our Lord? Only because of the darkness that covered their minds and the efforts of the evil one to destroy the work of God in the earth, and for that same reason, they misunderstand the motives of this great Church today.

I had an experience in Oregon after my first mission. I had spent some time with a prominent businessman. He didn't know I was a Mormon, and he painted the Mormons and the Mormon missionaries so black it almost made my blood run cold. When he was through, I said, "My friend, now



don't you feel embarrassed, because," I said, "you are sitting right here at the side of a Mormon missionary." He went red in the face, and I said, "I forgive you," because I had qualified him before. I said, "Have you ever read a Mormon book?" He said, "No." I said, "Have you ever met a Mormon?" And he said, "No." I said, "I forgive you because you are not supposed to know any better. Where did you get your information from?" "Oh," he said, "you hear it on the streets, and you read it in the magazines and in the newspapers; everybody knows what the Mormons are."

Now, brethren and sisters, if there is any Church in this world that really believes that Jesus is the Christ, surely it is the Latter-day Saints. No Church has ever exalted him as has this Church. He is the head of the Church, literally, as the man is the head of the woman; the Church bears his name; and there was no other Church in the world that bore his name when he committed it to this Church and commanded that the Church should be named after him. The whole premise of Mormonism is based upon the fact that the Father and the Son literally appeared to the Prophet Joseph Smith. They couldn't have done that if they were only an essence, everywhere present in the world. With that glorified body that Jesus took out of the tomb, he appeared to Joseph Smith, and if that thing did not actually transpire, we have no right to be assembled here in a conference claiming to be the Church of Jesus Christ. And if it did actually transpire, then all the people of this world will ultimately have to accept of the work that he established through the Prophet that he raised up in this dispensation.

We have had testimony borne here today of how he appeared to the Prophet Joseph Smith and Sidney Rigdon, and I would like to leave this thought with you. It wasn't only what Jesus taught. You remember that he said to those of old, "If ye believe not my words, believe then my works." Here are the

works of the Lord Jesus Christ, the establishment of his great Church.

As I have sat here in this conference, I have thought of the words of Nephi of old who saw our day and the coming forth of the Book of Mormon and the establishment of the kingdom of God upon the earth, and he said he saw the Saints of God scattered upon the face of the whole earth and the power of God resting upon them in great glory. And I testify to you that the power of God is with this Church in great glory today.

I would like to add another thought. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." (Matt 7:21.) In the world today, in the Christian world, there are too many just saying, "Lord, Lord," and they are not doing the will of our Father. Then I remind you that when Jesus stood on the Mount of Olives overlooking Jerusalem and recalled how they had rejected him, he cried out, as it were, in the anguish of his soul,

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (*Ibid.*, 23:37.)

And then he said,

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (*Ibid.*, 23:38-39.)

Now I want to tell you that when God the Eternal Father, through his Son Jesus Christ, sends a prophet unto the inhabitants of the earth, when they reject the prophet of God, they reject Christ the Lord. That, he has declared through his own words.

I would like to call your attention to the promise in the Book of Mormon of the prophet that God declared he would send, the promise he made to

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Joseph who was sold into Egypt that in the latter days out of his seed, he would raise up a choice seer and prophet like unto Moses. And then I remind you that in holy writ we read that there was no prophet in Israel like unto Moses because Moses talked with God face to face, as one man speaks with his friend. According to the scriptures, most of the prophets received the word of God by inspiration, but Moses talked with God, and God declared that in this day he would raise up a prophet like unto Moses. And then he said, "Unto him will I give power to bring forth my word," and there isn't time to recount, but you just think of what the Lord has brought forth through this modern Prophet. Then he said, "And not to the bringing forth my word only—but to the convincing them of my word which shall already have gone forth among them," and that is what the missionaries of this Church are doing all over the world. They are opening the Bible, the stick of Judah, and teaching the people things they have never heard of. I have told people in the mission field plenty of times that I would show them out of that book

things they had never read in their lives, I didn't care how many times they had read it. And then the Lord declared that "the thing which the Lord shall bring forth" by this Prophet like unto Moses, "shall bring my people unto salvation."

Brothers and sisters, I leave my testimony with you that the resurrected Christ lives today, that he is directing his Church, that he has raised up a Prophet like unto Moses of old, and that if we will follow his teachings they will lead us unto salvation. May God help each one of us to do this I pray in the name of the Lord Jesus Christ. Amen.

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The Choir and the congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

### President David O. McKay:

Elder LeGrand Richards, of the Council of the Twelve, has just concluded speaking. We shall now hear from Elder Bruce R. McConkie of the First Council of Seventy. He will be followed by Elder Milton R. Hunter.

### ELDER BRUCE R. McCONKIE

#### *Of the First Council of the Seventy*

#### **T**HE Holy Ghost

is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.

For he is the same yesterday, today, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round. (1 Ne. 10:17-19.)

The Father, a personage of tabernacle

having flesh and bones, begat us as spirits in the beginning and ordained the plan whereby we might have power to grow in intelligence and knowledge and become like him.

The Son, his Firstborn in the spirit and Only Begotten in the flesh, under his direction, became the Creator and Redeemer of the earth and all things that are on it. From time to time he has revealed to men the plan of salvation, the gospel of Jesus Christ.

The Holy Ghost, a personage of spirit, is their minister, who has been given the power and assigned the functions of bearing record of the Father and the Son, of revealing the truths

of salvation to men on earth, and in due course, of revealing to them, all truth.

Now, when Christ was here in his ministry, he told his Apostles that when he went away, he would send them another Comforter—that is a Comforter other than he, himself, for he was a comfort unto them—and that this Comforter would recall to their minds all things that he had told them, and would guide them into all truth. And when he said they would be guided into all truth, I believe that he meant it literally, and that in due course—not in time, but in eternity—they would obtain a fulness of truth, even as Christ himself, having gone from grace to grace, has received a fulness of truth, and a fulness of the glory of the Father.

But the thing that we are concerned with here in mortality, is to have the Holy Ghost reveal to us the things of God, the knowledge that God is our Father, that Jesus Christ is his Son, literally born of him in the flesh, and that the kingdom of God has been set up on earth again for the last time, that we, with the ancients, might be heirs of the fulness of the Father's kingdom.

We believe that it is life eternal to know God and Jesus Christ, whom he has sent, and that these glorious beings are manifest by the power of the Holy Ghost.

We believe that man is saved no faster than he gains knowledge, meaning knowledge of God and of his laws, as these things are revealed by the Holy Ghost.

We believe that no man can be saved in ignorance, meaning in ignorance of God and his laws, of Jesus Christ, and the truths of the gospel, as these things are made manifest by the power of the Holy Ghost.

You will recall it was Paul who said:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (I Cor. 2:9-11.)

Now the truths about God and salvation are not gained by the wisdom of men. They are not to be found by the research of the world. They are not found in the creeds of men, for the Lord has said that those creeds are an abomination in his sight. God stands revealed, or he remains forever unknown. Knowledge about God and about the divinity of Jesus Christ and the great atoning sacrifice which he worked out is had in the world today, by us, because God has spoken in this day, and has given these truths again, by the same direct revelation that he gave them in times of old.

The Holy Ghost has been given to righteous men from the beginning so they could certify of the truths about God and salvation. He has been the companion of those who have presided over the Church and the kingdom in every age, and by his power they have received revelation and given guidance to the people of the Church and to all people in the world. And when these brethren speak, these brethren, the First Presidency and the Twelve, who are prophets, and seers, and revelators, it is by the power of the Holy Ghost and what they say is the mind and the will of the Lord.

Last night when President McKay said, speaking of present-day conditions and what is needed in the world now, that the Lord desired that this gospel roll forth and be taken to every nation, kindred, tongue, and people, he was telling what the Lord wants done in this day. And so it is for what other counsel we have received. It should be, and is, as the mouth and the voice of the Lord to the Latter-day Saints.

The Holy Ghost is a revelator. He will reveal to any person who is honest and God-fearing and diligent in seeking truth, the fact that this is the Lord's work; that Joseph Smith is his prophet; that he is the greatest witness of Christ

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that there has been in the world since the day that Christ himself proclaimed that he was the Son of God. And there is not any reason or any excuse why anyone who is upright and honest should not have this knowledge. Every Latter-day Saint should have it.

You will recall that in ancient Israel, after Eldad and Medad had been called of God to a high calling, that his Spirit fell upon them and they prophesied in the camp. Then Joshua came before Moses and said, "... My lord Moses, forbid them." But Moses who himself had this gift of the Holy Ghost, this spirit of revelation and of prophecy—and it was by this power that he had led Israel through the Red Sea—said: "... Enviest thou for my sake? would God that all the Lord's people were

prophets, and that the Lord would put his spirit upon them?" (Num. 11:28-29.)

There is no greater gift that a person can earn and enjoy for himself, in mortality, than the gift of the Holy Ghost, which gift is the right to the constant companionship of that member of the Godhead, and which gift is actually enjoyed only on condition of individual righteousness.

In the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Bruce R. McConkie, of the First Council of the Seventy. Elder Milton R. Hunter of the same Council will now speak to us.

### ELDER MILTON R. HUNTER

#### *Of the First Council of the Seventy*

**T**ODAY the hearts of millions of people throughout the world are turned in adoration to the Master of life and salvation. We, the members of the true Church of Jesus Christ, in this great conference assembled, bow our heads in reverence and from the depths of our hearts thank God for the mission of Jesus Christ and the marvelous atonement which he so gloriously brought about. Already in this meeting we have listened to some wonderful testimonies given by the various speakers regarding the resurrection of the Son of God. Especially is that true in the case of the testimony which was so beautifully presented by President J. Reuben Clark. I also want to voice my testimony here on this glorious Easter morning, because I also know that my Redeemer liveth; and my heart is filled with gratitude for that knowledge.

I have never read a statement in any of the holy scriptures dealing with the work of God which is as important as the one found in the Pearl of Great Price. It is as follows:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

That marvelous statement contains two distinctive features. The one is the immortality of man; and the other, the eternal life. Each of these items means something entirely different, distinctively different, from the other. Immortality means the resurrection from the grave. Eternal life means the type of life that will be lived in celestial glory by those who showed their love for God by keeping his commandments while living in mortality.

When the Eternal Father appointed his Only Begotten Son to be the Savior of the world, he gave unto him two major assignments. One of these assignments was to break the bands of death and thereby bring about the resurrection of all of God's sons and daughters. In other words, Jesus was to give immortality universally to the human family. The other assignment was to proclaim a gospel plan of salvation to the inhabitants of the earth, granting all men their free agency and

promising that all those who would obey that gospel plan, which contained the words of eternal life, eventually would be brought back into the presence of the Father and the Son and receive eternal life.

In the meridian of time, Jesus Christ came into the world; and in three short years' time of public ministry he marked out the pathway which leadeth unto eternal life. In other words, by the life he lived and through the teachings he gave, he proclaimed to the human family the gospel plan of salvation, assuring exaltation to everyone who proved faithful in doing "all things whatsoever the Lord their God shall command them." (Abraham 3:25.) And then, having been rejected by his own, he was crucified, dying as a ransom for the sins of the world.

As was so beautifully explained by President Clark in his address a few moments ago, early on that first Easter morning, Mary Magdalene and others of the women from Galilee who loved Jesus very much went to the tomb for the purpose of giving the Master's body a more proper burial. As has been pointed out, upon finding the tomb empty, all the women returned to Jerusalem except Mary Magdalene. She lingered near the doorway of the tomb weeping, and then she looked inside. There she saw two angels dressed in white and heard one of them declare:

... I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, ... (Matt. 28:5-6.)

Thus, as had been predicted by the holy prophets even from the very beginning, Jesus Christ, the Savior of the world, had broken the bands of death. He had now overcome the tomb and the grave and thereby had given assurance to the human family that as he had risen from the grave, each of us also shall rise from the grave and take upon ourselves immortality.

The holy prophets had proclaimed that Jesus Christ was the Lamb of God slain from the foundation of the world;

that he would die and rise again; and that every man, woman, and child—bond and free, rich and poor, righteous and wicked—would receive immortality as a result of his atoning sacrifice.

Regarding this vital subject, the Lord revealed the fact to the Prophet Joseph Smith that through the redemption of the Only Begotten Son the human family would be raised from death

... in immortality unto eternal life, even as many as would believe;

And they that believe not unto eternal damnation; ... (D. & C. 29:43-44.)

Amulek declared that resurrection or immortality would come to

... all, both old and young, both bond and free, both male and female, both the wicked and the righteous. ...

[And at the resurrection or the receiving of immortality]

... the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death. (Alma 11:44, 41.)

The other part of that great scripture, previously quoted, is:

For behold, this is my work and my glory—to bring to pass ... the eternal life of man. (Moses 1:39.)

Eternal life is very, very important. A careful study of the scriptures reveals the fact that it is the most desirable and important thing of all that exists.

In modern revelation we read: "Behold, he that hath eternal life is rich." (D. & C. 6:7; 11:7.) The Doctrine and Covenants also states that "... eternal life ... is the greatest of all the gifts of God." (*Ibid.*, 14:7.) Therefore, eternal life is the blessing that comes to the individual who keeps the commandments in their fulness.

Since eternal life is the greatest of all of God's gifts to man, it should be of more importance and much more worth while to you and me to put forth every effort to attain eternal life than it would be to accumulate a million dollars, or even a million, million dollars, or to rise to any position of leader-

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ship in this world, or to gratify any or all of our mortal desires.

A careful study of the statements on this subject found in the scriptures, especially those found in the Doctrine and Covenants, reveals the fact that eternal life is the gift received by husband and wife who are married for eternity, and has reference to their power of eternal increase or a continuation of the seeds forever and ever. Also, exaltation may include less than a continuation of the seeds and Godhood may convey a slightly different shade of meaning. In many of the quotations in the scriptures, "eternal life" and "life eternal" are also used with meanings closely akin with those other words or phrases. Therefore, all of those terms, although possessing slightly different shades in meaning, seem to lead to a similar final goal. In order to come to a more thorough understanding regarding the meaning of those terms, we shall refer directly to latter day revelation. In Section 131 of the Doctrine and Covenants, it is written:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (*Ibid.*, 131:1-4.)

Section 132, that marvelous revelation on celestial marriage, explains and clarifies the quotation I have just given, and also tells definitely what is meant by eternal life, exaltation, etc. In that revelation the Lord has informed us that if a man and a woman, members of the Church of Jesus Christ, refuse to enter into God's holy order of marriage, but accept instead a man-made order, and if this man and woman live all of the other principles of the gospel sufficiently well to go to the celestial glory, they will not attain exaltation. To quote the words of the Lord as received by the Prophet Joseph Smith:

... they ... are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (*Ibid.*, 132:16-17.)

We also read in the same revelation that if a man and a woman enter into the holy covenant of marriage, according to God's law, and are sealed by the Holy Spirit of promise, living in accordance with the covenants made therein, rendering obedience to all of his commandments and enduring faithful to the end, they shall rise in the resurrection and be assigned to dwell with the Lord in the celestial glory. And then the revelation states:

... they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. (*Ibid.*, 132:19.)

The Prophet Joseph Smith points out that this "continuation of seeds forever and ever," means to have children in the celestial glory.

To continue the revelation:

Then shall they be gods, because they have no end; ...

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. (*Ibid.*, 132:20-22.)

And then the Lord explained the meaning of eternal lives. He said:

This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. ... (*Ibid.*, 132:24.)

Now how can we come to know God fully and completely? Such a knowl-

edge or status cannot be obtained completely in this world. A full knowledge of God can be attained only in the celestial degree of glory by those who ultimately become as he is. When one thinks as he thinks, acts as he acts, attains power comparable to that enjoyed by him, then that individual has attained exaltation or eternal life. To such a person, Jesus has promised: "... all that my Father hath shall be given unto him." (*Ibid.*, 84:38.)

The question of importance which lies deeply imbedded in the hearts of each of us is: How may we gain eternal life?

Jesus Christ, our Lord and Master, came to the earth and pointed out the path which leadeth to eternal life; and he commanded us, saying:

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth forth from the mouth of God. (*Ibid.*, 84:43-44.)

A summary of Jesus of Nazareth's teachings regarding the pathway that leadeth to eternal life is as follows:

First, we must have faith, faith in Jesus Christ and in the gospel plan which he promulgated;

Second, we must repent of all our sins;

Third, we must be baptized by one having proper authority;

Fourth, we must be confirmed members of the Church of Jesus Christ and receive the Holy Ghost;

(Then, according to Nephi, we have entered through the gateway into the kingdom of God and are now on the "... straight and narrow path which leads to eternal life." [2 Nephi 31:17-18].)

Fifth, we must receive the Holy Melchizedek Priesthood and honor and magnify that priesthood;

Sixth, we must enter into the law of celestial marriage and keep all of the covenants made therein;

Seventh, we must demonstrate to the Lord through the lives we live and

by rendering obedience to his commandments that we are willing to consecrate all we possess—our talents, our time, our means, and our very lives if need be—to the upbuilding of the Church and kingdom of God here upon the earth and also to the salvation of his sons and daughters;

Eighth, we must continue to press forward with unshaken faith in the words of Jesus Christ, whether spoken by himself or through the mouths of his prophets, proving faithful in keeping all of the commandments, pressing "forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men," and enduring faithful to the end, then, according to the promise of the Eternal Father, we "... shall have eternal life." (*Ibid.*, 31:20.)

Thus, if we prove faithful in walking along the pathway enumerated in those eight points, "... feasting upon the word of Christ, ... [for] there is none other way nor name given under heaven whereby man can be saved in the kingdom of God," (*Ibid.*, 31:20-21) then our election shall be made sure, with the glory of eternal lives as our reward; and then, as the revelation previously quoted states, those faithful ones "... shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads." (D. & C. 132:19.)

I would like to bear my testimony, which testimony has been given to me through the power of the Holy Ghost. I know that Jesus is the Christ, the Only Begotten Son of God. I know as I know that I live that he died for you and me, and on the third day he was resurrected, thereby breaking the bands of death and giving immortality to the human family. I have a strong conviction that some of God's children will rise through immortality to eternal life and others will rise through immortality to eternal condemnation. It is also my testimony that through the blood that Jesus shed and the sacrifice that he made, he atoned for the sins

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of those who receive him and keep his commandments; but, on the other hand, as Jesus of Nazareth declared, those who will not receive him and repent and keep his commandments will be required to suffer even as he, the greatest of all, suffered; and his suffering was so intense that it caused him "... to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit." (D. & C. 19:17-18; Mosiah 3:7; Luke 22:44.)

I know also that if we will render obedience to all the commandments given us by our Lord and Savior, Jesus Christ, and also those given through his holy prophets, someday we will come back into the presence of God and hear the voice of the Lamb, saying: "Well done, my beloved servants, enter ye into your exaltation"; and as King Benjamin has said, through the covenants we have made and by taking upon ourselves his name, we become sons and daughters of Jesus Christ and shall dwell with him eternally in the celestial degree of glory. (Mosiah 5:6-10.) This blessing and glory will be ours if we press forward "with an eye single to the glory of God" and endure faithful to the end. (D. & C. 4:5; 82:19.)

May our Eternal Father bless us as Latter-day Saints, who are now on the pathway which leadeth to eternal life, that we will be diligent and faithful in all things and eventually receive that great blessing which is "the greatest of all the gifts of God," namely, eternal life, I humbly pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

As we stated at the opening of this session, many thousands have participated in worship on this calm Easter morning. Sitting in seats reserved for them here in the Tabernacle are presidencies of stakes, bishoprics of wards, heads of priesthood quorums, and of Auxiliary organizations, and among them we note representatives from our State departments, and our educational institutions. We are pleased to note in addition the President and deans of

our Brigham Young University. We have the President of the University of Utah, of the Agricultural College, of Rick's College, of the Weber College, Branch Agricultural College at Cedar, and representatives and heads of our State educational system. To all we extend hearty welcome and express satisfaction and pleasure in your presence and your cooperative spirit in this session.

To our visitors who have come here this morning from afar, we bid a hearty welcome.

The closing song by the Tabernacle Choir will be, "Out of the Silence." This was composed and written by Brother Cyril Jenkins, a member of the Church from Australia, who is present here today, being in Salt Lake City on a special mission pertaining to the Choir and the possible rendering of some of its choicest selections in Great Britain over the British Broadcasting System. We are glad Brother Jenkins is here; and we shall listen with interest to his composition, "Out of the Silence," as now sung by the Tabernacle Choir, under the direction of Elder J. Spencer Cornwall.

The closing prayer will be offered by Elder D. Edward Judd, President of the Ensign Stake, following which this conference will stand adjourned until two o'clock this afternoon.

For this profusion of beautiful callilies we are indebted to the members of the Berkeley Stake in California. The Choir singing this morning has been furnished by the congregation and the Tabernacle Choir, with Brother Cornwall conducting, and Elder Frank W. Asper at the organ.

After the benediction by President D. Edward Judd this Conference will stand adjourned until two o'clock this afternoon.

Singing by the Choir, "Out Of The Silence," (by Cyril Jenkins).

The closing prayer was offered by President D. Edward Judd of the Ensign Stake.

Conference adjourned until 2:00 p.m.



## SECOND DAY

### AFTERNOON MEETING

Conference reconvened Sunday afternoon, April 5, at 2:00.

The Tabernacle Choir furnished the choral numbers for this session.

President McKay called the meeting to order promptly at the scheduled time by making the following brief statement:

**President David O. McKay:**

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the fifth session of the 123rd Annual Conference of the Church of Jesus Christ of Latter-day Saints. These services are being broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system and by television. The proceedings will be broadcast also over Station KSL, Salt Lake City, and over the stations named in the first session of this Conference, and named this morning, stations in California and Nevada.

The music for this session will be rendered by the Tabernacle Choir, under the direction of J. Spencer Cornwall, with Alexander Schreiner at the organ.

We shall begin this service by the Tabernacle Choir singing, "Sing Unto God."

The opening prayer will be offered by Elder Martin E. Christensen, President of the Mill Creek Stake.

The Tabernacle Choir sang a selection: "Sing Unto God."

The opening prayer was offered by Elder Martin E. Christensen, President of the Mill Creek Stake.

An anthem, "The Twenty-Third Psalm," was sung by the Tabernacle Choir.

**President David O. McKay:**

Elder Mark E. Petersen of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Alma Sonne.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

**M**AY I read again the beautiful words which have just been sung to you by our wonderful choir.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell

in the house of the Lord for ever. (Psalm 23.)

That is a great testimony. I am grateful that the choir sang this number, giving this testimony of the psalmist because this has been a conference of testimonies—testimony after testimony to the divinity of the Lord Jesus Christ, testimony after testimony to the goodness of the Lord our Father to all men who will follow him and really make him their shepherd. People who thus follow him, testify anew day by day indeed that the Lord is their shepherd; they shall not want and say, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

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I remember also that this choir has sung words from Isaiah, "All we like sheep have gone astray." (Isa. 53:6.) And then I remember this beautiful story of the Savior:

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (Matt. 18:12-14.)

The work of the Church is a work of conversion. This has been well demonstrated by the testimonies and the wonderful addresses which have been given here, and by the appeals which have been made for further conversions. We seek for conversion of ourselves, of our children, and of all mankind who will listen to us—conversion to the point where we and they will be willing to accept the teachings and commandments of the Lord our Savior and by following them work out our salvation. As the Lord says here, "... it is not the will of your Father which is in heaven, that one of these little ones should perish." (*Ibid.*, 18:14.)

But in spite of all the work that is done in the Church in the way of conversion and teaching, and so much wonderful work is done, there are some instances where people go in reverse and fall away. Sometimes they accept the teachings of false leaders and false teachers who lead them astray.

Often I have asked myself why it is that some people apostatize from the truth. I have never believed that a person falls away suddenly, all at once, any more than a person who has been righteous and honest all his life would go out and suddenly rob a bank. There is some preparatory work done in advance. There is some "softening-up" process which leads to the apostate condition. Big sins generally are pre-

ceded by little ones, and I believe that this is true with respect to people who fall away from the truth.

Seeds are sown, seeds of doubt, disbelief, distrust, disrespect. These seeds are watered; they are nurtured, and finally they become fully developed until they produce their evil fruit.

Who sows these seeds of doubt and distrust? They are sown in many ways. I might mention a few.

I have heard of a man who claims to be a very good Latter-day Saint. He claims that he loves the Church, but he also loves the world, and he lives as close as he possibly can to the line of disobedience without actually violating the letter of the law. He does not realize that he must avoid even the very appearance of evil. He does not realize, possibly, that by living as close to the line of disobedience as he can, he sows seeds of doubt and distrust in the minds of others.

There are those who live in open rebellion against the word of God and violate the commandments continuously and intentionally, and of course they always leave doubt in the minds of others, with some disrespect for themselves.

And then there are the seeds that are sown by some of our teachers and preachers within our own organization, who like to advance some new doctrine, or some new interpretation, or some speculative theory, or advance something that is sensational, because to advance the sensational seems to feed their ego inasmuch as they become the center of a discussion.

Most of our teachers and preachers are wonderful. They teach the truth; they bring about conversions in the minds and hearts of those who listen to them. But there are these few teachers who sow seeds of doubt by speculative and unsound doctrines, and as they do so they "soften up," to use the army expression, some of their hearers who might later be taken over by the apostate teachers who come among them.

It is my full belief that whenever any of us accepts a position of any description in the Church, we accept along with it the responsibility of that office, whatsoever it may be. I believe that if a person accepts a position as a teacher in one of our organizations, or if he accepts the responsibility of preaching from the pulpit, such person accepts the responsibility which goes with that call. He becomes a representative of the Church in that position. Every teacher and every preacher therefore is duty-bound, upon accepting such a call, to represent the official views and doctrines of the Church, and to teach those official doctrines in his class or from the pulpit, with the one thought in mind that conversion is to come about in the hearts of those who listen to him. I do not believe that conversion to the truth comes through the teaching of half-truths or untruths.

Our classrooms and our assembly rooms have been built at great expense with only one thought in mind, and that is that in them we may teach the truth so that we may convert those who come there, so that they in turn will live the gospel and work out their salvation in the earth.

I do not believe that the classrooms or the pulpits of our Church are for laboratory purposes in which to experiment with new doctrines and speculative notions. They are exclusively for the use of those who are willing to convert men and women and boys and girls to the truth.

There is only one man in all the world who has the right to introduce a new doctrine to this Church, and that man is the President of the Church. So teachers, until you become the President of the Church, will you be willing to content yourselves with the present officially accepted doctrines of the Church?

I do not believe that we can escape the responsibility of starting someone off on the wrong way if we teach wrong principles. I do not believe that any of us can afford to take that responsibility.

I do not believe, therefore, that we

can bring into our classes or our sermons views and doctrines which are not accepted and officially advocated by the Church.

I do not believe that any teacher in any organization has the right to discard the prescribed lesson course and substitute in its place magazine articles, philosophical discussions, lectures, or any other extraneous matter.

I do not believe that we can bring into our classrooms or sermons the philosophies and doctrines of uninspired men of the world, no matter how well educated they may be, and present them as accepted truth.

I do not believe we should accept every theory advanced by men of science as though it were true. These men change their minds much too often for that.

I do not believe we should bring into our classes and sermons the doctrines of other churches and teach them as accepted truth.

I do not believe we should teach the doctrines of the British-Israel or similar organizations, sensational though they may be, presenting them to our people as though they were true.

I do not believe we should give time in our classes to discussions of the alleged interpretations of the measurements of the Great Pyramid of Egypt, fantastic and unreliable as they so often are.

I do not believe we should accept the current views that the lost ten tribes have been found in the northern nations of Europe, or that they have been named, indexed, and classified.

I do not believe that we can accept the peculiar notion that the mythical Odin of the North was in reality the Savior of the world performing his work among the northern nations of Europe or the ten tribes.

I do not believe we should give credence to the highly speculative theories about Book of Mormon geography.

I do not believe that there were two Hill Cumorahs, one in Central America and the other one up in New York, for

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the convenience of the Prophet Joseph Smith, so that the poor boy would not have to walk clear to Central America to get the gold plates.

I do not believe we can be good Latter-day Saints and question the integrity of Joseph Smith.

I do not believe we can be good Latter-day Saints and question the testimony of the eleven witnesses of the Book of Mormon.

I do not believe you have a testimony of the truth if you question the accuracy of the translation of the Book of Mormon.

I do not believe you have the facts or are being honest with yourself if you question the Manifesto as it appears in the Doctrine and Covenants.

I do not believe we should try to establish our personal fads as Church doctrine. I do not believe my eternal salvation will be affected in any way if I eat white bread or white sugar. I do not believe the doctrines of the Church are in any way involved in whether my whole wheat is stone-ground or steel-cut.

I do not believe we can be good Christians, regardless of the denomination, if we refuse to believe that Jesus Christ died on the cross. I do not believe anyone can be a good Christian, regardless of denomination, if he questions the reality of the literal, physical resurrection of Jesus Christ on the third day after his crucifixion.

I do not believe we can be good Christians of any denomination and reject the Old Testament. I do not believe we can be good Christians of any denomination and reject the epistles of the New Testament.

I do not believe we can be good Latter-day Saints, or that we are loyal to this Church, if we accept alleged revelations of men and women who claim to have received them for the membership of the Church when we know that the Lord designates the President of the Church as the only one on earth to whom he will reveal his mind for the Church at large.

I do not believe that we can be good Latter-day Saints or good Christians of any denomination and accept the teachings of some that death was a mistake, that it can be avoided, and that we can achieve immortality without passing through death, just by following the teachings of some false prophet.

I do not believe that we can ignore the teachings of the Savior when he said,

... there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.

For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. (3 Nephi 11:28-29.)

On the other hand, I do believe most positively that if we bring false teachings into our classes or sermons we do our people a great disservice, for we confuse their minds, we make them doubt the truth when it is given to them, and we "soften them up" for the attacks of apostate teachers who come among them.

I do believe positively that whenever we teach any speculative notion or try to unravel any mystery, or advance any doctrine not accepted by the Church, we contribute to the spiritual delinquency of those whom we influence.

I do believe that whenever we by our acts or our teachings reflect discredit upon the Church or its doctrines, we contribute to the spiritual delinquency of those about us.

I do believe that God will hold us accountable for every act and word by which we contribute to the spiritual delinquency of other people.

I do believe that the President of the Church is in very deed the mouthpiece of God on earth, the prophet, seer, and revelator of the Lord, and that he and he alone has the right and power to give to the Church any new doctrines or new interpretations of existing doctrines.

I do believe that Jesus Christ is the Son of the Eternal God, Creator of heaven and earth, that he died on the cross and was resurrected the third day, literally and physically.

I do believe positively that as we all die, even so, through the power of Jesus the resurrected Christ, we, too, will literally and physically be resurrected.

I do believe that the revealed doctrines and teachings of the Christ will save us without any additions by unauthorized persons.

I do believe that the Lord has given to the Latter-day Saints a fair amount of intelligence. I do believe that he expects us to use that intelligence in studying his revealed word and following his prophets here on earth, so that we will not be tossed about by every wind of doctrine.

I do believe that he expects our teachers and preachers to use the common sense he has given them to teach the simple truth which saves, rather than the speculations and theories of

men, which only confuse the mind and lead some of our people right out of the Church.

I do believe that by proper teaching of the revealed truth we can convert ourselves and our children and all others who are willing to listen to us.

I do believe that people are converted to the truth only by the truth and not through the teaching of half-truths and untruths.

I do believe that only in loyalty teaching and living the true principles of the gospel can we fulfil the responsibility which God has given us, and this is my testimony in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve has just concluded speaking. Elder Alma Sonne, Assistant to the Twelve, will now address us, and Elder Sonne will be followed by Elder S. Dilworth Young.

## ELDER ALMA SONNE

### *Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS, I hope all the teachers in the Church will have available to them, the splendid discourse delivered by Elder Mark E. Petersen. I believe the spirit of the anti-Christ is rampant in the world and is asserting itself as never before. That places upon the Church of Jesus Christ of Latter-day Saints a great responsibility because it is our mission to preach Jesus Christ and him crucified.

In this great conference of the Church at this season we are celebrating two great events, as I see it. The Easter time, commemorating the resurrection of the Lord Jesus, and the organization of the Church of Jesus Christ of Latter-day Saints on the 6th day of April, 1830. I have before me the statement made by Joseph Smith, the Prophet, relative to that first organization meeting, where six humble men met together and initiated the great

movement which is going forward so rapidly today. The Prophet writes:

Having opened the meeting by solemn prayer to Our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the "Church of Jesus Christ of Latter-day Saints," after which, he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us

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to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. (D.H.C. 1:77-78.)

I need not tell you, my brethren and sisters, that the Church, commenced with such a humble beginning, grew and prospered. The organization was completed with Apostles, prophets, high priests, seventies, elders, priests, teachers, deacons, patriarchs, and bishops. It was the only Church on the earth thus organized, even though these callings in the priesthood existed in the Primitive Church.

I observed that in the account given of this meeting, three important procedures were introduced: first, the principle of common consent that no man can preside in the Church without the consent of the membership; second, the introduction of the sacrament of the Lord's supper which was very appropriate because the first principle of the restored gospel is faith in the Lord Jesus Christ; and third, the ordinance of laying on of hands for the gift of the Holy Ghost when a person is confirmed a member of the Church, or, when he is ordained, or set apart, for any responsibility in the Church.

The Church, organized in this manner, has from its very beginning felt a strong urge—an impelling motive, to preach the gospel in all the world, and to build up God's kingdom upon the earth.

Not long ago, in Gordon B. Hinckley's book, *What of the Mormons?*, I read the dramatic account of Samuel H. Smith's missionary journey in the region near his home. It was probably the first missionary undertaking in this dispensation. Samuel was nineteen years old and a brother of the Prophet Joseph Smith. He carried with him copies of the Book of Mormon in a knapsack thrown over his shoulders. After walking twenty-five miles the first day he was refused lodging by the innkeeper. Continuing his journey the next day he called on Reverend John P. Greene, a Methodist minister. Reverend Greene accepted a book but refused to buy it.

During his absence while visiting his circuit, however, his wife read the book, and like many others, was deeply impressed. Mrs. Greene urged her husband to read the book. This he did, and as a result both joined the Church.

Samuel H. Smith returned from his mission, somewhat discouraged, feeling that he had failed. But, unknown to him, the book had fallen into the hands of Brigham Young. He read it and began to investigate Mormonism. He did so for two years, and then he, too, joined the Church. Samuel H. Smith's mission had not been a failure. The book distributed by him and others, also fell into the hands of Dr. Willard Richards of Boston, Massachusetts, who, when he had read the first page, remarked; "Either God or the devil wrote that book." When he finished the book, he concluded it had come from God, and he, also, joined the Church.

Later, the volume was read by Parley P. Pratt, a minister in the Campbellite Church. He was similarly impressed and joined the Church to become one of its outstanding missionaries. I read his testimony: "As I read, the Spirit of the Lord was upon me, and I knew and comprehended that the book was true as plainly and manifestly as a man knows and comprehends that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay me for all the sorrows, sacrifices, and toils of my life."

Parley P. Pratt took the book to his brother, Orson Pratt, then a young man nineteen years of age. He, like the others, read the book and became a convert and a great power in the Church.

One of the mission presidents stated yesterday that twenty-five percent of the converts in his mission were brought into the Church through reading the Book of Mormon. Surely, it is a powerful book. It is a great converter. It should be read and studied by all Latter-day Saints, for it will strengthen their faith and give them courage and hope to go forward in the great work of the Lord.

The Church from its very beginning in this dispensation has put forth every effort, it seems to me, to tell the world about the restoration of the gospel and the mission of Joseph Smith, the Prophet. This impression came to me with great force as I read an epistle to the members of the Church under date of April 7, 1851. This was less than four years after the pioneers entered the Salt Lake Valley. The epistle was signed by Brigham Young, Heber C. Kimball, and Willard Richards, and was addressed to the "Saints scattered throughout the earth."

I learned from that epistle that all of the Twelve Apostles were then abroad except Wilford Woodruff and Ezra T. Benson. Their President, Orson Hyde was in Kanesville, Iowa; Parley P. Pratt was on his way to Chile, his mission was to all the lands bordering the Pacific Ocean; Orson Pratt was somewhere in the States on his way to the valley to become associated with the University of Deseret; John Taylor was in Boulogne, France, "preaching, publishing, and translating"; Lorenzo Snow was in Italy, visiting the Italian states; Erastus Snow was in Copenhagen, Denmark, where he

was translating the Book of Mormon; Franklin D. Richards was presiding over the British Mission with headquarters in Liverpool, England; Amasa Lyman and Charles C. Rich were on their way to the Cajon Pass; and George A. Smith was presiding in Iron County. All of them were preaching the gospel "to every nation, kindred, tongue and people." What better evidence could they give of their sincerity and integrity? The best leadership of the Church was surely needed here in the valley, where the foundations of a great commonwealth were being laid; cities, towns, and villages were being laid out and settled; churches and schools were being erected; and roads and bridges were under construction. But the paramount obligation resting upon the Church then as now was to preach the gospel and to proclaim the divine mission of the Prophet Joseph Smith. In this tremendous responsibility the leaders of the Church have been diligent and determined. May we be given the faith and the understanding to continue in this great enterprise and thus discharge the solemn obligation resting upon all of us, I pray in the name of Jesus Christ. Amen.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

**B**Y THE Spirit of the Holy Ghost, about whom my fellow council member spoke so movingly this morning, I can bridge the nineteen hundred odd years between our day and the time of our beloved Lord. By that Spirit I can go with him as he walked the hills of Judea; I can follow him to the cross; I can hear the discussion at Emmaus and can enjoy the perfect love for him which his disciples felt after his resurrection. That event we celebrate today. While the distance in time through the years has been long, it seems but a short time because of this Spirit. I am grateful to have a testimony which speaks to my heart that he was indeed resurrected. Because of that resurrection, I

may have hope, hope for eternal life.

So also may I enjoy the feeling and knowledge of how my brethren felt when they heard that on that immortal day 133 years ago, a new prophet was in the earth, and that he indeed had seen his Redeemer and had been told that through him, he being faithful, would come the restoration of the everlasting gospel. By the Spirit the vision of that day becomes very real.

We sit here today, comfortable, because of those events and because of our belief and acceptance of them. And on this day, which is Easter, I wonder now, what of the future. We can think of the past; we can enjoy it; but our future depends upon us, and that fu-

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ture is bound up in what we intend to do about preaching this gospel to the nations of the earth.

Did you hear, as I heard yesterday, the statement made that we had a number slightly over two thousand missionaries? As I recall it, a year or so ago there were over six thousand. That gap should be filled. And personally, I can see no reason why it should not be filled. The men with the power to catch up the number sit in this Tabernacle under the direction of the Presidency of the Church. The bishop of the ward shall call upon people who he thinks might be able to go on missions; the stake president will interview them and then pass their applications on to the General Authorities.

It should not be a hard thing, from fifteen hundred wards, to find four thousand people. It is only three for each ward on the average. In the days of our poverty, can you see two missionaries, who had less apparent reason to have faith than we have, starting out on a mission which they had been told to fill in England? They go off in a wagon, hardly able to stand. On the way they meet a brother who is felling trees, barefooted. I suppose he does not want to do it barefooted, but he does not have any shoes. He says, "I have nothing to give you, but here is a purse." You and I, in our modern way of looking at things, might say, "Well, what is the good of a purse?" But they take it and thank him and go on. A little farther along the road, they meet another one, equally poverty-stricken, equally poor. He says, "I have nothing much to give you; what do you have?" And one of them speaks up and says, "Well, we have a purse." "Good, I have a dollar to put in that purse." And so he gives them his only dollar. One of those men said later, "From that moment on, that purse was never empty. As I needed, I could take from it that which was necessary."

It befalls my lot to interview, occasionally, missionaries, in the days of our prosperity. A few weeks ago I had a

young man come into the office to be interviewed. I said to him in the course of the conversation, "Who is going to support you on this mission?"

And he said, "My mother."

I said, "Is your father alive?"

"No, sir, he is dead."

"Can your mother do it?"

He said, "She cannot, but she will."

There is no doubt in my mind that she will.

Many of the boys who go out, go out that way, because somebody has enough faith to know that in the Lord's work the way opens.

I think I shall recount to you, so that you will not overlook others besides widows' sons, an experience had by one of our co-laborers, which was related to me a few days ago. I hope he will forgive me for mentioning it. President Grant, from this pulpit one time, invited men to become missionaries, and said, in effect, too, that that did not exclude stake presidents and bishops. And one of these brethren, a bishop, went home and said to himself, "Well, I guess that must mean me. I am a bishop, and the President of the Church said bishops were not excluded." He had a family of several children, a prosperous growing business, but he laid it aside and accepted a mission and was gone several months, preaching the gospel, because he thought the prophet of the Lord meant him, personally.

Now, he took that to himself. The prophet did not point his finger at him, but hearing the word he applied it to himself. I think we must apply it to ourselves, now. If we can not obtain twenty-year-old boys, can't we have some thirty-year-old men? If we have eighteen thousand or so seventies, could we not find four thousand of them? They are minute men. I believe we can.

And, of course, the Presidency have pointed out several times, in my hearing, that we do have in the foreign mission fields able people who can already



speaking the languages, ready and willing to serve. They can do that one thing which we can't do; that is, interpret to the people our beliefs in terms of that language. They are unable to go because they have not the way to finance themselves.

I know they can be financed. President McKay suggested last night that they should be partially financed, because they ought to make some contribution themselves or their folks ought to help them, too. But we can take care of the difference easily.

It occurred to me one time that in every stake there are between eight hundred and twelve hundred families. I said to the members of one stake, in a quarterly conference, "Why, if you went to only one movie a week, you would be able to save the difference, from the two movies you usually attend." One little boy on the front row piped up and said, "I go to three."

Staying away from a movie a week, would make it possible for every stake in this Church to supply anywhere from eight to twelve of those foreign-speaking members of ours, and no harm would be done.

I used to work in an organization which builds character in boys. Its main object is to have them do things, many times repeated, in order to learn. We had a motto which we tried to instill into those boys. It reads, "Do a good turn daily," the idea being that if a boy does it every day he will soon have the habit of doing it.

The actual builders of the characters of your children are not the organizations, but you parents: you can build into your children whatever you want to. Do you want your children to become missionary-minded? Do you want them to believe they ought to be missionaries when they grow up? Then have them do things now which will bring to their minds the work of our missionary system.

May I suggest something? You farmers—why do not your boys this

year have one row of potatoes which, when harvested next fall, will be given to the missionary fund of the Church? No harm is done; nobody is hurt. You beet farmers, why not one row of beets your boys and your girls can harvest, and let that portion apply? You men who raise hay, why not a quarter or half an acre dedicated to the Finnish Mission? You sheep men, have your child raise a lamb, dedicated, when it is fattened and killed, to one of the German missions.

You folk in California—one nut tree, one orange tree, your children dedicating it and talking about it and picking the fruit, saying all the while, "This is for the missionary system." Nobody is harmed; your income has not shrunk; and the fund is increased to where we can actually do the business.

Yes, and you folk in the cities—the car can last another year; the suit of clothes can go another year; desserts served less often; a bottle on the pantry shelf labeled "missionary fund" and the trick is done, and the children are conscious of it. We then have back again our six thousand missionaries, and more, too. In the time of our poverty we could do it. Why cannot we do it in the time of our prosperity? There is so little poverty in the Church. There is so much prosperity.

May the Spirit of the Lord dictate to each of us our place, our duty, and our responsibility, I humbly ask, in the name of Jesus Christ. Amen.

### President David O. McKay:

The Tabernacle Choir and the congregation will now sing, "The Spirit of God Like a Fire is Burning."

After the singing we shall hear from Bishop Thorpe B. Isaacson.

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The congregation and the Choir joined in singing the hymn, "The Spirit of God Like A Fire Is Burning."

## BISHOP THORPE B. ISAACSON

*First Counselor in the Presiding Bishopric*

**P**RESIDENT MCKAY, President Richards, who is following the conference on television, whom we miss very much, President Clark, and my dear brothers and sisters: I enjoy very much listening to the sermons of the Brethren. They are comforting to me. They build me up in my faith and in my testimony. I love these Brethren, every one of them. I pray for them daily, as I beg of them and beg of you to pray for me, one of the most humble, I believe, among you. I know these men are true servants of the Lord. I bear testimony to you that many times I have felt and witnessed the inspiration from on high come to them when I little expected it. I came from the business world to meet with these brethren, practically strangers, and I didn't know it was possible to love men as I have learned to love them, and as I know they love one another. I pray that I might have the right attitude and the right spirit while I occupy this position, so that I can receive the favor of the Lord and his sustaining influence and power. I shall be grateful to you if I can have an interest in your faith and prayers because I know I need the blessings of the Lord, and I will be grateful to you for your kindness, your co-operation, and your love.

This is a frightening experience, especially for me. The spirit here today has been beautiful. It has been uplifting, the spirit of brotherhood, and the spirit of love. I am sure that all of our young children today, on this particular day of Easter, have enjoyed what it means. My own little grandson came at noon just as I was leaving, only five years of age, but he had some Easter things, and I said, "What are those things, Bodie?" And he said, "O, it's Easter for my Jesus." How grateful we should be for that kind of lesson that is taught to the youth of this Church.

There are problems in life that come

to all of us. The day and age in which we live has brought forth some new theories, new standards, and there is a feeling that we should perhaps be more concerned about the word *security* than about other things in life. Now the true feeling of security is a wonderful feeling, but there is a great deal more to security than just the longing for it. We make our own security in a large degree, at least we should, both spiritually and temporally.

Sometimes incidents happen in the lives of men that disturb them, and they may become irritated, and then they may start finding fault, and then they become critical, and before long they may become bitter, and at that time we lose the finest things in life. True, the world is not at ease. We have been at high tension for a number of years. We have seen great changes. We have just finished a very bitter political campaign. There has been prejudice develop, misunderstandings develop, but it is best that we forget them entirely.

Real security to the members of the Church of Jesus Christ of Latter-day Saints will come to us as individuals through the living of the gospel of the Lord Jesus Christ. In the gospel are found the laws of truth, the laws of mankind, and if we live the principles of the gospel, the security that men seek and the security that men desire will come to each one of us. If we are not careful, however, living under these particular times and under this atmosphere, we may lose track of some of the finer things of life, and allow someone to mislead us. We may develop prejudices. We may be led off the true course. None of this is the Spirit of the Lord. None of this is the gospel of the Lord Jesus Christ. It is the spirit of the adversary, working upon the minds and hearts and souls of men to discourage them, to cause confusion, to create antagonism and misunderstandings one toward the other.

In the gospel of Jesus Christ is found the complete law of happiness—the laws that govern our daily lives, the laws that we can follow without any hesitation or without any misgivings. As members of the Church, we need no security other than the gospel. If we live it, there will come to all of us everything that we may need and everything that we may desire, for the Lord has said,

He that receiveth my Father receiveth my Father's kingdom: therefore all that my Father hath shall be given unto him. (D. & C. 84:38.)

The security in the gospel to the brethren of the Church is the kind of security that cannot be found anywhere else in the world. It is the kind of security that the world does not understand. This security is given to the brethren of the Church who hold the Holy Priesthood of God, the power delegated to man to act in the name and in the place of our Father in heaven here upon the earth in the building up of his kingdom. The power of the priesthood is the greatest power and the greatest force on the face of the earth. Talk about real security! That will be with us if we keep the commandments of the Lord, and if we keep the covenants that we have made with the Lord.

There is a security that comes to all members of the Church who have received the great Comforter spoken of by Elder Bruce R. McConkie this morning, the power and the gift of the Holy Ghost. And the Lord said regarding that great Comforter,

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever:

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. (John 14:16-17.)

As members of the Church this type of security is the type of security that will be enduring and everlasting.

We must not expect perfection in the other fellow because we ourselves do not give perfection. We might be more tolerant with one another. Yes, we may have our differences, but we should have faith in our fellow men; faith in ourselves; faith in our friends and associates; and above all, faith in God our Eternal Father and in his Son, Jesus Christ; faith in the mission of the Savior who was crucified on Calvary.

When we talk of that, I wonder whether we stop to think of the great suffering that He was willing to go through for us. We should have faith in the mission of the Redeemer of mankind, the Savior of the world; faith in the mission of the Prophet Joseph Smith, truly an instrument in the hands of God in bringing forth the restored gospel that should make our lives sweeter, more tolerant, and more considerate. There isn't any teaching in the gospel that teaches us bitterness; in fact we are taught to be tolerant and forgiving and understanding. The Spirit of the Lord can be found in our own hearts. If we are out of harmony with the Lord, our spiritual well-being is not in accordance with the wishes of the Lord.

Yes, men may have their differences and often do, but these differences can all be settled if men will go about settling those differences as the gospel has prescribed the brethren of the Church to do. The Lord said,

But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, [meaning the calling of angry names] shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—

Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. (3 Nephi 12:22-24.)

Oh, brethren, if we can only follow that principle when we have our dif-

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ferences, they would fade away as the snow in the sunshine.

The doctrines taught in early times are real truths and principles. Time has worn well with them, and their victory stands firmly before the world. The security that men sought for in early years was that afforded by the blessing of opportunity.

The liberty of man may be circumscribed, his hands and his legs may be chained, and his body may be tortured, but as long as his soul is free to commune with God, he will never really become enslaved by any destructive force.

Men in the Kremlin who have had their satellites in Europe and Asia have been unable to date to permanently purge religion from their borders, and they will never purge the belief in God from the souls of men.

May we have the true Spirit of the Christ. May we remain faithful. We should never permit uneasiness or antagonism or bitterness to come into our souls. We must not judge too harshly

unless we ourselves bear the mark of perfection.

Talking to the young people about that word *security* that we read so much about, an educator recently informed me of a survey that he had completed of a group of seniors to see exactly what was foremost in their minds, and he asked them about twenty practical questions as to what was really their greatest concern. He asked them whether they wanted to start in business and work their way up, or whether they wanted to go into the government service, or whether they wanted to render social service, or missionary service, what they thought of their fellow men, what they thought of opportunities and security, and to his surprise, a large group of those young men interviewed listed the thing that was uppermost in their minds was that of security. They were not concerned too much about opportunity, and yet in this land, men have prayed that we would have opportunity, and we have been blessed abundantly with opportunities. Our grandparents never

thought of that word *temporal security*. They were willing to make their own. All they desired and prayed for was the opportunity to do so.

My association and some of my assignments have brought me in contact with fine men who for some reason or other have become inactive in the Church, and I want to bear you my testimony that I have seen these men literally changed. I want to tell you that when the gospel of the Lord Jesus Christ touches the souls of men, they are transformed into real, humble servants in his work. No man when he is humble and prayerful can resist the Spirit of the Lord if he will put himself in tune with communication with the Spirit of the Lord. And as the poem states from Boubar

Great Master, touch us with thy skilful hand.

Let not the music that is within us die.  
Great sculptor, hew and polish us,  
Nor let hidden and lost thy form within us lie.

Spare not the stroke, Do with us as thou wilt,

Let there be not unfinished or marred.

Complete thy purpose that we may become thy perfect image,

For thou art God, our Lord.

I know that Joseph Smith is a prophet of God. I am grateful for the mission of his brother, Hyrum. Oh, what a brother! An elder brother to the Prophet. What a lesson he could preach to all the brethren of the Church, brothers, I mean, in families. He stayed with the Prophet until his death. I know that Joseph Smith and Brigham Young were true prophets of God. I know it by the dictates of the Holy Spirit and by the gift and the power of the Holy Ghost. I know that all the Presidencies and Apostles from that time to this have been called of God, and divinely called, and that they are inspired each day of their lives. I know that President David O. McKay is a true, living prophet of God, and that he does receive inspiration and revelation from on high, and that the Lord

reveals his will to him and that the Lord has protected him as though in the hollow of his hand.

May we keep the covenants that we have made with the Lord. It is my testimony that there is no enduring security other than the gospel of the Lord Jesus Christ. This security will comfort our hearts; this security will sustain our souls. God grant that we may remain faithful, that we may keep the lines of communication open so that not alone in time of need, but every day of our lives we can humble ourselves, as Brother Christiansen talked about yesterday, that we can go to the Lord, that we will not have to face

the problems of life alone. Our big problem is to keep ourselves in tune with the Spirit of the Lord so that we can hear the dictates which prompt us through the power and the gift of the Holy Ghost; this I humbly pray for in the name of Jesus Christ. Amen.

#### President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just spoken to us. Elder Matthew Cowley of the Council of the Twelve will be our next speaker. And Elder Cowley will be followed by Bishop Wirthlin.

### ELDER MATTHEW COWLEY

#### *Of the Council of the Twelve Apostles*

I WOULD like very much to welcome my friends who have come from far-off Hawaii, to this conference, *Aloha mai, aloha nui loa.*

Yesterday morning, had I been called upon to speak, I would have attempted to speak about the integrity of the home. Had I been called upon yesterday afternoon, I would have talked about this nation under God. Had I been called upon last night in priesthood meeting, I would have urged the brethren to keep in training with respect to the priesthood which they hold. Had I been called upon this morning, I would have talked about John the Baptist who was the forerunner of Christ, whose resurrection we commemorate this day. But I was told this morning that an inquiry had been made about when I was going to speak so that a little friend of mine could listen in, and so I am going to talk about my little friend, my little friend, Joe, who is in the polio ward of the county hospital.

A few weeks ago I went with a young bishop to visit Joe. I did not know how old he was, I could not see how large he was, all I could see was his head protruding from an iron lung. He was unconscious. He was afflicted with

polio and double pneumonia. When we went in, the nurse placed robes on us, and we had to put masks over our faces. We prayed over little Joe. Two weeks later we called again at the hospital and asked if we could see the little lad. The nurse said, "yes," and when she called him, he came running up the hall to meet us.

I said, "Do you know who I am?" He replied, "Are you Brother Cowley?" I said, "Yes." He then said, "I was unconscious when you came before, wasn't I?" "You certainly were," I said, and then he replied, "No wonder I don't recognize you."

He took us into his room, and lying in an adjoining bed to his was another young chap, twice the age of Joe. And after visiting for awhile, we were about to go when little Joe said, "Wait a minute, don't forget my partner." I said, "What do you mean?" And he said, "You pray over my partner, and then he can thank you for a prayer the same as I did."

And so we turned to his companion, a young lad sixteen years of age, stricken with polio, and he said, "I would like a blessing. I am a teacher in the Aaronic Priesthood in my ward." And so we blessed Joe's partner. Two weeks later

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we called back again. On this visit little Joe was rather sad, and we asked him what was the matter. He said, "I am lonely. Maybe I shouldn't have asked you to bless my partner. He got well too soon and has gone home."

Well, little Joe is probably listening in, and maybe he can see me on television as I speak, so I want to say to you, little Joe, we are thinking about you. We are praying for you. We have been told here by the great leaders of this Church that we should have a simple faith. Christ himself says that we should have faith like yours, the faith of a little child, and unless we have your faith, we cannot enter the kingdom of heaven. Joe, you are of the kingdom of heaven because yours is a faith which has not been tarnished by learning, by the wisdom of men. It is simple. And there are many of your companions down there with you. We are thinking of them. There are the little Joes and the little Janes who are there, some in iron lungs and some on rocking beds, some being fed with a spoon. We are thinking about them, and I know, my little friend, that your faith can do much to make them whole. And over in the other ward there are others, adults, those who are old enough to be your parents, who are reaching out for help because they feel that medical science may fail. And with your faith they can know that when medical science has to lay the burden down, the power and priesthood of God can pick that burden up and restore them to health and strength.

Up there in another ward of that hospital there is another sweet friend of mine. She is almost ninety-three years of age, still clear in her mind. I visited her on one of her birthdays, and at the side of her bed was a little vase of flowers. I read the card, "Many happy returns of the day from the Moose Lodge." She did not know anything about the Moose Lodge. All she knew about was the Church of Jesus Christ of Latter-day Saints. All she knew about was the years that she had spent in the temple

of God, saying as the Master said to that thief upon the cross, "Today shalt thou be with me," (Luke 23:43) as she worked for the dead.

Joe remind me that I must not forget her birthday this coming July. There must not only be flowers from the Moose Lodge, but there must also be flowers from the ward to which she belongs.

I also have another friend about whom I am thinking. She is not in the hospital. She is at a home. Her limbs are rigid. She cannot use her hands. She cannot walk. Her eyeballs appear to be frozen in their sockets. She has been that way for twenty-five years, and yet when I call on her, she laughs, or tries to; she tires to joke; she asks me to take her to a dance.

And so, Joe I am talking to you. I hope you are listening. There are many others like you, and we remember them, too. We may not have the time to call often. I know others who must not be forgotten. Oh, I am thinking of the sisters who live on the top floor of the Constitution Building, over here on Main Street. Some of them near unto ninety, who cannot get out, but who love the Church, who appreciate the blessings of the priesthood, and who are praying for you and for me, and for the brethren of this Church.

God bless the eight-year-olds of this Church, those who have been baptized. When you were baptized, Joe, you were not sprinkled; water was not poured upon you; but you, like the Master, to commence to fulfil all righteousness, were taken down into the water; and you were immersed; and now yours is the opportunity to follow in the footsteps of your Savior and be like unto him.

God bless you, my young friend, with the power of the priesthood of heaven. God grant that his Spirit may be and abide with you and with your partners down there in that polio ward. Thank your doctors and your nurses for me, they who are so kind and so gentle and so concerned about the

restoration of health to you and your companions.

But, Joe, continue to rely upon your God. Whatever the results may be,

you are of the kingdom of heaven. God grant that we may all have your faith, I pray, in the name of Jesus Christ. Amen.

## BISHOP JOSEPH L. WIRTHLIN

### *Presiding Bishop of the Church*

**I** SINCERELY trust, my brethren and sisters, that I might enjoy the inspiration of the fine, sweet spirit that has inspired the previous speakers. It is a glorious honor and distinction to hold membership in the Church of the Lord Jesus Christ.

Through the restoration of the Church and its establishment upon the earth, a part of the kingdom of heaven is upon the earth to prepare men for the second coming—of the Prince of Peace, and hence, this great organization is one of divine government.

Brigham Young declared that the priesthood of the Son of God which we have in our midst is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members and insure them of happiness hereafter.

One of the grand and glorious blessings of this great priesthood government is the fact that every man and young man who holds the priesthood of God, if he will fill his assignments rendering the service that is required of him, becomes an officer in the priesthood government of the Lord Jesus Christ.

The priesthood government of the Lord Jesus Christ is comparable in many respects to civil government. It has various departments. There is a department of education, a department of health, a department of recreation and culture, a welfare department, a judiciary department, and a finance department.

So, without going into detail with reference to all of these departments and their various functions, I should like to talk to you for a moment about the finance department of the priesthood government of the Lord Jesus Christ.

There stands at its head the prophet, revelator, and seer of the Lord Jesus Christ. He directs the great finance department of this government. The Presiding Bishopric are fiscal agents of the First Presidency, and the many bishops and presidencies of independent branches who receive the finances of the finance department are agents, too, and, under the direction of the First Presidency and various committees, disburse the same as the needs of the Church demand.

The sources of income for the finance department are four:

The first is tithing in cash; the second is tithes in kind; the third is fast offerings; and the fourth, commercial income of the Church.

I should like to discuss for a moment the commercial income of the Church. There are many people who are curious about it. Certain groups speculate as to what the wealth of the Church is, what its investments are, as to what the amount of the commercial income might be.

The commercial income of the Church provides funds to carry on the operation of the Church for approximately fifteen days out of the year, so you can readily see that it is an infinitesimal part of the funds that are needed to finance the program of the Church, particularly in view of that fact, as was stated yesterday morning, in the financial statement of the Church, some twenty-three millions were expended from tithing funds for various purposes.

Out of the question of commercial income, the question arises, "Why is the Church in business?"

We are in business to some extent because in the early days of the Church

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it was necessary for this organization to help establish industry; for example, in the days of President Brigham Young, most of the retailing of merchandise was controlled by those not of our faithful. Exorbitant prices were charged. To solve the problem, a great mercantile institution was established for the sole purpose of selling merchandise to our people at a fair and equitable price.

At the same time, there was established what was known as mercantile co-ops. There was the Eleventh Ward Co-op established on the corner of First South and Seventh East; the Tenth Ward Co-op established on Eighth East and Fourth South; the Twentieth Ward Co-op on the corner of Fifth East and South Temple. These co-ops were also established throughout the settlements of the state for the sole purpose of providing merchandise for our people at the right price.

The Church, to some extent, is still interested in these pioneer enterprises. In the great mercantile institution established by Brigham Young and his associates, the Church still has a minority interest. There are literally hundreds of others holding shares in this great institution.

We are asked the question: "Why are we in the sugar business?" We are in the sugar business because of the fact that in the days of Wilford Woodruff, those who were engaged in the field of agriculture had difficulty in disposing of the kind of crops produced. Hay, grain, and livestock were not marketable. So, in order to solve the problem, the President of the Church and his associates gave consideration to several solutions.

Finally it was decided that sugar beets would grow in this area. The climate was right, and out of it there were established sugar factories that our farmers might have channels through which their products could be sold, and where, in return, they might receive cash income.

With reference to the establishment of the sugar industry, there was inspiration in it. President Woodruff

made it a matter of prayer, and when he had a positive attitude toward the establishing of the sugar industry, there came to him light. When his attitude was negative, all was dark. There is no question but what the prophet of the Lord was inspired and directed in establishing the sugar industry to the end that our farmers might produce a crop which would bring to them a cash return.

The Church never was and is not the sole owner of the sugar industry, today, as there are hundreds of other shareholders.

The question is asked: "Why are we in the radio and television business?" Solely for the purpose that the voice of the Church might be heard over the air. I am sure our interest in the radio business has more than paid us many dividends in the opportunity provided by the Sunday morning broadcasts of our great choir, and the fine sermons of Elder Richard L. Evans, which are heard by millions of people, and in addition, the broadcasting of general conference.

I have met many people not of our faith who have declared: "My church is the Sunday morning broadcast of the great Tabernacle Choir and the sermon of Richard L. Evans."

It is true that the Church is interested in some real estate, most of which surrounds this block, purchased for the sole purpose of protecting the temple block from business that would be derogatory to the atmosphere and the spirit of the house of the Lord.

The Church has some interests in ranching projects which have grown largely out of colonization projects, particularly in Canada and Mexico.

A large ranch was purchased in Canada; parts of it were sold to our people who settled there; and out of it there was left a large tract which was open domain whereon people ran their cattle for years; later it was fenced. Sheep and cattle were placed upon this ranch, and out of its earnings, the ranch operation has been expanded, and the divi-



dends returned from this operation have been spent in the erection of chapels in Canada, and paying some of the maintenance expense of the Church in that part of the Lord's vineyard.

So the matter of our commercial income should not be one of great curiosity nor speculation, for as I have indicated, it is but an infinitesimal part of the funds needed to finance the priesthood government of the Lord Jesus Christ.

The bulk of Church income is derived from tithing, based upon the faith and the testimony of the membership of the true Church. It thrills me as I travel over the Church and see the lovely meetinghouses that have been erected, the cost of which is paid partly from the tithes, and the other part from the contributions of the people.

I do not believe that I would be contradicted if I were to make the statement today that of all the religious organizations in the world, this Church at the moment is erecting more places in which to worship God than any other religious organization.

The tithes in kind amount to little. There are a few cases where individuals pay their tithing in crops or livestock, and these are immediately converted into cash, and forwarded to the office of the Presiding Bishopric.

Tithing is a just and an equitable law. The amount that we are asked to pay as a tithe was fixed by the Lord through revelation and direction to his servants. Tithing is a principle that is as old as the Lord's work itself.

We read of Abraham who went to the high priest, Melchizedek, to render unto the Lord a tithe or one-tenth of his crops and herds. Isaac and Jacob paid tithes. As you follow through the history of the ancient prophets, it was the financial law by which the Lord financed his work upon the earth.

In the days of the Savior, tithing was used to finance the work of the Lord.

But, if you compare tithing with the tax laws of the land, you find tithing

is a fixed amount of one's income—ten percent, no more or no less.

In civil government, the tax laws are flexible, and usually flexible upward. The average income tax and taxes paid by the ordinary citizen of this country run between thirty and thirty-five percent of his total income, and there are some cases in which an individual could pay as much as ninety percent of his income to finance the government.

However, in the priesthood government of the Lord Jesus Christ, the maximum requirement is ten percent, whether it be from the widow's mite or from the rich man's income.

Brigham Young said:

Everybody should pay their tenth. A poor woman ought to pay her tenth chicken, if she has to draw out ten times its value for her support. . . . (*Discourses of Brigham Young*, 1943 edition, 178.)

In civil government if the tax laws are not adhered to, there are certain penalties that are inflicted, fines and imprisonment. But in the priesthood government of the Lord Jesus Christ the matter of tithing comes as a voluntary contribution. If there are any penalties involved, and there are, they are self-inflicted because if we refuse to obey the commandments of the Lord we deny ourselves the blessings of heaven. The Lord made it perfectly clear in the 119th section of the Doctrine and Covenants, the 6th verse, wherein he said,

And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

The land of Zion is where the Spirit of God can be found in rich abundance. It is a place where we may enjoy peace, brotherly love, and the temporal blessings needed to sustain life.

I think of the time when the great pioneer prophet Brigham Young on coming into the valley declared we blessed

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the land and dedicated it to the end that it would be productive enough to take care of all who come into the valley. Said he, "All of these blessings are contingent upon our obedience." Since the days of Brigham Young after he dedicated the land that it would be fruitful, literally hundreds of thousands of people have come into what Brigham Young saw as a desert, a barren wilderness, and now it blooms as the rose; and hundreds of thousands of people are provided for and taken care of as far as their temporal needs are concerned.

The Lord revealed in the Doctrine and Covenants, section 85, verse 3,

It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God.

And in these days of difficulty, bloodshed, and war a tithed people according to this promise should have their names enrolled with the people of God and enjoy the promised protection that will come through obedience.

How many times the question is asked, "What is a tithe?" The very word itself denotes one-tenth. A tithe is one-tenth of the wage earner's full income. A tithe is one-tenth of the professional man's net income. A tithe is one-tenth of the businessman's net income. A tithe is one-tenth of the farmer's net income, and also one-tenth of the produce used by the farmer to sustain his family which is a just and equitable requirement, as others purchase out of their income such food as is needed to provide for their families. A tithe is one-tenth of the dividends derived from investments. A tithe is one-tenth of net insurance income less premiums if tithing has been paid on the premiums. May we follow the admonition of Brigham Young:

We do not ask anyone to pay tithing unless they are disposed to do so, but if

you pretend to pay tithing, pay it like an honest man. (*Discourses of Brigham Young*, 1943 edition, 177.)

May we meet our tithing obligations fully and therefrom derive the promised blessings both spiritual and temporal.

As to the handling of tithing, according to the revelations, the following officers of the priesthood government of the Lord are responsible: the President of the Church who is trustee-in-trust; the Presiding Bishopric, and all of the bishoprics who preside in the wards, and branch presidencies who preside over the branches. Once a month all the tithes received by the ward bishoprics and the branch presidencies are forwarded to the office of the Presiding Bishopric in full; the bishoprics and the branch presidencies do not retain any of the tithing. The tithing is accompanied by duplicate receipts of the receipts issued to the donors. In the office of the Presiding Bishopric a personal tithing account has been set up for each donor. At the end of each three months of the year there is returned to the bishoprics of the Church a tithing statement drawn up in the office of the Presiding Bishopric listing all who have paid tithing during that period and the amount. By this arrangement, the bishoprics of the ward have a record of what each tithepayer has paid for any three months of the year or for the whole year, which makes it possible at tithing settlement time for each tithepayer to receive from the bishop a personal record of tithes paid.

All tithing received by the Presiding Bishopric is transferred in full to the First Presidency.

The shining example of integrity on the part of the brethren who handle the tithes in the wards and the branches of the Church is without parallel. I doubt if in civil government you will ever find a record of integrity comparable to that which we find in the priesthood government of the Lord Jesus Christ.

The question is often asked, "How is the tithing disbursed?" The plan for

disbursement is found in the 120th section of the Doctrine and Covenants and is as follows:

Verily, thus saith the Lord, the time is now come, that it [speaking of the tithing] shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. . . .

And so in compliance with this revelation, a council called "The Council for the Disbursement of Tithing," composed of the First Presidency, the Council of the Twelve, and the Presiding Bishopric has been organized, and under the direction of this council for the disbursement of tithing there has been organized a budget committee composed of two members of the Council of the Twelve and a member of the Presiding Bishopric. Each year the budget committee analyzes the financial needs of the various departments of the Church from the point of view of eliminating unnecessary expenditures. The budget, when compiled, is presented to the council for the disbursement of tithing, where again the First Presidency and the members of the council analyze the budget very carefully to assure themselves of no extravagant spending, and under the direction of this council for the disbursement of tithing there is another committee called "The Expenditure Committee" of the Church who are authorized to approve expenditures as they are required by the departments of the Church. This committee meets once a week. It is composed of the First Presidency, three members of the Twelve, and the Presiding Bishopric. And over the fifteen years that I have had the privilege of being a member of this committee, I have been inspired and thrilled by the careful appropriating of Church funds. Civil government could well afford to follow the example of the expenditure committee of the priesthood government of the Lord Jesus Christ.

What are the tithes used for? By revelation they are used to assist the

poor, to erect temples and meeting-houses, for the maintenance of temples and missions, for the erection of school buildings, seminaries, and institute buildings, and for the other operating expenses that are necessary. Tithing may be used for the purchase of land. In the 42nd section and 35th verse of the Doctrine and Covenants, it is indicated surpluses might be used to purchase land for the public good of the people.

The Prophet Malachi declared:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10.)

I am not going to say to you, because you pay your tithing that tomorrow morning there may be a Cadillac in your garage or that you may all be blessed with a mansion in which to live. That promise I cannot make.

The Lord promised us that he would bless the obedient with the necessities of life. He will bless us with the inspiration to wisely handle our income and use it in a thrifty way to the end that we will be able to meet our obligations.

In many wards of the Church where chapels are in the course of construction, members are paying and have paid more tithing than they had previously, which is an evidence that the Lord directly, and through the inspiration of his Holy Spirit, blesses us in our temporal affairs when we obey the commandment of tithing.

At the time President Lorenzo Snow took over the administration of the priesthood government of the Lord Jesus Christ, it was at the end of a terrible period in its history. The Church had been prosecuted and persecuted with reference to the question of plural marriage. Its properties had been confiscated; money was borrowed at the rate of twelve percent interest; and the total income of the Church at the time

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President Snow came in was required to pay the interest on these loans.

The Prophet supplicated God mightily for divine direction and received a revelation indicating to him that if the people of the Church would obey the law of tithing their lands would be productive, the rains would come, and the financial problem of the Church would be solved. The promise of the Lord was kept through the obedience of the people; the credit of the Church was saved; and today it rests upon a strong financial foundation.

There are spiritual blessings—the blessing of faith, the blessing of testimony, the divine power that motivates you and me to meet this divine commandment and out of which comes spiritual understanding, and that greatly needed virtue to be honest with our Father in heaven, honest with ourselves, and honest with our fellow men.

Happiness comes, and full fellowship in that we enjoy the association of our Heavenly Father's Holy Spirit. These are rewards of which Malachi spoke.

Brigham Young declared:

If we live our religion we will be willing to pay tithing. We are not our own, we are bought with a price, we are the Lord's; our time, our talents, our gold and silver, our wheat and fine flour, our wine and our oil, our cattle, and all there is on this earth that we have in our possession is the Lord's, and he requires one-tenth of this for the building up of His Kingdom. Whether we have much or little, one-tenth should be paid in for tithing. (*Discourses of Brigham Young*, 1943 edition, 176.)

In conclusion, my brethren and sisters, if there is any question in your minds about this divine law, I ask you to follow the admonition of the resurrected Savior wherein he counseled as follows:

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

I promise you as God lives, through the spirit of the Holy Ghost, that testi-

mony will come into your hearts that the law of tithing is a divine law, and it is necessary to carry on the functions of the priesthood government of the Lord Jesus Christ.

May God give us the strength to obey all of his commandments, that we might enjoy salvation and a place in the celestial kingdom, I humbly ask in the name of Jesus Christ. Amen.

### President David O. McKay:

The speaker who has just concluded is Bishop Joseph L. Wirthlin.

The Deseret Union Sunday School Conference will convene in this building at 7 o'clock tonight. All Sunday School workers should be in attendance. Others are cordially invited.

I am sure I express your feelings when I say we are grateful for the Choir, the Tabernacle Choir. Every week, every month, for years, they have devoted their time and their means to make a success of this organization; to the officers, the conductors, the organists, members, we extend our sincere gratitude and blessing. Their influence is felt throughout the world.

We are not unmindful of your service. We give you our blessing.

We are grateful to the ushers for the service they have rendered; also to the officers of the Salt Lake City Safety Department, who are rendering service on the grounds, on the streets, and we ask you to cooperate with them. Huge crowds are here in the city, the highways will be crowded. This morning I received a special delivery letter from the mayor of one of our cities, who calls attention to fast driving through the town. He writes, "Friday afternoon, Saturday morning, our road patrol officers had occasion to stop 20 motorists who were exceeding the speed limit. 17 of those were going to Conference."

Fast drivers should keep in mind the question that a driver gave to some women who were urging him to hurry so they would not be late to their meeting: He said, "Would you prefer

to be late for your meeting, or early for eternity?" The answer is obvious.

Let us be careful, particularly around this block and the city streets, and on the highways too when you return to your homes tonight or tomorrow and come back to Conference.

The Tabernacle Choir will now favor us with the anthem, "Worthy is the Lamb."

The closing prayer will be offered by Elder J. Raymond Dewey, President of

the Weiser Stake, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

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Singing by the Choir, "Worthy Is The Lamb."

Elder J. Raymond Dewey, President of the Weiser Stake, offered the closing prayer.

Conference adjourned until Monday morning, April 6 at 10:00.

### THIRD DAY MORNING MEETING

Conference reconvened Monday morning, April 6 at 10 o'clock.

The choral music for this session of the Conference was furnished by the Brigham Young University Combined Choruses.

President McKay opened the meeting with the following introductory remarks:

#### President David O. McKay:

We are assembled in the great Tabernacle on Temple Square, in Salt Lake City, in the sixth session of the 123rd Annual Conference of the Church of Jesus Christ of Latter-day Saints. These services will be broadcast in the Assembly Hall and Barratt Hall over a loudspeaking system and by television.

The Tabernacle is crowded to overflowing, and it is necessary to open these other buildings for the overflow.

The proceedings of this session will also be broadcast over station KSL and over the stations named in the first session of the conference, and also the stations named Sunday morning, in California, in appreciation of which, I am pleased to read the following telegram just received, dated yesterday:

"Dear President: Thousands of Latter-day Saints Southlanders thrill to direct wire conference broadcast here in Southern California. We are look-

ing today. We can hear in its entirety. With regards, Committee for Southern California Broadcasts, by Benjamin G. Carlyle."

Appreciation is a virtue.

This session will be televised over KSL television station, channel five.

The singing for this session will be furnished by the Brigham Young University Combined Choruses, with Brother Newel Waite, conducting, and Frank W. Asper at the organ.

We shall begin by the Brigham Young University Combined Choruses singing, "Blessed be the Lord," Brother Ray Leonard is soloist. This is written by Brother Gerrit deJong, Jr., conducted by Brother Newel Waite.

The opening prayer will be offered by President J. Quayle Ward, President of the University Stake.

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The Combined Choruses sang: "Blessed Be The Lord."

President J. Quayle Ward of the University Stake offered the opening prayer.

The Combined Choruses sang the hymn, "High On The Mountain Top."

#### President David O. McKay:

President J. Reuben Clark, Jr., of the First Presidency, will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference.

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President J. Reuben Clark, Jr., Second Counselor in the First Presidency, presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

### GENERAL AUTHORITIES OF THE CHURCH

#### THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

#### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

#### QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

Henry D. Moyle

Delbert Leon Stapley

Marion G. Romney

LeGrand Richards

Adam S. Bennion

#### PATRIARCH TO THE CHURCH

Eldred G. Smith

The counselors in The First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

#### ASSISTANTS TO THE TWELVE

Thomas E. McKay

Clifford E. Young

Alma Sonne

George Q. Morris

Stayner Richards

El Ray L. Christiansen

John Longden

#### TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

#### THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Richard L. Evans

Oscar A. Kirkham

Seymour Dilworth Young

Milton R. Hunter

Bruce R. McConkie

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
 Thorpe B. Isaacson, First Counselor  
 Carl W. Buehner, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

## CHURCH BOARD OF EDUCATION

David O. McKay	Mark E. Petersen
Stephen L. Richards	Matthew Cowley
J. Reuben Clark, Jr.	Henry D. Moyle
Joseph Fielding Smith	Delbert Leon Stapley
Albert E. Bowen	Marion G. Romney
Harold B. Lee	LeGrand Richards
Spencer W. Kimball	Adam S. Bennion
Ezra Taft Benson	Franklin L. West

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

J. Karl Wood  
 Joy F. Dunyon

## AUDITING COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 J. Spencer Cornwall, Conductor  
 Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner	Frank W. Asper
Roy M. Darley, Assistant	

## CHURCH WELFARE COMMITTEE

## ADVISERS

Albert E. Bowen	Alma Sonne
Harold B. Lee	ElRay L. Christiansen
Henry D. Moyle	John Longden
Matthew Cowley	Antoine R. Ivins
Delbert L. Stapley	Oscar A. Kirkham
Marion G. Romney	Joseph L. Wirthlin
LeGrand Richards	Thorpe B. Isaacson
Thomas E. McKay	Carl W. Buehner
Clifford E. Young	

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Paul C. Child	Lorenzo H. Hatch
T. C. Stayner	Walter Dansie
Mark B. Garff	LeRoy A. Wirthlin
Leonard E. Adams	Henry C. Jorgensen
J. Leonard Love	Walter Stover
W. T. Lawrence	

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Velma N. Simonsen, Second Counselor  
 with all members of the Board as at present constituted

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 David Lawrence McKay, First Assistant Superintendent  
 Lynn S. Richards, Second Assistant Superintendent  
 with all members of the Board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent  
 with all members of the Board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Florence H. Richards, Second Counselor  
 with all members of the Board as at present constituted

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**President J. Reuben Clark, Jr.:**

President McKay, as far as I have been able to observe, all votes were unanimous in the affirmative.

**President David O. McKay:**

President J. Reuben Clark, Jr., of the First Presidency, has just presented the General Authorities, the General Offi-



cers and the General Auxiliary Officers of the Church, for the sustaining vote of the Conference, and you have just heard that the voting has been unanimous in the affirmative.

Will Brother Adam S. Bennion please come forward and take his place on the rostrum. We welcome Elder Bennion

to his position in the Council of the Twelve.

Our first speaker this morning will be Elder Spencer W. Kimball of the Council of the Twelve. He will be followed by Elder George Q. Morris, Assistant to the Twelve.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brothers and sisters: I pray for the blessings of the Lord, as have those who have spoken before me, and I enlist an interest in your faith and prayers. This morning I am missing from our number Elder John A. Widtsoe, our beloved brother, and I pay tribute again to him. I am grateful for his rich life of devotion to the Church and the delightful association we have had with him.

It shall be my great pleasure to sustain and to receive into my heart and into our Council, Brother Adam S. Bennion, whose life of rich and varied experience, his wealth of training, and his stalwart faith will bring to the people of the Church great blessings, and I am sure that you will love him.

Much has been said in this conference about missionary work. Nearly every speaker has referred to it. I am tremendously interested in the missionary work of the Church, both foreign and stake. I wish to direct my remarks this morning more toward the stake missionary service and of that work, the minority program, and of the minority program, particularly the Lamanite phase.

The Lamanite is the forgotten man, and though there has been much progress and though there have been friends raised up to him, he still is the forgotten man and is in need of assistance. It seems to me that if the Lord Jesus Christ were here with us in person, he would emphasize the work among these people. I remember that as early as July 1828, the Lord said:

And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh. (D. & C. 1:34.)

Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people—

And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—

And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwinded in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.

And for this very purpose are these plates preserved, which contain these records—that the promises of the Lord might be fulfilled, which he made to his people;

And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen. (*Ibid.*, 3:16-20.)

A little later in the same year, 1828, the Lord seemed to have this on his mind, as he dictated:

And I said unto them, [the holy prophets of the Book of Mormon] that it should be granted unto them according to their faith in their prayers;

. . . that my gospel . . . might come unto their brethren the Lamanites, and

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also all that had become Lamanites because of their dissensions. (*Ibid.*, 10:47-48.)

In September 1830, the Lord said:

And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them. . . . (*Ibid.*, 28:8.)

That same month, through the Prophet Joseph, the Lord said to the Whitmers to go with Oliver Cowdery,

. . . for I have given unto him power to build up my church among the Lamanites. (*Ibid.*, 30:6.)

And again in October of that year, he revealed, "And Ziba Peterson also shall go with them," that is, with Oliver Cowdery, Peter Whitmer, and Parley P. Pratt, "and I myself will go with them and be in their midst; and I am their advocate with the Father, and nothing shall prevail against them." (*Ibid.*, 32:3.)

Then in March 1831, through the Prophet there came a revelation to Sidney Rigdon, Parley P. Pratt, and Leman Copley—

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. (*Ibid.*, 49:24.)

And then I am remembering the prayer of the Prophet Joseph in the Kirtland Temple in 1836 and his reference to these people again, and he supplicates the Father,

And cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, be converted from their wild and savage condition to the fullness of the everlasting gospel. (*Ibid.*, 109:65.)

The Prophet Joseph Smith in 1841 was receiving a great many Indian chiefs and their groups in Nauvoo. They came over on the ferryboat and two flatboats to see the Prophet Joseph. And he says:

I accordingly went down, and met Keokuk, Kis-ku-kosh, Appenoose, and about one hundred chiefs and braves of those tribes, with their families. \* \* \* I conducted them to the meeting grounds in the grove, and instructed them in many things which the Lord had revealed unto me concerning their fathers, and the promises that were made concerning them in the Book of Mormon. I advised them to cease killing each other. \* \* \*

Keokuk replied that he had a Book of Mormon at his wigwam which I had given him some years before. "I believe," said he, "you are a great and good man; I look rough, but I also am a son of the Great Spirit. I have heard your advice—we intend to quit fighting, and follow the good talk you have given us." (*D.H.C.* 4:401-402.)

Now, all through the Doctrine and Covenants, all through those early years, it would seem that the Lord intended that the work among these great people should not be hampered or delayed but should go forward without any delay.

President John Taylor said, and I have quoted this before,

The work among the Lamanites must not be postponed, if we desire to retain the approval of God. Thus far we have been content simply to baptize them, let them run wild again, but this must continue no longer. The same devoted effort, the same care and instruction, the same organization and priesthood must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from Gentile nations. As yet God has been doing all and we comparatively nothing. He has led many of them to us and they have been baptized, and now we must instruct them further, organize them into churches with proper presidencies, attach them to our stakes, organizations, etc., in one word, treat them exactly in these respects, as we would and do treat our white brethren. (*The Gospel Kingdom*, John Taylor, 247.)

Many changes have come since those days. Nations have been annihilated; lands and forests and streams have been appropriated; royalty has been humbled; and great peoples have been subdued and brought to extremes in

want, poverty, ignorance, superstition, and deprivation. They have been scattered and driven according to prophecy. They have been hissed and spurned, and the full weight of a big nation has pressed down upon them.

But a new day is dawning. The Lamanites are putting on their beautiful garments; they have made much progress with our limited assistance and much on their own. We have the priesthood among them. Many hundreds are occupied now in positions of responsibility. The Church has been established among them, to a limited degree, and we hope that it will continue. There are Lamanite wards and branches in many parts of the Church. In the islands of the sea, of course, this is a program extending over a century. But here among the Lamanites, as Brother Cowley said so beautifully last night in our Sunday School conference, it is rather a new thing. We have baptized this year 2500 Lamanites in the Church, and we have now approximately 45,000 of them on the records of the Church. We have in the El Paso Third Ward a Lamanite bishop, a high priest in the Church, and you should have seen the tears of joy of his people as he was installed in this high and important place.

We have a Pima Indian bishop in the Papago Ward in the Maricopa Stake, a forty-five-year-old man who runs a grade A dairy and operates a 1200 acre farm. He has been on the tribal council, and is a man of power and influence.

In the Mexican Mission we have the advisory council, twelve strong, faithful men. We have district presidencies and branch presidencies, and it was the privilege of Brother McConkie and myself in November to meet with many of these groups of branch presidencies, and in their very humble circumstances they sat and with their books and pencils were taking notes of suggestions which we gave them as to the conduct of branches and districts in the organization and teaching of their people. These

branch presidencies and these Lamanite bishops are interviewing people as to their worthiness and they have the power to withhold or to give temple blessings and other Church privileges to their members.

All through the Lamanite world we have leaders, and they are emerging now with greater strength and power. We have in the Mexican Mission forty-five young people who are filling full-term missions in addition to the fifty white boys and girls from other areas. There soon will be a preponderance of Spanish-speaking missionaries in that field. They are being supported by the special missionary fund of the Presidency of the Church and by individual donors who are helping them.

Down in the Navajo area, we have branch presidencies now who are conducting sacrament meetings, who are leading, who are speaking, who are praying, and we have "singing mothers" groups among them. It is glorious to see them growing and expanding and coming into their own. The work is developing among them. A great need is missionaries. In Mexican cities we met in groups where we had as many as two or three hundred people, hungering and thirsting for the word of the Lord, and three-fourths of them were not members of the Church.

We have branches down in Navajo land and Hopi land, with 105, 140, 160 members of the Church carrying on in normal fashion. This coming from what were termed the primitive Indians yesterday is a great advance, and we are grateful for it.

Temple work is going forward. Through the work of Sister Ivy Huish Jones, wife of the mission president in the Spanish-American Mission, 10,000 sheets of family groups have been prepared, and all through the Spanish-speaking missions the work is going forward.

It would do your heart good to see numbers of Lamanite brothers and sisters sealed in the temple. Seventeen couples in San Antonio alone have

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been sealed in the temple; fifty-three in this small El Paso Ward have been to the temple and had their endowments; 281 people in the Mexican Mission, coming as far as a thousand miles, have had their endowments in the holy temple. It is a great joy to see the Hawaiian Temple as I saw it one day, filled with Japanese members doing their work, and all of the workers in the temple were Lamanites—Samoans and Hawaiians.

The question is asked me nearly every day when the Indian program is mentioned: Will they stay with the Church? Will they retain their faith? Or, will they go back "to the blanket?" And I want to tell you that few will return to the blanket when they have had their opportunities in education and the gospel.

President Golden Buchanan of the Southwest Indian Mission wrote me this: "We have had no excommunications, and with the exception of two or three, none have apostatized nor joined other churches, nor gone back to their own church. . . . It is my opinion that our loss through apostasy is probably smaller than any other mission or group of people."

Their superstitions are giving way. The medicine man is being replaced by the administering elders, and also the M.D.'s. They are taking inoculations and vaccinations; they are going to hospitals for their babies. Twenty-three hundred Navajo boys and girls are up at the Intermountain Indian school at Brigham City. They are all taken care of with chest X-rays and complete physical examinations. They are learning that there are germs in the world, and by avoiding them they are increasing their health.

Superstitions held them down but they are giving way and twins are now permitted to live. That was not possible yesterday. Twins were a bad omen, and they were not allowed to live but were starved or otherwise permitted to die. But today twins are living. Down in Arizona the other day two boys whose

names were Franklin Roosevelt and Wendell Willkie Gallerito were dancing for tourists, and you can guess their ages by their names.

Marriage has come to have a different significance. The first formal modern wedding was performed in Yakima recently. One of our young couples was married by one of our elders. The Yakima paper stated it was "the first formal wedding in the history of the Yakima Indian tribes."

Their burials have changed, that is, they are changing. It is a gradual process. Instead of cremation, they are being buried. A few years ago with President Flake, I visited Chief Baha Alchesay, the last hereditary chief of the 3800 Apaches in Arizona. He set a pattern for his Apache people when he asked for Christian burial. He had a great funeral; the governor of the state of Arizona was the speaker, and it was conducted by a Protestant minister of the church to which he belonged.

The Indians wept as they followed him to his grave. They shot no favorite horse; the widow did not clip her hair; no food or water was left in the casket or near it. He was buried in a blue serge suit with a white shirt and with a four-in-hand tie. He was the last of the hereditary chiefs. He did not put the mantle of his chiefship upon his son, as had his father upon him. The work now is carried on in a democratic way by the tribal council groups who are elected by their members.

The Apaches are quite well-to-do, and the Navajos have come into some money, and the Utes out here have received some money; and it is the privilege now of the missionaries and all of us to help teach them to use their money in beneficial ways for themselves instead of squandering it.

The Indian now has the franchise. Theoretically he has had it ever since World War I, but until last year it was not a reality in Arizona, where the greatest number of the Indians reside. Now they may vote. In the Shonto

precinct last fall there were twenty-six voters and of them, twenty-two were Navajo votes. Of the election board, five out of six were Navajos, three men and two women. It was their first chance to vote for the President of the United States. There were 768 Navajos registered last year. About a quarter of the Apaches were registered for the election.

I should like to say that Dr. George A. Boyce is doing a good work with the 2300 Indian boys and girls at Brigham City. One hundred and seven of them are Latter-day Saints, and you saw ten or fifteen of them here last night at the Sunday School presentation. One little boy wrote at election time:

The President promised to protect and defend the government of the United States. He said he would try to stop war and live in freedom. This is what he said. I hope he will.

Living advantages have increased. There are refrigerators in many homes, and there are also electric lights. Fourteen communities now are being considered for gas in the Navajo reservation—gas and electric lights in a Navajo hogan! It is coming. About one out of every four hogans is said to have a radio in it now.

In Gallup they have a radio station, and they give an hour a week in the Navajo language to send their messages to the people out in the hinterlands, and every day fifteen-minute-broadcasts are heard.

This, of course, is old for many of the Lamanites in other areas, but it is new here.

Employment is increasing. Thousands have found in their service in the war that it was good to sleep between sheets, and to have three good, varied meals a day and to have good clothes and money in their pockets, and to have all the advantages that white people have, and they have come back to the reservations dissatisfied and now thousands of them are working on railroads, in the mines, on the farms; and

this brings to us another great opportunity to teach them the gospel as they come among us, instead of shunning them as many do.

The Indian converts are firm and steadfast. One Lamanite sister was in a group of women sitting together, and something came up about what the bishop was going to require of them, and a white sister said, "Well, we just are not going to do it, are we, Sister Poogy?" And Sister Poogy said, "Whatever the authorities ask us to do, that I am going to do."

They attend their meetings faithfully. Brother McConkie met 1144 on the Navajo reservation down there a few months ago when he was visiting the mission. They preach; they teach all phases of the gospel; they teach the Word of Wisdom; they teach chastity; they teach the restoration; they call the people to repentance; and they are living the commandments well.

And I could tell you many stories about their honesty and their integrity, about their cleanliness of living, about their love for the program of the Church.

Brothers and sisters, there is much I should like to say to you this morning about this great program, but time will not permit, but I would like to close with one or two further thoughts, and then I am through.

Here is a letter from a good brother who had been in the Church only months. Here is real devotion to the Church. He wrote:

Dear Friend: I am going to write to you for about Miss Mary ..... She is in school at ..... place, and she is write me a letter and she finds that they don't let her go to Mormon Church. Do you know why they don't let her go to our Church, and what can I do for her for she can go to Mormon Church, because I ask her and she my girl? You know we belong Mormon Church. Will you please write to me and let me know and maybe you know what I do for it? I am sure like it for her to go to Mormon Church. She said they let her go to another kind of Church. You know her. She was down with last month ago when is baptized. I just want to let you know about

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why they don't let her go to Mormon Church. Answer soon. Please.

The Lord bless the Lamanite people. They are a great people. They are intelligent, and I repeat my theme song: The difference between them and us is opportunity. It is your privilege and mine through education, through employment and every other means, and particularly through bringing the gospel of Jesus Christ in all kindness and

brotherliness to them, to give them that opportunity which will make of them enlightened, faithful sons and daughters of God with all of the blessings which are promised to them.

I pray with one of our Lamanite sisters, who pleaded, "Heavenly Father, please bless the missionaries, that they won't get discouraged with us Indians, and please bless the Indians that they will always listen." This is my prayer, in the name of Jesus Christ. Amen.

### ELDER GEORGE Q. MORRIS

*Assistant to the Council of the Twelve Apostles*

**M**Y DEAR BRETHREN AND SISTERS: I rejoice in being with you here this morning. I have been very much interested in Brother Kimball's references to the Lamanite people, and I recall a beautiful scene up on the borders of the Dominion of Canada, a winding river with a background of forest and soft, green sloping banks, where a Mohawk Indian, dressed in white, baptized his family into the Church of Jesus Christ.

I sincerely pray that the Lord may direct me to say that which he would have me say. I rejoice in the gospel of Jesus Christ. It is the power of God unto salvation, and what it is doing for the Lamanites, it is doing for all people who will accept it.

There is a statement in the scriptures made by the Apostle Paul, at least so translated,

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. (Hebrews 6:1.)

I haven't time to deal with the various versions of this passage except to say, of course, it doesn't mean that we can discard any of the principles of the gospel of Jesus Christ, we cannot, after joining the Church, leave behind and discard the principles and ordinances that we call the first principles in the articles of our faith. The rendering of this passage by the Prophet Joseph

Smith in the inspired version is, "Therefore not leaving the principles of the doctrine of Christ, let us go on to perfection." I believe we should be more cognizant of the fact that we need the first principles of the gospel every day of our lives. It is by these principles that we live.

They are: faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost. By these two principles and the principles involved in these two ordinances we come into the Church, and it is my opinion that it is by the operation of these principles that we stay in the Church, and that we grow in the Church. Without them we could not remain faithful, and with them, we may advance to salvation and perfection through the power of the Lord.

It is sometimes said it is humanly impossible to keep all the commandments of God. The Apostle said we should go on to perfection, and the Lord said in his Sermon on the Mount,

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

It is not humanly possible for us to become perfect and to keep all the commandments of God, but we are not talking about a human institution. We

are talking about what the Apostle Paul said "is the power of God unto salvation" (Romans 1:16), and it is by the power of God that these things are done, as we place ourselves in a position for these principles to operate upon us.

It is the purpose of the Lord to bring us all back into his presence, if we will keep his commandments and enter into covenant with him and walk uprightly before him and serve him and keep his commandments all the days of our lives. Now, I am sure everyone here every day needs some repentance, and we need to have a remission of our sins, which comes by virtue of the fact that we repent and that we have been baptized into the Church. And above all, we need the Spirit and power of God. The older I grow, the more I am convinced that the chief thing that we do need, and the highest achievement in the world to which we can attain, is to be guided by the Spirit of God. We can do that by keeping his commandments and in no other way that I know of. The Lord has outlined that most wonderfully in the ninety-third section of the Doctrine and Covenants, referring to the operation of that principle and these principles of the gospel that have been given to us. He speaks of the reference in John, to the Lord Jesus Christ as having become perfect by receiving grace upon grace and advancing from grace to grace until he had a fulness. That is set forth as the method, the progress toward salvation and exaltation in the presence of God, and it is held up as the method by which we may progress.

We will obtain the advantage of these principles by having faith. In our first principle, it is not the abstract principle of faith that we hold to as the first principle of the gospel, but faith in the Lord Jesus Christ. And the only true faith in him is a faith in him as the Son of God, the Redeemer of the world, who atoned for our sins, who opened the tomb and

instituted the resurrection from the dead. He is the light and the life of the world, the Lord omnipotent. When we have true faith in him, all necessary things are possible, and it is by the power of God, through this faith, that we are to be perfected and made fit to come back into the presence of our God. We need that faith every day in our personal conduct, in overcoming our shortcomings, in keeping the commandments, in being forgiven for our transgressions, in having an increase of the Holy Spirit with us to guide us and direct us.

Every principle requires faith. I was very much edified by Bishop Wirthlin's reference to the law of tithing and the appeal that we should pay tithing. I think that is a good illustration of this principle of faith. I think when people say they haven't money enough to pay tithing, they should say they haven't faith enough to pay tithing. It is my conviction that we pay tithing with faith and not with money, because when a man has so much money that he has a large tithing, he can't pay tithing. He has too much money and too little faith to pay tithing, and just feels he can't afford it. I know a man who must have earned twenty-five thousand dollars or fifty thousand dollars a year, and he sent in a little pittance of three hundred dollars so that he would be on the tithing list. That wasn't tithing. I won't say what it was. I knew another man who was in financial distress, losing his home, harassed, but his tithing always came through. He didn't have money to spare for tithing in one sense. He didn't have money enough to pay his debts, his pressing obligations, but he had faith, and by faith he paid his tithing and remained straight with the Lord. I urge with all my heart that all the members of this Church who should pay tithing, pay an honest tithing—and don't scrape the measure off too level. Put a little offering of gratitude there, to heap it up just a little. The Lord heaps things up until they are running

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over with the blessings we receive from him. Let's be true and faithful. It is an interesting thing in this matter of tithing, which the Lord has set it up as his means of carrying on his work. It is through his blessings that all our money comes to us, and our means. It is a gift from him. The singular thing is that he has arranged that he must give \$10,000 to get \$1,000 back for his work. That may seem a very odd way of doing it, but that is his generous method; and the only way the Lord can get \$1,000 contributed to the carrying on of his work under the tithing system is to give \$10,000. I will leave it for you to figure out to whom he is going to give \$10,000, whether it will be to those who keep it all, or whether it will be to those who turn back the \$1,000 that he requires for his work. If we will pay our honest tithing to God, he will bless us and prosper us and increase our faith, and I believe the Lord has a lot of things to do that he can only do through people who have faith to pay their honest tithing.

I speak of that only as an illustration. I think the same principle applies in all our conduct, as far as our characters are concerned. Through faith in the Lord Jesus Christ we may correct ourselves and have our sins remitted and have an increased portion of the Spirit of the Lord.

Now what is the process. The Lord outlines that most wonderfully in the ninety-third section of the Doctrine and Covenants, as I have said referring to the Savior, advancing from grace to grace, he applies the same principle to us: "For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father." (D. & C. 93:20.) That is the direct, clear word of the Lord Jesus Christ to every man in this world, if he will accept the gospel, and to us who have the gospel. We are promised that we shall be glorified in him, as he is in the Father. Again.

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of

me, saying: He received a fulness of truth, yea, even of all truth;

And no man receiveth a fulness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. (*Ibid.*, 93:26-28.)

That is spoken to us as members of the Church of Jesus Christ of Latter-day Saints and applies to all people of the world. The process is the same with us as with the Lord. From grace to grace we advance until we are glorified in *truth* and *know all things*. The Lord in this section (verse 36) says that "the glory of God is intelligence," and that is what the Lord is speaking of in this I have just read when he said we were to receive truth and light because he defines intelligence, which is the glory of God, as light and truth. I thank the Lord for that definition of intelligence because one may become greatly confused as between intelligence and mental brilliance and other unusual qualities that men have. Satan was the Son of the Morning, evidently a powerful spirit in the councils of God, called "Lucifer, the Son of the Morning," but he was without intelligence. The Lord said "he was a murderer from the beginning," the father of lies. Those are the words of the Lord Jesus Christ who knew him, for he it was whom Satan tried to dethrone.

So that is the course of advancement. It is within our reach, not by our power alone, but through the power of God.

Now what is the opposite of that? It is set forth in this same section,

And that wicked one cometh and taketh away *light* and *truth* through disobedience, from the children of men. (*Italics Author's.*) (*Ibid.*, 93:39.)

Here is set up the controlling principle of all advancement in the kingdom, that of obedience. Anything we hope for, anything we desire, anything we should have will come to us through the principle of obedience and by the same token all may be lost by disobedience. How simple the gospel is! The



requirement is an obedient heart, *an obedient heart.*

In another place the Lord said,

If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness. (*Ibid.*, 95:12.)

May the Lord give us power, humility, and meekness, that with determination and in gratitude and thanksgiving to him, we may be intelligent enough to keep his commandments and glorify his holy name, I humbly pray in the name of Jesus Christ. Amen.

### ELDER ADAM S. BENNION

#### *Of the Council of the Twelve Apostles*

NO MAN who has not been through this experience can appreciate what it means. I am honored but humbled. For years I have been going up and down the land preaching, but in the hour of this greatest call I have no preaching. With your faith and prayers and with the sustaining influence of our Father in heaven, I should like to give you in a few brief minutes my personal witness.

President McKay has been an ideal to me all my life, and I love him. Thirty-eight years ago I was called to the membership of the general board of Sunday Schools at the instance of President McKay and President Stephen L. Richards. During those years I have sat at their feet to admire them, to marvel at their strength, to glory in their service. President Clark I have always regarded as one of the strong men of America. These men who constitute the General Authorities of the Church I have known and have worked with, and I honor and sustain them all. The members of the Twelve, and the Assistants, and the Presiding Bishopric, and all others called to these high positions—I love them. I can only hope in my heart that they will find it in theirs to sustain me as I sustain them.

I love this Church and its people. In the fall of 1847 my grandfather

The Combined Choruses of the Brigham Young University and the congregation sang the hymn, "Praise To The Man Who Communed With Jehovah."

#### President David O. McKay:

Elder Adam S. Bennion, whom you have just this morning sustained as a member of the Council of the Twelve will now address us. He will be followed by Bishop Carl W. Buehner.

came across the plains and lived in a log cabin such as is in the southeast corner of this block. For a quarter of a century now it has been my privilege to bring men from all parts of the country to this block, and in tribute to our pioneers I always take them to one spot. If you haven't seen it, I commend it to you. If you'll go yonder to the southeast corner and stand with one eye on their early abode, the log cabin, and the other eye turned a little to the northwest, you will realize that while they lived in the log cabin they dreamed dreams of a temple. A hundred years ago this year they laid the foundation. The men who come from New York marvel as they turn from the log cabin and its hint of poverty to the temple that took forty years to build and required four million dollars that they did not have. They were real people.

I love this country. I love its inspired Constitution and its great free institutions. If I have had a text for the last twenty years, it has been the preservation of all that we cherish in the name of freedom. It is my hope that the things that are our benediction may be passed on to our children. This country has been wonderful to me as has this Church.

I think that perhaps nobody in this

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congregation came from humbler circumstances than I, and for that I am grateful. I do not recall my father at all because he died when I was a year and a half old, but like you I had a wonderful mother. As a matter of fact, my life has been enriched by three wonderful women: the mother who bore me and nurtured me through the privations of those days when with five little ones she made ends meet somehow; the companion of my life who for forty-one years has sustained me with an unflinching devotion; and a mother-in-law who has none of the attributes that we so familiarly attach to the name, Sister Richard W. Young, with her ninety years of benediction.

I have said I love this Church and its people. I love the Lord. My life is anchored to the testimony that I have that God lives and that Jesus is the Christ. I glory in my membership in a Church which was instituted through

revelation, and I testify to you today that the Prophet Joseph Smith and all of his successors, men of God, have been inspired to build this great institution.

President McKay, in the love I bear you, I give you my life and my service, and with your sustaining benediction and the blessings of heaven, I'll go where you want me to go; I'll give my best in an attempt to do what you and He would have me to do.

God bless you all. If my assignment may in some part be with these grand young people such as are here from Brigham Young University today, it will be a glorious privilege to bear witness to a new generation of the glories of the gospel as they have blessed me at every turn of my life. I pray the blessings of God upon us all, and I dedicate myself to this service, in the name of Jesus Christ. Amen.

### BISHOP CARL W. BUEHNER

#### *Second Counselor in the Presiding Bishopric*

**T**HIS is a great and an inspiring conference, and I am most happy that I can be here this morning and raise my hand to sustain those who have been called to preside over us in this great Church.

I would like Brother Bennion to know (I have known him for many years) that he has been an inspiration in my life, and that I am sure he will find great joy and happiness in the new assignment that has come to him.

I should publicly like to thank the First Presidency of the Church for the great experience that came to me immediately following the last general conference, of going into the islands of the Pacific and meeting there a very wonderful people. I had the opportunity of visiting New Zealand, Samoa, Tonga, the island of Niue, and the Hawaiian Islands, and I found there a people of great faith, who have an admiration for the leadership of this Church. I am sure this morning their

eyes are focused on this great conference, from which the law goes forth.

I should like to relate one brief experience, and that is because I have observed the great number of people who have tried to get into the Tabernacle to hear the conference. I participated in the dedication of a little chapel at Pago Pago in the Tutuilla District, and I observed something there that I would like to recommend to the Church. I would like to see it tried here. This little chapel, which normally, I imagine, would seat about two hundred people if it were equipped like our chapels are, had no benches in it. The people all sat on the floor with crossed legs. We had 508 in a little chapel that normally would hold two hundred. I am not recommending that we take the benches out of the Tabernacle, but we may use some new chapel as a guinea pig to try the new method, and possibly we could reduce the size of our buildings so that we could build

more chapels, be just as happy and just as comfortable as these fine people in the isles of the Pacific. It was a great experience.

My note here says that I was to say something about this beautiful springtime and how nature has put on its new garments. Looking out of the windows, you can tell I didn't write this speech this morning.

When I was in the Hawaiian Islands, I had a little story related to me by President Edward L. Clissold of the Oahu Stake which impressed me very much. He told me of a Filipino man who was very earnestly studying the gospel, who was a very studious sort of person, a man who was very shy and backward, who became acquainted with the missionaries and also with President Clissold, and after becoming intensely interested and studying the gospel for some time, became a convert to the Church. President Clissold said shortly after this time they were holding a quarterly conference in the stake, and he kept having the impression that he should like to have some person, who recently had come into the Church, bear his testimony, and the name of this Filipino who had recently become a convert kept crossing his mind, but he said, "I knew if I called on him it would frighten him to death, knowing the nature of the person; but that idea so persisted that I finally called him up out of the audience, and he came to the stand. When he spoke, he said, 'I am forty-two years of age. For forty-one years I do not know where I am or where I am going; but for one year, I know where I am and where I am going.'" I thought, there is a thought-provoking subject on which sermons could be preached. Something came into that man's life that changed his whole perspective, and in a few short months, after becoming acquainted with those who have authority to preach the true gospel, he could also say he knew where he was now, and where he was going. I tell you, brethren and sisters, that probably the great difference be-

tween the true Church of Jesus Christ and all these other denominations is in that very statement—that those who have accepted the truth know where they are and know where they are going, and I doubt that the rest of the Christian world can say that thing.

I have had some great experiences in the stakes of the Church. My work in the Presiding Bishopric has largely been with an army of men who have become a little wayward, a little backward, who have acquired a few bad habits, and because of this, have not identified themselves too regularly with the organizations of the Church. We have made a great effort to reclaim some of these brethren. My heart goes out to bishops, bishops' counselors, ward teachers, advisers, and others, who put their arms around these men and point out to them the thing they have missed in life and bring them back.

I heard one recently down in the Uvada Stake. He was invited to say a few words at quarterly conference. It was a great effort for this man, and when he had finished his little talk, he said, "I would like you folks to know that when the bishop asked me to give this little talk, the devil also assigned someone to tell me not to give this talk," and then he began to point out eight different occasions where the devil and he had a contest over whether or not he was going to give this talk. You know, that influence is rampant in the earth, and I am sure many of us are being influenced by it. I am sure we are locked with him many times. Someone said in these few words: "I have heard much about the devil. I have read a great deal about the devil. I have even done business with the devil, but it didn't pay."

I would like to tell you today that I hope we starve the devil to death, that we give him no business, and that we devote all our time and all our energies to doing the work of the Lord. I think that is one way we are going to bind Satan, by not letting him have influence concerning us.

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I was in the North Weber Stake just last week, and I heard another of these young men stand up, and as he did so, he said, "I'll never get over thanking the bishop who put his arm around me four months ago and invited me to do a little something in the Church." Then he bore his testimony indicating how happy he was, and he said, "For twenty-one years I have been inactive in this Church and have missed a great opportunity." When that meeting was over, the first person to rush up and embrace him was his wife, and standing next to his wife was his mother, her eyes filled with tears. She said to me, "This is one of the greatest days of my life, to have my son stand there, bear his testimony, and express his gratitude that he is now active again in the Church."

I heard a good sister not so long ago in one of the stakes up in the east here, who was responding to a little talk about what the activity of her husband meant to her. She said she had prayed and worked in the Church for twenty-two years and hoped that the day would come when something would influence her husband to turn him away from some of the habits he had so that eventually they could enjoy some of the great blessings that come to the faithful in the Church. She said that early in his life he had been a sheep man. He went out in the sheep camp and acquired some bad habits. Later on his brother became very ill, and unknown to anyone else, he went to the elders and had them administer to him. His brother was seriously ill, and he even despaired as to whether he might recover or not. The Lord heard the prayers of the elders, and this man's health was restored to him. Later on this man became seriously ill himself, and he asked for the elders to administer to him, and he had a recovery. About that time his wife said, "My husband felt that he ought in some way to repay the Lord for the goodness that had come to him, and so he began to go to meetings and participate in some of the activities. He began to lay aside some

of his bad habits. The bishop recognizing this, made him a member of the building committee of the ward. He was a man with a fine personality, a fine looking man, and he did a great job." She said, "One morning we were having breakfast, and our small daughter (I suppose noticing that the father poured himself a cup of coffee) said, 'Dad, you are getting along fine. When are you going to quit drinking coffee?' The man said, 'I guess I might as well quit right now,'" and she said, "He poured the coffee back in the coffee pot, and that was the last coffee that he drank." His activity increased, and the happiness in the home began to increase also. Then she said the bishop finally gave him another job in the Church. A few months later someone came to him and said, "Your name has been recommended to have you interviewed to be ordained an elder in the Church," and that so thrilled the man that from then on he didn't miss any more meetings of any kind. He became very faithful and very active. Then she said, as her eyes filled with tears, "Finally, the great day came when the bishop came to us and said, 'I have noticed the activity of your husband and the members of your family. I am sure you are ready to go into the temple to be sealed for time and all eternity.'" Then she said, "That great day came when we were in the Salt Lake Temple, my husband and I and our children being sealed together for time and all eternity. I waited twenty-two years, but it was worth every minute of it."

I heard a number of these men, and I have been impressed by the great work we can do, brethren, if we will reach out our arms and invite them back into activity. Most of them just need a little job, need a little encouragement, need someone who has a little interest in them, and we can accomplish a great good with these fine people.

I am sure my time is gone. I would like to mention one other little story that a father told me about his little

son. Someone mentioned a little boy yesterday in his talk. This little boy was not quite six years of age, and his father said that last Father's Day he wanted to make an impression on his youngster. He had been playing out on the street. They brought him in and washed him up, and at the dinner table he wanted to impress this youngster with the value of Father's Day and what a great man the father was. He said as he was getting along with his little talk, his little boy said, "Daddy, do you know that God is the Daddy of all of the daddies and that Jesus is the Oldest Brother of all of the brothers?" That father said, "I all but got off my chair and knelt at the feet of my little son." I want to tell you, in the words of a child, that was a great truth, and I wish people of the world could understand just that, that God is the Daddy of all of the daddies and that Jesus is

the Oldest Brother of all of the brothers.

Then in conclusion someone else said, "Be careful. You may be the only standard works that some people may read." Now think that over. I think there is a lot of truth in that.

May the Lord help us to live our lives worthy of membership in this Church, and may we be anxious and willing to do our part to help move forward this great work, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

He who has just spoken to us is Bishop Carl W. Buehner, a member of the Presiding Bishopric of the Church. We shall now hear from Elder Delbert L. Stapley of the Council of the Twelve, who will be followed by Elder Marion G. Romney. Elder Stapley—

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

**M**Y BROTHERS AND SISTERS, I should like to pay tribute to our late beloved departed associate, Elder John A. Widtsoe, a man who has contributed much to this Church and its people. He left many books, manuscripts, and leaflets that we can all use and profit by. I, too, want to welcome Elder Adam S. Bennion into the Quorum of the Twelve and assure him that he has my love, my prayers, my blessing, my help. I know he will contribute a great deal to the work. He is filling the shoes of a very important individual, but I know he will rise to the great responsibilities of this call.

I would like for you to keep in mind, my brothers and sisters, as I speak to you, the talks of President David O. McKay on the home, of Bishop Thorpe B. Isaacson on security in the gospel of Jesus Christ, and the talk of President Bruce R. McConkie on the Holy Ghost, its powers and functions.

Toward the close of his ministry, Christ taught his disciples that he must suffer many things and be crucified and would rise again the third day. Peter rebuked the Savior saying, "Be it far from thee, Lord: this shall not be unto thee." Jesus turned to Peter and said, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matt. 16:22-23.) If the Lord walked among us today, would we be an offense unto him and subject to chastisement for savoring the things of men more than the things of God?

Our modern scientific material world with its great achievements, conveniences, comforts, and tempting prosperity has diverted many a good man from his avowed plan to serve God faithfully. Opportunities for riches, and the power that goes with them, often impels men to pursue increased possessions, money, and the honors of men more than the

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love and favor of God. The faith of many such men often is destroyed and their spiritual opportunities and blessings sacrificed. They become cold and indifferent to religion and pierce themselves and families through with many sorrows.

... it is the will of God that man should repent and serve Him in health, and in the strength and power of his mind, in order to secure his blessing, and not wait until he is called to die. (*Teachings of the Prophet Joseph Smith*, 197.)

We have the responsibility as parents of providing for our own, and in our best endeavors to do so there are normally accumulations of material possessions. There is nothing against a person earning and enjoying material possessions provided he is not spiritually hurt in the process and fulfils completely his heavenly covenants and sacred obligations to his God. "For a man's life," says the Savior, "does not consist in the abundance of the things which he possesses."

The Lord has given us the good things of the earth that we might better serve him. Somehow people get mixed up in values and fail to recognize the important purposes of earth life that a kind and loving Heavenly Father has so graciously provided for them.

Our most important possession is the gospel. It has no counterpart. It encompasses all truth. It is the only plan for life and salvation that is eternal and applies to all mankind. Obedience to its principles, doctrines, and ordinances is our only hope for protection and peace in a disturbed world. The Lord has counseled us "to seek first the kingdom of heaven and its righteousness, and all else will be added." The Nephites, following Christ's ministry among them, for two hundred years realized the full benefits of following this counsel. There was an unprecedented era of righteousness and faith among these people. They had all things common among them. There were not rich and poor, bond

and free, and there were no contentions or disputations among them. They dealt justly with each other; the Lord prospered them exceedingly; and they builded large cities. In Fourth Nephi we read,

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. (4 Nephi 15-16.)

God did bless them in all their doings, but later, however, wealth, pride, and the desire for influence and power led to their complete destruction as a people and a nation. Moral decay has ever been the downfall of peoples and nations.

Faith in God and in his son Jesus Christ must find lodgment and full and continued expression in every heart or man will be destroyed by his own ignorance and materialism. Today, man's world with the Christ and his teachings is on the brink of disaster. As I think about it, I wonder what condition the world would be in if it did not have a Christ and did not have his teachings with the great plan of salvation as we know and understand it. No doubt the people of the world would have been destroyed long ago.

The Church of Jesus Christ of Latter-day Saints has gained influence and prestige among men. Its opportunities to do good are unlimited. If the Church is to be as a light upon a hill and a beacon to all people, I am firmly convinced that our most important duty is to be true, faithful, and devoted disciples of Christ, and not as people of the world, for the Lord has called us out of the world, a people peculiar unto him. In I John we read,

Love not the world, neither the things that are in the world. If any man love

the world, the love of the Father is not in him;

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever. (1 John 2:15-17.)

This does not mean the Lord will deny to his people the good things that modern science and invention have provided for the better enjoyment of life, but we are counseled to forego worldly pursuits and pleasures in favor of heavenly and spiritual things.

The Prophet Joseph Smith has said, "As a Church and a people it behooves us to be wise and to seek to know the will of God and then be willing to do it, for blessed is he that heareth the word of the Lord and keepeth it." To accomplish the purposes of the Lord's latter-day kingdom, his people must show vision and understanding by right choices and judgments in personal affairs as they are influenced by the Holy Ghost, the heavenly gift and power given to guide his faithful Saints. This sets an example and pattern of business conduct that all men can follow with profit and confidence. Under present doubtful economic conditions we, as Latter-day Saints, should not over-extend our resources by taking unwise and hazardous chances. To do so would make us vulnerable to reverses and losses, thus seriously and adversely affecting our lives and the Lord's work. To keep ourselves financially strong and secure in whatever we possess is most important to each of us. I believe it wise to have available unused borrowing capacity even under less than normal conditions and also satisfactory bank accounts or savings (which could be cheap dollars) to tide us through difficult situations or conditions. Any reverses without available funds or borrowing privileges could jeopardize entire holdings. This is not a time to have our credit stretched to the limit and no cash reserves on hand.

In this great land of ours we have

enjoyed twelve prosperous years. No previous time begins to compare with it either for volume or duration. It would now seem prudent, wise, and timely to stabilize our financial positions, making safe our holdings and possessions to assure security, proper living standards, cultural and economic advantages for ourselves and families, and also make possible our most sacred duty in building up the Lord's kingdom in the earth.

The Lord has counseled his people to pray over their flocks and herds, which applies to every man's interests. If we faithfully live the gospel and honor the Holy Priesthood of God, we have a right and claim upon him for his blessings and the inspiration to guide us in making proper decisions for the conduct of our businesses in this period of economic uncertainty. There are serious rough spots ahead, flashing warning lights of caution that Latter-day Saints cannot ignore. This past week the stock market ran for shelter on indication of possible peace in Korea. Business and markets are sensitive to any change in world conditions. We must recognize the signs of the times as indicated by prophecy and have vision and wise understanding of national and world trends to safeguard our interests and thus strengthen the cause of Zion, even as Joseph of old so wisely planned and prepared against the days of famine and adversity, and thus became a great benefactor to the Egyptians and his father's family. We need all the help that faith, prayer, and inspiration can give.

The Latter-day Saints by getting out of debt and thus securing their holdings could set a good example for all people. We were advised recently from this pulpit by President Stephen L. Richards to get out of debt, and that counsel now under present economic conditions, and particularly in the light of the past week's happenings, is most timely and wise. With such admonition there should be no cause for us

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to err in our judgments as to the course we should follow.

We are acquainted with recent government economy moves which, I hope, we all approve and commend our national leaders for, but it does indicate a cautious trend in our national life and is bound to spread to other fields. We have also witnessed an adjustment in farm commodity and livestock prices. In spite of heavy government military orders, consumer merchandise is becoming more plentiful and shortages progressively fewer in number. Prices in some lines are softening, and the cost of living index is lowering. The long sustained inflationary boom period made possible by war scare, high taxes, a staggering government debt, also increasing serious world problems with peace in the balance, are danger signals that call for caution and wise decisions. The economic adjustments now taking place should over the long pull be helpful to our national economy, but some segments of our economic life cannot help being hurt by lower prices caused by such adjustments. Some of our people have already experienced serious and costly losses.

It is generally conceded that 1953 will be a good business year, the first half favorable, the last half perhaps doubtful, and 1954 rather clouded. The Latter-day Saints should take advantage of whatever remaining good times that are ahead to get out of debt, make secure present holdings, and not take chances with odds against them for a high rate of prosperity continuing. No one can ever be criticized for consolidating his position and holdings to assure security and opportunities for himself and family. We must remember that we pay obligations and meet our commitments out of what is left after taxes. Taxation is a heavy taskmaster and a hard teacher. I wonder whether heavier tax burdens leaving us less to show for our labors and thrifty habits are necessary before we realize what the true values of life are.

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The Prophet Joseph Smith has issued this warning,

I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. . . . Some may have cried peace, but the Saints in the world will have little peace from henceforth. . . . Wars are at hand. . . . We ought to have the building up of Zion as our greatest object. (*Teachings of the Prophet Joseph Smith*, 160.)

I call your attention to the statement by President Joseph Fielding Smith in last Saturday's conference session when he said peace would not come to the earth until the Savior brings it at his second coming.

Now in this talk, my brothers and sisters, I am not intending to cause panic or fear in the hearts of the Latter-day Saint people. Again, 1953 is conceded a fair year, however, an orderly and planned program of debt liquidation with protection of interests, eliminating all risk hazards should be very helpful and not harmful to the national economy, and as I interpret present conditions, it appears to me the wise course to follow. I know it will bring peace and comfort of mind and a glorious sense of security and well-being for those we love and who depend upon us with full trust and confidence for life's necessities and opportunities.

My soul is full with the spirit of this latter-day work. It is most important. It must not fail. God has called us to holy callings and depends on us to keep free of entanglements and financial involvements to serve him freely and effectively and to promote his glorious kingdom on earth. May we ever keep in mind these suggestions and be faithful and true in our Church obligations, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Delbert L. Stapley, of the Council of the Twelve, has just spoken to us.

Among our educators who have been



in attendance at the Conference sessions, or heads of departments of leading schools, is President John L. Clarke, President of Ricks College. Brother Clarke, will you please call Operator 103 at Rexburg. It is an emergency.

The closing song by the Brigham Young University Combined Choruses, will be "Omnipotence," conducted by Brother Newel Weight, the Soloist is Sister Lula Reeter Matis.

The closing prayer will be offered by Elder A. Sherman Gowans, formerly President of the Norwegian Mission, following which this Conference will stand adjourned until two o'clock this afternoon. The proceedings of this afternoon's session will be broadcast over all the stations heretofore announced, and over television.

The Combined Choruses sang an

anthem, "Omnipotence," conducted by Don L. Earl.

### President David O. McKay:

The Combined Choruses will be with us again this afternoon. We appreciate this large attendance from the Brigham Young University, and are grateful for the service they have rendered this morning. President Gowans, formerly President of the Norwegian Mission will now offer the benediction.

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Elder A. Sherman Gowans, formerly President of the Norwegian Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## THIRD DAY AFTERNOON MEETING

The concluding session of the Conference was called to order promptly at 2:00 p.m., Monday afternoon, with President David O. McKay presiding and conducting the services.

The Brigham Young University Combined Choruses were again in attendance and furnished the choral music for this session.

### President David O. McKay:

This is the concluding and seventh session of the 123rd Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle in Salt Lake City. For those who are unable to enter the building, we announce that the services are being broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system, also by television.

The proceedings will be broadcast over station KSL in Salt Lake City, and by arrangements through KSL

over the stations named in the first session of this Conference. We shall not take the time to read them, but we thank these radio stations and networks for their cooperation and for the excellent service they have rendered throughout this Conference.

The music for this session will be rendered by the Brigham Young University Combined Choruses, under the direction of Elder John R. Halliday, with Frank Asper at the organ. The students are here in large numbers, occupying all the choir seats, and rendering excellent service. We do appreciate their coming.

We shall begin the service by the Brigham Young University Choruses singing, "Glory to God," with Elder Halliday conducting. The opening prayer will be offered by Elder John C. Dalton, President of the East Long Beach Stake.

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The Combined Choruses sang as an opening number, "Glory To God," John R. Halliday conducting.

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Elder John C. Dalton, President of the East Long Beach Stake offered the invocation.

Singing by the Combined Choruses, "Christ, the Lord, Is Risen Today."

President David O. McKay:

Our first speaker this afternoon is Elder Marion G. Romney of the Council of the Twelve. He will be followed by Elder Henry D. Moyle.

## ELDER MARION G. ROMNEY

### *Of the Council of the Twelve Apostles*

SOMEHOW I don't feel like giving the talk which I had prepared for the conference. I would, however, like to discuss with you a few things that are in my mind, without attempting to make a speech or deliver a discourse.

In the first place, I extend my welcome to Brother Bennion, who has today been called into the Council of the Twelve. He has great talents and the ability to do great service in the Church. He touched my life for good more than thirty years ago when he gave me encouragement in a trying time.

I express my regrets, too, at the passing of Brother Widtsoe, a great man who for many, many years was one of the outstanding leaders of the Church. I am sure our hearts go out to Sister Widtsoe and to her family. Just a year ago Brother Widtsoe gave his last conference talk. He had recently returned, you will remember, from a very important assignment in Canada. He talked about preserving water and making it available to the land. He told how putting water on land turns barren soil into fertile, productive soil. From this he drew the following gospel lesson:

The weavers of the midlands in England, the coal miners of Wales, the fishermen in Norway, the trudging farmers of Denmark, very common, ordinary people, who accept the gospel from the lips of some humble Mormon missionary become so changed by those enlightening truths of the gospel that they are not the same people any longer. They have been fertilized, so to speak, by the Spirit of God that flows from eternal

truth, just as in irrigation the barren, dry soil is fertilized by diverting the stream of water from the irrigation ditch onto the thirsty land. (*Conference Report*, April, 1952, p. 34.)

I am sure we shall long remember the labors of Brother Widtsoe.

I would like to say a word to you, Brother Bowen, if you are listening. Our hearts go out to you; we love you; we recognize the strength of your great character and your unusual intellect. I would like to put in the record a statement from the address you delivered here a year ago. You were explaining how the adoption of the precepts of men had changed the doctrines of the Christian Church. You were, of course, speaking of churches generally, not of the Church of Jesus Christ of Latter-day Saints. Then you concluded—and I remember these words as you spoke them:

In my view there is only one safety; there is only one cure; and that is to take the pure and unadulterated word of God and set that up as our standard of measurement, and measure every creed and doctrine and dogma by that yardstick. That which will not square with the declarations of Almighty God we can lay aside as unsuited for the need of man. (*Ibid.*, p. 66.)

I know, Brother Bowen, you would love to be here today. We would love to have you, and we give you our faith and our prayers.

Now may I call your attention to President Richards' conference address given six months ago. You will recall

that he extended an invitation to the peoples of the world. It began with these words:

I desire to use this opportunity to extend an invitation. . . . To the people of the Church, there is nothing novel in this invitation. Although it has gone out to the people of the world for more than a century, there are still few of the world who fully understand its import. This is the invitation, addressed: To All Men, Women, and Children. Dear Friends: You are cordially and earnestly invited to participate in building the kingdom of God in the earth. Place—Everywhere. Time—Now. (*Ibid.*, October, 1952, pp. 97-98.)

President Richards, we remember that great talk. We have re-read it. We pray God, our Eternal Father, to bring you back that you may give many more such talks.

President McKay, in the opening address of this conference, said there were two things that we should do. One of them was to put our homes in order; the other was to bear witness of the Redeemer. He was thus quoted in the press:

President McKay, in his opening message to the Church membership, emphasized what he termed two great duties of Latter-day Saints: (1) to put their homes in order, and (2) to proclaim the divinity of the mission of Jesus Christ.

I would like to say just a word about my testimony of the mission of Jesus Christ. I want to go a little farther back for a moment, if I can be given guidance by the Spirit of the Lord to speak the truth accurately, and mention the great condition precedent to the efficacy of the mission of Jesus Christ. That condition precedent is the mission of Father Adam, because without the mission of Adam there would have been no need for the mission—the atonement—of Jesus Christ.

I have an assignment from the First Presidency to serve on the Church publications committee. This committee is expected to read and pass upon the literature proposed for use in the study courses of our auxiliary organizations.

It would please me immensely if, in the preparation of this literature, we could get away from using the language of those who do not believe in the mission of Adam. I have reference to words and phrases such as "primitive man," "prehistoric man," "before men learned to write," and the like. We sometimes use these terms in a way that offends my feelings; in a way which indicates to me that we get mixed up in our understanding of the mission of Adam. The connotation of these terms, as used by unbelievers, is out of harmony with our understanding of the mission of Adam.

"Adam fell that man might be." (2 Nephi 2:25.) There were no pre-Adamic men in the line of Adam. The Lord said that Adam was the first man. (Moses 1:34, 3:7; D. & C. 84:16.) It is hard for me to get the idea of a man ahead of Adam, before the first man. The Lord also said that Adam was the first flesh (Moses 3:7) which, as I understand it, means the first mortal on the earth. I understand from a statement in the book of Moses, which was made by Enoch, that there was no death in the world before Adam. (Moses 6:48; see also 2 Nephi 2:22.) Enoch said:

. . . death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.

For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language. (Moses 6:45-46.)

I understand from this that Enoch could read about Adam in a book which had been written under the tutelage of Almighty God. Thus there were no prehistoric men who could not write because men living in the days of Adam, who was the first man, wrote.

I am not a scientist. I do not profess to know anything but Jesus Christ, and him crucified, and the principles of his gospel. If, however, there are some things in the strata of the earth indicating there were men before Adam, they were not the ancestors of Adam.

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Adam was the son of God. He was our elder brother, not older than Jesus, but he was our brother in the same sense that Jesus was our brother, and he "fell" to earth life. He did not come up through an unbroken line of organic evolution. There had to be a fall. "Adam fell that men might be." (2 Nephi 2:25.)

I will go on now and read this scripture before I forget it:

For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.

And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence. (Moses 6:46-47.)

Some men speak of the ancients as being savages, as if they had no intelligence. I tell you this man Enoch had intelligence, and Adam had intelligence, as much as any man that ever lived since or that lives now. They were mighty sons of God.

And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe. (Moses 6:48.)

If Adam and Eve had not partaken of the forbidden fruit, they would have had no children, and we would not have been. (2 Nephi 2:23-25; Moses 5:11.)

I do not look upon Adam's action as a sin. I think it was a deliberate act of free agency. He chose to do that which had to be done to further the purposes of God. The consequences of his act made necessary the atonement of the Redeemer.

I must not go into a longer discussion, but I say again that I would be very pleased if, in our teaching of the gospel, we could keep revealed truth straight in our minds and not get it confused with the ideas and theories of men, who do not believe what the Lord has revealed with respect to the fall of Adam.

Now, I believe with Enoch, "... Because that Adam fell, we are; and by

his fall came death;" (Moses 6:48) that every man must die, as Brother Petersen said yesterday. I believe that to meet the demands of justice, it took the atonement of Jesus Christ to redeem men from that death, that they may be raised again and have their spirits and their bodies, which are separated through death, reunited. I believe that through the atonement of Jesus Christ whatever "transgression" Adam committed was paid for, and that as in Adam all die, even so in Christ shall all be made alive, every living creature. (I Cor. 15:22; D. & C. 29:24, 77:2.) I believe, too, that through the atonement of Jesus Christ my individual sins, your individual sins, and the individual sins of every human being that ever lived or ever will live upon the earth were atoned for, upon condition that we accept the gospel and live it to the end of our lives.

I know that my Redeemer lives. I shall not know it better when I stand before the bar of God to be judged. I know that Jesus is the Redeemer. I bear that witness to you, not from what people have told me; I bear it out of a knowledge revealed to me by the Holy Spirit. As to this knowledge, the Lord, after commanding the early Apostles of this dispensation to testify that the words he had spoken to them were of him, said:

For it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them;

Wherefore, you can testify that you have heard my voice, and know my words. (D. & C. 18:35-36.)

I am willing to bear this witness to all the Saints and to all men and women everywhere, saints and sinners, in all the world, for it is the eternal truth.

I know that the Prophet Joseph Smith was a prophet of God. I know he saw God, the Eternal Father, and his Son, Jesus Christ, as he says he did. I was not there, but I have read his account many,

many, many times. From his account I get in my mind a mental picture, but I did not get my knowledge that he had the vision from that source. I received it from the whisperings of the Holy Spirit, and I have had those whisperings in my mind the same as Enos had when he said, "... the voice of the Lord came into my mind." (Enos 10.)

I know that God revealed every principle of salvation necessary to the salvation of men to the Prophet Joseph Smith. I know that his successor who sits here today, David O. McKay, holds every power and every authority and all the priesthood that the Prophet Joseph had—unless it be the keys of this last dispensation—but every power that is necessary to the salvation of men, he holds. Nobody has a testimony of the gospel that will save him unless he knows it, too.

It is an easy thing to believe in the dead prophets, but it is a greater thing to believe in the living prophets. I will give you an illustration.

One day when President Grant was living, I sat in my office across the street following a general conference. A man came over to see me, an elderly man. He was very upset about what had been said in this conference by some of the Brethren, including myself. I could tell from his speech that he came from a foreign land. After I had quieted him enough so he would listen, I said, "Why did you come to America?"

"I came here because a prophet of God told me to come."

"Who was the prophet?" I continued.

"Wilford Woodruff."

"Do you believe Wilford Woodruff was a prophet of God?"

"Yes," said he.

"Do you believe that his successor, President Lorenzo Snow, was a prophet of God?"

"Yes, I do."

"Do you believe that President Joseph F. Smith was a prophet of God?"

"Yes, sir."

Then came the "sixty-four dollar

question." "Do you believe that Heber J. Grant is a prophet of God?"

His answer: "I think he ought to keep his mouth shut about old age assistance."

Now I tell you that a man in his position is on the way to apostasy. He is forfeiting his chances for eternal life. So is everyone who cannot follow the living prophet of God.

I want to say one more thing before I sit down. Today being the twentieth anniversary of Brother Clark's call to the First Presidency, I want to pay him a tribute. I love him. Although the Lord had to go all the way to Mexico City to find him, I am grateful that he brought him back to give us this twenty years of service. I want to read a statement from the message he gave twenty years ago. In it he spoke of his great humility and of the apprehension he felt as to whether he could meet the requirements of his new position. In telling of the joys he anticipated, he said:

We shall have the joy of work, too, for man also is that he might work, he went forth from the innocence of Eden to the God-like knowledge of good and evil, with the Divine blessing—not curse—as it seems to me: "In the sweat of thy face shalt thou eat bread." And save in extremity, no man may rightfully violate that law by living by the sweat from the brow of his brother. It is the eternal, inescapable law that growth comes only from work and preparation, whether the growth be material, mental, or spiritual. Work has no substitute. Idleness brings neither profit, nor advantage, nor good—only a withering decay and death. The world is near to forgetting all this; I hope that we as a people shall keep it ever in remembrance, for in proportion as it is forgotten, evil will rule. (*Conference Report*, April, 1933, p. 103.)

I have watched him work through these years, as have the other brethren. We greatly appreciate the example he has set for us.

In conclusion, let me say this by way of general statement. Work, brothers and sisters, work in the kingdom. Get the testimony of the gospel. I think it

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is a disgrace for men and women to stand on the same ground day after day in their testimony, their knowledge of the gospel, and their work in the Church. We should go forward. We ought to be on our mettle all the time, reaching, perfecting our lives, doing more work, going forward preparing to meet the Redeemer. We live in the day just before his coming. We must speed the day, speed the work in preparation for that great day, that we may rest our souls in the kingdom of

God, which I hope we may all do, and so pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just concluded speaking.

We shall now hear from Elder Henry D. Moyle, of the Council of the Twelve. He will be followed by Elder Stayner Richards.

### ELDER HENRY D. MOYLE

#### *Of the Council of the Twelve Apostles*

**W**E HAVE all been thrilled with the marvelous, inspired, testimony of Elder Marion G. Romney. Every word that he uttered found a responsive chord in my being. And I should like to say amen to all that he said.

I have a feeling akin to the last statement which he made, concerning the necessity for us to show in our lives by our works, the faith that we have in the gospel of Jesus Christ.

If we believe, as we profess, we should constitute the greatest body of friends the earth has ever known. I have been reading recently the statement of a great writer who must have had a deep insight into the subject of friendship, though his attitude toward the same may have been somewhat cynical. He said, and I am quoting from Emerson:

The higher the style we demand of friendship, of course, the less easy to establish it with flesh and blood. We walk alone in the world. Friends such as we desire are dreams and fables. But a sublime hope cheers even the faithful heart, that elsewhere, in other regions of the universal power, souls are now acting, enduring, and daring, which can love us and which we can love. We may congratulate ourselves that the period of nonage, of follies, of blunder, and of shame, is passed in solitude, and when we are finished men, we shall grasp heroic hands in heroic hands. Only be admonished by what you already see, not to strike leagues of friendship with cheap persons where no friendship can be.

Our impatience betrays us into rash and foolish alliances which no god attends. By persisting in your path, though you forfeit the little, you gain the greater.

I am conscious today that had there come into Emerson's life that which has come into yours and mine, the power of the priesthood of God, he would have had a different idea, a different conception of friendship. We have spoken frequently during this conference of our testimony of the divinity of the work in which we are engaged. We know that God lives, that Jesus is the Christ. We know that the Savior of mankind is the only Begotten Son of the Father. I bear witness to these facts in all solemnity, and I likewise want to bear witness to the fact that there is a brotherhood of man, that just as Jesus is our elder brother, so are we brethren ourselves. We belong to a society in which there can be a perfect friendship. It requires of us but one thing, and that is that we keep the commandments of God. It is this fellowship, this brotherhood that makes it possible for us to magnify the priesthood of God which has been conferred upon us as men of Israel in these latter days.

I want to bear witness to you today, my brethren, that none of us can magnify our callings in the priesthood, none of us can exercise the power of the

priesthood efficaciously, and none of us can have that witness come into our hearts that gives us that knowledge supreme of the existence of God and his Son Jesus Christ, unless we are true brothers, unless we belong to a society of men who love one another, and who are devoted to one another, who have confidence in one another, and who are much more apt to forgive the mistakes of one another than to criticize that which we may see amiss in our neighbor.

Emerson goes on to say in that beautiful essay of his on friendship, I love to read it, that it is difficult if not impossible for true friendship to exist between more than two people. He writes further:

Friendship demands a religious treatment. We talk of choosing our friends, but friends are self-elected. Let me be alone to the end of the world rather than my friend should overstep by word or look his real sympathy. I am equally balked by antagonism and by compliance. Let him not cease an instant to be himself. I hate when I looked for a manly furtherance or at least a manly resistance to find a mush of concession.

Oh, how I wish that he had felt that brotherhood of God which exists in the lives and in the hearts and in the spirit of the men of Israel today, who are magnifying their callings in the priesthood.

As President McKay, at the opening of this great conference, spoke of the home, I could not help feeling that the degree of brotherhood, that degree of friendship which you and I exhibit in our lives may well demonstrate the contacts, the experiences, the influences of the homes in which we are raised. I know as I live that if I reflect in my life the love and the affection, the devotion that my father had for my mother, then I must constantly pray to my Heavenly Father for the strength and the courage to do his will and to keep his commandments. I am sure that there is nothing that we can do, brethren who hold the priesthood, more im-

portant in our lives than to bring into our homes that greatest power of all, love. We should bestow love, affection, and devotion upon our wives and let that radiate from us into the lives of our children. May we all go from our homes and throughout our lives in our contacts with our fellow men radiating that love, that affection for mankind which will give to mankind a confidence, a respect, even an obedience to that which we profess.

I was impressed this morning when Elder Harold B. Lee was talking to the missionary meeting in the Assembly Hall as to the qualifications of missionaries. I tell you, brethren, there is no power on earth by which we can penetrate the souls of men, the equal of that radiation of love and affection which will naturally pass from us to those to whom we bring truth and light and knowledge and understanding.

We owe this sort of friendship in the family, this love and affection, for our own brothers and our own sisters in the home, that that might reflect itself in our lives, in our contacts with the world. What we are will bear witness to our friends more eloquently than any words or any testimony that we can speak.

Elder Romney's testimony this afternoon would not have had the effect upon me that it had if I had not known that in his heart he has a love for his fellow men, willing to devote himself, his life, all that he has and is, all that he ever hopes to be to bring to them the satisfaction that the testimony of his has brought to him.

I am grateful for the opportunity I have of associating with men who know what it is to belong to an association of true friends, bound together as we are by the bonds of the Holy Priesthood. I bear witness to you today that as we create these friendships and affections that we have for one another, we can continue them eternally through our obedience to the principles of truth and right. When you brethren come up to me and shake my hand as your brother and pay respect to the office to which I

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have been called, there comes into my being a consciousness that that friendship is of no limited duration, but it is just as eternal in its nature as the priesthood which we possess and which causes us to assure one another by that handshake that we truly love one another as sons of our Heavenly Father.

I pray that we may go away from this meeting, from this great conference, with our testimonies renewed, and with our desires to serve the Lord and keep his commandments increased. Maybe, after all, there are only two great commandments. We have spoken a

great deal about them both. I love the Lord with all my heart, and with all my soul, and I have no other desire in life than to serve him. I hope that I may go on in life to the end of my journey, retaining that love which I have in my heart for him. I have no greater desire than to have that same love for all my fellow men. I hope I may be bound closely to my brothers and my sisters in the kingdom of God, and that that relationship may be eternal and be righteous, I pray, humbly, in the name of the Lord Jesus Christ. Amen.

### ELDER STAYNER RICHARDS

*Assistant to the Council of the Twelve Apostles*

**A**FTER almost a lifetime of acquaintance with Adam S. Bennion, I want to assure him and assure you that I can support him in his new position one hundred percent. I am sure with his intellectual talents, the faith that he has in God, that he will add greatly to the strength of the Church.

In listening to the reports of the twenty-five or more mission presidents, I noted that each one paid a glowing tribute to his wife. Certainly these sisters and the others of the Church are doing a wonderful work and, incidentally, are equal to any occasion, and possibly I may be pardoned if I tell a little experience that would prove this to the brethren.

On one occasion a small boy returned from Sunday School where apparently they had been talking about the Darwinian theory, and as he entered the home, he said, "Mother, am I descended from a monkey?" She said, "I don't know, Jimmy, I didn't know your father's folks very well."

If I may enjoy an interest in your feelings and the Spirit of the Lord for a few minutes, I would like to speak upon a subject that I have chosen to call "Monuments to Spirituality." First I would like to make mention of the new temple under construction in Los Angeles. It was my privilege just a

week ago this morning, after attending a conference in the Los Angeles Stake, to be shown through the construction work there by Elder Soren Jacobsen, directly in charge of building operations. And I think that he must have had in mind the spirit of the ancient prophet who said, "Except the Lord build the house, they labour in vain that build it," (Psalms 127:1) for you will be interested to know that every morning before they start work, he calls the workmen together and there have a word of prayer. I'm sure that that practice is going to pay dividends in finer construction and certainly a greater interest in the work. And I was happy to notice that during the hour and a half I spent going through those workings I never saw one man loafing, nor anyone using tobacco, and I never heard one man profaning. Now, that may not always be the case, but at least we hope that it might be.

As I have traveled through a number of the stakes of Zion, I have been thrilled and impressed with the wonderful new buildings that have been erected in the wards and stakes. Indeed they constitute a source of pride to every Latter-day Saint, and they are a credit to the community, and a still greater credit to the Church. They all have a spire pointing heavenward, in-



dicating that they are houses of the Lord. They are well designed and built of fine materials. After the landscaping of the grounds around them, they are an inspiration and incentive for all the members of our Church living in those communities to beautify their own places.

As you enter these buildings, you are thrilled with the wonderful facilities for worship, classwork, and recreation provided for the old and young alike. The chapel, recreation hall, and all other rooms are so artistically decorated, with the colors of the walls, drapes, and floor coverings blending into such an attractive picture, that you know expert attention has been given to these items.

The building of these lovely edifices has afforded the opportunity of bringing into activity many of the inactive members of the Church. I think it is safe to say that because of the construction since the war of these nine hundred or more buildings that have been dedicated or are ready for dedication or are now under construction, that in each case there have been at least ten or twelve inactive men brought into the Church, and that would mean at least 10,000 families, formerly inactive in the Church, now active and enjoying the great blessings of the gospel.

This building program hasn't been confined to the stakes and wards but has spread out into the mission fields, in all parts of the foreign lands, except behind the "iron curtain," and the isles of the sea. I know that every mission president present here today and those still out in the foreign fields can testify that these new places, and those that have been purchased, providing lovely places in which to meet, have been a great help to them in the proselyting work. You have no idea how wonderful it is for a missionary after working with certain investigators to be able to invite them into a suitable place in which to worship.

I was asked by the president of the

Western Canadian Mission as I met him the other day to please tell my brother that the prophecy which he made at the time he dedicated the beautiful chapel up in Edmonton, Alberta, Canada, in which he stated, "This building will be a missionary of the Church," has been literally fulfilled, and that many prominent people of that rapidly growing city are becoming interested in the Church.

Over in the British Mission a number of years ago, I understand that consideration was given to the closing of the Scottish District because there were only a very few converts being made there. During the last three years there has been an average of seventy-five to a hundred baptisms, and I think to a great extent it is because of the fine, suitable places of worship owned by the Church now in the cities of Glasgow, Edinburgh, Dundee, and Aberdeen. Just a short time ago I had the privilege of interviewing a returned missionary from France, and he told me that he attended the last baptismal service held in that mission and that a number of those that were baptized first got their interest in the Church because of the fine building that the Church now owns in Paris.

It has been stated that each fine building is equal to ten missionaries. If this is the case, then there have been added 9,000 or more silent but effective "preachers of righteousness" to the force.

These buildings, my brethren and sisters, are all made possible by the payment of tithes and contributions of cash and labor by the membership of the Church, and I say unto you, God bless you, my brethren and sisters, for your faith and for your generosity. Also I am sure that we're all grateful and often go to our knees in prayer in appreciation to the Lord for the First Presidency of our Church, for their foresight and their wisdom in inaugurating this great building program of the Church. We have been growing rapidly, spiritually, and it became necessary

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to grow in a physical way to take care of the membership of the Church.

Possibly it may not be considered inappropriate to say a word about the building department of the Church under the direction of Elder Howard J. McKean and his associates. They have caused these monuments to spirituality and faith to be erected with good designs, excellent materials, and fine workmanship. Because they are practical builders, they have been able to effect substantial savings to the Church and to the wards and stakes. Great faith has been manifested by the bishops, stake presidents, and local building committees in undertaking the construction of these lovely buildings. A faith-promoting volume could be written about the rich experiences that have come to them. The blessings of the Lord have known no bounds. It would seem that the spirit of the pioneer builders had returned, for they built by faith. As an outstanding example, may I mention about this Tabernacle in which we are now worshiping. It is 150 feet wide by 250 feet long and 70 feet high. It was built between 1863 and 1867 when no finished materials or bolts or steel nails or modern tools were available. They had only the timbers of the nearby canyons and very crude tools and machinery. Under these conditions, it took strong faith to undertake the erection of this unusual elliptical roof. The lattice trusses fitted together with wooden pegs and cowhide must span 150 feet. The least spreading of the trusses would kick out the stone piers below. A prominent engineer of the east, after examining this roof on the inside, stated that it constituted the greatest demonstration

of faith that he had seen in any construction.

Now, my brethren and sisters, and especially you bishops and stake and mission presidents, we now rejoice in and are grateful for these beautiful buildings. May I make just a few suggestions to you? In the first place, let us keep them all clean and in order and maintain them in good condition. Then let's encourage all of our people to show respect and reverence to them as houses of the Lord. Above everything else, let us follow the advice just given by Elder Moyle: Let us serve as leaders in the wards, and stakes, and missions in these buildings, in the spirit of love and kindness. Let us carry on our work as the Master says, "Serve each other in love," in such a way that no offenses can be taken by anyone. Finally, though it may not be possible to have neon signs at the top of all of these spires as I would like to see, with these words: "Jesus is the Christ," let us hope that the testimonies of the leaders and members alike bear witness of this great truth and this work is of God, and that the gospel as established in the last days is for the salvation of all honest people throughout the world. And then again, let us invite all visitors to come to these places and assure them that they will never be embarrassed by having a collection plate passed before them. Freely we have received, and freely we give unto the world. God bless you all, my brethren and sisters, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

President Richard L. Evans of the First Council of the Seventy will be our next speaker.

### ELDER RICHARD L. EVANS

#### *Of the First Council of the Seventy*

**F**IRST OF ALL, I should like to thank Brother Marion G. Romney for his thoughtfulness for some great men, for whom I have deep affection, some

present here, and some absent. At the risk of some seeming repetition, I do not feel that I can proceed without acknowledging how much I miss Dr.

John A. Widtsoe, scientist, educator, author, public-servant, personal counselor, friend, and man of God. May his memory be blessed, his family be blessed and comforted, and the purposes and principles for which he gave his life be prospered.

And to President Richards, and to Brother Bowen likewise, my sincere affection and appreciation and blessing. Likewise to President McKay, and President Clark, and President Smith, and these other brethren with whom we have the privilege of associating among the General Authorities. It is a choice and rich friendship and fellowship.

And to Dr. Adam S. Bennion, a word of welcome from me: presumptuous though it may be, I feel that I must speak it. I have been privileged to have many satisfying associations with him. I recall when he was Church commissioner of education, and I was a student in high school: How wise and mature and old he looked to me when I was sixteen, and how able and mature and young he appears to me now that I am somewhat past sixteen. I am sure that I have changed much more than he has.

I am convinced that thoughts are contagious. The evidence of it is that many if not most of those subjects that any of us might have spoken on at this conference have already been so wonderfully well covered, and we have been the beneficiaries of a marvelous outpouring of the Spirit of our Father in heaven. But I could not help thinking as I heard the opening report and message of President McKay, and the statistical data concerning the progress of the Church at the same session, of some of the experiences and hardships and contrasts of the Prophet Joseph Smith and his associates. I went to the office following that session and sought out some things that I had read some time ago, including two comments concerning the Prophet and the dire circumstances in which he found himself during the difficult Kirtland days. One is from April 17, 1834:

I attended a meeting agreeable to appointment, at which time the important subjects of the deliverance of Zion and the building of the Lord's House in Kirtland were discussed by Elder Rigdon. After the lecture, I requested the brethren and sisters to contribute all the money they could for the deliverance of Zion and received twenty-nine dollars and sixty-eight cents. (*D.H.C.* II:50.)

About a year and a half later, approaching the Christmas season, December 9, 1835, the Prophet Joseph Smith writes again:

At home. Wind south, strong, and chilly. Elder Packard came in this morning, and made me a present of twelve dollars, which he held in a note against me. May God bless him for his liberality. Also, James Aldrich sent me my note by hand of Jesse Hitchcock, on which there was twelve dollars due, and may God bless him for his kindness to me. Also the brethren whose names are written below opened their hearts in great liberality, and paid me at the committee's store, the sums set opposite their respective names. (*Ibid.*, II:326-27.)

There follow twenty names with contributions ranging from fifty cents to \$5.25, totaling \$40.50, for which the Prophet says,

My heart swells with gratitude inexpressible, when I realize the great condescension of my Heavenly Father, in opening the hearts of these my beloved brethren to administer so liberally to my wants. (*Ibid.*, II:327.)

May God help us to do as well with what we have as they did with what they had.

I think we shall go from here today with an awareness in our hearts that we have been taught well. I hope that we shall go from here with an awareness that we must be doers of the word and not hearers only, that we must not stand by and listen only. I think it was Emerson who said, "'Tis man's perdition to be safe, when for the truth he ought to die." I should like to paraphrase this sentence and say, "'Tis man's perdition to be complacent and inactive, when for the truth he ought to

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live, when he ought to be doing what he knows he ought to be doing." I return to a favorite theme of mine: As we stand before the Great Judge of all of us, I think it shall not be what we don't know that will get us into trouble or that will cause penalties to come upon us. I think we know enough for our salvation and exaltation in the highest that the Father can give us. I think our difficulties will come rather from what we do know and ignore and fail to live up to; and merciful as our Father may be, kind and indulgent and gracious as he may be, there are some things he cannot give to us, as there are some things we cannot give to our own children, except as they earn them and live them and are deserving of them and make them a part of themselves.

I recall from the tenth chapter of Mark the request of James and John, the sons of Zebedee, that they be permitted to sit on the right hand and the left hand of the Savior, and how he said unto them, "Ye know not what ye ask: . . . to sit on my right hand and on my left hand is not mine to give. . . ." (Mark 10:38, 40.) No matter how much he may love us, there are some things the Father cannot give us except as we learn them, except as we live as well as we know how to live, except as we keep his commandments, and do what we know we should be doing.

Now, I should like to close with a thought that I take from our new associate, Dr. Adam S. Bennion, whom you have sustained this day. I have never heard a finer baccalaureate address than he delivered at the University of Utah a year or two ago called "The Candle of the Lord," in which he told, in his extemporaneous remarks (and I think perhaps it is not in the printed address as he gave it) how puzzled he was in his youth upon having heard or having read in Sunday School the passage of scripture in II Samuel in which it recounts that "it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house. . . ." (II Samuel 11:2.)

I was much impressed when I heard Dr. Bennion say how that passage puzzled him because all the roofs that he had known in his youth in the area in which he lived were so steeply constructed that the king could not well have walked upon them. And Brother Bennion told how he inquired of his teacher and received no satisfactory answer, but as soon as he later learned that there were places in the world in which there were not only flat roofs but where people also made a practice of living a part of their lives upon them, walking upon them and resting upon them, the question was cleared for him.

I am sure that many of the unanswered questions that confront us will be answered as easily as this one was for him, when he couldn't understand how the king could walk on a roof in the evening because he had only known steep, sharply constructed roofs that were made to shed the snow.

To our young people: Go forth and search for truth, without fear, but with faith. Where you find discrepancies, or seeming discrepancies, reserve judgment. There is time ahead of us, and eternity also. Theories are changing; textbooks are constantly becoming outdated; new discoveries are being made; and when all the pieces are put in place and everything is added up, and the picture is complete, the answers will seem as simple and satisfying as the answer to this lad, who was puzzled by a king walking on the roof.

Keep to a life well-balanced. Keep some of your time and means for the service of the Lord. Study the things of God as well as the other things that you must study to qualify yourselves for certain activities, and go forth with faith, with trust. I think the world is going on for some time. There is great work to be done. Our building program, our temple in Europe, and other things seem to me to be the evidence that this Church believes in the future, and I say to you young people, go forth and live your lives with faith, without fear, reserving judgment where

you need to, and trusting to the Lord God to lead you into all truth.

May I leave with you my testimony. I was not one of those who had to decide to leave father and mother and family and friends and other things to become identified with this Church. My grandparents did that for me, and in one instance my great-grandparents. My sons represent the fifth generation in the Church. I congratulate those of you who did face this decision and who did come into the kingdom. But I have faced some other decisions. I have earnestly considered the alternatives, and I should not know where to go to find the answers to the ever ageless questions of life if I could not find them here. I leave you the witness of my conviction of the divinity of the Lord Jesus Christ, of the divine calling

of the Prophet Joseph, and after him, of the like calling of all those who have succeeded him. May God bless us, every one, I pray in Jesus' name. Amen.

### President David O. McKay:

Brother J. Spencer Cornwall will now lead the congregation and combined choruses in singing "How Firm a Foundation." We have just listened to Elder Richard L. Evans of the First Council of the Seventy. After singing we shall hear Elder John Longden, Assistant to the Twelve.

The congregation and the Combined Choruses of the Brigham Young University joined in singing the hymn, "How Firm A Foundation."

## ELDER JOHN LONGDEN

### *Assistant to the Council of the Twelve Apostles*

**H**ow Firm a Foundation, Ye Saints of the Lord."—

I am sure I gained strength from the last verse of that song. I have prayed for each one who has occupied this position during the last three days, and in return I know I shall receive of their faith and prayers in my behalf as I stand here for a few moments this afternoon. This was manifest when my associate, Elder Christiansen, placed his hand on my arm a few moments ago and said, "Hold on, we're with you."

I, too, am happy to sustain Brother Bennion who was chosen here this morning as an Apostle of the Lord Jesus Christ. I recall along with Sister Longden, how about twenty-four years ago he brought into our hearts and our souls the words of the Savior to help comfort us. We were called to undergo a serious tragedy in having our three-year-old daughter, our first-born child, taken beyond the veil. His words at that time have rung true through the years. I know he will contribute much with his talents and his

leadership to stir the membership of this Church as he visits throughout the stakes.

As I returned to this building just a while ago with President Ivins and his good wife, it was beginning to rain. I heard the strains from the organ playing "God Moves in a Mysterious Way His Wonders to Perform." The words to one of the verses come to me:

"Ye fearful Saints, fresh courage take;  
The clouds ye so much dread are big  
with mercy  
And shall break in blessing on your  
head."

I realize that we have had great blessings here in the past three days in the sessions of this conference; one in particular—that we have been brought out of the darkness of the world and into the light of the glories of the gospel of Jesus Christ. I cannot help reflecting upon the words of Peter, that great Apostle, when he said in his day to that generation,

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;

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that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (1 Peter 2:9.)

Yes, we have been made partakers of the glorious light of the gospel of Jesus Christ. We have had great manifestations of the inspiration of our Heavenly Father in these sessions of the conference. I have been reflecting as I have listened to the speakers that there has been no improvement in the Ten Commandments, and it is reported that they are some thirty-five hundred years old. There has been no greater wisdom given than that which was given by our Lord and Savior Jesus Christ in his great Sermon on the Mount, almost twenty centuries ago. And there has been no greater teaching than that which was given by the Prophet Joseph Smith when he was asked over a hundred years ago what were the tenets of our faith. He gave what we now know as the Articles of Faith. They teach the world that we believe in God and in his son Jesus Christ, and in the Holy Ghost, and they also confirm those principles which were taught by the Savior as to how we might gain exaltation and eternal life. These truths are contained in the gospel which has been restored for us today. Those Articles of Faith state that men should have authority to perform the ordinances which pertain to the salvation and the exaltation of our Heavenly Father's children. Also, we believe in the same organization that existed in the primitive church. I am grateful that in those Articles of Faith it teaches us that we believe the Bible to be the word of God as far as it is translated correctly. I am further grateful that I belong to a Church which enables and encourages me to have a Bible in my home and to peruse it and study it and understand its teachings.

And then the thirteenth article of our faith,

We believe in being honest, true, chaste, benevolent, and in doing good to all men, indeed we may say that we follow the admonition of Paul—We believe all things,

we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things.

Obedience to the Ten Commandments, the Sermon on the Mount, and our own Articles of Faith revealed in this day will bring the glorious light of the gospel of Jesus Christ into our lives. We have partaken of a real spiritual feast these past three days. We have exercised some of our God-given senses. We have come, and those of the listening audience on radio, and the viewing audience on TV, have also seen and heard. I hope we will take these things into our hearts that they might register deep into our souls, that we might carry these messages back into our wards and our stakes, that there might be truly an upsurge of spirituality.

There has been reference made here to the powers which are manifest in the earth: the power of Jesus Christ on the one hand, and on the other, the power of the adversary. Everything that is contrary to the teachings which we have heard in this conference is promulgated and taught by the evil one, and I testify to you that Satan is real. He is not a myth; he is not a superstition; but he is real, endeavoring to thwart the work of our Heavenly Father. But how thankful I am for the precious light of the gospel which shines upon us and gives us the strength to hold on to the truth. Power will be given us to overcome evil if we live close to the teachings of this conference. We have no greater example than that given by the Savior himself as he had been tempted and tested, if you please, for forty days and forty nights. He was able to subdue Satan in several instances as recorded in the fourth chapter of Luke. You will find there it states that Satan departed for a season, giving evidence to me and to all of us that there is never a time when we won't be subject to the temptations of the adversary as long as we live in the mortal flesh. I call your attention to

the other scripture which says that the Savior returned to Galilee in the power of the Spirit.

My brothers and sisters, I'm sure we have been filled with the Spirit of the Lord Jesus Christ by the truths and light which have been given to us in this conference. May we go back to our homes in the power of that Spirit, for I bear witness to you that these things are true, that God lives, that

Jesus is the Christ, and that we have a prophet, seer, and revelator, a mouthpiece of our Heavenly Father directing the affairs of this Church in the earth today, and these men whom we have sustained as Apostles are literally the true servants and special witnesses of the Master. This testimony I bear to you in all humility and sincerity and in the name of the Lord Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

**T**HE HOUR that marks the close of this great conference is here.

As you know, four members of our General Authorities have been disabled recently, and are unable to carry on their regular duties. We are thankful to say, however, that two of them have been with us during the sessions that mark the inspiration and uplift of this gathering.

Elder Thomas E. McKay has been incapacitated for several months. He and the others have had to pay the penalty of overwork, over exertion. When he collapsed several months ago, his heartbeats went down, according to the doctor, to sixteen. We are told that when they get below thirty life is precarious, but from that time, when Thomas E. called his family together to say good-bye, up to the present, he has shown gradual improvement, and now he counts his heartbeats at thirty-six, thirty-eight, occasionally they reach forty. He acknowledges, and we acknowledge, the hand of the Lord in the preservation of his life, and we appreciate, and he appreciates your faith and prayers in his behalf.

Elder Clifford E. Young recently met with an accident, but he, as you know, is sufficiently restored to be enabled to take his part as one of the speakers in this conference, and has given you his message, as has also Elder Thomas E. McKay.

Elder Albert E. Bowen, also stricken, has been confined to the hospital for

several months. It is said that one element of true greatness is to choose the right with invincible resolution. That, our Brother Bowen has always done, and expounded the principles of the gospel with a clarity so characteristic of him. Our hearts ache as we note that some of his muscles are not responding. However, we want him to know as we close this great conference, that he still has and will continue to have our faith and prayers for his restoration to health; and we pray that the Lord will give him a desire, and increased faith, to receive the blessings which we hope the Lord will give him. With all our hearts we say God bless you, Brother Bowen.

President Richards, another great leader, has been putting forth too much effort also, and his physical condition requires rest. I am pleased to report to you he is sufficiently recovered to meet occasionally in meetings of the First Presidency. President Clark and I have had three meetings with him during the three days that we have been assembled in this conference, to all the proceedings of which he has been listening over the radio and television.

At the conclusion now he sends this message: "President McKay: I should be very pleased if you would express to the people my deep gratitude for the inspiration of the conference, and also extend to my brethren and sisters my love and my prayers that the united efforts of all the Saints may bring great

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advancement to the cause we love. Affectionately, Stephen L. Richards."

Brother Stephen L: Let me assure you that there is but one heart in this great audience today, and it responds in reciprocation of your love and blessing. God bless you!

Now, may we take a few moments to express our gratitude to all who have contributed to the inspiration of the sessions held since last Saturday morning.

First, you who were here yesterday morning listened to an inspiring anthem, entitled "Out of the Silence," written by Elder Cyril Jenkins, one of our members and a holder of the priesthood in Australia, who has rendered great service to the Church in having the excellent selections of the Tabernacle Choir put on the radio stations in that far-off land, and who is now in Great Britain, arranging with the British broadcasting stations to have the people in that land have the privilege of hearing the excellent music rendered by this organization. We thank you, Brother Jenkins, and say God bless you, that you may achieve the noble purposes you have in mind.

We express gratitude and commendation for the responsiveness and attentiveness of the audiences. I wish particularly to commend you for your reverential attitude. This is a sacred building, used for many purposes, it is true, until we get an auditorium that will take care of some secular assemblies of the sessions. It is sacred, and we have noted that you have governed yourselves accordingly. From the moment that the clock marked the beginning of a session, perfect order has prevailed. We ask that this example be followed by all the Saints in their ward chapels and in halls in which you meet to worship.

We express appreciation for the co-operation of city officials. Their ready and efficient service has been noted. The traffic officers have rendered valuable service in handling increased traffic. We have already expressed appre-

ciation to the Berkeley Stake for the calla lilies that have beautified the building.

Our ushers have done excellent service! They volunteered last evening to put up a platform. They had it removed early this morning. They have been ready and willing to look after the people who had need of the emergency hospital, which has been on the grounds, and in every way have rendered service to add to the convenience of the many visitors who are here.

Especially we mention appreciation to the various radio stations: here in our own city, KSL, and others in the state of Utah, in Idaho, in Colorado, Nevada, Arizona, California, Hawaii. Managers of these stations, no one can tell how many people have been blessed by your magnanimity and co-operation. We thank you!

We express appreciation to our singers. I do not know that we have ever had for every session such inspiring music rendered by the combined Scandinavian choirs Saturday, the Men's Chorus of the Tabernacle Choir Saturday night, by our own Tabernacle Choir Sunday, and by the combined choruses of Brigham Young University today. I can scarcely refrain from commenting on the inspiration that the presence of these young men and young women gives to us.

"How beautiful is youth! how bright it gleams

With its illusions, aspirations, dreams!  
Book of Beginnings, story without end,  
Every maid a heroine, and each man  
a friend!"

How glorious is youth, and here are several hundred of them in our presence, contributing their talents to the inspiration of our conference. Again, thank you.

To all others who have in any way contributed to the excellency and the inspiration of this, the 123rd conference, we express our gratitude.

Now, may I trespass upon your time a few moments to say a final word to



you mission presidents, to you presidencies of stakes, bishoprics of wards, to you officers, stake and local, to you mothers who are doing so much to make these new buildings to which reference has been made, so attractive, and in other ways contributing to the advancement of the work.

Much of what you brethren and sisters do we never hear about, and it seems as though you are working without any visible results, but no good deed, no kind word can be spoken without its effect being felt for good upon all. Sometimes the good may be infinitesimal, but as a rock that is thrown in a pool starts a wave from the center which continues to enlarge until every part of the shore is touched, so your deeds, silent, many of them, unknown, unspoken, unheralded, continue to radiate and touch many hearts.

We are not unappreciative of what you are doing. Nobody can go out to a dedicatory service of one of these meetinghouses, hear incidents, details, illustrations of what seem to be sacrifices of the hours and hours of work, given freely, without being deeply impressed with the integrity and sincerity of the members of this Church.

Thursday morning this building was crowded to capacity by Primary workers, representatives of one organization. That night, the hotel ballroom was crowded with former workers, general board workers of the Primary, present workers, present officers from stakes. I wish the ten thousand people here could have seen the illustration and the examples they gave showing the growth of the Primary during the last seventy-five years.

Friday night this building was crowded to overflowing by the bishoprics of the Church, under the direction of the Presiding Bishopric.

Saturday, seventeen thousand members of the priesthood filled this house, the Assembly Hall, Barratt Hall, Field House at BYU, representing the priesthood of the Church.

We have had a meeting of the patri-

archs, another of mission presidents, another of welfare workers, and one of stake missionaries.

Why all these, and all other meetings in the Church? Tell me! They are held for the good of the individual—for your son and my son, your daughter and mine. The Lord has said, "... If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D. & C. 18:15-16.)

The whole purpose of the organization of this great Church, so complete, so perfect, is to bless the individual. How that stands out in striking contrast, in opposition, to the claim of the communist who says that the individual is but a spoke in the wheel of the state, that the state is all in all, the individual being but a contributing factor to the perpetuation and strength of the state.

That idea is diametrically opposed to the gospel of Jesus Christ. Jesus sought for a perfect society, "not by agitating the people to revolt against political or social organizations, nor by any reorganization of existing conditions, but by perfecting the individual. He recognized the fallacy in the dream of those who hoped to make a 'perfect society out of imperfect individuals.'" In all these labors and associations, he sought the perfection of the individual.

His goal always set before his followers was the emancipation of men and women from greed, from anger, from jealousy, from hatred, from fear; and in their place he hoped to bring about a complete and normal development of the individual's divine powers through right thinking and unselfish efficient service.

He promised no material rewards, but he did promise perfected, divine

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manhood, as we have heard in this conference. "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) And with that divine manhood comes the resultant happiness, true happiness.

#### FINAL BLESSING

God bless you, my dear fellow workers, you General Authorities, stake presidencies, bishoprics, every officer and teacher throughout the land, every member. May the Spirit of the Lord abide in your hearts, and in your homes, that people partaking of your radiation of honesty, integrity, uprightness, and faith in our Lord Jesus Christ will be led to glorify our Father in heaven.

Many years ago—a Chinese philosopher expressed the thought that I am trying to give you, and the result of individual righteousness as follows:

"If there is righteousness in the heart  
there will be beauty in the character.  
If there is beauty in the character  
there will be harmony in the home.  
If there is harmony in the home  
there will be order in the nation.  
If there is order in the nation  
there will be peace in the world."

God help us to bring about that peace in the only way that it can come, and that through obedience to the gospel of Jesus Christ, I pray in his holy name. Amen.

#### President David O. McKay:

The Brigham Young University Combined Choruses will now sing "Let the Mountains Shout for Joy," conducted by Elder John R. Halliday.

The closing prayer will be offered by President Elvon W. Orme, formerly president of the Australian Mission, after which this conference will be adjourned for six months.

The Combined Chorus sang the anthem, "Let The Mountains Shout For Joy," after which Elder Elvon W. Orme, formerly President of the Australian Mission, offered the benediction.

Conference adjourned sine die.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle Choir furnished the choral singing for the Sunday morning and afternoon sessions, J. Spencer Cornwall conducting.

The Tabernacle Choir male chorus provided the choral music for the General Priesthood meeting Saturday evening, J. Spencer Cornwall conducting.

The Combined Scandinavian Choirs, R. Hulbert Keddington conductor, furnished musical numbers for the Saturday morning and afternoon sessions.

The Brigham Young University Combined Choruses, with Don L. Earl conducting, furnished the choral numbers for Monday morning session, and the Brigham Young University Combined Choruses (John R. Halliday conducting) presented choral numbers at the Monday afternoon session.

J. Spencer Cornwall directed the Tabernacle Choir and Frank W. Asper was at the organ, in the *Tabernacle Choir and Organ* broadcast.

Accompaniments and interludes on the great organ were played by Alexander W. Schreiner, Frank W. Asper and Roy A. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON

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*One Hundred Twenty-fourth*

SEMI-ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 2, 3 and 4,*  
**1953**

With Report of Discourses



Published by the  
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# The One Hundred Twenty-fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, October 2, 3 and 4, 1953.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 3, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL, and by arrangement through KSL over the following stations:

*In Utah:* KSVC at Richfield, KSUB at Cedar City, KVNU at Logan, KJAM at Vernal.

*In Idaho:* KRXX at Rexburg, KJRL at Pocatello, KID at Idaho Falls, KGEM at Boise, KBIO at Burley, KEEP at Twin Falls.

*In Colorado:* KEXO at Grand Junction.

*In Nevada:* KELY at Ely.

*In Arizona:* KTYL at Mesa, KVNC at Winslow.

*In California:* (Sunday Only) KBLA at North Hollywood, KEEN at San Jose, KSBR at San Bruno, KRON at San Francisco, KNOB at Long Beach, KPRO at Riverside, KGO-TV at San Francisco, KNXT-TV at Los Angeles.

*In Washington:* (Sunday Morning Only) KYAK at Yakima, K'TINT-TV at Tacoma.

*In Oregon:* (Sunday Morning Only) KPAM at Portland, KWRC at Pendleton, KPTV-TV at Portland.

The proceedings of the general sessions were also televised over KSL television station, Channel 5.

All general sessions of the conference

and the General Priesthood meeting were broadcast in the Assembly Hall, on Temple Square, and in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast by special wire to the Brigham Young University Fieldhouse in Provo, Utah, and to the Church's Institute in Logan, for the accommodation of large groups of brethren holding the priesthood who had assembled in those buildings to listen to the services.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record as is also a full account of *Columbia Church of the Air* program.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, and Richard L. Evans.<sup>1</sup>

<sup>1</sup>Elder Richard L. Evans was sustained at this Conference (October 4) as a member of the Quorum of the Twelve Apostles to fill the vacancy caused by the death of Elder Albert E. Bowen.

*Assistants to the Twelve Apostles:* Thomas E. McKay, Clifford E. Young, Alma Sonne, George Q. Morris,<sup>2</sup> ElRay L. Christiansen, and John Longden.<sup>3</sup>

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins,<sup>4</sup> Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.<sup>5</sup>

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

<sup>2</sup>Elder Stayner Richards passed away May 28, 1953.

<sup>3</sup>Elder Hugh B. Brown was sustained at this Conference as an Assistant to the Twelve Apostles.

<sup>4</sup>Elder Richard L. Evans was sustained as a member of the Quorum of the Twelve Apostles.

<sup>5</sup>Elder Marion Duff Hanks was sustained at this Conference as a member of the First Council of the Seventy.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of General Welfare Committee, Church Welfare Program.*

*Members of Church Board of Education and Administrator, Church Board of Education, Directors and Associate Directors of Institutes, and Seminary instructors.*

*Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.*

## FIRST DAY

### MORNING MEETING

The opening session of the Conference convened Friday morning, October 2, at 10 o'clock, with President David O. McKay presiding and conducting the services.

The great auditorium and galleries of the Tabernacle were filled with people, large numbers occupied the Assembly Hall to the south of the Tabernacle and also Barratt Hall (40 North Main Street), provision having been made for the overflow crowds to enjoy the services in the Assembly Hall and Barratt Hall by means of television. In addition, many others assembled on the Tabernacle grounds where amplifiers had been provided so that those who were unable to obtain entrance to any of these buildings could hear the services as they were broadcast from the Tabernacle.

The choral singing for this session was furnished by the Relief Society Singing Mothers from Stakes in the Central Utah and Mount Timpanogos regions, with Sister Florence Jepperson Madsen conducting. Alexander Schreiner was at the organ.

#### President David O. McKay:

This is the opening session of the 124th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah. All the General Authorities of the Church are in attendance. Brother Joseph Anderson is Clerk of the Conference.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system and by television. The Tabernacle is crowded to capacity. So far as I can see every seat is taken and some are standing in the doorways.

These services will also be televised over KSL-TV, Channel Five, of Salt Lake City, and will be heard over Radio Station KSL, of Salt Lake City, and by arrangement through KSL, over fourteen radio stations in Utah, Idaho, Arizona, Nevada, and Colorado. The names of these stations have already been announced to the radio and television audience. That was done during the pause a few moments ago.

For the first time, Sunday morning's session will be televised outside the Salt Lake viewing area, over television stations in San Francisco, California, Los Angeles, California, Portland, Oregon, and Tacoma, Washington.

To the audience, those who are assembled in person and to thousands listening in over the radio, the First Presidency and General Authorities extend a most hearty welcome, and pray that our souls may be uplifted and inspired by our assembling together in this great Conference of the Church.

I wish to announce, too, that we have greetings from Tokyo, Japan, through President Mauss, and the following cable from some of our boys in Korea; written at Seoul:

"The brethren of the Seventh Division would like you to know our thoughts are with you at this time." Signed by the Group Presidency, Edwin S. Pearson, Jr., Forrest A. Hansen, Henry N. Griffith, and Russell M. Kunzler. There is a pathos in that, and in your behalf we send our love and blessing to the boys in Korea, and thank them for the message.

The singing for this morning's session will be furnished by five hundred Relief Society Singing Mothers from the seventeen stakes in the Central Utah and Mount Timpanogos Regions, with Sister Florence Jepperson Madsen conducting and Brother Alexander Schreiner at the organ.

Friday, October 2

First Day

We shall begin this session by the Relief Society Singing Mothers singing, "Lord, Hear Our Prayer," conducted by Sister Florence Jepperson Madsen.

The Relief Society Singing Mothers sang, "Lord, Hear Our Prayer," after which the opening prayer was offered by Elder Marion Duff Hanks, Assistant Director of the Bureau of Information.

### President David O. McKay:

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we mention the following:

Senator Wallace F. Bennett; Mayor Earl J. Glade; Dr. Otto Brinkmann, Superintendent of Schools in West Berlin; Superintendent Lynn Bennion, Superintendent of Salt Lake City Schools; Dr. Aldous H. Dixon, President of the Utah Agricultural College; Dr. Homer Durham, Vice-President of the University of Utah, Dr. Olpin is on a world tour, representing the Government. We acknowledge the presence of Secretary of State, Lamont Toronto; President Ernest Wilkinson, President of the Brigham Young University; and I think, Dr. Miller, President of Weber College. There may be others. We extend to each and all a hearty welcome this morning.

The Singing Mothers will now favor us with, "My Soul is Athirst for God," conducted by Sister Florence Jepperson Madsen. After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

Singing by the Relief Society Singing Mothers, "My Soul Is Athirst for God."

Elder Joseph Anderson, Clerk of the Conference, then read the following report:

### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1953

#### MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Asael T. Sorensen appointed president of the Brazilian Mission to succeed Rulon S. Howells.

Cornelius Zappey appointed president of the East Central States Mission to succeed John B. Matheson.

Harold L. Gregory appointed president of the East German Mission to succeed Arthur Glaus.

Harold Willey Lee appointed president of the French Mission to succeed Golden L. Woolf.

Lorin L. Richards appointed president of the Great Lakes Mission to succeed Carl C. Burton.

Hilton A. Robertson appointed president of the Japanese Mission and the Chinese Mission succeeding Vinal G. Mauss as President of the Japanese Mission.

Claudious Bowman appointed president of the Mexican Mission to succeed Lucian M. Mechem.

Harold I. Bowman appointed president of the Spanish American Mission to succeed Lorin F. Jones.

Kenneth B. Dyer appointed president of the West German Mission to succeed Edwin Q. Cannon, Sr.

#### TEMPLE PRESIDENT APPOINTED

Arwell Lee Pierce, appointed president of the Arizona Temple to succeed Harry L. Payne, deceased.

#### NEW STAKES ORGANIZED

Butte Stake organized June 28, 1953.  
North Pocatello Stake organized June 21, 1953.

#### STAKE PRESIDENTS CHOSEN

Edgar T. Henderson, president of Butte Stake.

Irvin Burrell Romney, president of Juarez Stake to succeed Claudious Bowman.

Jared O. Anderson, president of North Pocatello Stake.

William Roscoe Cahoon, president of Pocatello Stake to succeed William P. Whitaker.

Arthur J. Barlocher, president of Uvada Stake to succeed Daniel J. Ronnow.

Leo Reeve, president of Zion Park Stake to succeed Elmer A. Graff.

#### NEW WARDS ORGANIZED

Anaconda, Bozeman, Butte, Dillon, and Helena Wards, Butte Stake.

Laguna Beach Ward, East Long Beach Stake.

Highland View West Ward, East Mill Creek Stake.

Yuba City Second Ward, Gridley Stake.

Idaho Falls Sixteenth Ward, Idaho Falls Stake.

Gardena Ward, Inglewood Stake.

Roy Second and Third Wards, Lake View Stake.

Layton Fifth, Sixth, and Seventh Wards, Layton Stake.

Syracuse Second Ward, North Davis Stake.

Kearns Second Ward, North Jordan Stake.

Poplar Grove Third Ward, Pioneer Stake.

Van Nuys Second, Pacoima, and Woodland Hills Wards, San Fernando Stake.

Pleasant Grove Fourth Ward, Timpanogos Stake.

Twin Falls Fifth and Sixth Wards, Twin Falls Stake.

Rangely Ward, Uintah Stake.

Pocatello Eighteenth Ward, West Pocatello Stake.

#### INDEPENDENT BRANCHES ORGANIZED

Shady Cove Branch, Klamath Stake.

Hauula Branch, Oahu Stake.

Connell Branch, Richland Stake.

McCall Branch, Weiser Stake.

Bannock Creek Branch, West Pocatello Stake.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Basin Ward, Cassia Stake.

Chuichupa and Pacheco Wards, Juarez Stake.

Arsenal Villa Branch, Lake View Stake.

Stibnite Branch, Weiser Stake.

#### THOSE WHO HAVE PASSED AWAY

Elder Albert E. Bowen of the Council of the Twelve.

Elder Stayner Richards, Assistant to the Council of the Twelve.

Elder Henry C. Jorgensen, member of the General Church Welfare Committee.

### PRESIDENT DAVID O. McKAY

**E**lder Joseph W. Anderson has just read the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

There are a few more items which might be mentioned, in which you will probably be interested.

The Church construction of chapels, classrooms, and recreation halls continues without abatement, indeed, with acceleration. During the last nine months, the Church has spent \$5,568,000.00 in stakes, and \$2,109,000.00 in missions, a total of \$7,677,000.00, or a

total to date this year, including local funds contributed for this purpose, in stakes, \$10,337,000.00, and in the missions, \$2,704,000.00 (I am not reading the full amount), or a total of \$13,041,000.00.

#### TEMPLE CONSTRUCTION

You already know about the dedication of two temple sites in Europe—the first in the history of the Church—one at Berne, Switzerland, and another between London and Brighton, England.

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The construction of the temple in Los Angeles is proceeding satisfactorily. We wish to commend the members of the Church in the Los Angeles Temple district for their magnanimous contribution to this edifice. As has already been announced, they volunteered to contribute over a million dollars towards the construction and completion of this edifice, and their payments are practically up-to-date. In addition to giving this large cash contribution they recently volunteered to assist in the landscaping, and even now they are planting shrubbery and getting trees so that at the time of dedication of the temple, the grounds will be properly and beautifully landscaped. May the Lord bless these faithful people and enable them to fulfil their promise in order that this edifice may be completely paid for by its dedication within a year and a half or two years.

The plans already are drawn for the temple in Switzerland, and the architect and contractor are proceeding so that that edifice will be completed without delay.

#### STAKE MISSIONARY WORK

You will be interested to know that the stake missionary work is meeting with unprecedented results: 6518 stake missionaries are now working within the organized stakes. To date there have been 3441 who have accepted the gospel through the efforts of these stake missionaries, and the work is continuing with unabated zeal.

#### YOUTH PROGRAM

We might mention, too, for your interest, that the youth program is being carried on most ably. I shall not take time to weary you with statistics, but in the girls' program, covering all the girls from twelve to nineteen, for August 1953, there were 56,332 enrolled. We believe that is one hundred percent of all the girls between those ages. The average attendance of the girls at the three meetings for this month, August, were as follows: Of those young girls,

forty-nine percent of them attended sacrament meetings; fifty-nine percent attended the Sunday Schools; and fifty-four percent attended the MIA meetings. We commend you, sisters. A very definite program is carried out by the MIA for getting in touch with inactive girls and in trying to interest them in the Mutual Improvement Association.

In YMMIA during the past three years there has been an increase of 11,872 in enrolment in the scouting program. According to a report (we have this from Brother D. L. Roberts, who is director of the Mormon relationships in the Boy Scouts, and from Brother Elbert R. Curtis, general superintendent), on Sunday evening, during the jamboree at Los Angeles, July 19, a great convocation was held. Attending were more than forty-five thousand Boy Scouts, and there were present fifty thousand or more visitors. During the convocation great attention was paid to the churches of America, and religious training, and our Church received favorable attention. This made us happy to see an organization such as scouting bring such favorable comments about the work that is being done for the young in the Church.

I have notes before me emphasizing particularly what the Primary Association is doing for our eleven-year-old boys who are now taking up preliminary Scout work, also commending the high percentage of attendance at Primary meetings, and the most excellent work that is being done by the Primary hospital.

#### UNIFICATION OF CHURCH SCHOOL SYSTEM

Since our meeting of last April there has been a unification of the Church school system. We have had, heretofore, as you know, a Church board of education with a commission presiding over the colleges, institutes, and seminaries. Then we had a board of trustees presiding over Brigham Young University. Those two great branches

of education are now united under the direction of Dr. Ernest L. Wilkinson, who is appointed administrator of the Church board of education, in addition to his presidency over Brigham Young University.

Here I wish to say a word of commendation for the excellent service rendered by Commissioner Franklin L. West. For years he has devoted his entire time to the advancement of the institutes and seminaries and colleges of the Church. His heart has been in the work. He has expressed and radiated a fervent testimony of the divinity of the restored gospel, and his heart has been centered upon the instructing of the youth in the fundamentals and ideals of the Church of Jesus Christ. He retires with the confidence and blessing of the Authorities of the Church.

Under his direction there has been a steady increase in the number enrolled in our institutes and seminaries. Last year there were enrolled 36,081 seminary students, 4202 institute students, 1140 in the schools of the islands of the Pacific, or a total of 41,423.

I am glad to report to you that the Church is moving on with great rapidity and its influence being extended throughout the world.

#### PASSING OF TWO GENERAL AUTHORITIES

Since our last meeting, as already reported by Brother Anderson, two members of the General Authorities have passed away: Elder A. E. Bowen of the Council of the Twelve, and Elder Stayner Richards, Assistant to the Twelve—two stalwarts, clear in vision, sound in judgment; men loyal and true to their callings, to the ideals and doctrines of the Church! We pay respect to their memory. May their acts and services during their lifetime continue to reverberate for good in the hearts not only of all members of the Church, but of all those outside of the Church who were fortunate enough to come in contact with these two great men.

#### COMMENDATION OF TEACHERS AND CHURCH GROUPS

I have mentioned particularly the work of the Church among the youth, because the future of this world is largely determined, as Goethe says, "upon the opinions of its young men under five and twenty."

If that be true, to awaken in the minds of the youth of the land a desire to achieve life's truest values is to render the greatest of all great services to our country.

With this thought in mind, I commend the teachers in our public schools, who under present difficulties, are remaining true to their post of duty. Let us hope that they will continue to do so, and not go off on a tangent vainly seeking redress in unions, which will only aggravate a condition already regrettable. We have confidence in the teachers. They will be loyal to their profession, teaching the young to be loyal and true to our country, to love the best in life, rather than to seek that which leads to selfishness.

This morning I want, also, to commend the Presiding Bishopric, the bishops of the wards, the presidencies of the Aaronic Priesthood quorums, for their efforts to bring into activity all the boys between the ages of 12 and 19, and what is equally commendable, they are reaching out to incorporate in this great spiritual uplift those who are classified as the "senior members of the Aaronic Priesthood," a group of potential power for great good, not only in the Church, but in the world, many of them leading businessmen and professional men. I commend you, brethren, for organizing these able men into groups that their influence may be felt for good.

#### THE KINGDOM OF GOD OR CATASTROPHE

With this in mind, I should like to give the following message, feeling as I do this morning, the potency and divinity of the gospel of Jesus Christ. With all my soul I feel this morning that there is truly "... none other name

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under heaven given among men, whereby we must be saved." (Acts 4:12.) I cannot see how men can doubt that.

When I was a boy, there hung above the pulpit in the chapel in Huntsville, (Utah), a picture of President John Taylor. Under it in gold letters were these words: "*The Kingdom of God or Nothing.*"

In childhood I gave little if any thought to its implication, nor in youth did I try to comprehend its significance.

This morning, with world conditions in mind—international suspicion and enmities—threatening war clouds—"man's inhumanity to man," and other discouraging aspects of human relationships, I am inclined to paraphrase that motto to read: "The kingdom of God or catastrophe."

Tradition tells us that Peter, when on the Appian Way going toward Rome, was met by this question "*Quo Vadis?*" (Whither goest thou?) Were that question put to people today, many pessimists would answer that we are headed for catastrophe, if not total destruction. One has already said of Europe:

"On the whole, during many generations, there has been a gradual decay of religious influence in European civilization. Each revival touches a lower peak than its predecessor, and each period of darkness, a lower depth. The average curve marks a steady fall in religious tone. Religion is tending to degenerate into a decent formula wherewith to embellish a comfortable life.

"Russia officially sanctions irreligion, and approves a system of sex relations lower than any sanctioned by the lowest African tribe.

"The paleolithic savages so far as we know had no such practices." (*Man's Social Destiny*, p. 23.)

#### WHAT MEN THINK

And Hayden, writes as follows: "Today, as never before, mankind is seeking social betterment. Today, as seldom if ever before, human society is threatened with disintegration, if not complete

chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life, abundant, beauteous, laughing life, has been our agelong labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit. We are witnessing either the crumbling of civilization under the weight of its material mechanism or the birth of a new organization with a spiritual ideal."

Oswald Spengler thinks, and has so written: "This machine technics (referring to the world) will end with the Faustian civilization and one day will lie in fragments, forgotten—our railways and steamships as dead as the Roman roads and the Chinese Wall, our giant cities and skyscrapers in ruins like old Memphis and Babylon. The history of this technics is fast drawing to its inevitable close. It will be eaten up from within like the grand forms of any and every culture. When, and in what fashion, we know not."

These references indicate what some men are thinking about the present-day conditions, and where such conditions are leading. Whether you accept them as true, or not, we must face the fact that we are in a changing world, and that the destruction of present-day civilization is a possibility.

But, brothers and sisters, the Lord has something better in store for his children than complete destruction. Nations may be born, live, flourish for a time, and through internal corruption or other causes, die or be destroyed; but the human race will continue, and the kingdom of God be established.

"... behold," said Daniel, "one like the Son of man came with the



clouds of heaven, and came to the Ancient of days, . . .

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Daniel 7:13-14.)

The paramount need in the world today is a clearer understanding by human beings of moral and spiritual values, and a desire and determination to attain them.

Never before in the history of the world has there been such a need of spiritual awakening. Unless there is such an awakening, there is danger of catastrophe among the nations of the world.

But I feel this morning, with all my soul, that the sun of hope is rising. Many thinking men and women are recognizing the need of man's looking up towards the heavens instead of his groveling in response to his animal nature. One man commenting on this said, that "If all the destroyers of civilization could be eliminated, and the traits of the rest of us could be eliminated, an approach to the millennium some hundred years hence is by no means inconceivable."

The Savior of the world said: "I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

Whether we live miserably or live abundantly depends upon ourselves. Look introspectively, young man and young woman, and determine whether your innermost thoughts hold you on the animal plane or whether they tend to lift you into the mental, moral, and spiritual realm. And you be your own judge. Are you scheming to exploit another for personal gain? Are you justifying a lie? Are you entertaining the thought of robbing a young woman of her virtue? Are you, young woman, justifying an act of unchastity in exchange for the attention or favor of a male companion? If these or any other

selfish sinful thoughts obsess you, then you are not following the path of the abundant life, but are contributing to the continuance of a sordid, unhappy world.

#### FOUR FUNDAMENTAL TRUTHS

In the brief sojourn of Jesus upon the earth, he marked clearly "the way, the truth, and the life." (See *Ibid.*, 14:6.)

I shall take time this morning to call your attention to four incidents in his life, and mention probably, but of course, briefly, some connotations of those incidents, I repeat, because I feel, and know, that through him and through him only, and by obedience to the gospel of Jesus Christ, can we find happiness and salvation in this world and eternal life in the world to come. But I am thinking particularly of happiness and joy here and now, in this atomic age.

First, recall His experience on the Mount of Temptation. In that experience we find taught the sublime necessity of subordinating the animal part of our natures to the spiritual. Man is a dual being—he is human, physical, of the earth, earthy, but he is, also, divine, the offspring of God.

Well might Carlyle say: "There are heights in man which reach the highest heaven, and depths that sink to the lowest hell—for are not both heaven and hell made out of him, everlasting miracle and mystery that he is?"

"Beloved," said John, "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

On the Mount of Temptation Jesus resisted every appeal to his physical appetite—" . . . command that these stones be made bread";—every appeal to his vanity;—"If thou be the son of God cast thyself down,"—from the pinnacle; every appeal to his selfishness and pride, every bribe offered by way of power and wealth in exchange for spiritual companionship with his Father.

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Resisting all he said to the tempter: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10.)

#### VALUE OF NOBLE THOUGHTS

Then during his brief mission among men, he emphasized the value of entertaining noble thoughts, what you think will determine your character, not alone what you do, and knowing that what one thinks about in one's secret moments determines what he is. He "decried the fatal effects of hatred and jealousy in the mind of the individual more vehemently than he did the acts that hate and jealousy prompt. Modern physiology and psychology confirm the practical wisdom of his teachings. These evil passions destroy a man's physical vigor and efficiency—they pervert his mental perceptions and render him incapable of resisting the temptations to commit acts of violence. They undermine his moral health. By insidious stages they transform the man who cherishes them into a criminal. On the other hand, if they are banished, and wholesome, kindly thoughts and emotions take their place, the man is incapable of crime. Right thoughts and feelings, if persistently kept in the forefront, inevitably lead to right acts." "A good tree bears good fruit; an evil tree, evil fruit." (See Matt. 7:17.) A good tree, he says, cannot bring forth evil fruit, nor an evil tree bring forth good fruit. That teaching lies at the very bottom of Christ's ethical teachings. His whole effort was to make the tree good, for when that end was achieved, the good qualities of the fruit were assured. Resist evil, members of the Church, young and old, and the devil will flee from you.

The second incident I take from the Sermon on the Mount—a mountain in the vicinity of the Sea of Galilee. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve

God and mammon." (*Ibid.*, 6:24.) Then he added, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.) Do you believe that? I believe in every word that Jesus spoke, and to me the teaching is applicable in my life and yours.

Keeping in mind the fact that we are the children of our Father in heaven, when we seek the kingdom of God, first, we become conscious of a new aim in life. To nourish and delight the body with its appetites and passions, as animals do, is no longer the chief end of mortal existence. Spiritual attainments, not physical possessions become the chief goal. God is not viewed from the standpoint of what we may get from him, but what we may give to him. Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature.

"Giving God the glory" is a sure means of subduing selfishness—a willingness on the part of the individual to keep God as the ideal in his life. Faith, therefore, is a foundation element in true character building; for an upright character is the result only of continued effort and right thinking, the effect of long-cherished associations with Godlike thoughts. He approaches nearest the Christ spirit who makes God the center of his thoughts; and he who can say in his heart, "Not my will, but thine be done," approaches most nearly the Christ ideal.

#### TWO GREAT COMMANDMENTS

The third incident is the scene with the Pharisees when a lawyer asked him: "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it. Thou shalt love thy neighbour as thyself." (*Ibid.*, 22:36-39.)

For two thousand years, practically, men have considered this sublime doctrine as impractical—too ideal, they say, but if we sincerely believe in Christ's divinity, that he is "the way, the truth, and the life" (see John 14:6), we cannot consistently doubt the applicability of his teachings to everyday life.

True, there are weighty problems to solve—evils of the slums, the ever-recurring conflicts between labor and capital, drunkenness, prostitution, international hatreds, and a hundred other current questions. But if heeded, Christ's appeal for personal integrity, honor, fair-dealing, and love is basic in the proper solution of all these social and economic difficulties.

#### CHANGE MEN'S HEARTS

Most certainly before the world even approaches these ideals, men's hearts must be changed. Christ came into the world for that very purpose. The principal reason for preaching the gospel is to change men's hearts and lives, and you brethren who go from stake to stake and hear the evidence and testimony of those who have been converted recently through the stake missionary work, can testify how the conversion has changed their lives, as they have given their testimonies. By such conversion they bring peace and good will to the world instead of strife, suffering. On changing men's hearts Beverly Nichols, author of *The Fool Hath Said*, writes truly:

"You can change human nature. No man who has felt in him the spirit of Christ even for a half minute can deny this truth, the one great truth in a world of little lies. You do change human nature, your own human nature if you surrender it to him. . . . Human nature must be changed on an enormous scale in the future unless the world is to be drowned in its own blood. And only Christ can change it."

"Live in all things outside yourself by love," says Browning through Paracelsus, "and you shall have joy. This is the life of God; it ought to be our life. In him it was perfect, but

in all created things, it is a lesson learned slowly and through difficulty."

#### LESSON FOR YOUTH

The *fourth* scene I name is with his disciples just before Gethsemane, when he said, "And now I am no more in the world, but these are in the world, . . .

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:11, 15.)

There is your lesson, young folk! You are in the midst of temptation, but you, as Christ on the Mount of Temptation, can rise above it.

We can so live, it is possible, that as members of the Church we can say to all the world in the words of Thomas Nixon Carver: "Come, our way of life is best because it works best. Our people are efficient, prosperous and happy because we are a body who aid one another in the productive life. We waste none of our substance in vice, luxury, or ostentation. We do not dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of His will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it."

Yesterday, in this Tabernacle, seven or eight thousand women gathered—our mothers, members of the Relief Society. I wish the whole Church might have partaken of the spirit of that great conference. If so, we should have greater assurance in our souls that these ideals to which I have made brief mention will be effective throughout the world in bringing about a desire for greater spirituality, a greater need for the testimony that God lives, that his Son Jesus Christ is the Savior of the world,

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and that divine beings restored to the Prophet Joseph Smith the gospel of Jesus Christ as he established it in the Meridian of Time.

I bear you that testimony this morning and pray that the influence of priesthood quorums, of auxiliaries, and of the missionaries may be more effective from this time on than ever before in leading the honest in heart of the whole world to turn their eyes up-

ward to the worship of God, our eternal Father, and give them power to control the animal nature and live in the spirit, I pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Our next speaker will be Bishop Joseph L. Wirthlin, Presiding Bishop of the Church.

## BISHOP JOSEPH L. WIRTHLIN

*Presiding Bishop of the Church*

**P**RESIDENT MCKAY, my beloved brethren and sisters, this has been a most inspirational hour. I am sure that the Lord has manifested through his servant the course that he wants his children to follow and pursue here in mortality.

Brothers and sisters, do you believe God is the same yesterday, today, and forever?

Do you believe he is a God of order in all things?

Do you believe that he governs the universe by the application of divine law?

Many would answer these three questions as follows: some in the affirmative, some not sure, and possibly some negatively. Those who are not spiritually inclined might indicate that they believe there is a God, a higher intelligence which governs the universe, and they point out some of the evidences that are found in the many forms of nature—the orderly sequence of the seasons, each in its place, spring, summer, autumn, and winter, and to the creation of storms based upon the application of divine principles; the sun, the moon, and the stars all held in their orbits by the application of the laws and powers best known to the Creator.

The scientist in his laboratory slowly unravels the wonders of the creation which evidences the existence of a divine being by whom the universe was created, by whose hand the animal

world, the vegetable world, and the mineral world are ruled.

I wish to submit another question: What of man and woman, son and daughter of the Creator of the universe, created in his image, according to Genesis 1:27?

So God created man in his own image, in the image of God created he him; male and female created he them.

Then another question: Is there a definite set of laws for the spiritual and the mental growth and progress of man to the end that he might enjoy salvation and exaltation in the kingdom of our heavenly Father? Again some may answer in the affirmative; some may doubt; some may have a negative attitude.

Definitely fixed laws and powers govern nature, planets, and the universe which can only be changed by the will of God. Man, the greatest of God's creations, can and does fix the laws that govern his mortal life regardless of any divine plan that was devised for his good. He is blessed with intelligence far above all the other creations. Hence, he knows the difference between good and bad, and being blessed with the divine gift of free agency, can decide what course he will pursue in life.

Recently, a noted reverend doctor declared, "There is nothing to the *One Church Idea*," which, from my point of view, is an admission by the reverend

doctor that there is not anything to the idea of a divine plan for the blessing of our heavenly Father's children. There are many who think as the reverend doctor, and they say, "After all, we are all striving towards eternal life. It makes no difference which path we follow, for our destination is the same." To advocate there is but one God, one faith, and one baptism is considered by many to be narrow and unjust.

In this day and age the words of Paul are applicable when he declared to the Galatians:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. (Galatians 1:6.)

The concept of the Godhead has changed since the days of the Savior. He said:

... he that hath seen me hath seen the Father. . . . (John 14:9.)

The idea of one Church, one gospel, and in fact, one Savior, in the minds of many, is a fallacy.

It would not be consistent thinking to believe that God is orderly in the governing of the universe and indifferent and disorderly in providing a plan of life and salvation for his greatest creation, namely, his children.

But in the midst of all of this confusion and so-called broadmindedness by the teachers of man-made religions, the voice of a young Prophet was heard, coming from western New York, a young man who again declared that there is one Church, one God, one faith, one baptism. This young man dared to tell the world that he actually saw the Father and the Son. He reaffirmed to the world that God was a personage with body, parts, and passions; that Jesus Christ, the despised Nazarene who was crucified upon Calvary's hill, actually lived. He conversed and talked with him. He received definite instructions, and among other things, the resurrected Savior said:

... they draw near to me with their lips,

but their hearts are far from me. . . . (Joseph Smith 2:19.)

This young American Prophet boldly declared to the world that an angel had appeared to him and entrusted to his care an ancient record which contained the history of the dealings of the Lord with the people that lived upon this, the American continent in ancient times, and there was contained in this sacred record the divine plan of salvation given to mankind through Jesus Christ when he visited the people upon the American continent.

He declared to the world that John the Baptist appeared to him and conferred upon him the Aaronic Priesthood; that Peter, James, and John, the former apostolic Presidency, bestowed upon him the Melchizedek Priesthood; that Elijah came and gave him the keys for the work of the dead, Moses the keys of gathering, and Elias the return of the spirit of the gospel.

In fact, he declared to the world that the Church of the Lord Jesus Christ had been restored to the earth with the priesthood of God and all the offices and officers that existed in the ancient Church.

The reaction to his divine message and tidings of great joy was received with scorn. He was looked upon as a bigot, narrow-minded. Finally, he sealed his testimony with his blood.

Now, let us go to the law and the testimony to determine whether or not the claims of the Prophet Joseph were false or true. All Christians accept the Bible as the law and the testimony.

First: Did the Savior establish one Church or many churches?

Second: Were there definitely assigned officers in the Church?

Third: Was there divine authority upon the earth and one gospel?

Reading from I Corinthians, 12th Chapter, 28th Verse:

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

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Here we see the servant of God speaking of *the Church*, one church not many churches.

And again we read in Ephesians 5:23:

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

—one Church, only one, of which Christ was the head.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (*Ibid.*, 5:24.)

Here is evidence where Christ is the head of the Church, one Church not many churches.

And again in Ephesians 4, Verses 4 and 5:

There is one body [one church], and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism.

These are a few of the evidences found in the law and testimony which bear out the great truth—there was but one church organized by the Savior during his ministry, and in the establishment of his Church, there was but one organization, and in that organization there were definitely assigned officers endowed with divine authority from on high.

We read from Ephesians 2:20 and 21:

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord.

Here twelve men were duly ordained and set apart as the Twelve Apostles of the first Church. We read in Mark 3:14, that he ordained the twelve, "... that they should be with him, and that he might send them forth to preach," the gospel, to represent this great organization, the one Church, and proclaim the gospel to the known world of that time.

We read in Acts 11:22:

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Here we see a duly authorized servant of God being sent by the Church by those who were in authority in Jerusalem to Antioch to take care of Church affairs.

The Savior makes it very clear when he stated to the people in Matthew 7:13-14 (speaking of one Church, speaking of one organization with definitely ordained servants in the same, and one gospel):

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

This statement of the Savior to the world is definite and clear to the point that there can be but one way, his way, through his organization, the Church of the Lord Jesus Christ—the one Church.

In his Church are found according to Paul in his message to the Ephesians 4:11:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

Christ was a high priest after the order of Melchizedek. We read in Hebrews 3:1:

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

In other words, all of the Apostles received the Melchizedek Priesthood. They received their apostolic calling from Jesus Christ.

We find in Luke 10:1, where there are seventies spoken of and who were sent out two and two to every city and place, whither he, the Church, would come.

In Acts 15:2, we read where Paul and Barnabas were going to settle a certain dispute, and they were sent up to Jerusalem to consult the Apostles and the elders about this question, elders in the Church.

We find in Philippians 1:1:

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

There were bishops in the organization of the Church as Christ established it.

In Luke 1:5, we read of Zacharias, the priest. We read of this same priest in Luke 1:8.

In Ephesians 4:11, Paul speaks of ordained teachers. In Philippians 1:1 the deacons are mentioned.

In Ephesians 4:11, are found evangelists or patriarchs.

As we carefully peruse the law and the testimony, we find there was but one Church organized by the Christ. He gave to the world but one gospel plan for the salvation and exaltation of mankind, and the priesthood of God, and in it officers duly ordained and authorized to serve in his kingdom upon the earth, his Church—one Church.

There were certain initiatory ordinances that had to be met to gain citizenship in the kingdom or membership in the Church of the Lord Jesus Christ. This was best illustrated on the Day of Pentecost when a multitude of people were gathered together, and Peter bore his testimony so strongly and impressively as to the mission of the crucified Savior that that great multitude arose as one man and asked the question, "Men and brethren, what shall we do?" Peter answered them:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38-39.)

Here are the principles and the ordinances whereby the children of our heavenly Father might enjoy membership in the one Church, the Church of the Lord Jesus Christ.

I might digress long enough to say that there are different forms of baptism upon the earth, I speak specifically of baptism by pouring or sprinkling for children. As I understand the words of Peter on the Day of Pentecost, baptism was for the purpose of forgiving sins. Small children are not guilty of sins because they do not know the difference between good and bad, and the Savior said, "Suffer little children to come unto me, . . . for of such is the kingdom of God." (Luke 18:16.)

It was a great source of inspiration and encouragement to future generations when Peter promised in a distant day the gift of the Holy Ghost or the spiritual baptism would be available to those afar off and those who were afar off, I believe, are the people that live in this generation.

And coming back to the Apostles of Christ's day, they observed a falling away—the apostasy was underway, for Paul declared to the Galatians:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. (Gal. 1:16.)

The Apostles were blessed with prophetic vision for we read in Acts 3:19:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

And continuing on in Acts 3:20 and 21:

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The apostasy was foreseen, and God revealed there would be a restitution, a restoration of all things before the

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second coming of the Christ.

I think all Christians will admit that Christ atoned for all men, hence all men will enjoy the blessings of the resurrection.

Joseph Smith taught the world that in the plan of the gospel as it is represented in Mormonism, there will be a place for all of the Lord's children on the basis of merit as revealed in Revelation 20:12:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Modern revelation teaches us in the 76th Section of the Doctrine and Covenants, that all men, the sons and daughters of God, will enjoy a place in one of the glories prepared for them, according to their deeds in the flesh.

I ask you if this is narrow. I ask if this is bigotry. But I want to say to you, brethren and sisters, this is the broadest plan of salvation that has been given to the world since the Savior was crucified for the sins of all men:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

It is a glorious truth and blessing to enjoy membership in the Church, the one Church of the Lord Jesus Christ, restored to the earth in exactly the same form as it existed when Christ established it first twenty centuries ago. Each and everyone of us can testify by the Spirit of the Holy Ghost that we know that God is the same yesterday, today, and forever; that he is a God of order in all things; and that he spoke personally to the Prophet Joseph and assigned him the great task to establish upon the earth the Church of the Lord Jesus Christ, the one Church, the one gospel, and teach the world that there was but one Savior, the Son of God.

Personally, I am not ashamed of the

restored gospel of the Lord Jesus Christ as it has been given to us through his Prophet. I want to testify to you that there is but one Church, and that is the Church that carries his name, the Church of Jesus Christ of Latter-day Saints. I want to testify to you, brethren and sisters, that there stands at the head of this one Church of the Christ, a Prophet, an Apostle, who has all the same rights, keys, and authority that were enjoyed by Peter in the beginning, and that the same is equally true of the Twelve, and all of those who preside in high places in this great organization.

Certainly, when God the Father declared:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man, (Moses 1:39)

he devised a plan whereby this could be done, and an organization through which it could be accomplished, namely, the organization of the Church of the Lord Jesus Christ.

That is my testimony to you. I thank God for it. I hope that every member of this Church will have that same witness in his heart and that the children of men, as the prophet of God called all men this morning to repent of their ways and accept of this divine plan, and thus prevent the catastrophe which now faces the world. If the world will follow this divine counsel, there is no question but what we can live in the Spirit of the Christ, namely, the spirit of peace, for which all nations are struggling.

May God bless us. May we express our appreciation day by day for our membership and our many opportunities for salvation and exaltation in the kingdom of God, I humbly ask, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, has just concluded speaking.



The Choir and Congregation will now sing, "High On the Mountain Top," two stanzas, led by Brother J. Spencer Cornwall, for whose restoration to health enabling him to be with us this morning, we are grateful.

After the singing, we will hear from

our concluding speaker, who will be Elder S. Dilworth Young, of the First Council of Seventy.

Singing by the Choir and congregation, "High On The Mountain Top."

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

**T**HIS morning as President McKay and Bishop Wirthlin spoke, I thought to myself that it is our job to implement the work of the Church, the divinity and purpose of which President McKay bore witness, and the inspired organization to which Bishop Wirthlin testified. Somehow we must, ourselves, through the inspiration of the Lord, and through his guidance, make the destined goal a reality.

There were in the Church, in the stakes of Zion, on December 31, 1952, 1870 quorums of the Melchizedek Priesthood that totalled, in round numbers, 138,400 men. All of these hold the right and the privilege to preach the gospel, when called, to any portion of the earth or within their own stakes. Twenty-eight thousand, nine hundred fifty of these men, for various reasons, are not available to the wards or to the stakes in which they live. Some are on missions; 15,000 are engaged in Church activity other than quorum work, five thousand are away from home; and more than five thousand are in the armed services. That leaves a total of 109,000 men, however, who are available. It depends upon the strength of their testimony and upon what they intend to do with this great gospel, as to whether or not we are to succeed in what President McKay has so earnestly pleaded for this morning.

I estimate that there are in each quorum of the Melchizedek Priesthood, an average of forty-eight men who will not, normally, have direction from any ecclesiastical heads as to what they shall do except by their quorum presidents.

They will not be used by bishops in the wards; they will not be used by the stake officers; and if they have any assigned tasks, it will be because the presidents of their quorums assign them. Therein, in my opinion, lies the acid test of quorum leadership.

When I was a good deal younger, I read a verse of scripture. The first reading thrilled me. I was filled with wonder, and awed at its implications. This is the scripture:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:22-23.)

I confess that when I read these words for the first time, there sprang into my heart an intense hope, if a person can have a hope in reverse order, that I might, personally, have been one of those in whose midst the Savior stood when choosing those to be born as leaders on earth. I believe every young man who has any feeling for this Church gets that thought. I think I am not alone in it, at all.

The Lord revealed to Abraham that he was one so chosen. Now Abraham was called by the Lord out of the Chaldees to go and settle in Canaan. The Lord was testing him. I believe

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that the Lord tests his leaders, even his greatest leaders, by entrusting them with small positions where they will lead but few people. If they prove worthy, and unwaveringly lead these people toward their exaltation, he then adds more and more responsibility until there is no limit to capacity, development, and glory of that leader.

I remember with a good deal of feeling the words with which Abraham described his action. He left the Chaldees with such souls "as we had won in Haran." I think those souls were few. In my humble opinion, Abraham led out of that land a group of people corresponding in size to a quorum of elders. Probably when he first started out, he had perhaps fifty or sixty, and the Lord tested him to see if he would lead them as directed, and he did.

Now, brethren, statistically you have about fifty men in your quorums available for assignment. You young elders' presidencies, you young men who have enthusiasm but not yet much practice in the business of doing Church work, if you are to lead fifty men and can lead them into righteousness, if you do it successfully, the Lord will enlarge you and will bring upon you greater leadership, until finally you will find place among those to whom he referred when he spoke to Abraham as being among those who would become his leaders.

You do not have to preside over the Church, or over a stake, or over a ward to qualify for such a great thing. However, I do think that if you preside over a quorum of the priesthood, if it is your responsibility to bring into activity any man, then unless you bring that man into activity, you are not measuring up to what the Lord had in mind when he inspired the president of the stake to call you to that exalted position.

And what I say about an elder applies equally well to a seventy or to a high priest. It matters not. All are offices in the Melchizedek Priesthood, and it is

this priesthood which will enlarge this Church and fill the earth.

Let us not, therefore, brethren, fall down in that responsibility. Let us not worry, brethren of the quorums, about the men whom the bishops call. Those men are taken care of, they have something to do. But let us not rest until the men who do not have exact responsibility are given such responsibility through quorum activity. Then we shall grow and then we shall flourish upon the mountain. Great will be our joy, for we shall sing praises and hosannahs to the most high God, as we see his great work coming to fruition.

I add my testimony to that of Bishop Wirthlin, that there stands at the head of this Church a prophet, a seer, and a revelator, and that those who preside with him, and who, under his direction, direct the affairs of this Church are likewise prophets and seers and revelators, and I uphold and sustain them with all my heart. I pray that I can do it with all my strength, for unless a person does it with all his strength, as well as with his heart, not much is accomplished.

This is my prayer, in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is President S. Dilworth Young, of the First Council of Seventy.

The Relief Society Singing Mothers will now favor us with, "God Shall Wipe Away All Tears," conducted by Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder Glen G. Fisher, formerly President of the Western Canadian Mission, after which this conference will stand adjourned until 2:00 o'clock this afternoon.

Will you please listen carefully to announcements and important messages that will be given over the loud speaking system on the grounds at the conclusion of this session. All similar messages coming in later will likewise

be broadcast at the close of each general session, without further notice.

The music as heretofore announced is furnished by the Relief Society Singing Mothers from 17 stakes in the Central Utah and Mount Timpanogos Regions, conducted by Sister Florence Jepperson Madsen; Brother Alexander Schreiner is at the organ. I am sure I speak your sentiments, after having heard those inspirational musical numbers this morning, that too much praise cannot be expressed for the work and skill of Sister Madsen. Perhaps you do not know that these sisters have been practicing for several months, and so far as possible Sister Madsen has visited groups and

has helped them in the singing of these beautiful, inspirational hymns and anthems. But after that, really the only opportunity she has had, for practice with the groups, is since they have come here to Salt Lake City. How masterfully, inspirationally they sing under this inspired director.

"God shall wipe away all tears," by the Singing Mothers.

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The Singing Mothers sang: "God Shall Wipe Away All Tears."

Elder Glen G. Fisher offered the closing prayer.

Conference adjourned until 2:00 p.m.

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### AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Friday, October 2.

The Relief Society Singing Mothers from Stakes in the Central Utah and Mount Timpanogos regions furnished the choral music for this session of the Conference, Sister Florence Jepperson Madsen, Conductor.

#### President David O. McKay:

These lovely bouquets of flowers that you see on each side of the pulpit are antirrhinums from the Oahu Stake, Honolulu. We appreciate the kindness of the thoughtful members in Oahu in sending these flowers by airplane to contribute to the pleasure and inspiration of our Conference.

We shall begin the services by the Relief Society Singing Mothers rendering "Out of the Depths Have I Cried Unto Thee," conducted by Sister Florence Jepperson Madsen. The opening prayer will be offered by Elder Harold

Brown, formerly President of the Argentine Mission.

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The Relief Society Singing Mothers sang the anthem, "Out Of The Depths Have I Cried Unto Thee."

#### President David O. McKay:

For some unaccountable but I am sure excusable reason, Brother Harold Brown has missed this meeting. We shall ask President Willard Smith, President of the Cardston Temple to offer the invocation.

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Willard L. Smith, President of the Alberta Temple, offered the invocation.

#### President David O. McKay:

The Relief Society Singing Mothers will now favor us with "How Lovely Is Thy Dwelling Place," conducted by Sister Florence Jepperson Madsen.

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Following the singing, Elder Clifford E. Young, Assistant to the Council of the Twelve, will speak to us.

The Singing Mothers rendered the sacred selection, "How Lovely Is Thy Dwelling Place."

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS: It seems to me that every time I stand in this position I feel less sure of myself. I recognize that as we go out in the stakes, there is a warmth of feeling between the congregation of the Saints and those who visit their conferences from time to time, and there should be no difference in this meeting, because that same spirit of warmth and fellowship is multiplied by the increased numbers that are here, and yet notwithstanding that, this vast congregation, and consciousness of the fact that there are so many listening in on the outside, presents a challenge indeed.

I have undertaken today to write what I would like to say in the interest of time, and I sincerely hope that the Lord will be with all of us, that what I shall say may be of benefit to you and to me, and give us increased faith.

Since our last conference it has been my privilege to visit two of the missions of the Church, one in southern California and one in eastern Canada. I have been thrilled with the splendid work that is being done by our missionaries. It seems to me they are doing more effective work than ever in our history. They do not go out with a spirit of antagonism toward any church or any people, but rather in the spirit of the counsel that was given in the early history of the Church by the Prophet Joseph when he said that we should contend against no church, save it be the church of the evil one, that we should take upon ourselves the name of Christ, and speak the truth in soberness, and that as many as repented and were baptized in his name, which is Jesus Christ, and endured to the end, should be saved. He also said that we should declare glad tidings, publish

them upon the mountains and upon every high place and among every people that we should be permitted to see. We should do it with all humility, trusting in him, reviling not the revilers, and of tenets we should not talk, but should declare repentance and faith on the Savior, and the remission of sins by baptism and by fire, yea, even the Holy Ghost. It is in this spirit that our missionaries are counseled to go from house to house, preaching and bearing witness of the restored gospel of Christ. We recognize the fact that the world is full of good people, that they have their religious convictions and traditions, traditions that are deeply rooted from ages past. We do not ask them to give up any truths that they have, but we do ask that they re-appraise their faith and their religion, their church, to see if they harmonize with that which was taught by our Lord and Savior, Jesus Christ. Our missionaries do not present a message of a new church; it is a message of the restored Church. We do not have a new gospel. It is the gospel that was preached by Jesus Christ, the same yesterday, today, and forever. Our position as Latter-day Saints is that we are entrusted with the responsibility of establishing the kingdom of God in the earth, that it may prepare mankind for the kingdom of heaven that is to come. We feel that there is no greater message that can be brought to the children of men than one that will make men conscious of error and turn them to the truth. Repentance is a grand Christian act. It is not only Christian, but it is also divine.

This missionary activity is a great contribution to our missionary's life, whether he be young or old. For two or more years, he is in the field of a

spiritual uplift. He learns to pray as he never did before. He learns to draw near to God, and he finds that God draws near to him. He learns that there is only one way to every human heart, and that is through humility and prayer. He learns to be tolerant with his fellow men. Through study he learns to enrich his mind, enlarge his soul with the thoughts of great men, men of God, prophets of God, and thus he grows in knowledge and wisdom.

In the mission field a missionary is often tempted, but he does not yield. Thus he becomes brave and strong, strong physically, mentally, morally, and above all, spiritually. A missionary often has great decisions to make, decisions that many times are beyond the wisdom of his youth.

I recall an experience that was related by President J. Robert Price, former president of the Central Atlantic States Mission, as he met with us on one occasion in the temple, telling of two young missionaries who had just recently come into the field, neither of whom had had much experience. Brother Price had received a message that one of the families was having some difficulty, marital trouble as I remember, and so these two young, inexperienced missionaries were sent to this home. On entering the home, one of the elders asked if it would be in order with the family that they first kneel in prayer. And so they all knelt down, and the young elder who led asked that the Lord would guide in the proceedings that should follow, that the differences could be composed in that home, and that peace could be established. And he prayed for the home, and in the sincerity of his heart he brought conviction to those who listened. And when they all arose from their knees, the father, who seemingly had been the leader, who had been the source of the trouble, approached the missionary; taking him by the hand, he said, "We do not need you longer. You have touched our hearts, and we will compose our differences, and you can de-

pend upon it that we will not fail." And Brother Price in reporting it said, "Surely, out of the mouths of babes and sucklings hath the Lord ordained strength."

And so it is in this spirit that our missionaries go forth, and they have great decisions to make, and they are equal to them.

The missionaries also learn the injunction that was given by Isaiah the prophet, that they should seek the Lord while he may be found:

... call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isaiah 55:6-7.)

Our missionaries learn to love their contacts, the people whom they meet, although they do not always see alike in matters of religion and do not always agree, yet they recognize that the world is full of good people. Many honest-hearted and upright men and women have not accepted and do not accept Mormonism because they cannot comprehend it. As the Savior said to Nicodemus, "They cannot see." And yet through the fine work that they are doing, our missionaries are gradually breaking down prejudices. They are being invited into homes that are blessed because of the faith and the testimony that they bring to them. There is no greater joy that can come to the human heart than to bring this message of eternal truth to those who do not have it. And so our missionary service becomes a great spiritual factor in the lives of those who have this unusual experience. There is nothing equal to it anywhere. Our boys come home filled with a testimony of the truth, acknowledging the goodness of the Lord to them and conscious of the fact that they have been able to do some good, not only to themselves but also to those with whom they have come in contact.

Thus has been laid a foundation of faith and spirituality and strength of character in our young people that has

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contributed greatly to the growth and the strength of this Church. It is no wonder the Bishop of York was led to say after his visit to Salt Lake City, on his return to England, as reported, I think, by Brother Sonne on his return from Europe, "The Mormon Church must be a wealthy Church, for it maintains so many missionaries in the world." At that time I think there were five thousand missionaries, and at an average cost of sixty dollars a month for each, you can see that would amount to \$300,000.00 a month, or over \$3,500,000.00 a year, and so the Bishop of York was calculating it in dollars and cents. He did not understand that the wealth that maintains these missionaries is not gold and silver, but faith, sacrifice, devotion on the part of parents, in most cases, parents of limited means, not of wealth, but rich in faith and in a confidence in this great work. It is not gold that has built our temples and our meetinghouses, but the same faith and devotion to the Lord on the part of those who also support the great missionary system of the Church.

In conclusion, my brethren and sisters, may I read an extract from a sermon delivered in this pulpit many years ago by President George Q. Cannon. I think it was in 1871. It was subsequently reported in the Church Section of the *Deseret News*. For some of you who are younger, President Cannon served as counselor in the First Presidency from the time of President John Taylor on to the time of President Snow. I think it was during President Snow's administration that President Cannon passed away. He was one of the great leaders of this Church—a brilliant mind. He knew the Prophet Joseph. His father had come from the Isle of Man with his family. They had become converted to Mormonism, and had settled in Nauvoo, and were there at the time of the martyrdom. I think I may safely say that President Cannon's tribute to the Prophet Joseph in his biography is one of the finest that has ever been written regarding the Prophet Joseph. It was

written from an intimate touch that the Cannon family had with the Prophet, and George Q. Cannon as a lad fourteen years of age remembered the great leadership and the spiritual power that characterized the Prophet of God, to whom the Lord had revealed his great work. And so I quote in conclusion some remarks from President Cannon:

The Latter-day Saints are not so uncharitable as to imagine that they are the only ones with whom God is dealing, or are they the only people over whom and toward whom his providences are being exercised. Such a thought has never entered into the hearts of those who are intelligent and reflecting in the Church of Jesus Christ of Latter-day Saints. It is true that we believe and testify that we have been called to proclaim the everlasting gospel in its ancient purity and simplicity, with the plenitude of its gifts and graces, as enjoyed in ancient days, that we have been called to lay the foundation of that work which is destined to grow and increase and spread until it fills the whole earth from north to south and from east to west. Yet we do not on this account arrogate to ourselves all the kindness, all the mercy, care and goodness which God dispenses to his creatures here on the earth, but we firmly believe in every nation and among every kindred, tongue, and people, and in fact in every creed on the face of the earth, there are those whom God watches with particular care, and to whom his blessings are extended, and we believe that his providences are over all the works of his hands, and that none is so remote, friendless, or isolated that he is not the object of his care, his mercy and his love. This is our belief, and when we see the events which are taking place at the present time [and this sounds almost prophetic], when we hear of revolutions and wars, of nation rising against nation, of the various judgments and calamities, as well as the various kindnesses and mercies, that are bestowed upon and extended to the inhabitants of the earth, and to the various nationalities into which they are divided, we see in all these things the hand of our kind and beneficent Creator. We see his providences. We behold his going forth, and we acknowledge his goodness, and we also think that we can discern his overruling care and providence for the bringing to pass the great events of which he has spoken, which will

eventually result in the emancipation of our race from the thralldom of evil, under which it now groans.

It is in this spirit, my brethren and sisters, that our missionaries go out into the world to proclaim the restored gospel, and I have nothing but commendation for these fine men and women who are sent out, and for the splendid men and women who preside over them. These mission presidents and their wives, outstanding in their faith and in their devotion to the work of the Lord, give these missionaries proper direction, and inspire them in the great work to which they are called. I am grateful as I stand here today for the privileges and blessings that were mine over forty years ago to be called to the mission

field to preach the gospel. I am grateful for the foundation of faith that was established in my soul because of this unusual experience, and I humbly acknowledge on this occasion these blessings, and also the goodness of my parents in making such an experience possible. I express my gratitude to my heavenly Father, and I bear my testimony of the divinity of this great work, in the name of Jesus Christ. Amen.

#### President David O. McKay:

He to whom we have just listened is Elder Clifford E. Young, Assistant to the Council of the Twelve. We shall now hear from Elder Harold B. Lee of the Council of the Twelve, who will be followed by Bishop Isaacson.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

**I**N PRESIDENT MCKAY's address this morning he told of a picture that hung in the Huntsville meeting-house, a picture of President John Taylor, under which were the words, "Where the kingdom of God is not, there is nothing." That statement encourages me to talk about something about which I have been thinking for a long time. If the Lord is willing and I might have his Spirit, I would like to speak about a subject which I will introduce by quoting a question asked by a missionary, and a statement from a great thinker. The missionary asked, "Since the restored Church claims that it is necessary to have the same organization that existed in the primitive church, particularly Twelve Apostles, how then can we claim that the kingdom of God and the gospel were upon the earth before the time of the Savior when they had no Apostles?"

The statement which I wish to read is from Napoleon I, while he was in exile in 1817. It reads as follows: "I would believe in a religion if it existed from the beginning of time, but when

I consider Socrates, Plato, and Mohammed, I no longer believe."

There are those who believe that the kingdom of God was not established until after the advent of the Savior and that the gospel of Jesus Christ was not upon the earth until the time of his advent.

As I have thought of that question of the missionary about the organization of the Church, and about Napoleon's statement, three questions have formulated themselves in my thinking: The first, How old is the kingdom of God and the gospel upon the earth? The second, What are the essentials of a gospel dispensation in the world? And third, What officers are necessary in an organization to constitute the Church and kingdom of God? I realize that to answer those questions fully would take much more time than is allotted to me, so I shall comment only briefly and make a few observations in answer to these questions.

In the Lord's revelation to Abraham, he spoke of the purpose in sending spirits upon the earth, to "... prove

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them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Abr. 3:25), with a promise that if they would keep their second estate they should have glory added upon their heads forever and forever.

In the first chapter of the writings of John, the nature of that glory spoken of in the revelation to Abraham is implied. John said,

But as many as received him, to them gave he power to become the sons of God. . . . (John 1:12.)

In a modern revelation that same statement is repeated with slight variation and then clarified, in these words:

But to as many as received me, gave I power to become my sons; . . .

And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

And then the Lord proceeds to define the fundamental principles of the gospel in these words:

And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom. (D. & C. 39:4-6.)

The gospel plan, as these scriptures would indicate, was laid in the heavens before the earth was organized and spirits were placed upon it.

That this gospel and the essentials of salvation have been upon the earth in every dispensation from the time of Adam, there can be no doubt. In an early revelation to Moses, which we have contained in the Pearl of Great Price, the Lord, speaking to Adam, said this:

If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby sal-

vation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

Then there follows an account of the baptism of Adam, and this declaration by a voice speaking out of heaven to Adam:

Behold, thou art one in me, a son of God; and thus may all become my sons. (Moses 6:52, 68.)

In writing to the Galatians, the Apostle Paul said,

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. (Gal. 3:8.)

He was speaking of the ordinance of baptism in Moses' day when he wrote these words to the Corinthians:

. . . how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses. . . . (1 Cor. 10:1-2.)

And then of the children of Israel under the leadership of Moses, Paul again wrote to the Hebrews, and said,

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. (Hebrews 4:2.)

All of these statements thus recorded in the Bible have been confirmed by modern revelation.

Just as in the dispensations of Adam, Abraham, and Moses were those fundamental teachings given and those fundamental ordinances of the gospel administered, so we hear the Savior speaking to Nicodemus,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

To suppose that God would initiate ordinances on which salvation would be conditioned, and then allow four thousand years to pass without any authority



or any organization to administer those ordinances, is untenable to the thinking man. A thinking man would have to conclude with Napoleon, "Unless a religion existed from the beginning, I cannot believe."

Now for just a moment, let's take a hasty look at the Church organizations that have existed in each of these dispensations from the beginning. To Adam there was given "... dominion ... over every living thing that moveth upon the earth." (Genesis 1:28.) The government in his time was patriarchal, and the priesthood ruled. Men holding the priesthood ruled by direct revelation and commandment. In Enoch's time likewise, his government was patriarchal. Zion, the City of Holiness, was established, and Enoch gave a perfect economic law, known to us as the Order of Enoch. There was likewise a similar government from Noah to Abraham, as we are informed by modern revelation in these words,

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. (D. & C. 107:40.)

From Moses to the Prophet Samuel, Israel was governed by judges, who were chosen from among the people. And then you will recall, because they were "peculiar" in that type of government, they sought for a king, to be like other peoples; a king to rule over them in secular matters, while a prophet would continue to guide in spiritual affairs. You will recall that Saul was then chosen, followed by David, and by Solomon, and then the division of the children of Israel into the kingdom of Judah and the kingdom of Israel under Rehoboam and Jeroboam.

With the advent of Jesus, the Jews were in a state of apostasy, and you will recall he chose twelve men to be his special witnesses, and to one of these twelve, Peter, he gave the keys to the kingdom of God. The significance of that commission of the keys of the kingdom to Peter is better understood in

the words of a revelation given to us by the Prophet Joseph Smith, when the Lord said this, speaking of the Prophet Joseph,

Unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood. (*Ibid.*, 81:2.)

In other words, Peter, holding the keys of the kingdom, was as much the president of the High Priesthood in his day as Joseph Smith and his successors, to whom also these "keys" were given in our day, are the presidents of the High Priesthood, and the earthly heads of the Church and kingdom of God on the earth.

The Apostle Paul describing the Church organization in his day said,

And God hath set some in the church, first apostles, secondarily prophets, ... after that ... helps, governments, ... etc. (1 Cor. 12:28.)

But in all of these Church offices we are told again in the revelations

... there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred. ... (D. & C. 132:7.)

We are living today in the Dispensation of the Fulness of Times, and we were given a statement, inspired by the Lord, to the Prophet Joseph Smith in these words, which make some explanation of what the Dispensation of the Fulness of Times contemplated. He said,

... for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should ... be revealed from the days of Adam, even to the present time. And not only this, but those things which never have been revealed from the foundation of the world ... shall be revealed ... in this, the dispensation of the fulness of times. (D. & C. 128:18.)

The Apostle Peter spoke of that, in

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referring to this same Dispensation of the Fulness of Times, when he said there would be a

... restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:21.)

It seems clear then that were the Church organization today to be devoid of that which Jesus gave, therefore, in the way of organization, this dispensation would fail by that same token, to be an established kingdom of God upon the earth in the Dispensation of the Fulness of Times in which was to be restored "all things." Undoubtedly the organization the Master gave was to be the pattern of organization more perfected than in the past dispensations. There is evidence of this in the fact that after he had left the people here following his resurrection, he went to the Nephites, and there again he chose twelve disciples, whom he set up to govern his Church and that part of the kingdom here on this continent among the Nephites.

We might then ask, what is the kingdom of God? And again we are not left without an answer, for the Lord replied, "The keys of the kingdom of God are committed unto man on the earth. . . ." Where there are the keys to the kingdom, There is the Church of Jesus Christ, and it is the stone which was cut out of the mountain without hands, as told in Daniel's interpretation of the dream, which was to roll forth and smite the image and break it in pieces and to roll on until it should fill the whole earth. (D. & C. 65.)

The Prophet Joseph Smith makes this definition of the kingdom of God:

Some say that the kingdom of God was not set up upon the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins, but I say to you in the name of the Lord that the kingdom of God was set up upon the earth in the days of Adam to the present time. Whenever there has been

a righteous man on the earth, unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God . . . to administer in the ordinances of the gospel, and officiate in the priesthood of God, there is the kingdom of God. . . . Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not. (*Teachings of the Prophet Joseph Smith*, pp. 271-272.)

This is but another way of saying what the picture in Huntsville declared as related by President McKay, "Where the kingdom of God is not there is nothing."

Just as the Master said in his day, the kingdom of God cometh not by observation, meaning that there would be no outward signs or no political changes, so today, it is now among us, as it has been in every dispensation of the gospel since the days of Adam.

Another statement was made by the prophets of the New Testament which to me has some significance. They are quoted as having said that "... the kingdom of God is within you." (Luke 17:21.) A more correct translation probably would have said, "The kingdom of God is among you or in your midst," but as I thought of that other statement, "The kingdom of God is within you," I recalled an experience that we had with a group of students from Brigham Young University, who were gracious enough to come under the leadership of President Wilkinson to a little group over in the Lion House, and there sixteen, representing sixteen foreign countries, were asked to stand and tell how they came to know about the gospel and accept it, why they were at Brigham Young University, and to bear their testimonies. It was a most intensely interesting evening. We heard from young men and women from Mexico, Argentina, Brazil, the Scandinavian countries, France, and England. The story was the same. When they began to relate how they came to find the gospel, it was this: They were yearn-

ing for truth. They were seeking for light. They were not satisfied, and in the midst of their search, someone came to them with the truths of the gospel. They prayed about it and sought the Lord intensely, intently, with all their hearts, and came to receive a divine testimony by which they knew that this is the gospel of Jesus Christ. One young woman said, "I had been studying the gospel, and this night I came to a meeting and I heard them sing, "Joseph Smith's First Prayer," which gave in song the story of the first vision, and before they had finished that song, into my heart the Spirit bore testimony that this is the Church and kingdom of God." So within the heart of everyone, every honest seeker after truth, if he has the desire to know, and studies with real intent and faith in the Lord Jesus Christ, the kingdom of God may be

within him, or in other words, the power to receive it is his.

I bear you my humble witness that this is the Church and kingdom of God in the earth. This is the Dispensation of the Fulness of Times. Except for the fact that it is but a continuation of the same gospel, the same fundamental principles, the same authority which has existed from the beginning of time, we would have to say with Napoleon I,

Except you can prove to me that this religion has been from the beginning, I will not believe.

God help us to take this message out to the world and convince them of the power of the gospel and the power which is within them to receive the kingdom of God while it is yet day, I pray humbly in the name of the Lord Jesus Christ. Amen.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

**P**RESIDENT McKay, President Richards, and President Clark, my beloved brethren and sisters: I feel very humble this afternoon in standing before you and in occupying this position. I sincerely pray that you will have a silent prayer in your heart for me, and I humbly pray that the Lord will sustain me. There is a very beautiful, sweet spirit here; there was this morning. We recognize that spirit as the sweet Spirit of our Father in heaven.

As members of the Church of Jesus Christ of Latter-day Saints, we have a great responsibility; we have an individual responsibility. Membership in the Church is not for the idler, nor for one who would seek an easy way to salvation. However, it should not be too difficult for us to keep the commandments of the Lord if we have a desire in our hearts to do so and if we are willing to make the effort. True, we must form good habits of righteous living, and good habits are just as easy and in fact easier to form than are bad

habits. It should not be too difficult for us to be truthful and honest and prayerful and to meet our obligations honestly.

Yes, we have the right to choose which way we want to go. Thereby we develop our own strength of character. However, if we do only the things required of us, we may not gain full development. To do right only because we are forced to do so, rather than because we have a desire to do so, does not contribute to proper development of character; for the Lord, speaking to us in the Doctrine and Covenants, Section 58, Verses 26 to 29, says:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch

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as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

Probably our first and greatest responsibility is to see that we ourselves live righteously and well. When a man fails in life, the cause is sometimes within himself. We are often destroyed from within as well as from forces without. Wrongdoing destroys our morale and makes us an easy victim to outward forces that would also weaken us spiritually; and spirituality is as essential to a man's soul as vitamins are to his body.

Unless we can banish indifference, conquer indolence, renounce injustice, overcome intemperance, expel intolerance, and abolish ingratitude from our souls, we may not be good representative members of the Church, for has not the Psalmist said: "Except the Lord build the house, they labour in vain that build it." (Psalm 127:1.)

Let us for a moment consider indifference. Indifference can bring great tragedy into our souls, whether it be indifference to the laws of the land or indifference to the laws of God or indifference to the rights and privileges of each other. When we break the laws of the land, there is a penalty. When we break the laws of God, there is likewise a penalty; and when we show indifference to each other, somebody suffers.

Consider desecration of the Sabbath day. Surely our Father in heaven must have felt that this was important when he gave us the commandment concerning the Sabbath day, for he said to us beginning in Exodus 20:8, and if we could only think of this when we break the Sabbath day, I think we would be more careful about it:

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any

work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Ex. 20:8-11.)

To so many people, Sunday is now spoken of as a holiday, not a "holy day." Let us consider this before we break the Sabbath day.

Now there are many ways of being truthful. We may not exactly tell a lie, but if we fail to raise our voices to set a situation right when we could, aren't we as guilty as the one who fails to tell all the truth? Indifference is one way to start one on the road to sorrow.

Indolence is another destroying characteristic. One of the greatest factors in building character is work and our attitude toward that work. I remember hearing President Clark one day say to some of us, "I am grateful for the blessings of work." Personally I consider it a challenge. I consider it a cure for heartache and discouragement. If we can accomplish something worth while as we go about our day's work, we can retire at night feeling that our day has been well spent.

When Brigham Young led the Saints into this, the Salt Lake Valley, he knew that there were some among them who would not assume their rightful responsibility, and he knew that it would take the combined efforts of all if they were to survive and be at all successful. He impressed upon them the need to work in order to eat. The Lord has told us in Genesis 3:19: "In the sweat of thy face shalt thou eat bread, . . ." I believe it is our individual responsibility to work hard, and I am including work and service in the Church.

Injustice is another great evil. Perhaps as Latter-day Saints we must be concerned with the justice and welfare of all people, because the membership of this Church is made up of people from all nations, your grandparents and

mine from foreign countries, united in a common cause, that of bringing salvation to the souls of men.

In our different walks of life we must be careful not to put our own personal interests above the welfare of the group. This would be unjust. In public life we have seen people who consider the effect of every act, first how will it affect myself, and how will it affect the other people later?

Selfishness is one of the greatest causes of injustice. Few there are of us who can see fault in ourselves—meanness of spirit, pettiness of disposition. Few of us will admit to befriending a man because he is right, rather than because of his importance. How often have we heard parents tell their children, "I wish you wouldn't associate with our neighbor's children because they are not of our own social status." These are gross injustices, but they are prevalent among us today. We must renounce injustice if we would grow spiritually.

We should try to overcome intemperance because it is self-defeating, devastating to character, and paralyzing to one's own progress. We have seen men in prominent places of our communities bring sorrow and disgrace upon themselves and their families because they failed to curb an appetite.

A few months ago it was my privilege to ride across the country on a train, and there I met a high-ranking army officer, and we visited for many hours. Among other things he told me that the increase in nervous disorders in the army, brought about largely by alcohol and other things, was very disturbing and alarming. He indicated that it was the most self-defeating factor that the army had to contend with, and then he told me that one-third of the beds of the hospitals of this country were occupied by patients with nervous disorders, largely brought about by the use of alcohol and other drugs, and that it would be very alarming to the country if we knew the true status.

Intolerance is another self-destroying evil. If it isn't banished out of our

character, it may reflect on the Church as well as on ourselves, because brotherhood like charity begins at home. If we would be tolerant, we must obey the first and great commandment; we must love the Lord our God with all our heart, might, mind and strength, and then we must love our neighbor as ourselves.

Brotherhood and the love of mankind must be resident in our hearts, on our streets, in our towns. Otherwise we may not have it in our own hearts. We largely judge others by ourselves. If we are intolerant of others, we can expect the same treatment ourselves. The inner strength of the Church reveals itself to a great extent in our way of treating others.

Now probably the greatest sin of all is the sin of ingratitude, but we, favored of all our Father's children, should fill our hearts with gratitude for the magnitude of the power of the gospel and the blessings that he has brought to us. The resources by which we advance are the real qualities of character that we possess. We must show gratitude for our blessings. We can be judged more by what we love than by what we own.

Our greatest blessings as a people are spiritual, not material. The older I become, the more I am convinced that there are not many things of very much importance which do not belong to the spiritual. There are the things that are important, and then there are the other things.

Nothing can contribute so much to our own growth as being home-loving, God-fearing, freedom-earning, temperate men and women.

May we as individuals consider our own responsibility in the Church and try to become better Latter-day Saints. Each of us could perhaps make one or two adjustments in our own lives that would make us better Latter-day Saints.

I feel good in this work because it is the work of the Lord. I love the people; you have been wonderful to me as I go to you from stake to stake. And I am grateful for the opportunity of

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partaking of your spirit and of hearing your testimonies. Your kindnesses and courtesies to all the brethren are appreciated. We feel a closeness and warmth through our association with you.

Personally I am unable to express my gratitude for my association with these fine men. I have great love and respect and admiration for each one of them. I am particularly grateful for my close association with Bishop Joseph L. Wirthlin and Bishop Carl Buehner. I love these men. Yes, we talk together, and we pray together. When one has sorrow, we all have sorrow. I am grateful for my association with all of my brethren of the General Authorities. As I get to know them, I would class it as the greatest experience in my life to be with them and partake of their spirit and their advice and counsel, because they are prophets of God. Do you regard these brethren as you would the Apostles of old? In Doctrine and Covenants, Section 68, Verse 4, may we remember this:

And whatsoever they [our leaders] shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Now I think as a people we should keep that in mind when these brethren give us advice and counsel. Talk about love that abideth in the heart of men, I know of no people in the world that has the example to follow as does this people in the President of the Church. Talk about love and beauty. I am sure we could do well to try and emulate that spirit and that love, and that is the same love that the Savior exemplified when he was here upon the earth.

This is a sweet work. It couldn't be anything else because it is the work of our Father in heaven among the children of men. I have had some experiences in school work as a teacher for seventeen years, as superintendent of schools, as an athletic coach, and I had

some satisfaction in it, and I am grateful for those experiences, but they are not like this work. There isn't anything like it in the world, and I would plead with every man and woman and boy and girl in the Church to have some activity, to be rendering some service in the Church. While I have been associated with this work, I am sure that I have been the greatest benefactor. It has been sweet and uplifting to me. From the bottom of my heart I want to thank the Lord for his kindnesses to me. I know what it is to be humble, I believe, and I know when I go to the Lord in the proper spirit that my prayers are answered. I know the Spirit of the Lord is understandable. I know that the Spirit of the Lord may be to us ever prevalent if we ourselves keep in tune with his Spirit. May the Lord bless us and give us the power to help each other be happy. May he give us true comfort and genuine friendship, and may he bless us that we may fulfil the measure of our creation here upon the earth that when our time comes to leave mortality we may leave without feeling sorry for the way that we have treated each other. Let us give each other those flowers and those praises and those kind words now, here, while we are alive to enjoy them.

I would plead with my friends and associates who are members of the Church to affiliate yourselves with all the activities of the Church. Then you will know what great blessings are and you will know what happiness is, and the Lord will bless you, and I would plead with and encourage my friends who are not members of the Church that they will consider seriously baptism into the Church of Jesus Christ of Latter-day Saints.

May God bless us that we may be true Latter-day Saints, that we may be humble and prayerful, that we may render that sweet service which the Lord expects of us, and receive the blessings that he has in store for us, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just spoken to us. The Choir and Congregation will now join in singing, "Praise to the Man Who Communed with Jehovah." Elder J. Spencer Cornwall will conduct, with Elder Roy M. Darley at the organ.

Following the singing, Elder Eldred G. Smith, Patriarch to the Church, will speak.

The Singing Mothers and the congregation joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

**ELDER ELDRED G. SMITH***Patriarch to the Church*

**I** SINCERELY seek an interest in your faith and prayers in my behalf. I feel that I could say amen to all that has been said thus far in this conference. I am sure that I can say amen to all that shall be said.

There has been a question come to me which is the thought that I would like to express here today. A question was put to me recently, which I have heard many times, and I am sure many of you have heard the same question. A young lady asked, "What difference does it make whether I go to the temple to be married now, or whether I wait a few years after we are married, and then go to the temple? Are not the blessings just the same?" These questions come always from those who are members of the Church and who should know and understand the blessings and purpose of temple marriage. When I asked, "Why not go to the temple at first?" I got the usual stock answer, "Oh, I intend to go to the temple but not now, later. I am young and I have plenty of time." I recall a friend of mine who had somewhat the same attitude. They wanted to wait a few years, and they have waited. They have waited twenty-four years now. They have two grown children, a son and a daughter. None of the family are active in the Church any more. Their interests lie in a more worldly direction.

Another man told me of his experience. He was married in California. They intended to go to the temple.

They made several trips to Salt Lake City. Never was it quite convenient enough to go to the temple, even though they did make many trips to Salt Lake City. Eventually his wife lost interest in the Church and in Church activity. He lost interest in attending his meetings; then soon his wife lost interest in him and eventually left him, and as a result he lost his wife and children. He has since returned to Church activity, and he testified to me that if he had made the effort to go to the temple, he knew he would not have lost his wife and children. I am sure there are many other such experiences which could be related and of which you know. Those who so procrastinate surely do not fully understand what celestial marriage means to them. They must act on faith. A full knowledge of such things comes only from faithful obedience. To those who marry in the temple, the Lord has made this promise:

... Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit the thrones, kingdoms, principalities, and powers, dominions, all heights and depths— . . . , it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and

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a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. (D. & C. 132:19-21.)

How can a person understand that promise and take such a chance? So to procrastinate is the greatest gamble on earth. You gamble with death. Each day spent is a day closer to death and the day of judgment. A man is judged by the knowledge given him. Where much is given, much is expected. To those who have been given the knowledge and the opportunity of temple marriage and then procrastinate, they are gambling the eternal blessings of godhood for a few earthly pleasures. There just isn't any sympathy for a man who knows he has had his chance and has deliberately forfeited it. The Lord referred to such people in his parable of the ten virgins; the five who were wise and kept oil in their lamps, and the five foolish who procrastinated until it was too late, and they were therefore shut out of the kingdom. The author of the following poem is anonymous, but surely it was written about many of us:

I'll go where you want me to go, dear Lord;  
Real service is what I desire.  
I'll say what you want me to say,  
But don't ask me to join the choir.

I'll say what you want me to say, dear Lord,  
I like to see things come to pass;  
But don't ask me to teach anywhere;  
I would much rather stay in my class.

I'll give what you want me to give, dear Lord;  
I yearn for the kingdom to thrive.

I'll give you some pennies and nickels,  
But don't ask me to pay a full tithe.

I'll read what you want me to read, dear Lord,  
If genealogy is not implied.  
I never did like to search books  
For the names of people who've died.

I'll give what you want me to give, dear Lord,  
And I'm sure I'll not begrudge it,  
But I haven't the money to spare  
To pay on welfare or budget.

Yes, I'll go where you want me to go, dear Lord;  
I'll serve you with all my might,  
But don't ask me to go to the temple  
Because I'm much too busy each night.

The Lord is with all those who try to do his will. The greatest blessings come from obedience. When we demonstrate obedience, the Lord is bound to bestow upon us his blessings. Let us help each other; teach our neighbors. We cannot effectively teach what we do not practise. Seek the Lord in prayer, and he will strengthen your faith and give you courage to do. If you desire the blessings of the Lord and seek them in prayer, with faithful obedience, he will open the way for you to do his will and receive those blessings which are for your good.

I pray the blessings of the Lord to be upon all of us, that as each step in the gospel comes to us we will have the power to accept it with obedience, and by obedience receive the blessings of the Lord, that we may even receive blessings of exaltation and eternal life. These blessings I ask from the Lord in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. Elder Alma Sonne, Assistant to the Twelve, will now address us, and Elder Sonne will be followed by Elder Marion G. Romney.



## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS, I want to join with President McKay in expressing appreciation for the very fine singing to which we have listened today. I have often thought that we take for granted the singing and the uplift which come to us from our choirs, and yet we know that singing is an essential part of worship and that we can get nearer to God when we hear these songs of Zion than we can in any other way. I wish all of you could have heard the two choirs who rendered the music in the Oahu (Hawaii) Stake of Zion a week ago last Sunday—one in the morning and one in the evening service. Everyone present was thrilled as the choirs sang their selections. I have heard choirs sing in all parts of the world, and I am here to testify that our choirs and other musical groups are improving every year, and I sincerely hope that this improvement will continue throughout the Church in the various stakes, wards, and missions. For one, I thank the leaders for their devotion and for the effort they put forth to instruct our singers.

I want to say a word about the testimony which comes to each one of us who is active in the Church. A testimony is a precious gift from God. I have often said that the testimony we possess, you and I, is in reality the strength of the Church.

Not very long ago, a man who was investigating the Church and its doctrines came to me with this statement, "I have discovered the genius of Mormonism."

I was interested, of course, and said to him, "What is it, pray?"

He answered, "It is your machinery for doing religious work." Seeing I was not particularly impressed, he turned to me and said, "You don't believe it, do you?"

"No, I don't believe it," I replied, and without further comment he left.

Several weeks passed before the man

returned. This time his spirit and attitude were altogether different. Upon entering my office he said, "I have read the Book of Mormon from cover to cover."

"Well, brother, what's the verdict?" I asked.

To my surprise and amazement he replied, "It is true."

"Do you mean to say you believe the Book of Mormon is true?"

"Indeed, I do," he replied, "and I believe Joseph Smith was a prophet of God, and I believe you Mormons," as he called us, "have the restored gospel of Jesus Christ."

Of course, I was very happy. But I asked him another question: "Do you still believe that the genius of Mormonism is its superb organization?"

He answered, "No, never. There is something back of that organization or it would not function." He further said, "The thing that is back of it is the individual testimony of all the Mormons."

I am sure he analyzed the situation correctly, for he proceeded to tell me, "If it had not been for the well-founded faith of the Pioneers, they would never have made the trek across the prairies to the Rocky Mountains." He further said, "If it were not for these convictions, your missionary system would collapse, and soon you would have no missionaries to send into the world. Your fiscal system would crumble similarly, for people don't pay tithing unless they have a testimony."

So I believe it is our paramount duty today and always to safeguard our testimonies and to live so that we will never lose them. That may seem like a big order, but I am sure it is God's will. May he help us to appreciate our responsibilities in this respect and may he help us to safeguard our God-given testimonies.

I recall that Jesus, when he talked

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to Nicodemus, bore his testimony when he said,

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? (John 3:11-12.)

The testimony which Peter gave to the Savior will live as long as men and women believe in God. "Thou art the Christ, the Son of the living God," and the Savior's answer will similarly live, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (See Matt. 16:16-17.) There, my brethren and sisters, you have the very keystone, the source and explanation of the testimonies which are the strength of the Church.

"... I know whom I have believed," (II Tim. 1:12) said Paul, the Apostle, after a long life of trial and persecution. Paul knew, for he had lived in accordance with the gospel of Jesus Christ. And finally, said Joseph Smith and Sidney Rigdon,

... he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. (D. & C. 76:22-23.)

There is no argument against testimonies like these, my brethren and sisters. May we be blessed abundantly in our endeavors to serve the Lord and preserve in our lives the truths of the restored gospel, I pray in the name of Jesus Christ. Amen.

### ELDER MARION G. ROMNEY

#### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters and friends: I have in my pocket a wonderful talk, one I have been three months preparing. I find it necessary, however, to deprive you of the great pleasure of hearing it at this time because it has already been given. President McKay gave half of it, and Bishop Wirthlin and Brother Lee used most of my scriptures. I am very happy, however, to be in harmony with them.

I pray the Lord to be with me now while I address myself to another subject, one that has been going through my mind this afternoon. I need your prayers and want you to think these few remarks through with me.

The subject to which I refer is the atonement of the Savior, and surely there could be no more appropriate theme upon which this meeting could close. The atonement of the Master is the central point of world history. Without it, the whole purpose for the creation of earth and our living upon it would fail.

From the scriptures, we learn that

from the very beginning of the world, there has been among the Lord's people those who have understood the gospel, a ceremony pointing to the atonement of the Redeemer. When Adam and Eve were driven from the Garden of Eden, the Lord told them to build an altar and offer sacrifice. This they did, and they did it without knowing the reason therefor. I wish every one of Adam's posterity had the faith of their first earthly father, the faith to do what the Lord tells him to do without first having to have an explanation as to why he should do it. But to continue with our theme:

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Moses 5:6-7.)

The angel told Adam other things—some of them Brother Lee talked about.

He told him that in the Meridian of Time the Redeemer would come into the world, and that until he should come God's people were to offer blood sacrifices frequently. This they were to do to point their minds forward to the day when the Redeemer would come and be sacrificed for the sins of the whole world. Then the angel taught Adam the gospel and told him to repent and be baptized, as quoted here this afternoon by Brother Lee.

From the days of Adam to the days of Jesus Christ, every people who understood the gospel offered blood sacrifices, using animals or birds without blemish. This they did in contemplation of the great event which was to take place in the Meridian of Time.

When Jesus was about to go through that terrible suffering incident to the atonement, he took his disciples with him to the Passover. As they sat in an upper chamber, Jesus broke bread and blessed it, and gave of it to his Apostles, telling them that this they should do often in remembrance of his body which was soon to be wounded on the cross for them, and for you and for me. Then he took wine, blessed it, and gave of it to them, telling them to do this often in remembrance of his blood which was to be spilled for them.

Jesus then went into the Garden of Gethsemane. There he suffered most. He suffered greatly on the cross, of course, but other men had died by crucifixion; in fact, a man hung on either side of him as he died on the cross. But no man, nor set of men, nor all men put together, ever suffered what the Redeemer suffered in the Garden. He went there to pray and suffer. One of the New Testament writers says that it "... was as it were great drops of blood falling down to the ground." (Luke 22:44.)

In this dispensation the Lord, calling upon the people to repent, tells them that unless they repent they must suffer even as he suffered. He describes that suffering in these words:

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. (D. & C. 19:18-19.)

Now, my brethren and sisters, I cannot here discuss with you in detail what the atonement of the Savior means to us. But without it, no man or woman would ever be resurrected. From Adam's time to the time of Jesus, men died—millions of them. The hills and vales were full of their remains. But not a single one of them ever came out of the grave as a resurrected person until that glorious morning when Jesus was resurrected. Without his victory over death, they never would have come out of their graves, worlds without end. It took the atonement of Jesus Christ to reunite the bodies and spirits of men in the resurrection. And so all the world, believers and non-believers, are indebted to the Redeemer for their certain resurrection, because the resurrection will be as wide as was the fall, which brought death to every man.

There is another phase of the atonement which makes me love the Savior even more, and fills my soul with gratitude beyond expression. It is that in addition to atoning for Adam's transgression, thereby bringing about the resurrection, the Savior by his suffering paid the debt for my personal sins. He paid the debt for your personal sins and for the personal sins of every living soul that ever dwelt upon the earth or that ever will dwell in mortality upon the earth. But this he did conditionally. The benefits of this suffering for our individual transgressions will not come to us unconditionally in the same sense that the resurrection will come regardless of what we do. If we partake of the blessings of the atonement as far as our individual transgressions are concerned, we must obey the law.

And it is perfectly just that we are required to obey it because through

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the fall of Adam, man's free agency was preserved. We had nothing to do with death's coming into the world; death came as a consequence of Adam's fall. But we have everything to do with our own acts. When we commit sin, we are estranged from God and rendered unfit to enter into his presence. No unclean thing can enter into his presence. We cannot of ourselves, no matter how we may try, rid ourselves of the stain which is upon us as a result of our own transgressions. That stain must be washed away by the blood of the Redeemer, and he has set up the way by which that stain may be removed. That way is the gospel of Jesus Christ. The gospel requires us to believe in the Redeemer, accept his atonement, repent of our sins, be baptized by immersion for the remission of our sins, receive the gift of the Holy Ghost by the laying on of hands, and continue faithfully to observe, or do the best we can to observe, the principles of the gospel all the days of our lives.

We have in the Church an ordinance which I have explained. It is the sacrament. The Lord has commanded us to partake of the sacrament regularly. Members of his Church are by him directed to go on the Sabbath day to the sacrament meeting, and there partake of the sacrament. And what are we to do when we partake of the sacrament? We are to think of all these things above mentioned, and many more. If I can remember one of the prayers, I will conclude with it. This is what we go to the sacrament meeting for; this is what we ought to do when we are there. Think about it:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, . . .

What we ought to do when we partake of the sacrament is think of the Redeemer—of his wounded body as we partake of the bread, and of his spilt blood when we partake of the water.

. . . and witness unto thee, O God, the Eternal Father, . . .

A witness is a testimony. We ought, silently, to testify to our Father—

. . . that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; . . .

And to what end?

. . . that they may always have his Spirit to be with them. (D. & C. 20:77.)

God help us to renew our covenants every week in this manner, and remember the redemption wrought for us by our great Redeemer, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Marion G. Romney of the Council of the Twelve has just spoken to us.

The Relief Society Singing Mothers will now favor us with "Peace I Leave With You," with Sister Florence Jepsen Madsen conducting.

The closing prayer will be offered by President James V. Thompson of the Richland Stake, after which this Conference will stand adjourned until 10 o'clock tomorrow morning.

Tonight at 7 o'clock here in the Tabernacle, under the direction of the Presiding Bishopric, there will be held a meeting of the Bishoprics of the Church, members of Stake and Ward Committees of the Aaronic Priesthood under 21; Senior Members of the Aaronic Priesthood, including High Councilmen in charge of these programs; Stake Presidencies and High Councilmen are also invited to be in attendance. There will also be held tonight in the Assembly Hall a meeting of the Melchizedek Quorum officers. All those who are engaged in the Melchizedek Priesthood quorum work and class instructors and others will please take notice and be in attendance at 7 o'clock.

The music for this session has been furnished by the Relief Society Singing Mothers from the seventeen stakes in

the Central Utah and Mt. Timpanogos Region, conducted as we have announced several times by Sister Madsen. Elder Roy M. Darley has been at the organ this afternoon. We have been thrilled and inspired by the singing of this wonderful chorus. You did not know, however, and I didn't until after the session, that that second anthem this morning, "My Soul Is Athirst for God," was composed, by Sister Madsen herself. No wonder this gifted woman can inspire with her leadership as she has done this day. We are grateful to her and to our Singing Mothers for the inspiring contribution they have made this day, as they have heretofore. The Lord bless them abundantly.

"Peace I Leave with You" will now be sung by this musical organization, and prayer will be offered by President Thompson.

After the benediction by President James V. Thompson of the Richland Stake, this Conference will be adjourned until tomorrow morning at 10 o'clock.

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Selection by the Singing Mothers: "Peace I Leave With You."

President James V. Thompson of the Richland Stake offered the benediction.

Conference adjourned until 10:00 a.m., Saturday, October 3.

## SECOND DAY

### MORNING MEETING

The third session of the great Conference convened in the Tabernacle Saturday morning, October 3, and was opened promptly at 10 o'clock by President David O. McKay, who presided and conducted the services.

A choir consisting of German-speaking members of the Church under the leadership of Heinz Rimmasch, furnished the choral music for this session.

#### President David O. McKay:

On this glorious autumn morning, the First Presidency and General Authorities extend hearty greetings and welcome to all who are assembled and who are listening in to this, the 124th Semi-Annual Conference of the Church. This third session is being held in Temple Square, Salt Lake City; the grounds are beautiful, the flowers and lawns well kept.

This session will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, both over a loud-speaking system and by television. The services will also be televised over Station KSL-TV, channel five, Salt Lake City, and will be heard over radio sta-

tion KSL and by arrangement through KSL over 12 radio stations in Utah, Idaho, Arizona, Nevada, Colorado, the names of which stations have already been announced to the radio audience.

We desire to express our appreciation to these various radio and television stations for their courtesy in making available their time and facilities for these broadcasts. Telegrams this morning and letters indicate how the people throughout this Western territory appreciate the services thus rendered by the radio stations.

The singing for this session will be furnished by German-speaking members of the Church who constitute this choir, with Elder Heinz Rimmasch conducting. Elder Frank W. Asper is at the organ.

We shall begin these services by the Choir singing, "Come O Thou King of Kings," conducted by Elder Rimmasch.

The opening prayer will be offered by Elder Arwell L. Pierce, President of the Arizona Temple.

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The congregation sang the hymn, "Come, O Thou King of Kings."

Elder Arwell L. Pierce offered the opening prayer.

Saturday, October 3

Second Day

**President David O. McKay:**

We are pleased to note the attendance this morning of prominent state officials, government officials, leaders in educational circles, and others. We do not have their names, but we bid you all welcome.

The German Choir of the Church will now favor us with, "Though

Deep'ning Trials Throng Your Way," conducted by Elder Heinz Rimmasch, Brother Asper at the organ. Following the singing, President J. Reuben Clark, Jr., of the First Presidency, will address us.

Singing by the German choir, "Though Deep'ning Trials Throng Your Way."

**PRESIDENT J. REUBEN CLARK, JR.***Second Counselor in the First Presidency*

**M**Y BROTHERS AND SISTERS: This is an humbling experience. I pray the Lord will bless me while I stand before you, and I ask that you be good enough to add your prayers to mine that I may say something that will be useful, uplifting, and encouraging to all of us.

I am partly in the unfortunate situation that Brother Romney found himself yesterday. Others that have spoken have gone over my ground. However, I am not like him, I have not a good talk in my coat pocket. Brother Lee and Brother Romney went over much of the ground, some of which I shall try to cover this morning. I have made my peace with them.

So far as we know, humankind have been afflicted with great crises since the grand council in heaven. We are in the midst of a great crisis now, and curiously, the crisis which we now face has in it and is a part of it, the great elemental principle that was in the first crisis that occurred in the council in heaven—the free agency of man.

I should like to personalize that council a little more than I have usually thought. Two great rival personages were in that conference, one standing with the Father. As the chronology is given in the book, it appears that, first, they found space in which to build an earth; then they provided that this earth should be built; that the spirits should come here to prove themselves whether they would obey the commandments of

the Lord, and they were told of the rewards that would come to them if they did, and the punishments if they did not.

Then the question arose with the Father, "Whom shall I send?" The plan called for redemption. One stood forth and said, "I will redeem all mankind. Not one soul will be lost. I will surely do it. So send me." That plan, when analyzed, involved, as the Lord has told us time and again, the destruction of our free agency. Just how we were to be redeemed under the plan and yet destroy our free agency, we are not told. The proposer of that plan said to our heavenly Father, "Give me thine honor." (See Moses 4:1-2; Abraham 3:27.) And our heavenly Father has told us that that meant that he should surrender to the proposer, his power, and he, the Father, become more or less a nonentity, I suppose.

Then the other Personage said, "Send me, and the honor will be thine." The heavenly Father chose the latter, the Only Begotten, who was to be sent to this earth.

Now this first personage, Satan—I can understand that his proposal was based upon the proposition that since the Father was the Father of all his children and loved them, nothing could be more satisfactory to the Father than the promise to redeem them all. It was a subtle approach, and, of course, God saw it. Satan was "cast down," and with him went one-third of the hosts of heaven.

He declared by his rebellion eternal enmity toward the plan that was adopted, and from that time until now, he has constantly sought to build the empire, the kingdom for which he planned, by leading us astray. He has never relented for a moment. Having our agency, he was to lead us to do evil.

He first struck at Adam and Eve in the garden and secured from them disobedience. There is much in the scripture that indicates that mere obedience, per se, irrespective of what the obedience involved, is a great virtue in itself. Mere obedience in spiritual matters requires that on occasion it shall be blind obedience because the Lord cannot explain to us all the things that he asks us to do. We could not understand.

You know, Satan won with Eve, but Eve, when she understood, gave a great hymn of praise that she had fallen because now they would have seed, and they could not have had seed had the fall not taken place.

Adam and Eve were thrust out of the Garden of Eden; they became mortal, subject to temporal death; but the Lord then said, and did as he said, that he would give to Adam the gospel plan by which the spirits that were to come here could live and gain the reward which he had promised. That gospel plan he gave, and when he gave it, he said it would never be taken away until the end of the world. It is my faith that the gospel plan has always been here, that his priesthood has always been here on the earth, and that it will continue to be so until the end comes. (While through the apostasy since the time of Christ, the priesthood was lost to the people generally and to the Christian churches, yet there have always been on the earth from the beginning, servants of the Lord who have held the priesthood. See: as to the descent of the priesthood down through Moses, D. & C. 84:6-17, 25-26; as to Moses, Elias, Elijah, D. & C. 110:11-15; as to the Apostle John, John 21:22-23; and as to the Three Nephites, 3 Nephi

28:1-10. See *Teachings of the Prophet Joseph Smith*, Smith, pp. 180-181.)

When Adam began to rear a family, Satan struck again. This time he divided the family. Part of them became worldly and wicked, and that wickedness increased. Part of them were righteous. Brother Lee, yesterday traced down the dispensations. There is no need of my retracing their course. These dispensations were, each of them, a crisis. The dispensation in which Enoch lived afforded Enoch a chance to demonstrate that he could do what no other leader of a dispensation has ever done—prepare a people to be taken into the presence of our heavenly Father. That was the greatest achievement of any leader of any dispensation.

Before the Meridian of Time and the birth of the Messiah, mankind looked forward thereto. Before that, all of the rituals pertaining to the gospel looked to the Messiah, to his birth, as Brother Romney told us. Since that time, we honor him, and our ritual, the sacrament, relates back to that time. We make covenants when we partake of the sacrament. But also, and ever since that time, we have been told that there would be a Dispensation of the Fulness of Times. And as Brother Lee pointed out, we now are in that dispensation, we are in the dispensation which is to prepare for the Second Coming, toward which all true Christians look.

The particular thing that I wish to say today is this: Being in that last dispensation, representing our heavenly Father therein, we have great responsibilities. If the world is to be prepared for the Second Coming, we must do it. No one else has the knowledge. No one else has the authority. The responsibility is ours. The last dispensation has welded together all of the doctrines and principles of the gospel that were advanced in former dispensations. We have the priesthood bestowed by heavenly hands. We have the restoration of the keys, conferred in the Kirtland Temple when Moses and Elias and Elijah came. We have all of the

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authority, all of the principles that are necessary for the great work of preparation; and ours, I repeat, is the sole responsibility to go forward and see that our mission is carried out.

We must live righteously. We must keep the commandments of the Lord. We must do his work. He has told us what we are to do, and if we are to gain the salvation which we hope and expect to gain and meet our responsibilities, we must obey what he has told us to do.

My brothers and sisters, if we think of this carefully, I am sure we cannot approach our work in the Church with lightmindedness. I am sure we shall have to be a prayerful people. I am sure we shall have to live in accordance with the commandments which he has given. I am sure we must use our utmost endeavors to build up the kingdom of God here on earth.

I hope, my brothers and sisters, that we shall not be remiss in anything that pertains to ourselves or to our activities in the Church.

I add again my testimony, which I have borne time and again, that God lives, that Jesus is the Christ, that he came to earth, lived, moved among men, carried on his mission, that in due time and in accordance with the plan, he was

crucified, and lay in the tomb, and rose on the third morning. I testify that Joseph was the Prophet through whom the Lord re-established his Church here on earth, so ushering in this last Dispensation of the Fulness of Times, for the carrying forward of which and the perfecting of which we are responsible, that the priesthood came, that the gospel was fully restored.

I testify that those who followed the Prophet succeeded to his powers, to his rights and prerogatives and that has come down through to our present President, President David Oman McKay. I testify that if we will follow the advice and the counsel of those who are placed over us, we shall carry forward the work which we are obliged to do—I say obliged, because we are.

May the Lord bless each and every one of us and help us to do our part, I humbly pray, in the name of Jesus. Amen.

**President David O. McKay:**

President J. Reuben Clark, Jr., of the First Presidency, has just spoken to us. We shall now hear from Elder Thomas E. McKay, Assistant to the Twelve, who will be followed by Elder Antoine R. Ivins.

### ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

**P**RESIDENT McKay, Counselors, President Smith, other members of the General Authorities, brethren and sisters:

I am very thankful for this opportunity of being here this morning. I have enjoyed the services thus far, and especially the opening address of President McKay yesterday morning. I pray humbly that the same spirit that has prompted all those who have spoken will help me, also. I feel very humble, and my heart is full of thanksgiving at this time for this opportunity of again bearing my testimony to you that

the gospel is true, that Jesus is the Christ and is head of this Church.

I feel more grateful than ever this morning for my mother, that she was instrumental in insisting on my father's accepting his call to go into the mission field at the time he was called and would not permit him to postpone that call for a year because of her delicate condition. That was a great decision in the history of the David McKay family, and I appreciate it more this morning than ever. She said, "David, you go on that mission. The Lord wants you now, not a year from now.



He can take care of me when you are in Scotland as well as if you were at my bedside." It was just ten days after he left for the mission field that a beautiful little spirit, one of the choicest, came to our home. She was over two years old before my father saw her.

I say I am grateful that that decision was made to go on a mission at that time. I love the missionary work, and I am so grateful to hear the beautiful voices of our German Saints. It is a wonderful choir, and I congratulate them. I am proud of them. I thought perhaps I had heard some of the voices over in Germany and Switzerland, but they all sounded so young and fresh that I think perhaps they were born since I left. Anyhow, it is a fine choir, and I congratulate them.

I recall that just fifty-three years ago (now you know why I think they are too young)—I am going to reminisce. I had decided I would not, because it is a sign of old age, but I suppose I am as I was the first time I rode a bicycle. Mother told me not to go on the highway. I just reached the highway and had to turn around, and there was a telephone pole and a heavy brace. I kept my eye on that pole and determined not to hit it, but I hit it. That is the way I am with reminiscing, I guess—but hearing this fine German choir is partly the cause of it.

Fifty-three years ago, I recall the first mission-wide conference that I attended after arriving there. It was in Berlin. President Francis M. Lyman was president of the European Mission. He had invited to accompany him my good friend, George Q. Morris, one of my classmates, and I knew more of the singers that were there, the students, than I did the missionaries. It was a thrill to meet them.

Our Church has always been interested in the young people studying music, and I was happy at that conference to see so many of our students there. The state of Utah has been proud, too. At that time we had more young people abroad studying music

than any other state in the Union, according to population. Of course, that was before World War I, and Berlin and Vienna were the centers of culture so far as music was concerned. Those students—and I want to pay tribute to them—it has been my experience that they have always been willing, no matter what their positions—one of them sang in the Kaiser's Opera House, but they were always willing and pleased to take part in the branches and help the missionaries.

I was amused after that trip, to receive a book from Brother Morris, his Baedeker's *Rhine*. He wanted to prepare before he came into Germany, and he bought this Baedeker's *Rhine* as a guidebook, and he was kind enough after he arrived in London—he was President of the London Conference—to send this book to me. On the flyleaf was written, pardon me (Brother Morris and Sister Morris) was written in quotation marks, "Good-bye, Sweet Day." That is one of Sister Morris' favorite songs. I remember Anthony Lund, later to be conductor of the Tabernacle Choir, told me once that nobody could sing that song just as Sister Emma Ramsey could sing it, and it was "Good-bye, Single Bliss," also, Brother Morris, as far as you were concerned. She had rendered it at that conference. It was a wonderful conference.

After that session we went down to Frankfurt on the Main, and I had headquarters in that mission for thirty months. I was worried, of course, about the conference. I had the responsibility. We had the largest hall in Frankfurt at one of the big hotels. We had freedom there. Frankfurt is what we call a *freistadt*, and always has been, a free city; it did not belong to any kingdom but did belong to the German Empire.

We had to register our meetings, however, and we became acquainted with the policemen who used to attend, and we would always speak to them on the streets as we met them, and they were our friends. But at this confer-

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ence—it was new, we had to register it, of course—none of our friends came to represent the authorities, but a young officer (in a new suit, his sword shined) came in. Our reception committee met him and offered to show him to a seat on the stand, but that would not do. He took a seat in the choir, the soprano section. He made himself conspicuous. He had me worried. I thought, maybe we will have some trouble here, but after the first song by the congregation, and the prayer, Sister Emma Lucy Gates Bowen, sang "I Know that My Redeemer Lives," and oh, how she did sing it. Right after that the choir, and we had a good choir—the missionaries were there helping, as usual—sang that favorite Mormon hymn, "Oh, My Father." They stood up to sing it. When they sat down, I looked for our German officer, but he had disappeared. He was so ashamed of the way he had acted there, and then to hear that beautiful singing, and see that wonderful choir and hear them, he decided that this was not any place for him.

The next day we took a trip down the Rhine, Brother Lyman and Brother Morris returning to England. Some of the presidents of the other conferences were accompanying us, and we went on and finished the tour of the Frankfurt Conference. Brother William Seegmiller was one of those presidents—he was president of the Berlin Conference at the time; Brother Heppler was another. You may think I am bragging now, but in that mission under Hugh J. Cannon, one of the greatest missionaries the Church has produced, there were President Mabey, President Neslen, and President Seegmiller, and as I have stated, Brother Heppler. Soon after we returned home, the German Mission, as President Cannon said, had taken over the state: Brother Mabey was governor (this was all at the same time); Brother Neslen was mayor of Salt Lake City; Brother Seegmiller, speaker of the house; Brother Heppler, floor leader in the house; and I was president of the

senate. We were all German missionaries there together.

But I want to refer to the soloists that were there, the students that were studying in music, and pay tribute to them for the help they gave us in our missionary work. God bless their memory. I think it was that trip down the Rhine where we got so well acquainted with Brother Lyman, listening to some of his stories about early Church history. Perhaps this visit and better acquaintance with President Francis M. Lyman had a bearing on my call on my second mission, six years after I returned from my first, at least, President Lyman led me to believe so. I had been called to another very important position; I accepted and told the presidency of the Weber Stake I would rather go to South Africa or any other place on a mission than accept, but I accepted it, as bishop of one of the wards. I went home from the party that night and had a good cry.

I did not hear any more of that call, however, to the bishopric. The brethren, contrary to instructions, had spoken to me before they had sent my name in to the General Authorities for their approval, so the next thing I knew I was called to preside over the Swiss-German Mission. When I met President Lyman on the street, he smiled and said, "Brother Thomas, it is a good thing sometimes to have a friend at court." And I took it from that that he had had something to do with the change from being bishop to presiding over that mission.

That is why, six years after that first mission, I was back there again, this time to preside over the Swiss-German Mission, which comprised France, Switzerland, Germany, Austria, Hungary, and part of Romania. It was a great experience, brothers and sisters, and I am so grateful this morning for that missionary experience.

Yes, we had our choirs there to help us. I tell you, music is one of the greatest helps that the missionaries have in spreading the gospel. We had

choirs in Königsberg, way up in East Prussia, Hamburg, Berlin, Frankfurt on the Main, Chemnitz, a large choir, Zurich down in Switzerland, and Basel, and these choirs composed largely, no, not largely, but quite a percentage of them were friends, investigators. They were not investigators long after they began singing our hymns and partaking of the spirit of these beautiful singers; they became members also. Music has been a great help in spreading the gospel.

I want to mention and pay tribute to Professor Thomas Giles, Tom Giles, as I always called him. He was there in Vienna studying. He was there when we baptized the first two members, a father and his daughter, and he remained there, after six years, and took over the singing and often the preaching. He was a great help, as were all the singers. God bless them.

In 1937 we were called to preside over the Swiss-German Mission with instructions to make three missions out of the two, that is the German-Austrian and Swiss-German. Out of this grew the East German mission with headquarters in Berlin, the West German mission with headquarters in Frankfurt, and the Swiss-Austrian mission with headquarters in Basel, Switzerland.

President Reese had been released on account of illness, and I was then appointed the president of the East German mission with instructions to continue as president of the Swiss-Austrian until my successor was appointed. I was in Berlin when war was declared.

President Joseph Fielding Smith and his wife were there touring the mission; they had just about finished. They were hurrying to catch their ship, and a cablegram came from the First Presidency when war was declared, to cancel their passages and remain there and help get the missionaries home. So they had to get out of Germany. They were in the West German Mission at the time. They left for Copenhagen where I had sent all of the missionaries from the East German Mission. Brother

Wood went up there with more than half of his missionaries, the others leaving via Holland, but Brother Mark Garff was presiding there in Copenhagen in the Danish Mission and with the added responsibilities was equal to the task as usual. He took care of all of them, and with the assistance of President Smith, did wonderful work; all of the missionaries were returned home.

Since I was in Switzerland, I was permitted to remain a little longer than the others. Our Consul General Boerman in Basel—oh, I will never forget him—made it possible through the offices of the Consul General to telephone to any of the headquarters that I wanted to—Brother Brown over in London, Brother Joseph Evans in Paris, and Brother Murdock in Holland, the Netherlands Mission, and then up to Copenhagen where the other mission presidents were. And this fine man—he is still alive, and you fisherman friends that I love so much, he is a great fisherman, and that brought us closer together—would do anything for us.

Then, of course, we had to leave the mission. We called local people to take charge, and they had charge all during the war. And I want to pay tribute to those men, three of them lost their lives in the war. Brother Herbert Kloepper, whom I put in charge, with two very wonderful men, elderly men, to help him, lost his life. The Brother Biel that Brother Wood left in charge, lost his life. But I remember getting a letter from him in which he said, "Brother McKay, I am called into service and have to leave in the morning. I have not time to get your approval, but I have chosen Brother Heck, and he says that his parents claim that you blessed him as a baby, so perhaps he will be all right." And he lost his life. Those three presidents gave their lives, and they were as fine spirits as ever came. God bless their memories.

Then the local brethren carried on all during the war. But they were not alone; not entirely left alone. Again,

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music comes into it, our choirs. This wonderful Tabernacle Choir, singing as it has been doing for lo, these many years, the second longest, I think, in radio, continued singing; and their choir numbers were being transcribed by another fine young man in Stuttgart. He had charge of the radio system there, Brother Fred Taylor, Jr. And those Tabernacle Choir songs were transcribed and went into quite a large part of Germany. Our members were thrilled by them.

Scores of letters from appreciative friends in Europe were received by the choir. Sister Mary Jack, secretary of the choir sent them over to my office. I had the honor of being acting mission president for the European Mission, and we would read them and send them to these fine mission presidents over there.

Well, God bless our choirs and our music, it is a great help to this great missionary work.

I remember, too, I want to recommend not only choirs throughout the Church, but also singing in the home, the parents singing together, husband and wife. President Smith will pardon me for this, I am sure; he gave some fine sermons there in visiting our European Mission, but they will not be remembered like the duet that he and his sweetheart sang; he would sit down on the bench, and she would play the accompaniment, and they would sing a song. The members will remember that. There are members here in the choir who will remember that duet.

I recommend that as an example to you fathers and mothers, you husbands and wives. Sit down at the piano and

play together. Sometimes the husband has to play with one finger, but it is all right; I want to tell you it does the work to that family.

And then I remember visiting a stake where a young mother brought her three children and handed the baby to somebody to take care of while she accompanied her family. I do not believe the conference was ever so touched as by the beautiful music of that mother accompanying her three daughters. So I recommend music in the home.

God bless our missionary system. This is a great missionary Church. And God bless the music in this system. I am glad that Brother Asper is playing here. He is one of my German missionaries, by the way. And speaking of—I should stop, I know; my wife is worrying; so are some others, I should not speak so long—but I recall receiving a letter on my second mission from Brother Hansen who was presiding over the Nuremberg District. He asked whether the mission could help buy an organ for the branch, that they had a wonderful little organist there, and I was delighted to help them. That little organist is our wonderful, one of the greatest organists in the world today, Brother Alexander Schreiner. God help us to have music in our homes, in our branches, in our stakes, and music everywhere. In the words of Tiny Tim, "God bless us everyone." I ask this in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Thomas E. McKay, Assistant to the Twelve, has just spoken to us. Elder Antoine R. Ivins, of the First Council of Seventy, will be our next speaker.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

**M**Y BELOVED brethren and sisters: It is twenty-two years this month since I made the first trip up those steps, and it is no easier today than it was then.

I stand before you as your servant, depending entirely upon your faith and prayers and the Spirit of our heavenly Father to direct the testimony that I shall bear to you today. I have a fer-

vent testimony and knowledge of the truth of the gospel, for which I am truly thankful. I am thankful to be a member of the Church of Jesus Christ of Latter-day Saints, the organization which has the responsibility of implementing in the lives of its members, the gospel of Jesus Christ, and the carrying of a warning to the world that the gospel and priesthood have been restored.

The advantages of membership in the Church are tremendous. You know them as well as I. Time would hardly permit that we should enumerate them, but they are tremendous, and I am very grateful to be the recipient of those blessings. One of the greatest of them is the opportunity for service. In the twenty-two years that I have occupied this position, my purpose has been to learn my duty and gain the strength, if I could, to do it well, that perhaps my service might be helpful to someone else.

I realize that in it all, of course, I am the chief beneficiary, because I develop a love for the people whom I serve, and love of one's fellow, Christ said, was the second great principle of the gospel. If I can continue to do that, and serve you with that motive only, I shall be very happy.

I am glad that I belong to a Church which gives me the opportunity of striving to learn these things, to learn the truth, which encourages me to reach out and search constantly for the truth, and having learned it, to attempt to apply it. I am glad that you and I are not circumscribed in our privileges of study and research, for it has been the purpose of the Church, from its inception, to stimulate education among the people.

In taking the tremendous advantages as I do of membership in the Church, I feel an equal responsibility towards it; if I am to benefit by it, I should help it meet its tremendous burdens. They are of varying and different types, of course, but if I am to take the benefit of any organization, I feel duty-bound to

carry my portion of its burdens, if I can. I feel that loyalty to the Church demands just that thing, and recently in talking to a conference, I suggested that, that if we could implant in the hearts of our children that type of loyalty, they would have no difficulty in subscribing to the program of the Church of which we are all members.

I was glad when President Clark said this morning that there are times when we must accept the requests of our heavenly Father even though we may not understand their purpose and, even though at times it be blind obedience that we render, that we should do it, if we expect to take the benefits and blessings that come from membership in the Church.

When I said that the other day, it was suggested that perhaps I was implying that the leadership of the Church is infallible, and that the free agency of man is circumscribed by that doctrine and teaching, but I do not believe that either applies. I have never been told what I should study. I exercise my freedom in the things that I teach, trying always, of course, to make them conform to the teachings of the Church. But I feel that in it I am not particularly circumscribed in my liberties and in my privileges, and I glory in the fact that the Church throws open to me all of the books that have been written, if I care to delve into them. I have faith that if I delve, seeking the Spirit of God in my teaching, I will never find anything that will upset and disturb my faith in God and the restoration of the gospel.

The blessings of membership in the Church, brothers and sisters, are tremendous. Loyalty to it should prompt you and me to abide by its teachings.

When I have occasion to set up a presidency of a seventies quorum, I teach the members this: You are to think independently, you are to discuss freely, and give expression to your thoughts regarding the problems that arise in your meetings, but if you happen to be on the losing end of the

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discussion, and the majority rules one thing while you have felt and argued for another, then loyalty on your part demands that you not only withdraw from opposition, but that you say, brethren, if that is your will, I will help you. I believe that is the spirit in which we ought to serve, brethren and sisters, and if we could develop that loyalty in our own hearts and implant it in the hearts of our children, the bad stories that we read in the newspapers would be fewer and fewer, as our teachings might be absorbed by the people.

We have no reason, whatsoever, to be ashamed of the Church or of its leadership. Let us support it. Let us teach seriously, for the message we have is absolutely essential to the highest exaltation of men in the kingdom of God. Nobody would deny the fact that any man who strives to live the gospel of Jesus Christ shall benefit by it, but adherence to the teachings in their detail requires that one repent, be baptized into the Church of Jesus Christ of Latter-day Saints, be confirmed a member thereof, and if he be a man, that he receive the responsibilities of the Melchizedek Priesthood and enjoy the benefits of such ordinances as the temple extends to each of us here in order that we may attain to the

highest exaltation and eventually to the powers of God. Can we develop that loyalty, brethren and sisters, can we sustain the program of the Church to that extent; until I can, I shall feel unworthy to partake of the high blessings that the Church offers me.

God bless you all in your ministry; service to your fellows is your greatest privilege; to serve you is my greatest privilege, and I would like to live as long as I can do it well and then make way for somebody who can take it up, because it must go on, until the consummation of the purposes of God.

Again, may he bless you all, I pray in Jesus' name. Amen.

**President David O. McKay:**

Will the congregation, and so far as convenient, the listening audience, now join with the choir in singing, "How Firm a Foundation." Brother Spencer Cornwall will conduct.

The Choir and congregation sang the hymn, "How Firm A Foundation."

**President David O. McKay:**

Elder Milton R. Hunter, of the First Council of Seventy, will now speak to us. He will be followed by Elder Oscar A. Kirkham.

## ELDER MILTON R. HUNTER

### *Of the First Council of the Seventy*

**MY BRETHREN AND SISTERS:** Today, with the help of the Lord, I would like to reason directly with members of the Church of Jesus Christ of Latter-day Saints, because they have taken upon themselves the name of Christ and have entered into a covenant to keep all of his commandments. According to the word of the Lord, they belong to "... the only true and living church upon the face of the whole earth. . . ." (D. & C. 1:30.) This Church has within it the power of the priesthood with all the ordinances of

the gospel and doctrines necessary to bring its members back into the presence of God and give them exaltation. Members of the Church of Jesus Christ of Latter-day Saints are heirs not only to the celestial glory but also to exaltation or eternal life in that glory; and that heirship shall be obtained if they keep all the commandments given by Jesus Christ to members of his kingdom. Thus, the words of Paul apply very aptly to the Latter-day Saints:

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the

things which God hath prepared for them that love him. (1 Cor. 2:9.)

Certainly all the things that this world could offer would not be comparable if attained to the receiving of eternal life which God promises to members of his kingdom; for he has declared that "... eternal life ... is the greatest of all the gifts of God." (D. & C. 14:7.)

On a certain occasion, the Savior said:

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

In answering those questions for the members of the Church, I would say, there is nothing that this world offers which would be equal to the eternal exaltation which God promises those who love him; nor is there anything in this world which we would give for our souls.

Yet I do recognize the fact, also, that there are many temptations in mortality which we have, and some of the Latter-day Saints, as a result of these temptations, fall into sin and thereby exchange their souls for the things of this world; for example, the desire to attain wealth, position, or power, accompanied by greed, selfishness, covetousness, and other earthly contaminations, cause some Latter-day Saints to lose their souls. The Savior has warned against covetousness; he said:

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast

much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:15-21.)

And, we could say, so shall it be with the Saints in our day who love gold more than they love God.

We are all very familiar with the incident recorded in the New Testament wherein the rich young ruler came to the Master and asked what he must do to gain eternal life. After the Savior had listed many of the commandments to him, the young ruler said, "All these things have I kept from my youth up." And then the Savior, knowing of his weakness, said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (See Matt. 19:20-21.) And the rich young man went away sorrowing, because he had much goods. He was not willing to exchange his earthly goods for his eternal soul; neither was he willing to follow the Savior's admonition wherein he said:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. (Matt. 6:19-21.)

I do not believe that the Savior objects to Latter-day Saints becoming wealthy, if they use that wealth as they should. God wants his children to have the good things of the world, if we use that wealth to pay our tithing, and fast offerings, to send out missionaries, to build church houses, and to help build up the kingdom of God here upon this earth in every way; but he warned against the evil effects that wealth might have on members of his

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Church. Those who use their wealth for the building of the kingdom of God are following the Savior's admonition to

... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (*Ibid.*, 6:33.)

Throughout various dispensations of the gospel, the Lord has placed it upon those who have wealth to "remember the poor." In the latter days he gave definite commandments to members of the Church of Jesus Christ in this respect; and he gave these commandments in strong terminology. Let me quote from the Doctrine and Covenants:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! (D. & C. 56:16.)

On another occasion, the Savior revealed in modern days:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (*Ibid.*, 104:18.)

Now, what is meant by the law of his gospel? The law of his gospel, in this respect, no doubt, is fast offerings, the Church welfare contributions, probably tithing, and the other contributions that God has provided in his Church to take care of the needy and the poor, and to build up his kingdom here upon this earth. No Latter-day Saint who refuses to contribute his share in carrying forward the work of the Lord will be found guiltless at the judgment day.

Now, what shall the Latter-day Saint give in exchange for his soul? The Lord has given to us the Sabbath day law. In latter days he commanded:

And that thou mayest more fully keep thyself unspotted from the world, thou

shalt go to the house of prayer and offer up thy sacraments upon my holy day. (*Ibid.*, 59:9.)

And yet on the Sabbath day there are many Latter-day Saints who go to picture shows, who go to ball games, who go car riding, who work on their lots, and in these and numerous other ways contaminate themselves with the sins of the world, and thereby exchange their souls for improper Sabbath day observance and its accompanying vices.

The Lord has given a great law for the physical and spiritual health of his children, known as the Word of Wisdom. Paul, the ancient Apostle, declared:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

Thus, as Paul proclaimed, our bodies are temples of God, given to us that we might keep them clean, pure, and uncontaminated in all respects, that some day we might come back with our bodies into the presence of our eternal Maker and have them purified and exalted. So the things that we do that will contaminate our bodies certainly work against the saving of our souls. Would any women who belong to the true Church be foolish enough to drink tea and thereby contaminate their bodies? Would others among us drink coffee, use liquor or tobacco, and thereby exchange the gratifying of these physical appetites for our eternal souls? Foolish, indeed, would be such people, to say the least.

The Lord also gave the great law of chastity in ancient times, saying, "Thou shalt not commit adultery." (Ex. 20:14.) Speaking of sex immorality, Alma said to his son:

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5.)



In modern revelation, the Lord has reaffirmed the commandment: "Thou shalt not commit adultery." (See D. & C. 42:24; 59:6.) We read in the Doctrine and Covenants, also:

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.

Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.

Verily I say, that they shall not have part in the first resurrection. (*Ibid.*, 63:16-18.)

With such doctrine revealed by the Lord directly to us, we know, as Latter-day Saints, that if we commit adultery and if we continue to satisfy the lusts of the flesh, so to speak, by living that kind of life, we shall be thrust down to hell. Thus, we thereby sell our souls for the gratification of the lust of the flesh. Let me ask you, is sex immorality worth such an exorbitant price?

The Lord has also given the great law of celestial marriage, which is the crowning gospel principle, giving the promise that those who abide by that law and keep the other commandments shall rise in the resurrection and receive exaltation or eternal life which he declares is the greatest gift that he has in store for man.

Even after receiving such a glorious promise, there are many Latter-day Saints who refuse to abide by the law of celestial marriage, refusing to go to the temple and enter into God's holy covenant. And why do they refuse? For various reasons.

Would there be some members of the Church foolish enough to refuse to go to the temple because they did not want to wear garments for the

short space of life in mortality? If there are members of the kingdom of God so unwise, certainly we would say, such a choice would be a very foolish one, indeed. Or would there be some among us who would refuse to pay tithing and fast offerings to the Lord, who would disregard God's law of health by breaking the Word of Wisdom, who would defile their bodies by not observing the law of chastity, or break God's other commandments and thereby cut themselves off from the blessings of the priesthood, from the blessings of the temple, and ultimately from exaltation? The truth remains that there are such unwise people who hold membership in the Church. At the coming of the Lord, if they fail to repent, they shall be counted among the "foolish virgins." (See *Ibid.*, 63:54; 45:56.)

*"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"* (Matt. 16:26. Italics added.)

Certainly, as Latter-day Saints, we would have no profit if we should gain the whole world and lose our souls. There is nothing that this world can offer that we would exchange for eternal life.

May God bless us as children of the covenant—members of his Church and kingdom—that we will keep the commandments, that we will walk in the pathway that our Savior has pointed out for us to follow back to the presence of our eternal Father, that we may someday attain an eternal and blessed exaltation, I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Milton R. Hunter has just concluded speaking. Elder Oscar A. Kirkham, also of the First Council of Seventy, will be our next speaker, and our concluding speaker this morning, will be Elder Spencer W. Kimball.

## ELDER OSCAR A. KIRKHAM

### *Of the First Council of the Seventy*

**I** PRAY that the Lord may be with me and bless me and that you will incline your hearts toward me and lend that sympathetic understanding in this moment of real effort on my part.

There is a matter I wish to present on behalf of our President, President McKay, and brothers and sisters of the Church of Jesus Christ of Latter-day Saints. As a National Council member at large of the Boy Scouts of America, I am pleased to say that President David O. McKay received last summer the highest honor award which can be given by that organization to its leaders—the Silver Buffalo.

Scouting membership has reached over three million in the United States of America, making a total of five and a half million members in the world. Among the persons receiving this honor of the Silver Buffalo award are some of America's most distinguished leaders in business, education, art, and religion. "In the service of youth" reads the citation.

We in scouting in the Latter-day Saint Church feel highly honored to have this distinguished recognition come to President David O. McKay. May the Lord bless his kindly words, his noble example, and the power and strength of his message that he has placed in the hearts of men in this glorious movement.

There are two great trails for a boy: from deacon to high priest; from Tenderfoot to Eagle Scout. I humbly pray in my heart that every boy—your boy, my boy, your neighbor's boy—all boys in this good land, may have the high privilege, through your encouragement and mine and all good men to devote their energy to following these two great trails that they may bless and glorify their lives.

As youth goes, so will civilization go. Thus we must safeguard their future with noble example on the part of worthy parents and leadership, with

devoted personal attention; then our civilization will continue to progress.

Some time ago, a man on the highway halted, impressed by the rolling hills. In the midst of these hills he saw a beautiful straight furrow. He stopped by the fence, expecting to see an old, experienced farmer coming toward the end of the furrow, but instead he saw a youth. Immediately he said to the young chap, "Did you plow the first furrow in this field?"

"Yes, sir."

"You will do many straight things in life." And on his way he went.

Twelve years went by. The man came again. He was met by a lovely limousine at the station. "We have a fine hotel in the city," he was told, "but I am taking the privilege of inviting you to my home. Will you kindly come?"

"Yes, I will be pleased. I am tired of hotels," the gentleman replied.

That night before a large auditorium and before this man arose to address the audience, the man who had been entertaining him said, "I am the mayor of this city. Do you remember twelve years ago seeing a boy plow a straight furrow in an open field? That was I. Please do not say anything about it to this audience, but I shall be everlastingly grateful to you."

Oh, may the Lord keep deep down in our hearts the fine teaching of our religion, our devotion to our work, to do our utmost to guide youth to its destiny.

How I would love to be a boy again!

God bless my boys and your boys.

Not long ago, from a cabin home, a humble home, a telegram was sent to a son in a distant city, "Come home, Charles. I am not well." Signed, "Mother." And when the son arrived by plane, his mother said, "There are two gifts I want to give you, Charles. I have been thinking about them all day. Each day, on your knees and

alone, say a prayer. And the second gift I would love to give you, is each day walk with good men. These are my gifts, Charles. Each day, pray alone on bended knee, and each day walk with good men."

God bless that boy who today is one of America's great Christian leaders, president of a bank of thirty million, head of one of the largest organizations in our land, a real Christian gentleman.

This is the touch that must be given. Halt, now; you can help a boy. It may be the army that he may face tomorrow, but today it is only a boy who needs a kindly word. These are precious moments. These are great days in the life of a boy.

And may I say, finally, I am humbly grateful. I wish my words may be from my lips to your hearts. In grati-

tude I thank God for a fourteen-year-old boy, who read the sacred word, who meditated, who prayed, unafraid, alone, and the Lord heard his prayer.

God bless us that your boy and my boy and the neighbor's boy may grow in the path of the Prophet, Seer, and Revelator. That is who the boy of fourteen was. These are our opportunities. These are our glorious privileges. God help us, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Oscar A. Kirkham, of the First Council of Seventy, has just addressed us. Our concluding speaker for this morning's session, will be Elder Spencer W. Kimball, of the Council of the Twelve.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brothers and sisters: My heart is filled with gratitude this morning for this occasion, for you, for the gospel, the Church, the priesthood, my family, and for all the privileges that have come to me.

Recently, as I held a meeting with a group of members of bishoprics, I had occasion to read to them that scripture of Paul's, given to Timothy, in which he said:

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre. . . . (I Tim. 3:2-3.)

My mind began to explore and I wondered: "What is filthy lucre?" I read a little farther and found that he said the same of the deacons, that they should not be "greedy of filthy lucre."

I found also that Paul spoke to Titus, his son in the faith:

For a bishop must be blameless, as the steward of God . . . not given to filthy lucre. (Titus 1:7.)

Peter also gave the same instructions to the elders, making the warning quite universal to the Church:

The elders which are among you I exhort, . . .

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. (I Peter 5:1-2.)

I wondered about the term. I went to the dictionary to see just what Webster would say, and found that lucre, itself, has a bad connotation, and filthy lucre is worse; and to be "greedy of filthy lucre" is, of course, still worse.

This instruction was given by John, the Revelator, to the Laodicean Saints:

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

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I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Rev. 3:15-19.)

And I began to think of many of our people whose minds are upon their wealth; who are increased with goods; who though clothed elegantly are naked and not in white raiment; who with eyes wide open see not; who are "greedy for filthy lucre."

Now, all money is not lucre—all money is not filthy. There is clean money—clean money with which to buy food, clothes, shelter, and other necessities and with which to make contributions toward the building of the kingdom of God.

Clean money is that compensation received for a full day's honest work. It is that reasonable pay for faithful service. It is that fair profit from the sale of goods, commodities, or service. It is that income received from transactions where all parties profit.

Filthy lucre is blood money; that which is obtained through theft and robbery. It is that obtained through gambling or the operation of gambling establishments. Filthy lucre is that had through sin or sinful operations and that which comes from the handling of liquor, beer, narcotics and those other many things which are displeasing in the sight of the Lord. Filthy lucre is that money which comes from bribery, and from exploitation.

Compromise money is filthy, graft money is unclean, profits and commissions derived from the sale of worthless stocks are contaminated as is the money derived from other deceptions, excessive charges, oppression to the poor and compensation which is not fully earned. I feel strongly that men who accept wages or salary and do not give commensurate time, energy, devotion, and service are receiving money that is not

clean. Certainly those who deal in the forbidden are recipients of filthy lucre.

Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God. (Deut. 23:18.)

And Micah lashed at this sin. He said:

... What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: . . .

And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

For her wound is incurable. . . . (Micah 1:5-7, 9.)

I am sure that money is unclean when it is obtained through oppression, fraud, bribery, or through misrepresentations. You will remember the story of the Prophet Samuel:

... he made his sons judges over Israel.

And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. (I Samuel 8:1, 3.)

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. (Ibid., 12:1-4.)

In Isaiah's day, there were those who

accepted gifts as bribes and who brought forth the prophet's comments:

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. (Isaiah 33:15-16.)

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

Which justify the wicked for reward, . . .

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: . . . (Ibid., 5:22-24.)

In Exodus again we read of gifts of bribery:

And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. (Exodus 23:8.)

In Matthew, the Master denounced unclean gifts which come from impure and unforgiving hearts:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. 5:22-24.)

The gift is acceptable when it is made clean and uncontaminated.

Fair dealing in business matters, in selling, in buying, and in general representations is spoken of frequently in the scriptures. The warning to Israel is still applicable in our own day:

And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:

. . . but thou shalt fear thy God: for I am the Lord your God. (Lev. 25:14, 17.)

And in the Proverbs we read:

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. (Prov. 22:16.)

Much is said about the hirer and the hired in the scriptures, and about the employer and the employee:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth-eaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. (James 5:1-4.)

. . . and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. (Malachi 3:5.)

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter;

Woe unto them that are wise in their own eyes, and prudent in their own sight! (Isaiah 5:20-21.)

Again:

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it. . . . (Deut. 24:14-15.)

And to me that means, woe unto them who will rationalize, who will explain away their errors in these matters, who justify their oppressions. Farm hands,

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domestic help, and unprotected people are often oppressed, when economic circumstances place them in the position where they must accept what is offered or remain unemployed. And we sometimes justify ourselves in underpaying and even boast about it:

Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. (Micah 2:1-2.)

And then there are those of us who require excessive compensation for services and who fail to give "value received" and who give no loyalty with their insufficient and inefficient service.

Scripture writers admonish the employed to obey masters, to please their employers, to work with singleness of heart, to be honest in time spent and service rendered and to avoid purloining.

The Lord knows that we need food, clothes, shelter, and other things. He expects us to earn our living. He commands us to give the necessities to our families. He permits, perhaps, that we may have reasonable luxuries, but not with unclean money.

The Savior said,

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

And as we look about, we see many who are greedy for excessive wealth, and especially that which comes with sharp practices and at the expense of strict honesty and complete integrity. It is hard to satisfy us. The more we have, the more we want.

Paul seemed to understand human nature and fully endorsed the statement of the Master: "... a rich man shall hardly enter into the kingdom of heaven." (See Matt. 19:24.) He says:

For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment let us be therewith content.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (I Tim. 6:7-10.)

"Having food and raiment let us be therewith content."—Why another farm, another herd of sheep, another bunch of cattle, another ranch? Why another hotel, another café, another store, another shop? Why another plant, another office, another service, another business? Why another of anything if one has that already which provides the necessities and reasonable luxuries? Why continue to expand and increase holdings, especially when those increased responsibilities draw one's interests away from proper family and spiritual commitments, and from those things to which the Lord would have us give precedence in our lives? Why must we always be expanding to the point where our interests are divided and our attentions and thoughts are upon the things of the world? Certainly when one's temporal possessions become great, it is very difficult for one to give proper attention to the spiritual things.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. (Prov. 28:6.)

And then this from Proverbs struck me:

A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent. (*Ibid.*, 28:20.)

And I wonder if many of us are not hasting to be rich. Are we making compromises in order to accumulate? I wonder if money earned upon the Sabbath, when it is unnecessary Sabbath earning, might not also be unclean

money. I realize that some people must work on the Sabbath; and when they do, if they are compelled, that is, of course, a different situation. But men and women who will deliberately use the Sabbath day to develop business propositions, to increase their holdings, to increase their income, I fear for them. I think the Lord was speaking to them when he said: "Woe unto them that call evil good, . . ." (Isa. 5:20.) Sometimes we salve our consciences by saying that the more we get the more we can give to the worthy causes, but that, of course, is a subterfuge. There are people who work on the Sabbath, not through compulsion but because the income is attractive, and others who work voluntarily to get the "time and a half" that Sabbath work gives them.

In a stake recently I interviewed a man for an important position in the stake reorganization. And I said to him, "What is your occupation?" And he said, "I operate a service station." And I asked, "Do you operate on the Sabbath?" His answer was, "No, I do not." "Well, how can you get along?" Most service station operators seem to think they must open on the Sabbath. "I get along well," he said. "The Lord is good to me." "Do you not have stiff competition?" I asked. "Yes, indeed," he replied. "Across the street is a man who keeps open all day Sunday." "And you never open?" I asked. "No, sir," he said, "and I am grateful, and the Lord is kind, and I have sufficient for my needs."

I was in another stake, also in a reorganization program, and another brother was considered for one of the highest positions; and when we asked him of his occupation, he said he was a grocer by trade. "Well, most of the stores keep open on the Sabbath. Do you?" "We lock our store on Sunday," he said. "But how can you compete with these people who are open seven days a week?" "We compete. At least we get along very well," was his reply. "But would not the Sabbath be your biggest day?" "Yes," he answered, "we would probably sell twice as much on

the Sabbath as we would on an average day, but we get along without it, and the Lord has been kind; he has been gracious; he has been good." "What do you sell in this store?" I asked him. He said, "Groceries and miscellaneous merchandise." "Your competitors sell other things including forbidden things, do they not?" I asked. "Yes, but we have felt it was not right," he said. "We lose trade, of course. People leave our store and go to the other store and buy many dollars' worth of groceries where they can get a few cans of beer or some wine, but we do not sell it." And I could not refrain from saying, "God bless you, my faithful brother. The Lord will not be unmindful of these seeming sacrifices. Your dollars are clean. They will surely not hinder you in finding your way into the kingdom of God."

The Savior knew that the ox gets in the mire on the Sabbath, but he knew also that no ox deliberately goes into the mire every week.

In my extensive travels I find many faithful people who forego the Sabbath day profits and those which come from the handling of the forbidden things. I have found cattle communities where the stockmen never carry on their roundup on the Sabbath; fruit stands along the roadside which are open night and day, but which close on Sunday even in the short fruit season; drugstores and confectionery businesses which earn their money on the six weekdays; eating houses and wayside stands, closed on the Lord's day. And there are many other people who might rationalize and justify themselves in Sunday profit taking but who take satisfaction and joy in refraining. And every time I see good folk who are willing to forego these profits, I rejoice and feel within my heart to bless them for their steadfastness, their courage, and their faith.

There are many other ways, of course, in which money can be tainted. I pray that we will keep our money clean. And I pray the Lord that he will bless his children that they will have the

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faith to live his commandments, sacrifice though there may seem to be. I know that God will make it up to them. I know that men will never suffer, ultimately, for any seeming financial sacrifices that might be made, for he has commanded us to live his laws and then has challenged us:

... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10.)

And may God bless all of us that we will live close to his teachings and thereby merit the blessings which he has promised to us, I pray, in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

Elder Spencer W. Kimball of the Council of the Twelve has just concluded speaking.

The German members of the Church who constitute the Choir, which has furnished such excellent singing, will

now sing, "Lord, Throughout the World Thy Powers Proclaim," conducted by Elder Heinz Rimmach.

The closing prayer will be offered by Elder Lewis R. Anderson, President of the Manti Temple, after which this conference will be adjourned until two o'clock this afternoon.

In addition to the words of appreciation expressed to the German members of the Choir by Brother Thomas E. McKay, we wish to commend our Choir members and leader for the choice selections sung so impressively this morning.

They have been accompanied by Brother Frank W. Asper, at the organ.

"Lord, Throughout the World Thy Powers Claim," will now be sung, after which Elder Anderson will offer the benediction.

The German-speaking choir sang "Lord Throughout the World Proclaim."

President Lewis R. Anderson of the Manti Temple pronounced the benediction.

Conference adjourned until 2:00 p.m.

## SECOND DAY AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Saturday, October 3, 1953.

The choral music for this afternoon's session was furnished by the German Choir, Elder Heinz Rimmach, conductor.

President David O. McKay, who presided and conducted the services, opening the meeting with the following statement:

**President David O. McKay:**

To the radio audience listening in, we are pleased to announce that the Tabernacle is crowded as heretofore in our sessions. This is the fourth session of the One Hundred Twenty-Fourth Semi-

Annual Conference of the Church of Jesus Christ of Latter-day Saints.

To those who are unable to gain admittance to the Tabernacle we announce that overflow meetings are held in the Assembly Hall and in the Barratt Hall, where a loud-speaking system and television are operating. These services will also be televised over KSL television of Salt Lake City, and will be heard over radio station KSL and by arrangement through KSL over twelve radio stations in Utah, Idaho, and Arizona, the names of which stations have already been announced to the radio audiences.

The singing for this afternoon's session will be by the German Choir, made up of German-speaking members



of the Church, with Elder Heinz Rimmasch conducting, and Elder Frank W. Asper at the organ.

We shall begin these services by the choir singing "Hallowed Be Thy Name." The opening prayer will be offered by Elder A. George Raymond, president of the Logan Temple.

The German choir sang the sacred selection, "Hallowed Be Thy Name." Elder George A. Raymond, President

of the Logan Temple, offered the invocation.

Singing by the Choir, "More Holiness Give Me."

**President David O. McKay:**

Our first speaker this afternoon will be President Joseph Fielding Smith, President of the Council of the Twelve, who will be followed by Bishop Carl W. Buehner.

## ELDER JOSEPH FIELDING SMITH

*President of the Council of the Twelve Apostles*

**I**F I MAY have the guidance of the Spirit of the Lord, I wish to speak of our Redeemer as our Advocate and our Mediator. I think that quite generally we do not understand his mission as fully in this regard as it is possible for us to do.

In the sixth chapter of Exodus there is a statement which is a mis-translation which I will read to you:

"And God spake unto Moses, and said unto him, I am the Lord:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." (Ex. 6:2-3.)

Now the Hebrew scriptures inform us that he referred to himself and is referred to throughout the Old Testament as Jehovah, so this cannot be a correct translation. It should read:

"And God spake unto Moses, and said unto him, I am the Lord:

"And I appeared unto Abraham, unto Isaac, and unto Jacob. I am the Lord God Almighty, the Lord JEHOVAH, and was not my name known among them?"

That changes the whole meaning of it.

Now an advocate is one who defends or pleads for or in behalf of another. A mediator is one who reconciles or brings about agreement between parties. I want to read one or two passages of scripture on this point.

"Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom." (D. & C. 29:5.)

"Listen to him who is the advocate with the Father, who is pleading your cause before him—

"Saying: Father, behold the sufferings and death of him who did not sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified." (*Ibid.*, 45:3-4.)

"Behold, and hearken, O ye elders of my church, saith the Lord your God, even Jesus Christ, your advocate, who knoweth the weakness of man and how to succor them who are tempted." (*Ibid.*, 62:1.)

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (*Ibid.*, 110:4.)

"These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood." (*Ibid.*, 76:69.)

"The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the Church;

"To have the privilege of receiving

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the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (*Ibid.*, 107:18-19.)

This from the First Epistle of John, Verse 1, Chapter 2: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Paul wrote to Timothy as follows: "For there is one God, and one mediator between God and men, the man Christ Jesus;

"Who gave himself a ransom for all, to be testified in due time." (I Timothy 2:5-6.)

When Adam was in the Garden of Eden he was in the presence of God, our Father. He learned his language. The first part of Genesis dealing with the creation and with Adam in the Garden of Eden is when the Father was present with him.

After he was driven out of the Garden of Eden the scene changed. Adam was banished because of his transgression from the presence of the Father. The scriptures say he became spiritually dead—that is, he was shut out from the presence of God.

From that time on Jesus Christ comes on the scene as our advocate, pleading for us as our mediator through his ministry and labors to reconcile us, to bring us into agreement with God, his Father.

That is part of his great mission. He stands between the Father and man. He pleads our cause. You know, when he was upon the earth he prayed frequently, and he prayed for his disciples, pleading with his Father in their behalf, and he has been pleading ever since, and he stands between us and God, our Father.

I would like to call your attention to one little thing in the first vision of the Prophet Joseph Smith. It is very significant, and Joseph Smith did not know it. If he had been perpetrating a

fraud, he would not have thought of it. You will recall in your reading that the Father and the Son appeared, and the Father introduced the Son and told the Prophet to hear the Son.

Now suppose the Prophet had come back from the woods and had said the Father and the Son appeared to him, and the Father had said, "Joseph, what do you want?" and when he asked the question and told him what he wanted, the Father had answered him; then we would know that the story of the Prophet could not be true.

All revelation comes through Jesus Christ. I have not time to go into the scriptures and give you references for that, but that is the fact. He it was who led Israel, and if I do not procrastinate upon the time, I will take the rest of it to read to you the statement from President George Q. Cannon, bearing on this point.

"There is in modern Christendom a strong tendency to ascribe to the Father visits and communications with mankind that were really made by the Lord Jesus. There is even a respectable percentage of the members of his Church, established in these days, who have the idea that it was the Father and not the Son who appeared to the patriarchs and prophets of old, who delivered Israel from Egypt, who gave the law on Sinai, and who was the guide and inspirer of the ancient seers. This was not the understanding of the true servants of God either before or after his coming. Those who preceded the advent of the Messiah understood that he whom they worshipped as Jehovah should in due time tabernacle in the flesh, and the writings of Justin Martyr and other of the early fathers show that this was the belief of the early Christian Church on the eastern continent. The writings of the Hebrew prophets, as we have them in the Bible, are perhaps not as plain on this point as are those of the Nephite seers that are revealed to us in the Book of Mormon. But we have in this latter record some quotations from the earlier Hebrew prophets that make this point very clear. Nephi writes,

"And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos." (1 Nephi 19:10.)

"Here we have the testimony of Zenock, Neum, and Zenos that the God of Abraham, Isaac, and Jacob was by wicked men to be lifted up, crucified and afterwards buried in a sepulchre, showing that these ancient worthies understood that it was the God of Israel who should come to his own. Nephi who himself was a Hebrew and the son of a prophet of that same race, also testifies in the above passage that it was the same God of their fathers who led them out of Egypt and preserved them in the wilderness. About four hundred years later another Nephite seer, King Benjamin, testifies that an angel came to him and made this glorious promise:

"For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases." (Mosiah 3:5.)

A little further on he says:

"And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.

"And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they

shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him." (*Ibid.*, 3:8-9.)

"But we have the word of the Savior himself on this point that puts controversy to an end. When, after his resurrection and ascension into heaven, he first appeared to his Nephite disciples on this land, he declared, 'Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"... I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.' (3 Nephi 11:10, 14.) Later during his ministry among the Nephites he affirms: 'Behold, I say unto you that the law is fulfilled that was given unto Moses.

"Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled." (*Ibid.*, 15:4-5.)

"Should any still have a lingering doubt that the Jehovah who revealed himself to Abraham, to Moses and to others was any other than he whom we know in the flesh as Jesus Christ, that doubt is set at rest by the revelations given in these days. In the vision seen by the Prophet Joseph Smith and by Oliver Cowdery in the Kirtland Temple, 3rd of April, 1836, the following appears:

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D. & C. 110:2-4.)

"Somewhat curiously an ancient Syriac manuscript has within the last few months been unearthed that is known as the gospel of the Twelve

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Apostles. Whether the Twelve Apostles had anything to do with writing it has nothing to do with the point under consideration. The writing was originally in Hebrew, and what we wish to draw attention to is that whenever the manuscript was first written, the writers of the original believed that Jesus was he who spake with the ancient Israelites. It commences:

"The beginning of the gospel of Jesus Christ, the Son of the living God, according as it was said by the Holy Spirit, I send an angel before his face, who shall prepare his way.

"It came to pass in the 309th year of Alexander, the son of Philip the Macedonian, in the reign of Tiberius Caesar, in the government of Herod, the ruler of the Jews, that the Angel Gabriel, the chief of the angels, by command of God went down to Nazareth to a virgin

called Miriam, of the tribe of Judah the son of Israel (her who was betrothed to Joseph the Just), and he appeared to her and said, "Lo! there ariseth from thee the one who spake with our fathers, and he shall be a Savior to Israel; and they who do not confess him shall perish, for his authority is in the lofty heights, and his kingdom does not pass away." "

The Lord bless you all I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

President Joseph Fielding Smith, president of the Council of the Twelve, has just concluded speaking. We shall now hear from Bishop Carl W. Buehner of the Presiding Bishopric, who will be followed by President Levi Edgar Young.

## BISHOP CARL W. BUEHNER

*Second Counselor in the Presiding Bishopric*

**M**Y DEAR brethren and sisters, difficult as this assignment is for me, I must admit that I am still very happy to be able to greet you in general conference, and to bear you my testimony of the divinity of this great work, the gospel of Jesus Christ, and I hope in the few moments that I stand here that the Lord will sustain me.

I should like to pay my humble tribute to the three great high priests who preside over our Church, the First Presidency of this Church, the men whom we love and honor, men who serve as if in the prime of life, and yet have lived many years beyond those at which most of us retire.

If I am right, and I think I am, all three of these great leaders have had a birthday since our last general conference. President McKay in his eighty-first year is an inspiration to the Church, a great leader. I have met several women who, when seeing President McKay walk by, say, "He looks just like an angel." I can concur in this, and

besides that, he speaks and looks as a prophet.

Standing at his one side is President Stephen L. Richards, the youngest of these three, a man with a great legal mind, a great organizer, and he certainly has been an outstanding counselor to President McKay.

On his other side is the dean of the General Authorities of the Church, President Clark, in his eighty-third year—a man who has become one of the greatest statesmen we will ever know and with a testimony of the gospel as firm as the Rock of Gibraltar.

I am sure you all join with me in expressing our love and admiration for these three great men, for their devoted leadership over the Church.

As I figure this up, these men together have lived 237 years, and if I am right, and I don't think I am far from it, they have served either in the Council of the Twelve or as the Presidency of the Church for an aggregate of more than one hundred years.

I would like to suppose that the combined information of these three outstanding men, together with inspiration and revelation from our heavenly Father, would exceed the knowledge of any other three men upon the face of the earth today. I am sure I am right in this supposition.

They are our leaders. Brethren and sisters, I wish that leaders of men and nations all over this earth would listen to the counsel of these three great leaders of ours. When I think of the millions, yes, billions of dollars that are spent to create weapons of war, destructive weapons designed to wipe out the people of the earth, and I compare that with the message that goes forth from Zion carried by the missionaries of the Church, I assure you they go forth with greater power than the power of deadly weapons, and I sincerely hope the day will soon come when these young men can go forth as an army of men clothed with righteousness and the power of the priesthood, preaching the gospel of peace and salvation to the nations of the earth. I would that we had twenty thousand of them instead of the two or three thousand we have in the earth today and that they would not be restricted in their work of preaching to every nation, every kindred, every tongue, and every people.

Brother Sonne made a very significant statement in his talk, and I have felt the same thing, that the strength of the Church is in the individual testimony of its members, and as I have traveled about this Church, I have had some wonderful manifestations, and I have heard some very thrilling experiences. I would like to relate two or three of these to you.

Recently, when it was announced that we were going to build a temple in Switzerland and another one in England, a number of people came into my office, and I am sure they have to the offices of all of these brethren, wondering how they could make a contribution to the erection of these temples.

Among those who came to see me was

a very elderly couple, and they said, "Bishop, just how could we make a small contribution toward the construction of the Swiss Temple? We have had such a thrilling experience in our life doing temple work and genealogical work, we would love to make a little contribution to that temple and to those good people in that far-off land." So, I told them that that was a very easy thing to do, and if they just wanted to leave the money, I would be glad to give them a receipt for it, and I would be sure that it would go toward that very marvelous project. Then, this man's good wife said, "Brother Buehner, would it be possible for my name to be put on that receipt?" and I said, "We will fix that receipt any way you would like to have it." She said, "Now, I don't want to give you the impression that my husband and I have not been very happy. We have been. We have had a wonderful life together, but I would like to see my name on that receipt along with my husband's name." This seemed satisfactory.

So they said, "We'll be back in a little while." In about thirty minutes, they returned, and this good man, his life almost over, and so was his wife's—they had lived a long time—laid down a check for a thousand dollars, and his wife gave me ten one-hundred-dollar greenbacks, another thousand dollars, each wanting to contribute a thousand dollars toward the erection of the temple in Switzerland.

Others with their two dollars and five dollars and ten dollars, and a thousand dollars and ten thousand dollars and more—it is marvelous what the people of the Church voluntarily do to help push forward this great work.

I heard another little experience that happened somewhere up in the Uintah Basin a while ago, where for twenty-five years they talked about building a new chapel. Finally, the bishopric then in the ward decided they had talked about this thing long enough, and they would like to organize a finance committee, a building committee and go

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ahead, so they sent out letters assessing the membership of the ward for this purpose.

Among those who received a letter and an assessment of one hundred dollars was a little widow who had not been very active in the Church, and one that the bishopric did not know very well; but they thought they would visit this woman. When they went to her home and opened the door, they realized they had made a great mistake. They should never have assessed this poor, little old soul one hundred dollars, they said, and so in the middle of their talk of trying to justify what they had done in talking themselves out of the assessment that they had made to this woman, she said, "Just a minute, brethren, you have assessed me one hundred dollars. I would like to do my part." They said she walked over to the mantel shelf, reached her hand into a little piece of crockery, and counted out to the bishop five hundred dollars in greenbacks.

Then he said that time went on, and the building got started. They were putting the rafters on it, and one day the bishop got another call from this woman, and he thought, "Oh, dear, she wants her money back, and we have spent it on the chapel."

When they went to see her, she said, "You don't know how thrilled I am to see our building come into fruition. We have talked about it all these years, but you brethren have actually gone to work, and now I can see it grow, and the rafters are going on. I would just like to give you another five hundred dollars to be sure it is completed because I don't think I'll live until we finish the building, and I would like to have a little credit on the other side."

This is not just an isolated case. We hear these stories all the time.

Let me tell you one other experience, a little different from this, and then my time is up.

I was up in Richland Stake in Richland, Washington, not so long ago, and a man was called out of the audi-

ence to bear his testimony, a new convert to the Church. When he came to the stand, he was shaking much worse than I am now, and I am very shaky, and said, "I think I'll tell you people how I became a member of the Church. I was a very ardent Baptist, and I lived in New York City near the leaders of the Baptist Church. One day they called me in and asked me if I would go on a mission to the Belgian Congo, and I accepted. Of course, they said, 'Now, we'll pay you \$425.00 a month while you are on the mission,' but even at that they could not get very many missionaries to serve for the Baptist Church. I spent three years there, and when I completed my mission, I got on a boat coming up the African coast. The second day on board that boat, I noticed two fine, clean-cut looking young men walking around the deck of that boat, each with two books under their arms. They so fascinated me; they so attracted my attention that I could not keep my eyes off those young men, and I followed them nearly all day. Finally near the end of the day, I got enough courage to walk up to them and introduce myself. I learned they also had been missionaries in South Africa, and I said to these young men, 'The Baptist Church pays me \$425.00 a month. How much does your Church pay you?' These two young men smiled and said, 'Our Church does not pay us anything. We pay our own expenses.' Then I began to feel humiliated. For twenty-one days as we crossed the ocean, we sat on the deck of the boat, and we compared the doctrine I taught as compared with the doctrine of these two fine young missionaries. I became so converted that I was all wrong and that these young men were all right that I hated to see the boat arrive in the harbor at New York, and I just did not want these young men to get out of my sight. As a matter of fact I did follow them halfway across the continent, and here I am in Richland today, a member of the Mormon Church, and the happiest member in this stake. To this

day, I have not collected my last check of \$425.00, and to this day, I have not reported to the leaders of the Baptist Church that I have returned from the Belgian Congo." And the way he said that, I just believe he was one of the happiest members of the Richland Stake.

It is wonderful what you see as you travel about the Church. Brethren and sisters, I just hope we will have a desire to serve our heavenly Father with all our might, mind, and strength.

Let us sustain these three great leaders of ours with all the strength we have. Let us live our religion. We are great teachers when we remember who we are and when we live our lives and reflect through our lives the value of the gospel to us. May we be loyal, may we be faithful, may we accept the responsibilities that come to us and do them faithfully and do them well. We

will live longer. There is life when we are active, and there could be spiritual death if we do not accept the opportunities that come to us to serve.

If these great men can serve as they do, I am sure we should each have a desire to do our part to make their load as light for them as we can and to help push forward this great work of our heavenly Father, and may it be so, and may the blessings of our heavenly Father be with everyone of us always, I pray humbly in the name of Jesus Christ. Amen.

### President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric of the Church has just addressed us. We shall now hear from President Levi Edgar Young of the First Council of the Seventy.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

**M**Y BRETHREN AND SISTERS: I should like to express my appreciation for this excellent choir that has been rendering the music of today. The singers are Germans, and we are all interested in the German people. They have made a contribution to this sacred religious movement that we represent. I believe with all my heart that the German nation will come back and establish again the civilization and culture that it once had. They are a great people.

A few days ago, two meetings of all the General Authorities of the Church were held. The first one was in the temple at Logan, and a few days later the second meeting was held in our temple here in Salt Lake City. In thinking of them I realize more and more that to love and know God is the highest blessedness of mankind. Temples built by the Latter-day Saints are houses of prayer, of fasting, and of faith, houses of glory and order, houses of God. You recall the words as found

in the dedicatory prayer of the Kirtland Temple which were given by the Prophet Joseph Smith:

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith;

Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever. (D. & C. 109:7-8, 54.)

I wonder sometimes if in reading our sacred books we enter into the thoughts of the prophets of God; and into their hearts. Have we as religious and moral men sought to attain the perfect life by contemplation and work? So much might be said about our meetings in the

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temples. We all felt the goodness and beauty of human life. We felt as we have never felt before the hunger and labor, love and death, faith and work which operated to produce these sacred buildings.

When we think of the Constitution of our land, we recall many historical statements that are sacred and true. First, the words of the French writer, Michelet. He had written about the terrible days of the French Revolution when he writes these words:

The world is waiting for a faith, to march forward again to breathe and to live. But never can faith have a beginning in deceit, cunning, or treaties of falsehood.

It is interesting to note that according to Washington Irving, Columbus when he set foot on the island of San Salvador, uttered the following prayer, which has been translated from the Latin:

O God, our Father, eternal and omnipotent, Creator of heaven and earth and sea, we glorify Thy holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy holy protection this new part of the world.

Then we have the prayer of Pastor Robinson as he blessed the Pilgrim fathers when they left in the *Mayflower* for the New World.

Brethren, we are now quickly to part from one another, and whether I may ever live to see your face on earth anymore, the God of Heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident that the Lord has more truth yet to break forth out of His holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go be-

yond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it, and the Calvinists, you see, stick fast, where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning a shining light in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they at first received. I beseech you to remember it as an article in your church Covenant. "That you be ready to receive whatever truth shall be made known to you from the written word of God." But I must herewithal exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of thick anti-Christian darkness, and that perfection of knowledge should break forth at once.

To be called to the field as a missionary is an honor and a recognition of a person's real worth. It is a call to labor with undying zeal to awaken within men a faith in the living God and to turn to him with a repentant heart. No one can deny the force, the beauty of the passion for extending one's own belief and hopes to others, "for imparting to them the comfort of one's own salvation." What splendor of life is that of Paul the Apostle, who no sooner was his own life made over, no sooner had the faith and the hope of a new life taken possession of him, than he was overcome with the desire to disseminate this possession to all the world and to make Jew and Gentile alike see and glory in the light and splendor of the Christian truth. In our day, since the restoration of the gospel, we know the hundreds, yea, thousands who have gone into the remote parts of the world to preach the gospel and to turn men's thoughts to their God. This was even true long before there were railroads or quick and safe means of travel by sea. Missionaries left home and friends to go to faroff China and India, and the South Seas, to say nothing of Europe and South America. They



faced hardships in strange lands, and often misery for the sake of communicating the Gospel message. Many have given their lives as they bore testimony of the restored word of God. The splendor of their spirits and the grandeur of their achievements are known. The stories of their experiences and accomplishments will someday become the most beautiful epics of the Latter-day Saints, epics that will thrill the world with their truth and beauty. Let me here relate a story of the long ago:

In the summer of 1857, my father, Seymour B. Young, Phillip Margetts, and David Wilcken were called to England on a mission. They were all of the same age, nineteen years. Constructing a handcart, they made ready to leave. Their first objective was Council Bluffs, just across the Missouri River from Omaha. From there they would take the train for New York, where they could embark on a sailing vessel for England. One night, while they were sitting around a wood fire on the Platte River, singing songs, and talking about the "folks at home," Brother Margetts began to recite some of the fine lines from the plays of Shakespeare, among which were the words of Macbeth:

Tomorrow, and tomorrow, and tomorrow  
Creeps in this petty pace from day to day  
To the last syllable of recorded time;  
And all our yesterdays have lighted fools  
The way to dusty death. Out, out, brief  
candle!

Life's but a walking shadow, a poor player  
That struts and frets his hour upon the  
stage

And then is heard no more.

(Wm. Shakespeare, *Macbeth*, Act V. Sc. 5.)

"We sat deep in thought," said my father, "for we had been listening to a sage of history, a man who knew Shakespeare. We slept under the stars that night, as we did for over three months. Every night we studied the words of Holy Writ, every day as we pulled the handcart over the trail and through the rivers, our hearts were swallowed up in a kind of glow of God's

love coming down as a constant stream of light."

They were missionaries of the Lord.

In the days of Queen Elizabeth of England, there were many able seamen who manned the large navy which brought England to the height of her power on the seas. Among the noted commanders of the fleet was Sir Francis Drake, who sailed up the Pacific Coast as far as the present state of Washington, and then went on around the world. He was the first Englishman to circumnavigate the earth. Standing on the deck of his ship one day, Drake said to his men:

Men pass away, but people abide. See that ye hold fast the heritage we leave you, yea, and teach your children its value, that never in the coming centuries, their hearts may fail them, or their hands grow weak. Hereto, we have been too much afraid. Henceforth, we will fear only God.

In this troubled world we need more and more the principle of unity amid all the marring elements of human life. We must in our work have a definite purpose, and before that purpose can be well established in our hearts, we must see it related to the very purposes of God. Every quorum should have an ideal which is well defined and which invites the greatest effort on the part of every member to help realize that ideal. The ideal is to bring about a brotherhood within the quorum, a brotherhood so lasting that nothing can break it. Certainly no outside power can. This brotherhood will be expressed in their thoughts and interest in one another. The members touch one another by doing good, by kindness, by philanthropy—something more than the mere clasp of hands and interchange of idle words. It is the delight of diffusing something of the spirit of gentility and graciousness. In all such expressions of good-will and respect, the grace of the act depends as much on the manner of it, as on the act itself.

One of the essential things with Jesus Christ was the training of his disciples to have faith in God. "... ye believe

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in God, believe also in me." (John 14:1.) His disciples went into the world to preach the gospel. I have given you an example of missionary zeal. And now one of ancient times: Paul, the Apostle, had become one of the disciples of the Lord. He went about preaching the gospel "with inspired eloquence and logic." He went to Athens. They took him to the Areopagus, saying: "... thou bringest certain strange things to our ears." (Acts 17:20.) You read Paul's discourse for yourselves. "It is the shortest important speech ever made, excepting only Lincoln's undying Gettysburg speech address. In less than one hundred and fifty words he put the argument for and assertion of the living God of salvation and the resurrection of the dead. In doing this he even included a quotation from the Greek poets." He had planted the seed. He had aroused interest.

As missionaries, we should find the good in people. We should judge all people not by their mistakes but by the abundance of their powers. Our work as teachers is based on love, and if we

have the love of our listeners, we must see to it that their merits are understood, rather than their faults found out.

Let us keep in mind the beautiful words of the Chinese Confucius, ages before Christ:

Those who know the truth are not equal to those who love it; and they who love it are not equal to those who live it.

I pray that we may all come to a deeper understanding of the gospel, that we may live as God would have us live. Amen.

The Choir and congregation joined in singing the hymn, "O Say, What Is Truth?"

**President David O. McKay:**

Elder John Longden, Assistant to the Twelve, will now speak to us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

Elder Richard P. Condie led the Congregation and Choir in that song.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matt. 5:6.)

**I**N THE OPENING remarks of our dear President McKay at the beginning of this conference he stated that he hoped our souls might be uplifted and inspired. I am sure you can bear witness with me that our heavenly Father has literally blessed us, and our souls have been uplifted because we have been inspired by the word of the Lord.

I have noted without exception that each who has occupied this position regardless of his calling in the Church, regardless of his standing in the community or the nation, before taking these responsible Church positions, has invoked the blessings of our heavenly Father upon him that he might be able

to speak under the inspiration of the Spirit. I realize as I stand before you this afternoon that I must depend upon the inspiration of my heavenly Father through his Son, Jesus Christ, for, to teach the gospel of Jesus Christ can be done not by the wisdom of men, but only by the power of God.

Much has been said here today and yesterday in these conference sessions regarding the missionary program of the Church. I would feel most ungrateful if I did not take just a moment to pay tribute to a great missionary who is absent from us today, but who was with us here six months ago occupying a seat on the row that I am privileged to occupy—Elder Stayner Richards.

He in very deed typified the true missionary spirit of the Church of Jesus

Christ of Latter-day Saints, and I feel sure that he has touched the hearts of thousands in the British Isles or wherever he has labored to spread truth and righteousness, exercising his energy and talent in building up the kingdom of God.

So, I pay tribute to his memory today. It was my privilege to labor with him for about fourteen years in the Highland Stake, the stake in which I now reside.

Going back a few years, a prophet of God, Brigham Young, declared:

... there is neither man or woman in this Church who is not on a mission. That mission will last as long as they live, and it is to do good, to promote righteousness, to teach the principles of truth, and to prevail upon themselves and everybody around them to live those principles that they may obtain eternal life. (*Discourses of Brigham Young*, 1943 ed., p. 322.)

That is the true missionary spirit. That was the word of a prophet of God many years ago. The same teaching goes forth from this pulpit today: that each individual who has membership in this, the Church of Jesus Christ of Latter-day Saints, is on a mission, and that mission is to teach first, by example, and second, by precept, the truths of this gospel, which is the gospel of salvation and exaltation into the presence of our heavenly Father and his Son, Jesus Christ.

I thrill as I have the privilege of touring missions and visiting in the stakes and mingling with the stake missionary groups to catch the spirit of those who are specifically called to do missionary work.

As I toured the Western Canadian Mission just a few months ago, I heard many heartwarming missionary stories. One thrilling story I should like to share with you. I would like to take you with me for a moment or two to a concentration camp in France, in which are incarcerated two German prisoners, young men who never had become acquainted with each other until they were in this camp.

One of them was utilizing his time to study the word of the Lord that he might hold fast to the testimony which he had. This attracted the attention of the other German prisoner, who asked what he was so interested in. The reply came that he was reading *The Voice of Warning*. I am sure that rings a familiar note to many missionaries assembled today and who might be listening on television and the radio.

So, a gospel conversation ensued. Then this young man became interested, and many conversations thereafter followed. The war was over. They were released. The one returned to his locality in Germany, where he further investigated this thing he had heard in a French concentration camp. Then he applied for baptism. He was baptized, and after a few months was called by President Wunderlich to go on a mission for the Church. The young convert said, "I have only twelve marks," but President Wunderlich, because he had the priesthood of God, because he could speak with that power and authority which comes to those who are truly called to serve the Lord, made a promise to that young man if he would accept the call and respond to it that the Lord would provide a way.

So the young man, in blind faith, believing, as we have heard from this pulpit today, accepted the call and filled his mission. It was my privilege to interview him while he was doing stake missionary work in the city of Edmonton, Canada. He had migrated from Germany and is now living in Canada.

We all have a zone of influence, my brothers and sisters. I should like to ask the question here today, "When did you last have a gospel conversation with someone who does not claim membership in the Church?"

Well, you do not have to answer it, only in your own minds. I humbly pray that the Spirit of the Lord will take hold of us, that we will exercise our rightful influence to teach the principles of salvation and exaltation to our heavenly Father's children.

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I thrill as I see someone here in the audience today who is not ashamed of the gospel of Jesus Christ. After having filled a mission in the Southern States for this great Church before the turn of the century, he decided he wanted to follow further his education in electrical engineering, so he selected that great University of Cornell. One Sunday each student was to have the opportunity and privilege of filing past the rostrum and shaking hands with the first president of Cornell, Andrew White, introducing himself and making known where he was from. When it came this young man's turn, he said, "Thomas E. Yates from Scipio, Utah." Immediately Andrew White said, "Are you a Mormon?"

Brother Yates did not flinch because he was not ashamed of the gospel of Jesus Christ. He said, "Yes, sir, I am."

Then Andrew White asked for an interview the following Sunday. Brother Yates said that week seemed mighty long because he realized the persecution that had been sustained by the missionaries, even while he was in the Southern States.

But the time passed, and he was ushered into the study of Andrew White. There it was revealed to him just why he had been invited for this interview.

Andrew White told him, on one occasion while he was a special representative to the Russian government he had become very friendly with Count Leo Tolstoi, the great Russian philanthropist and writer. On one occasion as he called at the home of Tolstoi he was told by the servant that Tolstoi was out in the fields plowing, and if he wanted to see him he would have to go there, which he did.

As he met Tolstoi there was the usual friendly salutation, and then Tolstoi said, "If you want to converse with me, you will have to come along while I finish my plowing."

This he did, and they conversed about many things. After a discussion on religion Tolstoi said to Andrew White, "But what about your American religion?"

Andrew White said, "We do not have a state church in America. People are allowed to worship God according to the dictates of their own conscience."

Tolstoi said, "I know all that. I know that the Catholic Church originated in Rome. I know that the Lutheran Church originated in Germany, that the Episcopal Church originated in England, but I want to know something about your American religion, commonly called the Mormon Church."

Andrew White said, "I'll have to admit that I know very little about the Mormon people, other than that they are a superstitious people and that they are peculiar."

Then Tolstoi decided he would give Andrew White, great as he was, a rebuke, and so as not to lose the significance of this rebuke, I should like to read it to you.

"Then Count Leo Tolstoi, in his honest and stern but lovable manner, rebuked the ambassador: 'Dr. White, I am greatly surprised and disappointed that a man of your great learning and position should be so ignorant on this important subject. The Mormon people teach the American religion: their principles teach the people not only of heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this Church—nothing can stop their progress—it will be limitless.

"There have been great movements started in the past, but they have died or been modified before they reached maturity. If Mormonism is able to endure, unmodified, until it reaches the third and fourth generations, it is destined to become the greatest power the world has ever known."

I believe that, as I stand before you today and testify that this thing called Mormonism has continued down through the stream of time for 123 years, unchanged, unmodified, and that it is the fulness of the gospel of Jesus Christ.

Yes, blessed are they who hunger and thirst after righteousness, and brothers and sisters, I believe that men are thirsting and hungering for righteousness in the world today.

It is our great responsibility, as has been outlined here, to be the humble servants in the hands of the Lord in carrying this glorious message to those individuals.

May God bless us with this vision, and the spirit of missionary work, as I

bear witness that these things are true, in the name of our Savior, Jesus Christ. Amen.

#### President David O. McKay:

He to whom you have just listened is Elder John Longden, Assistant to the Council of the Twelve.

Elder Delbert L. Stapley of the Council of the Twelve will now address us.

### ELDER DELBERT L. STAPLEY

#### *Of the Council of the Twelve Apostles*

**I**N ALL humility, my brothers and sisters, I approach this solemn and sacred responsibility this afternoon. I feel my dependence upon the Lord for his blessings and strength as I speak to you.

When a scientist makes a great discovery, it is not long before some other scientist makes the same discovery. The Lord has released that knowledge in the earth. It is not confined to one or two but to all who search for it. As the brethren of the General Authorities seek the Spirit for inspiration in the preparation of conference talks, and drawing from the same Spirit, there is a constant theme through the talks of each, for the Spirit has influenced them in that direction.

Recently in the solemn assembly held in the Logan Temple, President David O. McKay said, "The Lord is impressing his servants to extend and intensify the work of his Church."

Stake presidents and bishops, presidents of priesthood quorums, presidents and superintendents of auxiliaries know this statement to be true. There has been increased activity among the Aaronic Priesthood, the senior members of that priesthood, the girls' program, the Relief Society as it works with inactive women, the missionary program now at home as well as abroad, the great welfare program of the Church, and many other activities designed to

build faith and testimonies in the hearts of Latter-day Saints.

The tempo and the good feeling of this upsurge in activity and devotion must inspire and find expression in the lives of all Church members, not just alone in its leaders. As leaders it seems to me necessary that we let information go on down to the rank and file of our Church membership in order that they might have and enjoy the same counsel and direction that we receive. Where this condition is true, and our people understand, it wipes out any prejudice, resentment, or rebellion that might be in their hearts, and also they will support and work diligently for the accomplishment of the Lord's great purposes in the earth.

The Lord has not chosen us to fail in this work of his kingdom, but to succeed. We have no reason to fail. This is the Lord's work. He is inspiring and revealing unto those who have been properly called his mind and his will. This guiding force is present in the affairs of his kingdom today. Without this holy influence we would be groping in spiritual darkness.

In all ages of the world, the divinely appointed servants of God have entreated the people to love the Lord and to keep his commandments. Today is no exception in that respect. We are called to be a light to the world. The Lord has appointed us to be that light

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because we have the truth of the gospel of our Lord and Savior, Jesus Christ.

The Savior said, "... A city that is set on an hill cannot be hid." (Matt. 5:14.) Nor can we be hid from the world here in the tops of the mountains, for our works and our deeds go out from this place.

Even from the beginning the Lord has said that the way is straight and narrow that leadeth unto life. To the Prophet in our day those words have been repeated, and someone has wisely quipped, "The reason the way is so straight and narrow is because there are so few who enter that way." Should more enter, by yielding obedience to the laws and the commandments of the gospel plan, then it would become wider, and I am sure God would be happier as a result of it.

Praise has been given in this conference to the First Presidency. With all my heart I support the sentiments expressed by the brethren. It is a great privilege and joy to be associated with the Presidency, to sit in their councils, and to receive their instructions. A wish of President McKay's is almost a command to us who are associated with him.

Keeping in mind the great spiritual strength of these brethren of the First Presidency, I would like to say to you, my brothers and sisters, that in President McKay we have a great and inspired leader. He sets a terrific pace at his age, that some of us younger men find difficult to follow. His hours are long. He comes early to the office. He goes late. He responds to the wish and the will of the people, doing all things, even beyond his physical strength to do, to bless the people of the Church. He sets a marvelous example of devotion, love, faith, and good will.

In these days of turmoil and distress, as God's chosen servant, under the inspiration of his divine calling, he is pointing the way, it seems to me, with clarity and understanding to the people of the Church.

I bear witness to you, my brothers

and sisters, that God sustains him, and no one else in the world today but him, because he has the holy calling of prophet, seer, and revelator, representing the Lord upon the earth in our time. He only has the right to revelation for the people of the Church, and if all people would understand that, they would not be tossed about by those who would seek to divert their minds from the Church and its glorious principles, and I am sure they would be more happy and contented than they now are.

It is a great and inspiring moment in our council to hear President McKay say, "Brethren, the Lord has spoken. His will has been done." It is a great moment, a thrilling moment, and you have the sure feeling that what he has said or designated is true, and of God.

Now, President McKay does not require any defense. I do not need to say these words in defense of him. His life, his works, his faith, his love and devotion are unquestioned and exemplary, not only to the people of this Church but also to all the world, but if the people of the Church understand the calling and position of the chosen and anointed prophet of God, they will be fortified against false teachers and anti-Christ's, and we do have them among us.

When the brethren of Nephi did not understand the vision of their father Lehi, they came to Nephi, their younger brother, for an explanation of that vision. He asked of them, as I would ask of you,

Have ye inquired of the Lord?

They said unto Nephi,

We have not for the Lord maketh no such thing known unto us. (See 1 Ne. 15:8-9.)

Now my brothers and sisters, if there are any doubts in your hearts about your leaders or this Church being true, again I would ask of you, "Have ye inquired of the Lord?" I am sure if you ask sincerely and with real intent that

the Lord will manifest the truth of it unto you. There will no longer be any doubt, for God can bear you that witness through the Holy Ghost, which power all of us should seek.

Many of the signs spoken of by the prophets to precede the second coming of Christ are now being fulfilled before us. They are easily recognizable, and they remind us of the parable of the ten virgins, the five who were wise, and the five who were foolish. Those who were foolish were not prepared when the bridegroom came, and as they went out to prepare themselves, the doors were closed against them, and they could not gain admittance.

You and I need to be prepared. We know not the day nor the hour in which the Son of Man shall come. That day we must be prepared for.

Alma, as he wrote to the people of Gideon, complimenting them for their faithfulness said of the Savior,

And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness. (Alma 7:21.)

Brothers and sisters, worthiness is becoming to the Saints of the living God. The Lord in the Doctrine and Covenants counseled, through the Prophet, the people of his Church to "practise virtue and holiness before me." (38:24.) If they would do so, walking in all worthiness before the Lord, there would come great strength and power to his work among the children of men.

For baptism, we expect every convert to repent truly and forsake all his sins before we approve receiving him into the Church of Jesus Christ. When we invite people into the Church, we must be sure our lives are worthy to make attractive our invitation. I know there are those desiring to come into the Church who look at Church members and wonder why they fail to keep the commandments when they themselves are required to do so before the sacred

ordinance of baptism can be performed. It is an individual responsibility. Surely God will hold accountable those who violate the sacred ordinances and covenants of his kingdom. He requires of all who come into his Church to repent of all their sins.

I am wondering, my brothers and sisters, if we should not approach every sacred ordinance or rite of the gospel with complete worthiness. I also wonder if some of the mistakes people make are not because through inactivity or unworthily participating in sacred and holy ordinances, they do not renew nor keep their covenants, obligations, and testimonies in force.

We must always see and understand the great spiritual forces that underlie the mechanics of all gospel ordinances. The outward appearance of these ordinances is but a symbol of their eternal significance. This we should always realize, and again we must always keep in force our covenants and obligations with our God. That opportunity is afforded us as we attend the sacrament meetings and partake of the holy sacrament.

It has been said, that a sacrament is a sacred, binding oath of allegiance to obey one's leader and not desert his standard. We find that true in the sacrament of the Lord's supper. The Lord said to the Nephites on this continent emphasizing the sacredness of this holy ordinance,

... ye shall not suffer anyone knowingly to partake of my flesh and blood unworthily, when ye shall minister it. (3 Ne. 18:28.)

He goes on to say the unworthy shall be forbidden to partake, otherwise they shall eat and drink damnation to their souls. The Lord has said to us in our day, "... if any have trespassed, let him not partake until he makes reconciliation." (D. & C. 46:4.)

The Apostle Paul said to the Corinthian Saints:

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily,

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shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep. (I Cor. 11:27-30.)

Now, my brothers and sisters, what is true of worthiness in partaking of the sacrament, it seems to me, applies to all the sacred ordinances of the gospel plan, and the other sacred privileges available to us in this great Church of ours.

It applies to advancement in the priesthood, for the receiving of our patriarchal blessings, attendance in holy temples for our sacred endowments and sealings. The great challenge to the Latter-day Saints is to live faithfully, to be worthy, to live exemplary lives, and thus obtain the blessings of God, that they might accomplish the great destiny of this Church and enjoy, as President McKay said yesterday, "spiritual companionship with our eternal Father."

Brigham Young said, "The man or woman who lives worthily is now in a state of salvation." The greatest wealth that can be given us, any of us, is eternal life in the presence of God, our Father. There are no riches in all the world that compare to the riches of eternity that God has placed in the way of us all.

There are certain conditions; there are certain laws; there are certain standards and ideals; but if these are observed, they will lead to a state of glory and exaltation. May God help us to be faithful and worthy in all things, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Delbert L. Stapley of the Council of the Twelve has just concluded speaking.

We express appreciation at this time for the inspirational singing rendered

by the Swiss-German Choir this morning and this afternoon. We thank you Brother Rimmasch, and all the members of the Choir for the excellent, inspirational service you have rendered. Each number has been characterized by a soulful expression which radiates directly from your hearts, and whenever music is thus rendered it carries the message which our hymns should carry.

In behalf of the congregation assembled and listening in we extend to them our hearty appreciation and thanks.

The Choir will sing "The Lord's Prayer," and the closing prayer will be offered by Elder Harold S. Snow, president of the St. George Temple, after which this conference will be adjourned until 7 o'clock this evening when a general meeting of the Priesthood of the Church will be held in the Tabernacle.

Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building, and that applies to those who have been excommunicated, who sometimes refuse to accept the excommunication.

That session will not be broadcast. Overflow meetings will be held in the Assembly Hall and in Barratt Hall. At both places, we are informed, there will be television.

The session at 10 o'clock Sunday morning will be broadcast over Station KSL and by arrangement through KSL over radio stations in Utah, Idaho, Arizona, Nevada, Colorado, California, Oregon, Washington, and by television in Utah, California, Oregon, and Washington.

The Church of the Air Broadcast will be from 8 o'clock to 8:30 tomorrow morning. Elder Henry D. Moyle of the Council of the Twelve will be the speaker. Those desiring to attend this broadcast must be in their seats by 7:50 a.m. The Tabernacle Choir Broadcast will be from 9 o'clock to 9:30 tomorrow morning. Those who desire to attend this broadcast must be in their seats by 8:50 a.m., ten minutes before the broadcast begins.



It is requested that the audience, during the broadcasts, refrain from making any noise. Large crowds will undoubtedly be waiting outside the closed doors. Please note this, because the Choir occupies a few moments in practice before the doors are opened, and there is usually a rush by those outside to get good seats.

Now we suggest most earnestly that those thus standing waiting for entrance show courtesy, one to another. Be considerate of others in the crowd.

Avoid pushing or crowding, will you please. Let us remember to be courteous and considerate to others who are also standing. Courtesy is a great virtue. Let us show it one to another, and

especially to our visitors who are within the city's gates.

The regular session of the Conference will begin at 10 o'clock tomorrow morning.

We shall now have "The Lord's Prayer," by the Choir, and after the benediction by Elder Snow, this Conference will be adjourned until tomorrow morning at 10 o'clock.

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The Choir sang the anthem, "Our Father Which Art in Heaven," (Gates).

Elder Harold S. Snow, President of the St. George Temple, offered the closing prayer.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 P.M., Saturday, October 3.

President McKay presided at this meeting and conducted the services.

The Tabernacle Choir Men's Chorus was present at this meeting and rendered sacred selections.

### President David O. McKay:

We have a minute yet, but I think we might as well begin. Every seat is taken.

This is the fifth session of the 124th Semi-Annual Conference of the Church. As previously announced we have overflow meetings in the Assembly Hall, and in Barratt Hall; we have a meeting in the Field House in Provo by direct wire, probably between 1500—President Wilkinson says there may be 2,000 assembled there tonight. We also have a direct wire to the Institute in Logan. It is estimated that between 800 and 1,000 men of the Priesthood will listen in to the proceedings by direct wire from this meeting.

We have just had word that we can accommodate from 300 to 400 at the KSL-TV studios on Motor Avenue.

Television may be shown there, so if there be any who cannot get access to the three buildings, we are in, the Tabernacle, the Assembly Hall, or Barratt Hall, you may find seats at the Motor Avenue studio and see television.

This service will be broadcast, also, on the grounds where there are several hundred already assembled.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder J. Spencer Cornwall as director, and Elder Alexander Schreiner at the organ.

We shall begin by the Men's Chorus singing, "Jesus, Joy of Man's Desiring."

After the singing, President Robert I. Burton, in the Presidency of the Salt Lake Temple, will offer the invocation.

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The opening selection which was sung by the Chorus was "Jesus, Joy of Man's Desiring."

Elder Robert I. Burton of the Salt Lake Temple Presidency offered the opening prayer.

### President David O. McKay:

The Men's Chorus of the Tabernacle Choir will now sing, "I Need Thee

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Every Hour," directed by Elder Cornwall.

Our first speaker this evening, will be Elder Mark E. Petersen, of the Coun-

cil of the Twelve, following the singing.

The Men's Chorus then sang the hymn, "I Need Thee Every Hour."

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

**B**RETHREN: My heart surely echoes that beautiful song which has just been rendered "I Need Thee Every Hour." It was the favorite song of our recent President of the Council of the Twelve, President George F. Richards. It was also a favorite of our beloved Albert E. Bowen who is no longer with us. It brought many memories to me as I listened to this wonderful chorus sing that song. I have long since learned that without the help of the Lord I can do nothing, and I earnestly pray that he will be with me here tonight.

I would like to read to you two parables, one from the 15th chapter of Luke, and the other from the 101st section of the Doctrine and Covenants.

And he spake this parable unto them, saying,

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. (Luke 15:3-6.)

I read this to you to remind you of the fact that the Savior expects that we will participate in a rescue operation, if I may use that expression, a work whereby we will seek after those of our members who have slipped away from us, and bring them back to the fold.

Then he also instituted a work of prevention, and I would like to read to you

the beautiful parable that illustrates that great work whereby we are expected to take preventive measures to keep the enemy from invading our ranks.

A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive-trees;

And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take unto themselves the fruit of my vineyard.

Now, the servants of the nobleman went and did as their Lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower.

And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

Might not this money be given to the exchangers? For there is no need of these things.

And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees.

Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

Ought ye not to, have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (D. & C. 101:44-54.)

So you see, the Lord did institute a work of prevention. He provided that we build fortifications to keep the enemy from within our ranks and to take preventive measures to save our own. You notice, also, how disturbed the Lord was when some of the servants in the vineyard began to say that the work was not necessary.

... And what need hath my lord of this tower?

And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

Might not this money be given to the exchangers? For there is no need of these things. (*Idem*, 47-49.)

And always when the servants in the vineyard begin to say that the commandments of the Lord of the vineyard are unnecessary, that there is no need for these things, then they become slothful and they hearken not unto the commandments of the Lord, their God.

Now, I would like to tell you a parable.

The Lord of the vineyard appointed a great nobleman to supervise all the work in the vineyard. The nobleman was very pleased with the work of the vineyard, but he noticed that although there were many, many people in the vineyard who were busy and doing as they should and keeping the commandments, some were slipping away. A work of prevention was necessary. Especially was the nobleman concerned

about the young people in the vineyard, so he called upon certain of the servants of the vineyard, telling them to set up an Aaronic Priesthood program whereby the boys of teen-age could be labored with in a protective way to keep them from transgression and to prevent the destroyer from invading their ranks.

Much good was accomplished. But in certain parts of the vineyard there were those who began to say, "What need hath my lord of this program? This is a time of peace. Might not this time be spent in other ways? There is no need of these things." The result was that they became slothful and some of the boys in their charge, not being cared for by the servants in the vineyard, slipped away.

And then the nobleman saw that a labor should be taken up with the girls in the vineyard, and so he assigned a work to the young women of the Mutual Improvement Association to labor among the young ladies of the vineyard and requested that a member of the bishopric in each part of the vineyard should labor with the officers of the young Women's Mutual Improvement Association. Much good was accomplished and the nobleman was pleased. But he also saw, however, that as was the case with the boys, so with the girls, there were some in certain parts of the vineyard who began to say, "What need hath my lord of this program?" And as they did so, some of the girls slipped away, and the destroyer led them down to destruction.

And then the nobleman saw that some of the young women from rural areas were beginning to move into the cities, and as they came, some of them were led astray by evil people. So the nobleman in his great wisdom spoke to the servants in the vineyard and invited them to cooperate in a program whereby the Church officers within the cities could help these girls, providing, of course, the names and addresses of these girls were given to them. So the nobleman requested that the bishops and the other servants in the various rural areas of the vineyard, should send

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in to one of the other servants in the vineyard, Brother Spencer W. Kimball, the names and addresses of the girls who were moving into the city to get away from home for one reason or another, to try their wings. When their permanent addresses were established, Brother Kimball, as one of the servants in the vineyard, could send them to the bishops within the cities who would bring these young ladies into wholesome environment, rather than to allow them to slip away.

There was a girl named Mary, who decided she would like to go to the city. She talked it over with her mother and father. The father told Mary that the bishop in their part of the vineyard had announced in the ward meeting that if any girls were planning on going to the city, the bishop would like to have a consultation with them. So the father and the mother and the young lady all went over to the home of the bishop in this part of the vineyard, and discussed their plans. The bishop arranged with them that when Mary's permanent address was obtained, he would notify Brother Kimball so that Brother Kimball in turn could notify the city officers of the Church who would be willing to co-operate with this young lady.

The father and the mother, however, wanted to go further. They were nervous about their girl. This would be the first time away from home for her. So mother and dad decided that they would go into the city with Mary and help her to find a suitable place in which to live. And after a day's searching they did find a lovely Latter-day Saint home in which Mary could enjoy the proper kind of environment. The father went home, but the mother decided she would stay on a few more days. Where would Mary go to work? The mother was going to help Mary find a job and be sure that Mary found work in an environment which would be wholesome, and so she stayed on until the proper kind of job was found.

Then she decided to stay on until Sunday. Having learned from the landlady where the meetinghouse was, Mary

and her mother went over to the meetinghouse on Sunday and there looked up the bishop of the ward and introduced themselves. The mother explained that Mary was going to be in the ward, now that she was coming to the city to work and she was living with such and such a family, and would appreciate it if the bishop would arrange to provide the proper help for Mary in getting acquainted in the ward so that she could have wholesome friends.

The mother then went home. Shortly afterward the bishop in the home ward sent the word to Brother Kimball and Brother Kimball confirmed the arrangements with this city bishop and Mary got along beautifully. She had good friends, safe environment, and remained active in the Church.

Then there was a girl named Jane. Jane's parents were not quite as careful as were the parents of Mary, and they allowed her to come to the city all by herself. But they did arrange for her to go directly to the Beehive House where enquiry was made as to a place in which Jane could live. For a short time she stayed at the Beehive House and the bishop of the home ward got in touch with Brother Kimball's office and Brother Kimball got in touch with both the girl and the bishop of the ward and satisfactory arrangements were made for her. So when she began her stay in Salt Lake City she found the right kind of friends, and the right kind of environment, and all went well with her.

But then there was a girl named Helen. Helen was eighteen. She, too, wanted to leave the little country home and come in to the big city, as she spoke of it. She did not get along too well with her parents. There had been some difficulties and she wanted, for one thing, to get away from home restraints. The bishop in that part of the vineyard knew about the situation, but he was one of those who said, "What need hath my lord of this program? Isn't Helen old enough to take care of herself? And if she wants to go into

the city, that is her business. Why should I be bothering with her affairs? What need hath my lord of this program?"

And so, without either the cooperation of the bishop of that part of the vineyard or her parents, Helen came into the city, all by herself. She got off the bus, checked her suitcase, and wandered around town that evening for a few hours. Then she found a rooming house where she inquired about a place to stay. They were willing to take her in. She went back to the bus station and got her suitcase, and came over to the rooming house to stay.

Then she had to find a job. She was not skilled in anything but decided that at least she could wait on tables. The next day she began looking for a job as a waitress in a restaurant. She got a job, and was quite thrilled with it. One of the other girls waiting on tables there seemed to attract her, and they became good friends. Within a matter of a week this other waitress had invited Helen to come and live with her in her apartment. Helen, thinking that it was wonderful to have a friend like that, for she was lonesome, went over to stay with her new friend. This girl had a number of boy friends. Some of them were not so young but were rather mature men. The two girls went out with them to have a good time, as they thought. Once in a while liquor was served. Cigaretts were passed around. Helen started going out on her own too, and the other girl went out on her own.

It was not so very long until Helen found out she was going to have a baby. She came to her friend, the other waitress, in a panic, and asked her what in the world she could do. This other girl ridiculed her for allowing herself to get in that condition. But she did direct her to a doctor who performed illegal operations. The operation was performed, but this doctor was not clean. Infection set in. High fever caused Helen to toss about on her bed. The only care she had now was this other waitress, and a good part of the time she was left alone. She became

worse and worse and when she seemed to be in desperate condition, the waitress friend got frightened and sent to Helen's home, and told her father and mother they had better come and get her and take her home.

They came and when they found out what the condition was they were terribly distressed. Why should this have happened to their daughter? They rushed her to a hospital where expert care was given to her. Her life was saved. After she had been in the hospital for quite a while, they took her home to the little country town from which she had come.

She now was very much disillusioned. Her life seemed shattered. Her passing through all this was so unnecessary. But some servant in the vineyard had said, "What need hath my lord of this program? There is no need. Isn't Helen old enough to take care of herself? If she moves to the city, that is her business. Why should I bother about her? What need hath my lord of this program?"

And because one of the servants in the vineyard was so slothful and so disinterested in this program of prevention, he had thrust upon him a work of rescue that was far more difficult than the prevention ever would have been.

But this servant in the vineyard, now repented. He began to do the work assigned to him, and the nobleman was pleased. One day the Lord said to him and to all other faithful servants in the vineyard, "This shall be my seal and blessing upon you, a faithful and wise steward in the midst of mine house, a ruler in my kingdom."

May we have the wisdom, to accept the Lord's program as it is given to us. May we be willing to undertake this work of prevention in saving our girls and our boys from the onslaught of the destroyer. May we be willing to be awake to our responsibilities. May we be willing to follow the leadership of the great nobleman who stands at the head of the vineyard, I pray, in Jesus' name. Amen.

## ELDER LEGRAND RICHARDS

*Of the Council of the Twelve Apostles*

**B**RETHREN: I feel honored to have the privilege of meeting with you here tonight. I have enjoyed the proceedings of this conference a very great deal. I feel that the Lord has been near to us, and if we return to our fields of labor and observe the counsel and the advice that has been given, it will prove to be a great uplift to the Church.

I earnestly pray that I might enjoy the spirit of the Lord during the few moments that I stand before you. It has been suggested that I say a few words on the missionary work of the Church. Those of you who have attended the sessions of this conference, will know that a number of the brethren have already spoken on this important subject. I cannot think of anything I would rather talk about. I love the missionary work. I have had the privilege of filling four missions for the Church, and I just would not want to raise a boy and not have him enjoy that opportunity, even though he might have to serve his country.

I wonder if we really appreciate the great importance of the missionary system of the Church. I have often said that to me it is the greatest organization or institution in the world—without it the kingdom could not be built. I was thinking about it this morning, and I wondered what the Savior would say if he were here tonight and talking to this body of Priesthood, the instruments in his hands for carrying on his work in the earth.

We might ask him his opinion as to the importance of the work, something like this: "Master, is it because you thought the missionary work was so very, very important that you started out the first few verses of your introduction to the revelations contained in the Doctrine and Covenants with a message on the missionary work?" I preface what I want to say by reading those few verses:

"Hearken, O ye people of my church,

saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." . . .

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D. & C. Sec. 1:1-2, 4-5.)

That is the beginning of the introduction to the Lord's revelations to guide his church and kingdom in this dispensation as he spake these words unto the Prophet Joseph Smith.

And then we might say, "Master, when you bade your apostles farewell, following your resurrection, was the importance of this missionary work indicated in your last command to them, 'Go ye into all the world, and preach the Gospel to every creature, . . . and these signs shall follow them that believe, . . . (and then he named the signs) and, lo, I am with you always, even unto the end of the world.'" (Mark 16:15-18 and Matt. 28:19-20.)

I would like to bear my testimony to you tonight, that my experience has taught me that the Christ has never rescinded that promise. Wherever the missionaries go, bearing his holy Priesthood, bearing witness of the truth, the Lord goes with them. He goes with them and fills their hearts to overflowing.

I have had many a letter from missionaries while president of a mission indicating that. I have an excerpt from a letter from a widow in the mission-field in which she said that five souls

were about to be brought into the Church and the very thought of it filled her heart with such joy that she felt like it would burst, and then she added, "such happiness I have never known in my life."

Is it because the Lord promised that he would be with them unto the end of the world, and we are approaching the end of the world, that a missionary can make a statement like one that I heard in Oregon a few weeks ago by a missionary who had just returned from his mission? He came down with his fist on the pulpit and said, "Brothers and sisters, I would not take a check for a million dollars today, for the experience of my mission."

Is it because the Lord is keeping his promise, "And, lo, I am with you alway, even unto the end of the world," that when we meet for hours and hours, six and eight hours at a time, in the mission field with a missionary group bearing their testimonies and reporting their work, that there is often not a dry eye there? Is it because the Savior has made good his promise that he is with them? After all, he creates the feelings of the human breast, and as I have often said, he is the best paymaster in all the world. His servants are better paid, without their salaries, than others who are paid large salaries for preaching.

I heard President Grant say in Europe, when he was president of the European Mission, that notwithstanding the years he had served as an apostle in the Church, the greatest joy he had ever had in his ministry was in the mission-field. And after we had met in a Priesthood meeting at Rotterdam for a whole day, because he brought a hundred missionaries with him out of England, and each one had had an opportunity to speak, and there had not been a dry eye there, he turned to us missionaries and said, "Now, brethren, today we have feasted on the fat things of the spirit of the Lord. Now go out," he said, "and give it away, give it to the people,—the more you give away, the more you will have left." Is it not wonderful? I have been in missionary

meetings where I felt like I was lifted up into another world, and that should I open my eyes I could see the angels of heaven there. That, to me, is an evidence of how the Lord values this work.

When he stood upon the Mount of Olives and told his disciples that the temple should be broken down and not one stone should be left upon another, they enquired of him saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" He told them of the coming of wars and rumors of wars and tempests and earthquakes and so forth, and then he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:2, 14.)

And how shall it be preached? Paul said that "faith cometh by hearing and hearing by the word of God." And how shall they hear except it be preached unto them, and how shall it be preached, except they be sent. (Rom. 10:14-17.) So, if the Master is to come and claim his kingdom, the Gospel must be preached in all the world for a witness unto all nations.

Is it because this missionary work is so important in his mind that when He said to one, "Follow me, But he said, Lord, suffer me first to go and bury my father," Jesus, as if he would say to the Priesthood of his Church, that they should not find excuses not to preach the kingdom, said, "Let the dead bury their dead, but go thou and preach the kingdom of God." And then "another also said, Lord I will follow thee; but let me first go bid them farewell which are at home at my house, and Jesus said unto him, No man having put his hand to the plough and looking back is fit for the kingdom of God." (Luke 9:59-62.)

And then he sent the Seventy out. Is it because the work is so important that he said unto them: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the

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harvest, that he would send forth laborers into his harvest." (Luke 10:2.)

And, brethren, in this dispensation, when men were first converted to the Church they went to the Prophet Joseph to find out through him from the Lord what thing they should do that would be the most pleasing unto the Lord, and almost invariably the answer came back from the Lord through the Prophet of this dispensation, that they should thrust in their sickles and reap because the harvest was white already to be garnered, and then he added, and if it so be that ye shall labor all your days and bring save one soul unto me, how great shall be your reward in the kingdom of my Father.

I have thought of that promise and have reached the conclusion that I would not exchange the friendships that have been mine with those whom I have had the privilege of bringing into this Church, with the help of the Lord, as one of his missionaries, for all the wealth of this world. When the Lord said, "If you bring save one soul unto me how great shall be your joy," I never realized just what that meant until I had a letter from a man from Phoenix while I was president of the Southern States Mission, in which he indicated that his father was one of the first converts out of the State of Mississippi back in 1840, and said, "Since that time my father's own descendants have given 100 years of missionary service to this Church, and there were 15 then in the missionfield, and we had three of them. I told that story here in the Barratt Hall at a Missionary Conference in 1940, just 100 years after that man had been gathered into the fold by the efforts of a missionary, and this good brother happened to be present, and at the close of the meeting he came up and said, "Brother Richards, it is now 160 years." When you get to adding 15 or 20 years, a year, it soon runs into figures.

Think of the young missionary who might have traveled through the swamps of Mississippi in those early days, when many of the missionaries contracted

the malaria fever, and if he only brought, say, this one soul into the Church, he might have felt that his labors had been in vain. But in 100 years time there are 160 years of missionary service from the descendants of that one man, alone, not counting all the converts they had made, and their converts, and their converts, until you would have, literally an empire of people who had joined the Church because this missionary brought this one man into the Church.

Is it because of the importance of this great missionary work that when the Savior asked the twelve Nephite disciples what thing they desired at his hands, all but three expressed the desire that they might live to the allotted age of man, and then come unto him in his kingdom, but three of them hesitated, and he told them that he perceived that their desire was the same as that of his Apostle John, that they might tarry to bring souls unto him, until he should come in his kingdom, and for this desire he commended them.

He indicated that the desire of the nine was good, but the desire of the three was a greater desire, to have in their hearts a desire to bring souls unto him.

Brethren, I feel that every man who bears the priesthood of God should desire to contribute to the missionary work of this Church. I think every father in Israel ought to raise his boys with a desire to be missionaries. When we think of the blessings that we have, the priesthood that we bear, it is worth more than all the wealth and the success of the world. Why should we not want to share with those who know not the truth and make it possible for them to enjoy the glorious blessings that are ours which we enjoy as members of this Church.

I remind you of the story that President Grant used to tell about the good Scandinavian brother who came to Utah. He had not been taught very much about the Gospel, but he loved it. The bishop went to him and taught him the law of tithing, and he paid his tithing; he taught him the fast offering,



and he paid his fast offering; and then he went to get a contribution for the erection of a meeting house, and the brother did not know why that could not be taken out of the tithing, but before the bishop got through with him, he paid his contribution for the meeting house; and then the bishop went to him to get his son to go on a mission, and the brother said, "That is the straw that breaks the camel's back. He is our only child. We just can't let him go." And then the bishop countered, "Brother so-and-so, whom do you love in this world more than any one else outside of your immediate family?" And he thought a minute, then he said, "I guess I love that young missionary who came up to the Land of the Midnight Sun and taught me the Gospel of the Lord Jesus Christ." And then the bishop countered, "How would you like someone to love your boy just like you love that boy?" And he said, "Bishop, you win again. Take him."

When I went on my first mission, President Anthon H. Lund told us missionaries that the people over there would love us. "Now don't get lifted up in the pride of your hearts," he said, "and think that they love you because you are better than others, they will love you because of your calling, and the Spirit of the Lord that rests upon you." I did not know just what Brother Lund meant by that, but when I went to leave Holland to return home, I shed a lot more tears than I did when I left my loved ones to go to Holland. I went to one home; and a man old enough to be my father, in the government service all of his life, with a long beard, knelt down on the ground and took my hand in his and hugged it and kissed it and bathed it with his tears, and then I knew what Brother Lund meant, and then I went into another home where the woman said, with the tears rolling down her cheeks, "Brother Richards, it was hard to see my daughter leave for Zion a few weeks ago, but it is much harder to see you go." And then I realized what Brother Lund really meant, that they should

love us because of the Spirit that we take with us into the world.

I feel that every father in Israel ought to want to see his boy go on a mission, and if he has not been himself, I think he ought to want to go, or else help with the stake missionary work. I think we all ought to want to have to our credit, when a count is finally taken, that we have done something in the great missionary cause of this Church.

President McKay threw out a challenge to us in the temple at Logan the other day, that each one of us ought to try and bring one soul into the Church during the next year. If every member of this Church would try and do that just think what a harvest there would be, and when you stop to think about it, here in this stake missionary work, we have all of our buildings to offer to our friends, we have a great program. I think now of a man who came into my office a few months ago. He was here from Michigan with his family, and he said, "Bishop, how can I get my family into your Church. I have seen so much and heard so much about your activities for youth, and we do not have any," he said, "and I must have my children enjoying these things."

And so, right here in our midst, if we will just carry the message to our neighbors and our friends, many of them will join the Church.

Since the close of the afternoon meeting, I visited with a man for nearly an hour in my office. He lived in one of our towns here in Utah for three years and no one ever offered him the Gospel or told him anything about it or invited him to come to one of our meetings, and then he moved off down to California and years later he got into a good man's office who gave him a book to read and now he is an Elder in this Church.

I do not know whether this story is true or not, but it is a good story, and I like to tell it, and I heard it when I was young. The story is told of an Englishman who bought a farm up here in Davis County, he was not a

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member of the Church and all around him were Mormons, but, you know, when they met this Englishman neighbor they did not want to impose their religion upon him and so they passed the time of day and talked about current events, and finally one of the neighbors was called on a mission to Great Britain, and while he was there, his English friend decided to go back and visit his relatives in England, and while there he picked up a newspaper one evening and read an announcement of a Mormon Conference to be held and everybody invited and no collection—you know how that goes. "Well," he said, to himself, "after living out there among them for all this time, I do not know a thing about what they believe. I guess I had better go and listen to them." So he went, and to his surprise, the principal speaker that evening was his neighbor from next door, from over in Davis County, and he had to go all the way back to Great Britain to get that neighbor to tell him of the marvelous work and a wonder the Lord had set his hand to do in our day.

I met a Stake Mission President in one of our stakes outside of Utah, and learned that he was a convert to the Church; that he had lived in Salt Lake City for twelve years, but he had never attended one of our meetings, nor did he join the Church until he moved away, and the missionaries contacted him. I said, "Why didn't you join when you were in Salt Lake?" He said, "No one ever invited me."

Brethren, I hope that right here at home we will do some good missionary work. You bishops, don't be too stingy in giving these mission presidents the help they need, where you have non-members living within the confines of your stake. Some of these stakes are going to be comparable to our foreign missions through the missionary work that is being done and the spirit of missionary work that is coming into the Church.

It is a great loss to a man to miss the experience of a mission. It is a great loss to a home to miss having

their boys go on missions. A short time ago one of our mission presidents reported that they had eighteen missionaries come into their mission out of homes where the parents were not active in the Church, but in a short time, in fifteen of those homes the parents had become active, so that the missionary work is not done only with the ones we meet in the missionfield, but in our own homes, in the lives of the missionaries, in the communities in which we reside, the wards and stakes, we help to lift the spirituality by the missionary work that is rendered in these wards and in these stakes.

We are also trying to reach out to what we call the minority groups. I like the spirit that Brother Kimball has with these Lamanites. I believe it is because of the importance of this great missionary work that he loves them like he does. I was in a stake president's home not so long ago, and there was a picture of his missionary boy on the piano, and I said, "Where is he laboring?" And the wife said "Down among the Indians." And I hardly dared ask the next question, I was afraid. Finally, I got up courage and said, "How is he enjoying it?" "Oh, Bishop," she said, "He thinks they are wonderful. He is even talking of going back to live there when he gets released from his mission."

I think that is what the Lord meant when he said, "And, lo, I will be with you alway even until the end of the world." He plants that love in their hearts.

I heard a young girl reporting her mission among the Indians just recently and she just wept when she told of the souls of those women among whom she had labored. We might not have thought that they were worth saving. And so we have the Indians and the Mexicans and the Chinese and the Japanese and other races of people here in our midst, and remember the Lord said, "And this Gospel of the Kingdom should be preached in all the world for a witness unto all nations."

And when John saw the angel flying

in the midst of heaven with the everlasting Gospel, it was to be preached to every nation, every kindred, every tongue, and every people. (Rev. 14:6-7.) Does that leave anybody out? If not, that is a part of the great missionary responsibility that we bear to the world.

I bear you my testimony that it is one of the sweetest experiences that can come, and I hope that even our boys who have been in the armed forces will not be robbed of the privilege of going on missions. I think the bishops ought to interview them all, and if they are worthy, give them an opportunity and even if they cannot go, they will feel drawn to the Church because they have been invited.

I would like to say in parting to the bishops, do not just sit in your offices and decide that boys cannot afford to go on missions. I will tell you a story that was told to me. A good brother, a friend of mine, who aims to keep a missionary in the field all the time, decided to go to a poor section of the city and see if the bishop would like to furnish him a missionary, so he said, "Do you have a young man that you think would like to go on a mission and you have not called him because you did not think he would have the money?" The bishop said, "We have

just such a man as that." My friend said, "Well, you talk to him about it." So the bishop went to him and when he told this young man that he wanted him to go on a mission, the young man's face lighted up and he said, "Bishop, I have the money in the savings bank for my mission. I have been waiting two years for you to tell me you would like me to go on a mission." I wonder how many men in Israel there are who have waited on their bishops and the call never came.

God help us to arise to the importance of this great missionary work, I humbly pray, and leave my love and blessings with you all, in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

The congregation, and that includes those brethren in Provo and in Logan, in the Assembly Hall, in Barratt Hall, and other places, will now join in singing, "We Thank Thee O God for a Prophet," Brother Spencer Cornwall directing.

The Men's Chorus and the congregation joined in singing: "We Thank Thee, O God, For A Prophet."

### PRESIDENT J. REUBEN CLARK, JR.

#### *Second Counselor in the First Presidency*

**M**Y BRETHREN: It is always a thrill to meet with this great body of Priesthood, and every time I meet with you, I am afflicted with the dread that we are not exercising the power for righteousness that belongs to us. No one can estimate the power and the influence that we might wield, no one can estimate the amount of good we might do if we were united, and no one can estimate the amount of good we are not doing, because we are not united as we should be, united in faith, united in action, believing the same things, supporting our leaders, ward,

stake, Priesthood, and all the rest. What we could do if we would but exercise the powers of the Priesthood which we have.

And I return again to a thought that I have expressed, I think, every time I have been here in the last twenty years, that we cannot trifle with the Priesthood. It is not something that we can take off as we wish, and put on when we get ready. It is something that is with us all the time, until we lose it through transgression, and then we may not put it back on, because we shed a few tears. Brethren, guard, guard your

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Priesthood, magnify it, bring it into your homes honestly, preserving your covenants.

I approve of everything that Brother LeGrand has said tonight. I love to hear him speak about missionary work. His whole soul is filled with it. All that he said is true. But I want to enlarge the missionary labor a little bit, Brother LeGrand, I want to say that every one of you men is a missionary in your own homes. You have souls there to save. Do you know where your daughter is tonight, and every night? Do you know what kind of company she is keeping? Do you know that when she goes to meeting, as you suppose, Mutual, that she goes? Do you know the same things about your sons? Are you living the Gospel, are you magnifying your Priesthood in such a way that you can exercise influence to see that they do go where they should. Are you so exercising your Priesthood that when one of them starts to go astray that you can counsel with them, have them listen to you. I know children may be reared in the same home, the same environment, the same care, the same instruction, the same example, and yet one lives righteously and an other goes astray. But, oh, the woe, the misery and the sorrow that come to the father and the mother of a wayward daughter or son. Brethren, do not overlook the home mission.

Deal gently, deal kindly, deal understandingly, deal justly, deal with charity, deal with love, with your sons and your daughters, and your wives. I cannot over emphasize these thoughts, because I have had fathers come to me and say, "my daughter has gone wrong, what can I do?" I am sure they did all what they thought they should do. Of course, all of their intents and purposes were as they should be, but somewhere they probably failed. You can only have one such mistake before the damage is done.

You know, our soldiers returning from foreign countries bring back with them various kinds of infections, infections of the body, bring back new germs, we are unaccustomed to them, we become subject to them. But they bring back other infections, too, moral infections. And those moral infections also spread, they are spreading. I hope that you brethren of the Priesthood are on guard against these infections, usually infections destroying chastity. Do not rest easy, brethren, be on the watch-tower always. Guard against these infections. Watch as you would watch your own life, the lives and purity of your children, your loved ones.

You know, I believe that the Lord will help us. I believe if we go to him, he will give us wisdom, if we are living righteously. I believe he will answer our prayers. I believe that our Heavenly Father wants to save every one of his children. I do not think he intends to shut any of us off because of some slight transgression, some slight failure to observe some rule or regulation. There are the great elementals that we must observe, but he is not going to be captious about the lesser things.

I believe that his juridical concept of his dealings with his children could be expressed in this way: I believe that in his justice and mercy he will give us the maximum reward for our acts, give us all that he can give, and in the reverse, I believe that he will impose upon us the minimum penalty which it is possible for him to impose.

Brethren, watch your homes, be missionaries in your homes, have all the zeal, all the faith, all the righteous living that you would have if you were in the mission field, and then put your trust in God, asking his blessing, ask his help, that he will teach you how to govern your family, that you may have no tragedies therein.

God bless you, I humbly pray, in the name of Jesus. Amen.

## PRESIDENT STEPHEN L RICHARDS

*First Counselor in the First Presidency*

**I** BELIEVE, my brethren, we have cause for encouragement. Listening to the report of the Church made by President McKay at the opening of the Conference, and the various other items which have been mentioned, I believe that we should feel optimistic about the progress of our work. I do. I think that we are going forward, and I have confidence and faith that we will meet all the problems and situations which arise.

I thank the Lord always for the principle of continuous revelation. I thank him that he has made provision for his Spirit to attend all of those who are called to preside in his work, and I speak not only of the General Authorities, but those who are charged with the responsibility of presidency in the stakes and the wards, in the quorums, in the missions, in the temple, and in all of our organizations.

I am a firm believer in improvement. I think improvement is the law of life, and I am grateful that we are not so controlled by practices and conditions of the past that we are not open to the consideration of ways and means to advance the Kingdom of our Father.

I remember hearing a president of one of our stakes illustrate the point. One of the sister workers in an organization of the stake said to him, because he was a pretty hard-driving president, "President, it seems that you are never satisfied." "O, yes I am," he said, "I am always satisfied that you can do better." And so I am persuaded that such new methods as present themselves and come regularly through the proper channels will be conducive to the upbuilding of our Father's work. We have evidences of it. I might submit some of the figures to attest this, but time will not permit tonight. The whole picture looks to me to be one of encouragement, one to give us cause for great gratitude in the assurance

that the blessings of the Lord have been upon us.

Now there are opportunities for further perfecting our work, and those opportunities rest in large measure with our presiding brethren. I would like to say just a word to the presidencies of quorums. These quorums of priesthood, as you are all aware, are designated of the Lord. They are substantially the only organizations among us, other than that of the general organization of the Church, which have been specifically mentioned in the revelations. The Lord must have set great store by these marvelous institutions which he created. He knew in the beginning that his priesthood would be the basic foundation of his work. I was thinking tonight if Joseph and those associated with him in the beginning of the work could witness what we see tonight, this great demonstration of power, resident within God's Holy Priesthood, and perhaps they do see it, how gratified they would be.

And here is a great reservoir of power to be utilized for the advancement of our Father's Kingdom. Upon the quorums rests the largest measure of that responsibility. I am persuaded that no other organization can or ought to take their place, because they constitute the Lord's grouping of the manpower of his Church. Upon the presidencies of quorums rests the responsibility of seeing that their quorums function properly.

We used to have years and years ago, when the Priesthood Committee of the Church was first organized; many may remember it; President McKay will, a very concise and comprehensive definition of a quorum. We used to say it is three things: A class, a fraternity, and a service unit. And so we sought to group around these headings the responsibilities of the men of the quorum. And while there has grown out of the orig-

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inal concept a more elaborate organization, I am persuaded that if we could make our quorums serve the functions indicated by those three things we should accomplish much for the members and for the Church.

I am thoroughly persuaded that we can learn the Gospel in our quorums, and thus comply with the revelation that men are "to learn their duties." When men profess that some of the courses of study are a little intricate and difficult, I think of the days in Kirtland when a few men of meager learning and education had what seems to be the effrontery and boldness to set about to learn Hebrew, and you will recall how in the School of the Prophets, they engaged a Professor Seixas to teach them Hebrew in order that they might the better interpret God's word. We can learn. We can learn by study. We can learn the fundamental things that we need to know as members of God's Holy Priesthood. And we can learn about the apostasy, which is essential for us to understand in order that we comprehend in its fulness the restoration and be fortified to defend the restoration in the latter days.

And I take the liberty of urging you men, through your quorum presidencies, to see to it that your teachers study, that they receive the instruction which is provided for them, and the facilities which have been maintained in order to give them a concept of these great truths and to teach them intelligently to those who come to the classes. The more we make our classes worth while to the members, the more readily will they come, and the greater the value they will receive from them.

Now, I don't know that it is possible for any organization to succeed in the Church under the priesthood without adopting the genius of our Church government. What is that? As I conceive it, the genius of our Church government is government through councils. The Council of the Presidency, the Council of the Twelve, the Council of the Stake Presidency, or quorum,

if you choose to use that word, the Council of the Bishopric, and the quorum of Council of the Quorum Presidency. I have had enough experience to know the value of councils. Hardly a day passes but that I see the wisdom, God's wisdom, in creating councils: to govern his Kingdom. In the spirit under which we labor, men can get together with seemingly divergent views and far different backgrounds, and under the operation of that spirit, by counseling together, they can arrive at an accord, and that accord, (the occasions are so negligible as not to be mentioned) and therefore I say that accord is always right. That accord represents the wisdom of the council, acting under the Spirit.

Now, brethren of priesthood quorum presidencies: You need those councils, and I have no hesitancy in giving you the assurance, if you will confer in council as you are expected to do, God will give you solutions to the problems that confront you with reference to your quorums. And he will enable you to find ways and means of approaching the men whom you would like to reach to bring them into accord with your quorum, and have them enjoy its spirit. I am sure we can go out and get many of these men. My heart is always troubled for the unusually large number of our elders who do not ally themselves with the quorum and secure the spirit and the benefit to be had therefrom. I am not at all persuaded that these are bad men, but I am persuaded that they are negligent often and forgetful and neglectful, and they need your care. And the quorum presidency, no matter how many committees you appoint, the quorum presidency is responsible for every man in the quorum; and I am sure you cannot be relieved of that responsibility, although you will want the help of all those who may come to your assistance.

And I am persuaded too that if you approach many of these men in frankness and true friendship, you will touch their hearts. I have long been persuaded

that it is something of a waste of time to go to a man's home who has been neglectful and spend the time in talking about the weather or the crops or politics or something else.

I always admired my dear brother, the President of the Church, George Albert Smith. I have been with him on many occasions. I have seen him meet many old friends, and I frequently have seen him take their hand, and ask the first question, not how are you getting along, which usually means how much money are you making, but "How are you feeling in the Church?" I have seen him ask that of business men. I have been with him on the streets of this city and had him meet a business man and say, "Well, how are you feeling in the Church?" It was a direct approach, and one usually that brought a response that probably made the man search his conscience, and that is what we need to do with these men, to get them to search their own conscience, and make their own decisions to avail themselves of these glorious opportunities that we bring to them.

Now, my brethren, I recognize that I can't deal with many problems tonight. There is one problem that President McKay suggested that I mention to you about the missionaries, and I fully endorse all that has been said about that great work, and that is, brethren, that we still think it wise to use some caution in the general advertising of missionary farewells. I don't need to take the time to tell you the rather strenuous period we have been through in trying to arrange for our missionary program. It has not been easy. Thank the Lord it is now operating in good measure and producing results, but it has not been easy; and for the time being, it is suggested that you follow the directions

that were issued sometime ago to avoid newspaper advertising of our missionary farewells. Times may change, and this instruction may change.

I just want to bear my testimony to the divinity of this great power that you and I hold. I know that it is genuine. I know that it is authentic. I have no more question about its authenticity and its derivation than I have of any other fact established by the most concrete evidence we could ask. Sometimes there are those who when I have laid my hands upon their head in ordination have asked me for the derivation of my priesthood. I repeat four steps: I was ordained by President Joseph F. Smith. He was ordained by President Brigham Young. Brigham Young was ordained by the three witnesses, one of whom was Oliver Cowdery, and that ordination was subsequently confirmed by the Prophet. Oliver Cowdery and Joseph Smith were ordained by angelic ministers from the Lord Jesus Christ himself. We don't have to go into antiquity to establish the authenticity and the genuineness of this power that we hold, and you and I know, that aside from the evidences of its authentic derivation, we know that there is an essence within it which makes it more than a mere name. I have felt it and you have. I know that our Father has given it to his men and boys to establish his work. God help us to use it effectively in the creation of a better world, I humbly pray, in the name of Jesus. Amen.

#### President David O. McKay:

Thank you President Richards and President Clark.

We have received a report that by actual count and by report over the telephone from Provo and Logan, we have in attendance at this great Priesthood Meeting, 16,173 members.

#### PRESIDENT DAVID O. McKAY

**M**Y DEAR FELLOW WORKERS: Just a few words in conclusion.

I commend the appeal made by Brother Petersen, and once again ask that

the bishops send the names to Elders Spencer Kimball and Mark E. Petersen of those girls and boys who leave their home towns to come to the centers.

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The Young Women's Mutual Improvement Association will help you, if you ask them to report to you; they have so written to me within the week. They are prepared to report on every girl in every ward in the Church. The Lord bless them and may he bless you, bishops, in this service of saving souls.

#### EXCURSIONS

One other point—when you have excursions for young people, either to the temple or visiting a city, please see to it that you have registered or chartered busses, unless you come in your private cars. In either case be sure that the boys and girls are properly chaperoned.

#### ON SOLICITING FUNDS

Wards and branches should not solicit funds or try to raise money for their buildings in other places than under their own jurisdiction. We do not favor bidding on shovels used for breaking ground for church edifices.

#### HOW TO OBTAIN A TESTIMONY

A few years ago a stranger sat in the gallery opposite this pulpit and listened to the testimony of one of the elders of the Church. He accompanied a man who had been excommunicated from the Church. As they were walking out of the grounds, the stranger said, referring to the testimony of the speaker that day, "Do you know, I would give all I possess if I knew that what that speaker said today is true."

Several of the brethren throughout this conference have emphasized the value of a testimony. Brother Sonne, particularly, laid stress upon the fact that that is the strength of the Church. It is. There is nothing which a man can possess in this world, which will bring more comfort, more hope and faith than a testimony of the existence of a Heavenly Father who loves us, or of the reality of Jesus Christ, his Only Begotten Son, that those two heavenly personages appeared to the Prophet Joseph and established the Church of

Jesus Christ, and that men are officially authorized to represent Deity.

Scientists are seeking that knowledge, some of them in vain. One of them recently declared that he had failed to find it, and had lost his faith even in God, and he is recognized as one of the great.

You know, too, you who have read the book "Man Does Not Stand Alone," how impressively that great author leads the world to accept the existence of God's guidance. You who have heard missionaries return and bear witness that they know that this Gospel is true, will remember, probably, when you were boys, that you, too, would have given anything if you could so testify in truth.

We have hundreds, perhaps thousands of young men here with us to-night. They are eagerly longing to have that testimony. Of its value, there is no question. Of its reality, too, there is no question in the minds of you leaders who possess an absolute knowledge of these things.

But as I have listened to the testimonies, I have wondered how many of us are showing the boys how they may know. Are we sufficiently emphasizing the fact that they will never know it if they indulge in sin; they will never find it out if they live to gratify their passions and appetites. "My spirit shall not always strive with man." (Gen. 6:3; D. C. 1:33; Moses 8:17.) His spirit will not dwell in unclean tabernacles. ("The Spirit of the Lord doth not dwell in unholy temples." Helaman 4:24.) And you cannot have a testimony without the Spirit of God.

Young men, may I just name three steps that will aid you in obtaining this priceless possession, and then you follow them.

On the night of Gethsemane, Jesus offered a great prayer. In the introduction he said this: "Father, thou hast heard me," and he thanked the Lord for it, and then he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)



That is what a testimony means. To know God, and Jesus Christ, is to have life eternal, the great possession of eternal life.

But the question arises—How may I know? Jesus has answered it, as he has shown the way in every aspect of life. One day, when he bore testimony to his divinity, that his teachings were of God, the Pharisees and others around him said, "How knoweth this man letters, having never learned?" How do we know (that was their question), that you are divine? And he gave a simple answer: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:15, 17.) There is a definite answer—a clear-cut statement, young man. "If ye will do the will, ye shall know." And, "to know God, and Jesus Christ, whom he has sent, is eternal life."

However, there still remains unanswered the question: What is God's will? On one occasion several thousand people asked that question saying "Men and brethren, what shall we do?" It was on the Day of Pentecost, and Peter, who had received a testimony and instructions from the Savior, answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call." (Acts 2:37-39.)

Did you note that first sentence, that first condition? Repentance, which is a changing of life. If you have been swearing, stop it. That is what repentance means. If you have been disobeying father or mother, cease your disobedience. If you have been thinking impure thoughts, substitute them with noble ideas. Repentance means ever to change your thoughts and acts for the better.

A lawyer, a Pharisee asked Christ, on one occasion, "Which is the great commandment in the law?" (Matt. 22:36.) And in answer, most profound, Jesus

said, the first fundamental law is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30.) "And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:39.) And the Pharisee admitted that Jesus had spoken wisely.

Analyze that and you will find that it means that instead of centering your thoughts on self, that God becomes the center of your existence; your thought is what you are going to do for him. You will pray to him at night. You will pray to him when you have some heavy task to perform. In your school work, pray. I know, you may not hear his voice always, and you may feel that he did not answer your question in your prayer, but in youth, keep praying, holding to the assurance that God is near you to help you.

Christ has given us "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature," (II Peter 1:3-4) that is, the Holy Ghost promised by Peter, to live in this world and be a partaker of the divine nature of our Father in Heaven.

I bear witness to you that that is a reality. Young man, never lose sight of it. And then, after Peter bore witness that that is a reality, he said this:

"... add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance (note the words); and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity,"—love.

Now note the promise:

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ,"—of the things of God. (II Peter 1:5-8.)

And to know God is eternal life.

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Those are divine steps, that lead back to the presence of God, our Eternal Father.

May the young within the sound of our voices tonight, and all in the Church, follow those steps, and gain, each one, the precious gift of a knowledge of the divinity of this work, I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

The Men's Chorus of the Tabernacle

Choir will sing, "Seek Thy God," after which, Elder Joseph Anderson, Clerk of the Conference, will offer the benediction.

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Singing by the Men's Chorus, "Seek Thy God."

Elder Joseph Anderson, Clerk of the Conference and Secretary to the First Presidency, offered the closing prayer.

### THIRD DAY MEETING

#### CHURCH OF THE AIR

Columbia Broadcasting Company's *Church of the Air* was presented at 8:00 a.m., Sunday, October 4th. The program as presented was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

**Announcer:** The Church of the Air is presented by CBS Radio so that men of many faiths may speak to a nationwide audience. Today's service comes to you from the Mormon Tabernacle on Temple Square in Salt Lake City, through the facilities of Station KSL. The speaker will be Henry D. Moyle, of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music is by the Tabernacle Choir, under the direction of J. Spencer Cornwall. Frank Asper is at the organ.

The Choir opens the service with one of the hymns of Eliza R. Snow, sung to the music of Evan Stephens: "Awake, Ye Saints of God, Awake. Call on the Lord in mighty prayer."

(The Choir sang the hymn, "Awake, Ye Saints of God."—Stephens).

**Announcer:** We continue this Church of the Air Service with the worshipful words and music of Will James: "Jesus, Our Lord, We Adore Thee, Jesus Our Crucified Savior."

(The Choir sang: "Jesus, Our Lord"—James).

**Announcer:** We shall now hear on this Church of the Air service, Henry D. Moyle of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. In addition to his Church service, Brother Moyle has had a distinguished career as a lawyer, business administrator and civic servant. He has titled today's talk: "Who Shall Deny or Question the Justice of God?"

#### ELDER HENRY D. MOYLE

##### *Of the Council of the Twelve Apostles*

**M**ANY PEOPLE of the world today have lost their faith in the living God. Their trust is placed in many different gods, fashioned after the weakness and inclination of men: A god who

makes might, right; a god of riches, a god of selfishness and greed; a god of lust; a god whom professional and business men serve, men who worship their profession or business to the exclusion

of almost all else in life; a god of sports; a god of industrialism or unionism as the case may be; all in preference to the God of heaven and earth, our eternal Father, who has instilled in the hearts of obedient children throughout the ages, a love of truth and virtue! God has said:

... I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. (Hebrews 8:10.)

Herbert Spencer has well said, "The choice is not between a personal God and something lower, but between a personal God and something higher."

Isaiah prophesied of such disbelief, as we find in the world today.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5.)

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (*Ibid.*, 29:13-14.)

Through the courtesies and facilities of the Columbia radio network, it is my privilege upon this Church of the Air to represent a people who today profess to worship the God of Israel and lend obedience to his eternal laws.

We believe the Bible to be the word of God. We read in the first chapter of Genesis, 27th verse:

So God created man in his own image, in the image of God created he him; male and female created he them.

This same God of whom we bear witness to the world is the creator of heaven and earth and of all things that in them are, of which man is his crowning glory. God gave man dominion over all things pertaining to this earth.

"The glory of God is intelligence." (D. & C. 93:36.) Man's intelligence is God-given. Man is the offspring of God. The power to think and reason emanates from this same eternal source. Dr. Francis L. Patton, onetime president of Princeton University, 1882 to 1902, and president of Princeton Theological Seminary, 1902 to 1913, wrote a book entitled *Fundamental Christianity*, dedicated to his wife on their sixtieth wedding anniversary. I quote therefrom:

It is true, as has been said, (by Milton, I think) that we need not find fault with Reason since it is all we have wherewith to judge a revelation. But we have this treasure in earthen vessels. Human reason works under the limitations of a finite mind and shares in the defects of a sinful nature. It has often taken the wrong side in debate, and has tried to make "the worse appear the better reason." More than once it has been the leader in an insurrection against the government of God. It has often accepted a retainer, prepared the papers and acted as leading counsel in the great case of Man v. his Maker. It has been trammelled by prejudice, blinded by foregone conclusions, and dominated by pride. It has misread the facts, or misapplied the reasoning based upon them. All this goes to show that we need another light than that which reason gives. It can handle categories and make syllogisms, but it cannot make history; cannot survey the whole area of being; cannot speak with authoritative confidence on themes which only revelation can unfold, and it transcends its prerogative when it says that a revelation is impossible. It is for reason to take the more modest part of showing us that what we confessedly need has been given us in the religion which came from God. \* \* \* We cannot flee from God's presence. The Psalmist got at the root of all philosophy when he said: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there."

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me." (Psalms 139:8-10.)

All our observations of nature strongly declare the existence of God. Paul, in his epistle to the Hebrews, writes:

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... every house is builded by some man; but he that built all things is God. (Hebrews 3:4.)

The prophets of old have recorded their testimony concerning God in Holy Writ. They, in their lives, exemplified an absolute faith in their God. Moses gives us the early account of God's dealings with his children here upon this earth; his personality; his character; his attributes to inspire and direct us in our worship of our Creator in whose image we stand. The Lord spake unto Moses face to face as a man speaketh unto his friend. (See Ex. 33:11.) Adam walked and talked with God. The voice of God was heard from the heavens at the baptism of Jesus Christ. Peter, James, and John heard his voice on the Mount of Transfiguration when he declared: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.) Stephen saw God.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. (Acts 7:55.)

Paul was converted by a heavenly manifestation. Finally in the beginning of this dispensation, which the Church of Jesus Christ of Latter-day Saints proclaims to the world is the Dispensation of the Fulness of Times, in which all things heretofore given of God to man will be restored, we have this remarkable testimony given by two of its early founders concerning the Son of God, Jesus Christ our Lord and Savior.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:22-24.)

Moses' life was given to receiving the laws of God and proclaiming them to

his people, as a prophet of God and leader of men. Many of God's laws, binding upon the people of Israel in the days of Moses, have come down to us. They bind our consciences as much to-day, if not more, than they did that of ancient Israel thousands of years ago. Today, no matter how far we may have departed from the true knowledge and understanding of God, we cannot violate the Ten Commandments of God with complacency and a clear conscience. No one throughout the history of mankind ever permanently profited in their violation, whereas all who have obeyed have been blessed in their obedience. Disobedience thereto has brought sorrow and remorse to the human soul with the resulting loss of all promised blessings.

One prophet of old, Mormon by name, has said:

Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel. (3 Nephi 29:9.)

The wisdom of man has never produced a code of conduct to compare with the laws of God. His laws also give us an insight into the personality of God. His nature is the better understood. The Ten Commandments begin as follows:

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments. (Ex. 20:2-6.)

The Ten Commandments constitute a divine decree of transcendent importance to all mankind. To a believer in God, the very thought of finding fault with his holy judgments is sacrilege. We believe his judgments are binding on us here and now, as well as in all preceding generations, and will be binding upon all future generations.

It was Job who proclaimed after he had lost everything but life, and suffered most in body, his absolute reliance upon, and his submission to the decrees of God:

... the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (Job 1:21.)

Job's faith in God endured. God's existence was real. He was actually Job's heavenly Father, a Personality to whom he could pray, and upon whose justice and mercy he could depend implicitly.

Job comprehended God. He could not deny his existence. To those who denied God, he propounded some questions that have never been answered by the wisdom of men; for example:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath put wisdom in the inward parts? or who hath given understanding to the heart? (*Ibid.*, 38:4, 36.)

God's nearness, yes, his presence, was felt by Job when he finally declared:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (*Ibid.*, 19:25-27.)

Though centuries separated them, Job could have declared as well as did the Apostle James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally,

and upbraideth not; and it shall be given him. (James 1:5.)

Down through the ages, from Father Adam on, came to man the same knowledge and understanding of God received from God by those who sought wisdom, in keeping with the admonition of James.

Today God has not left us alone, dependent upon the testimonies of ancient prophets. In every dispensation of the gospel upon the earth, from the time when Adam walked and talked with God, to the present, God has revealed himself to man, and through his prophets he has disseminated his law and his gospel to the earth anew, that all men might know that he lives, that he is the rewarder of them that diligently seek him. He lives to bless mankind. He has declared from the heavens in these latter days:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (P. of G. P., Moses 1:39.)

The importance of this knowledge is made clear by the prophet Jeremiah:

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. (Jeremiah 9:23-24.)

God gave knowledge and understanding to the disciples of Christ which prepared them to suffer persecution and even death rather than deny the divine mission of their Lord and Savior.

... without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6.)

I know that God lives to enlighten our minds, quicken our understandings, and give to us a knowledge and understand-

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ing of God and of his eternal purposes, and of the divine mission of his Only Begotten Son, Jesus Christ; that he hears and answers our prayers with a filial love for us, his children here upon this earth. In the name of Jesus Christ. Amen.

*Music:* Organ and humming choir—"Sweet Is the Work."

*Announcer:* Time and facilities for the *Church of the Air* are provided without charge by CBS Radio and its affiliated stations, and in the same spirit the participating speakers and choirs give their services.

### CHOIR AND ORGAN BROADCAST

The regular Sunday morning *Choir and Organ Broadcast* was presented Sunday morning, October 4, at 9:00, which was followed at 10:00 o'clock by the regular Conference session.

Long before the hour for commencing the *Choir and Organ Broadcast*, the Tabernacle was crowded to capacity by members who had assembled from all parts of the Church. In addition, the Assembly Hall just south of the Tabernacle was filled with people, as was also the Barratt Hall (60 North Main Street), provision having been made so that those assembled in these buildings could watch and hear the Conference services by means of television. Then too, hundreds of people assembled on the grounds and listened to the services by means of amplifiers as the Conference was broadcast from the Tabernacle.

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States.

The broadcast was as follows:

(The organ played "As the Dew," and on signal the Organ and Choir began the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to the

end of the verse for the announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour the Tabernacle Choir and Organ from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Choir, Frank Asper at the Organ, and the spoken word by Richard Evans.

The Choir turns first to a song of supplication by Tschesnokoff as arranged by Noble Cain: "Let Thy Holy Presence Come Upon Us, O Lord, We Pray."

(The Choir sang: "Let Thy Holy Presence"—Tschesnokoff)

*Announcer:* Frank Asper first selects on Temple Square today, a devotional theme from the writings of Robert Leech Bedell: "Lullaby and Prayer."

(Organ number: "Lullaby and Prayer"—Bedell)

*Announcer:* From the Tabernacle Choir we hear one of the hymns of Parley P. Pratt, sung to a hymn tune by John Tullidge: "An Angel from On High the long, long silence broke."

(The Choir sang: "An Angel From On High"—Tullidge)

*Announcer:* We hear another organ offering as Frank Asper selects the quietly thoughtful mood and melody of a song without words by Joseph Bonnet.

(Organ number: "Romance sans Paroles"—Bonnet)

*Announcer:* The Tabernacle Choir now recalls a Motet for mixed voices with the music of F. Quilici: "Jesu, Word of God Incarnate."

(The Choir sang: "Jesu, Word of God"—Quilici)

### THE SPOKEN WORD

We recall the often quoted comment of Lewis Carroll's Red Queen: "Now here, you see, it takes all the running you can do to keep in the same place." It does require an earnest effort to keep even with life—and one of the chronically discouraging experiences is to be chronically behind. Leaving things that

should be done sooner, until just a little later is a factor in unhappiness and failure. This is evident in students who habitually leave homework too late and first pursue other pastimes and pleasures, and count on doing the essentials second—who ignore the alarm just a little too long, who leave home just a little too late, and who, literally or figuratively, live life breathlessly trying to beat the bell—and seldom arrive in time to be quite comfortable, or to seem settled or to feel prepared. In the words of a wise educator: "It is easier to keep up than to catch up." Cramming isn't a pleasant pursuit. Nor is trying to do several days work in one. Loafing along and then trying to pour in, in one night, all the knowledge that should have been absorbed in small daily doses is always difficult and discouraging. This is true not only of young people, not only of academic obligations, but in all of life as well: Leaving to the end of the year what should be kept up currently, leaving too late any obligation of life, is an uncomfortable way of living, and hazardous as to the things both of time and eternity. There is seldom any real reason to suppose that what we ought to be doing now will be easier to do after we find ourselves farther behind. There is seldom any experience to suggest that sluffing today and doubling the obligations of tomorrow will improve our future prospects. To concur with the comment of the Red Queen: We have to run so fast to stay where we are. And to the student near the starting of school, and to all people at any point in life: "It is easier to keep up than to catch up." There is no better time to keep up than currently, and there is little reason to suppose that it will be easier to do all at once what

should be done in digestible amounts each day. Repentance is a great and blessed principle (one that all of us have need of), and catching up is a kind of repentance. But better than repentance is keeping the commandments; and better than catching up is keeping up—so that postponement and procrastination are not permitted to place an always uncomfortable penalty upon us.

(Organ number: "Sweet Hour of Prayer"—Bradbury)

Announcer: Frank Asper has presented a hymn melody by William Bradbury, which takes its title from the words of W. W. Walford: "Sweet Hour of Prayer."

And now we close with a sacred song from Handel's Messiah, written on a scriptural text: "His Yoke is easy; his burden is light."

(The Choir sang: "His Yoke is Easy"—Handel)

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the twelve hundred and fifty-ninth presentation, continuing the 25th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

## SUNDAY MORNING GENERAL CONFERENCE SESSION

The regular Sunday morning session of the Conference convened promptly at 10:00.

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, fur-

nished the choral music for this session. Frank W. Asper was at the organ.

President David O. McKay:

In solemn worship this beautiful

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Sunday morning, thousands are assembled in the Tabernacle, Salt Lake City, in the Assembly Hall, the Barratt Hall, and I see on the walks and lawns, Tabernacle grounds, many others who are listening in over the local radio and television stations.

This is the sixth session of this General Conference. The fifth session was not broadcast. It was a General Priesthood Meeting, held last evening in the Tabernacle, with overflow meetings in the Assembly Hall and the Barratt Hall, and for your interest as well, we should like to say that as nearly as the ushers could count, there were assembled in that Priesthood meeting last evening 16,173 men and boys holding the Priesthood. The speakers were Elder Mark E. Petersen and Elder LeGrand Richards of the Council of the Twelve, and members of the First Presidency. The Men's Chorus of the Tabernacle Choir furnished the music.

Elder Henry D. Moyle was the speaker on *Columbia's Church of the Air* program this morning at 8 o'clock. We trust that many of you listened to that excellent address.

So we are now assembled in the sixth session of the 124th Semi-Annual Conference of the Church. These services are being broadcast in the Assembly Hall, in the Barratt Hall, over a loud-speaking system and by television. These services are also being televised over KSL Television at Salt Lake City, and will be heard over radio through KSL over twenty-two stations in Utah, Idaho, Arizona, Nevada, Colorado, California, Oregon, Washington, and by special arrangement over five television stations in San Francisco, Los Angeles, Portland, Oregon, and Tacoma, Washington. The names of all these stations have already been announced to the radio and television audiences.

At this time we desire to express our deep appreciation to these various radio and television stations for their courtesy in making available their time and facilities for these broadcasts.

The Choir singing for this morning's session of the Conference will be by the

Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and with Elder Frank W. Asper at the organ. We shall begin by the Choir and congregation singing, "Come, Come, Ye Saints," with Richard P. Condie conducting. The opening prayer will be offered by Elder Donald Ellsworth, President of the Mesa Stake.

The Choir and congregation joined in singing the hymn, "Come, Come Ye Saints," Richard L. Condie conducting.

Elder Donald Ellsworth, President of the Mesa Stake, offered the invocation.

The Tabernacle Choir sang the hymn, "The Morning Breaks," directed by J. Spencer Cornwall.

### President David O. McKay:

We wish to acknowledge the presence of prominent visitors who are worshipping with us this morning, and others who for the first time are listening in by television. We observe in the audience Senator Wallace F. Bennett, Brother LaMont Toronto, Secretary of State; Dr. Aldous Dixon, President of the Utah Agricultural College; Superintendent Allen Bateman, State Superintendent of Public Instruction; Dr. Homer Durham, Vice President, University of Utah; Mayor Earl J. Glade, Mayor of Salt Lake City; Dr. Ernest Wilkinson, President of the Brigham Young University; Dr. M. Lynn Bennion, Superintendent of the Salt Lake City Schools; and others probably whom we have not observed. We bid you all welcome.

And we wish to extend greetings and a heartfelt welcome to the thousands who are sitting opposite their television sets in San Francisco, Los Angeles, Portland and Seattle, and probably Sacramento, for we have just learned that telephone connections have been in progress, with a view of having these television sets available in that city.

As we contemplate this new situation, we cannot help but be impressed



that this is an epoch-making service. In a way it may be compared to the first telegraph message that went over the wires from Salt Lake City October 24, 1861. That message was sent to President Abraham Lincoln, and read: "Utah has not seceded but is firm for the Union. (Signed) President Brigham Young"

Today, for the first time in history, thousands have an opportunity, outside of the State, to meet with us in this worship. With all our hearts, we bid you welcome, and pray that the spirit of this great assembly may be in your hearts, to the end that in our worship

during the next two hours, our souls may be uplifted, our minds directed towards the real things in life,—the existence of our Heavenly Father, his love for his children, and his desire that good will may prevail in the hearts of men to the end that peace may be established in the earth.

God bless you all, who are sitting with us by radio and by television, in this worship.

Our first speaker this morning will be President Stephen L. Richards, member of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

I AM DEEPLY grateful for the high privilege of being present in person with you at this great conference of the Church. I rejoice with you in the inspiration, the encouragement, and the uplifting remarks and spirit which have characterized the sessions to this point. I thank the choir for singing that great hymn, "The Morning Breaks," my favorite, embodying in a measure at least the essentials of the message which I would give to you today. I approach the task humbly, asking the Lord to bless my utterance beyond the mere import of the words, to bring to you the spirit of our work.

In a recent address by the president of one of our American universities, the following observations were made. I give their substance to you. Speaking of the technological age in which we live, this educator pointed out that the economic and military security of the nation depends upon scientists, physicists, and engineers to keep abreast of new developments. "But," said he, "to survive in the complex world, however, America must have specialists outside the technical and scientific field." He declared that it was not a shortage of engineers or atomic physicists that caused the loss of China to our side.

A brilliant cadre of engineers is ineffective while the waterfront is ruled by gangsters. A high level of training in economics is less meaningful if labor and industrial leaders cannot realize that "although the whole is never healthier than its parts, it is always greater. A stockpile of atomic bombs has less power if sections of the population are blocked by prejudice or made stagnant through ignorance." After setting out the place of education in our American system, he concludes with this statement: "The skills we lack most are in human relations."

It is this statement which intrigued my interest and made me feel that it might be well to use this occasion to call the attention of my brethren and sisters, and our friends who listen in, to the unique contribution which the Church of Jesus Christ of Latter-day Saints has to make and is making in this all-important aspect of the world's affairs.

Human relations—what things are comprehended by this caption! In the economic world the term is frequently used interchangeably with public relations and is reduced in final analysis to an adjunct of the profit motive, to bring about a better understanding of

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people, their natures and desires, to create sympathetic understandings of businesses and their problems, with the ultimate objective of inducing favorable attitudes and a wider reception of the products of business and thereby increase profits. In the main I have no criticism of the honest efforts put forth by business to create good will for themselves and that which they have to sell. Many of the statements by business executives lauding the principles of service and considerate treatment are elevating in character and intent, but I fear much of their force is lost in the natural, if not always warranted, inference of the people that such idealism is primarily self-serving. I shall have more to say about the economic phase of human relationships in its bearing upon wider aspects of the subject at a later point in these remarks.

And next, human relations, as comprehended within the social sciences: I don't profess to have knowledge sufficient to warrant my giving any definitions or classifications, but I assume that the social sciences embrace what in the law we used to call domestic relations, which included rights and obligations arising out of the family relationship, the association of people in communities, and even in the larger groupings of states, nations, and races. I readily concede that research and study concerning the social make-up of the world can be and should be of great value in solving some of its problems and directing the thinking and energies of mankind to a more peaceful living together in the societies of the world. I would not discourage continued study in the field of sociology. I could even go along with the president of the university, who seems to recommend greater emphasis upon it. I think, however, to be candid with ourselves, we might ask ourselves just what profit to date has been realized in the study of the social sciences in bringing about a greater stability in the homes of the people, in curbing juvenile delinquency, in composing the acute problems arising out of traditional industrial strife, in sup-

pressing class hatreds manifesting themselves among the peoples of the world, and lastly, and perhaps most importantly of all, in the acquisition of peace among the nations. I will not say, and I do not wish the inference to be drawn, that no progress has been made along the lines I have mentioned. Enlightenment from study is always a step in progress. A development of the facts through research is highly desirable and necessary in the formulation of forward-looking programs, but I fear, and I confess I have little more than hearsay evidence and occasional observations in my reading to support my fear, that the teachings of some of the sociologists have retarded more than they have advanced the attainment of the goals good people hope for, especially in regard to home and family life.

I come now to human relations among the nations, which is the phase of the subject most engaging to me at the present time. I understand there is a department of human relations, or the humanities, in the set-up of the United Nations. I have no definite knowledge as to the prescribed functions of this department, but one would naturally infer that its objective is to improve the conditions among suffering and underprivileged peoples, and thereby create better understandings and good will among men and women all over the globe. If it is in position to contribute to this betterment, I am sure that all men of good will would wish it success, although many might have objection to the means of accomplishing its purposes.

This very brief outline may serve to remind us, and it is my hope that it will, of the vital, transcendent importance of the field of human relations in the lives and affairs of mankind, in homes, communities, societies, and nations of the world. It was undoubtedly a recognition of the importance of the subject that induced the college president to say that the skills we lack most and need most are in human relations. I think few of us would disagree with him, although there would probably be

great variance of opinion on the vital issue—What are these skills and how are they to be obtained? That is where we come into the picture, my brethren and sisters. In order to make a contribution of substance to the solution of these pressing problems, we have to make positive statements. These positive declarations sound intolerant and presumptuous to many of our listeners who don't understand fully the nature of our work and the grounds on which we issue such statements.

There has been a great build-up in our own country, and perhaps in others in the last several decades, for what is termed broadmindedness and tolerance. It is one of the most popular subjects on which a man can speak. I heard a young minister of very engaging personality deliver a most entertaining address on aspects of this theme just a short time ago. In his advocacy of Christian good will and brotherhood he asked people to consider and reconsider their attitudes toward life, banish prejudices, and be kind and friendly to all. He pictured the Savior during his earthly ministry going about advocating such tolerance and friendliness. He urged a de-emphasis on denominational differences and the formation of a brotherhood that would permit all to come together in harmony and good fellowship. I don't know whether he thought his formula would cure all the world's ills, but I am sure he was convinced that it would help, and I think too that good will come from his popular lectures over the country.

But I do not think, my friends, that this friendly counsel for tolerant brotherhood is a realistic or basic answer to the problems facing us today, particularly in the sphere of human relations. I am very fearful that this popular appeal for so-called broadmindedness and tolerance has brought in the past and still continues to promote a type of thinking which does not contribute to the seemingly worthy objectives its proponents entertain for it. It sounds good, but how good is it? It would be interesting to know how some of its advocates would answer questions such

as these: Should we be tolerant of infractions of the Ten Commandments, that great statement of basic divine law? Would you tolerate a little stealing, a little lying? Would you tolerate violation of the law of chastity? To what extent? Do you think that a loose or equivocal position with reference to the virtues enjoined by God is calculated to inspire in youth a respect for moral rectitude, the type of American life that the founders left as our heritage? I grant that it is a commendable interpretation of Christ's teachings to solicit compassionate consideration for those who are weak and who have made mistakes, but it is a tragic error to fail to distinguish between tolerance for the sin and sympathy for the sinner. Truth is not tolerant of error. Standards of truth are exacting, and the blessings Christ promised are obtainable in their fulness only upon strict observance. No greater boon could come to America and the world than a universal conviction of this principle. The nations could have their hearts' desire of peace in righteousness if they would make themselves worthy.

I have traveled a little, it might be considered a lot except as compared with the marvelous globe-encircling record of our dear President; I have visited countries far removed from America; I have had special occasion to observe the attitudes of other peoples toward our country. I am convinced that what we of America need first and foremost in our relations with foreign nations, and as a basic essential to their friendliness, is respect, not respect born of fear of our great military prowess, our economic production, nor envy of our widely advertised high standard of living, but respect for our integrity, our character, through the conformity of our living to the ideals we profess and expound. There can be no friendliness and brotherhood not founded on mutual respect. I have witnessed the distrust in which we are held by some foreign peoples, but I make no comment as to the justification for it because it might reflect credit or discredit in places where

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I do not feel competent or positioned to judge, but I do feel that it is within my province and my duty to point out to our own people and to our fellow Americans the discrepancies between American ideals and practices, which account in large measure for our inability to win the confidence and true friendships of many of those whose cooperation we so urgently need in the crises now confronting us.

I think there are very few peoples in the world who do not have admiration for the concepts of liberty and freedom which we espouse. The founding of the Republic has been an inspiration to the oppressed everywhere, and still is, but unfortunately the discrepancies I have briefly mentioned, and will hereafter call to your attention, have militated immeasurably against its influence for good.

While in South America a few years ago, I took occasion everywhere I went to inquire what the people knew about our own country. I speak now of the common people, not the diplomats and some academic researchers who have greater opportunities for information. I discovered that the people secured their information and formed their opinions about the USA in large measure from the picture shows and the magazines, and the sensational stories carried by the publications about our gangsters and divorcees. Most unfortunately, the finer aspects of our American living were seldom brought to their attention. To all too great an extent, they picture us as a nation of law-breakers, extravagant and riotous livers, and violators of the sanctity of the home and the marriage relation. Are these concepts, whether erroneously acquired or not, conducive to the building of respect for us? They are not. Many of us are prone to ascribe our difficulties in Latin American countries to the ambitions of avaricious dictators. I would not say that there is some basis for this position. But I do say, without fear of successful contradiction, that there would be infinitely less menace

to our friendly relations with our neighbors to the south, and far less fertile ground for planting the seeds of insurrection and autocratic controls if our friends had more respect for our character, our way of life, and our consistency. Remember, there wouldn't be sent out from our country the kind of films which are shown throughout the world and the lurid stories of our newspapers and magazines if there was not some foundation in fact for their production. That is the pity of it all. They are altogether too true.

I found the same condition, perhaps to a lesser extent, prevailing in Europe and the Near East. There we are judged, as all over the world, by the way we advertise ourselves, and unfortunately, the worst segment of our society constitutes our most effective advertisers.

Now I ask you to observe, as one of the most important points in this consideration, this fact that the values in all this advertisement and education are moral values. Although some of our appraisers are not fit to judge, we are nevertheless judged on moral standards. It doesn't bring respect to the accused even if the accuser has to admit that he himself is guilty of the same sins. Much as we disparage certain ideologies, what we fear most is the ruthless malevolent actions of immoral, unmoral, and Godless men, and most unfortunately, there may be some justification for the other side to question our own sincerity and consistency in moral purpose.

I am aware that there are students of world problems who contend that, after all, the final solutions are economic, that if people are well-fed, clothed, and housed, they will be peaceable and happy. I am not converted to this view. A few months ago I sat at a luncheon in New York City with a man who had given forty years of his life as a missionary in Africa. He was acquainted with many tribes and peoples of what we call the Dark Continent and undoubtedly had had

wide opportunities for observation. He told us that among all these tribes he had never been able to discover a word in their language which could be interpreted as materialism, as opposed to spirituality, as we use these terms. He said that everything in their lives from the cradle to the grave transpires on, to them, a spiritual basis. Many will say that they are crude, backward, ignorant peoples, but I pose this question for you. May it not be that there has been providentially preserved for them, from ancient lineage, a concept of life, which in the mad scramble for the earth's bounties, has escaped the great host of their sophisticated brethren, who have attained dominance of the earth, and who are now being rudely awakened to the realization that all their materialistic striving and attainments may bring only frustration and ruin?

I know I don't have to argue in this company, perhaps not with many of my listeners, for the recognition of moral and spiritual values in the solution of our problems. I take it that we are all gratified from time to time to hear expressions of this recognition by some of the leading men of the country and the world. I am hesitant to say a word that might be construed in disparagement of such statements, but I am constrained to question a little from time to time their sincerity. Is spirituality anything other than a personal attainment and investiture? Is there any such thing as mass morality? The Master taught us that as a man, not the masses, thinks, so is he, not they. It is true that if enough individuals are convinced of spiritual realities, they can greatly influence the society in which they move, but it is the individual and not the mass mind which has the conviction.

I hope you will approve the application which I make of this principle. I don't believe that men in high places, in government, in business, or elsewhere can successfully divorce their private lives from their public declarations and protestations. Nor do I believe that women who attain positions of emi-

nence can do it either. We often speak of the gullible public, but I am very much inclined to think that there is enough of discernment in this public to see behind the idealistic words of speaker or writer, the consistency of performance. I note with growing concern the declination of governmental appointing power to take into consideration morality, except as it affects stealing and treason. The sooner men learn that they cannot teach virtue without living it, the quicker we will attain the respect of those whose co-operation we seek. And what is even more important, the sooner we will bring ourselves to our own self-respect.

You will gather from these remarks that I would subject every representative of the American people, from the small community level, to state, national and international position, to the scrutiny and test of virtuous, moral standards. I would. Some will say, you are discounting the value of brains and "know-how" in this intricate business of government and sociology. I am not. I stand in awe in the presence of a great mind with superior intelligence devoted to human welfare. We are greatly dependent upon such minds, but if I had to make a choice, which I ought not to have to make, between talent and integrity, I would choose integrity and virtue, for without them we are lost.

If I speak of things which are perhaps to a considerable extent beyond our control, I shall be accused of propagating visionary, utopian ideas. The young minister to whom I referred a few moments ago told us in an effective sentence that Christ warned that we could not attain perfection in life, but he also admonished that we never cease to strive for it. Furthermore, these are not basically my own ideas, although I may be responsible for the crude way in which they are put. They emanate from the revelations of the Lord. How thankful I am every day that I live that we are not left wholly to rely on the reasoning and wisdom of men, and

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that God in his infinite solicitude for the welfare of his children has made available his own wisdom and will for the guidance of humanity. To us, my fellow members of the Church of Christ, has been committed much of this revealed wisdom and divine guidance for the human family. This is a precious possession, a pearl of great price, to be forever cherished by us and disseminated to the whole family of the Lord. This revealed knowledge contains the full and complete answer to the problem of human relations. Within it there is the Lord's wisdom about the family, the basic unit of society, the community, government in all its stages, from the most limited to the most comprehensive, economics and property, brotherhood and peace, and most important of all, man's relationship to God, his heavenly Father. Intelligent, worldly-wise men have reasoned for years about these problems. They are seemingly still as far from solution as in ancient days. Think for a moment of the contributions to be made in mending the broken homes of our land and protecting the children from delinquency, crime, and ruin, and restoring to marriage its sanctity, and to the home its solidarity, in the conservation of the human resources of the world. Think of the concept we have to give to the world of the dignity of the individual, the aristocracy of his birth, the incomparable goals of his life, and the freedom of choice to attain them. Think of the help we can give to the cause of brotherhood in the earth through the recognition of the Fatherhood of God and the bond of his Holy Priesthood, a fraternity whose like is not to be found in all the associations of men. Think what it would mean to the worthiness of men to receive the inspiration of God, if all were to accept the concept of the body as being the tabernacle of the Lord's spirit child resident within it. I cannot enumerate all the glorious principles of truth committed to our custody. If we are accused of presumption in claiming

custody of some of these precious truths about life, we can but point to the revelations which have brought them to us and charged us with their dissemination.

We set forth the word of God as we have received it. We claim no monopoly on goodness, Christian virtue, and the love of Christ. We rejoice that millions of his adherents, of his children throughout the world revere his holy name and seek to follow in his ways as they understand them. We know the Spirit of the Lord strives with men for their uplift and betterment. We are not despondent about human nature. We have confidence in men and women the world over. When they shall be privileged to hear the full truth of the gospel of our Lord, countless numbers, under the influence of the Holy Spirit, will embrace the truth. What the world needs for improvement in human relations is the *truth* and *missionaries*. It needs missionaries even more than soldiers, great as may be the need for military defense of our homes and our liberties. So long as we have to have soldiers, I wish they could be missionaries also, missionaries for the finest ideals in American life, missionaries for integrity, virtue, and the great character that has brought about the best in the life of the Republic. How much good they could do all over the world where they are stationed if they would so live as to counteract the influence of the ugly pictures of America which are presented to foreign peoples in ways I have mentioned.

Not only do we need soldier missionaries, we also need missionaries who are ministers of the gospel of Christ, with information, power, and testimony to give to the people of the world a thorough and complete understanding of the glorious blessings he holds out to the faithful and true. I hope I will not be out of the bounds of propriety and that I will give no offense when I make an appeal to the draft boards of our states to give consideration to the invaluable services which may be

rendered by devoted ministers of religion in the promotion of spirituality among our own people and those of foreign lands. The Congress has recognized by the enactment of law this essential feature in our national life and activities. Exemption has been declared for ministers of religion from certain military obligations. We are keenly aware of problems confronting draft boards in some of the determinations they are obliged to make. These men, loyal and devoted citizens of the country, serving without pay, have the thankless task of making selections under the selective service act. In communities where our people reside in numbers, they are confronted with some problems which probably do not arise in other sections. The missionary system employed in the Church probably has no counterpart outside the areas where our people live. We have no professional clergy, as other churches do, and in a sense we have no laity, for all bearing the priesthood are charged with ministerial responsibilities. The missionaries, for whom we claim exemption as provided by law, do not serve in legal ministerial capacity for life, but for very limited periods. After limited ministerial service, they are all instructed to report immediately to draft boards for their disposition. May we take this opportunity of extending, on behalf of the people of the Church, our thanks and appreciation for the understanding cooperation given to our program by the draft boards of many of the states in which our people reside. In this connection, on behalf of the First Presidency, I should like to take the liberty of publicly expressing our thanks and gratitude to General Lewis B. Hershey, national head of Selective Service at Washington, D. C. His uniformly courteous and sympathetic consideration of our problems has been deeply appreciated. I wish to assure General Hershey and all of you that by this public statement of appreciation we intend no inference to be drawn of an endorsement, or the approval of other selective service officials,

beyond that which they have expressly given to our program by official action or written communication.

And now, my dear brethren and sisters, I speak no idle words when I give you assurance that we are in a position to make an inestimable contribution to the betterment of human relations in this anxious, distracted world. We are a relatively small group among the populations of the earth, but we are not reliant only on ourselves and our own strength. God is at the helm of this ship, which is his kingdom, sailing through troubled waters. He has charted the course. He has chosen the pilot, his servant, tested and true, to keep us on course. This ship, like the ark of old, bears all the essentials for the re-establishment of the personal reign of the Lord Jesus Christ in the earth, and the essentials for the exaltation of man in the celestial presence of God the Father and the Son. This ship will eventually come to its point of refuge in the harbor of a peaceful world. With all my soul, I plead with you, my beloved brethren and sisters, to stay with the ship, lend a helping hand, and persuade as many of our Father's children as you can possibly reach to avail themselves of the safety, the security, and the glorious promise awaiting all who cleave unto the Lord, our Master and Deliverer. With inexpressible gratitude for his countless blessings, I invoke upon you, his Church, and all his children, his holy and divine benedictions, in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

He to whom we have just listened is President Stephen L. Richards, member of the Quorum of the First Presidency of the Church.

Elder George Q. Morris will please come to the rostrum.

In addition to the prominent educators named at the opening of the meeting, we are pleased to extend wel-

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come to Dr. John L. Clarke, President of Ricks College, Dr. Darrel Chase, President of the Branch Agricultural College at Cedar, Dr. Howard McDon-

ald, President of the Los Angeles State College.

Elder George Q. Morris, Assistant to the Twelve, will now speak to us.

### ELDER GEORGE Q. MORRIS

*Assistant to the Council of the Twelve Apostles*

**M**Y DEAR BRETHREN AND SISTERS, I thank the Lord for the privilege of being one with you here this morning, and during this whole glorious conference. I pray earnestly that the Spirit of the Lord may direct all that I shall say.

I have been impressed as I have looked out over this audience and been conscious of the atmosphere of this great Tabernacle and listened to the impressive and inspired testimonies and exhortations that have been given, that this is truly an historic and sacred building. Here for nearly a century the word of God has been preached by the authority of God, proclaiming the last Dispensation of the Fulness of Times. In this remarkable building, so unique in its structure, so simple, with the absence of all the ornamental and gilded appointments of great cathedrals, humble, brave, and devoted men and women have met to worship God. One prominent feature in this building is the great organ, and the choir seats, from which, as the choir occupy them, the glorious music comes, typical of harmony and heaven. The feature perhaps of greatest significance is this stand—this series of pulpits—a token of the priesthood of God, for here is assembled this morning the authoritative presiding servants of God in this last dispensation, men chosen of him, who possess the power and authority to speak in the name of almighty God.

As President Richards was speaking of the world situation and of our relation to it, I could not help feeling, though it may seem presumptuous and some may take offense, that this, nevertheless, is the spiritual capitol of this world. From here God speaks to this

world, and his Authorities are officially seated this day in this sacred Tabernacle, and their word is binding on all the world; and they are calling this world to repentance, to accept the gospel of Jesus Christ, the only power in the world that will save it, that will enable men and women to shape acceptable lives before our Father in heaven. Men and women by it are led to love the truth, to love God and to keep his commandments, and by their example and by their word, spread this glorious gospel.

I have before me a very simple statement from the Prophet Moroni, I think a statement of very great significance. He is addressing himself to this generation and all other generations where this idea prevails.

And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them. (Mormon 9:7-8.)

That simple statement has tremendous implications.

That's the key to the history of Christendom for seventeen centuries. Following the death of the apostles, religious leaders set up the principle which persists to this day—perhaps to the best of their knowledge and understanding—that revelation had ceased and was finished, and that prophets and apostles were things of the past. And that is in itself definite and conclusive proof that, so far as the world is con-



cerned during seventeen hundred years, such was the case. For when revelation is shut off, and when all the preachers of religion (and this is and was their well-nigh universal opinion) deny its existence, then the Church and kingdom of God is not there, and has not been during this eclipse of seventeen hundred years; and that is the simple reason why men did not know what the gospel was, and why, consequently, when they read the scriptures they could not understand them because they are only understood by the spirit and power by which they were written. The ministrations of the authorized servants of God produce scripture; the scripture cannot produce authorized ministers of God, nor authority to preach, nor are they bringing new revelations to a living Church. That must be done by living oracles. And they were killed off. The world would not accept them. The world would not accept the Lord Jesus Christ himself; he was crucified. And then his Apostles, chosen and sent out to preach the gospel to the world, in the main, met the same fate. Revelation did cease, and the world went into an eclipse, a spiritual eclipse—seventeen hundred years of darkness. Men were left to themselves to do the best they could. But no man knows the gospel of Jesus Christ by his natural wisdom, nor by the wisdom and learning of the world. It must be taught by one sent of God. No man knew how the Church should be set up and organized, how its priesthood should function, nor what priesthood is. There was no priesthood operating for them to see or be instructed by and no organized church for them to see in operation during this seventeen hundred years of darkness and of night. There was, for perhaps a century or so, the afterglow of a sunset as this night set in, a reflection from the ministry of the Savior and his Apostles, but then darkness came. Churches were established by men not called of God (as the Apostle Paul said, "Having a form of godliness, but denying the power

thereof" [2 Tim. 3:5]), and doctrines were formulated without authority, and the significant and unhappy thing is that the prevailing doctrines of Christendom today found their origin in this spiritual darkness. Unfortunately, they still persist.

But later on after what historians in general agreement have called the Dark Ages, when these doctrines were being crystallized into creeds and man-made churches were increasing, the dawn began to break. The first rays of light appeared with the development of human freedom and the enlightenment of the human mind in the Renaissance, and with the discovery of America—America, the Promised Land—which in the providences of God had been held in reserve, hidden from men, on which it was his declared purpose to set up a free government, so that he might restore again the kingdom of God to the earth. And the sun arose, and the night was past, and this Church, the Church of Jesus Christ of Latter-day Saints, was set up in the earth. All this the scriptures had clearly foretold.

Three very important things occurred. I will mention them in just the moment of time remaining. First of all, and most essential, God again revealed himself to man. The Father and the Son stood in the presence of a fourteen-year-old boy and talked with him. He saw these celestial Personages. He heard their heart-penetrating voices. He received their glorious instructions. That swept away all the erroneous ideas, the false teachings and conceptions as to the identity and nature of God, and restored the true and living God to the knowledge of man. The second thing was that new scripture was brought forth. The Book of Mormon was given to the world by the power of God, containing a fulness of the gospel, which explains gospel doctrines and teachings and substantiates the teachings of the Bible and makes possible their correct interpretation. Also through the Prophet Joseph Smith a volume of revelations was brought forth, containing today's

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instructions of God to his Church. And then, third, was restored the priesthood of God, which exists in his Church in all generations, and is the power of God which administers the gospel and manifests godliness to men in the flesh. Without this priesthood the Church of God does not and cannot exist.

The absence of these three things had brought on the dark ages. They were now restored, and the sun has again risen. The Church and kingdom of God is here. Its sun is in the heavens to be seen by all men who will open their eyes to see its light, and here is its center place in the tops of the Rocky Mountains. May God help us to live its principles and proclaim its doctrines and devote our lives and our means and all that we have and are to the establishment of this cause in the earth for the happiness and the salvation of mankind. I humbly bear witness that Jesus is the Christ, the Redeemer of the world, and Joseph Smith was his prophet, and through them this Church has come into existence and will continue, and no power can stay it, for by the power of God it will cover the

earth, and Jesus Christ will come and reign in the world. May God give us power to be true to this great revelation of truth, I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder George Q. Morris, Assistant to the Twelve, has just addressed us. The Choir and congregation will now sing, "O Ye Mountains High." We invite all who are listening in to join in spirit and where practicable and feasible, in song, as the Choir and congregation now led by Brother Richard P. Condie sing "O Ye Mountains High."

The Choir and congregation sang the hymn, "O, Ye Mountains High."

**President David O. McKay:**

Elder Matthew Cowley, member of the Council of the Twelve, will now address us. Elder Cowley will be followed by Elder Adam S. Bennion.

### ELDER MATTHEW COWLEY

#### *Of the Council of the Twelve Apostles*

**I** TRUST, my brothers and sisters and friends, that I may be able to round out my thoughts in a fluency of expression that will carry conviction to all of you who are listening. To enable me to do that, I must plead for an interest in your faith and prayers. I believe it was William Jennings Bryan who once said that true eloquence is from the heart to the heart, and not from the mouth to the ear. By that standard of eloquence, if there is any eloquence in what I may say, I assure you that it will be the eloquence of the heart and not the eloquence of the properly chosen phrase or the well modulated voice.

I believe implicitly in the efficacy of prayer. Even as I stand before you I

believe in the power of God to instill within my heart those thoughts which may be for your benefit, or for at least the benefit of some of you who may be praying to hear something which you need.

When President Richards was speaking so eloquently, especially about the sanctity of the home and the solidarity of the family, my mind raced back to my early childhood to a home which to me was sacred always, and to a family, the solidarity of which was preserved mostly by the family prayers. I thank God that in my infancy I knelt in a circle, in a humble home, night and morning with my parents, my brothers and sisters, and each in his turn invoked the blessings of God upon

the family. I am grateful that I learned to pray in my infancy because I had only passed from infancy when I was called as a missionary to the uttermost bounds of the earth; I had just turned seventeen. I was called to faraway New Zealand, and in that mission I was assigned, without a companion, to one of the most humble places I have ever seen in all my life, one of the most poverty-stricken places, and in that little village, I had to pray. I was there but a few days when a woman came rushing to my room, and I have a picture of that room—no floor, just the ground with a woven mat and a blanket or two. She came rushing to that room and asked me to arise from my bed and hurry to her little hut, and when I arrived there, I found her companion lying on the ground, being consumed by the fire of typhoid fever. All I could do was pray; and I knelt beside that suffering native and I prayed to God, and opened up my heart to him; and I believe the channel was open; and then I placed my hands upon that good brother; and with the authority of the priesthood which I as a young boy held, I blessed him to be restored to health. The next morning the wife came again to my room and said, "If you have anywhere you desire to go, you are now free to go; my husband is up."

I remember that on another occasion I rode horseback all day long and far into the night to arrive at a native village on the seacoast of New Zealand, and when I arrived at a bay dividing the place where I had to stop and that little village, I made a fire so that the people across in the village would send a rowboat to get me, and when that boat arrived, I was taken across the bay, and I walked through that village, and in every home there were cases of typhoid fever. But I walked fearlessly, with my head erect, impelled by the priesthood of God which I held, and in each of those homes I left the blessings of heaven, and I laid my hands upon the sick. And then I had to go across the bay again and get on my

horse and ride all night long to arrive at another native village where there was sickness.

Brothers and sisters, we are at our greatest, not only in the sight of God, but also in our own sight when we are upon our knees. We have heard tributes paid here to the leaders of this Church, these great men who stand before you every six months and manifest to you their great leadership, but never have they been raised to greater heights of leadership than when I have knelt with them in the temple of God and listened to each one open up his heart and appeal to God for his sustaining influence and power to enable Him to carry on as your servant in His divine ministry. How high, brothers and sisters, these men are raised when they are on their knees in a circle, claiming sanctuary from the outside world in God's holy temple.

President Richards mentioned about servicemen being missionaries. It brought to mind that statement which we have heard, that an army marches upon its stomach. I feel that the day is not far off when our armies will have to arise from their stomachs and march upon their knees. No iron curtain can ever be drawn between heaven and earth when the armies of men will march upon their knees. The great marches of this nation, the great marches of progress in the history of this country have been marches behind the leadership of men who went to their knees. Never was George Washington as great, in all of his majestic power as a soldier, as when he was upon his knees at Valley Forge. Never was the great emancipator so great as when he was driven to his knees before Gettysburg. And the greatness of this nation, my brothers and sisters, has been because men who have been elected to high office in this country have never been too proud to go to their knees and invoke the power of heaven to sustain them in their great jobs and callings of leadership.

A prayer comes to my mind, and no

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more beautiful prayers were ever uttered than those uttered by our mothers. I recall the prayer of Hannah. You remember Hannah who wanted a child, and she went to the sanctuary to pray, but her prayer was not audible. Her lips moved, but she said nothing that could be heard, and Eli thought that she was intoxicated, and he reprimanded her, but then she convinced him that that which she was doing was not because of intoxication, but it was a prayer from her heart to God that she might bear a child. And how earnest she was in that prayer, so earnest, so sincere, that she said, "If God will give me this child, I will lend him to the Lord for this life." (See I Sam. 1:11.) How well the mothers know that life is eternal. How well she knew that in lending this child to the Lord for this life, that beyond and down through the ages of eternity, he would be her child, and she would be his mother. The Bible is full of great prayers and the stories of great prayers.

The prophets have all been close to God when they have been upon their knees; and that which they have said in all of their greatness and power as they stood upon their feet was because they first had gone to their knees, and then when they arose, God spoke through them. From Gethsemane to Calvary, Christ was a living prayer. He groaned within himself; he pleaded with his God; he had a wish that the cup might pass from him, but then he uttered those words which should attend every prayer offered up to heaven, "... not my will, but thine, be done." (Luke 22:42.) And then on Calvary, as he was hanging upon the cross, he uttered that prayer of prayers, "Father, forgive them; for they know not what they do." (*Ibid.*, 23:34.)

We have heard the prayer of the Prophet referred to this morning. Here was a young lad who believed in a promise that if any man lacked wisdom and would ask of God, it would be given to him; and in response to that injunction he took himself out into that

grove, away from the superficial structures of men, and he didn't stand looking into heaven; he bowed upon the bended knees of his body, and he offered up his prayer to God his Father to bring clearness of vision to his mind, to divest from his mind the confusion which existed there pertaining to religion. How can people doubt that God heard that prayer? Anyone who would question that God heard the prayer of that boy must believe that the Father in heaven is cruel and shuts himself away from his children when they seek him. But he did hear that prayer, and as Elder Morris has mentioned, the light burst from heaven; down through that channel of light came the Father and the Son. Young people, if you prayed for your father to come in your hour of need, would he hide from you? Of course not. Neither will our Father who is in heaven hide from us who seek him out.

God grant that we may always have the spirit of prayer in our hearts.

I love to sit among these great men, men who have a profound knowledge of the gospel of Jesus Christ. I will never have the knowledge of the principles of the gospel as profound as they have because I can't get myself past the first principles. But I know how to pray, and I tell you no man knows himself until he has broken his heart before God on his knees and pleaded for his forgiveness. How I enjoy my friends who belong to Alcoholics Anonymous, men who have descended so low in degeneracy that as one of them has said, they have to look up to see the bottom of the gutter. But then they discover that there is a power beyond that can bring them help. In their meetings they always offer this prayer, "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." But each one testifies that he has opened his heart to God, and that deep down in the recesses of that heart, which has almost been blackened by lives thrown away

with reckless abandon, he has found a spark of divinity, and that divine within has reached up for the divine beyond, and then there has come a regeneration of his life, and he is led back to sobriety. But he continues to pray. That he must never cease doing. And I was talking to one of them recently who was a neighbor of mine during my childhood days right over here across the block, and he said to me, "You know, if I hadn't had the fortification of the prayers of my mother when I was a boy in that home, I am sure that even now my own prayers would not be heard. But I was fortified by that mother's prayers, and down through the years as I went astray, I could never divest from my mind the image of my mother upon her knees, with her children, and asking God to bless us. Now I have turned my life back to God," and he said, "I hope to live to see the day when I can be worthy to go where my mother is."

Some people think it is a sign of weakness to get upon one's knees and pray to our heavenly Father. It's the greatest sign of strength that exists. No men are greater than when they are upon their knees in communion with God and having a sacred interview

with him. God does not always answer our prayers the way we want them answered, but if the channel is open, I testify to you that he answers them the way they should be answered, and those answers are for our best good and have an eternal and everlasting value.

My brethren in whose council I sit, I know you are men of God. I think of the Master when he said to his disciples, "You have not chosen me, but I have chosen you and ordained you and set you apart." I thank you for your humility because in that humility you have been magnified. You have been called from the profession of the law; you have been called from the great field of education; you have been called from industry. You did not choose him, but he has chosen you and is sending you forth, and as you go forth to the stakes of Zion and the wards of the Church, you carry with you the power of the apostleship, the power of the priesthood of God our Father.

In humility I thank God for this association I have with you. God bless you, and bless us all, as we minister to the people, under the inspiration of God our Father, I pray in the name of Jesus Christ. Amen.

## ELDER ADAM S. BENNION

### *Of the Council of the Twelve Apostles*

**P**RESIDENT McKay, my brethren and sisters, and friends: This is a wonderful conference. The Spirit of the Lord is here; and your sustaining faith and fellowship add to his power. Together we witness to the world that this is God's Church.

I should be ungrateful and ungracious if I did not express appreciation for the blessings of the last six months. In a varied career, these months have been rich beyond compare with anything else in my life. The kindness of friends has kept a lump in my throat most of the time, and in the spirit of what Brother Cowley has just said, I am

here today, thanks to the answer to prayer. It is an inspiring thing to be ordained to this office by the President of this Church—prophet, seer, and revelator. That day I shall never forget.

But in the complications that attached to trying to leave one job and under the pressure that attaches to this one, I was brought low, and I lay for five days unable to move. I have had pains in my life, but I think these were a little more excruciating than anything I had known. For the first time in my life, I was wholly unable to move. Now if Brother Lee will pardon this personal

mention; he, with these other brethren, are men of God. He was good enough to come into my home. He could bear you witness of my helplessness, and in part, of my pain. I asked him for a blessing, which he gave in the power that is his. I am a living witness to you today, and I bear my testimony humbly and gratefully, the next morning, after a night's peaceful rest, I arose and walked. I bear you my witness that God still administers in the affairs of men, and his servants bearing the priesthood are our greatest physicians.

When I listened to that statesmanlike declaration this morning of Brother [Stephen L.] Richards, I wished that I might have the genius to draw upon the same source of inspiration, to bring to the individual member of this Church some things I have been pondering in recent weeks.

Life was never meant to be a holiday. It has its problems and its perplexities and its crises. When we are children, we turn to our parents for sustaining help. Growing into maturity, we turn to our fellow men and our leaders. All my life I have turned to one other source—a source which I want to commend to you. You have had it. I hope you will keep it always and cherish it.

The Master of mankind came to teach us how to live, and he died that we might be resurrected to live forever. I find my finest challenge, as I find my finest hope, as I turn to him to ask, "What would he have me to do?"

Tribute has been paid to our leaders, and I wouldn't flatter them, but I should like to express an appreciation. Would you come to understand what Jesus taught, what his pattern of life is, then I beg you to contemplate the life of our President. For forty years I have been associated with him and have felt of his spirit. He is the Christian ideal—a man who has the capacity to translate into daily action the sublime truths of him who is the Redeemer of mankind.

A few weeks back I had the privilege of listening to a choir, much like this

choir today and of the last two days. It thrilled me so that their singing I cannot forget. You have sung their song; you recall its wonderful words:

Jesus, the very thought of thee  
With sweetness fills my breast:  
But sweeter far thy face to see  
And in thy presence rest.

Nor voice can sing nor heart can frame,  
Nor can the memory find  
A sweeter sound than thy blest name,  
O Savior of mankind!

Oh hope of every contrite heart,  
O joy of all the meek,  
To these who fall how kind thou art!  
How good to those who seek!

Jesus, our only joy be thou,  
As thou our prize wilt be:  
Jesus, be thou our glory now  
And through eternity.

—Bernard of Clairvaux

My brethren and sisters, out across the tomorrows, in the problems that confront you, I commend to you the life and the thought of Jesus Christ. In these brief minutes all that I can hope to do is to give a glimpse of one or two things in his life, a suggestion as to one or two things that he taught, and then the subsequent witness that comes to us because we are Latter-day Saints. Whatever your bringing up may have been, whatever your circumstances may now be, please remember these things: Jesus was born away from home, to be cradled in a manger. I think only the mothers here can fully appreciate what that means. He was born the Only Begotten of the Father, and if there may be those who have difficulty in reconciling their understanding that he was not born of Joseph, I beg of you to remember that he was to be the Author of the resurrection, made possible because of the divinity that was in him, born into him, and magnified throughout all his existence.

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40.) I have always been impressed with his great awakening at twelve.

"And all that heard him were astonished at his understanding and answers." (*Ibid.*, 2:47.)

And then as President McKay pointed out in reference to his great temptation. After forty days you remember he came back, and he "... returned in the power of the Spirit ..." (*Ibid.*, 4:14) to carry forward his great ministry.

In the last six months I have read and re-read the gospels. Having been called to be a witness to him, I made my resolution that I should begin by coming a little more fully to understand him and his message. You remember that "He went about teaching and preaching and doing good." What he did—and what he preached—constitute the gospels. Out of them all, let me name ten which you may well ponder:

1. The Beatitudes, first of all, which in nine short verses present one of the most comprehensive statements ever given to the world:

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:3-12.)

2. The Golden Rule, than which there has never been devised a better principle for human relations or for the guidance of the individual life:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (*Ibid.*, 7:12.)

3. The Lord's Prayer, patterned for all mankind, sung beautifully yesterday, couched in sixty-six words:

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (*Ibid.*, 6:9-13.)

4. The spirit of the Second Mile:

And whosoever shall compel thee to go a mile, go with him twain. (*Ibid.*, 5:41.)

5. His idea of forgiveness hinted in the phrase:

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. (*Ibid.*, 18:21-22.)

6. "Judge not, that ye be not judged."

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (*Ibid.*, 7:1-5.)

The clearing up of a catastrophe in this city in the last few days should bring a solemn realization to the men and women of this state and community that they ought not carelessly to have unjustly indicted two of the finest people in the world in the heretofore unsolved tragedy that shocked our state.

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7. "... where your treasure is, there will your heart be also." (*Ibid.*, 6:21.)

8. "... seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.)

9. That challenging remark to all parents:

Wherefore by their fruits ye shall know them. (*Ibid.*, 7:20.)

10. Already hinted here this morning under our limitations of mortality, but the ideal is there:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (*Ibid.*, 5:48.)

And I have named only ten. Would you catch the spirit of them further, I suggest that you compile and reread the thirty-odd parables. And then if you want to be stirred, stirred all the way through, read with these parables, the same number of miracles, and you will come in some measure to catch the spirit of this great Soul.

It is singularly tragic that after all he did for the blessing of mankind, he should be led to Calvary. The Master of mankind suffered the cruellest death known to men. And whatever our difficulty may be, he can always stand by and say without putting it into words, "All that you suffer, I, too, have suffered, and more." That is why it is so wonderful, as one of my soldier friends wrote me, out in the wastes of Alaska, against the odds of military service, "It's so wonderful always to have someone speak over your shoulder who understands."

That were enough for any man, but as Latter-day Saints we have two other witnesses which I needn't take the time to expand. If anybody in all the world should appreciate the Master of mankind, it ought to be Latter-day Saints. Here we have in our Book of Mormon the account of his appearance to those people who had left the Old World six hundred years before he was born, with a remnant who had gone far earlier, how he appeared to them, and the glory

of it all is that he appeared after he had been resurrected. You will read it one day in Third Nephi. If you want to be touched and inspired this day, I suggest before it closes, you turn to the eleventh chapter, and in fancy sit with that multitude who had gathered in the land of Bountiful, and have him appear, because he came to declare himself, and the Father attended him and they heard his voice saying,

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him. (3 Nephi 11:7.)

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not.

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the



midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him. (*Ibid.*, 11:1-17.)

And if you are inspired to do a little more reading this same evening, turn over to the seventeenth chapter:

Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner?

Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.

For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought.

So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel.

And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

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And it came to pass that Jesus spake unto them, and bade them arise.

And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.

And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.

And when he had done this he wept again;

And he spake unto the multitude, and said unto them: Behold your little ones.

And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them. (*Ibid.*, 17:7-24.)

Add to all this the manifestation of this same Jesus to the boy Prophet in our own day. Remind yourselves of that great vision:

At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon

God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—"This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:13-17.)

We have his record in the gospels. We have his visitation in Third Nephi. And our Church rests upon the fact that he has come to declare the everlasting gospel to us in our day and to restore it. I give you my witness that he has so restored it. I join with these brethren here, the honor of whose association I have from week to week, in that testimony. New among them, I bear you witness they are strong men; they are men of God; and you can with full heart sustain them.

I always face a group of people like you, wondering when this conference is all over what you will do. Today I suggest to you, as a sort of Christmas thought, that this time you do something about it. In the four gospels there are only eighty-nine chapters all told. With two or three of the short ones tucked in one day, if you really would catch the spirit of this conference, I suggest that you read one chapter of the gospels each day; and if you do it devotedly, you will have read again these great witnesses by Christmas time. And come Christmas this year, Santa Claus will not be able to crowd out Jesus, and the holiday will become a holy day. In the few minutes that it takes, morning or noon or night—my own program is

to read at least one of these chapters each night before I close the day—you will find the key to great spiritual enrichment. Better it were if you would read the chapter together as a family, and I give you the promise that if you do it, not only will this Christmas be made glorious, but every day of your life will also catch the spirit of these sacred words.

Now in the resolution of your heart let me challenge you:

Ninety and nine are with dreams content,  
But the hope of a world made new  
Is the hundredth man who is grimly bent  
On making that dream come true.

God put it in your heart, out of 160 million people in America, to be the hundredth man who brings himself and his family close to the Master of mankind, the guide and the inspiration of us all, into whose presence one day we hope to return, with all the loved ones whom he has redeemed. I pray his blessings upon you, in his holy name. Amen.

### President David O. McKay:

Elder Adam S. Bennion of the Council of the Twelve has just spoken to us.

For your information and for an intensifying of the realization of the fact of our nearness to our brethren and sisters and friends in the Northwest I will read you the following telegrams:

From Millbray, California: "The television reception on the Conference over KVO-TV is excellent in the San Francisco Bay area. We are most grateful for the availability of this great serv-

ice. Paul A. Peterson, Millbray, Cal."

From San Diego: "We are viewing the Conference perfectly in San Diego over KNX-TV Channel 2. Shirl Kimball."

From Portland, Oregon: "Reception by television coming through fine. Enjoying services. God bless you. Moreland Ward Bishopric." Portland Stake.

In closing may I say just a word of appreciation of our choir and its leader. We are glad that Brother Cornwall is sufficiently restored to health to be back with us and attend to his duties as leader of the Choir. Carlyle says that appreciation, or the veneration shown to human worth, is a Godlike virtue. May I express for you this morning that virtue in expressing appreciation of the labors of the Tabernacle Choir. They have been here since 7:10 this morning. God bless them for the service they render, not only throughout the Conference, but throughout the nation.

The closing song will be sung by the Tabernacle Choir, "Jesus Name of Wondrous Love." How appropriate!

The closing prayer will be offered by Elder James Franklin Peel, President of the Oquirrh Stake, following which this Conference will stand adjourned until 2 o'clock this afternoon.

The Tabernacle Choir sang as a closing number, "Jesus, Name of Wondrous Love."

Elder James Franklin Peel, President of the Oquirrh Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## THIRD DAY AFTERNOON MEETING

The concluding session of the great Conference convened in the Tabernacle Sunday afternoon, October 4, at 2:00 p.m., with President David O. McKay presiding and conducting the services.

Again great crowds assembled in the Tabernacle, the Assembly Hall to the south of the Tabernacle, and in Barratt Hall, and in addition a great number listened to the services on the Tabernacle grounds.

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The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the choral music for this session. Alexander Schreiner was at the organ.

### President David O. McKay:

In addition to the prominent educators mentioned this morning, and other distinguished visitors, we note the presence of the president of the Weber College, and the president of the Snow College, and undoubtedly there are others whom we have not yet seen, but to whom we also extend cordial welcome, and we are pleased to have you with us.

The members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the concluding session, the seventh session of the One Hundred Twenty-Fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

For those who are unable to enter the building—and the building is crowded to capacity, even the doorways are filled—to all those who are unable to enter the Tabernacle, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system and by television.

These services also are being televised over KSL television, Salt Lake City, and are being heard over radio through KSL over 19 radio stations in Utah, Idaho, Arizona, California, Oregon, Washington. The names of these stations have already been announced to the radio audience.

We desire to express our deep appreciation to these various radio stations for their courtesy and contribution in making available their time and facilities for these broadcasts.

In addition to those telegrams of appreciation read this morning, you will be pleased to hear these. This is from Tacoma, Washington:

"CONFERENCE TELECAST VIEWED IN CHAPELS, HOMES, TACOMA STAKE AND VICINITY APPRECIATED. Tacoma Stake Presidency, signed by Elijah Dickson."

This from Van Nuys, California: "RECEPTION WONDERFUL. A MOST INSPIRING PRIVILEGE. GOD BLESS YOU ALL. Curtis McMullin, counselor to Bishop Cottam in the Sherman Oaks Ward."

These are indicative of the satisfaction and blessing these radio and television officials have rendered to the members of the Church and others in the northwest and on the western coast.

The music for this session will be rendered by the Tabernacle Choir under the direction of Elder J. Spencer Cornwall, with Elder Alexander Schreiner at the organ.

We shall begin this service by the Choir singing "The Pilgrim's Chorus."

The opening prayer will be offered by Elder Thomas W. Muir, president of the Emigration Stake.

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The Choir sang: "The Pilgrim's Chorus."

Elder Thomas W. Muir, President of the Emigration Stake, offered the invocation.

The Choir sang the anthem, "Surely He Hath Borne Our Griefs."

### President David O. McKay:

For those of our listeners who probably have just tuned in we announce again that President J. Reuben Clark, Jr. of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference.

Those who are listening in, members of the Church, cast their votes with those assembled.

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President J. Reuben Clark, Jr., Second Counselor in the First Presidency, presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

## GENERAL AUTHORITIES OF THE CHURCH

## THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

## QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

Henry D. Moyle

Delbert Leon Stapley

Marion G. Romney

LeGrand Richards

Adam S. Bennion

Richard L. Evans

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Thomas E. McKay

Clifford E. Young

Alma Sonne

George Q. Morris

ElRay L. Christiansen

John Longden

Hugh B. Brown

## TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Seymour Dilworth Young

Oscar A. Kirkham

Milton R. Hunter

Bruce R. McConkie

Marion Duff Hanks

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop

Thorpe B. Isaacson, First Counselor

Carl W. Buehner, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

## GENERAL CONFERENCE

Third Day

## CHURCH BOARD OF EDUCATION

David O. McKay  
 Stephen L. Richards  
 J. Reuben Clark, Jr.  
 Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen

Matthew Cowley  
 Henry D. Moyle  
 Delbert Leon Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Adam S. Bennion  
 Richard L. Evans

## ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

## AUDITING COMMITTEE

Orval W. Adams  
 George S. Spencer  
 Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 J. Spencer Cornwall, Conductor  
 Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner      Frank W. Asper  
 Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

Harold B. Lee  
 Henry D. Moyle  
 Matthew Cowley  
 Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Thomas E. McKay  
 Clifford E. Young

Alma Sonne  
 El Ray L. Christiansen  
 John Longden  
 Antoine R. Ivins  
 Oscar A. Kirkham  
 Joseph L. Wirthlin  
 Thorpe B. Issacson  
 Carl W. Buehner

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman  
 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director

Paul C. Child  
 T. C. Stayner  
 Mark B. Garff  
 Leonard E. Adams  
 J. Leonard Love

W. T. Lawrence  
 Lorenzo H. Hatch  
 Walter Dansie  
 LeRoy A. Wirthlin  
 Walter Stover

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Velma Nebeker Simonsen, Second Counselor  
 with all members of the Board as at present constituted

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 David Lawrence McKay, First Assistant Superintendent  
 Lynn S. Richards, Second Assistant Superintendent  
 with all members of the Board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent  
 with all members of the Board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Leone W. Doxey, Second Counselor  
 with all members of the Board as at present constituted

**President J. Reuben Clark, Jr.:**

President McKay, so far as I am able to judge, all votes were cast in the affirmative, and no negative votes were cast.

**President David O. McKay:**

We have just heard President J. Reuben Clark, Jr. of the First Presidency present the General Authorities, General Officers, and General Auxiliary Officers of the Church. We thank you brethren and sisters for your unanimous vote in the affirmative.

Brother Evans, will you please come forward and take your place.

Brother Hanks, will you please take your place with the First Council of Seventy.

Brother Hugh B. Brown is in Edmonton, Alberta, Canada. We were in touch with him last evening by telephone. He expressed surprise, but when we asked his attitude, he said, "I have but one attitude. When the Church calls, my answer is yes."

We asked whether he could fly from Edmonton to Salt Lake to be here in time for this session, but he could not get here before four o'clock, so we suggested that he remain and begin to put his affairs in order, and report at the first possible convenience.

I told him we would express to

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the audience his willingness and the excellent spirit that he manifested.

Our first speaker this afternoon will

be Elder Ezra Taft Benson of the Council of the Twelve. He will be followed by Elder Bruce R. McConkie.

## ELDER EZRA TAFT BENSON

### *Of the Council of the Twelve Apostles*

**H**UMBLY and imploringly, my brethren and sisters and friends, I approach this very difficult, but challenging task. I trust that I may have an interest in your faith and prayers and be favored with the sweet influence of the Holy Spirit.

I rejoice in what we have just witnessed, in the call of these three noble men to fill vacancies in the councils of the Church. This is but typical, my brothers and sisters, of what is going on throughout the Church in the wards, stakes, and missions, weekly—the calling of men and women to positions of responsibility. Always the response is the same. To me it is a modern miracle not duplicated anywhere upon the earth. I am happy to welcome these brethren. I know them all. I love them.

I have loved Brother Richard L. Evans since I first became acquainted with him years ago. He is loved by the entire Church. He is loved by this nation, because for years he has had a national audience. His influence has reached beyond the borders of America. And I would like to say this to him: Brother Evans, you now enter upon the sweetest association known to men in this world, the association which you will have with your brethren of the First Presidency and the Council of the Twelve. There is nothing in this world in the associations of men so sweet and so satisfying. I know that more deeply today than ever before, particularly since I have been away since last December, and yet at times, though I have been miles away, I have felt even nearer through their faith and prayers—the faith and prayers of my brethren.

I love Brother Brown. I have known him for many years. I was closely as-

sociated with him in Europe right after the war, and he is loved by the people of the British Isles, the Saints of Europe, and the servicemen all over the Church, to whom he rendered such great service during the last war. I had the privilege of serving as a counselor to his older brother, Scott B. Brown, in the Boise Stake, who now serves as a patriarch there. Hugh B. Brown comes from one of the great families of the Church.

I have not known Brother Marion Hanks intimately, but I have watched him with great interest and considered him one of the most promising young men in the Church.

With all my heart I extend the hand of fellowship to these, my brethren, and I am sure, as I do so, I am but echoing the feeling of all the other brethren in the councils of the Church, as well as the entire Church membership.

Brethren and sisters, this has been a glorious conference. I have received a great spiritual uplift. No, we have not heard anything particularly new. I recall some years ago a young fellow, a Mormon boy, returned from sacrament meeting, and as he met his father, who had been out on a high council assignment, his dad said to him, "Well, son, how did you enjoy the sacrament meeting?" He replied, "Well, Dad, it was a good meeting. However, it was pretty much the echoing of re-echoing echoes, but still it was a grand meeting."

We have heard discussed some of the old virtues. We have heard admonitions pertaining to eternal principles. They have been presented in a little different setting, with different emphasis, but in the main there has been very little new, but, oh, how we need the admonitions which have been presented.



I would to God that every man, woman, and child in this nation and throughout the world might have been listening to the counsel that has been given.

Now, as we leave the conference and go our various ways, how are we going to implement the instructions that have been given, what are we going to do to see to it that this counsel does not fall unheeded? As I think of the most effective way of implementing this counsel, I turn, my brethren and sisters, naturally, to our most basic institution, the American home, because, after all, it is still our greatest and most primary educational institution. It is, in very deed, the center of our economic, social, and cultural interest. The home is the bulwark of the nation and our most fundamental and basic institution.

Unless as parents, we can go back into the homes of the Church and carry these instructions with a determination to put them into effect at our own firesides with our own children, this conference will not have been fully effective.

Marriage, the home, and family are sacred institutions. They are not man-made. Thank God for that. They are divine. The first marriage performed was the marriage of two immortal beings. Following the consummation of that marriage, the Lord gave important scriptures and instruction to us regarding the home and the family.

The Lord made it clear it is not good for man to be alone. Woman was created as a helpmeet for man, and the two united in the sacred bonds of eternal marriage become one flesh.

"What therefore God hath joined together," said he, "let not man put asunder." (Mark 10:9.) Then later, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D. & C. 42:22.) How we need that counsel today in America! What heartaches could be avoided if men would only heed that counsel wholeheartedly. How much less unfaithfulness and infidelity there would be if we could live by that admonition.

Then as though to strengthen further

the marriage bond in the home, the Lord gave instructions to children through his prophets. The Apostle Paul, echoing the admonition of Moses on Sinai, said,

Children, obey your parents in the Lord: for this is right.

Honour thy father and mother; which is the first commandment with promise;

That it may be well with thee, and thou mayest live long on the earth. (Eph. 6:1-3.)

And then in modern revelation, the Lord has made it very clear that parents have great and serious responsibilities. Listen to these words as the Lord speaks to the parents of the Church:

And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:28.)

And again, inasmuch as parents . . . teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (*Ibid.*, 68:25.)

That is a serious responsibility, and I believe, my brethren and sisters, the early history of this Church clearly indicates that our grandparents, the pioneers of these valleys, in fact, the Pilgrims, who came and settled this great American continent, honored these obligations and were blessed in their homes for so doing.

I realize that many changes have come about in the last fifty to seventy-five years. Our industrialization, specialization, concentration of populations in great cities, the great reduction in the number of people living on farms, the change in our agriculture—all these have had their effects. Greater emphasis upon material things and the seeking after money, after pleasure, personal gratification, and the insidious inroads of liquor, tobacco, and gambling—all these have had a pulling-away influence on this most sacred institution, the American home.

It is difficult to realize that fifty years ago there was only one divorce in six-

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teen marriages here in America. By 1946 the ratio had increased to one in three, and it is reported in some cities in America, there are actually more divorces each year than marriages. Our best authorities indicate that most of the delinquency in America is the result of broken, bad, and neglected homes. As J. Edgar Hoover, one of the best authorities has indicated, referring to delinquents, "The actions of the majority of them were, and are, directly related to the conduct of their parents." Yes, crime begins at home.

Now, my brethren and sisters, as Latter-day Saints, what should be done? What can be done? I am sure we all agree that no nation ever rises above its homes. This Church will never rise above its homes. We are no better as a people than are our firesides, our homes. The school, the church, and even the nation, I feel confident, stand helpless before weakened and degraded homes. The good home is the rock foundation, the cornerstone of civilization. It must be preserved. It must be strengthened.

There has never been and there never will be a satisfactory substitute for the home established by the God of heaven. If this nation is to endure, then the home must be safeguarded, strengthened, and restored to its rightful importance.

May I suggest, in the few moments remaining, five simple things that, I believe, we might well give attention to, as some of the needs of our homes today:

First of all, I am convinced, my brethren and sisters—and this is no reflection on our devoted mothers, who spend day after day, week after week, obediently serving their families—but I feel sure that one of our greatest needs is more time of parents in the home. Youth of the Church and of the nation need more than physical comforts. We will need to leave them more than lands and stocks. They need more than a modern automobile and a lovely modern building to live in. There is no satisfactory substitute for mother, and no one can take care of her chil-

dren as she can. No so-called social obligations, social enticements, or outside interests should impel any mother to neglect the sacred charge which is hers of caring for her own flesh and blood. Her first loyalty in the eyes of God is to her Church and her family. I feel confident that while civic and social activities may return much good, she will serve her community and her nation best, if she first devotes herself to the needs of her own children.

Second, and this was emphasized this morning by Brother Cowley, we need daily devotion in the home. We need to return to the practice of family prayer, secret prayer, the old-fashioned practice of devotion in the home daily, night and morning, the singing of hymns, the reading of the scriptures. How much more happiness there would be, how many fewer divorces there would be, if these simple practices were followed as was the custom in the pioneer home, as well as in the early days of this country, according to the diaries of our early founders.

Third, I think one of the great needs is more parental instruction in life's problems. I know there is a tendency for parents to shrink from this responsibility, the instructing of their own children in the problems of sex, the relationship with other young people, the problem of dating, and all of the many temptations that confront a growing boy and girl. These instructions should not be left to the school or to a class in sociology. The safest place, the best place, to give this vital counsel, these sacred instructions, in matters of moral purity should be in the home on a basis of confidence between parent and child. As parents, we should instruct our children. The sacred books of the ancient Persians say: "If you would be holy, instruct your children, because all the good acts they perform will be imputed unto you."

Fourth, I believe there is a great need, my brethren and sisters, for family recreation and cultural activities together. We should do things together as a family. It may mean a reduction

in participation in women's clubs, in men's clubs, but if families could only seek their recreation and cultural activities more as a family unit, I am sure that untold benefits and blessings would accrue. A little boy was asked only this last summer, after he said he was going to a summer camp, "What is a summer camp?" And he answered, "Those places where little boys go for mother's vacation." Let us take more of our vacations together as families. Can we have a weekly evening at home, as has been admonished and counseled for years by the First Presidency of the Church? More wholesome activities together is a great need of the families of America.

And fifth, we need a closer parent-child relationship. This is closely related to the other four matters. One of the greatest needs of our young people is a closer, more frequent companionship with father and mother. There is no satisfactory substitute. I was thrilled some time ago, as I picked up a paper in the East and read an account of a letter which a rich industrialist had sent to his son, his sixteen-year-old boy, as a Christmas present. This man could have given his son anything that money could buy—an automobile, a yacht, I guess, if he wished. But when the boy came down from his room Christmas morning and went over to the mantel where he usually found his present, there was an envelope, a plain envelope with his name on it, and he opened it and read:

"To my dear son:

"I give to you one hour each weekday

and two hours of my Sundays to be yours to be used as you want it without interference of any kind whatsoever.

"Lovingly,  
"Dad."

As I read that, I thought, what a wise father, and what a fortunate son! Yes, that is what they need.

God bless us, my brethren and sisters, that we may give personal attention now to these vital matters:

More time of parents in the home

Daily family devotion in the home

Parental instruction in life's problems

Family recreation and cultural activities together

A closer parent-child relationship

May we be faithful to this great obligation of parenthood, this sacred obligation, that we may build our homes solidly upon eternal principles, that we may have no regrets. May we never be recreant to the great trust which has been imposed in us. May we always keep in mind that these spirits that have entered our homes are choice spirits. Many of them have been born under the covenant. As we look into their faces and contemplate their needs, we might well consider that some of them were probably choicer spirits up there than we were. It is a grave responsibility. May we not shirk it.

God bless us in our homes and in all our worthy endeavors. May we carry with us from this conference the instructions given and put them into practice in our homes I humbly pray, in the name of Jesus Christ. Amen.

ELDER BRUCE R. McCONKIE

*Of the First Council of the Seventy*

IT HAS been my privilege, for seven years now, to serve on the First Council of the Seventy with Elder Richard L. Evans, and I think I can certify to you from personal knowledge, born of that association, that Brother Richard is a man of great ability and

devotion to the cause of Christ. He supports and sustains the brethren and the programs of the Church, and, I am persuaded, has a great mission to perform in his new and high calling.

I think, perhaps, there is scarcely a name in the Church more widely known

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and heralded than his; and in the field of his especial talent and assignment, that of radio, he approaches as near the indispensable man as any man could. For myself, and I am sure, speaking also for the other members of the Council, we are pleased with the selection that has been made and give him, as we do all the brethren who sit on this stand, our united support and love and affection.

Brother Hugh B. Brown and Brother Marion D. Hanks, as yet, I do not know well, but with the rest of these brethren, and with all of you, I extend a welcome hand of fellowship.

I have had it in my heart for some-time, if the Spirit would give me utterance and direction, to say a few words in this great conference about that faith which leads to life and salvation and without which no man can be saved in the kingdom of God.

Briefly, speaking in outline form only, I would like to suggest:

First, what faith is.

Second, how faith may be gained.

And third, the test whereby it may be known whether we have gained faith in sufficient measure to justify a hope of life and salvation.

The Prophet Joseph Smith taught, as may be found recorded in the *Lectures on Faith*—which lectures I commend to all men—that faith is the first principle in revealed religion, that it is the foundation of all righteousness, that it is a principle of power. He taught that faith is the assurance which men have of the existence of things which they have not seen, that it is the moving cause of all action in intelligent beings, and that it is the first great governing principle which has power, dominion, and authority over all things.

He gave this formula whereby men may exercise faith in God unto life and salvation:

First, we must believe in God, and that means in the true and living God, the Being who actually exists and is our Father in heaven, in whose image we are created, and who by his grace

and because of his desire to see his children gain salvation, appeared in our day, with his beloved Son, to usher in this great work.

It is not sufficient to believe in a god of wood or stone, one that has been created by men, or to believe in the god described in the creeds that have been created by men. We have to get to the truth if we are to have faith.

Faith is founded on truth. It was Alma who said that, "... if ye have faith ye hope for things which are not seen, which are true," (Alma 32:21) and so, without truth, there can be no faith.

The second requisite in gaining faith is to have a correct idea of the character, perfections, and attributes of God. The Prophet summarizes the character of God in these words, and I think every member of the Church ought to memorize them:

First, that he was God before the world was created and the same God that he was after it was created.

Second, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting and will be so to everlasting.

Third, that he changes not, neither is there variableness with him, and that his course is one eternal round.

Fourth, that he is a God of truth and cannot lie.

Fifth, that he is no respecter of persons;

And sixth, that he is love.

Then the Prophet gives the attributes of God, also six in number, as follows: knowledge, faith or power, justice, judgment, mercy, and truth. The perfections of God are given as the perfections which attach to the attributes of his nature.

Then the third requisite for gaining faith unto life and salvation is so to live that we have the actual knowledge that the course of life we are pursuing is in harmony with the divine will.

I suppose there are many people in the Church who have a measurable

knowledge of the attributes of God. I think there are even more who have a correct idea of his character and of his perfections. And I am sure that nearly all, perhaps all in the Church, believe in him as the personal Being who actually lives. But the place where we fall down in acquiring faith, faith unto life and salvation, is in that we do not order our lives in such a way that we have the assurance that our conduct is in harmony with the divine will.

Faith comes by righteousness, and without righteousness and obedience we cannot have the measure of faith that will save us.

Now the test whereby it may be known whether we do have faith is very simple. It is the eternal truth proclaimed by the Lord when he said: "And these signs shall follow them that believe." (Mark 16:17.) If we have faith, there will be signs. If there are no signs, there is no faith. Where there is faith, there will be the gifts of the Spirit; there will be the ministering of angels and the working of miracles. Where there is faith, there will be apostles and prophets; there will be the authority of the priesthood; there will be the knowledge of God and the organization of the kingdom of God on earth.

Now, I suggest to you that faith is the great foundation upon which we must build: faith in God, faith in

Christ, faith in the restored truth and in the living oracles who direct the kingdom under the Lord in our day.

By faith all things can be done. There is nothing too hard for the Lord, and if we have faith, we can do whatever is requisite, according to his mind and will. By faith the worlds were made; by faith the elements can be controlled, rivers turned out of their courses, mountains removed. By faith we can have angels minister to us, see our sick healed, and the dead raised; and what is more important than all this, by faith we can live so as to become the sons of God and be joint heirs with Jesus Christ, entitled to receive and inherit and possess, as he has done before, the fulness of the kingdom of the Father.

In the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Bruce R. McConkie, of the First Council of Seventy, has just concluded speaking. The Choir and Congregation will now sing, "Redeemer of Israel," conducted by J. Spencer Cornwall, following which we will hear Elder Elray L. Christiansen, Assistant to the Twelve.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

#### ELDER ELRAY L. CHRISTIANSEN

##### *Assistant to the Council of the Twelve Apostles*

**I** REMEMBER that we used to come in from the mission field, and somehow we gave a ten minute talk each time the conference convened, and for three times in succession, somehow, I was in this position—the very last speaker before the summary remarks of President Grant. On one occasion I felt to say this: that I had never had a headache to speak of, I had never had a pain, I had never been to the hospital, but I knew what it meant to suffer. I have

experienced that, to a degree, during the past three days.

I think in all my experience in temple work, where four thousand couples knelt before the altar at which I officiated, the most thrilling thing was to have the parents, the brothers and sisters, and the in-laws, in addition to the friends assembled in the temple on the day of the marriage of their loved ones who had achieved so much in the early years of their lives and had prepared and

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qualified themselves to come into the house of the Lord, and there receive their great and eternal blessings. It seems to me that if we intend to be together as families and associate as such in the life to come, that it is necessary for us to get a little experience in being together while here on earth. I was glad to hear Brother Benson speak of family recreational activities, but I think that the most fitting place for families to gather is in the temples of our Lord. If they will do so, often enough, it will help to keep them in line of duty and in a spiritual frame of mind and attitude which is conducive to successful living.

It was always pleasing, I say, to have the parents come to the temple with their children. And now, as I have visited stakes and missions, I have been greatly satisfied in my heart and made to rejoice because many of these same young couples have come to me and with happiness written on their faces, saying: "Do you remember us? We were married in the temple. These are our children. Aren't they wonderful?" Such an experience has been mine in every stake where I have yet gone as well as in every mission that I have visited. To have those young people, after having gone to the temple, living now as they should and active in the Church, even though they may be attending some university far away from home, come and make a sort of report that they are doing well, that they are active and that they are living the gospel and doing all the things they were asked to do in the temple, has been satisfying, indeed, to me.

The picture of these young couples expressing their joy and happiness in their associations and in their anticipation of eternal joy can be contrasted with one case that came to my attention. A young woman of our Church wrote me a letter asking for advice. She said, "I was born in the Church, but I fell in love with a fine young man who did not belong to our Church. We decided finally that we would marry. As

we talked it over, we decided that even though our religious beliefs were entirely different, neither of us would impose our beliefs or practices upon the other, that we would leave each other free to worship and to believe as each saw fit." She said, "This went along all right until our baby came. When I wanted to have it blessed in our Church, or branch (she was in a far-away city at the time), my husband objected, and he had the support of his mother and others who insisted that our child be christened in their church. My heart is broken." She ended her letter with this question, "What would you suggest?"

Well, I was dumbfounded to know what to suggest at that point in her experience, my brothers and sisters. I thought, surely somewhere along the line some of us had failed to suggest and to advise and to counsel this young woman long before she got into this situation. She, like others in like circumstances, had thought that everything could be "worked out later."

What I shall say today is said with a hope that others may avoid getting into such a difficult situation in this very important event in their lives—that of choosing a companion in marriage. How will this young woman now obtain the blessings that are promised to the faithful children of God? How will she obtain her eternal blessings? How will she be assured the association of her husband and of her children and of others that are dear and close to her?

Parents, bishoprics, and all agencies in the Church, and officers and teachers in the various classrooms are responsible to see that boys and girls do not get so far away from us that they marry out of the Church. Even though there are fine, wholesome, wonderful people outside the Church, nevertheless, when we engage in marriage with them our divine destiny is imperiled!

To preserve the family relationship here and hereafter is one of the great and important purposes of life and of

the gospel. That such relationships and associations hereafter should be possible, is consistent with reason. All righteous parents, all righteous people have a natural, inborn desire to associate forever with those whom they love, but it is consistent also, my brothers and sisters, to believe that we must conform to the laws of God which make such associations possible! This is clearly stated in the revelations that have come to us in this day. I read from the 131st Section of the Doctrine and Covenants:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And that is what we are speaking of:

And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D. & C. 131:1-4.)

Death does not separate husbands and wives who are united by the power of our Father in heaven in his holy temples. It does not take the children from the parents because these children are born under the covenant and the parents have a right and a claim on them in the life hereafter.

President Brigham Young made this very clear when he said:

"When a man and a woman have received their endowments and sealings, and then had children born unto them afterwards, those children are legal heirs to the kingdom, and to all its blessings and promises, and they are the only ones that are on this earth." (*Discourses of Brigham Young*, p. 195.) Yet, I have heard persons say to me, surely, a just God would not want marriage to terminate with this life, and I have agreed with them. The Lord does not want that to be. That is why he has instituted this principle of eternal marriage and has given to man here upon the earth the power, the authority, and the keys to seal upon the earth

and have it sealed and ratified in the heavens. (See D. & C. 132:3-8.)

Yes, he is a God of order, not of confusion. He has said that all who would have a blessing at his hands must obey the law upon which that blessing is predicated, and so all of us who would have the association, one with the other hereafter, must receive it through the obedience to the law which makes it possible.

My, what disappointment, what regret, what remorse will be felt by those of us who should, because of neglect or indifference, fail or refuse to enter into the marriage covenant according to the way God has designed it! To refuse to enter into such a covenant would end with this life, the associations as husband and wife.

If, after we have received our endowments in the temple and have entered into the covenant of marriage, we refuse to do what the Lord has prescribed that we do, live according to his laws and "abide in my covenant," as he says, if we fail to do that, then we are in danger of losing the blessings which are promised and which can be realized only upon our faithfulness.

Now, in contrast to the remorse that will come to those who see their mistakes too late, what joy and what happiness await those who come forth in the "resurrection of the just" to find their companions by their side, their children, and their grandchildren perhaps, all of them having qualified while on earth for the greatest of all the gifts of God—eternal life and exaltation in the kingdom of God.

When we think that this greatest of all gifts, this power to have eternal happiness and joy and association with those we love most, is possible for all of us, how foolish, how frail, and how unwise we are if we pass by the opportunity to make these ties binding in the next life.

By example and by precept, parents should show the importance of the temple and of temple work. I have always felt that it is well for children to ob-

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serve their parents hustling about getting ready to go to the temple, to do work for the dead; to see them preparing their temple clothing; to note that emphasis is given to genealogical research and temple work. I think that is all conducive to good. Children then will inquire of their parents why this is so important and the parents then have the opportunity to explain these grand and glorious principles in terms that are understandable to their children. With such help children will have a desire to go themselves to the temple.

Now, the Doctrine and Covenants is replete with the word of the Lord, saying that the obligations and covenants that we enter into for this life that are not sanctioned and entered into by the laws of God, end with this life. But it is equally plain when it states that those who do enter into covenants of marriage and sealings in the temples of the Lord shall pass by the angels and the gods and the sentinels and go on to their exaltations and have glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of their seeds forever, and that such a marriage will be in full force when they are out of this world.

Oh, how I wish we could teach that to the people of the world, and especially to our own people, so they may

not lose the glorious blessing and associations promised to the faithful children of God.

God bless us, my brothers and sisters, that as parents we may teach our children early in life to walk uprightly before the Lord and help them to understand these principles before it is too late.

I pray that we may do this, in wisdom and in love, and in kindness, and prepare them and point them toward the temple and temple marriage as soon as they are able to understand what we say. I testify that this work is true, that the power to seal is upon the earth, and that these men who sit before us here have the keys and the authority to act in the name of God and seal upon the earth and have it ratified in the heavens. Thus I testify because I know it is so. I do it humbly, and in the name of Jesus Christ, the Lord. Amen.

#### President David O. McKay:

We have just heard Elder ElRay L. Christiansen, Assistant to the Council of the Twelve. Elder Evans, whom you know and have known because of his work on the radio and his service in the stakes, and whom the entire nation knows,—Richard L. Evans,—will now speak to us, and he will be followed by Elder Marion D. Hanks of the First Council of the Seventy.

#### ELDER RICHARD L. EVANS

##### *Of the Council of the Twelve Apostles*

**I** PRAY that I may be given utterance in that which I should briefly say.

I have frequented these beloved walls for a period now approaching a quarter century in many situations and assignments. But this is the most difficult thing that I have here had to do. It seems that this chapter was not in the script which I had written for myself.

In the brief, but in some respects too long a time since first I became aware

of this possibility, I have measured the full measure of my life many times over. There are those here who know much better than I the weight of this work. There is none here who knows better than I my own limitations, inadequacies, and imperfections, and the feeling of smallness which I have. But if you and my Father in heaven will accept me as I am, with your help and his, I shall earnestly endeavor to be better than I am or have ever been.



I should not want to pass without thanking God for a noble father whom I never knew; for a blessed mother who, in her widowhood, reared nine of us, and faced her problems on her knees in prayer and on her feet gloriously in courageous action; for brothers and sisters, who with their children, I have had no cause but to be proud of in their faith and their awareness of their responsibilities in life.

I thank him for the choice and lovely girl who has been by my side for twenty years and for the four sons that are ours. I pray for them, for their generation, and for youth everywhere, for their guidance in the ways of truth and righteousness. I pray for their generation, that they may know of the promise of the future, that despite all uncertainties there are glorious certainties that transcend them all, as President McKay noted in his opening address.

I would say to their generation: be prayerful, keep the faith, avoid cynicism, be not shaken by the waves of controversy and confusion which sweep over and are quickly spent, while the truth remains forever.

This is a gospel not of despondency and discouragement, not of ensnaring technicalities, not of quick condemnation, but as President Clark suggested so beautifully in his utterance last evening, it is a gospel of hope, of happiness and of helpfulness, of peace and of promise.

There is no act of man, nor any combination of men, despite what passing troubles they may bring upon this earth, who can thwart the purposes of our Father in heaven, nor stay him in his plans to bring to pass the immortality and eternal life of his children, and I thank God for it.

As to these, my brethren, they know of my affection for them—President McKay, President Richards, President Clark, President Smith, President Young of the First Council of the Seventy, Bishop Wirthlin, all others here, each of whom I could name with some point of affection and distinction. No one could be to any man more considerate

or gracious or kindly than they have been to me.

I shall miss some of the intimate associations with my beloved brethren of the First Council with whom I have sat for fifteen years. God bless them.

I wish I had had some greater part, or some part at all, in the making of this choice young man who has been sustained by you to sit with the First Council of the Seventy, Brother Marion D. Hanks. He is a man of courage and of faith, and I love him; and you who do not know him will learn to love him. Likewise Brother Hugh B. Brown, with his great gifts of utterance, will give sincere service to the Church.

May I leave with you the witness of my very soul that God lives; that Jesus the Christ is the Only Begotten of the Father in the flesh, our Savior and Redeemer; that the Father and the Son did appear in this dispensation to the Prophet Joseph Smith, and that he and all in line of succession, including our present President McKay, have held the keys and the powers of the priesthood, and do unto this day.

President McKay, I pledge my love and loyalty, and all that is good or useful in me, with gratitude to you for many kindnesses and considerations and for your confidence.

I beg of you, my brethren and sisters, your confidence and help.

May God bless each and all of us in the things we need most, in understanding and peace and joy in living, and in the realization of our highest possibilities here and hereafter, in the name of our Lord Jesus Christ. Amen.

**President David O. McKay:**

Elder Richard L. Evans, whom you have this day sustained as a member of the Council of the Twelve, has just spoken to us. We shall now hear Elder Marion D. Hanks, whom you have sustained to fill the vacancy in the First Council of the Seventy made by the calling of Elder Evans to the Twelve.

## ELDER MARION D. HANKS

*Of the First Council of the Seventy*

I AM humbled and honored beyond my capacity to express by this calling and assignment. In the past five years, during which I have followed after the footsteps of Brother Evans on Temple Square, I have had a great many occasions, hundreds of them, to stand behind this pulpit and to welcome to our city, into this great building, thousands of guests who have come here to learn of us and to hear our story. I have always done so humbly, but I assure you that I have never felt in doing it as humble as I do today.

In the few brief moments that I shall stand here, I should like to pay tribute to a principle as I pay my respects to a few people to whom it is in my heart today to give thanks. The principle I should like to suggest is one so basic and so simple that each of you knows it, and yet so important that scarcely anything we might say would supersede it, and that is that the gospel of Jesus Christ is a personal thing, a very personal thing.

We talk in multiples, and we think in numbers, and we teach classes with many people in them. We direct guide tours where there are large numbers. But always there is the simple truth which we must understand: that the gospel of Jesus Christ is God's plan to get us home individually; and while we may teach classes, and while we may hold cottage meetings for groups, people come to faith and convictions individually. They enter the waters of baptism individually; individually they receive the blessing of the imposition of hands by those who have that authority; and when they seek to get acquainted with their Father in heaven, and to go to the place he would like them to be, they do it individually.

President McKay is honored by this congregation and his people beyond my efforts to add or augment, but I should like to say of him this one thing: Within

the last two weeks, a call came from his office inviting us to meet a Protestant clergyman who was visiting in our city. As he directed, we walked up the street and met President McKay about halfway. He brought with him this good man of another faith who had come here to visit us and to learn a little about us.

President McKay brought him personally, having spent a good deal of time with him, and turned him over to us, and we brought him here to this building and spent some more time telling him our story, but the thing he wanted to talk about most was how a great man so busy, so very busy, had taken time to give him the personal attention he had received from President McKay. When I received a note of thanks from this clergyman last week, saying about the same thing, I said to myself, "How unwilling have you been to take as much time as you have needed, or been offered opportunity to take, to bless many, while President McKay, with all he has to do would take and has taken the time."

I should like to pay a moment of tribute also in reference to the general theme of these few remarks, to the people who serve on these grounds and with whom it has been my privilege to spend much of my time for five years, particularly to Brother Evans who has no need of my further tribute in your minds, I know. I should like to have it known here that I have as much love for him as my heart has capacity to offer. The greatest thing that has come into my life in my mature years has been the privilege of enjoying his confidence and spending time in his company.

I should like to pay tribute to the people who do the work on Temple Square, who greet, and in an individual manner teach and love and take to their homes many who come here. I should

like to pay tribute for a moment also, in the same vein, to the youth of this Church with whom I have spent the major portion of my short life, and I should like to say that I have all the faith and confidence in them which it is in my power to possess.

I have had the privilege of teaching them for a number of years now at high school and institute level. I wonder if you know how faithful they are. Do you know, for instance, that in this very city for a number of years large groups of these young people have been coming at seven o'clock in the morning to learn the story of the Book of Mormon and to read that great book together in seminary gatherings? This activity has spread to California where thousands of fine young people are meeting the same test.

I have spent some time in the service. I have spent a good deal of time in the missionary field, and wherever I have gone, I have felt it in my heart—although there are some who are not what they ought to be, I know that—that there never has existed on the earth, a more righteous and excellent and loyal group of young people than these who are ours to teach and to take care of, and I honor them. When they come up to me and tell me occasionally, as they have done this morning on these grounds, that they appreciate what little I have been able to do in their lives, I rejoice, and my heart fills.

I would like to take just a moment to pay tribute to those who teach the youth of the Church in their religious education classes. While they are not always understood and while they are criticized

to some extent, their job is difficult, and I want to express my own faith in them, and my conviction that there is no body of men more faithful, more loyal, and more able to support these brethren whose job it is to lead this Church. I am proud to have been numbered among them.

Finally, may I pay tribute, as I feel I must on this occasion—and I perhaps will not have it or take it here otherwise, to my own family; to my father, whom I did not know—he passed away when I was a baby; to my angel mother who reared six of us under conditions very much like those Brother Evans' mother endured and braved; to my brothers and sisters, each of whom I love, and who have given service to this Church; to my beautiful wife who has stood at my side during many hours of activity in the Church; and to my lovely children.

I should like, too, as I leave this pulpit, to say to you that I do not come to this position faultless. I have been at times a little critical of some people in some instances. I do not feel critical today. I have been impatient. I do not feel impatient today.

I do ask God to bless me, that my efforts might be of some value to him, to these brethren, in forwarding a work which I know to be true, which I have spent my young life trying to forward in this earth because I know it to be true. I ask God to help me as I in humility seek to do a job which seems to me at this moment to be beyond my poor capacity to do, and I humbly pray it in the name of Jesus Christ. Amen.

## PRESIDENT DAVID O. McKAY

**W**E HAVE just listened to Elder Marion D. Hanks, whom, as I stated a few moments ago, you have this day sustained as a member of the First Council of the Seventy.

Messages of appreciation of the television service rendered this forenoon to the people of the Northwest and on the

Pacific Coast, still come in. Knowing your interest, I will read two more.

This is from Seattle, Washington, signed by Wilford H. Payne, Seattle Stake: "Please accept appreciation of the first television broadcast conference session to Saints and friends in the Northwest."

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From Los Angeles, signed by the President of the California Mission, Bryan L. Bunker: "Televised conference messages received perfectly. Marvelous missionary opportunity in the future. Gratefully, President of the California Mission."

And now at the conclusion of this great conference, may we express again the gratitude of our hearts to these men, and companies, who have so graciously contributed of their means, with so little expense to the Church, to broadcast by radio and by television, the proceedings of this great conference. We want them to know that you and the Church generally deeply appreciate their co-operative efforts.

#### EXPRESSES APPRECIATION

We express gratitude, also, to the public press. I want to name especially the reporters on our papers, who have given such accurate and careful, complete accounts of the various meetings, speakers of our conference since last Wednesday, including the great Relief Society conference.

We wish to express appreciation to the audience here in the Tabernacle, your responsiveness and your reverence, may it be an example to the audiences, to the congregations throughout the Church when they enter our places of worship: Very little moving about, no leaving of the services; I have been favorably impressed and commend you.

We appreciate the co-operation of our city officials, their ready and efficient service, wherever it is needed; our traffic officers in handling the crowds. I have noticed new precautionary measures taken and the presence of the members of the police force on the corners, courteously, carefully protecting the crowds surrounding this block and throughout the city.

We wish to mention again these beautiful flowers sent from Oahu and others furnished by our local florists. We appreciate our singers, and although we have already expressed it to each choir, I repeat again your appreciation

of the Relief Society Singing Mothers, the members of the Swiss-German Choir, the Men's Chorus, who rendered such good service last evening in the Tabernacle, and finally, and of course, not least, the members of our Tabernacle Choir. To all of these and to all others, including our ushers, we extend heartfelt appreciation.

And now, this great conference draws to a close. Our anticipation, our hopes, our prayers that it might prove to be uplifting and inspirational, have been realized, and for that we are grateful to our heavenly Father, grateful for the inspiration he has given to the General Authorities who have spoken to you. What great messages they have given to us and to the world! Truly, our hearts have been filled with gratitude that the Lord has magnified each one, to the end that his word has been spoken.

In conclusion, may I leave just one closing thought. This Church of Jesus Christ commonly known as "Mormonism," is in the world to make people happy. Happiness is the end, really, of our existence. That happiness comes most effectively through service to our fellow men, and the Church is the most effective means in the world through which that service may be rendered.

There is no happiness without peace. Today, the President of the United States, his Cabinet, Congress, the Senate, the House of Representatives, the Judiciary, are all seeking peace in the world. Nations are longing for it. Mothers and fathers, grandmothers and grandfathers who have children and grandchildren in the armed forces are praying daily that we might have peace.

Peace is the message that came when the Savior was born a Babe in Bethlehem. It was heralded by the angel choir, singing, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

"Peace," he said to his disciples toward the close of his ministry, "These things I have spoken unto you, that in

me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

After his resurrection, when the doors were closed and the ten disciples were in session, as he greeted them, his first salutation was, "Peace be unto you." (*Ibid.*, 20:21.) And eight days later, when the eleven were there, the same salutation, "Peace." (See *Ibid.*, 20:26.)

What a glorious thing it is, brethren and sisters, and this is my message: Peace cannot be found in external things. Peace comes from within. "There is no peace except by the triumph of principles," said the wise Emerson. Peace is within the individual soul. There is no peace when one's conscience is seared or when one is conscious of having committed some untoward act.

There was certainly no peace in that young girl's soul who came and confessed the other night, fearful of the disgrace she had brought upon her loving parents, fearful of how she could again meet the world. She was experiencing the pangs of retribution—the antithesis of peace.

Peace springs from righteousness in the soul, from upright living. If we are going about in the world to establish peace, let us begin at home, first with each individual. If you want peace tonight, remember yours is the responsibility to obtain it, and it is my responsibility, and it is your privilege and mine to attain it.

Certainly, let us establish peace in our household. We are sending out missionaries, it is true, to proclaim peace and universal brotherhood. That is one great mission of our Church. May all the world recognize it and co-operate with us in spreading the glad news, the glad tidings of great joy. That is the paramount purpose of our missionary work. May God guide the boys and the girls, the young men and women who go out, paying their own expenses or receiving support from their parents, in thus proclaiming peace to a disturbed

and unsettled world. What a glorious concept, but let us set the example by having peace in our homes.

Paraphrasing the author of *The Simple Life*: "Let our homes become sanctuaries for ourselves." (I commend the appeal made by Elder Benson.) Sanctuaries! A sanctuary is where we have peace. May our homes become warm nests where children may be protected and grow into noble men and women; where love may find privacy, old age repose, prayer an altar, and the nation a sure source of strength and perpetuity.

With all my soul at the close of this great, inspirational conference, my dear fellow workers, I say God bless you, that in your hearts and in your homes you may have peace. I say to all our friends who have been listening in, may the peace that comes from obedience to the gospel of Jesus Christ find lodgment in your hearts, through your acceptance of the truth.

May the spirit of peace be poured out upon all nations, that the threatening clouds of destruction may be dissipated, and the sunshine of peace shine once more all over the world. I pray in the name of Jesus Christ. Amen.

---

Singing by the Choir, "Hallelujah Chorus," (Messiah).

### President David O. McKay:

The Conference of the Deseret Sunday School Union will convene in the Tabernacle tonight at 7:00 o'clock. Officers and teachers are requested to be present, and the public cordially invited.

President Elwood J. Corry of Cedar Stake, will now pronounce the benediction.

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Elder Elwood J. Corey, President of the Cedar Stake, pronounced the benediction.

Conference adjourned for six months.

Sunday, October 4

Third Day

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condle, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle Choir furnished the choral singing for the Sunday morning and afternoon sessions, J. Spencer Cornwall and Richard P. Condle, conducting.

The Tabernacle Choir male chorus provided the choral music for the General Priesthood meeting Saturday evening, J. Spencer Cornwall conducting.

The Relief Society Singing Mothers from Stakes in the Central Utah and Mount Timpanogos regions, with Sister Florence Jepperson Madsen conducting, presented choral numbers at the Friday morning and afternoon sessions.

A choir consisting of the German-

speaking members of the Church in Salt Lake City furnished the choral music for the Saturday morning and afternoon sessions, Elder Heinz Rimmasch, Conductor.

J. Spencer Cornwall directed the Tabernacle Choir and Frank W. Asper was at the organ, on the *Tabernacle Choir and Organ* broadcast, and also on the *Church of the Air* program.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper and Roy A. Darley.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference.

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*One Hundred Twenty-fourth*

ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 3, 4, 5 and 6,  
1954*

With Report of Discourses



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# The One Hundred Twenty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, Monday and Tuesday, April 3, 4, 5, and 6, 1954.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Sunday, Monday and Tuesday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 3, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: K SVC at Richfield, K SUB at Cedar City, K VNU at Logan, K JAM at Vernal.

In Idaho: K RXX at Rexburg, K JRL at Pocatello, K ID at Idaho Falls, K GEM at Boise, K BAR at Burley (Sunday only), K EEP at Twin Falls.

In California (Sunday only): K BLA at North Hollywood, K EEN at San Jose, K SBR at San Bruno, K RON-FM at San Francisco, K GO-TV at San Francisco, K CCC-TV at Sacramento, K NXT-TV at Los Angeles.

In Oregon (Sunday only): K PAM at Portland, K SGA at Cottage Grove, K GAL at Lebanon, K GAE at Salem, K ERG at Eugene, K OIN-TV at Portland.

In Washington (Sunday Morning only): K TNT-TV at Tacoma.

In Hawaii (Sunday Morning only, by delayed broadcast): K GMB at Honolulu.

The proceedings of the general sessions were also televised over KSL television station, Channel 5.

All general sessions of the Conference were broadcast in the Assembly Hall on

Temple Square, and in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast by special wire in the following places: Bonneville Stake Tabernacle, Granite Stake Tabernacle, Salt Lake City; Sandy Amusement Hall; Ogden Stake Tabernacle; George Albert Smith Fieldhouse of the Brigham Young University, Provo; the Institute of Religion Building of the Utah State Agricultural College in Logan; South Idaho Falls Tabernacle in Idaho Falls; Big Horn Stake Tabernacle in Lovell, Wyoming. This was for the accommodation of large groups of brethren holding the priesthood who had assembled in those buildings to listen to the services.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record as is also a full account of Columbia's *Church of the Air* program.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, \* Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion,

\*Elder Matthew Cowley passed away December 13, 1953.

Richard L. Evans, and George Q. Morris. \*\*

*Assistants to the Twelve Apostles:* Thomas E. McKay, Clifford E. Young, Alma Sonnet, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill. \*\*\*

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER

##### AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of the General Welfare Committee, Church Welfare Program.*

*Members of Church Board of Educa-*

\*\*Elder George Q. Morris was sustained at this Conference (April 6) as a member of the Quorum of the Twelve to fill the vacancy caused by the death of Elder Matthew Cowley.

\*\*\*Elder Sterling W. Sill sustained as an Assistant to the Twelve Apostles to fill the vacancy caused by selecting George Q. Morris to fill the vacancy in the Quorum of the Twelve Apostles.

*tion and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary instructors.*

*Presidents of Stakes and their Counselors,* Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

*Mission Presidents:* Richard L. Evans, Temple Square, Salt Lake City; Delbert G. Taylor, Eastern States; J. Howard Maughan, New England; Isaac A. Smoot, Northern States; Lorin L. Richards, Great Lakes Mission; John B. Hawkes, North Central States; Cornelius Zappey, East Central States; Alvin R. Dyer, Central States; Peter J. Ricks, Southern States; Bryan L. Bunker, California; Thomas W. Gardner, Northern California; LeGrand F. Smith, Texas-Louisiana; A. Lewis Elggren, Western States; James A. McMurrin, Northwestern States; J. Melvin Toone, Canada; R. Scott Zimmerman, Western Canadian; Claudious Bowman, Mexico; Harold I. Bowman, Spanish-American; Golden R. Buchanan, Southwest Indian; Edward L. Clissold, Hawaii, Gordon M. Romney, Central American.

## FIRST DAY

### GENERAL PRIESTHOOD MEETING

The first session of the Conference was a General Priesthood meeting, which was held in the Tabernacle at 7:00 p.m., Saturday, April 3.

President David O. McKay, who presided, conducted the services of this meeting, and made the following introductory statement:

President David O. McKay:

Fellow laborers in the Cause of our Lord and Savior: In behalf of the First Presidency and other General Authorities of the Church, I bid you welcome

to this, the opening session of the 124th Annual Conference, probably the most largely attended Priesthood Meeting ever held in the Church.

You will be interested to know that these services are being broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and in addition, are being broadcast by direct wire over a public address system to members of the Priesthood assembled in the following places: Bonneville Stake Tabernacle, Granite Stake Tabernacle, Sandy Amusement Hall, Ogden Stake Tabernacle, George Albert Smith Fieldhouse of the

Brigham Young University, Provo; the Institute of Religion Building of the Utah State Agricultural College in Logan; South Idaho Falls Tabernacle in Idaho Falls; Big Horn Stake Tabernacle in Lovell, Wyoming.

The singing during this session, will be furnished by the Millennial Chorus, with Elder A. Burt Keddington as Director and Elder Roy M. Darley at the organ. We shall open these services by the Millennial Chorus singing, "Joseph Smith's First Prayer," conducted by Elder Keddington.

Elder Earl S. Paul, formerly President of the Mount Ogden Stake, and Presi-

dent of the Samoan Mission will offer the opening prayer.

Selection by the Millennial Chorus, "O How Lovely Was the Morning."

Elder Earl S. Paul, formerly President of the Samoan Mission, offered the invocation.

Singing by the Chorus: "Out In the Fields With God."

**President David O. McKay:**

We shall now have a message from the presidency of the Aaronic Priesthood, represented by Bishop Wirthlin.

## BISHOP JOSEPH L. WIRTHLIN

*Presiding Bishop of the Church*



RESIDENT McKay and my beloved brethren of the Melchizedek and Aaronic Priesthood, I sincerely trust that the Holy Spirit will guide and inspire me in my utterances this night.

This is a new day—a new day that dawned when a young man in the woods of western New York supplicated God humbly for divine direction in finding the Church of the Lord Jesus Christ. The prayer was answered. The Father and the Son appeared to him which appearance reaffirmed to the world that God, our Eternal Father, is a being with body, parts and passions and in whose image we are created. His visit confirmed to the world that the despised Nazarene crucified upon Calvary's Hill was the only begotten of the Father in the flesh—the Creator of mankind.

By divine direction, this young man, Joseph Smith, unearthed a sacred record buried centuries ago in the ancient Hill Cumorah. This record contained the revelations of the Lord to the people that lived upon this the American Continent centuries ago. The scriptures in this holy record are among the most profound ever given to any people or

in any dispensation. For example, Lehi declared:

Adam fell that men might be; and men are, that they might have joy. (2 Nephi, Chapter 2, Verse 25.)

In this day, a new philosophy had fallen upon the ears of a disillusioned generation. The world was in the throes of a great apostasy.

As we think of the joy mentioned by Lehi, I submit the following questions: Could men have joy in the doctrine that unbaptized babes would burn in hell forever? Could men have joy in being denied the right to worship God according to the dictates of conscience? Could men have joy in being denied the right to read the word of God? Could men have joy in the thought that mental and physical torture manifests genuine repentance? Could men have joy in being lead into the realms of ignorance and worshiping a God of whom they could not conceive?

Many statements fell from the mouth of the young Prophet, but one which startled the world was the declaration: "The glory of God is intelligence." "Men cannot be saved in ignorance."

The Lord, through this American

Saturday, April 3

First Day

Prophet, revealed in the Book of Moses, Chapter 1, Verse 39, that his glory and work was as declared by the Lord:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

Had anyone previous to the Prophet Joseph Smith ever revealed to the world the most important work and glory of the Creator? Imagine if you will he who created all things—the universe, endless worlds and man declared that his most important objective was to bring to pass the immortality and eternal life of man. If the work and objectives of the Lord are to be accomplished, there had to be established a direct relationship between our Father in heaven and man on earth. Channels of communication had to be reopened so that the Lord could reveal his mind and will to those he selected to represent him. Hence, the priesthood was restored to establish the former relationship wherein God directed his work for the bringing about the immortality and eternal life of man. John the Baptist returned to earth and conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, the same authority which existed in the days of John the Baptist which holds the keys of the ministering of angels and the gospel of repentance and baptism by immersion for the remission of sins. Shortly thereafter, by divine direction, the Apostolic Presidency, Peter, James, and John bestowed upon Joseph Smith and his associate the Melchizedek Priesthood which holds the keys of loosening and binding both upon the earth and in the heavens, the laying on of hands for the gift of the Holy Ghost, the keys to preach the gospel to every nation, kindred, tongue and people, the keys for the work for the dead, and, hence, the relationship which existed between the prophets and apostles of old was established in this day to the end that the Lord's plans for the eternal blessing of his children might be brought into fruition. Priesthood is divine authority, and as Joseph Smith declared:

... is an everlasting principle and existed with God from eternity and will to eternity without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent.

In Section 121, Verse 36, of the Doctrine & Covenants, to confirm the above statements, the Lord declared:

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

The priesthood is that which places a man in condition to receive the ministration of angels and to enjoy the presence of God the Father and his son Jesus Christ, which substantiates the declaration of the former apostle, John the Beloved, when he declared:

And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent. (John 17:3.)

Brethren, this is a new day—the day of which the Apostles of old spoke when they prophesied a time of great refreshing would come when there would be a restoration of all things before the second coming of the Redeemer of the world. Does all of this mean anything to you and to me? My beloved brethren who hold the priesthood must realize that the joy of which Lehi spoke is the joy of service in the Lord's work; the joy of contributing to the salvation of the souls of our Heavenly Father's children; the joy of rendering service when called upon by those who preside over us and furthering the work of the Lord—his work to bring to pass the immortality and eternal life of man; and the joy in sustaining those who preside over us.

Today in the stakes of the Church, there are 156,000 men endowed with the authority of the Holy Melchizedek Priesthood, the priesthood after the order of the Son of God, and 129,000 holding the Aaronic Priesthood, or a total of 285,000 sons of God holding divine authority—the most precious gift



that has ever been bestowed upon mankind.

The membership of the Church in stakes only is 1,034,000 of whom 28% hold either the Melchizedek or the Aaronic Priesthood. By the way of comparison, the largest church in the United States with a membership of 29,407,000 has but 45,000 members authorized to participate in the rituals of the Church and to carry on its work, which indicates that 1.5% of the total membership as against 28% of the membership of the Church of Jesus Christ of Latter-day Saints enjoy the privilege of service.

One of the greatest evidences of the divine origin of this great Church and its priesthood lies in the fact that every male member of the Church over the age of twelve who is worthy may hold the priesthood of God and function therein. The bestowal of divine authority upon so many of the Lord's sons is an evidence that our Heavenly Father is no respecter of persons. Station in life and wealth make no difference. Faith in him and the gospel of salvation and obedience thereto wherein men live lives that are compatible with the wishes of our Heavenly Father qualify men to hold the priesthood. Priesthood privileges, powers and service are not in the hands of a few. All of these blessings are not for the General Authorities, stake authorities or bishoprics, but for every worthy holder of the priesthood. After all, salvation is an individual matter, and priesthood service in the cause of the Savior contributes to salvation and exaltation in the Celestial Kingdom. Brigham Young makes this point very clear in the following declaration:

The Gospel of salvation—The Priesthood of the Son of God—is so ordered and organized, in the very nature of it, being a portion of that law of heaven by which worlds are organized, that it is calculated to enlighten the children of men and give them power to save themselves.

Continuing with another statement, President Brigham Young stated:

The Gospel and the Priesthood are the means he employs to save and exalt his obedient children to the possession with him of the same glory and power to be crowned with crowns of glory, immortality and eternal lives.

This is the joy of which Lehi spoke: "Men are that they might have joy," and the highest degree of joy will only be found in the presence of God the Eternal Father and his Son Jesus Christ and to share his glory with him.

Some of our brethren who hold the priesthood and have within their grasp all of the blessings and privileges promised to the faithful have laid aside the opportunity of service and for some reason or another have become indifferent and thereby forgotten the covenants they made with the Lord when they received the priesthood. In the 108th Section of the Doctrine & Covenants, Verse 3, the Lord very implicitly reminds us of our priesthood covenants when he declared:

And arise up and be more careful henceforth in observing your vows, which you have made and do make, and you shall be blessed with exceeding great blessings.

No individual who holds either the Aaronic or the Melchizedek Priesthood has received it but what they were asked the question as to whether or not they would be faithful and true and to keep themselves sweet and unspotted from the sins of the world, and to render whatever service may be required.

To those who are active in the priesthood, the Lord has admonished us in the 108th Section of the Doctrine & Covenants, the 7th Verse, as follows:

Therefore, strengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings.

This places squarely upon the shoulders of all of us the responsibility to strengthen those who may be weak in the spirit of tolerance, patience, and love.

As I think of our inactive brethren, I feel that they are to some degree the

Saturday, April 3

**"Forgotten Men."** Might I ask you the question, "What have you done to encourage and stimulate the indifferent young men or older men to activity in the Church?" This should be the time to take an individual inventory of your attitude and my attitude toward our brethren. These men are not problem men, but they are men with a problem. Neither are they marked men, nor are they to be stigmatized, but rather your responsibility and mine is to find solutions to their problems. We must never forget that the Priesthood is a Divine Brotherhood, and the Divine Brotherhood of God should radiate love, good will and helpfulness to all.

There are no deficiencies in the priesthood organization as the Lord has revealed it to us, but there may be some deficiencies in those of us who fail to carry out the plan of the priesthood in being our brother's keeper. Our brethren who are not as interested as they might be have outstanding qualities of character, and these qualities could well be emulated by all of us. Again, the statement of Lehi of old: "Adam fell that men might be; and men are, that they might have joy," and the greatest joy of all is brought forcibly to our attention in the 18th Section of the Doctrine & Covenants, the 15th Verse:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And in the 16th Verse:

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

Again, in the spirit of kindness, tolerance and patience let us strive to the accomplishment of bringing back into the fold of activity every member of the priesthood, and that by uniting together we shall lift one another up to the full stature of servants of God,

even from the deacon to the high priest.

These past two years due to the untiring work of stake presidencies, high councilmen, bishoprics and senior Aaronic Priesthood advisors, it has been possible to organize 1,581 senior Aaronic Priesthood quorums and groups constituted of the following: 826 senior priests quorums, 368 senior teachers quorums, 371 senior deacons quorums, and 16 mixed groups. These priesthood quorum organizations require the services of approximately 5,000 of our senior Aaronic Priesthood brethren to make up the presidencies. This is a most encouraging accomplishment, but we cannot cease our efforts upon this accomplishment, but we must look forward to see what there is left to be done.

In the stakes, there are 65,000 senior members of the Aaronic Priesthood. If all of these brethren were organized into quorums as the Lord has indicated in the 107th Section of the Doctrine & Covenants, we would have at least a total of 5,000 Senior Aaronic Priesthood quorums. The accomplishment of this will require unceasing effort.

In 1953, 3,000 senior members of the Aaronic Priesthood were advanced to the Melchizedek Priesthood. For this accomplishment, I would have you know we are most grateful, but unfortunately there were more of our brethren joined the senior Aaronic Priesthood group than were advanced to the Melchizedek Priesthood, which brings me to another question, "What about our sons who hold the Aaronic Priesthood under the age of twenty-one—these wonderful young men who Elbert Hubbard declared were made of 'Soul Stuff'?" And the most valuable "Soul Stuff" in the Church of the Lord Jesus Christ are these young men born in this dispensation. They are the choice spirits, for they have been born in most instances under the new and everlasting covenant. It causes us deep concern when we find that during the year 1953 there were 3,332 twenty-year-old deacons, teachers and priests that within the coming year will become members of the senior

Aaronic Priesthood group. This terse statement tells a sad story. If we were to go into the lives of these young men, out of our investigation, we would find that someone, either a bishop, a bishop's counselor or an Aaronic Priesthood advisor has been remiss in his duty. I can't help but believe that all of these young men have become inactive and disinterested because they have lost contact with the Church, and we lose contact with all of these potential members of the senior Aaronic Priesthood by our failure to keep in constant touch with them, particularly when they are inactive and indifferent. There is but one solution to keep Aaronic Priesthood members under the age of twenty-one interested, motivated and active in their priesthood work, and that is through a very definite system of personal contacts. The Church has been built up on personal contacts. Your grandfather and my grandfather accepted the gospel because of many personal contacts made by missionaries. The contact system is still the most profitable and only one whereby inactive and indifferent members of the Church can be brought back into the fold.

I should like to relate a beautiful story of one of the great spiritual leaders of the Church, President Edward J. Wood, former president of the Alberta Temple and Alberta Stake. The story as related to me by him is as follows:

The bishop of his ward called into a special meeting some of the brethren, and among them was President Wood. The bishop announced that the brethren had been called together to go on a special mission, and this was the mission: The bishop announced, "We have a group of young men under the age of twenty-one who hold the Aaronic Priesthood who now manifest no interest and render no service. They must be brought back. Hence, I am calling each one of you brethren on a special mission to bring back one of these boys." President Wood said, "I wondered at first what kind of a mission my bishop was calling me to perform when I was president of the Alberta Temple and

president of the Alberta Stake of Zion, but when he made his announcement, I gladly responded to the call. My assignment was to visit a boy who lived five miles out of Cardston. I thought first of the boy's family. I knew I would have to face an indifferent father and an indifferent mother, and so I decided to invite him to attend the ward Priesthood Meeting with me which was held on a week night. I drove the five miles to the boy's home, and as I anticipated, the father was indifferent and the mother was indifferent saying, 'If our son decides to go to priesthood meeting with you that is his privilege.' And so the president stated that after a good deal of persuasion the boy reluctantly consented to go to priesthood meeting.

During the time it took to drive the five miles, what do you suppose this wise man talked about? Did he talk about the Church? "No." Did he talk about priesthood? "No." Was he critical of the boy for his failure to attend to his priesthood obligations? "No." But, he talked about the things that the boy and all boys are interested in, namely athletics. He opened up the subject by telling the boy of his own experience when he and his brother William were the champion bicycle riders of the State of Utah. Was the boy interested? "Surely," for he, too, was interested in athletics as all boys are. The president of the stake, the president of the Temple brought himself down to the level of the boy in being able to look through the eyes of a boy, and with the same viewpoint, the boy opened his heart to President Wood and was willing to talk about his achievements in the field of athletics.

Arriving at the chapel, President Wood asked the boy if he would attend his deacons meeting. "Yes," he would. Then, the president requested him to listen intently and to report to him as to what had been said and what had been done. After the meeting, it was easy to open up a discussion on the priesthood, and as the boy reported in all frankness and forthrightness, he told the president that he hadn't heard

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anything he liked, nor was there anything done in the quorum meeting that inspired him. President Wood asked him what was wrong, and the boy readily answered, "The teacher was not prepared. I knew he was not prepared because when the quorum opened its meeting, he handed the manual first to one boy and then to another to read a paragraph." He said, "I might as well of stayed home, I am sure I would have learned more." There were no assignments made to the deacons, either for passing the sacrament or gathering fast offerings. In fact, there was no action in the quorum meeting, and boys love action.

Arriving home, the president extended another invitation to the boy to attend priesthood meeting. The boy consented, but during the interim between the first meeting and the second, the president of the stake went to the advisor of the deacons quorum and pointed out to him the reason why the boys were inactive and indifferent, the president's reason being that the teacher was unprepared, secondly, the president of the deacons quorum was not called up to preside over the quorum, and thirdly, no assignments were being made. You can rest assured that the next week the teacher was prepared, the presidency of the deacons quorum was in its place presiding over the meeting, and assignments were made, and thus for six consecutive weeks the man with the greatest amount of responsibility and work to do made a round trip of twenty miles to pick up a deacon and take him to priesthood meeting. As the seventh week dawned, the president asked himself the question, "I wonder if I am accomplishing anything in behalf of this boy? Tonight I will make a test of my plan." In place of driving to the boy's home, the president went to priesthood meeting, and soon the fruits of the president's efforts were manifested, for thirty minutes late, the deacon came in. At the end of the meeting, President Wood declared, "I received the greatest thrill of my life.

That boy sided up to me and placed his hand in mine, looked me squarely in the eye, and expressed his gratitude and appreciation for what I had done in just two words in boy language, 'My Pal.'"

Brethren, that is the solution to the problem of the Aaronic Priesthood under the age of twenty-one where they become indifferent—"Palship," and may I emphasize it is the solution. Palship first means contacts with boys. It means that if you establish palship, you have their confidence, good will, and their love. They will follow you to the ends of the earth if necessary. Yes, Elbert Hubbard was right when he declared, "Boys are made of Soul Stuff," and the most precious "Soul Stuff" in all the world is found in the Church of the Lord Jesus Christ, for herein are potential General Authorities, stake presidents, and bishoprics, and numerous other future leaders.

Yes brethren, there are some outstanding achievements due to the efforts of you Aaronic Priesthood workers. It affords me a great thrill to announce tonight that more than 15,000 young men will receive an Individual Aaronic Priesthood Award for their faithfulness and service in the priesthood, for they have attended their sacrament meetings, priesthood meetings, have paid a full tithing, have kept the Word of Wisdom and met their priesthood obligations in full. Again, we must not look back at what we have done, but rather we should look forward and remember that out of a total of 63,000 members of the Aaronic Priesthood under the age of twenty-one, there are still 48,000 who have not achieved as have the 15,000. These 48,000 should enjoy that divine thing that I choose to call "palship."

Brethren, there is but one question left, "Are you and I our brother's keeper?" The answer is obvious. The priesthood of God is a divine order founded upon the love of God for his sons, for God so loved the world that he gave his only begotten son, and his son so loved the world that he gave his

life for the redemption of all, and if you and I love our neighbors, as God has commanded, as ourselves, we shall close our priesthood ranks and we will gather our brethren who may be inactive in the priesthood to our side and present to the world a priesthood solidarity which will give all of us the strength to destroy the enemy of indifference and temptation and criticism, and which will inspire us to be as one, as are the Father and the Son one, and as Lehi declared: "Men are that they might have joy," and above that and most important of all that we shall be instrumental in the Lord's greatest work to bring to pass the immortality and eternal life of man, which I humbly pray will be the heart-felt desire and accomplishment of all of us, in the name of Jesus Christ. Amen.

### Bishop Joseph L. Wirthlin:

Brethren, the First Presidency, out of their kindness and generosity, have permitted the Presiding Bishopric to show you a film tonight that deals with the

procedures of the Adult Aaronic Priesthood plan and program. May I say to you that in this film there is a story and in the story there is a character. We want you to understand that while we show the extremes to which this particular man went, the purpose is to show what can be done if we are kind and patient, no matter how far afield some of our brethren may go. This film does not intend to carry the impression that all of our senior Aaronic brethren have gone as far as this particular character went.

(There was then presented on a screen a film story entitled "Come Back, My Son.")

The congregation and the Chorus joined in singing: "I'll Go Where You Want Me To Go."

### President David O. McKay:

President J. Reuben Clark, Jr. will now speak to us.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**M**Y BRETHREN: I hope that you will help me by your prayers for the few moments that I shall stand before you. This is a humbling experience, and I am sure we are all mellowed by that powerful picture showing how one man was led back from temptation and waywardness to enjoy the blessings of the Lord.

In recent years there has come to be a new philosophy which affirms that the world has been working on the wrong theory over the centuries, and they say that we must not longer talk of punishments, but only of rewards. You know, I believe that there are no real punishments except those which we bring upon ourselves. The felon in the penitentiary cell has punished

himself by his course of action which has taken away from him a blessing with which God endowed him, namely, his freedom.

The Lord has laid down as a part of the eternal plan great principles which we are to follow if we are to gain the blessings which are predicated thereon. If we fail to live those principles and rules we fail to get the blessings. The Lord does not need to punish, we punish ourselves, we deprive ourselves of the blessings which the Lord promised us.

And so with these members about whom we have heard and have seen tonight,—they are not punished by anybody. They are just failing in themselves to enjoy the blessings which they could enjoy if they lived as they should. And I should suppose that of

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the ways in which, some at least, might be approached, one would be from the point of view entirely of leading them to blessings, not to pointing out the punishments. For instance, the Word of Wisdom. Lead them to see the blessing which sobriety brings, the giving up of things which the Word of Wisdom denies. That is the point. We are not enjoying the blessings we might enjoy by righteous living. It is not a question of somebody imposing punishments upon us.

And so through the whole realm of our activities.

Now one thing stood out tonight, I thought, in that picture: Here was a bishopric, finally shaken into a realization of their duties, but the bishopric did not undertake to do it all alone; they immediately called in help. You know, it takes more than three good men as a bishopric to make a good ward. Three good men may build a good ward, but they cannot do it all by themselves, and so with a presidency of a stake, so with a presidency of a quorum, and so with every group of leaders in the Church. They cannot do the service alone. They must have the help of every man and woman who serves under their direction.

And that brings me back to my theme song—this question of unity. We shall never, brethren, get to the place that the Lord expects us to go and marked out for us to get to, save we shall work together in unison. We cannot each one go out by himself, along his own lines, live his own life, so to speak,

and have this Church reach the destiny which it will reach if we do cooperate.

And I repeat to you what I have said time and time and time again in these Priesthood meetings, and pardon the repetition, but I think there is still room for some to hearken to the suggestion: We must work together as one. We must follow our leaders and if we do I say again, there are no limits to the things which, in righteousness, we may accomplish. Every man living as he should, cooperating as he should, brings into the ward or into the quorum a power against evil that cannot be attained in any other way.

Now, brethren, I should like to urge you to take to heart the lesson which this picture has taught us tonight. Remember the splendid instruction given us by the Presiding Bishop and rally around our leaders, let them tell us what to do and how to do it, and then so doing, we shall build up in our quorums, in our ward, in our stake, in the Church, a power for good, for righteousness which Satan cannot tear down and he is on the look-out all the time, all the time, day and night. Perhaps all of us, each of us, can think of some way in which we might help our presiding officers and to build up the unity, the standing together which is so essential to this Church.

May the Lord give us this spirit of unity, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency will now address us.

## PRESIDENT STEPHEN L. RICHARDS

*First Counselor in the First Presidency*



Y BRETHREN: With the impressive presentation which we have witnessed here in this building tonight, I wish that all assembled who are privileged by special wire to hear this service might have seen it also.

With President Clark's remarks as something of a background and justification, I would like to say a few words to the priesthood upon a subject which has been weighing upon my mind for quite a period of time. I would like to speak briefly on the subject of justice and mercy. The Gospel of Jesus Christ

is founded on law, salutary, righteous, benevolent law, established for the salvation and the blessing of humanity. For every law given, there is a penalty for its infraction. I know of no scripture where this is more plainly stated than by the Prophet Alma: "Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?" (Alma 42:17.) The Savior himself declared that he came to fulfill the law, not to do away with it, but with the law he brought the principle of mercy to temper its enforcement, and to bring hope and encouragement to offenders for forgiveness through repentance.

I presume it has always been a nice question, and a perplexing one, to determine when the demands of justice are satisfied and the principle of mercy takes over. To assist in the determination of this issue, we have available to us again the words of Alma: "For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the *truly* penitent are saved. What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God." (Alma 42:24-25.)

Now the Church of Christ is commissioned with the authority to interpret the law and pass judgment on infractions thereof. This is a heavy responsibility, one which many officers of the Church would forego, if they could justify themselves in so doing. In civil government it is not uncommon to hear references to the majesty of the law, by which is contemplated, we may assume, not only its supremacy and binding force, but also the deference and respect which should be shown for it, and the obligation to sustain its sovereign power. Certainly this applies with greater force and extended meaning to the majesty of divine law. It is God's law. It must be supported and it must be enforced to win salvation and the respect of those within the Kingdom and those without.

For the maintenance of the law of the Lord, judges have been set up in his Kingdom, tribunals established, and guiding principles laid down for the administration of justice. Bishops of Wards have been designated common judges in Israel, and they, with their counselors, have been delegated with authority to deal with cases properly coming under their jurisdiction. Appellate courts, culminating in the First Presidency of the Church, have likewise been designated by revelation having both appellate and original jurisdiction.

With this as a premise, I ask first the question, How can the priesthood and ecclesiastical authority of the Church best discharge the responsibility so committed to it. Do not "the judges in Israel" have a compelling obligation to deal with all cases of infraction against the law, mercifully but justly? What good to the Church, what real benefit to erring members, can come from ignoring this obligation and, as we sometimes say, winking at and "white-washing" the offenders? Can the judges thus help in setting people on the way to repentance and forgiveness?

What is repentance, and when does it become operative in the attainment of forgiveness? We all know the answer. Repentance consists first in a godly sorrow. Note the term "godly sorrow," which the scriptures tell us "worketh repentance to salvation . . . but the sorrow of the world worketh death." (II Cor. 7:10.) This godly sorrow is something more than admission after being discovered in sin, and the judges in Zion will do well not to confuse the two. Next after godly sorrow comes confession, which is prompted by the inward sorrow and the earnest desire for relief from the suffering entailed by acute realization of wrong-doing of which we saw an impressive illustration tonight. To whom should confession be made? To the Lord, of course, whose law has been violated. To the aggrieved person or persons, as an essential in making due

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retribution if that is necessary. And then certainly to the Lord's representative, his appointed judge in Israel, under whose ecclesiastical jurisdiction the offender lives and holds membership in the Kingdom.

Is the offender justified in by-passing his immediate Church authority and judge, and going to those who do not know him so well to make his confession? Almost universally, I think the answer should be No, for the local tribunals are in position to know the individual, his history and environs far better than those who have not had close contact with him, and in consequence the local authorities have a background which will enable them to pass judgment with more justice, and also mercy, than might be reasonably expected from any other source. It follows that it is the order of the Church for confessions to be made to the Bishop, which entails heavy and exacting responsibilities on the part of the Bishop, the first of which is that every confession should be received and held in the utmost confidence. A Bishop who violates such a sacred confidence is himself guilty of an offense before God and the Church. Where it becomes necessary to take counselors into his confidence, as it frequently does, and where it is necessary to organize tribunals, the Bishop should inform the confessor, and if possible obtain his permission so to do.

Why is confession essential? First, because the Lord has commanded it, and secondly, because the offender cannot live and participate in the Kingdom of God, to receive the blessings therefrom, with a lie in his heart.

Now the confessed offender is not left without hope, for he can obtain forgiveness by following the course outlined, and by forsaking sins comparable to that committed, as well as all other sin, and living before the Church and the Lord in such manner as to win approbation of both. The offender who has brought stigma and affront to the ward, the stake or the mission should seek the forgiveness of those he has thus offended. That may be had at

times through the presiding authorities of the various divisions of the Church. At other times it may be appropriate and quite necessary to make amends for public offenses and seek forgiveness before organizations of the people. The judges of Israel will determine this matter. And if the judges in the missions, the wards and the stakes need counsel in the matter, they know where to get it.

How may the judges of Israel determine when repentance is adequate? Surely this determination must rest with the inspired discernment and discretion of the judges. No specification of time required can be definitely made, but one caution may be wisely observed. That caution is for a sufficient time to elapse to permit a period of probation for the one seeking forgiveness. This probation serves a double purpose: First, and perhaps most important, it enables the offender to determine for himself whether he has been able to so master himself as to trust himself in the face of ever-recurring temptation; and secondly, to enable the judges to make a more reliable appraisal of the genuineness of repentance and worthiness for restored confidence.

Now I well recognize that the most serious aspects of this whole matter relate to personalities involved. I think I have never been moved to greater compassion than that arising out of sympathy for the innocent victims of a sin committed by a son or a daughter, a father or a mother. I am sure that the officers of the Church will always be susceptible to feelings of deep pity for those who have fallen from the path of righteousness and for their families. And the question will continually arise in the future, as it has done throughout the past, how far such considerations shall deter the judges of Israel from merciful, kind, but just adjudication of offenses against the laws of God. Long ago I have taken the position, with which I think my brethren accord, that *every case of infraction* and I speak now of those infractions violative of the laws of God which involve moral turpitude,



every infraction *against the laws of God should be dealt with*. I do not say how. I leave that to the inspired wisdom of the judges. Knowingly permitting a serious infraction of divine law to pass unnoticed is no kindness to the offender. He will never gain forgiveness except on the terms the Lord has prescribed, and which I have tried to outline.

And I ask you as a final question, How can we ever hope to maintain the dignity of the Church and the majesty of the law of the Lord without exercising disciplinary action through the tribunals which the Lord has set up. So I think I am justified in calling upon the Bishoprics, the High Councils, the Stake Presidencies, the Mission Presidencies, and the officers of quorums to be watchmen on the towers of Zion, to guard and forewarn the people against the incursion of sin, to teach in plainness and without equivocation the law of the Lord, to uphold the law, and righteously and mercifully enforce it for the blessing of our membership in the Church and all mankind.

Now I hope, my brethren, that I do

not seem too exacting in what I have laid before you. I believe that it is but a kindness to our brethren and our sisters throughout the Kingdom of the Lord to make them understand these principles which he has laid down, and I believe that if we exercise the great priesthood which has been given to us in the manner in which we should exercise it, we shall accomplish for those who offend, as well as for the Church, a great service. And I ask the Lord to bless us in this great power of the Holy Priesthood, to which tribute has been paid here tonight. It is the power of God; it is the direct delegation of his authority for the administration of his work, and he has selected his servant who stands at the head of this Kingdom to represent him, and I know that as we follow his direction and counsel and his example, we will win for ourselves his confidence and we will win the confidence of the Lord, and the blessings which will make us happy.

May the Lord bless you, my brethren, I humbly ask in the name of Jesus Christ. Amen.

## PRESIDENT DAVID O. McKAY



WE HAVE several notes here that should be considered by presiding officers in stakes and wards, in addition to those already mentioned in the message given by the Bishopric and by the counselors in the Presidency.

One of these I will mention. The others we can carry over. Will the presidencies of stakes at your quarterly conference please present to the visiting General Authorities any problems which you have that are current, or might be current within a few days or weeks. Let the Brethren who are on the ground consider these problems with you. It may be the reorganization of a bishopric, the appointment of high councilmen, or the reorganization of a high council. Not infrequently we find before us correspondence from stakes in which

quarterly conference was held just the week before our Thursday meeting, problems which should have been taken up with the visiting Brethren.

If you will follow that little suggestion it will expedite matters in the Presidency's office, which are accumulating.

As I contemplate the vast audience of Priesthood tonight, assembled in the various places named at the opening of the meeting, and realize the potency and power of this great body of men, I am overwhelmed. As I sat in the audience and listened to the message given so impressively by the Bishopric, and so successfully by the men and women who produced that film, I felt my feelings swell within my breast as to the possibility of the good that will be done, and can be done, by these fifteen or twenty or twenty-five thou-

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sand men of the Priesthood who are worshipping tonight.

"There's surely somewhere a lowly place  
In earth's harvest fields so wide,  
Where I may labor thro' life's short day  
For Jesus, the Crucified;  
So trusting my all to Thy tender care,  
And knowing Thou lovest me,  
I'll do Thy will with a heart sincere,  
I'll be what you want me to be."

I hope everybody who sang that verse applied it to himself, and in a way made a sacred vow to do better in the future than in the past, and there came to my mind five fundamental virtues which should be associated with that will. I will just name them.

First is faith,—faith in God the Father, in His Son, faith in our fellow men.

The second is honesty, a childish sincerity, honest in dealing with our fellow men. It is the foundation of all character. If you offer prayer at night and you have dealt dishonestly with your fellows during the day, I rather think that as the king in Hamlet, your words fly up but your thoughts remain below; but if you have dealt honestly, the Lord will hear and answer your true feelings.

The third is loyalty. It is a wonderful principle. A true friend is loyal. Many acquaintances are not, and may not be. Be loyal to the Priesthood. Be loyal to your wives and to your families, loyal to your friends.

I cannot think that the Spirit of God will strive with a man who in any way helps to break up another man's family. I care not what seeming attraction may be between him and the wife of the other man. God will withdraw his Spirit from such a one.

Do you know that five or six letters that have come just this week from broken-hearted wives of some men who are disillusioned with the Church have their origin in dishonest dealings with men, or fancied dishonest dealings of brethren, and three of them from broken-hearted wives who are pleading for something to be said to have their

husbands brought to recall what it means to be loyal to covenants made in the House of the Lord.

Fourth, there springs from that chastity. All these 25,000 men, clean. That means something in this old world.

Fifth, in the heart of each one a willingness, indeed, a desire, to serve their fellow men.

I will say no more, but I feel impressed to ask you, and all other listening in to repeat with me the First Article of Faith, and the Thirteenth Article of Faith, and let us say it slowly, and think of each word as we say it.

You recall the first: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

The Thirteenth: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Will you brethren? The first. (The brethren repeated the First Article of Faith.)

Thirteenth. (The brethren then repeated the Thirteenth Article of Faith.)

May inspiration from on high and the constant guidance of the Holy Spirit enable each of us to accentuate that belief by radiating in our daily lives the ideals and principles of the Gospel of Jesus Christ, I earnestly pray in the name of our Lord and Savior, Jesus Christ. Amen.

President David O. McKay:

The Millennial Chorus will now sing "Onward Christian Soldiers," directed by A. Burt Keddington, after which Elder Evan P. Wright, formerly president of the South African Mission, will offer the closing prayer.

The session at 10 o'clock Sunday morning will be broadcast over Station KSL, and by arrangement through KSL

over 14 radio stations in Utah, Idaho, Arizona, Nevada, Colorado, California, Oregon, and Wyoming, and by 10 television stations in Utah, Washington, Oregon, California, Arizona, and Colorado, to an estimated number of television receivers of 3,861,400 people.

The *Church of the Air Broadcast* will be from 8 to 8:30 o'clock tomorrow morning. President J. Reuben Clark, Jr. of the First Presidency will be the speaker.

The Tabernacle Choir Broadcast will be from 9 o'clock to 9:30 tomorrow morning. Those desiring to attend these broadcasts must be in their seats by 7:50 a.m. It is requested that the audience during the broadcast refrain from making any disturbing noise. Large crowds will undoubtedly be waiting outside the closed doors.

Please note this. We suggest and earnestly plead with those thus standing that they be courteous when the doors are opened and considerate of others in the crowd. Avoid pushing or crowding, please. Let us remember to be courteous and considerate to others who are also standing.

The regular session of the conference will begin at 10 o'clock.

The Book of Mormon Oratorio will

be presented by the Utah Symphony Orchestra and the University of Utah Combined Chorus in the Salt Lake Tabernacle Tuesday evening at 8:15 o'clock.

I am glad we have the following estimates or count:

Tabernacle attendance, over 9,000.

Assembly Hall, over 2,500.

Barratt Hall, over 1,300.

Estimated on the grounds, over 1,700.

Brigham Young University Fieldhouse, 1,800.

Ogden Tabernacle, 860.

Logan, 470.

Idaho Falls, 500.

Lovell, Wyoming, 153.

Bonneville Stake House, 611.

Southeast Stake House, 717.

Mt. Jordan Stake House, 345.

This makes a total of over 20,000 members of the Priesthood assembled.

"Onward Christian Soldiers" will now be sung by the Chorus, and the benediction will be offered by Elder Evan P. Wright, formerly president of the South African Mission.

The Millennial Chorus sang the hymn, "Onward Christian Soldiers."

Elder Evan P. Wright offered the closing prayer.

## SECOND DAY MORNING MEETINGS

### CHURCH OF THE AIR

Columbia Broadcasting Company's *Church of the Air* was presented at 8:00 a.m., Sunday, April 4, 1954. The program as presented was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: The Church of the Air is presented by CBS Radio so that men of many faiths may speak to a nation-

wide audience. Today's service comes to you from the "Mormon" Tabernacle on Temple Square in Salt Lake City, through the facilities of Station KSL. The speaker will be President J. Reuben Clark, Jr., Second Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints. Music will be by the Tabernacle Choir, directed by J. Spencer Cornwall. Frank Asper is at the organ.

The Choir first sings a paraphrase of Psalm 13, with the worshipful music of George Frederick Handel: "Father, O hear me! . . . In mercy hear me and turn not, O Father, from me."

(The Choir sang, "Father, O Hear Me."—Handel-Christiansen.)

**Announcer:** We continue this service with a sacred song by Evan Stephens: "Holiness Becometh the House of the Lord."

(The Choir sang: "Holiness Becometh the House of the Lord."—Stephens.)

**Announcer:** We shall now hear on this Church of the Air Service President J.

Reuben Clark, Jr., of the First Presidency of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the "Mormon" Church. President Clark has had a distinguished career as a lawyer and public servant, and was formerly United States Ambassador to Mexico, and former Under-secretary of State. He has titled today's talk: "Jesus, Our Risen Lord."

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**T**HROUGH the resurrection of Christ, resurrection shall come to every mortal born to the earth, each in his own due time, thus redemption from the Fall will be universal. Through obedience to the commandments of Christ's Gospel, an exaltation in the Kingdom of God may be also attained by every mortal.

These are the glorious and eternal truths which this Easter Time brings vividly and with consolation to our troubled minds and fearsome hearts.

While the Disciples did not understand Christ's resurrection till after the event, yet the record, read in the light of the full plan, is perfectly clear.

Centuries before, the Psalmist gave us in outline, the horrors of body and mind of a crucifixion and foretold the actual outcry of Christ on the cross, as in the very extreme of mortal agony and of hopeless despair, he exclaimed: "My God, my God, why hast thou forsaken me?" (Psalm 22:1; Matthew 27:46; Mark 15:34.)

Jesus, himself, predicted his death and resurrection time and again as he went about his mission.

At the time of the Second Passover, Jesus, preaching to the multitude, said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resur-

rection of damnation." (John 5:28-29.)

Mark tells us that at Caesarea Philippi, "he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly." Matthew makes essentially the same record of that occasion. Speaking to the Disciples shortly thereafter, Jesus gave them the same message. (Mark 8:31-32; Matthew 16:21; Luke 9:22.)

Matthew tells us that following the Third Passover, while they still abode in Galilee, Jesus again declared his resurrection, and Mark adds, "But they understood not that saying, and were afraid to ask him," while Luke tells us that they understood not, "and it was hid from them, that they perceived it not." (Matthew 17:22-23; Mark 9:31-32; Luke 9:43-45.)

While the Disciples, so told time and time again, "perceived it not," the people and the scribes and chief priests and all the rest knew about it, for he spoke "openly."

In the temple precincts on the third day of the final week, as the last hours were pressing upon him with their infinite responsibility, Jesus prayed: "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." An answering voice from heaven declared: "I have both glorified it, and will glorify it again"—some hearing thought it thun-

dered, others that an angel spoke. Only Jesus understood. So, as he awaited the coming of Judas and the soldiers, in that agony of infinite, anxious, fearful responsibility which all but overpowered him, he cried out: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (John 12:27-29; Matthew 26:39.)

But he made many less direct declarations regarding his resurrection, as the one at the Last Supper where he told his Disciples that after he left, the Father would send the Comforter, the Holy Ghost. (John 14:18, 26.)

Jesus left no room for doubt that he was to be slain and then resurrected, yet it was hid from the Disciples.

The resurrection of Christ has been challenged from the very hour he stepped forth from the tomb in the early morning of that day of days, nineteen and a half centuries ago.

Recalling those predictions of his resurrection which he made openly, the chief priests and Pharisees, after Christ's burial, besought Pilate to place guards at the tomb, "lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." (Matthew 27:62-66.)

But the eternal plan of God was not to be frustrated. In the early morning hours, before it was light, an angel with a countenance like lightning, descended from heaven, rolled back and sat upon the stone with which the chief priests and Pharisees had sealed the sepulchre. "And for fear of him the keepers did shake, and became as dead men." Recovering from their stupor, they hastened to the city, "and shewed unto the chief priests all the things that were done," who gave the keepers "large money" to hold their tongues as to the real events, and to spread the lie that 'the disciples

came by night, and stole him away while they slept.' (Matthew 28:1-4, 11-13.)

From that hour of that morning till now, Satan has persuaded heretics to deny the Christ and his resurrection.

As the watch went to report to their masters, Mary Magdalene (who had already been to the empty tomb "when it was yet dark"), and Mary, the mother of James, and Salome, with some women from Galilee, had, at sunrise, fearfully entered the empty sepulchre, where two angels stood beside them, clothed in white, shining garments. One spoke to them, saying: "Why seek ye the living among the dead? Ye seek Jesus of Nazareth, which was crucified. He is not here, but is risen . . . go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (John 20:1; Matthew 28:1, 5-7; Mark 16:1-7; Luke 24:1-6.)

The reports of the women seemed to the disciples as idle tales, and believed not.

Thus was announced to the Disciples and his followers the resurrection of the risen Christ. Complete was the vicarious atonement of the Son of God for the Fall of Adam.

On that same day of the resurrection, the risen Christ appeared to Mary, to the women at the tomb, to Peter, to the two Disciples journeying to Emmaus, and in that evening to all the Disciples except Thomas; a week later to all the Disciples including Thomas; later still on the shores of the Sea of Tiberias, to Peter and those who had also gone fishing; and afterward to some five hundred of the brethren at once, and to James; then to the living Disciples at a mountain in Galilee by appointment by the Christ; and lastly to the Disciples at the ascension.

Thus was the resurrection currently witnessed by the Apostles and other followers of Jesus, the Carpenter of Nazareth, the Son of God, the Christ.

This Church of ours accepts all the

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foregoing as the literal facts pertaining to the resurrection; none is symbolism, none is allegory. These things are the warp and the woof of the Restored Gospel of Jesus Christ. They admit of no questioning, amongst us they are not questioned. That they are true is our testimony to the world.

The Church of Jesus Christ of Latter-day Saints accepts Jesus, the Christ, at his own estimate when he proclaimed his Godhood to the Jews on the temple grounds at Jerusalem: "Before Abraham was, I am"; when he petitioned in the great intercessory prayer: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 8:58; 17:5.)

In modern revelation, Jesus, the Christ, has over and over again declared himself in the same language.

This is the Jesus, the Christ, to which we of this Church yield full and complete allegiance, unmarred by rationalizing, by any derogation as to his divine personality, his work among men, his vicarious sacrifice for their sins, his membership in the Holy Trinity.

Final peace will come into this bloody world only when Jesus and his teachings shall rule the world.

The great mission of this Church is to proclaim Christ and him crucified and his Gospel. This should be the message that all Christendom declares.

That Jesus of Nazareth was the Christ, the Son of God, the First Fruits of the Resurrection, the Redeemer of the World, a member of the Trinity, is the testimony which I humbly give, in his name. Amen.

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(The Choir sang: "The Voice of God is Heard Again."—Stephens.)

(Organ Selection: "God Moves in a Mysterious Way."—Bradbury.)

*Announcer:* From the Choir we have heard one of the hymns of Evan Stephens: "The voice of God again is heard, The silence has been broken, The curse of darkness is withdrawn, The Lord from heaven hath spoken."

And now in closing the Choir sings a worshipful hymn by Haydn: "O worship the King all glorious above, and gratefully sing His wonderful love."

(The Choir then sang: "O Worship the King."—Hayden-Cornwall.)

(Organ Selection: "Softly Now The Light of Day."—von Weber.)

Music: Organ and Humming choir: "Sweet Is the Work."

*Announcer:* You have been attending CBS Radio's Church of the Air. Today's service came to you from the "Mormon" Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. The speaker was President J. Reuben Clark, Jr., of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

Music was by the Tabernacle Choir, J. Spencer Cornwall conducting, with Frank Asper at the organ.

## CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m. Sunday, April 4, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew," and on signal the Choir and Organ broke into the hymn, "Gently Raise," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist and the spoken word by Richard Evans.

The Choir first sings a worshipful song

from the writings of Randall Thompson: "Alleluia."

(The Choir sang: "Alleluia."—Thompson.)

**Announcer:** Frank Asper moves now into a majestic theme from the Psalm settings of Benedette Marcello: "The Heavens Declare the Glory of God, and the firmament showeth His handiwork."

(Organ selection: "Psalm XVIII."—Marcello.)

**Announcer:** The Choir next sings a sacred song with words and music by Will James: "Jesus, our Lord, we adore Thee, Jesus, our crucified Savior."

(The Choir sang: "Jesus, Our Lord."—James.)

**Announcer:** Frank Asper turns now to the devotional quality and character of an 18th Century Italian "Aria" by Tenaglia, as arranged by Philip James.

(Organ selection: "Aria."—Tenaglia-James.)

**Announcer:** From the "Elijah" by Mendelssohn comes the music of this sacred song with words selected from the Old Testament texts: "Oh! That I knew, where I might find Him, Oh that I might even come before His presence. . . . If with all your hearts ye truly seek me, Ye shall ever surely find me, Thus saith our God."

(The Choir sang: "If With All Your Hearts."—Mendelssohn)

**Announcer:** We often see the familiar picture of parents and teachers pleading with young people to improve themselves, to learn their lessons, to make the most of their lives. And because of this sincere anxiety on the parts of parents, young people may sometimes assume that they are doing teachers or parents a favor by learning their lessons, by improving their lives. In one sense this is true. It is true that much of the measure of a parent's success and satisfaction is found in the soundness and happiness and success of his children. It is true that much of a teacher's success is found in the lessons that his students learn. But in another sense, it is a peculiar

paradox that parents or teachers should so much, so long, so patiently have to plead with young people to make good use of their lives—for every effort they make, all the knowledge they acquire, every lesson they learn is for their own everlasting advantage. And in doing what they should do and in learning what they should learn, they are doing a favor for themselves. Leaving for the moment the matter of prodding and persuading young people, may we look briefly at another side of the subject: Sometimes we may think that we have done someone else a special favor if we live according to law. Sometimes we may think we are doing the Lord God a special favor if we keep His commandments. And it is true that it would please Him to have us do so, for His declared purpose is "to bring to pass the immortality and eternal life of man," (Pearl of Great Price: Moses 1:39) to bring to pass the happiness, and peace and everlasting progress of His children. For this cause were the commandments given, and for this cause has He patiently repeated them through His servants the prophets. But in keeping them, we serve first ourselves—no matter what we may do for others besides ourselves. And in breaking them we do injury to ourselves, no matter what we may do to others besides ourselves. It is a great virtue to love and to please parents; it is a sincere satisfaction to a teacher to see a lesson learned; and it is good to keep the commandments for the approving favor of our heavenly Father. But in all this pleasing of others, in all this learning of lessons, in all this keeping of commandments, we do immeasurable service for ourselves. And others shouldn't have to plead with us so much or labor with us so long to persuade us to do what we ought to be anxiously doing.

(The Choir then sang: "Praise to the Lord.")

**Announcer:** We have heard a hymn from the 17th century, with words by Josphine Neander: "Praise to the Lord, the Almighty, the King of Creation. O

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my soul, praise Him, for He is thy health and salvation."

And now Frank Asper turns to a hymn melody by Robert Lowry, which has become inseparably identified with these cherished words of the hymn by Annie S. Hawkes: "I Need Thee Every Hour, Most gracious Lord; No tender voice like thine can peace afford. . . . Stay thou nearby; Temptations lose their power when thou art nigh. I need thee; O I need thee; Every hour I need thee! O bless me now, my Savior; I come to Thee!"

(Organ selection: "I Need Thee Every Hour."—Lowry.)

**Announcer:** The Tabernacle Choir closes with a brief and delicately echoing anthem of exhortation by L. Stanley Glarum with words from the 47th Psalm: "Sing Praises unto Our King, for God is King o'er all the earth."

(The Choir sang: "Sing Praises."—Glarum.)

**Announcer:** Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the twelve hundred and eighty-fifth presentation, continuing the 25th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

## SUNDAY MORNING GENERAL CONFERENCE SESSION

The Sunday morning session of the General Conference convened promptly at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the choral music for this session. Frank W. Asper was at the organ console.

**President David O. McKay:**

In solemn worship this beautiful Sunday morning, thousands are assembled in the Tabernacle in Salt Lake City, in the Assembly Hall, Barratt Hall, and many are gathered on the walks and lawns of the Tabernacle Grounds listening to the service over a public address system. Other thousands are listening in over radio and television stations.

This is the second session of the One Hundred and Twenty-Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints. The first session

was not broadcast. It was a General Priesthood meeting held last evening in the Tabernacle, with overflow meetings in the Assembly Hall, the Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled in the Bonneville Stake Tabernacle; Granite Stake Tabernacle; Sandy Amusement Hall; Ogden Stake Tabernacle; George Albert Smith Fieldhouse at the Brigham Young University at Provo; the Church Institute Building of the Utah State Agricultural College at Logan; South Idaho Falls Tabernacle, Idaho Falls; Big Horn Stake Tabernacle, Lovell, Wyoming.

For your information and interest we should like to say that as nearly as the ushers could count there were assembled in that Priesthood Meeting last evening over 20,000 men and boys who hold the Priesthood. Besides the showing of a film relating to the Senior Aaronic Priesthood the speakers last evening were Bishop Joseph L. Wirthlin and members of the First Presidency.



The Millennial Chorus under the direction of Elder A. Burt Keddington furnished the music, and may I take occasion now to thank that group of excellent singers because in the rush last evening I believe we overlooked expressing to them our appreciation of the excellent service rendered.

President J. Reuben Clark, Jr. was the speaker on *Columbia's Church of the Air* program this morning at 8 o'clock.

We are now assembled in the second session of the One Hundred Twenty-Fourth Annual Conference of the Church. All the General Authorities are in attendance. There is one vacant seat since last October, that of Elder Matthew Cowley, who passed away during the ceremonies of the laying of the cornerstone of the Los Angeles Temple. He was of a genial nature, a loyal friend, a great evangelist, a friend to man, a true servant and Apostle of the Lord and Savior, Jesus Christ. Elder Cowley has gone to a rich reward, and received the plaudit, "Well done thou good and faithful servant, enter into the joy of Thy Lord." We miss him, but we know that he lives.

Elder Joseph Anderson is clerk of the Conference.

These services and all general sessions of the conference will be broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and by television, and you will be interested in this: the service will also be televised over KSL television, Channel 5, and over 10 television stations in Washington, Oregon, California, Arizona, and Colorado to an estimated number of television receivers of 3,861,400.

The service will likewise be heard over Radio Station KSL, and by arrangement through KSL over 14 radio stations in Utah, Idaho, Arizona, Nevada, Colorado, California, Oregon, and Wyoming. The names of these stations have already been announced to the television and radio audiences. That is what we were pausing for at the opening.

Arrangements have also been made to have this session broadcast in Hawaii by tape recording next Sunday.

We desire to express our appreciation to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts.

To the audience, those who are assembled in person and the thousands comprising the television and radio audiences, the First Presidency and General Authorities extend a most hearty welcome, and pray that our souls may be uplifted and inspired by our assembling together in this great conference of the Church. God bless you all!

I wish to announce too that we have greetings from some of our boys in Korea: "Our hearts beat in tune with the membership of the Church in sustaining you, and with bowed heads we pray for your welfare and that of the sons and daughters of Zion." LDS Group Chaplain Herbert J. Marsh, First Marine Division, Korea.

Also, to the First Presidency: "May our Heavenly Father's choicest blessings be with you and the membership of the Church as you assemble in General Conference." Signed, Chaplains of the Servicemen and Korean members, First Marine Division in Korea.

We wish to acknowledge also the following: United States Senator Wallace F. Bennett. I have not seen Senator Arthur Watkins. I think he is not here. Congressman William A. Dawson. We have a message from Governor Lee wishing us success, and explaining that an appointment out of the city prevents his being present. We appreciate his message.

We see also present our mayor of the City, Earl J. Glade and Secretary of State Lamont Toronto. We have some special visitors whom we bid welcome whose names have not been handed to me.

We have the following educators: president and deans of the BYU, Dr. Ernest L. Wilkinson; A. Ray Olpin, president of the University of Utah; Dr. Henry Aldous Dixon, president of the Utah State Agricultural College; Dr. E. Allen Bateman, state superintendent of public instruction; Dr. Lynn Bennion, Superintendent of Salt Lake City schools;

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Dr. William Miller, president of the Weber College; Dr. John Clarke, president of Ricks College; Dr. Lester B. Whetton, director of Snow College; Dr. Daryl Chase, president of the Branch Agricultural College; and I believe, Dr. Howard McDonald of Los Angeles State College.

Others whom probably we have not observed will please realize that you are welcome with these I have named.

We have before us also our mission presidents from the United States, Mexico, Guatemala; stake presidents, counselors, and bishoprics. To all we extend a hearty welcome and express satisfaction and pleasure in your presence and your cooperative spirit in these sessions.

The Choir will furnish the music this morning, with J. Spencer Cornwall conducting, and Elder Frank Asper at the organ.

The congregation will now join the Choir in singing "We Thank Thee O God for a Prophet," and the opening prayer will be offered by Elder Golden

L. Woolf, formerly president of the French Mission.

The Choir and congregation joined in singing the hymn, "We Thank Thee, O God, for a Prophet."

The invocation was offered by Elder Golden L. Woolf, formerly President of the French Mission.

**President David O. McKay:**

Elder Ezra Taft Benson looks so much at home in his usual place among the members of the Council of the Twelve that I overlooked formally announcing the presence of the Secretary of Agriculture. We are glad to have him here with us.

The Choir will now sing "Shades of Evening," conducted by J. Spencer Cornwall.

Following the Choir singing we shall hear from President David O. McKay.

Singing by the Choir, "Shades of Evening."

### PRESIDENT DAVID O. MCKAY

**T**HE FOLLOWING I take from Section 4 of the Doctrine and Covenants. It was recorded in 1829.

"Now behold a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work; . . .

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work." (D. & C. 4:1-3; 5.)

When that revelation was given to the Prophet Joseph Smith, he was only twenty-three years of age. The Book of Mormon was not yet published; no man had been ordained to the priest-

hood. The Church was not organized; yet the statement was made and written without qualification that ". . . a marvelous work is about to come forth among the children of men."

Another significant feature of this revelation, and others given about the same period, is the naming of essential qualifications of those who were to participate in the bringing about of this marvelous work. These qualifications were not the possession of wealth, not social distinction, not political preferment, not military achievement, not nobility of birth; but a desire to serve God with all your "heart, mind, and strength"—spiritual qualities that contribute to nobility of soul. I repeat: no popularity, no wealth, no theological training in Church government—yet a marvelous work was about to come forth among the children of men.

Manifestly, some higher power was operating to bring about this marvelous

work other than mere human and material means.

In passing, it is interesting to note that about that same period Robert Owen of England, a man of exceptional ability, a religious person, decried the departure of the churches from the simple teachings of Jesus. He was dissatisfied also with economic conditions of that time, for he saw little children, indeed he had some working in his own factories, who were only eight and ten years of age. He introduced the law which required the prohibition of little children from working at night and limited others to ten hours a day. He was desirous of establishing conditions which would at least ameliorate some of these conditions which were almost unbearable in society at that time.

He won the confidence of leaders, and the Duke of Kent (Queen Victoria's father) became his patron. With a fortune in his hand, he came to the new world about 1823. He established what he hoped would be an ideal society. Within three years he had lost two hundred thousand dollars, and his experiment failed.

Joseph Smith had no such royal patron, no potentially influential friends. Over one hundred years have passed, and the work of the Church today is stronger and more flourishing than ever before.

This morning I feel impressed to refer briefly to the missionary phase of this "marvelous work."

Recent visits to the various missions of the world have impressed me more deeply than ever with the importance and magnitude of the Church, and with its responsibility to make more potent the proclaiming of the gospel of Jesus Christ.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matthew 28:19-20.)

Such was the charge given by the

risen Lord to his authorized disciples over nineteen hundreds years ago! Such is the charge given by the risen Lord to his authorized servants today. In the corresponding account given by Mark the passage reads: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned," or condemned. (Mark 16:15-16.)

In both these records you will note two fundamental messages are clearly stated:

First: The responsibility to proclaim the gospel of Jesus Christ to all the world is explicitly given to those who were called and ordained Apostles of the Lord.

Second: The message implied by Matthew and stated definitely by Mark that, to use Peter's words, "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

In these passages are also intimated, if not clearly stated, that there are two great divisions in the Church of Jesus Christ. First is the missionary, and the second, organization for instruction, mutual edification, and service.

Four conditions contribute to the intensifying of the thought or sense of responsibility of the Church.

First of these are modern means of transportation. These have made practically all nations neighbors. When the Twelve Apostles of old received the admonition from the Lord to go into all the world to preach the gospel, they had, to quote Beverley Nichols, "only the wind to bear them over the seas, only a few pence in their pockets, but a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones in praise of a Christ they would have rejected. And yet, by the light of their inspiration, many of the world's loveliest things were created, and many of the world's finest minds inspired."

Today "God has given us the power

of whispering across space, of transmitting our thoughts from one end of the earth to another." Geographical conditions or distances are just the same, but in point of time New York is as near to the Church headquarters as Provo was when President Brigham Young traveled by horses and whitetop wagon. London is nearer than Fillmore; South Africa, closer than St. George! What a marvelous age we are living in!

Second, another condition that intensifies the importance and magnitude of the Church in its responsibility to the peoples of the world is the willingness of men and women to consecrate their time, their means, and their ability to the advancement of the kingdom of God. No one can associate intimately with mission presidents and with missionaries without being filled with commendation and praise for their sincerity, their untiring energy, their concern for their associates, and for their unselfish devotion to the proclamation of peace and good will. And the same is true of other men in various occupations and callings throughout the Church.

Even more worthy of admiration, meriting more highly the gratitude of the many blessed by their intelligent, loving service, and entire forgetfulness of themselves are our wives and mothers. The inestimable work they do in the missionary field, as in the home, too seldom receives due recognition and praise. I have profound respect, for example, for the mission president's wife who, while showing her deepest tenderness in helping her husband to do his duty, yet in her own sphere, by intelligent, superb planning and unselfish service, gives to any habitation the true spirit of home; and by tender admonition and encouragement, lightens the heart of homesick elders with the assurance that they can and will succeed.

Third, the fulfillment of prophecies made over a hundred years ago regarding the growth of the Church brings forcibly to our minds the responsibility of proclaiming the truth.

Let us take a glimpse at what the

Church has accomplished since its humble beginning in 1830. There have been since that time 67,615 missionaries set apart, at an approximate cost to them and their families of \$54,500,000.00.

Within the last fifty years the number of missions in the Church has doubled from twenty-one to forty-two today, with 1754 branches.

In addition to what the individuals have spent in missionary work, the Church between 1910 and 1937, inclusive, expended \$18,620,028.00. From 1938 to 1953, inclusive, \$34,026,640.00, making a total from Church funds of \$52,646,668.00. This does not include what the Church spent between the years 1830 and 1910. I could not get those figures. So that is a total amount in dollars expended for missionary service of \$107,146,668.00. Just let your mind go back now to the beginning before there was a Church organized, before the Book of Mormon was published, and think how truly was the word spoken that a marvelous work and a wonder was about to come forth.

A half century ago there were comparatively few chapels in the missions owned by the Church. Today there are 410 completed in the United States, Canada, Mexico, and Hawaii, at a cost of \$8,488,431.00. There are 206 completed in foreign lands at a cost of \$4,525,335.00.

There are 142 buildings now under construction in the missions at a cost of \$6,058,450.00. Besides these mission chapels, there are thirty-three mission homes purchased at a cost of over \$1,000,000.00.

At the turn of the century there were forty-five stakes, with approximately 550 wards. Today there are 212 stakes with 1683 wards and 232 independent branches.

In addition to this, there are 112 seminary and institute buildings completed at a cost of \$2,788,798.00; Brigham Young University buildings, \$9,470,000.00, or a total cost of \$32,464,438.00.

Now note in the wards and stakes,

although this is not directly on my theme, we have nearly 1300 chapels, completed at an original cost of \$76,196,505.00; 351 others under construction at a cost of \$34,916,707.00; a total cost for ward and stake buildings of \$111,113,205.00; or a grand total for Church buildings of \$143,577,643.00.

Here is another phase of Church work—baptisms for those who did not have a chance to hear the gospel before they died. As of December 31, 1953, there had been performed a total of 17,357,931 baptisms, and a total number of endowments of 15,035,700.

A marvelous work and a wonder!

Creditable chapels are now found in Finland, Denmark, Sweden, Norway, France, Germany, Belgium, Holland, Switzerland, and throughout the British Empire. Members in Johannesburg are waiting for plans to build a modern chapel on a very suitable lot already secured for that purpose.

On our recent tour to South America we had the pleasure of laying the cornerstone of a chapel in Montevideo, which would be a credit to any ward in the Church, with its chapel, recreation hall, and classrooms. Other sites are already chosen throughout the mission. At Durban, there will be a chapel, recreation hall, and classrooms ready for dedication some time next month.

In the fastest growing city in the world, so they told us—Sao Paulo—where the price of a lot for a chapel is almost prohibitive, the president of the mission is authorized to see what he can do to find a suitable building lot and make his recommendation for a flourishing branch in that great city of over three million.

Other branches in Brazil are calling for suitable accommodations. In the Argentine Mission we visited six chapels near Buenos Aires, in fact, in that city. Though it was merely an investigating tour, we found at each place from fifty to one hundred and fifty members waiting to greet us.

Ever since its organization, the Panama Branch in the Central American Mission has been the recipient of the

hospitality of Rabbi Nathan Witkins and the members of the Jewish Church who shared their meeting accommodations with our Church members. Here an active, energetic group merit a meeting place of their own. We express appreciation of the co-operation of this Jewish group who entertained us while we were there visiting officially.

In Guatemala there is already being completed a chapel with its tile flooring and oak finish at such a reasonable cost as would make any ward in the Church envious.

Commendable progress is being made throughout Mexico in regards to furnishing suitable houses of worship.

Brethren and sisters, I cite these few conditions and references not only by way of commendation to the officers and members of these various missions, but for the purpose of calling your attention to this important question:

Fourth, if within a little more than a century this Church could achieve such success in numbers, wealth, and influence, how much more, comparatively speaking, might we accomplish within the next half century with a million and a half loyal members, with comparative prosperity attending our efforts, and with a better understanding in the minds of the intelligent, well-informed people as to the purposes and aims of the Church of Jesus Christ?

Ours is the responsibility, greater than ever before, to proclaim:

1. That the Church is divinely established by the appearance of God the Father and his Son Jesus Christ to the Prophet Joseph Smith, and that divine authority through the priesthood is given to represent Deity in establishing Christ's Church upon the earth.

2. That its assigned responsibility is to fulfil the admonition of Jesus to his Apostles to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

3. To proclaim peace and good will unto all mankind.

4. To exert every effort, and all means within our reach to make evil-thinking men good, good men better, and all people happier.

5. To proclaim the truth that each individual is a child of God and important in his sight; that he is entitled to freedom of thought, freedom of speech, freedom of assembly; that he has the right to worship God according to the dictates of his conscience. In this positive declaration, we imply that organizations or churches which deprive the individual of these inherent rights are not in harmony with God's will nor with his revealed word.

Finally, ours is the responsibility to make available to the tens of thousands of faithful members throughout the foreign missions the privilege of participating in the eternal nature of covenants and ceremonies.

Not counting Kirtland and Nauvoo, eight temples have been completed and are now in use, with two more under construction at a total cost of \$13,758,750.00.

One of our greatest responsibilities is to make accessible to faithful members of the Church in foreign lands suitable houses of the Lord. Tens of thousands of them are not able to come where temples are, and where they receive the blessings of the endowment, to have sealed to them their wives and their

children for time and all eternity. Ours is the duty to carry the temple to them. It may not be expensive, but it will be complete, and thus will churches be built and strengthened throughout the world.

On this Sunday morning, may we demonstrate our knowledge of the reality of Christ's existence and our love for the gospel by renewed service to his Church, by greater kindness and forbearance toward our associates, and by exercising more charity for the honest in heart the world over.

In the words of President John Taylor, and radiating his same spirit, we say to the priesthood throughout the world:

"Go to every tribe and nation;  
Visit every land and clime;  
Sound to all the proclamation;  
Tell to all the truth sublime;  
That the gospel,  
Does in ancient glory shine."

God give us this power and the spirit of our callings in rich abundance I pray in the name of Jesus Christ. Amen.

President David O. McKay:

To the listening audience, President David O. McKay has just addressed us. We shall now hear from President Joseph Fielding Smith, president of the Council of the Twelve. He will be followed by Elder Hugh B. Brown.

President Smith.

## PRESIDENT JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

**I** HAVE always taken a great interest in Section 4 of the Doctrine and Covenants, one reason being that it was given directly to my great-grandfather, who made inquiry to know what the Lord would have him do. Second, because I have always considered that this revelation was written to me, not only to me, but also to every man in the Church holding the Holy Priesthood.

It was not intended as a personal revelation.

May I make a comment? I do not wish to detract from anything that has been said by President McKay, but I would like to make this comment in relation to verse 4: "For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul."

There is a great responsibility resting upon the members of the Church, both men and women, to proclaim the words of eternal life, but more especially upon these men who have accepted the priesthood with a promise that they would be true and faithful and would magnify their callings, and in the verse that I have read the Lord proclaims this fact: that if we fail in the duties that are assigned to us and refuse to accept the responsibilities which come from that priesthood, that we ourselves are in danger of losing our own salvation. It is a great responsibility resting upon each of us to proclaim this truth to a benighted world. I say benighted because for hundreds of years they have been without the guidance of the Spirit of the Lord and the proper understanding of the things which are written in the scriptures. They have not had a correct understanding of the nature of God, not until the Prophet Joseph Smith came to reveal it.

Strange as that may be, considering the plainness with which the doctrine is taught throughout the scriptures, and so plainly presented this morning by President Clark in his radio talk, that Jesus Christ is the Son of God, that they are separate individuals or personages, one the Father and one the Son, but the world did not understand. They do not understand it today notwithstanding the fact that the Lord has made it so plain through the revelations that came through the Prophet Joseph Smith.

It is rather remarkable, is it not, that all the great religious teachers of the world, since the time of the passing of the Apostles to the time that this youth went out into the woods to pray, had no clear understanding of the nature of God.

The men of the Protestant Reformation did not understand it, and in their endeavors to correct the evils that they saw then existing, it never entered into their minds that the doctrine that had been proclaimed since the third century or the fourth century of the Christian era was not in accord with the revela-

tions given by the Apostles of God as they are recorded in the New Testament. That never entered their minds, but they continued that same doctrine of the mysterious nature of God, that Jesus Christ lost his body after the resurrection and was swallowed up in some mysterious way into the great body of God, ethereal in its nature.

Now, when Joseph Smith went out into the woods to pray, he had no understanding that the Father and the Son were separate Personages. I am sure of that. How would he know it after listening to the teachings of the ministers of his day? But he came back after the manifestation was given to him, having been instructed by the Son of God with that knowledge clearly in his mind, and proclaimed it to the world—that Jesus Christ is literally the only begotten Son of God in the flesh, and that he is in the image of his Father.

He gave that great truth back again to the world, and unfortunately many of them, even to this day, are not ready nor willing to receive it.

Now, in the preface to the book of Doctrine and Covenants, the Lord's preface, the first section in the book, we have some proclamations given for the benefit of the world which I would like to read to you.

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

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"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

"And inasmuch as they erred it might be made known;

"And inasmuch as they sought wisdom they might be instructed;

"And inasmuch as they sinned they might be chastened, that they might repent;

"And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.

"And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon.

"And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the

Lord, am well pleased, speaking unto the church collectively and not individually—

"For I the Lord cannot look upon sin with the least degree of allowance." (D. & C. 1:17-31.)

I wish the Lord could have said, and I wish he could say it today, that this is the only Church upon the face of the earth with which he is well pleased considering this Church individually. That he cannot say, but if we would humble ourselves, if those who are wayward and indifferent, who have received the testimony of the truth would repent, and if every man and every woman and child who is old enough to understand would turn unto the Lord with full purpose of heart and honor and serve him as we are commanded to do, the Lord would be able to say it.

The day is promised when righteousness shall prevail, and when it shall cover the face of the earth as the waters do the sea, and I am sure that many of us will have to humble ourselves if we live to see that day, and if we do not humble ourselves, and should that day come, we will have to be removed.

Brethren and sisters, let us keep the commandments of God as they have been revealed. Let us set the example before the people of the earth, that they, seeing our good works, may feel to repent and receive the truth and accept the plan of salvation, that they may receive salvation in the celestial kingdom of God, and so I pray in the name of Jesus Christ. Amen.

## ELDER HUGH B. BROWN

*Assistant to the Council of the Twelve Apostles*

**B**

RETHREN AND SISTERS, there are times when silence would seem to be more appropriate than speech, when one is so overwhelmed that speech is no longer an adequate medium of expression, when one could wish that he could broadcast a message

from his soul without opening his mouth.

Some years ago we took our little family down to the Grand Canyon of the Colorado. The children were young. We stood where thousands of you have stood, on Inspiration Point, and we saw with awe and wonder the depths,



the distances, the majesty of that scene. We felt our littleness and insignificance.

As we stood there absolutely speechless, with our arms around each other, little Mary slipped her hand in mine and said, "Daddy, don't you think we ought to pray?"

Looking out upon this great canyon of faces, and realizing that out beyond there are other thousands listening in, again one is smitten with a sense of littleness and insignificance, again it seems that prayer would be the only appropriate form of speech. A man may talk to God when he is afraid to talk to men. Would you join then in a continuation of the beautiful prayer that was offered in the invocation by President [Golden L.] Woolf, which expressed thanks and gratitude for our blessings? All of us are indebted to the past, and I am sure we could, with profit, join in prayer and thanksgiving to God for those who preceded us. All of us, like the mountain streams, depend for our volume and quality upon the springs and tributaries that lie far back in the hills.

Indeed some of us are aware this morning of sustenance from tributaries which have their source on the other side of the valley of life. We thank thee, our Father, for our ancestors. Many of us look back through five generations of Latter-day Saints. We think of them who were associated with the Prophet, of their trials and difficulties; their heartbreaking experiences in Kirtland and Nauvoo; their subsequent journeys across the plains with their ox teams or handcarts; and for some of them the memorable march of the Mormon Battalion. They established themselves in this desert land, and some of them were called by the Authorities of the Church to move again and go into even more rugged and forbidding areas extending from Mexico to Canada. We thank God for our great progenitors. With Nephi, we feel that to be born of goodly parents is one of heaven's choicest blessings.

If for a moment we become personal,

it is not because our experiences and heritage are unique—they are but typical of the lives of Latter-day Saints—but we are thinking now of a father, willing all his life to lay everything upon the altar, sending boys on missions, building up new areas, struggling against the elements. We are thinking of a pioneer mother, a woman who somehow had the genius to inspire in the hearts of each of her seven sons and seven daughters a sense of their individual worth and who predicted for them blessings in the future predicated upon observance of law.

We are thinking too of our companions, and I am sure all of you brethren who are assembled and who are listening will join in a tribute to those who know us best, in our weaknesses, and still somehow contrive to bring out of us something of our potential worth; who pray and love us into being our better selves.

This speech would not now be made were it not for one of the choicest of the daughters of Israel. Her faith and loyalty and love were sail and chart and compass on life's voyage. O God, we thank thee for our companions. We are grateful, too, for the hallowing influence of children in the home. They hold us like an anchor in the storm. We think back when we knelt by their beds to nurse them through affliction, when we called on God to bless and restore them, and he heard us; we thank God for the influence of their lives upon us, and for the continuing dividends of their love and loyalty.

We thank God for the privilege that has been ours of working with the young people of the Church. The inspiring message of our beloved President about conditions in the world and the need for missionaries makes those of us who have had that experience feel, as I am sure these mission presidents here today must feel, how great it would be if there could be a hundred thousand of them. I am sure each mission could absorb all the missionaries that we now can send.

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Thank God for the privilege of working with those young people, worthy descendants of pioneer stock, faithful, full of integrity and faith. They have meant so much to our lives.

Humbly we thank God for the priceless privilege that has been ours to associate with the men in the service, men who are willing to die for freedom and country, and have the courage to live the principles of the gospel. We have seen them coming back from bombing missions, kneeling in their battle dress and talking to God as few men talk. Thank God for the privilege of associating with the servicemen. God bless them.

May we, as we leave this conference, not forget them, but let a flood of letters go out to them, expressing our faith in them, letting them know that we are praying for them.

Thank God, too, for the great privilege of associating with the students in Brigham Young University, the inspiration that comes from those thousands of valiant young Latter-day Saints, fruits of the gospel, nourished and sustained by the blood of their pioneer ancestors. Truly they are thoroughbreds. We almost envy you young people who are listening in, and who are here today, envy you the future, dark and difficult though it may seem. Do not allow the huge events that are darkening the horizon to intimidate your souls, for God will make you equal to your time and task. The same one who led your parents will stand by you if you forsake him not. We envy you as you go forth with the improved methods and increased power to which reference has been made, and we say, with the poet,

Ye that have faith to look with fearless  
eyes

Beyond the tragedy of a world at strife,  
And know that out of death and night  
shall rise

The dawn of ampler life:

Rejoice, whatever anguish rend the heart,

That God has given you the priceless dower  
To live in these great times and have your  
part

That ye may tell your sons who see the  
light

In Freedom's crowning hour,  
High in the heavens—their heritage to  
take—

"I saw the powers of darkness take their  
flight;

"I saw the morning break."†

Now, while it would be inappropriate to even mention the first personal pronoun in this speech, it would be ungrateful indeed if reference were not made to the gratitude that fills our hearts for the privilege that now is ours to associate with these great men, a privilege that must not be misread as merit. We love and support and honor them. We thank God for the privilege of sitting at the feet of greater men than Gamaliel of old who tutored Paul.

God help us all that we may add to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. God grant that these things may be in us and abound, in the name of Jesus Christ. Amen.

†Found on the body of an Australian soldier and credited to Sir Owen Seaman.

President David O. McKay:

The congregation and Choir will now join in singing "High On The Mountain Top."

After the singing, President Stephen L. Richards of the First Presidency will speak to us.

The Choir and congregation joined in singing the hymn, "High on the Mountain Top."

ate and merciful power and authority ever described in all literature. It tempers and sweetens the life of him who holds it and blesses the lives of those to whom he ministers. It is the perfect plan of service to humankind because within its province come the greatest of all blessings to man and woman. Why should any man be ashamed of this precious endowment? If he had a commission from political authority, he would probably boast of it. I speak to my own brethren when I ask them how they justify themselves in speaking lightly of this sacred and divine blessing which has come into their lives. There are men, I know, and I hope I won't offend by mentioning them as a class, who have flippantly joked about the priesthood most of their lives. Some of these men, like myself, are reaching an age where life's expectancy is not too long. Out of my friendship for them, I ask them to repent before it is too late.

I mention next the wisdom which the gospel of Christ brings to us about the human body, its status and its care. We are indebted to science, and the great men of research, for the development of much knowledge concerning the human body. I pay sincere tribute to those who have contributed so much to our health, our comfort, and our longevity. I believe that there will be unfolded to these devoted men of science many more of nature's secrets to combat dread diseases, to free men for a larger measure of usefulness in the world. But science has not discovered the secret of life itself, its beginnings and its purposes. The gospel of Christ has disclosed that information. It has told us in plainness of our beginnings as spirit children of the Father, of our coming to earth to take on mortal bodies, of our probation here, and our destiny, if we so elect, to win high places on our return to the Father in the eternities to come. Our bodies, thus housing the eternal spirit, take on a glorified spiritual concept which science cannot give them. Out of that concept we come to know that we cannot dese-

crate the body with impunity, and without offering affront to him who made provision for us to have it. It follows that we cannot take poisons into it, or otherwise abuse it, without injury to our own self-respect and without great ingratitude. What an incentive to health and cleanliness of life this lofty concept is! In their major aspects the demonstrations of science in the last hundred years have tended to confirm the wisdom of the Word of Wisdom, a product of the gospel of Christ. Where is the thoughtful man or woman who is ashamed of this exalted concept of the human body?

In the society of men it is pretty generally acknowledged that there is no greater establishment than that of the home. Families are the component units in communities and nations, and thoughtful people the world over assert that if all could be right with the homes of the people, the progress of civilization would be assured. Next to its witness for the supremacy of one God and the coming forth of his Son, perhaps the greatest contribution emanating from the holy Bible is its historical and doctrinal support for the unity of the family in the patriarchal order. From the beginning man and woman were to cleave together. Marriage has been ordained of God, and sons and daughters commanded to honor their fathers and their mothers. All of the earlier pronouncements concerning marriage and family ties set forth in the ancient scriptures were adopted by and incorporated into the gospel of Christ. Revelations given with the restoration of the gospel in the latter days have expanded man's understanding of this all-important relationship. The wedlock of a man and woman has been given a significance never before mentioned in all Christian literature, although undoubtedly wished for and hoped for by countless thousands who passed away before the new revelation came. I say wished for and hoped for because I feel sure that Christian men and women of firm faith in immortality have always longed and prayed for the

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reunion of their families in the hereafter. Well, that assurance came with the restored gospel of Christ and the authority of the Holy Priesthood, under whose power men and women were no more united in marriage until "death doth them part," but they were sealed together with bonds that persist in holy matrimony for time and for all eternity, and into the marriage covenant so established came their children to belong to them forever and forever. What a satisfaction to the true lover of home and family! What a consolation in times of sad earthly partings! What a hope and faith to live for!

I wish that all loving husbands and wives, fathers and mothers, who have lived in the past and who live at present, could enjoy the peace, satisfaction, and encouragement that this great doctrine of the Church of Jesus Christ brings. How can one be ashamed of this exalting principle of life and salvation? Is one ashamed of it when he or she prefers a wedding in a church with elaborate, costly, and showy pageantry designed for social prestige, to the simple, quiet, sequestered, meaningful, sacred service performed in the temple of God? Is she ashamed of the gospel of Christ when she declines to yield to the requirements of modesty and appropriateness in dress for the sacred temple ceremonies? Is he ashamed of the gospel when he cannot muster the courage and strength to forsake a personal habit incompatible with the life which is contemplated for the participants in the holy order of matrimony? O my young friends, who contemplate selecting partners for life, I entreat you, be not ashamed of the gospel of Christ. Avail yourselves of the great and beautiful privileges it offers to you. If you do, a rich happiness will come into your lives that will far exceed any slight deprivation you may think you suffer in obtaining the promised blessings.

We live in a world where good men pray for brotherhood and peace. I am sure that to many their prayers seem in vain. So many years have passed since

there was a measure of good feeling among nations that we have mostly forgotten that it ever existed and despair that it ever may be. Only the Lord knows what the future holds in store. We as a people are resigned to the acceptance of his will and purposes. I think, however, it is not displeasing to him for us to pray and hope for peace, and certainly it is not out of order for his Church to endeavor to lay the foundations for peace. It has been made known to us through revelation that a lasting peace can come only through righteousness and brotherhood. So long as the adversary of light and truth is able to lead his followers in rebellion against God and the gospel of Christ, so long will there be conflict in the world.

I am not one who believes that that conflict will never cease, for I have faith in the triumph of truth and of God's plans. His eternal plans are laid out for us in the gospel of Christ, and however much stress statesmen and men of the world lay on other formulas, true Christians know that conformity to the plans of the gospel alone will bring enduring peace. The gospel provides us with full understanding of all the requisites. It tells us that first there must be recognition of the supremacy of and love of God the Father, and secondly, that man recognizing himself as a son of God must love his fellow man. These are the basic requirements, but we are given innumerable instructions as to how to implement them.

His Church has been set up in the earth as a tangible institution to foster and encompass the divinely appointed society in which men may live. This government is under the jurisdiction of appointed servants in the Holy Priesthood, who are authorized to give counsel and make decisions in the operation of the Church. The society itself is founded upon the fundamental principle and assumption that individual salvation here and hereafter is acquired through our Savior by individual good living in compliance with the laws and ordinances of the gospel. The

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**I** AM DEEPLY grateful to be associated with you, my dear brethren and sisters, in this great conference of the Church. In your presence I give thanks for the blessings of health and strength sufficient to enable me to participate in the cause so dear to our hearts. I thank God for the testimony and conviction which has come to me in my youth, and grown throughout the years, that he lives, that he is the Organizer and Ruler of the universe, that his Son is our Redeemer and Savior and the Lord of this earth, and that his gospel, planned in the beginning to bring to pass the immortality and eternal life of man, has been authentically restored to the earth in its fulness, after a long period of time during which its spirit and power were lost to God's children.

So grateful I am for these transcendent blessings which have come into my own life that years ago I resolved that with the Lord's help and the limited powers at my disposal I would do what I could to extend these benefactions to my fellow men, my brethren and sisters in the family of the Lord. With such a purpose in mind, I have selected a text today, which after the most inspiring addresses which have taken place not only at this session but also at the Church of the Air session, I would think to be substantially unnecessary, and yet which I fear in the interest of some at least, may with propriety be called to your attention. I have in mind the preface to the famous definition of the gospel which Paul gave to us years and years ago, in the following well-known words: "... I am not ashamed of the gospel of Christ." (Romans 1:16.) I am induced to dwell upon these words through the observations which I have made for many years pertinent to the conduct of men and women both within and without the Church. I have remarked on previous occasions that Paul

must have been inspired, as he gave his definition of the gospel, to look down through the ages of men and with prophetic vision fathom the reasoning, the philosophies, and the dispositions of men of all ages. Not only was his preface justified on the premise of vision and understanding, but it also conformed to the words of the Master himself, when, at the conclusion of his sermon after feeding the multitude, he uttered these portentous words: "Who-soever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

Why should men be ashamed of the gospel of Christ? It is conceivable that many may not be converted and have faith sufficient to accept the divinity of the Lord Jesus and the efficacy of his gospel, but having once had assurance of his reality and the blessings which flow therefrom, why are they so hesitant in the acknowledgment of his goodness and merciful consideration for them? I don't know that I am competent to point out the psychological basis for this state of mind, but I doubt that a psychologist is needed to understand some of the factors that contribute to it.

Undoubtedly one of the factors is pride; I think a false pride, which induces a sense of fear, nearly always without justification, that a confession of religious faith will make for loss of prestige and standing among a certain class of associates. There is sometimes fear that ridicule will follow such an acknowledgment, and of course no one likes to be ridiculed because that is great injury to pride and self-esteem and hard to take.

There are some who may regard the acknowledgment of spiritual power as a stigma of weakness, that the humility which is essential to the acceptance of divine power is incompatible with

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strength of manhood and self-determination. That was in large measure the doctrine of Hitler and is today the philosophy of Communism. I hope there are not many who adopt such a philosophy of life.

There are some who seem to feel that their liberties are circumscribed by the acceptance and acknowledgment of spiritual forces and that they are much freer and better off to make no profession of faith whatever. Considered in the light of a deterrent to wrongdoing, perhaps they are right, but such a concept is really an abandonment of the underlying principles of righteousness and good character.

Then there are those, constituting perhaps the largest portion of that group within the Church who seem ashamed of the gospel of Christ, who are just too weak to stand up under all circumstances and conditions for the right and the truth as they know it to be. Some of these are our so-called intellectuals, who persuade themselves that they suffer something of a loss of caste in the sophisticated world in which they move by plain, unequivocal acknowledgment of the Lord's supremacy and our dependence on him. How they come to persuade themselves that a lesser order of intelligence is required to comprehend and acquire the eternal and transcendently beautiful and vital truths and concepts of life, human behavior and destiny coming through revelation, than the findings of science, I do not understand. Both are important, all a part of God's wise provision for humanity. Why disparage either?

There is one type of thinking with which I have some sympathy, and that is for the man who is hesitant to make professions who has not acquired the strength to live up to them. He falls, however, not so much in the category of those ashamed of the gospel as of those who have not had sufficient conviction of the truth to bring to them mastery of themselves and their habits.

Now while I may not have pointed out all of the factors and circumstances which give rise to this state of being

ashamed of the gospel, I should like to pass to the more important and positive aspects of my theme by asking the comprehensive question, "What is there about the gospel of Christ to be ashamed of?"

The gospel of Christ is revelation. The Savior himself was a revelation, coming to earth to reveal to men in the flesh the Father, his personality and his attributes. Christ himself was in no sense an outgrowth of his times and environment. He came in shocking contrast to the philosophies and practices prevailing at the time, as is being pointed out so impressively by our current speaker [Hugh Nibley] on the Sunday evening radio hour of the Church. The gospel was restored in the latter days through revelation. Few people acquainted with the life and history of the Prophet Joseph Smith, and the circumstances under which the restoration took place, will honestly contend that the great work he initiated could have come about on his own initiative and personal capabilities. Revelation is the foundation of the gospel of Christ. Why be ashamed of it? Would it make anybody happier to ascribe the origin of the gospel to the rationalizing of men? Such a position would surely rob it of its authority and vitality. Why should any Christian wish to do that? He may not be a Christian. That is within his right of election, but if he is a Christian, how can he be ashamed of revelation?

Priesthood is an essential component of the gospel plan. Why should men be ashamed of the priesthood? In granting the priesthood to man, the Lord has dignified and honored him as perhaps he could have done in no other way. The priesthood is the power by which the worlds were created, and is "... without beginning of days or end of years." (Alma 13:7.) It is the specific delegation of the authority of the Lord to administer the ordinances of the holy gospel, and it is the requisite investiture of a man to receive his highest reward in the life to come. It is the kindest, most charitable, most consider-

over-all function of the Church is to bless its members and all of God's children. All of its purposes are altruistic and Christlike. It constitutes his kingdom set up in the earth to fulfil the high destiny he has set for it. All of its agencies strive through devoted leadership and faithful members to reach these great ends.

It endeavors to create a brotherhood among men in fraternities of the priesthood who exemplify the oneness for which he prayed with his own disciples before his departure. This fraternity sufficiently extended in the world will bring peace. To bring peace to the human soul and all mankind is a major objective of the gospel of Christ. Who is ashamed of this noble aspiration? Who is ashamed to be identified with such a lofty cause? I wish I could answer: Few Christians and none within the Church of Jesus Christ. I am afraid that answer would not be accurate, but I express the earnest hope that as the years go by and the designs and purposes of the Lord become more apparent, the number of those who are ashamed of the gospel of Christ will rapidly diminish. I take the liberty of holding out a promise to Christian men everywhere and to their wives and children: If you will develop within yourselves a deeper appreciation for the benefactions coming into your lives through the ministry and gospel of our Lord, and if you will more freely acknowledge in the presence of all men his divine Lordship of the earth, a measure of peace and happiness will come into your hearts and souls which will enrich your lives, and the lives of countless others, and God will bless you and make you happy.

Then too, my brethren and sisters in the Church and kingdom of our Lord, I make this solemn declaration: If you are never ashamed of the gospel of Christ, if you will always pray to him and never defame his sacred name, if you will never make light of the Holy Priesthood and the ceremonies and ordinances of the gospel, a spirit of rebellion will never come into your hearts.

Your confidence in the leadership of the Church will grow and increase. Your relationships with your brethren and sisters will become more tender and sweet. You will grow in faith and in good works, and when your life's mission has been completed and you go hence to your reward, the Savior will greet you, as he has promised, with those glorious words, "I am not ashamed of you."

May that be our lot, I humbly pray in the name of Jesus. Amen.

### President David O. McKay:

President Stephen L. Richards of the First Presidency of the Church has just concluded speaking. To the listening audience, I believe I neglected to tell you that the speaker who preceded the congregational singing was Elder Hugh B. Brown, member of the Assistants to the Council of the Twelve.

These conferences furnish us the opportunity to say thank you to the Tabernacle Choir and the members thereof, to the Chorister and Organists, and the Officers. Their devotion is commendable. They have been here since seven as you know, continuing week after week, and month after month, rendering service. So this is an opportunity, brothers and sisters, to say thank you. We do appreciate what you are doing.

We wish to express appreciation also to the Berkeley Stake for these beautiful calla lillies, which adorn the rostrum, and appreciation to the Tacoma Stake for 3,000 daffodils, contributed by the Puyallup Valley Daffodil Festival Committee for the beautification of this building during Conference.

We express appreciation to the city officials for their efficient care in directing traffic this morning. You all have noticed how efficiently they are handling that, and we wish them to know that we appreciate their cooperation,—the mayor, city council, and all who are contributing to the safety of the great congregations assembled, and that we may sense perhaps more definitely the size of the congregation

Sunday, April 4

Second Day

of which we form a part this morning, I am going to take two minutes to read you the following messages that have come in.

"Television reception of conference very fine. Great thrill for the Saints of Mesa." Tenth Ward Bishopric, Owen C. Gray and J. Darwin Gunnell, Counselors.

"We are enjoying excellent television reception and deeply appreciate the wonderful opportunity of joining you in General Conference." Oregon City Ward.

This from Moreland Ward bishopric in the Portland Stake: "Reception of Conference session over KOYN-TV excellent. Thrilling many congregations and thousands throughout Northwest. Congratulations."

From the High Priests' Presidency, K. M. Kingsworth, in Portland: "Reception coming over KOYN wonderful. We are enjoying it. May it ever continue."

From the Seattle Stake presidency and high council: "Please accept our thanks for making possible live telecast of 124th Annual Conference for enjoyment and spiritual blessing of Latter-day Saints and friends in Seattle."

Tacoma Stake, William Dickson, Tacoma First Ward bishopric: "Television reception of Conference wonderful."

W. O. Johnson, Branch President of McMinnville Branch, Portland Stake: "Program coming in splendidly. Thanks. May we have many more of them."

Mr. and Mrs. George A. Freeman, sons Orrin and Phillip, Menlo Park, Palo Alto Stake: "Good television reception of Conference. Greatly appreciated. God bless you."

Bishop Ellis, Whittier First Ward, Whittier, California: "Over 400 assembled in chapel viewing Conference on television. Reception perfect. Congratulations."

Lawrence Crandall of the San Diego Stake Presidency: "Television reception of Conference is excellent. All Saints in the wards of San Diego Stake enjoying Conference with you. God bless you and sustain you."

President Julius B. Papa of Yuba City, California: "Enjoying Conference over television greatly in Gridley Stake. Many for first time. 400 Present in Yuba City Chapel, God bless you."

Any important messages or calls that have come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of the meeting over the public address system of the Church. Similar messages coming in will likewise be broadcast at the close of each general session without further notice. Please listen carefully to these announcements.

The closing song by the Tabernacle Choir will be "He Watching Over Israel," conducted by J. Spencer Cornwall.

The closing prayer will be offered by Elder Lucian M. Mecham, Jr., formerly president of the Mexican Mission, following which this Conference will stand adjourned until 2 o'clock this afternoon.

The Tabernacle Choir sang the anthem, "He Watching Over Israel."

Elder Lucian M. Mecham, Jr., formerly president of the Mexican Mission, offered the benediction.

Conference adjourned until 2 o'clock.

## SECOND DAY AFTERNOON MEETING

The Sunday afternoon session of the Conference was held at 2 o'clock p.m. in the Tabernacle. The Tabernacle Choir was in attendance and furnished the choral music for the session. President David O. McKay, who was presid-

ing and conducting the meeting made the following introductory remarks:

**President David O. McKay:**

Members of the Church are convened in the Tabernacle on Temple Square



in Salt Lake City in the third session of the One Hundred Twenty-Fourth Annual Conference of the Church.

For those who are unable to enter the building and there are thousands, apparently, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television. These services are also being televised over KSL-TV, Channel 5 in Salt Lake City and are being heard over radio through KSL over 23 radio stations in Utah, Idaho, Arizona, California, Oregon, and Wyoming, the names of which stations have already been announced to the radio audience during this pause.

We desire to express our deep appreciation to these various radio stations for their courtesy in making available their time and facilities for these broadcasts, and with our expression we desire to add the following from the Tacoma Third Ward, Bishop Preston Ricks: "Receiving telecast clearly. Thanks to you and station KTMT for making it possible."

"San Bernardino Saints delighted with wonderful TV reception of Conference." H. Duane Anderson, San Bernardino Stake presidency.

Denver, in Colorado: "Inspired with first televised conference services. Picture excellent. Hundreds express grati-

tude for this blessing." Denver Stake presidency, by Alexander P. Thurston, senior member high council.

The music for this session will be rendered by the Tabernacle Choir, under the direction of Elder J. Spencer Cornwall, with Alexander Schreiner at the organ.

We shall begin this service by the Choir singing "Lift Up Your Heads, O Ye Gates."

The opening prayer will be offered by Elder Carl C. Burton, formerly president of the Great Lakes Mission.

"Lift Up Your Heads, O Ye Gates," by the Choir.

The Choir sang the selection, "Lift Up Your Heads, O Ye Gates."

Elder Carl C. Burton, formerly president of the Great Lakes Mission, offered the opening prayer.

**President David O. McKay:**

The Tabernacle Choir will now sing "Shepherd Lead Me."

After the singing we shall listen to President J. Reuben Clark, Jr. of the First Presidency.

The Choir sang the anthem, "Shepherd, Lead Me."

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**I** HAVE thought I might appropriately talk today about our Bible. What I want to say is of a technical and controversial nature, and I have written it out so that I might be sure to say what I want to say. What I shall say will have primary application to the New Testament.

As of today and outside the Roman world, which uses the Latin text, there are two principal Greek texts of the Bible used for English translation. We

are today interested only in the text of the New Testament. The first of these is the "Byzantine" Greek text. Our King James Version is a translation of this text. The second is the "Alexandrian" text (as identified by some scholars), which is the controlling text of the translation found in the Revised Versions of the last three quarters of a century. There is a popular impression that these Revised Versions are merely corrected translations of the "Byzantine" Greek text. This is not the fact. Of these Revised Versions, the first ap-

peared in 1881 (a British Version with American participation), the second in 1901 (an American Version, largely a duplication of the 1881 version), and the third in 1946-1952 (an amended American Version). In all these translations the "Alexandrian" Greek text controlled in certain great essentials.

The title page of the latest revision—the Revised Standard Version (New Testament, 1946)—in common with the other revisions, is not so fully revealing as it might be. As each of the others, it carries the impression that this is a further revision of the King James Version, whereas in fact it is rather a revision of the earlier revisions.

The "Byzantine" Greek text, which in translation is our Bible, the King James Version, is said to have been the generally accepted text in all non-Roman Christendom from the last half of the fourth century, till the middle of the last century.

This King James or Authorized Version, "as far as it is translated correctly," has been the version accepted by this Church since it was organized. The Prophet Joseph Smith undertook, under the inspiration of the Lord, to make a revision of the Bible—not a translation. This work was never completed, except as to certain portions appearing in the Pearl of Great Price. Since the work was not completed, the Church has never formally adopted it, save as to the parts in the Pearl of Great Price.

At this point, it ought to be observed that Bible critics may, for our purpose, be placed in two schools—Extreme Textualists and Sound or High Textualists.

The Extreme Textualists rule out the whole of the so-called miraculous elements of the Gospels—those events which lie outside the range of known laws of nature (as understood by these Textualists)—and brand all these elements as myths, legends, popular exaggeration, symbolism, allegory. One scholar has measured their thesis as follows: "The Gospels, as manipulated by the uncertain methods of this sort of criticism, seem capable of yielding a

picture of any sort of Jesus that the critic desires." (Hastings, *Encyclopedia*, vol. 4, p. 320a—1928.)

The Sound or High Textualists admit the miraculous element but seem sometimes to treat it somewhat gingerly.

We have now to do with the Extreme Textualists, in considering these various revisions of 1881-1885, 1900-1901, and 1946-1952.

Before going farther it might be well briefly to note that, out of over four thousand known Greek manuscripts (in large part fragments), the Extreme Textualists pin their faith primarily to two Greek Codices, Sinaiticus (discovered in a convent on Mt. Sinai by Tischendorf in 1844) and Vaticanus (brought to the Vatican at Rome as early as 1481). These are claimed to be the two oldest known vellum manuscripts. Tischendorf exploited Sinaiticus; Westcott and Hort, Vaticanus, using Sinaiticus as a supporting text, along with Alexandrinus, sent as a gift from the Patriarch of Constantinople to Charles I of England in the year 1628. Westcott and Hort prepared a new Greek text from these and a few others that supported their readings (principally C and D). A third primary source of recent criticism is the Chester Beatty Papyri—in Greek—discovered in 1931 in Egypt. These have been exploited by Dr. Kenyon who affirms they are "the most important Biblical discovery since that of the Codex Sinaiticus" (Tischendorf). Thus first Tischendorf, then Westcott and Hort, then Kenyon have each had his favorite manuscripts which each interprets and uses to the maximum to develop in text form his Extreme Textualist views.

The Byzantine Greek text—which is the basis of our King James Version, and the Sinaiticus—Vaticanus text existed side by side apparently for almost the first eight hundred years; they appear to have been in virtual competition. Then the church as a whole adopted the Byzantine text which became the ruling text from that time till the challenge of it in the middle of the last century. During all this time, the Roman Church

had its own Latin text—that developed into the Vulgate.

Modern criticism made its appearance at about the middle of the 1700s. Once begun, it steadily increased as time went on. At first it related primarily to the Old Testament; then the New Testament became involved, and while the whole Byzantine text—the Textus Receptus (in translation, the King James Version)—was brought under fire, the chief objective of the Extreme Textualist attack became the Gospels. By the end of the first quarter of the 1800s, the warfare against the “Byzantine” text was open, vicious, and unrelenting. It must be remembered that the attack of the Extreme Textualists pivoted upon the personality and character of Jesus of Nazareth and the accuracy and truth of his teachings, doctrines, and works.

For the first three Christian centuries, and following Simon the Sorcerer (whom Peter scathingly execrated for seeking to buy the Holy Ghost with gold—see Acts 8:17ff), heretics and heresies, great and small, sought to distort or wipe out the recognition of Jesus as Christ. Time buried the heretics and most of the heresies. But one heresy lived on, appearing now and again in the flowing centuries, usually in the dark corners of ecclesiastical discussions, but sometimes in the open. I refer to Arianism that nearly wrecked the Christian Church in the time of Constantine. It is an obscure and shifting doctrine that, shortly put, and in general terms, denies Godhood to the Christ. (Robertson, *History*, Vol. I, pp. 385 ff.; Hastings, *Encyclopedia*, sub voce “Arianism”; Neander, *History*, Vol. II, pp. 403 ff.; Schaff, *History of the Christian Church*, Vol. III, p. 620.)

While not now paraded, the doctrine lies behind the thinking and writings of those Bible critics who are grouped together as Extreme Textualists. To this group (as already intimated) must be charged the Bible revisions of the last three quarters of a century—the British, which the great body of the Christian Church refused to accept; the American, which had no better re-

ception; and the recent (1946-1952) American revision (Revised Standard Version), which perpetuates the unacceptable changes of the two earlier revisions. The Greek manuscripts relied upon by the Extreme Textualists seem all to be tintured with Arianism, which had its birth in Alexandria, from which the text gets its name, *Alexandrian*.

The translation found in these various revisions, contains, on the one hand, many passages that in effect voice Arian or near-Arian concepts, and, on the other hand, omits many passages that contradict Arian doctrines. It is affirmed that the changes they have made run into thousands—5337 in the Greek text and 36,191 in the English translation. In a recent magazine, Allen Wikgren is quoted as having observed in *The Interpreter's Bible*, that of “some 180,000 words in the New Testament, alterations amounted to an estimated 30,000, or an average of 4½ per verse.”

For a century and a quarter, the Church of Jesus Christ of Latter-day Saints has declared the King James Version of the Bible to be the word of God, with a reservation as to incorrect translations of the Greek text on which it was based. The Inspired Version of the Prophet, so far as finished, supports the King James Version in all essentials on this point of the Godhood of Jesus the Christ. With our belief in Jesus as the Son of God, the Only Begotten, this Church cannot accept any version that takes from Jesus the Christ any attribute of Godhood.

I shall call attention to a very few only (some sixteen) of the thousands of new renderings in these revisions, particularly the latest—the Revised Standard Version. They will show that this Church cannot accept any of these versions as setting forth the true record of God's word to men.

#### LITERATURE OF THE NEW TESTAMENT

In the first place, I must note that one of the virtues claimed by the Revisionists for their new work is that

it consciously and deliberately sets about to destroy the New Testament as a book of supreme classic literature. They have fairly well succeeded. They say the English of the King James Version is of too much beauty and elegance, is in English too majestic and lofty for the writings of New Testament times. I merely ask, could any language be too great, too elegant, too beautiful, too lofty, to record the doings and sayings of Jesus of Nazareth, the Christ?

#### ELIMINATION OF WORD "MIRACLE"

I have already noted that the Extreme Textualists rule out the whole of the so-called miraculous elements of the New Testament and brand them as myths, legends, popular exaggeration, symbolism, allegory. To further this thesis of theirs, they have eliminated the word *miracle* whenever it occurs in the New Testament (except in some half dozen places) and have substituted for the word *miracle* the word *sign*. A *miracle* may be a *sign*, but a *sign* is not necessarily a *miracle*. This attempt to discredit or destroy miracles by changing the name we give to them seems puerile, yet over the years, if not corrected, it would leave its effect. We Latter-day Saints know that Jesus did perform miracles, that his ancient Apostles performed them, and that through the exercise of the Holy Priesthood after the order of the Son of God, those duly authorized perform miracles today. This is our testimony to the world. We cannot accept a Bible text that would take the miraculous out of our lives. This manipulation is a prop for Arianism.

#### THE VIRGIN BIRTH (Matt. 1:25.)

In this connection it should be noted that the Revisionists have so manipulated the account of the birth of Jesus, as recorded in Matthew, as to give ground for the contention that the virgin birth of Jesus is a myth. Matthew in our Bible says—speaking about Joseph: "And knew her not till she had brought forth her firstborn son."

The Inspired Version follows the King James Version.

The Revised Standard Version reads: "But knew her not until she had borne a son," which opens the door for a contention regarding Mary's virginity. We can admit no question on this point, which was made certain in the great vision to Nephi. (See 1 Nephi 11:18 ff.) The overwhelming Greek Manuscript authority (there are more than 4000 of them, mostly fragments) sustains the King James Version. This is a change that tends to take away the Christian concept of the birth of Jesus. This bends toward Arianism.

#### MESSAGE OF THE HEAVENLY HOST (Luke 2:14.)

In the King James Version, the message of the heavenly host to the shepherds, reads: "Glory to God in the highest, and on earth peace, good will toward men." The Inspired Version follows, without essential change, the King James Version. The Revisionists have changed this to read: "Glory to God in the highest, and on earth peace among men with whom he is pleased!" Obviously, the Revisionists have changed the sense and scope of the message from a greeting and blessing to all men, to a message to a restricted few. Christ's mission was for all men. Scholars affirm this change first comes into view in the second century and disappears in the fifth. We cannot accept this mutilation.

#### "THE SON OF GOD" (Mark 1:1.)

Mark's opening sentence in the King James Version reads thus: "The beginning of the gospel of Jesus Christ, the Son of God." The Inspired Version follows the King James. So do the Revised Versions, but the Revisionists have a marginal note that casts doubt upon the phrase, "The Son of God," by noting that some authorities omit these words, but they do not tell us that these words are said to be all but universally recognized in the manuscripts and the writings of the Fathers.

At best, this doubt-raising marginal note,\* unexplained, carries to the uninformed the idea that he has a legitimate choice whether he will accept or reject these words. There is, on the record, no chance for a justifiable choice. Here is an Arianism.

#### CHRIST THE CREATOR (John 1:3-4.)

In the King James Version John declares: "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." The Revised Standard Version substitutes *through* for *by* in the phrase *made by him*. The Inspired Version of the Prophet Joseph follows the King James Version in part, with a different rendering for the fourth verse: "In him was the gospel, and the gospel was the life, and the life was the light of men."

But the Revisionists have cast a doubt on these passages by a marginal note which adds an alternative reading which omits and contracts the passage to read: "Without him was not anything made. That which has been made was life in him." Scholars affirm that this is a known perversion brought in by the Gnostics in the second century. It is an heretical change.

This is another omission and change affecting the dignity and personality of Christ.

#### THE SON OF MAN WHICH IS IN HEAVEN (John 3:13.)

John quotes Jesus as saying to Nicodemus:

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is

in heaven." The Inspired Version follows the King James Version. The British revision of the 1880's and the American Standard Version (1900-01) print the passage substantially as in the King James Version, but add a note which says: "Many ancient authorities omit *who is in heaven*." However, the latest American revision (the Revised Standard Version) leaves these words out of the text and adds a note: "Other ancient authorities add *who is in heaven*." That is, here, as in other places, the doubt cast in the earlier revisions is made a certainty in this last revision, and the King James text is relegated to a note. Yet scholars tell us that the omitted words are found in every Greek manuscript in the world except five, in the Latin, Syriac, and other versions in number totaling ten, and in the works of thirty-eight Fathers, and are recognized by certain Extreme Textualists as "quite above suspicion." Here again is a change of Arian type, tending to belittle Jesus. We of the Church cannot accept this alteration.

#### THE LORD'S PRAYER (Matt. 6:9-13; Luke 11:2-4.)

In his great Sermon on the Mount, Jesus taught the multitude how to pray, having warned them against praying in vain repetitions as the heathen do, who "think that they shall be heard for their much speaking," because, said he, "your Father knoweth what things ye have need of, before ye ask him." Every Sunday School child knows, or should know, the Lord's Prayer found in our Bible. I shall not repeat it. I will repeat the form found in the last revision (the Revised Standard Version):

"Our Father who art in heaven,  
Hallowed be thy name.  
Thy kingdom come,  
Thy will be done,  
On earth as it is in heaven.  
Give us this day our daily bread;  
And forgive us our debts,  
As we also have forgiven our debtors;  
And lead us not into temptation,  
But deliver us from evil."

\*Dr. Scrivener, who was one of the scholars who made the Revised Version of 1881 and carried the Greek text through the press (he and Dr. Hort are characterized by Dr. Kenyon as "the two most learned textual critics then alive"—1881), made, in his great work, *A Plain Introduction to the Criticism of the New Testament* (3rd edition, 1883), the following observations about these marginal readings: "... the various readings recorded in the margin are nothing better than *rejected* readings, deliberately refused a place in the text, and set in the margin, if sometimes too lightly, yet always in a spirit of fairness to the unlearned reader of Holy Scripture." (Preface, p. ix.)

The British and first American revisions said, "but deliver us from the evil one," and there was a further slight difference between the two earlier texts.

We miss from the foregoing those great sanctifying words that ended the prayer: "For thine is the kingdom, and the power, and the glory, for ever. Amen,"—found in our Bible.

A marginal note in the earlier versions reads substantially as in the latest version: "Other authorities, some ancient, add, in some form, *For thine is the kingdom and the power and the glory, forever. Amen.*"

Thus was eliminated from the Lord's Prayer that great commitment made by the Only Begotten in the Council of Heaven, as he countered the proposal of Satan, the record quoting the Father, "But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever." (Moses 4:2.)

The prayer as given in Luke has been considerably tampered with.

Scholars affirm the changes made in these prayers stem from the pen of Marcion, the heretic of almost 1800 years ago. The reliance for these changes is placed in the five manuscripts (out of the 4000) adopted by the Extreme Textualists and scholars say these greatly disagree as among themselves on this point.

The Church cannot accept a text so constructed, eliminating fundamental principles, as against the King James Version, supported, as it is here, by the Inspired Version.

#### THE INSTITUTION OF THE SACRAMENT (Luke 22:19-20.)

During the Last Supper in the Upper Chamber, Jesus instituted the sacrament. Luke's account thereof is as follows:

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

The British Revised Version text was in substance the same, but a marginal note said: "Some ancient authorities omit *which is given for you*" (following body) and "*which is poured out for you*" (following blood). (The King James Version says, "*which is shed for you.*")

The account in the last revision—the Revised Standard Version—reads: "And he took bread, and when he had given thanks he broke it and gave it to them, saying, 'This is my body . . .'" so omitting the final sentence regarding the atoning blood.

Here again the doubt that was cast in the first revisions by a marginal note, becomes in the latest revision the actual text, while the King James Version text becomes a marginal note introduced by the words: "Other ancient authorities add . . ." (quoting).

Thus the latest revision practically completely eliminates from Luke's account of the institution of the sacrament, the portion dealing with the atoning blood.

The accounts given in Matthew (26:26-29) and in Mark (14:22-25) are not substantially changed in the revisions from the account given in the King James Version. But this leaves the record where, so far as the general reader knows, he may make a choice.

We of the Church cannot go along with a text that thus deals with the elemental principle of Christianity. This, too, tends to Arianism.

#### CASTING OUT EVIL SPIRITS (Matt. 17:21.)

The King James Version records in Matthew that when the disciples questioned why they could not cast out an evil spirit from one afflicted, Jesus, having cast out the evil spirit, replied: "Howbeit this kind goeth not out but by prayer and fasting."

This declaration of Matthew is omitted in all the revisions (including the latest), with a marginal note reading: "Other ancient authorities insert verse 21, '*But this kind never comes out except by prayer and fasting.*'" This

elimination has been made notwithstanding scholars say that, as of the time of the first revision (1881) it is vouched for by every known uncial manuscript (manuscripts written in capital letters) but two, by every known cursive (manuscripts written in a running hand) but one, by the Latin and other versions, and by the ancient Fathers.

The account of the same incident in Mark (9:14-29) is substantially as in the King James Version, except that the phrase, "and fasting," is omitted, with a marginal note giving the usual information about "Other ancient authorities add *and fasting*."

The Inspired Version follows the King James Version.

Here again the uninformed reader is led to believe he is justified in a choice, though in reality there is no justification for a choice. Fasting is an essential element in the exercise of spiritual powers.

THE SON OF MAN IS COME TO SAVE  
(Matt 18:11.)

Introducing his parable of the lost sheep as recorded in Matthew, Jesus said, as recorded in the King James Version: "For the Son of man is come to save that which was lost."

The revisions omit this verse entirely from their text, but insert a marginal note in their conventional form, varied slightly in the latest revision—The Revised Standard Version—"Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.*"

This verse has been eliminated, notwithstanding scholars tell us that, as of 1881, it was attested by every known uncial manuscript except three, by every known cursive except three, by the Latin and other versions, and by the early Fathers. The Universal Eastern Church has read it in their churches from the beginning.

Here also the uninformed reader feels, without justification, that he has a choice as to whether Jesus did or did not say this.

The Inspired Version of the Prophet follows the King James Version.

The omission of this verse seems clearly in the interest of the Arian doctrine.

Our Church could not accept this elimination.

THE AGONY IN THE GARDEN AND THE MINISTERING ANGEL (Luke 22:43-44.)

In Luke's record of Jesus in the Garden of Gethsemane, he states Jesus prayed:

"42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

"43. And there appeared an angel unto him from heaven, strengthening him.

"44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

All the revisions print these verses substantially as in the King James Version, but add their doubt-raising marginal note, in their conventional form: "Many ancient authorities omit ver. 43, 44,"—the verses regarding the strengthening angel and sweat of blood.

These two verses contain our sole record of this event found in the New Testament. Scholars affirm that as of 1881, these verses were witnessed by "the whole body of the Manuscripts, uncial as well as cursive, and by every ancient Version," and by "upwards of forty famous personages from every part of ancient Christendom," including the Fathers, "fourteen of them being as old, —some of them, a great deal older, —than our oldest MSS."

The justification offered for casting a doubt upon them is that they are "an early Western interpolation, . . . a fragment from the Traditions, written or oral, . . . an 'evangelic Tradition,' therefore, 'rescued from oblivion by the Scribes of the second century.'"

The Inspired Version, with a slight, unimportant change, follows the King James Version. Furthermore, the question is settled for us by modern revelation, for King Benjamin predicted this specific suffering (Mosiah 3:7) and the

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Lord himself recounted it in a revelation to the Prophet Joseph. (D. & C. 19:18.)

We cannot accept the elimination of any part of the record of this great moment of almost unbearable agony.

#### THE WORDS ON THE CROSS (Luke 23:34.)

After Jesus had been nailed to the cross, and it had been planted in the ground, Jesus prayed: "Father, forgive them; for they know not what they do."

All the revisions print these words, but add the customary doubt-raising marginal note, "Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*"

Scholars writing in 1881 say: "And yet these words are found in every known uncial and in every known cursive Copy, except four; besides being found in every ancient Version," and upwards of forty of the Fathers, beginning with Irenaeus of the second century.

No other prayer offered by Jesus on earth brings us closer to his divinity than this plea for his crucifiers.

The Inspired Version of the Prophet gives the reading of the King James Version, but inserts in brackets following the words, "for they know not what they do," the words, "(Meaning the soldiers who crucified him)."

#### CHRIST'S SALUTATION TO THE APOSTLES IN THE UPPER CHAMBER (Luke 24:36.)

Luke's account in the King James Version reads, as to the appearance of Christ in the Upper Chamber the night following the morning of the resurrection: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."

The Revised Versions (British, 1881, and American, 1901) print, but cast doubt upon the phrase, "and saith unto them, Peace be unto you," with a note reading, "Some ancient authorities omit *and saith unto them, Peace be unto you.*"

In this passage in the latest revision (the Revised Standard Version), the Re-

visionists have again made good the doubt raised in the earlier revisions and have entirely omitted the phrase from the printed text, and print a marginal note: "Other ancient authorities add *and said to them, 'Peace to you!'*"

Yet our scholar of 1881 affirms: "And yet the precious words (*and saith unto them, Peace be unto you*) are vouched for by 18 uncials (with Aleph A B at their head), and every known cursive copy of the Gospels: by all the Versions: and (as before) by Eusebius,—and Ambrose,—by Chrysostom,—and Cyril,—and Augustine."

The Inspired Version expands the King James Version but does not in any way destroy the essential elements of the record.

We of the Church cannot surrender this passage.

#### CHRIST DISPLAYS HIS HANDS AND FEET (Luke 24:40.)

In his account, Luke follows the salutation, "Peace be unto you," with a passage reading as follows, in the King James Version: "And when he had thus spoken, he shewed them his hands and his feet."

The earlier revisions (British, 1881, American, 1901) add to this passage a marginal note (though printing the verse in their text): "Some ancient authorities omit ver. 40."

Once more, the latest revision—the Revised Standard Version—makes good the doubt raised in the earlier revisions, and omits this passage from the text and adds a marginal note reading: "Other ancient authorities add verse 40, *And when he had said this, he showed them his hands and his feet.*"

Again the doubt cast by the earlier revisions has become the ruling text.

Our collator of the 1880's comments that the words are found in eighteen uncials, beginning with Aleph A B; in every known cursive; in all the ancient versions, and he names ten of the earlier Fathers who quote them.

The Inspired Version follows the King James Version in this passage.

This record regarding the resurrected



body of Jesus is of the last importance. We cannot suffer the loss of this incident, nor admit a doubt on its testimony.

#### CONJECTURAL EMENDATIONS

Bishop Westcott and Doctor Hort, in their own built Greek text of the New Testament, introduced a number of changes—additions and omissions—for which they adduced no authority whatever. A very learned collator declares that these *conjectural emendations* are “destitute not only of historical foundation, but of all probability, resulting from the internal goodness of the Text which its adoption would force upon us.” Another collator likens the claims urged for these *emendations* as equivalent to a claim of revelation, and says: “If these distinguished Professors have enjoyed a Revelation as to what the Evangelists actually wrote, they would do well to acquaint the world with the fact at the earliest possible moment. If, on the contrary, they are merely relying on their own inner consciousness for the power of divining the truth of Scripture at a glance,—they must be prepared to find their decrees treated with the contumely which is due to imposture, of whatever kind.”

The Revisionists responsible for the Revised Standard Version—the latest revision—rather plume themselves upon the fact that they have kept but one “conjectural emendation” offered by Westcott and Hort. This is not quite accurate, but that point is immaterial. The *emendation* they affirm they retain is Jude 5.

The King James Version reads: “I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

“6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.”

The particular phrase of interest to the Latter-day Saint is found in verse 6

—“the angels which kept not their first estate.”

The English revision (1881) proposed:

“5. Now I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. 6. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day.”

The American Version (1901) was identical save for two words: *how* is omitted before “that the Lord,” and *which* is changed to *that* after “angels.”

The Inspired Version of the Prophet Joseph follows the King James Version.

The Revised Standard Version—which retains Westcott and Hort’s conjectural emendation—reads:

“5. Now I desire to remind you, though you were once for all fully informed, that he who saved a people out of the land of Egypt, afterward destroyed those who did not believe. 6. And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day.”

No one with an understanding of the great truths announced in Abraham 3, would have eliminated “first estate.” The expression “nether gloom” may be good mythology (we do not know), but it does not describe any Christian concept.

This emendation sufficiently establishes the unreliability of the Revised Standard Version, so far as the Latter-day Saints are concerned.

We shall consider one more omission, perhaps the largest individual omission made in all the text, and certainly among the most important—

#### THE LAST TWELVE VERSES OF MARK (Mark 16:9-20.)

These tell that Christ first appeared to Mary Magdalene, who reported to the disciples, but they believed not; then of

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the appearance of Jesus to the two disciples on the way to Emmaus, who reported to the disciples, who still believed not; then of the appearance to the eleven who sat at meat, whom he re-proved for their unbelief and hardness of heart, and then commissioned them to go into all the world and preach the gospel, telling them of the signs that would follow the believer, with their powers to heal the sick; and finally of Christ's ascension into heaven sitting on the right hand of God, with the disciples scattering to preach to the people, "the Lord working with them, and confirming the word with signs following."

It is in this section of Mark that there occurs that passage quoted by President McKay this morning, "Go ye into all the world, and preach the gospel to every creature."

The earlier Revised Versions (British, 1881, American, 1901) print these passages as part of the text, but leave extra space between verses 8 and 9 of the text, so suggesting that something is wrong. They add this marginal note: "The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel."

The Revised Standard Version (again making the earlier doubt cast a near certainty in their text), omits these verses (Mark 16:9-20) from the text and prints them as a marginal note, beginning: "Other texts and versions add as 16:9-20 the following passage:" Then follow the verses named.

One collator (1881) says these verses "are recognized by every one of the Versions," are "attested by every known Copy, except two of bad character: by a mighty chorus of Fathers: by the unfaltering Tradition of the Church universal." And a second collator of the same era affirms that he defends these verses "without the slightest misgiving." Referring to the first noted collator, the second one says that the first "has now thrown a stream of light upon the controversy" in a tone of "one who is conscious of having triumphantly main-

tained a cause which is very precious to him."

The elimination of these last twelve verses of Mark would undoubtedly add comfort to the Arians. If this whole record could be discredited, their cause would be that much advanced. It is gratifying to note that the great scholar Scrivener thought his contemporary Burgon had successfully established their authenticity.

It is not opportune now to discuss almost innumerable instances from among the thousands of changes by the Revisionists. Many, many of them are on a par with those we have mentioned. Enough has been said to show that the Latter-day Saints may not safely accept the latest revision as containing for them the word of our Heavenly Father for his children, nor a dependable record of the work and mission of our Lord Jesus Christ. We must cling to the text that has guided us for a century and a quarter.

We will close by quoting a few sentences from Dr. Kenyon, who seems more than any other to be today, the leader of the Extreme Textualists—to be looked up to by the rest—and who is more tolerant of contrary opinions than some others. In the concluding paragraphs of his book, *Our Bible and the Ancient Manuscripts* (1948), he discusses the Revised Versions as compared with the King James Version, and while never surrendering the claim of superiority for the revisions, he does yield these concessions:

"More than fifty years have now passed since the publication of the Revised Version [British], and the dust of the original controversy has had time to die down. In less than that time the Authorised Version [King James] drove the Geneva Bible from the field; but there is no sign of a similar victory of the Revised over the Authorised. The general verdict is, we think, this. There is no doubt that the Revised represents, in the New Testament, a very superior Greek text."

This is the Extreme Textualist view, but not the view of the opposing school

—the High or Sound Textualist. Kenyon continues:

"There is no doubt that in very many places, especially in the prophetic and poetical books of the Old Testament and in the Epistles in the New, it makes the meaning clearer and represents the original more accurately. On both these grounds the Revised Version is indispensable for anyone who really wishes to study the Bible. On the other hand, it is universally felt that very many of the verbal changes introduced by the Revisers, especially in the Gospels (where they are more noticeable because of the greater familiarity of these books), are unnecessary and disturbing. . . . In the Gospels the sense of discomfort from the constant changes of the familiar words is too great, and the changes, where they do not rest on a change in the text translated, are unnecessary. . . . It is true that the Authorised Version [King James] has struck its roots too deeply into our language and literature, and is itself too great a monument of literary art, to be dispossessed without a preponderating balance of loss. We can no more do without the Authorised Version [King James] than we can do without Shakespeare and Bacon. . . . Both are now essential parts of our heritage; and the

final verdict must be: The Revised for study, the Authorised for reading." (Kenyon, *Our Bible*, pp. 243-44.)

This may be the *final verdict* where there is not too much concern over Arian doctrines denying Godhood to Jesus, and other erroneous doctrines, but to the Latter-day Saint, the *final verdict* must be that no text that minimizes or denies the Godhood of Jesus, can be regarded as the word of God, no matter how old and respected the manuscript may be which sets out such views.

To the Latter-day Saint, Jesus was the Christ, the Only Begotten, the Son of God, a member of the Trinity. All our modern scriptures are to this point, and the true ancient scriptures will neither take away from, nor destroy this everlasting truth.

God grant to each and every of us this priceless testimony, I ask, in Jesus' name. Amen.

President David O. McKay:

President J. Reuben Clark, Jr., of the First Presidency, has just spoken to us. We shall now hear from Elder S. Dilworth Young, of the First Council of Seventy. He will be followed by Elder Antoine R. Ivins.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*



ON TUESDAY, April 6, 1830, six men gathered in the home of the Whitmer family and organized the Church. I can remember with what surprise I learned for the first time, years ago, that it did not happen on a Sunday. Apparently the sixth day of April was more important than the day of the week. Joseph Smith, the Prophet, on the day of the organization of the Church, ordained Oliver Cowdery to be one of the Presiding Elders; Oliver Cowdery ordained Joseph Smith to be one of the Presiding Elders. Thus there

were two presiding officers over four others.

Last night I sat with the assembled multitude who filled this building. Reports said there were in the neighborhood of nine thousand men here. If we should take all of the men who are presiding officers in the Melchizedek Priesthood, the stake presidencies who guide them in their work and the high councilmen who assist the stake presidencies in directing the efforts of the presidencies of quorums, and put them in this building, the group would be just about as large as the number

here last night. In 124 years, the Church and its Melchizedek Priesthood has grown sufficiently so that officers would now fill this building. The bishoprics or officers of the Aaronic Priesthood are not included in the total.

I do not detect that Joseph Smith ever lacked confidence in the destiny of the Church. How much of our day he could see I do not know. I suspect the Lord showed him the ultimate end, if not all of the immediate steps. I always marvel that he did not waver as to what was going to be accomplished. He did not set a timetable, but the assurance is there for all of us to read, and to understand that the Church will fill the earth. We are now well on the way. We should not waver *ourselves* because it cannot be stopped. From the beginning with two officers we have grown until those presiding could barely squeeze into this tabernacle.

We have been a long time learning how to use presiding authority. Officers have been appointed by the hundreds and have not known what to do with their appointments. I believe there is, and has been going on for some time, a new awakening in the hearts of the men who handle the great organization of the priesthood. They are learning how to preside and to conduct their affairs so that the body of the priesthood is beginning to take its place.

I have on my desk a number of statistics which would bear out that thought. I should like to refer to just two of them which I think are important at this moment.

There is a quorum of elders in a city not far from here. (I shall not identify it.) The members of this quorum are composed largely of men who do shift-work; consequently their time is eaten into at the moments when they should be attending their meetings. That quorum of elders, under the direction of a president who seems to know how to do it, with the able assistance of two very splendid counselors, has had for the past two or three months, if the facts are reported correctly, fifty-five

percent of his men attending the weekly morning priesthood meeting. He took sixty percent of them to the monthly priesthood meeting of the stake. He has them organized so that there is not a class in the Sunday School of his ward, but where one of the elders is assigned to sit there, with the lesson all prepared, ready to take part in case the regular teacher should fail to come or should need assistance.

The same thing is done in the other auxiliaries, in case they are needed. Such is the possibility of quorums of the priesthood if they recognize the need. The remarkable thing about it is that there is not a man who holds the priesthood but what if he feels necessary and wanted leaps to the cause.

Your job, brethren, is to make them feel necessary and wanted.

Another instance: There is taking part in a bit of work a large body of the Melchizedek Priesthood quorums from about 135 stakes. I estimate there are somewhere in the neighborhood of a thousand quorums. In one item, that of whether or not the presidents of the quorums and their counselors will visit their members often to encourage them, there has been an improvement of more than four hundred percent. Now, that is a statistic. I do not like statistics, but I would submit to you that when the president of a quorum, and his counselors, pick up their hats and their coats and with courage in their hearts and humility in their souls, leave their firesides to go out and find their brethren of the priesthood, to warm them up and make them feel necessary, that ceases to be a statistic but begins to approach what the Savior must have meant when he said, "Greater love hath no man than this. . . ." (John 15:13.) Surely they are finding their friends. If they will keep it up, the fruits of that action alone will activate their brethren until there will not be any necessity for doubling of positions in the various wards and auxiliaries of the Church. It will also have its effect upon the home. When the Church was organized with six members in 1830, it was

prophesied that it would fill the earth. I should like to say this about a man and a wife and four children. They make six. Whenever any man in this Church takes his proper place in the home as head of that home, under the righteousness of the priesthood, and takes care of his family the way he should, raising his children to believe, to have faith, and to accept the principles, the ultimate destiny of that family, the final end to that man will be the same as though he had organized a church. In the final accounting, his place will be so high that his six will have swelled into a multitude. So we may, ourselves, brethren, do things which will duplicate for us, alone, what the Prophet has done so nobly for us all.

Well, that is using the priesthood. I have often wondered what would happen to a man who suddenly found himself without it. Many of us do not care much about it and let it go, but suppose we did not have it? Suppose we could not use it? Suppose we suddenly were told we could not exercise it? I had such an experience one time during World War II. My son had occasion to come home on a furlough from his army camp. It was during the time that conference was being held, and in obedience to the request of the government, the Church had ceased to hold its meetings in this building but was holding them in the Assembly Hall. Consequently, because of its size, admission had to be by ticket. Unless a man had a presiding position in the Church, he could not get a ticket. There was just not enough room to have anybody come but the stake and ward leaders. The Presidency of the Church in their kindness, thinking of these boys who needed an extra lift, saw to it that any boy who came home on a furlough could have a ticket and get in. I recall bringing my son down from Ogden and stopping at the south gate and watching him go through. As the guard let him pass and closed the

gate in my face, I pressed up against the bars, watching him as he finally disappeared into the open door of the Assembly Hall. And then I think I knew what it means if a person suddenly cannot do what he would like to do in this Church, cannot associate with those with whom he would like to associate. I was completely cut off from my rights. I held the priesthood, but I could not exercise it. There were doorkeepers and attendants, and gardeners, and ushers there—but I was not allowed to enter. I turned away with the dreadful feeling of being left out. I hope I never have a similar experience again. It was a lesson to me of what could happen to me if I lost my rights. I do not want to lose my rights. I want to be able, when the time comes, to walk through that gate and meet my family and my loved ones and then go on to that destiny which is reserved for those who desire to be righteous. I believe I echo the feeling of everybody who holds the priesthood or who is the wife or child of one who holds such priesthood.

I can think of one scripture I should like to apply to you, you men who hold the priesthood and who preside over the priesthood, because without your active presidency, nothing much will happen. In this Church, men have been taught to wait until they are appointed to do something; men normally do not volunteer to hold office or perform service. That is a traditional method. So if you want these men to work, brethren, you must go after them, you must meet them, you must visit them, and you must make them feel necessary and wanted. Then watch them respond.

This is the scripture:

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness. (D. & C. 58:27.)

May the Lord help us to do it, I pray, in the name of Christ. Amen.

## ELDER ANTOINE R. IVINS

*Of the First Council of the Seventy*

**M**Y BELOVED brethren and sisters: My wife once asked Father, "Do you ever get over being nervous when you speak to the conference?" And he said, "I haven't yet." And neither have I.

I seek an interest in your faith and prayers, that the testimony which I may endeavor to bear may be directed by the Spirit of our heavenly Father. We have listened to some wonderful testimonies today. I hope that mine may be in full harmony with what has been said.

There are many things for which I am truly grateful, especially the testimony that I have as to the reality of the Sonship of the Christ, that he lives, that he has done a wonderful service for you and me and that he has prepared the plan for us, which, if followed, will give us the joy for which the Book of Mormon says that man exists, and will bring us back into the presence of God with the ultimate possibility, if we attain to perfection, of Godhood.

There are many things requisite to that. President Richards referred to one of the most important of them today, and that is the family organization entered into with the approval and under the authority of the priesthood of God, sealed by a servant of God and under the holy spirit of promise.

It should be our purpose, brethren and sisters, as we approach this situation, to do it in all seriousness, understanding its tremendous potentialities and responsibilities, with a determination in our hearts that we will do everything we possibly can to make it a success and to enjoy in that relationship the Spirit of God, our heavenly Father.

One of my friends, one day, in talking to me, said, "You know, Antoine, if I were God, I would have done things differently," and I said, "How?" "Well,"

he said, "in the first place I would have fixed it up so that whenever a man married a woman, he would have been happy."

I prefer to think he was talking from observation rather than experience, but it is a fact that throughout the world a tremendously large proportion—too large a proportion—of the marriages that are entered into do not produce the desired happiness. In order to guarantee it there must be a proper foundation for it. I have been trying today to think of some of the foundation stones; and who should lay them, as well as when the laying of them should begin.

It seems to me that the purpose of the family relationship is to furnish bodies to spirits who are waiting the opportunity to tabernacle in the flesh. I have come to think that when we assume the obligation of offering such a tabernacle, we should be equipped, if possible, to produce a perfect one, and to that end our lives must be well-nigh perfect as to chastity and moral purpose.

I believe the foundation should be laid in the beginning by the parents who, when entering into marriage, should give due consideration to their anticipated children. Those of you who are beginning now, and those of you who are in the process of rearing families, should bear that in mind for it is incumbent upon you to lay the foundation stones for the happy marriages of your children, to teach them the responsibility of it, so that as they approach that age, an age when there are certain urges developing within the human body, that they should have a high moral and religious purpose and be able to dominate those impulses, bringing them under absolute subjection, so that when the time comes, the contracting parties can enter into the temple of God and make the promises that are made therein to each other, realizing that they have a right to

do it. There is nothing that will tend to make a marriage happier than faith in each other, and there is nothing, I think, that will produce greater faith than the testimony of each to the other, of a pure previous life.

The physical dangers from the non-observance of the law of chastity can well be overcome, but I have never yet found anybody who could say that the moral effects of its infringement could be entirely overcome and forgotten. It is true that there is a law of repentance and forgiveness and all that, but how much better it is when we begin life in that capacity, if we do not have to invoke that law for that particular offense. I believe it is possible for fathers and mothers, if they set the example, and teach under the Spirit of God, to get close enough to their children to lay such a foundation.

After having laid the stone, then they must build upon it, and that building must be the reflection of a chaste, virtuous, honest, upright life on the part of the father and mother of the family. You know and I know that does not always exist, but it should always exist, when a family starts out.

Children should be taught that there is a greater likelihood of success if the contracting parties have community of interests. It may not always be imperative, I presume, that they should belong to the same church, but the chances are better if they do. It may not always be necessary that they have the same background, but the chances are better if they do, and the chances are always better if they do not rush into the union thoughtlessly, not understanding each other. Then they should be taught that there may be obstacles to surmount as they move along together in married life; that victory over these obstacles is what develops strength and power and ability. I do not know whether we would have been so much better off if He had made it so there would never have been any sorrow come into a family organization because I think that is one of the ways God has of testing us and mellowing

us. When we survive them, when we can put our arms around each other in a mutual feeling of faith and of trust and reliance, then we develop from those obstacles. That, brethren and sisters, I believe, is our duty to our children, to teach them so that when they enter into this relationship they will be sweet and clean, with faith in God, realizing that the marriage they celebrate will not end with this life, but that it is to be for all eternity, and, consequently, it should be properly done and done under the inspiration of the Spirit of God. Then, I believe, it would always be safe.

But after having gone that far, brethren and sisters, we are not always safe. There are too many cases where older people fail. Many of the things which disrupt families are trivial in the extreme, and many of them come about, just because people cannot bring themselves to acknowledge that the things they do they ought not to do and to try to make adjustments for them with each other.

If we could, under the inspiration of our heavenly Father, find a few of the solutions as we grow older, it would be much easier for many of us. The court-records tell us that these things do happen. They ought never to happen in a good Latter-day Saint family.

Our efforts should be to so live that we will have claim upon our heavenly Father for his Spirit to help us over these rough places, so that the example we set to our growing children, and to their children, when they come along, will be one above reproach.

The family, we have been told, is the foundation stone of our society. It is not brought together just that we may enjoy each other's association here. As I have suggested, it has a higher, more spiritual purpose, and the relationships that are entered into in the family should always be directed by the Spirit of God. If that could be, we would always be happy in that relationship, and then we would have a solidarity in our organization that would astound the world.

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I do not want to say more today, but I plead, brethren and sisters, for an effort on our part to so instill in the hearts and minds of growing children, who are our responsibility, a desire to make this the highest social relationship that there is, a grand, glorious religious privilege entered into with the approval of the priesthood of God, with a determination that nothing under heaven shall ever disrupt it.

God bless us in it, I pray, in the name of Jesus. Amen.

**President David O. McKay:**

He to whom we have just listened is Elder Antoine R. Ivins, of the First

Council of Seventy. The Choir and Congregation will now join in singing, "Redeemer of Israel," following which we will hear from Elder LeGrand Richards.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

**President David O. McKay:**

Elder LeGrand Richards, of the Council of the Twelve, will now speak to us. Elder Richards will be followed by Elder Ezra Taft Benson.

## ELDER LEGRAND RICHARDS

### *Of the Council of the Twelve Apostles*

**I** FEEL humble, my brothers and sisters, as I occupy this position. I pray that I may enjoy the Spirit of the Lord for the few moments that I am here. Since our last conference, I have had the privilege, by appointment of the First Presidency, of visiting the islands of the Pacific, and now I think I can understand why Brother Matthew Cowley loved those colonies and people as he did, because I found the love they had in their hearts for him. It was while I was in New Zealand that I received the word of his passing. Those people truly love him, and as you travel through the Church and you feel the faith and the spirit of the members in whichever land you happen to go, be it in those lands, or in the Hawaiian Islands, or in Europe, you cannot help but be impressed with the words of the Apostle Paul, when he said:

For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (Gal. 3:26-28.)

And that to me is one of the marvelous things about this Church, about which President McKay spoke this morning, when he told of the announcement the Lord made to the Prophet Joseph that a marvelous work was about to come forth among the children of men. The faith and the unity and the oneness that exists among the Saints of God wherever you find them, whatever their color might be, is a wonderful thing to me.

And another is the marvelous feeling of faith that the Lord plants in the hearts of the missionaries. I have seen missionaries in the field who would gladly have given their lives for the testimony of the truth that the Lord had given to them.

We had a missionary in our mission, who was on his second mission, and he told of when he was on his first mission. While at lunch, two men rode up on horseback and said, "Aren't you holding a meeting this afternoon?" and he said, "No, we hadn't planned on it." "Well," the man said, "there is a whole group over at the chapel waiting for you, and they expect you to come." So the missionary said, "We will be right over," and when they arrived they



found a posse of men on horses with lasso ropes, and they said, "We are going to string you Mormon elders up to this tree." This missionary happened to be a bit witty, and he said, "Well, that is all right, but there is no hurry about it, is there? Come on inside, and let's talk it over," and before they got through, the leader of the mob took the two elders home with him. But there they were, facing even death, as it were, but there was no fear because of the marvelous Spirit the Lord has put into this work.

I have heard it said, I have never read it, that once the Prophet Joseph, when he appeared before the President of the United States, was asked the difference between this Church and other churches, and he said, "The difference is that we have the Holy Ghost," and then I thought of Peter before he received the Holy Ghost, how he denied the Christ three times during one night, and after he had received the Holy Ghost, you remember, when he was asked by the chief priests, if they had not commanded him not to preach Christ and him crucified in the streets of Jerusalem, and his reply was: "Whom shall men obey? God or man." (See Acts 5:29.)

I thank God that among the marvelous things in this Church is this wonderful spirit that binds the Saints together and motivates the members of the Church to be willing to sacrifice, in order to build the kingdom of God in the earth.

I would like to say a few words about another phase of this great and marvelous work that has appealed to me, and that is the fulfilment of prophecy. As I read the words of Isaiah, I read that the Lord has planned all of his work from the beginning, and he has permitted his prophets so to announce unto the people. That is why Peter tells us that,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

And so, today, we have the more sure word of prophecy, and as I read the prophecies of the scriptures and those of our modern prophets, I am sure in my own mind that there has never been a period in the history of the world when there were as many prophecies being fulfilled as there are today.

There will not be time to go into the details of what has transpired in the restoration of the gospel, in the gathering of the Saints to these valleys of the mountains, in the building of these holy temples. I think of the words of President Young when the cornerstone of this Salt Lake Temple was laid, when he made this statement:

"This morning we have assembled on one of the most solemn, interesting, joyful, and glorious occasions that ever have transpired, or will transpire among the children of men, while the earth continues in its present organization, and is occupied for its present purposes. And I congratulate my brethren and sisters that it is our unspeakable privilege to stand here this day, and minister before the Lord on an occasion which has caused the tongues and pens of Prophets to speak and write for many scores of centuries which are past." (*Discourses of Brigham Young*, p. 632, 1925 ed.)

Think of it! Some three thousand years ago, the Lord permitted Isaiah and Micah to see this temple, and they declared:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. (Isa. 2:2-3.)

Do we need any better evidence of the fulfilment of this prophecy than these great congregations that are assembling here to worship the Lord and to listen to the words of his prophets of this dispensation.

I think also of the words of Jesus, as he walked along the way to Emmaus with his two disciples, "But their eyes were holden that they should not know him," and then after listening to them tell of the events that had transpired in Jerusalem pertaining to the crucifixion of the Lord, he said: "O fools, and slow of heart to believe all that the prophets have spoken." And then he began with Moses and the prophets and showed them how that in all things the prophets had testified of him and what would transpire as part of his ministry and his labors. And then we are told that he opened the understanding of his Apostles, that they might understand the scriptures. (Luke 24:16, 25.)

And then we are told by Mormon that "... the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled." And then Mormon said, "Search the prophecies of Isaiah." And then he made known that in the day when these prophecies should be fulfilled, that it would be given unto the people to understand them. (Mormon 8:22-23.)

And as I read the prophecies of Isaiah, it seems to me that the Lord almost permitted him to live more in our day than when he was actually upon the earth, for so many of his prophecies deal with the latter-days and the things that are to transpire in this dispensation.

I think of the words of one of our worthy patriarchs, not so long ago. He was in his nineties, and one of his friends said, "Brother-so-and-so, wouldn't you rather pass on into the next world, where your wife is and so many of your loved ones, and so many of your friends?" And he rebuked him and said, "Not much. I have lived to see the Lord accomplish so much in this dispensation, I want to stay as long as I can and see him finish his work."

It would be an interesting thing were

there time to consider the prophecies that are yet to be fulfilled, but I do want to say a word about what is going on over in Jerusalem and the Holy Land at this present time. So many of the prophets, and the Savior of the world, himself, and particularly when he visited the Nephites, have told of the day when the Jews would be gathered back to that land and how the Lord would fight their battles and how he would do a marvelous work among them. And when you read what is going on and see how they have become a nation today, it is a wonderful thing.

And then I contrast the prophecies with relation to their regathering and their rebuilding of their temple and their rebuilding of the waste places that have been desolate according to the prophets for many generations, with the prophecy of Isaiah with respect to the destruction of the great city of Babylon. You will remember at the time it was the greatest city in all the world. It is interesting to read the descriptions of it, with its beautiful gardens, and yet Isaiah announced that that city would be destroyed; he said that it would never be rebuilt, that it would never be inhabited from generation to generation, that it would become the abode of reptiles and wild animals, and that the Arabs would no more pitch their tents there. That was a declaration that the greatest city in the world would not only be destroyed, but it would also never be rebuilt.

No one would dare say that of any of our great cities today. Now, contrast that with the destruction of Jerusalem. The Savior said it would be plowed as an acre and not one stone would be left upon another, but all of the prophets declared it would be rebuilt, and not only that, but that her waste places should also be restored until it should become as the garden of Eden.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was

desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. (Ezek. 36:34-35.)

If you read your current magazines, such as the article that appeared in the *March Reader's Digest* about what is going on over there, how the men use the Bible to find where the springs and wells were, and the reservoirs and the iron mines, it is a marvelous thing, and that land is being rebuilt.

I could not help but think, as I read some of these articles, of how Brother Orson Hyde would feel today. He was sent there in 1841 by the Presidency of the Church to dedicate that land for the regathering of the Jews. At that time, it was a wasteland, with very few people there, and today they are going back by the thousands and by the hundreds of thousands.

I have in my heart a feeling that it will not be long until the Presidency of the Church will feel to open up the missionary work among these people, because the Savior indicated that the fulness of his gospel would be preached unto them in the latter days and not only that, but also in a revelation to the Prophet Joseph, he indicated that the gospel was to be preached, as President McKay pointed out, to all nations, to the Gentiles, first, and then to the Jews, so that the day will come when we will carry the message to them.

I have one specific little illustration of how it would appear the Lord is working with them I would like to refer to here today. First, I will read a few words from Zachariah, the twelfth chapter:

In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. (Zach. 12:8-9.)

The Lord said he would fight their battles and that they should be strong, like unto David. When David went

out to meet Goliath, no mortal man would ever have thought that in and of himself he could have conquered that great giant. David went forth, and when Goliath ridiculed him, saying, "Am I a dog, that thou comest to me with staves?" David replied: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the Lord deliver thee into mine hand," and by that same power, the Lord is today wresting this great land of promise and delivering it back unto his people. (See I Sam. 17:43, 45.)

A short time ago, when a committee was sent there by President Truman, they were told by Chaim Weizmann, the first president of Israel, that it was their belief in a "mystical force that would return the Jews to the land of Israel, that had kept them alive."

In the *Jewish Hope*, of September 1950, was an article by Arthur U. Michelson. I will not take time to read it, but he tells of a visit he made to Jerusalem, when he heard the experience of the Jewish army. They had only one cannon, and were facing the Arabs with their well-trained and equipped army, and so when they used this cannon, they moved it from place to place so the enemy would think they had many, and every time the cannon was fired, they would beat tin cans in order to make a lot of noise so that the enemy would think they had many cannons.

I want to read what he said about what happened when the armies of Israel were about to give up:

"One of the officials has told me how much the Jews had to suffer. They had hardly anything with which to resist the heavy attacks of the Arabs who were well organized and equipped with the latest weapons. Besides, they had neither food nor water, because all their supplies were cut off. . . .

"At this critical moment, God showed them that he was on their side, for

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he performed one of the greatest miracles that ever happened. The Arabs suddenly threw down their arms and surrendered. When their delegation appeared with the white flag, they asked, "Where are the three men that led you, and where are all the troops we saw?" The Jews told them that they did not know anything of the three men, for this group was their entire force. The Arabs said that they saw three persons, with long beards and flowing white robes who warned them not to fight any longer, otherwise they would all be killed. They became so frightened that they decided to give up. What an encouragement this was for the Jews to realize that God was fighting for them."

And then he told about another case when one man with a white robe and a long beard appeared, and they all saw him, and they gave up their arms. Now I do not know, but the Lord said that he would do something for the Jews in the latter days, and when he permitted the Three Nephites to tarry upon this land, he said:

And behold they will be among the Gentiles, and the Gentiles shall know them not.

They will also be among the Jews, and the Jews shall know them not.

And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds,

tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them. (3 Ne. 28:27-29.)

Whoever these persons were, they seemed to have "convincing power" sufficient to cause a whole army to surrender.

In permitting these Three Nephites to tarry upon the earth until he, Jesus, should come in his glory, he must have had in mind some great things for them to accomplish in bringing about a fulfillment of his promises. Whether it was they who convinced the army of the Arabs to surrender, I do not know, but this I do know: That what is going on in the Holy Land should convince one that the Lord is moving rapidly toward restoring the Jews to the land of their fathers and is giving them that land and redeeming it from its waste condition, as the prophets have foretold.

In closing, I give you the words of Isaiah. I believe the words of the prophets with all my heart.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (Isa. 40:8.)

To me prophecy is one of the great evidences that there is really a God and that he is directing his work and will do so to its ultimate decreed destiny, and I bear you this witness in the name of the Lord Jesus Christ. Amen.

## ELDER EZRA TAFT BENSON

### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters and friends: Humbly I acknowledge the great honor, privilege, and responsibility which is mine, as I look into your faces. I am grateful for this conference—thankful to the Lord that I am able to be here, to mingle with you, partake of this sweet spirit, and grateful to him that he has seen fit to call these general

conferences of the Church and the quarterly conferences in the stakes of Zion.

I have in mind a desire to offer just a word of hope and encouragement and admonition this afternoon. I owe a great deal, as all of us who are gathered here do, to this great Church and kingdom of which we are a part. Throughout my life, I have felt very keenly my obligation to this, the Church and king-

dom of God, and my gratitude to my heavenly Father that my lot has been cast with this people.

I wish it were possible for all of us to place our trusts completely in God and to keep his commandments fully. I wish we had the courage, the faith, and the strength of character so that we would in very deed place our trust in our heavenly Father and keep all of his commandments and do that which is right.

Many years ago, when I was a boy in my teens, a particular course of study in the Young Men's Mutual Improvement Association made a deep and lasting impression upon my life. It was a series of lessons on the development of character. I have often wished that that course might be repeated. The first in the series was a group of lessons on courage. There is a rather interesting sidelight which I recall. In those days in our manuals, it was not uncommon to carry advertising, and I remember that on the lower front cover was an advertisement which read as follows: "Oldest, largest, best. LDS Business College. Day Sessions, \$7.00 a month; Night Sessions, \$4.00 a month."

It is not about the advertisement that I wish to speak, but on the flyleaf of that excellent course of study there appeared a few stanzas from a "Selected" poem under the caption, "Trust in God and Do the Right."

Courage, brother, do not stumble,  
Though thy path is dark as night;  
There's a star to guide the humble—  
Trust in God and do the right.

Let the road be long and dreary,  
And its ending out of sight,  
Foot it bravely—strong or weary,  
Trust in God and do the right.

Perish "policy" and cunning,  
Perish all that fears the light;  
Whether losing, whether winning,  
Trust in God and do the right.

Some will hate thee, some will love thee,  
Some will flatter, some will slight,  
Turn from man, and look above thee,  
Trust in God and do the right.

Simple rule and safest guiding,  
Inward peace and inward light,  
Star upon our path abiding,  
Trust in God and do the right.

At the head of that first chapter appeared those reassuring words of Joshua, later used as a theme in MIA:

Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. (Joshua 1:9.)

And then the Psalmist:

Be still, and know that I am God. (Psalm 46:10.)

It is a great blessing, my brethren and sisters, to have an inner peace, to have an assurance, to have a spirit of serenity, an inward calm during times of strife and struggle, during times of sorrow and reverses. It is soul-satisfying to know that God is at the helm, that he is mindful of his children, and that we can with full confidence place our trust in him. I believe that all the truly great men of the earth have been men who trusted in God and who have striven to do that which is right as they understood the right.

I have often read the words of Abraham Lincoln when he said,

God rules this world, . . . I am a full believer that God knows what He wants a man to do—that which pleases him. It is never well with that man who heeds it not . . . without the assistance of that Divine Being, I cannot succeed, with that assistance I cannot fail.

And he offered similar admonition for the nations of the earth, as have other great Americans and great spiritual leaders. Said Lincoln:

It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord.

I thrilled, as I am sure you did, as our chief executive, newly elected, stood

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on that solemn occasion, at the time of his inauguration, and offered a humble prayer to the Almighty. In majestic simplicity President Dwight D. Eisenhower petitioned on that occasion:

... Give us, we pray, the power to discern clearly right from wrong, and allow all our works and actions to be governed thereby and by the laws of this land... so that all may work for the good of our beloved country and for Thy glory. Amen.

It is reassuring to see men in high places, in church, in government, in business—in all of the walks of life—who are not afraid to acknowledge their dependence upon God—who are not afraid to trust him—not afraid to try to do that which is right.

Yes, God is at the helm, my brothers and sisters. I know it, and you know it. Surely no group of people in all the world has greater evidence of that fact than do the Latter-day Saints. Even during the days of persecution and hardship, the Lord has continually encouraged us to trust in him, to keep his commandments, to do that which is right and then be unafraid.

We live in a world of fear today. Fear seems to be almost everywhere present. But there is no place for fear among the Latter-day Saints, among men and women who keep the commandments, who place their trust in the Almighty, who are not afraid to get down on their knees and pray to our heavenly Father.

I remember an incident in the life of the Prophet Joseph. God bless his memory! He had been persecuted with his people, driven, and at this particular time he was in Liberty Jail, incarcerated upon trumped-up charges. Finally, when it seemed as though he could stand it no longer, he cried out in the anguish of his soul, as recorded in the 121st section:

O God, where art thou? And where is the pavilion that covereth thy hiding place?

How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear

be penetrated with their cries? (D. & C. 121:1-2.)

And you will recall, the word came back to him:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over thy foes. (*Ibid.*, 121:7-8.)

Then the Lord pointed out to this great man, this prophet of God, that all these things had been given for the purpose of gaining experience, of helping to build him for the great responsibilities that lay ahead of him. How sweet and reassuring are the words of the Lord on that memorable occasion as he counseled:

... know thou, my son, that all these things shall give thee experience, and shall be for thy good.

... therefore, fear not what man can do, for God shall be with you forever and ever. (*Ibid.*, 122:7, 9.)

The Lord, speaking to his sons of this dispensation and the membership of his Church, gave the following admonition in another revelation:

Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward.

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

... perform with soberness the work which I have commanded you.

Look unto me in every thought; doubt not, fear not. (*Ibid.*, 6:33-36.)

You will also recall the admonition he gave to the early disciples of this dispensation, recorded in the Lord's preface to the Book of Commandments, the first section of the Doctrine and Covenants:

And they shall go forth and none shall stay them, for I the Lord have commanded them. (*Ibid.*, 1:5.)

So among the Latter-day Saints, particularly, there should be no fears, even in a world where many people are concerned about atom bombs, the hydrogen bomb; where many are fearing Communism and some are talking fearfully of a depression. There need be no fear in the hearts of Latter-day Saints. People who live the gospel, who keep the commandments, who trust in God and do that which is right, need never fear because God speaks peace to the honest in heart through his Spirit. Said the Lord in the 11th section of the Doctrine and Covenants:

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly . . . to judge righteously; and this is my Spirit. (*Ibid.*, 11:12.)

On another occasion the Lord declared:

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, *neither trust in the arm of flesh.* (*Ibid.*, 1:19; italics added.)

Our heavenly Father is continually mindful of us. It is his "work and glory" to make the exaltation of man possible. The course which he has outlined is simple, yet able to make men's stature reflect confident living free from fear. Hear his words:

Let him trust in me and he shall not be confounded. . . . (*Ibid.*, 84:116.)

So, my brethren and sisters, there may come persecution; there may come opposition; there may come reverses; there may come criticism and misrepresentation. Your motives may be questioned. You may be attacked. But if we place our trust in the Almighty and do that which is right, there will come an inner assurance, an inner calm, a peace that will bring joy and happiness to our souls.

In my office in Washington, in the Department of Agriculture, established by President Abraham Lincoln, I have in a small frame these words of the great Emancipator:

If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

And that is the spirit which should characterize the lives of the Latter-day Saints. "Do what is right, let the consequence follow," goes one of our favorite hymns. Shrink not from duty where it is made known. Keep the commandments. Trust in God and do the right.

In the early days of the Church, you may recall, the Lord frequently praised the elders for certain things they did, but oftentimes he would chastise as well, and in the 60th section of the Doctrine and Covenants, after giving a few words of praise, he said:

But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them. (D. & C. 60:2.)

And so my brethren and sisters, as President Richards pointed out so beautifully this morning, let us never be ashamed of the gospel of Jesus Christ. Let us never be afraid to do what is right. Let us trust in God and keep his commandments, for this is the whole duty of man.

I know, and so do you who have testimonies of the divinity of this work, that without God's help we cannot succeed, but with his help we can accomplish anything he asks us to do. And we can do it with a feeling of assurance, of confidence, and with a spirit of serenity which can be a joy and blessing to all of us.

God help us to keep his commandments, to put our homes in order, to pray to God, to trust in him and do the right, I humbly pray in the name of Jesus Christ. Amen.

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**President David O. McKay:**

Elder Ezra Taft Benson, of the Council of the Twelve, has just spoken to us.

The Deseret Sunday School Union Conference will convene in the Salt Lake Tabernacle at 7:00 o'clock tonight. All Sunday School workers should be in attendance. Others are cordially invited. We are informed by the Superintendent that provision will be made for overflow audiences in the Assembly Hall and in Barratt Hall.

I am sure I express your feelings when I again say we are grateful for the excellent singing of our Choir. Their service is an inspiration to all.

To you who probably did not hear the appreciation this morning, these calla lilies are from the Berkeley Stake, the daffodils from the Tacoma Stake.

We express our appreciation to you ushers who have rendered such excellent service this day. To the public press, the reporters, for their fair and accurate report.

To the congregation for your responsive attention and your refraining from leaving your seats and moving around. It has truly been an hour of worship.

To the various radio and television stations, we wish to say that your assistance rendered here in our own city and state and in other states named throughout the sessions thus far, has been the means of permitting tens of thousands to hear the proceedings of this Conference.

Here are more telegrams. I think we should recognize the names: Brother Hickenlooper of San Francisco Stake, meeting in houses of worship there; Joseph B. Hone of Tacoma Stake; all expressing appreciation of the opportunity you furnished them; Joseph B. Clark and family representing 408 Quorum of Seventies in the Tacoma Stake; Bishop N. Ward Newby of the Seattle Third Ward and the bishop of the Fifth Ward in Seattle; Clark N. Marsh, Stake Missionary in San Leandro; San Francisco Stake High Council; Sister Graham who has expressed appreciation; the baby Stake High Priests Quorum in

Phoenix; 247 Quorum of Seventy, Oakland; San Jose Second Ward Bishopric; 4th Ward Bishopric in the Denver Stake, Denver, Colorado; Dennis L. Lauper, High Councilor, Wilford D. Webb, member of the Oakland Stake; San Leandro Ward Bishopric; Ernest C. Haas, Glendale Stake. Thank you, brothers and sisters, we are happy that you have joined with us in the privilege to participate in the inspiring sessions of the Conference this day.

The streets are crowded. Let each one follow what they now call the Golden Rule, Do unto others as you would have others do unto you. Let us practice courtesy here in Utah, and set an example.

The Tabernacle Choir will now favor us with, "And Then Shall Your Light Break Forth," with J. Spencer Cornwall conducting. The benediction will be offered by Elder Rulon S. Howells, more recently released as President of the Brazilian Mission, after which this Conference will be adjourned until ten o'clock Monday morning.

The Choir sang as a concluding number, "And Then Shall Your Light Break Forth."

**President David O. McKay:**

It will be necessary to make some preparation for the meeting tonight, and the ushers and workmen would appreciate it very much if we vacate the building as conveniently after the benediction as possible.

At 7:30 tomorrow morning, in the Assembly Hall, there will be held an agricultural meeting under the direction of the Church Welfare Committee.

Elder Howells, recently released president of the Brazilian Mission, will offer the benediction and this Conference will be adjourned until ten o'clock tomorrow morning.

Elder Rulon S. Howells, formerly president of the Brazilian Mission, offered the closing prayer.

Conference adjourned until 10 o'clock a.m., Monday, April 5.



## THIRD DAY MORNING MEETING

The fourth session of the Conference convened at 10 o'clock a.m., Monday, April 5.

The choral singing for this session of the Conference was furnished by the Brigham Young University Combined Choruses under the direction of Don L. Earl.

### President David O. McKay:

We are assembled in the Tabernacle on Temple Square, Salt Lake City, in this the fourth session of the 124th Annual Conference of the Church of Jesus Christ of Latter-day Saints. These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, over a public address system, and by television. These services will also be televised over KSL TV, Channel 5, at Salt Lake City, and will be heard over Radio Station KSL of Salt Lake City, and by arrangement through KSL over fourteen radio stations in Utah, Idaho, Arizona and Nevada, the names of which stations have already been announced to the radio audience.

We desire to express appreciation to these various radio stations for their courtesy in making available their time and facilities for these broadcasts.

We called attention to a number of telegrams received yesterday from the members of the Church and others in the Northwest and from cities in California, which expressed appreciation for having furnished them the television privilege. Last night after adjournment we received two others which I think are worthy of mention: One telegram from a group of Lamanite members down in Phoenix. They express their gratitude for the privilege they had of joining you in these services. And the other, a telegram expressing the same appreciation from a group of our Chinese members in San Francisco.

The singing for this session will be furnished by the Brigham Young University Combined Choruses, with Don L. Earl conducting, and Alexander Schreiner at the organ. The Brigham Young University Combined Chorus will now sing, "Send Forth Thy Spirit," conducted by Elder Don L. Earl. The invocation will be offered by Elder Ray E. Dillman, formerly President of the Western States Mission.

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Singing by the Combined Choruses, "Send Forth Thy Spirit."

The opening prayer was offered by Elder Ray E. Dillman, formerly president of the Western States Mission.

### President David O. McKay:

The Brigham Young University Combined Choruses, with Elder Don L. Earl conducting, Elder Alexander Schreiner at the organ, will now sing "The Spirit of God Like a Fire Is Burning."

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Singing by the Choruses, "The Spirit of God Like A Fire is Burning."

### President David O. McKay:

An inspiring illustration of the strength, energy and future success of the youth of the Church. Thank you.

We are pleased to note the attendance this morning of all the General Authorities, excepting Elder Thomas E. McKay who is excused, and also prominent State officials, leaders in education, and others holding prominent positions in the State and Nation. Elder Benson, Secretary of Agriculture is with us. Senator Bennett wished to be excused. Mayor Glade is present. President Wilkinson of the Brigham Young University, President Olpin of the University of Utah, President Dixon of the Utah State Agricultural College, Presi-

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dent Clarke of Ricks College, President Miller of Weber College, President Chase of the Branch U.S.A.C., President Whetten of Snow College, President Himes of Dixie College, President Jones of the Carbon College, Superintendent Bateman, State Superintendent of Schools, Superintendent Bennion of the Salt Lake City Schools, and probably others, to whom we extend a hearty welcome, and all others who are listening in.

Joseph Anderson, Clerk of the Conference, will now read the vital statistical data, changes in the ward and stake organizations, the obituaries of the Church, and some financial expenditures.

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

#### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE 1953

##### MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Alvin Rulon Dyer appointed president of Central States Mission to succeed J. Orval Ellsworth.

D. Arthur Haycock appointed president of Hawaii Mission to succeed Ernest L. Nelson.

G. Eugene England appointed president of North Central States Mission to succeed John B. Hawkes.

Harold I. Bowman appointed president of Spanish-American Mission to succeed Lorin F. Jones.

Eben R. T. Blomquist appointed president of Swedish Mission to succeed Clarence F. Johnson.

Legrand Fitzgerald Smith appointed president of Texas-Louisiana Mission to succeed Benjamin L. Bowring.

Samuel Allen Hendricks appointed president of West Central States Mission to succeed Sylvester Broadbent.

A. Lewis Elggren appointed president of Western States Mission to succeed Ray E. Dillman.

#### TEMPLE PRESIDENTS APPOINTED

Benjamin L. Bowring appointed president of Hawaiian Temple to succeed Ralph E. Woolley.

ElRay L. Christiansen appointed president of Salt Lake Temple to succeed Robert D. Young.

#### NEW STAKES ORGANIZED

Dallas Stake organized October 18, 1953, from Texas-Louisiana Mission.

East Phoenix Stake organized February 28, 1954, by division of Phoenix Stake.

Houston Stake organized October 11, 1953, from Texas-Louisiana Mission.

Salmon River Stake organized October 18, 1953, by division of Lost River Stake.

#### STAKE PRESIDENTS CHOSEN

Nathan Eldon Tanner, president of Calgary Stake, to succeed Octave W. Ursenbach.

C. Leland Davey, president of Cannon Stake, to succeed Fred H. Peck, Jr. deceased.

Ervin W. Atkerson, president of Dallas Stake.

Junius E. Driggs, president of East Phoenix Stake.

Raymond Jay Pace, president of Farr West Stake, to succeed Wilmer J. Maw, deceased.

Jack Byron Trunnell, president of Houston Stake.

Lloyd Sorensen, president of Humboldt Stake, to succeed Harvey A. Dahl.

Walter W. Hunter, president of Liberty Stake, to succeed A. Lewis Elggren.

Lawrence D. Olpin, president of Lorin Farr Stake, to succeed Elton W. Wardle, deceased.

Stephen L. Smith, president of Malad Stake to succeed Samuel A. Hendricks.

Heber Earl Stokes, president of Salmon River Stake.

George Edwin Grover, president of Shelley Stake, to succeed J. Berkley Larsen.

Ralph A. Richards, president of South

Summit Stake, to succeed Moses C. Taylor.

Clement P. Hilton, president of Young Stake, to succeed Willard C. Stolorthy.

### NEW WARDS ORGANIZED

Lewiston Fourth Ward, Benson Stake, formed by division of Lewiston First Ward.

Rodeo Ward, Berkeley Stake, formerly Rodeo Branch.

Blackfoot Sixth Ward, Blackfoot Stake, formed by division of Blackfoot Second Ward.

Bountiful Tenth Ward, Bountiful Stake, formed by division of Bountiful Fifth Ward.

Calgary Third Ward, Calgary Stake, formed by division of Calgary First and Second Wards.

Cannon Fourth and Fifth Wards, Cannon Stake, formed by division of Glendale Park First and Cannon Wards.

West Allis Ward, Chicago Stake, formerly South Milwaukee Branch.

Dallas, Fort Worth, Kelsey, Longview, Shreveport and Waco Wards, Dallas Stake, formerly branches in Texas-Louisiana Mission.

Boulder Ward, Denver Stake, formerly Boulder Branch.

Midvale Third Ward, East Jordan Stake, formed by division of Garden-View Ward.

Norwalk Second Ward, East Long Beach Stake, formed by division of Norwalk Ward.

Ogden Forty-First and Forty-Third Wards, East Ogden Stake, formed by division of Highland and Thirty-Third Wards.

Ensign Second Ward, Ensign Stake, formed by division of West Ensign Ward.

Gridley Second Ward, Gridley Stake, formed by division of Gridley Ward.

Austin, Baytown, Beaumont, Houston First, Houston Second, San Antonio, Silsbee, Williamson Wards, Houston Stake, formerly branches in Texas-Louisiana Mission.

Ogden Forty-Second Ward, Lorin Farr

Stake, formed by division of Ogden Twenty-First Ward.

Tempe Second Ward, Maricopa Stake, formed by division of Tempe Ward.

Monument Park Second Ward, Monument Park Stake, formed by division of Monument Park Ward.

Ogden Forty-Fourth Ward, Mt. Ogden Stake, formed by division of Ogden Seventeenth Ward.

Murray Ninth Ward, Murray Stake, formed by division of Murray Fifth Ward.

Sunset Second Ward, North Davis Stake, formed by division of Sunset Ward.

Idaho Falls Seventeenth Ward, North Idaho Falls Stake, formed by division of Idaho Falls First Ward.

Tooele Tenth Ward, North Tooele Stake, formed by division of Tooele Second Ward.

San Lorenzo Ward, Oakland Stake, formed by division of Hayward Ward.

Geneva Second Ward, Orem Stake, formed by division of Geneva Ward.

Arcadia, West Arcadia and West Covina Wards, Pasadena Stake, formed by division of Monrovia, Las Flores and Baldwin Park Wards.

Pocatello Twenty-First Ward, Pocatello Stake, formed by division of Pocatello Fourth Ward.

Avalon, Roosevelt Third and Roosevelt Fourth Wards, Roosevelt Stake, formed by consolidation of Randlett & Leota Wards and division of Roosevelt Second and Roosevelt Wards.

Leadore Ward, Salmon River Stake, formerly Leadore Branch.

Capitol Hill Second Ward, Salt Lake Stake, formed by division of Capitol Hill Ward.

Van Nuys Third Ward, San Fernando Stake, formed by division of Reseda and Van Nuys Second Wards.

Lompoc Ward, Santa Barbara Stake, formerly Lompoc Branch.

Fairfield Ward, Santa Rosa Stake, formerly Fairfield Branch.

Ammon Second Ward, South Idaho Falls Stake, formed by division of Ammon Ward.

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Bell Ward, South Los Angeles Stake, formed by division of Maywood Ward.

Kimball and Lee Wards, South Salt Lake Stake, formed by division of Central Park, Burton, and Eldredge Wards.

Spokane Third Ward, Spokane Stake, formed by division of North Spokane Ward.

Bryan Second, Emerson Second and Richards Second Wards, Sugar House Stake, formed by division of Bryan, Hawthorne, Emerson, Richards and Sugar House Wards.

Lindon Second, Pleasant Grove Fifth and Sixth Wards, Timpanogos Stake, formed by division of Lindon, Pleasant Grove First and Third Wards.

Falls Church and Silver Spring Wards, Washington Stake, formed by division of Arlington and Chevy Chase Wards.

Kenwood Second Ward, Wilford Stake, formed by division of Kenwood Ward.

Pocatello Nineteenth and Twentieth Wards, West Pocatello Stake, formed by division of Pocatello Third and Tenth Wards.

#### WARDS AND BRANCHES TRANSFERRED

Rosemary Ward and Brooks Branch, Calgary Stake, formerly of East Lethbridge Stake.

Phoenix First, Fourth, Fifth, Seventh, and Scottsdale Wards and Spanish-American Branch, East Phoenix Stake, formerly of Phoenix Stake.

Challis, Lemhi, Salmon First, Salmon Second Wards and Leadore Branch, Salmon River Stake, formerly of Lost River Stake.

Hayden Branch, Southern Arizona Stake, formerly of Mesa Stake.

#### STAKE, WARD AND BRANCH NAME CHANGED

Calgary Stake, formerly Lethbridge Stake.

Lethbridge Stake, formerly East Lethbridge Stake.

Liberty-Sharon Ward, Bear Lake Stake, formerly Liberty Ward.

Cannon Second Ward, Cannon Stake, formerly Glendale Park First Ward.

Cannon Third Ward, Cannon Stake, formerly Glendale Park Second Ward.

Midvale Fourth Ward, East Jordan Stake, formerly Garden-View Ward.

Ensign Ward, Ensign Stake, formerly West Ensign Ward.

Spokane First Ward, Spokane Stake, formerly Spokane Central Ward.

Spokane Second Ward, Spokane Stake, formerly North Spokane Ward.

Spokane Fourth Ward, Spokane Stake, formerly Dishman Ward.

Grassy Lake Branch, Lethbridge Stake, formerly Burdette Branch.

#### INDEPENDENT BRANCHES ORGANIZED

Red Deer Branch, Calgary Stake, formerly of Western Canadian Mission.

Cleburne, Enoch, Grand Prairie, Gilmer, Hooks, Kilgore, Pittsburg, Sherman, Queen City and Wichita Falls Branches, Dallas Stake, formerly of Texas-Louisiana Mission.

Bow Island Branch, East Lethbridge Stake, formed by division of Burdette Branch.

North Campus Branch, East Provo Stake, formed by division of Campus Branch.

Bryan, Galveston, Jacinto City, Lake Charles, Orange, Port Arthur and Velasco Branches, Houston Stake, formerly of Texas-Louisiana Mission.

Vauxhall Branch, Lethbridge Stake, formed by division of Taber First Ward.

Hercules Branch, Oquirrh Stake, formerly dependent on Spencer Ward.

Mexican Branch, Pocatello Stake.

Los Flores Branch, Santa Barbara Stake, formed by division of San Luis Obispo and Santa Maria Wards.

San Manuel Branch, Southern Arizona Stake, Poulso Branch, Tacoma Stake, formerly dependent on Bremerton Ward.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Sharon Ward, Bear Lake Stake, membership consolidated with Liberty Ward.

Oak Grove Branch, Florida Stake, made dependent branch on Lake City Ward.

**THOSE WHO HAVE PASSED AWAY**

Elder Matthew Cowley of the Council of the Twelve.

Fred H. Peck, Jr., president of Cannon Stake.

Wilmer J. Maw, president of Farr West Stake.

Elton W. Wardle, president of Lorin Farr Stake.

**STATISTICAL AND FINANCIAL REPORT**

*For the Information of the Members of the Church*

The First Presidency issues the following statement of items concerning the condition and operation of the Church for the year 1953. The statement will include three sections: First, Statistical Information; Second, Financial Data; and Third, Miscellaneous Items.

**I. STATISTICAL INFORMATION**

Number of Stakes of Zion, at end of year .....	211
Number of Wards .....	1,655
Number of Independent Branches .....	229
Total Wards and Independent Branches, at end of year .....	1,884
Number of Missions .....	42

**Church Membership:**

Stakes .....	1,034,381
Missions .....	211,981
Total Membership (at end of year) .....	1,246,362

**Church Growth:**

Children blessed in Stakes and Missions .....	44,535
Children baptized in Stakes and Missions .....	25,771
Converts baptized in Stakes and Missions .....	16,436

**Social Statistics:**

Birth rate per thousand .....	39.24
Marriage rate per thousand .....	9.24
Death rate per thousand .....	5.68

(These data on births, marriages and deaths are computed from stake reports and do not include the missions)

**Missionaries:**

Number of missionaries in the missions of the Church (including those enroute to or from their fields of labor) .....	2,742
Number engaged in missionary work in the stakes .....	6,817
Total missionaries—December 31, 1953 .....	9,559
Number of missionaries who received training in the Missionary Home in 1953 .....	1,750

**II. FINANCIAL DATA**

This section will be presented under two headings:

**First,** Expenditures for Church organizations which originate directly and indirectly from the office of the Corporation of the President, which expenditures are funded in the main from the tithes of the Church.

**Administrative Expenses**

For salaries of Church employees in the office of the Presidency and the office of the Presiding Bishopric, and special committees; for the living allowances and traveling expenses of the General Authorities; and for equipment and miscellaneous items of office expense ..... \$ 1,407,913

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*Stakes and Wards*

For expenses of 211 stakes and 1884 wards and independent branches, including the maintenance of buildings; expenses and mileage allowances of stake presidents and bishops; furnishings for stake and ward offices; erection, remodeling and repairing of stake and ward buildings ..... \$ 11,715,107

*Missions and Missionary Work*

For maintenance and operation of the established missions of the Church; living and traveling expenses of mission presidents; return fares of missionaries; for expenses of bureaus of information and of the Missionary Home in Salt Lake City; for free literature, radio and publicity expense; for erection, remodeling, purchase, maintenance and renting of meeting houses and other buildings ..... \$ 5,755,081

*Temples*

For expenses of the eight temples now in operation and for construction work, repairs and maintenance of all temple buildings, outbuildings, and grounds ..... \$ 2,781,191

*Welfare*

For the purchase of equipment, commodities and containers; for operating expenses of bishops' storehouses, and for the transportation of commodities; for the purchase, construction and remodeling of bishops' storehouses and other general welfare properties; for General Church Welfare Committee administrative expenses; and for the care of the needy—rents, light, fuel, hospitalization, burials, etc. .... \$ 1,514,873

*General Buildings and Grounds*

For maintenance of and repairs and improvements to general Church buildings and grounds, including the Church Administration building, Church hospitals, Salt Lake Tabernacle, Assembly Hall, and buildings situated immediately adjacent to the Temple Block ..... \$ 552,388

*Schools and Educational Activities*

For operating expenses of the Church Educational System, including the Brigham Young University, Ricks College, Juarez Stake Schools, 18 institutes, 189 seminaries, and of the Deseret Gymnasium; and for the erection and repair of buildings; and for purchase of building sites ..... \$ 4,879,227

*Genealogical Society*

For the maintenance of the genealogical library, archives, temple index bureau, and allied departments; for recording, indexing, photographing and filing genealogical and temple ordinance data, including the names of 614,280 persons forwarded to the temples for ordinances; and for microfilm copies of genealogical records from 9 states and 10 foreign countries equivalent to 84,849 printed volumes of approximately 300 pages per volume ..... \$ 941,002

*Other Expenses*

For taxes and assessments; insurance; contributions to civic and non-Church educational institutions; for maintenance and repair of historic properties and monuments; for restoration of the Church Fire Insurance Fund; and for other purposes ..... \$ 353,597  
Total (Church General Funds Spent) ..... \$ 29,900,379

Second, Expenditures which originate in the stakes, wards, missions, schools and other organizations and agencies of the Church, which are covered by institutional collections and by contributions of the people other than tithing.

For construction and repair of meeting houses and other buildings and for purchases of sites, buildings and furnishings ..... 11,922,841  
For Stake, Ward and Mission Maintenance purposes (including auxiliaries' recreation expenses) ..... \$ 5,386,784

For assistance to needy from Ward and Mission Fast Offerings .....	1,459,850
For acquisition of Storehouses and Budget Production projects (including the operating expenditures of said projects) .....	1,147,672
For assistance to Missionaries from contributions received by Wards and Stakes .....	253,114
For operation of the Primary Children's Hospital, of the auxiliary general boards, and of the temples .....	343,018
Educational Institutions—from tuitions and dormitory and other service income .....	2,801,065
Hospitals—for care of the sick—in addition to contributions to the Primary Children's Hospital and in addition to the amounts paid from tithes included in Part I .....	29,167
Auxiliaries—from publications, sewing projects, and other business income..	1,619,120
Temples—from clothing rentals and other receipts .....	156,328
Deseret Industries, Deseret Clothing Factory, and group canning projects—from operating income .....	818,889
Welfare budget production projects—from operating income .....	1,482,350
Total expenditures from contributions and collections other than tithing ....	\$27,420,378
GRAND TOTAL—Expenditures of the Church, from general funds, local contributions and other income, for the year 1953 .....	\$57,320,757

At the end of the year 1953, the Deseret Industries had 315 persons working in their plants, 82% of whom were handicapped persons. The Deseret Clothing Factory, another branch of the Welfare Plan, had 68 individuals employed, many of whom were widows and elderly persons.

During the year, 79,585 man days of work and the use of equipment amounting to 14,254 unit days were donated in the production of the budget, 17,736 man days of work were donated in operation of bishops' storehouses, and 3,864 man days of work were donated in the construction of buildings for the operation of the Welfare Plan. In addition to these, 71 construction and remodeling projects were completed by the brethren, 44 of which were for the benefit of less fortunate members.

During 1953, 4,566 persons were given occupational counseling and 6,147 persons were placed in remunerative employment.

### President David O. McKay:

Elder Orval W. Adams will now read the report of the Church Auditing Committee.

Elder Orval W. Adams then read the following report:

"Salt Lake City, Utah  
March 29, 1954

"President David O. McKay  
and Counselors

Dear Brethren:

The balance sheet, with supporting schedules, statement of revenue and expenditures, disclosing the financial condition of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1953, has been reviewed.

The records appear to be adequate, and the accounting system carefully kept. Disbursement of Church funds is controlled through a comprehensive budget system. Receipts for the year were in excess of expenditures. The Church is in strong financial position, and free from debt.

Respectfully submitted,

ORVAL W. ADAMS  
GEORGE S. SPENCER  
and HAROLD H. BENNETT

### President David O. McKay:

Our first speaker this morning will be Elder John Longden, Assistant to the Council of the Twelve. He will be followed by Elder Harold B. Lee of the Council of the Twelve.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

"The clouds of error disappear  
Before the rays of light and truth  
divine."

**I** AM sure we have been uplifted this morning by the beautiful music which has been rendered through these fine people of Brigham Young University. If there should be any in the congregation this morning who had a feeling of discouragement, a feeling of frustration or insecurity, I am sure those thoughts were dispelled when you heard that lovely music, "The Spirit of God Like a Fire Is Burning." That is the opportunity which is ours, my brothers and sisters, to enjoy the Spirit of God as we live each day and each hour of the day.

Yet, not to throw a negative thought into this lovely meeting, I would remind you that Satan would destroy that which we have heard and felt this morning. That is the mission of Satan in the world—to destroy faith, to destroy a testimony of the gospel of Jesus Christ. How grateful I am that the gospel has been restored in its fulness—that we can enjoy the spirit, inspiration, and power of the Holy Ghost and of our Master today, as is true whenever there has been a generation of righteous people on the earth.

It is nothing new that Satan would endeavor to destroy. I believe it was Socrates back in 353 B.C. who declared: "Philosophy has struggled to find some substitute for the divine commandments and the surveillance of God." And today there are men who would deny that Jesus Christ has again appeared and spoken to his chosen servants and that there has been re-established in the earth the Church and kingdom of God.

As we read in history, we find that Satan endeavored to deceive Moses—Moses who was a prophet of God. Satan endeavored to have him believe

that he, Satan, was Jehovah, but because Moses was a righteous son, a faithful son, living in obedience to the commandments, he had the power of discernment and was able to rebuke the adversary. The adversary, we are told, was very much discouraged and disappointed, and he wept bitterly.

Even our Lord and Master Jesus Christ, the great example to us all, suffered temptation. Satan knew that after he had fasted for forty days and forty nights there would be a physical weakness. He said: "If thou be the Son of God, command this stone that it be made bread." The significant remark of Jesus to Satan was: "It is not good for man to live by bread alone but by every word of God." Still the Son of the Morning was not satisfied. He took the Savior to a high mountain and showed him in the twinkling of an eye the kingdoms and principalities and powers which he claimed he had a right to bestow if the Savior would but bow down and worship him, Satan. Again, the significant remark, "Get thee behind me Satan, for it is written thou shalt worship the Lord thy God, and him only shalt thou serve." We are told he brought him to Jerusalem and set him on a pinnacle of the temple and said unto him: "If thou be the Son of God, cast thyself down: for it is written he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus said unto him: "It is said thou shalt not tempt the Lord thy God." (See Luke 4:3-12.)

Do we need any other key today as Latter-day Saints? I believe not. We can live in obedience to the truths if we will seek that spiritual guidance which is ours, and that is the guidance that has been the influence in the development of man throughout the ages.

In 1929 it was my privilege to visit the laboratory of the great scientist,



Charles P. Steinmetz, that little hunchback German who came to this country as an immigrant boy. I shall ever be grateful for the privilege of shaking his hand. After his passing from this mortal existence I read a very choice statement which he gave to the world. He said: "Spiritual power is a force which history clearly teaches has been the greatest force in the development of man. Yet we have been merely playing with it and have never really studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making people creative and powerful. Then the scientists of the world will turn their laboratories over to the study of spiritual forces which have hardly been scratched."

I am grateful that we have the Church and kingdom of God in the earth today. We have that spiritual strength and power, and I humbly pray, Latter-day Saints and people of the world, that we will come to realize that the only greatness that can be evolved is through the development of spiritual strength. Then the clouds of error will disappear, and we will allow the rays of light and truth divine to take precedence in our lives.

## ELDER HAROLD B. LEE

### *Of the Council of the Twelve Apostles*

**I** WOULD be indeed ungrateful this morning were I not to acknowledge the blessings of my Heavenly Father to me and mine, and I do that most humbly.

I seek for the uplift of the spirit of this great conference and your faith and prayers in these next few minutes.

I could wish for no better background for the few thoughts I would like to express than the buoyancy of the wonderful youth representing our great Brigham Young University who have sung to us so inspiringly at this session of our conference.

May God bless us that we as a people may go forward in the spiritual strength which is rightfully ours, to proclaim the truths of the gospel and enjoy his spirit by doing a great missionary work. This is our responsibility. I bear witness to you that God lives, that Jesus is the Christ, that President David O. McKay is the mouthpiece of our Heavenly Father in the earth and those men associated with him in the Presidency and the Quorum of the Twelve and the Patriarch are prophets of God. May we take their teachings and counsel and effect them in our lives that we may truly enjoy the spiritual strength and happiness which will bring the sweet peace that passeth understanding, I humbly pray in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

The speaker to whom you have just listened was Elder John Longden, Assistant to the Council of the Twelve. We shall now hear from Elder Harold B. Lee, a member of the Council of the Twelve.

He will be followed by Elder Oscar A. Kirkham of the First Council of Seventy.

The text that I would like to consider for a few moments is in the nature of a question from a young Latter-day Saint youth at Fort Lewis military training camp, a son of a prominent Latter-day Saint family. His question was: "What is your concept of a Christ-like life? Please explain in detail the qualifications necessary for one to gain an exaltation in the kingdom of heaven."

I was intrigued by that question, and if the Spirit of the Lord is willing, I should like to make an answer to that young man within the time limitations this morning; and if the congregation

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here will pardon me, I will talk directly to that young man who may possibly be in attendance because I believe that his question is the question that is being asked by every serious-minded Latter-day Saint youth today.

Young man, your question is not unique. It is not different. It is the same question that has been asked by the honest-hearted ever since the world began. It is the question that was in the mind of Nicodemus, the master in Israel, when he came to the Savior by night, and the Master discerning the purpose of his coming, explained to him what was necessary in order for him to enter or even to see the kingdom of God.

It was the same question asked by the zealous Saul of Tarsus on that memorable occasion while on his way to Damascus when he was blinded by the light; he heard a voice speak out of heaven; humbled as only one can be humbled in the presence of a great spiritual experience. In answer to the Lord's rebuke, the humble Saul asked, "Lord, what wilt thou have me to do?" (Acts 9:6.)

It was the cry of the sinful David who, amidst his pleadings and his sufferings, gained the knowledge of the course which he must pursue, in order that his soul would not be left in hell. It was the same thing the Jews asked on the day of Pentecost: "What must we do to be saved?" (See Acts 2:37.)

To answer your question fully, and that of these others to which I have made reference would require a full explanation of the plan of salvation given in the gospel of Jesus Christ. While yet in your youth, you have done well to ask that question, young man, to seek counsel as to your course in life, for every soul who lives has the possibility, as you have, of an exaltation in the celestial kingdom.

I wish you could have been here to the general priesthood meeting on Saturday night, but maybe you were. I wish you could have repeated under President McKay's direction the first Article of Faith, "We believe in God,

the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost," and then listened intently to every word as you repeated with President McKay the thirteenth Article of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . ." But I would have you this morning think of another of the Articles of Faith in connection therewith because it has a particular significance in the answer to your question: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

A great philosopher has said the same thing in other words when he declared: "Every one of us, with the help of God and within the limitations of human capability, himself makes his own disposition, his character, and his permanent condition." (Emil Souvestre.)

May I give you in answer to your question the example of three youths who, faced with the stern temptations of life, met those tests and came through nobly and victoriously, despite the odds against them. I say I give you these examples in order that you may learn and recognize three of the great dangers which confront youth today.

The first, an example of a young girl, whom I met when I was asked to address a group of young girls a few years ago over at the Lion House where they were being shepherded under the direction of the great Young Women's Mutual Improvement Association. At the close of our meeting this lovely girl took me aside, and from her purse she unfolded a picture of a handsome young soldier. Underneath the picture was something about love, and his name signed. I asked, "Well, what does this mean?" Tears were swimming in her eyes. She replied, "I met that young man here in an army camp. He was not a member of the Church. He was clean and fine, and he had the ideals I had longed for in a companion, all except one thing, he was not a member of the Church. And when he proposed

marriage to me, I said, 'Only will I be married when I can be married in the house of the Lord because love means something more than just a thing that pertains to this life. It is an eternal thing, and I want to be married in the temple.'"

Well, he reasoned with her, he pleaded with her, he scolded, and then he became angry; and finally after repeated efforts to break down her religious objection to a marriage out of the temple, he finally left her. It was now time to go overseas, and she cried her heart out the night he left thinking that maybe she had made a mistake because her heart had gone out to this fine young man.

During a long ocean voyage over to Australia where he was to be stationed and from where he was to go into combat, he began to think about this young woman. He began to think that he had been a little hasty in his judgment about her religious convictions. Perhaps it was her religion that had made her the fine girl that she was. With that on his mind, he began to seek companionship with our Latter-day Saint men. He finally met a Latter-day Saint chaplain there and became associated with the Latter-day Saint boys of the camp and began to study the gospel. On her birthday he had sent her this picture attached, and behind the picture was a slip of paper which proved to be a certificate evidencing the fact that he had been baptized a member of the Church of Jesus Christ of Latter-day Saints. In the letter which accompanied the picture, he had said, "I am preparing now to live worthy so that when I come home, I can be ordained an elder and together we can be married in the house of the Lord."

There, young man, is the first thing that you must think of, if you would have an exaltation in the celestial kingdom. Marriage is eternal, and there was a youth who realized the foundation on which she must build if she were to have a fulness of eternal happiness.

The second example is that of an

impetuous young man. One morning he was confronted by his mother with rather a startling statement. His mother said to him, "Son, last night I had a premonition. I had a feeling that you are going to be faced with a grave temptation by a certain woman who is setting her cap for you. I warn you to be on guard." And this youth brushed it aside in his characteristic way, "Oh, Mother, you are silly; nothing is farther from the fact. She is a fine woman." And the mother replied, "Well, be careful, my son." Within thirty days from the time of his mother's warning, that youth stood face to face with the temptation about which his mother had been warned.

Youth, if you want to be guided by wisdom, stay close to your parents. Listen to the counsel of your father and your mother and lean heavily upon the experience of their lives because they are entitled to inspiration in the rearing of their family. Young man, may I plead with you to keep yourself morally clean? Revere womanhood. May I remind you of what you repeated some years ago as a slogan in the MIA. It was a quotation from a portion of a message of the First Presidency particularly to servicemen in military service during some of these strenuous, difficult times through which you and others like you have lived. This is what the First Presidency wrote: "How glorious and near to the angels is youth that is clean. This youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession. It is the foundation of all righteousness. Better dead clean, than alive unclean."

Honor your name, young man. You have come of an illustrious family. Not to maintain the high standards which the Presidency have suggested would not only be a blight upon you, but a blight upon that great family name you bear, and a blight upon the Church for which your forefathers and ancestors sacrificed their lives to establish.

In the prayer at the dedication of the Idaho Falls Temple the First Presi-

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dency said something of great importance to the girls about the purity of life. This is what the Presidency wrote in that inspired prayer: "We pray for the daughters of Zion. May they be preserved in virtue, chastity, and purity of life, be blessed with vigorous bodies and minds, and with great faith. May they develop into true womanhood and receive choice companions under the new and everlasting covenant for time and for all eternity in thy temples provided for this priceless privilege and purpose."

Young man, should you find companionship with a beautiful young girl, will you remember that quotation, and will you take occasion during your courtship to read to her that most vital message from the prophets of the living God in our day to warn her also against one of the besetting sins of this world in which we live?

May I now give you the third example to suggest a third danger? The story of this incident comes from the testimony of the wife of a mission president who just returned from one of our Communist-dominated countries. A young girl attending a school in that country one day was abused by her teacher when he learned of her identity as a Latter-day Saint girl, having faith in a living God. As a punishment to her he demanded that she sit down and write fifty times, "There is no God." This little girl, shaken by the punishment imposed by that teacher, went home and talked it over with her mother. Her mother said, "No, my girl, you must never write, 'There is no God.' You go back and tell your teacher you know there is a God and you can't lie." And the girl went back and faced this teacher, and he said, more angrily than ever, "You go back and write that and write it a hundred times, 'There is no God,' or I warn you that something terrible will happen to you."

The mother and daughter prayed nearly all night that night, and then next morning they fasted and went together to the room of that teacher. They waited for him to come. The

time came for school to convene, and he didn't show up, and the principal, seeing that they were waiting, came to them and asked, "Are you waiting for your teacher?" She said, "Yes, we are waiting for him." "Well, I am sorry to tell you that he suffered a heart attack and died suddenly this morning."

Something terrible did happen, but it wasn't to that young girl. It happened to a man inspired with satanic motives.

Young man, I would warn you, along with the others of your age, to be forewarned of the threats to your faith. I warn you against the man-made philosophies and the doctrines which would destroy that faith in God basic to exaltation in the celestial kingdom.

If you remember those examples, young man, and live worthy of your name, the marvelous rewards of our heavenly Father will be yours. Listen to what the Lord promised:

Verily, thus saith the Lord: It shall come to pass that every soul that forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and shall know that I am. (D. & C. 93:1.)

And after you begin to understand that, then, young man, go to the 76th Section of the Doctrine and Covenants, in some respects, one of the most glorious visions that has ever been given to mortal man. Read from the 50th to the 70th verses of that great vision, and you will have understanding in better words than I can give you today.

My son, go and have your patriarchal blessing, for there under inspiration your patriarch will give you, as someone has said, "paragraphs from the book of your own possibilities."

And now after this brief conversation with you, my young brother, may I close it by a little quotation from a great thinker who said this:

The highest of all arts is the art of living well. Beyond the beauty of sculpture and painting, of poetry or music, is the beauty of a well-spent life. Here all can be artists. Every man can be a hero.

Obedience to that divine command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," (Matt. 5:48) will ally man with God and will make of earth a paradise.

God bless you, my young friend. Keep on thinking the serious thoughts and asking those serious questions, and

in time, as you keep your eyes fixed upon the stars to guide you on and on and upward, you will reach your objective—an exaltation in the celestial kingdom of our Heavenly Father, which I pray for you and all youth of Zion, and all the world if that were possible, in the name of the Lord Jesus Christ. Amen.

## ELDER OSCAR A. KIRKHAM

### *Of the First Council of the Seventy*

**I** VERY humbly pray for the blessings of the Lord to be with me as I address you.

I take the privilege because of having been twice president of the alumni of Brigham Young University, to express my appreciation for this fine chorus, for the great institution that God has established. It represents so much of our heritage, the sacrifice of our fathers and mothers. God bless the youth that they may treasure this glorious opportunity. Hold high the standards of this Church at Brigham Young University. May the Lord bless you to grow in spirit and in truth.

I have a friend far away, stationed at Shanghai, China, very much discouraged. He went to see if there was a Church of Jesus Christ of Latter-day Saints in Shanghai. He was weary, wanting to find someone with whom he might talk about his religion. He went to the United States consul. The consul sent a clerk to review the records. "No, we haven't any Mormons here."

"Well, try Latter-day Saints." They did.

"Sorry, young man, we have no one affiliated with that Church here in Shanghai."

He went back to his barracks. On the bunk he saw a large package, and there were eight fellows sitting there. Something of this type generally arouses curiosity on the part of soldier boys, and they suspected very seriously that

probably there was some candy or goodies in the package, and they had come to enjoy the festivities with the young man.

He took his time in opening the package, which, of course, was his privilege. Finally he snipped the string and opened it. A lovely white napkin was unfolded, and in it, a Book of Mormon. The title was printed in large letters on the outside cover.

The fellows began to drift back to their bunks, but one chap sitting near said, "Book of Mormon." The young man quickly turned to his friend and said: "What do you know about it?"

"Why, I am a Mormon. I can show you where there are a couple more."

My friend, when he first opened the package and saw the Book of Mormon, grew silent for a moment and then he said, "Hello, Mother." He was back home again. He knew who had sent the book.

I am happy to say to youth everywhere, prayerfully study the word of God. This is one of the greatest opportunities we have, and I hope you will take the opportunity of it now before that hunger comes in the after years. Do it now. Make it a part of today and tomorrow and the next day. Here at this conference we have enjoyed the guidance of the living oracles, and we are greatly blessed, but now, also enrich these words by being a student of the word of the Lord.

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Another humble suggestion I would like to make is, live and enjoy the gospel. Live it, you have often heard, but also enjoy it. Reflect it in your life to the man who lives over the fence, works in the office, in the shop, wherever you may go. Reflect the joy and the happiness of living it. The man and the woman who live the gospel of Jesus Christ are our greatest exponents. They are our greatest missionaries.

I received a call not long ago from the general hospital in Los Angeles, while staying in Los Angeles at one of the hotels. On the other end of the line a young man said: "Brother Kirkham, I am back from Korea, having just landed in an airplane. I will be operated on at eight o'clock this morning. Won't you come and be with me?"

"Yes, at eight o'clock I will be there."

He was prepared for the operating room. The doctor said to the nurse as they were moved forward, "Take his pulse, will you please? I see his eyes are closed. He may have gone. I have been preparing him quite seriously."

In a moment the young man opened his eyes and said, "Doctor, I am not gone. I was just saying a prayer that God would guide your hands, that you would operate with great skill, and that I would be blessed."

For an hour and eighteen minutes he was on the operating table; then they took him back to his room for rest and recuperation. I went down to meet my friends coming for me. The doctor passed by the door of the waiting room of the hospital and called me out and said, "I know you were seriously interested this morning with what happened, but to me this was just another operation at the hospital. I am here nearly every day, but I want to say a word to you, and I know you will be interested. When that boy opened his eyes and said, 'No, I am not gone. I was praying for God to guide your

hand,' I felt as I went to do my work that there was a special spirit that was upon me. It was beyond my ordinary skill. The boy had sent a message in prayer, and the answer came to help me. I am not sentimental, Mr. Kirkham, about things like this, but I wanted to tell you that this morning was a great event in my life."

Yes, to live and enjoy the spirit of the gospel of Jesus Christ in that moment when we need it so badly, when life calls us to a great task at a deciding moment, may we be prepared by good living to speak freely and frankly to the Lord and enjoy his holy blessings.

May I add one word further. *Share these blessings.* It is not quite complete unless we give to someone that which God has graciously given to us. *Share the blessings.*

Just two days ago on the elevator in our general office, I met a young man just home from a two-year mission. He said, "I want you to meet my mother. Mother, this is Brother Kirkham." Then he turned to me and said, "Mother is going on a mission. I just came home, and we have been working it out. Of course, you know Mother is a widow. We have a little country store, but we have been working it out. Now she is going, and we are very happy."

Yes, prayerfully study the word of God. Live and enjoy the gospel. Share its blessings, I humbly pray in the name of Jesus Christ. Amen.

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The Brigham Young University Combined Choruses and the congregation joined in singing the hymn, "O Ye Mountains High."

**President David O. McKay:**

President Levi Edgar Young of the First Council of Seventy will now speak to us.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*



FEW WEEKS ago, there came to Salt Lake City, thirteen students from different parts of western Germany. They had been sent to the United States by their government,

and while in this country, they became the guests of the different cities they visited, and the railroads gave them free transportation. They were impressed with Salt Lake City, and their few hours here visiting the centers of interest and meeting some of the people was to them a memorable thing. One of the young ladies remarked that they did not like the large cities for the people seemed to have little interest in them. They had words of gratitude for the manner in which they were received and the spirit of brotherhood that they experienced here in Salt Lake City. One of them said: "Tell us about the United States and particularly of your city here in the mountains." They were promised a letter to be sent to them in Germany, and I am taking this opportunity of reading it to you.

Our government of the United States is, as you know, one of the youngest nations of the world's history. The government was organized in 1789, under the supervision of the first president, George Washington. There were thirteen divisions called states, which had been settled by people from England, Germany, France, Italy, Spain, and the Scandinavian countries. The dominant people were English. Most of them had a profound belief in religion and morality, which ideals were expressed in their civic documents like the Constitution of the United States. It was a period of great and wise men, and among them were families from your native land. The noted German soldier, Baron Von Steuben, was an officer in Washington's army, and the name of Hyam Solomon will ever be remembered for his giving his entire fortune to the American cause at the

time of the terrible suffering at Valley Forge. Your own forefathers had not recovered from the terrible times of the Thirty Years' War when they turned to America. In Germany there were intense poverty, suffering, and religious persecutions in the eighteenth century. America had been settled along the Atlantic coast, when and from the mass of human misery came your forefathers who settled largely in Pennsylvania, Maryland, and Virginia. They brought with them a love for the arts and music and adapted themselves to the new world.

Children of your fathers entered our schools and universities and came to understand our American civic and political life. In this country, you have preserved your arts and music and literature and great schools of philosophy. Your Immanuel Kant was known by our earliest educators. The Germans have come to know the fundamentals of the Constitution of the United States. If you were attending our schools, you would learn that the opening statement of the Mayflower Compact is: "In the name of God, Amen." And a little later you find the words: "... for the glory of God and advancement of the Christian faith." Americans have always promoted the ideals of the Christian faith. Among our noted documents of history are the Articles of Confederation, which begin with these lines:

Whereas we all came to these parts of America with one and the same end, namely, to advance the kingdom of our Lord, Jesus Christ, and to enjoy the liberty of the gospel in its purity.

Then I have pride in calling your attention to the first meeting held in Virginia known as the General Assembly of Virginia. To this meeting came many of your German people, possibly there were some of your own forebears. In the account of the first meeting of the Virginians, we have these lines:

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... for as much as men's affairs do little prosper where God's service is neglected, all the burgesses took their places in the choir till a prayer was said by the Reverend Mr. Buche, a German minister, "that it would please God to guide and to sanctify all our proceedings to his own glory."

Finally, read the Declaration of Independence, which acknowledges the Creator as the source of life and liberty, relies upon "the protection of Divine Providence," and is written in a spirit of reverence, with an appeal to the right as established by God. You see our fathers always in this civic and political life, acknowledged the leadership of God and sought humbly to follow him. Take your Bible and read the 127th Psalm:

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

Here in America, men were free to believe as they wished. The history of the United States has largely been a history of religious beliefs. In fact, the American people are naturally believers in God, the eternal Father, and in his Son Jesus, the Christ.

After the lapse of the ages when a new world of discovery and invention had changed man's social outlook, and the way of living had been recreated in the world, it was natural that someone should come forth to look to God for a revelation of his holy word. Many stouthearted followers of the Holy Bible looked toward the new day. In 1620, Pastor John Robinson, in bidding the Pilgrim Fathers good-bye as they left the shores of Holland for far-off America, said to his congregation of faithful men and women:

If God reveal anything to you, by any other instrument of His, be as ready to receive it as ever you were to receive truth by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of His holy word. . . . I beseech you to remember

it is an article in your Church Covenant that you be ready to receive whatever truth shall be made known to you from the written word of God.

During the French Revolution, Michelet wrote in his history of France:

The world is waiting for a Faith to march forward again, to breathe and to live. But never can a faith have a beginning in deceit, cunning, or treatise of falsehood.

Soon after these words were written, there was born on the frontier of the United States "a new Faith to march forward again, to breathe and to live." A young boy walked into the woods one day—a boy not hungering for food, but for God, and like the shepherds of old, he felt he must go "... even unto Bethlehem." (Luke 2:15.)

The youthful prophet was Joseph Smith, who knew that what the world needed first, and to the end, was God. Not God in the heavens alone and in the past, but God here, and ready by the man "whom he hath ordained" to repeat and enlarge the work given to the world eighteen hundred years before. Joseph Smith had that divine discontent, which gave him the certainty that whoever opens his heart to the Savior of mankind receives life, and light, and strength.

From the day that the Prophet announced his divine calling until his death, he wrote and spoke the revelations of God and became the clarion of a new day. He awakened a new eagerness in the hearts of men. He met the problems of the ethical and religious conditions of mankind and gave anew the way from the material world to the kingdom of God. The finer elements of life were restored to primacy. Human conduct was won to better issues, which are the cultivation of righteousness in the entire life and activity of mankind.

The coming of John the Baptist, and later of Peter, James, and John, resulted in the establishment of the Church of Jesus Christ of Latter-day Saints, for these holy men had restored



the priesthood of God, and the divine work of these latter days was begun for the redemption and salvation of mankind. The plight of the world at that time was its lack of vision, its loss of the principles of the gospel of our Lord and Savior Jesus Christ. With the restoration of the gospel came a spiritual conviction, a dynamic knowledge, which has been woven into the very lives of the Latter-day Saints. Man's relationship to his heavenly Father has become known. There is a new vision of the kingdom of God, the purpose of which is to culminate in the reign of righteousness upon the earth. This is the prevalent note in the restored gospel. God reigns in heaven and in earth. He is the divine King of nations.

Out of our faith, we find everything that is holy and pure and of good report. The morning of the first Sabbath day after the arrival of the Pioneers in this valley, Saturday, July 24, 1847, divine services were held, and the people were seated in a circle out in the sagebrush, and nearby were the waters of a lovely stream. Gratitude to God was expressed in song and prayer, and the words of Isaiah were read by Apostle Orson Pratt, who gave the sermon:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. (Isaiah 52:7-8.)

The Latter-day Saints believe and know honestly that Adam came to earth sent of God, from heaven. He held the priesthood of God and became the first teacher of the gospel to his descendants. The divine ideals as taught by the Father of us all were held sacred, and from that time to the days of the Messiah upon the earth, the truths of God were planted in the hearts of his children. Maurice Maeterlinck, in his book, *The*

*Great Secret*, says that what we read in the oldest archives of wisdom gives only a faint idea of the sublime doctrines of the ancient teachers. The older the texts, the more pure, the more awe-inspiring are the doctrines they reveal. They may be merely an echo of sublimer doctrines. We come down to the age of the prophets. Says a noted historian:

How fitting it is that Malachi should seal up the book of the Old Testament prophecy by such a clear statement of the coming of the Lord, the Messenger of the Covenant, the Son of righteousness, and thus give the last prediction of him, with whom the evangelists begin their gospel history.

Hugo Munsterberg of Harvard University, a noted German, wrote, in his *Psychology and Life*, something of the past glory of the sacred words:

There is a truth, a beauty, a morality, which is independent of psychological conditions. Every straightforward man, to whom the duties of his real life are no sounding brass, speaks with a sound voice to the psychologist: "There are more things in heaven and earth than are dreamt of in your philosophy."

By the power of the Holy Priesthood which Joseph Smith received from heaven, he established our true relationship to God. Out of this grows the salvation of man—his true immortal life. The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world what it ought to be are now within it. We are to study more deeply and constantly the divine truths of the gospel of Jesus Christ. We must know the history of the Church of which we are members. We must understand the meaning of the priesthood of God, which has been given to us. We must know the divine teachings of the Holy Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. How beautifully do they teach the words of Shakespeare:

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What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! (Shakespeare, *Hamlet*, Act II, Sc. 2.)

What a directive purpose the Prophet Joseph Smith gives us in the words as found in the 88th section of the Doctrine and Covenants:

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (Verses 118-119.)

From the beginning of the history of the Church, Joseph Smith organized schools of learning. He became a student and a member of the Latin, Greek, and Hebrew classes established in the Kirtland Temple. He established the University of the City of Nauvoo, encouraged the building of the Seventies' Hall of Science. From these institutions came the wonderful schools of learning in Utah.

In 1851, the first extensive library was brought by ox teams to this state. It had been purchased in New York City by Dr. John M. Bernhisel and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the New York *Herald*, New York *Evening Post*, the Philadelphia *Saturday Courier*, and the North American *Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy*, and Von Humboldt's *Cosmos*. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

The pioneers were always striving to understand the arts and sciences, for they sensed keenly the power of all truth. They knew the human constants—hunger and labor, seedtime and harvest, love and faith—which entered into their lives from the very first. They built the Tabernacle which you visited. They continued establishing schools and colleges and established a theater in the wilderness which in time became recognized by the artists of the London stage as well as the famous dramatists of America. Mr. M. B. Leavitt has written in his *Fifty Years of the American Stage*:

Sweeping as the statement may seem, I do not believe that the theater has ever rested on a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the Capital of Mormondom.

Utah today has become a great state. Ellsworth Huntington of Yale University, has recently written in his book, entitled, *Civilization and Climate*:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. The "Gentiles" have in self-defence, been forced to do equally well, and the result has been admirable. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah.

Count Hermann Keyserling, the noted German philosopher and historian, came to Salt Lake City a few years ago and afterwards wrote in his *Travel Diary of a Philosopher*, these words:

The Mormons have achieved a civilization hardly attained by any other people. In barely half a century they have changed a salt-desert into a garden. They are, moreover, admirable citizens, law abiding, honest, and progressive.

All the religious denominations of the world have been welcomed to Utah. One of our Articles of Faith says:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience and allow all men the same privilege, let them worship how, where, or what they may.

Wherever the Mormons have settled, this has been the attitude of the Church toward all denominations and peoples. In an ordinance relating to religious societies passed by the city council of Nauvoo, we have these words:

#### AN ORDINANCE RELATING TO RELIGIOUS SOCIETIES

Be it ordained by the City Council of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration and equal privileges in this city; and should any person be guilty of ridiculing or abusing or otherwise depreciating another in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall on conviction thereof before the Mayor or Municipal Court be fined or imprisoned at the discretion of the Mayor or Court.

You are now to be conducted to our central place of worship, the Tabernacle. Elder Zimmerman, my brother in the priesthood of God, will conduct you there and will tell you much about the building. Professor T. E. Tallmadge, Fellow American Institute of Architects, says in his *Story of Architecture in America*:

Up and down the Atlantic Seaboard, through the Western reserve, along the Gulf of Mexico, up the Mississippi, and over the plains, the Greek Revival spread. I have noticed that the famous Tabernacle built in Salt Lake City by that extraordinary man, Brigham Young, has the tell-tale Greek profiles in its mouldings and cornices.

In some of our early-day buildings we find no lack of knowledge and appreciation of the fine arts. You may recall how you Germans had been in-

fluenced by the Greeks in your fine architecture. I recall a number of great buildings notable in architectural history where the Greek influence is plainly seen. I may mention the old Museum and the Brandenburg Gate in Berlin, and in Vienna, the Parliament House. As you listen to the music of the great organ which was built by a noted organist in Pioneer days, it gives me pride to tell you that the Tabernacle is now known as one of the greatest symphony halls in the world. As early as 1875, our people heard the music of Beethoven and Bach, and picking up a program of Easter Choral Services in 1949, we find that *Jesu, Priceless Treasure* of Johann Sebastian Bach, together with the *Requiem* of Johannes Brahms, constituted the program. The great Brahms *Requiem* is not a mass for the dead but rather an ode to the departed.

This is just to tell you that the Latter-day Saints have been lovers of the classical music as well as of all the arts and literature since the Church was organized. Many a time, the people have in worship sung with the choir: "How Lovely Is Thy Dwelling Place, O Lord of Hosts."

May I say in conclusion, my fellow students, that the Mormon people have expressed their love of God by their constant faith and prayer which have resulted in great love for all peoples wherever they live on the earth.

I pray that you students may have a prosperous and happy journey throughout America and that you may return to your homes in peace and safety. May God ever bless you.

#### President David O. McKay:

President Levi Edgar Young of the First Council of Seventy has just addressed us.

Our concluding speaker will be Elder Mark E. Petersen of the Council of the Twelve.

## ELDER MARK E. PETERSEN

*Of the Council of the Twelve Apostles*

SHORT time ago, in company with Brother J. Leonard Love of the welfare committee, I had the opportunity of attending a stake conference at Snowflake, Arizona. While there, we were invited to a dinner which was being held for the Aaronic Priesthood boys of the stake. It was a memorable occasion. The program was delightful. Several beautiful numbers were given, one of which was a solo by a young boy who had a clear soprano voice. It was a solo which brought back to my mind a number of wonderful memories. That young man stood up before those four hundred or more boys and sang:

A "Mormon" boy, a "Mormon" boy,  
I am a "Mormon" boy;  
I might be envied by a king,  
For I am a "Mormon" boy.

That song was written by Evan Stephens, and as it was sung, I remembered that as a boy I sang this song also; and I had the opportunity of singing with a large boys' chorus here in this Tabernacle under the direction of Evan Stephens. I learned to honor him then, and I loved this song. Let me read to you a little more from it:

My father is a "Mormon" true,  
And when I am a man,  
I want to be like him, and do  
Just all the good I can.  
My faults I'll try to overcome,  
And while I life enjoy,  
With pride I'll lift my head and say,  
I am a "Mormon" boy.  
A "Mormon" boy, a "Mormon" boy,  
I am a "Mormon" boy;  
I might be envied by a king,  
For I am a "Mormon" boy.

About this time my father was my Sunday School teacher, and a little later he became the instructor in our deacons' quorum. I used to honor him as I sang this song. I also remembered

my heavenly Father, and the command which the Savior gave us to strive to become like him. And then as I would sing this song, not only would I have gratitude to my earthly father, but to my heavenly Father, also, and I would sing, "I want to be like him, and do just all the good I can."

As I listened to that boy in Snowflake sing this song, I thought how often it is that our boys and our girls, when they get into junior high and possibly into senior high, feel as if they are growing up and must put away childish things. It is true that they must put away certain childish acts, but other things which are taught them in childhood are so very important and so basic that all through their lives they must remember them. The message of this song by Evan Stephens is one of them.

A "Mormon" boy. . . .  
I might be envied by a king,  
For I am a "Mormon" boy.

And then there was another song that I loved very much as a young lad. It carries with it another glorious lesson which our young people should remember even though they begin to grow up in those high school years. The song to which I refer is one written by Eliza R. Snow. You remember that Sister Snow wrote, "O My Father," "How Great the Wisdom and the Love," and some others of our most beautiful hymns. But she knew also how to write for young people. In this beautiful song she placed the ideals of the Church in the language of children, and had them sing it in the hope that as they grew up they would not abandon the ideals of which she spoke, but would allow them to become steadily more important in their lives. I hope every one of you continues to sing it, and to hum it over as you go along the street, and that you remember the great lessons she wrote into it:

In our lovely Deseret,  
Where the Saints of God have met,  
There's a multitude of children all around;  
They are generous and brave;  
They have precious souls to save;  
They must listen and obey the gospel's  
sound.

All of you know those words. Aren't they glorious? And isn't it stimulating music which has been written to these words? But listen to some of the more important things Sister Snow taught to young people in their childhood, hoping to establish in their hearts by song the high standards that are so vital and important to these boys and girls as they grow up and accomplish the things that Brother Lee has referred to here this morning:

That the children may live long  
And be beautiful and strong  
Tea and coffee and tobacco they despise,  
Drink no liquor, and they eat  
But a very little meat;  
They are seeking to be great and good and  
wise.

When I was in school one time, I accompanied the class to Provo and went through the institution down there for the mentally afflicted. We saw one young man there who had a queer tendency in that he always wanted to be striking himself on the head. I remember as students how we thought this man was so to be pitied because he didn't have any more sense than to strike himself on the head. As we were talking about that one day, I thought of this song:

That the children may live long,  
And be beautiful and strong,  
Tea and coffee and tobacco they despise,  
Drink no liquor, and they eat  
But a very little meat.

As young people we talked about it, remembering this man who wanted to strike himself on the head. One of the students then said, "Well, which is crazier, to be batting yourself on the head all the time, or to be taking things into your body that would poison you? Which is worse—to poison your body

and defile it, to make yourself intoxicated so that you don't know what you are doing, even losing your self-control, or to bat yourself on the head? Which is the crazier of the two?

Now think in terms of modern science. Think how doctors are discovering, despite the arguments of all the tobacco companies, to the contrary, that you do tend to develop cancer of the lung through cigarettes. Which is crazier, to bat yourself on the head with a stick, or to bring into your body these things that will destroy your body? Which is crazier?

Drink no liquor, and they eat  
But a very little meat;  
They are seeking to be great and good and  
wise.

I ask you young people, is there anything childish in this song when you really think about it? Can you see anything childish in this injunction to avoid these stimulants, these narcotics, these intoxicating things, which not only affect your body adversely but will also destroy your spirituality and your faith in God, if you allow them to?

That the children may live long  
And be beautiful and strong,  
Tea and coffee and tobacco

and liquor and all these other evil things they despise!

And then there is the next stanza:

They should be instructed young  
How to watch and guard the tongue,  
And their tempers train, and evil passions  
bind;  
They should always be polite,  
And treat ev'rybody right,  
And in ev'ry place be affable and kind.

I have thought a great deal about that at different times. I am sure we should be instructed young. I recall that Solomon said that if we are properly taught when we are young, we will not depart from those important things when we grow up.

We should watch and guard the tongue. I used to think this meant only profanity, and that is extremely im-

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portant, because one of the great commandments is that we shall not profane the name of God. He will not allow us to go free if we do profane his holy name.

But the more I think of the things that Brother Lee so beautifully discussed here this morning, the more I am convinced that Eliza R. Snow was inspired in guiding the young people to watch and guard the tongue against speaking of evil and demoralizing things which put evil thoughts in the minds and sometimes lead to evil acts which are themselves destructive of the very soul; including evil stories and evil remarks about the opposite sex. "They should be instructed young how to watch and guard the tongue, and their tempers train." And that is so important.

"And evil passions bind. . . ."

I, too, get letters from young people. I got one the other day from a girl who wanted to know, Is it wrong to pet? She said, frankly, "I don't know. Will you tell me, is it wrong to pet?" And I wrote back to that girl and told her that petting is one of the most pernicious things that ever came into the world, and that when young people pet they lay the foundation for the destruction of their morals. In fact petting is in and of itself a partial loss of virtue, and when any young people pet, they to that degree lose their chastity. The Lord said that when anyone looks upon others to lust after them, they have committed adultery with them already in their heart.

They should be instructed young,  
How to watch and guard the tongue,  
And their tempers train, and evil pas-  
sions bind;  
They should always be polite,  
And treat ev'rybody right,  
And in ev'ry place be affable and kind.

Nothing childish in that, is there? Shouldn't we, as we grow up, even through high school and college and into mature adulthood continue to sing "In Our Lovely Deseret"?

And then this last verse which every one of us should remember, particularly as young people, because it will help us to keep on the right path:

They must not forget to pray,  
Night and morning, ev'ry day,  
For the Lord to keep them safe from ev'ry  
ill,  
And assist them to do right,  
That with all their mind and might,  
They may love him and may learn to do  
his will.

As I have studied that song and the philosophy expressed in it by this glorious poet, I begin to understand what in my boyhood I did not understand: why it is that a Mormon boy might be envied by a king.

And now because I have some realization of what Sister Snow wrote in this song, I can understand that you girls of the Church, every one of you, might well be envied by a queen, if you will but live up to the principles of the everlasting gospel.

And every boy in the Church truly might be envied by a king because he himself is kingly by reason of the righteousness, the cleanliness, the faithfulness of his life.

May every boy and girl experience that joy is my humble prayer, in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to Elder Mark E. Petersen of the Council of the Twelve Apostles. The Brigham Young University Combined Choruses will now favor us with "And the Glory of the Lord," conducted by Elder Don L. Earl. The benediction will be offered by Elder Lorin F. Jones, formerly President of the Spanish American Mission, after which this Conference will be adjourned until 2 o'clock this afternoon.

The singing for this session has been furnished by the Brigham Young University Combined Choruses under the direction of Elder Don L. Earl; Elder Alexander Schreiner is at the organ. These singers will be with us again this

afternoon. "And the glory of the Lord" will now be rendered by the Chorus.

The Combined Choruses sang an anthem, "And The Glory of the Lord,"

after which the benediction was offered by Elder Lorin F. Jones, formerly president of the Spanish American Mission.

Conference adjourned until 2 o'clock p.m.

### THIRD DAY AFTERNOON MEETING

Conference reconvened in the fifth session at 2 o'clock p.m., Monday, April 5.

The Brigham Young University Combined Choruses furnished the choral music for this session. Crawford Gates conducted the signing and Alexander Schreiner was at the organ.

**President David O. McKay:**

This is the fifth session of the 124th Annual Conference of the Church of Jesus Christ of Latter-day Saints. To the radio audience listening in, we are pleased to announce that the Tabernacle is crowded as heretofore in sessions held during this Conference. To those who are unable to gain admittance to the Tabernacle, we announce that overflow meetings are held in the Assembly Hall and in Barratt Hall, where a public address system and television are operating.

These services are also being televised over KSL television, channel 5, and will be heard over radio station KSL and by arrangement through KSL over eleven radio stations in Utah, Idaho, Arizona, Nevada, Colorado, and Wyoming, the names of which stations have just been announced to the radio audience. We desire to express our appreciation now

as we have heretofore, to these stations for their courtesy in making available their time and facilities for these broadcasts.

The singing for this afternoon's session will be by the Brigham Young University Combined Choruses, with Crawford Gates conducting, and Alexander Schreiner at the organ.

We shall begin these services by the Combined Choruses singing, "Come, Come, Ye Saints," arranged by Elder Crawford Gates, and conducted by Elder Gates.

The opening prayer will be offered by Elder Waldo M. Andersen, formerly President of the Northern States Mission.

The Chorus sang the hymn, "Come, Come, Ye Saints," (arranged by Crawford Gates).

Elder Waldo M. Andersen, formerly president of the Northern States Mission, offered the invocation.

Singing by the Chorus, "How Blest Are They."

**President David O. McKay:**

Our first speaker this afternoon is Elder Richard L. Evans, of the Council of the Twelve. He will be followed by Elder Eldred G. Smith.

#### ELDER RICHARD L. EVANS

*Of the Council of the Twelve Apostles*



HERE are always overwhelming feelings on these occasions. Two of those that rise to the top at this time are inadequacy, and gratitude for fellowship with you and for any part in the Church.

I recall reading a statement that President McKay is reported to have made, as he alighted at the airport of one of the large South American cities on his recent tour: that "there are three beautiful things in the world—love and friendship and brotherhood." They are

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all in evidence here and help to feed and sustain us and to send us away encouraged and enriched.

I am mindful of the glorious principles that have been enunciated here, which, with others, make this a most satisfying gospel to feed the human soul. Some of these are: faith, repentance, the assurance of forgiveness with proper repentance; the eternal continuance of personality, of individual identity; the assurance that we may have everlasting association with those we love; testimony; the knowledge that no man stands between us and our God; the assurance of eternal plan and purpose; continuous revelation; free agency; and the fact that this is an inclusive message and opportunity and gospel and Church, and not an exclusive one—that its blessings are to all men who are willing to partake of them, and are not reserved to a special few predestined by our Father in heaven to have the blessings and benefits. It is his purpose to save all his children and to exalt all his children, not merely to warn and turn them away, but to labor with them in love and in patience, and to bring them back into his presence, if they will.

A great man has been in our midst here for a few days, one of the notable men of medicine, Sir Alexander Fleming, whom we have had the pleasure in this community of meeting and hearing on one or two occasions. He told the story of how, in working in a laboratory in a London hospital back in 1928, he observed the action of an accidental mold that had drifted into his laboratory from some source and which had an arresting effect on some germ colonies that were in the culture in one of his petri dishes. His statement, as he recorded it in his diary, was this: "I was sufficiently interested to pursue the subject. The appearance of the culture plant was such that I thought it should not be neglected." Thus, penicillin was discovered and put to immeasurable human benefit.

"I was sufficiently interested to pursue the subject." Well, with a mold so com-

mon, so accessible, one wonders why someone did not see it sooner, why someone did not "pursue the subject" sooner. That the world should go so long without such a discovery from such a common and available source would seem to be but a further indication that there is ever before us an infinity of undiscovered things and that opportunities are limitless, and that "revelation" of this kind is continuous, as is direct revelation from our Father in heaven.

The songs of birds that are all around us, we often do not hear. Two enterprising scientists not long ago made some "visual recordings" of bird songs with an audio-spectrograph, so that the human eye could "see" the music that the birds were making, but the human ear could not hear it as it reached above the range of "normal" human hearing.

Who knows what unseen and unheard things may be all around us? There are limitless possibilities; there is infinity before us, and revelation must be continuous.

Sometimes we wonder why others cannot see some of the things that we see. Sometimes we wonder why we cannot see some of the things that they see. There may be many reasons for this. We differ in our experience; we differ in our perception; we differ in our preoccupation. Some of us have our thoughts fixed on one thing at one time, and some on another. But there are great things to be discovered if we will have ears to hear and eyes to see and be sufficiently interested "to pursue the subject" as was this great man of medicine.

There may be things that some of us do not see—as Peter and Paul, seemingly did not always see the same things—but they both loved the gospel; they both lived for it, and both were willing to die for it. There are some great fundamentals and requirements and commandments on which there can be no doubt and no differences, of which the Lord has spoken definitely. Beyond this, some, such as Sir Alexander Flem-



ing, see some things that some of us do not see.

As to free agency: mercifully and wonderfully that was settled in the heavens a long time ago when Lucifer challenged it. It is one of the great and glorious principles of the gospel of Jesus Christ.

I recall a comment reported to have been made by President Clark to a graduating class last spring, in which he said, in substance, that Lucifer must have thought that God was very "old-fashioned." Lucifer was proposing some very different ways of doing some things. It seems that he would have done some things in a much more "efficient" manner, if you will put "efficiency" in quotations. He would have delivered all our Father's children back to him—but in a strait jacket!

The only kind of "efficiency" that the Lord God is interested in for us is that kind of efficiency which contributes to and promotes the development and growth of his children in helping them choose for themselves the great things and the right things, the right way of life—for the eternal salvation and exaltation of their souls. And I would say today, keep faith in freedom. Avoid the principle of compulsion.

And now for a moment or two, may I yield to the temptation to speak another thought or two to these young people who are here from Brigham Young University, to these others who are here in this congregation, and beyond here, to all who will hear or read, and to all those of this generation, whom they represent, following along the lines of the moving and impressive instructions of Brother Lee and Brother Petersen this morning:

It is apparent that man has acquired the power to destroy the works of man. The instruments of destruction are ever more fearful with each passing day. But man has not acquired the power to destroy the works or the plans or the purposes of God. All of us at times have our fears. All men have their fears, their uncertainties. But may I say to you: Go ahead and live

your lives. You are not alone in life. The Lord God is there and ever accessible to you.

This is no time for panic. Our Father made us in his image. He sent us here. He looked out at what he had made during the creation, and he saw that it was very good. It was good, and it is still good. He intends happiness for us, and it is not only our privilege but also our duty to be happy, and we shall be if we have the courage to live as we ought to live and to be what we ought to be.

Be honest, clean, chaste, humble. Keep your lives well-balanced. Always reserve some of your time and means to the things of the spirit and to the service of your Father in heaven as well as to the things of the mind and the things of physical sustenance. Work, study, and pray. Keep an open mind to truth; keep the faith; live so as to have a quiet conscience. The rewarding way of life is to keep the commandments. The hard way of life is to live contrary to conscience and contrary to the commandments.

We are in this world, and I do not know anything to do about it except to make the most of it, to live good and useful and purposeful lives, and to find joy in the opportunity that the Lord God has given us until the time comes to leave this life, which will be swiftly and soon enough. There is no running away from life, no running away from ourselves. We can run away from where we are, but not from what we are or from who we are; and all we have to do is to live a day at a time to the best of our ability. The weight of the future is not on us except as it comes moment by moment.

In the words of Thomas Carlyle, "The crash of the whole solar and stellar systems could only kill you once." There is no point in living in fear, in panic, or in apprehension. Endure to the end, keep faithful, for he who made us and gave us life and who keeps creation in its course will not forsake us. And though we have acquired the instruments for destroying the works of man,

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if we should be so foolish as to set them loose, yet the power and the purposes of God as concerning us and all his creations are constant and ever surround us with their protection and their peace, if we will be partakers of these things.

God lives. He has eternal plans and purposes for his children. Jesus is the Christ. The gospel has been restored, and despite all the answers we do not know and all the areas where there may be differences of opinion, we know all we need to know for our everlasting salvation and exaltation and happiness—if we will use what the Lord God has given us. Truth will triumph; justice will be done; and there will be no good thing lost in the life of him who will live as best he knows how to live and will partake of these things which our Father has prepared for us.

May I close with the testimony of a beloved friend, who is not with us, Dr. John A. Widtsoe. In one of the closing sentences of his book, *In a Sunlit Land*, in which he looked back on his life as a scientist, as a convert, as an educator, as an Apostle, and as a great and humble servant of men and of God, as a man who had seen much of life from many

sides and who had come forth from it all with a sweet and simple faith—on the last pages of this book he wrote these words which he left for the record of posterity:

During this long life, I have had occasion to test, time and time again, the verity of the foundations of the Church of Jesus Christ of Latter-day Saints. The answer has always been the same: Joseph Smith told the truth. (*In a Sunlit Land*, pp. 243-244.)

I leave this with you as a witness of my soul this day, to you a choice and blessed generation of youth. God bless you and be with you; go forth and live your lives; rely on him; keep sweet and humble, and his blessings and guidance will be with you. May he bless you in all your decisions, I pray, in Jesus' name. Amen.

#### President David O. McKay:

He to whom we have just listened is Elder Richard L. Evans. Elder Eldred G. Smith, Patriarch to the Church, will now speak to us, and he will be followed by Elder Bruce McConkie.

### ELDER ELDRED G. SMITH

#### *Patriarch to the Church*



WISH to express my gratitude for the prayer that was offered at the opening of this session, and I pray that I shall receive my share of the answer to that prayer.

Truly, these are great gatherings, gatherings of a faithful people, seeking spiritual food to buoy us up and give us courage and strength to carry us along the way a little farther.

In my mind I see a parallel in these gatherings to the young man who asked the Savior,

Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou

me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

He saith unto him, Which?

Jesus enumerated a number of things to do and he answered,

All these things have I kept from my youth up: what lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven: and come and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions. (Matt. 19:16-18, 20-22.)

Nevertheless the young man had been keeping the commandments. We who

are members of the Church are also the more righteous who are trying to keep the commandments.

The young man went away sorrowful. I wonder how many of us do a similar thing when we leave these conference sessions. President Smith called our attention to the fact that the Lord is pleased with the Church collectively but not individually.

The instructions from the Lord and from the prophets of all times comes down to us: "Say nothing but repentance unto this generation." (D. & C. 6:9.)

And such counsel is found in most of the addresses given at these conferences, and when we, who are trying to keep his commandments, are taught repentance, do we accept it as only something for the other person—the sinner—or as something done once as a prerequisite to baptism and then not needed any more?

After a spiritual feast such as we have in these sessions, it is natural to want to share with others what we have received, and surely we should do so. But do we accept the instructions for ourselves and put them into practice, each for his own benefit first?

As long as we are not perfect, we are in need of repentance, for all improvement comes as a result of repentance. Each should take daily inventory of himself and try to do better each day. Repentance is a daily affair.

Do we have pride to overcome? The Lord says, "Be thou humble; and the Lord thy God shall lead thee by the hand." (*Ibid.*, 112:10.)

One of the greatest pitfalls that we must watch is the pride of self-righteousness. Are we ever guilty—when we devote so much of our time and our efforts to activities in the Church—of being lifted up in the pride of our own importance?

There was a discussion recently between a member of a stake board and a ward officer over a roadshow that had just been presented. The stake officer was highly indignant because the daughter of the ward leader had a speaking part while her own daughter was only in the chorus.

Are we always wholeheartedly glad when others succeed, or is our praise lacking in sincerity—given grudgingly, or not at all?

Are you so self-righteous that you have neighbors on all sides of you who do not attend Church or are not members of the Church and you do nothing to assist them?

Another common fault for which many of us may have cause for repentance is repeating a bit of gossip we have heard. Whether it be true or not is beside the point. If it is not kind, it does not bear repeating.

Are you willing to forgive? Remember, in the Lord's prayer, Christ prayed, "Forgive our trespasses as we forgive those who trespass against us."

Do you refrain from passing judgment, or do you condemn others for the faults you see in them?

Understand, I am not condemning anyone. I just say, "If the shoe fits, wear it."

We become so involved in our various Church activities that sometimes we think we have "arrived," as it were—that we have no need for repentance. Leave that to the poor sinner.

Carlyle uttered a great truth when he said, "Of all acts, is not repentance most divine? The greatest of faults is to be conscious of none."

There are those also who are conscious of their mistakes, yet they do not try to change their habits.

The film we saw at the priesthood meeting the other night was a good example which shows that there are many of these people.

I have heard some say that they have been told that because of their past acts they cannot receive the blessings of exaltation anyway, even if they went to the temple, so why try?

They liken themselves to the prodigal son who returned only to be a servant. If one procrastinates the day of repentance until the day of his return to the Father, surely he cannot expect anything other than to become a servant.

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However, had the prodigal son repented earlier and regained his wealth and his birthright, he could then have returned to the father without being a servant. Likewise, if a man repents and restores his rights to the blessings, surely he shall receive all he has earned. "Repentance becomes more difficult as the sin is more willful; . . . as the time of repentance is procrastinated, the ability to repent grows weaker." (James E. Talmage.)

Alma tells us,

Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you. (Alma 5:33.)

He says, "All men"; not just a few who are selected, but he says, "Repent, and I will receive you."

If you just stop and think of it, how wonderful the mercy of the Lord is. All manner of sin, except murder and blasphemy, can be forgiven through repentance. If we will try to do his will, his arm of mercy is outstretched toward us.

Not one of us is perfect now, but we are here to attain perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) So as we overcome our weaknesses, and our sins, we grow and draw nearer our aim of perfection.

Let us not be so self-righteous that we think that we have no need for repentance, for the Savior himself preached repentance to the more righteous who were spared from the great destruction at the time of his crucifixion. At that time, on this hemisphere there was darkness for three days and great de-

struction; many cities and all their inhabitants were destroyed. Then the voice of the Lord was heard declaring that the more wicked had been destroyed, and the more righteous had been saved. To the righteous that were spared he declared as he might well say to us here today:

O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart. (3 Nephi 10:6.)

Then a warning—

But if not, O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers. (*Ibid.*, 10:7.)

Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. (*Ibid.*, 9:14.)

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with the Holy Ghost. . . .

Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved. (*Ibid.*, 9:20-22.)

May the Lord's blessings be upon us, I pray, in the name of Jesus Christ. Amen.

## ELDER BRUCE R. McCONKIE

### *Of the First Council of the Seventy*



AY I INVITE your attention to a comparison between the Church of Jesus Christ, as it was organized and perfected in New Testament times, and the self-styled Christian churches that exist

in the world today? In order to do so I shall take the liberty of raising a number of queries, and shall assume that each of us has a sufficient working knowledge of the New Testament to recognize the basis upon which each query rests.

Where in the world today will we find a church that has as its official title some combination of the names of Christ, according to the New Testament pattern?

Where is there a church whose ministers claim divine authority in the real, complete, and actual sense that it was claimed by the ministers among the primitive Saints?

Where is there a church which claims the Melchizedek and Aaronic orders of the priesthood as these were had anciently?

Where is there a church in which we will find the ordinances practised that were practised among the primitive Saints?

Where do we find baptism by immersion for the remission of sins performed under the hands of a legal administrator?

Where do we find a people who lay hands on the head of every baptized convert for the present bestowal of the Holy Ghost; or who, when there are sick among them, call in the elders of the church, that they may anoint them with oil and pray over them, that the prayer of faith may heal the sick and God may raise them up?

Where is there a people that has the New Testament ordinance of baptism for the dead?

Where is there a church that has the same organization that existed among the primitive Saints, that has Apostles and prophets, pastors, evangelists, and all the rest?

Where is there a people that believes that there should be Twelve Apostles holding the keys of the kingdom, presiding over and directing all of the affairs of the Church and kingdom, and that such group should continue until there is a unity of the faith?

Where is there a church that believes that God has set some in the Church, first Apostles, secondarily prophets, thirdly teachers; after that miracles; then gifts of the spirit, healings, tongues, helps, and governments?

Where is there a church that professes to have all of the doctrines that

were taught in New Testament times; that believes that God our heavenly Father is a personal being, in whose image man is created; that has an understanding that Jesus Christ is his Only Begotten Son and is a Being in the express image of the person of the Father?

Where is there a people that has a real, intelligent, and scriptural understanding of the atoning sacrifice of Jesus Christ, that knows that because of that transcendent act all men will be raised in immortality and those who have believed and obeyed the gospel law, both in immortality and unto eternal life?

Where is there a people that knows that the plan of salvation, based on the atoning sacrifice of Christ, consists in having faith in Christ, in repenting of one's sins, in being baptized under the hands of a legal administrator, in receiving the gift and guidance of the Holy Spirit, and then in enduring in righteousness unto the end?

Where is there a church that believes that the gospel is preached to those in the spirit world, that they may live according to God in the spirit, and be judged according to men in the flesh?

Where is there a people that believes in the literal resurrection from the grave, in the fact that all men will stand before the judgment bar of Christ, and having been judged according to the deeds done in the flesh, will be awarded a place in a kingdom of glory, in either a testial, a terrestrial, or a celestial kingdom?

Where is there a people that believes that between the first and second comings of Christ, there was to be a complete, total, universal falling away from the faith once delivered to the Saints?

Where is there a people that believes that in the last days there was to be an era of restoration, a time of restitution, in which God would give again all things that he had spoken by the mouths of all his holy prophets since the world began?

Where is there a people that believes

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that this restoration of the gospel was to be effected by angelic ministration, and that the gospel so restored was then to be carried to all the peoples of the earth?

Where is there a people that believes that in a day subsequent to New Testament times, the kingdom was to be restored to Israel and the scattered remnants of that people gathered back to the lands of their inheritance?

Where is there a people that actually believes that signs will follow those who accept and obey the gospel law, that professes to have among the membership of the church the working of miracles, the ministering of angels, the gifts of the Spirit, and all of the powers and graces that were had anciently?

Now we might multiply questions on all of these matters, but I submit to you that every essential, identifying characteristic of the New Testament Church can, with intelligence and propriety, be outlined under one of these six heads: name, authority, ordinances, organization, doctrines, and gifts of the Spirit. And I submit to you further that there is only one Church in all the world that so much as claims to have every essential identifying characteristic of the Church organized and perfected by Christ and his Apostles anciently, and

that one Church is the Church of Jesus Christ of Latter-day Saints.

Now, may I say by way both of testimony and of doctrine, that you and I are living in the era of restoration. We are living in the times of restitution. The heavens are no longer sealed. The voice of God is heard again. The kingdom is established on earth, and that kingdom is the Church of Jesus Christ of Latter-day Saints, and it has again every grace and right, power, privilege, and authority that the Almighty ever gave to the Saints in primitive times.

And now we are nearing the end of the world. The time is not far distant when the kingdoms of this world will become the kingdoms of our God and of his Christ, and if you and I live worthily and walk as most of us already know we should, we will be entitled to receive an eternal inheritance in his eternal world.

In the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Bruce R. McConkie of the First Council of Seventy, has just concluded speaking. We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve, and he will be followed by Elder Clifford E. Young.

## ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

**I** HAVE always enjoyed listening to that beautiful little song, "The Prayer Perfect," and I am thinking just now of the last few words in that song:

And with all the needy, O divide, I pray,

This vast treasure of content that is mine today.

As we sit here, brothers and sisters, we are blessed with vast treasures of content, knowing full well and having the assurance that God lives, and that this is his Church and kingdom; know-

ing that if we will keep the commandments of the Lord, that we may go back into his presence; that we may reach out and bring our loved ones and our friends this same blessing. This brings a great measure of contentment. But we must not rest contented, for the Lord has placed upon our shoulders the responsibility, not only of perfecting our own lives, but also of teaching to all the world this gospel. That has been emphasized in this conference. In addition to that, he has given us the responsibility of identifying our dead kindred, of placing their names in the

temples and there receiving ordinances as proxies for them.

There are those, even among us, who belittle and minimize this part of the gospel plan. There are many in the world who believe it not at all, yet it is true, and it is indispensable to the welfare and the salvation, both of the living and of the dead! Since God is just, his divine plan of salvation includes the means and the power by which those who have died without a knowledge of the gospel may hear it and, if they will, may accept it and receive that which has already been mentioned in this conference; namely, the great gift of immortality and eternal life.

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

Inasmuch as God is a just God, the same principles, the same ordinances, the same conditions that apply to the salvation of the living apply also to the salvation of the dead—even that of baptism, which we know is indispensable for our membership in the Church and kingdom of God. The Lord has said,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

That means he must be baptized and receive the Holy Ghost.

Now, when the Savior said that, he made no exceptions. There was no distinction between the living and the dead. All were included; all must meet this prerequisite for membership and citizenship in that kingdom.

Wilford Woodruff, seventy-eight years ago tomorrow, said something about this, when he made this significant statement:

God is no respecter of persons; he will not give privileges to one generation and withhold them from another; and the whole human family, from Father Adam down to our day, have got to have the privilege, somewhere, of hearing the gospel

of Christ; . . . They have to be preached to in the spirit world. But nobody will baptize them there, therefore someone must administer to them by proxy here in the flesh, that they may be judged according to man in the flesh and have part in the first resurrection. (*Discourses of Wilford Woodruff*, p. 179.)

And then a few years later this great man said this: "We have got to enter these temples and redeem our dead. . . . This is the great work of the last dispensation, the redemption of the living and of the dead."

Now, this is a tremendous task, a stupendous assignment. I feel sure, however, that as we work with the means and powers that we have and do our utmost toward this great work of redeeming the dead, that the Lord will, as he has done in the immediate past, provide additional ways and means and improved facilities by which this work can be better accomplished.

It is for a good reason that he has placed this responsibility upon us. It teaches us unselfishness. It teaches us love of others. It teaches us to be Christ-like and even become, in reality, saviors upon Mount Zion.

Another reason that he has placed it upon our shoulders is to provide through us the necessary ordinances for those who have passed on. My brothers and sisters, we cannot escape this assignment on behalf of the dead!

Now in order that the righteous dead may receive by proper authority the ordinances that are necessary for the blessings of immortality and eternal life, the Lord long, long ago promised the world that he would send from his presence one who possessed the authority and the keys to begin anew this work upon the earth. The promise was made through Malachi, the prophet, when he said,

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 4:5-6.)

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Now, the Prophet Joseph Smith said that this word *turn* should be understood to mean *bind* or *seal* the hearts of the children to their fathers, and vice versa. I like the words of Moroni to the Prophet Joseph in regard to this. Said Moroni:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers—

as they have done in a most marvelous way.

If it were not so, the whole earth would be utterly wasted at his coming. (D. & C. 2:1-3.)

The literal fulfilment of this promise has been made in our day! If we turn to the 110th section of the Doctrine and Covenants, we will find that the Prophet Malachi's prediction has been literally fulfilled: that Elijah has come. On April 3, 1836, when Joseph and Oliver were in the Kirtland Temple, after certain ceremonies, including the sacrament, had been taken care of, they retired to the pulpit; and the veils being dropped, they bowed their heads in solemn and silent prayer, and then they declared that after arising from this prayer, that

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah. . . . (*Ibid.*, 110:1-3.)

The Lord told them that their sins were forgiven; that he had accepted that house, the temple in Kirtland, as the work of their hands; that it should be only the beginning of such things, and that

. . . the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

And the fame of this house shall spread to foreign lands; . . . (*ibid.*, 9-10)

and the Savior told them this was only the beginning of the blessings which shall be poured upon the heads of the people all over the world.

We have seen, in part, the fulfilment of that.

After this vision closed, Moses appeared to them and committed to them the keys of the gathering of Israel from the four parts of the earth. This was followed by the visitation of Elias who committed the gospel of Abraham, then they declared that:

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore," (And this is the important thing). . . .

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (*Ibid.*, 13-16.)

Thus, my brothers and sisters, has the fulfilment of Malachi's prophecy come to pass in this time of ours? He has come, and the powers that were given to Joseph have been extended to others, so that the people of the whole world might, if they will, be blessed, and so that all of the ordinances of the gospel might be administered to in power and in righteousness.

Now, I know that men say, and they have said to me, "We do not believe



this." But the disbelief of a million men does not change the fact! The restoration of this priesthood will, as has been predicted, save the earth from being utterly wasted at the coming of the Lord, otherwise his purposes would be thwarted; and we are told he has said that his purposes and his designs will not be frustrated, but only the designs and the purposes and the acts of men will be brought to naught.

We must not assume that the mission of Elijah and the powers that were given by him are confined only to the dead, for the living also must receive these same ordinances and have them performed if they would have exaltation and eternal life in the celestial kingdom of heaven.

How wonderful it is to see the young people—all people, come to the temples of the Lord in great numbers and receive their blessings. How fitting it is to see the parents and the grandparents come with their children. This is the ideal way, for if we are going to be together as families in the next life, it has always seemed to me that we should get some practice in getting together with our families under such circumstances in this life.

The obligation of the Latter-day Saints is three-fold:

1. To prepare themselves to go to the temple and receive their blessings and to teach their children to live so that they may be worthy and have a desire to go.
2. To gather the records of our dead and place them in the temples.
3. To go to the house of the Lord

and there give our services occasionally to those who have passed on without a knowledge of the gospel.

Only by so doing can we perfect ourselves and receive the fulness of joy here and hereafter!

The Prophet Joseph has said that we should not procrastinate in this work. I know that many are active in it, many are anxiously engaged in it, but the majority of us are unconcerned. We must not leave it to Aunt Martha or someone else to identify our dead and to go to the temples; we must not assume that it has been done; it is our individual obligation to do this work! The Prophet has said that the Saints have not too much time to save and redeem the dead and to gather together the living relatives, and that is important, that they may be saved also. "They have not too much time," he said, "before the earth will be smitten and the consumption decreed falls upon the world." (See *Teachings of the Prophet Joseph Smith*, p. 330.) So, before that day comes, while the day lasts and before the night comes when no man can work, let us rejoice in this great restoration and participate in it to our joy and to our satisfaction. May we do this, I pray humbly, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen has just spoken to us, Assistant to the Twelve. Elder Clifford E. Young, Assistant to the Twelve, will now address us.

## ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*



LAST FRIDAY the General Authorities met with the mission presidents who had been serving in this country and in Central America. It was an inspiring meeting, and they who were there expressed their gratitude and appreciation for the privi-

lege of coming here to the headquarters of the Church and meeting with their brethren and reporting their labors, feeling the spirit of testimony as expressed by their associates and by all who were privileged to speak in the meeting which was held in the temple.

Then we have had our brethren who

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have offered prayers or spoken, express their gratitude for the privilege of being in attendance at this conference. We, ourselves, have partaken of that spirit, grateful to the Almighty that we are here, that we can sit under the sound of the voice of the prophets of God and of the other General Authorities as they have spoken and listen to their counsel, and partake of their spirit. We are grateful for this privilege and blessing.

You people who are listening in and who are watching on television are also grateful. Yesterday this latter privilege was extended wider than ever before in the history of the Church, and I know we were all thrilled as we heard President McKay tell of the extent of these televised and broadcasted services.

But this raised a question in my mind, as did our meeting with the mission presidents. I thought of some of our mission presidents over in the old country who are working faithfully, who are devoted to this work, giving of their time and their means, faithful to their trust, and yet they could not be with us.

I thought too, of the thousands of Saints, in the islands of the sea, and in the old country, and even in this country, who cannot partake of the spirit of these services because they are not able to be here or to come within the radius of television or of the radio, and yet they are just as anxious as we, and they are just as devoted as we. The Lord will not forget them. He will in his own way bless them as they learn of these services; as they read the testimonies of these meetings, they will partake of the same spirit, perhaps not so potently as we; but the Lord will bless them, and they too will share with us because he will not leave them alone.

Brother Christiansen has been telling ing us of our obligations to those who have gone, of the revelations of the Lord that the hearts of the children shall be turned to their fathers, and the hearts of the fathers to their children,

for "were it not so the whole earth would be wasted at his coming." In listening to Brother Christiansen we have been impressed with the magnitude of this work, and we have been given an insight into the mercies of our heavenly Father.

As we are permitted to enjoy the blessings of being here and are made aware of the blessings and privileges that come and will come to us through the atonement, we cannot help being made aware of and be concerned with the thousands of God's children who, through no fault of their own, are not blessed as are we.

I was in the home two weeks ago of one of our brethren where there is a little girl who is deficient, a little child who never will have the opportunity in this life to fulfil the purposes of the Lord for which she was placed here, unless God shall intervene with a miracle and heal her little body and her mind. Her mind apparently through some physical pressure and through no fault of her own, nor is it through any failure of her parents to do the will of the Lord, is not able to grasp the things that you and I are able to grasp, and thus she will go through life underprivileged, not physically only, but lacking in the expression of her mental powers. It is not her spirit that is injured, but her body, and the body is the medium of expression of the spirit in this life; and when the body is injured either in birth or before or afterwards, and as a result the spirit cannot give expression to a normal life here, then we speak of such as being defective, and handicapped.

And there are thousands of such everywhere. I wish you could go with me to our state training school in Utah County and see the hundreds of little children and men and women who are thus afflicted. As I have observed these, the question has arisen in my mind, "What is the answer to this problem of these underprivileged children, these people who are not blessed as are we?" And I come back to the same conclusion that as those who are not here

will also sometime share in the blessings that we are enjoying in these meetings, and as those who do not know the law will be judged without the law, even so will the Lord grant to these who are not privileged, his blessings so that nothing will be withheld from them if it is through no fault of their own.

The Lord has said that those who live without law shall be judged without law, and by the same token those who are not privileged to have the blessings in this life that you and I have who are mentally and physically able and strong, they also shall ultimately receive blessings from our heavenly Father, and through the atonement of Jesus Christ, blessings that are withheld from them through no fault of their own shall not be withheld from them.

The Book of Mormon prophet has told us that the atonement is an infinite atonement. This means that there is no limit to its blessings and privileges, and these blessings and privileges will be extended to all who have not received them in this life. What these afflicted ones lose in this life will be made up to them in the life to come.

And so I am grateful with you, my brethren and sisters, for the gospel of the Lord Jesus Christ. It is not narrow in its application. It is unlimited in its privileges and blessings to all of God's children who *will* to do right when once they understand. For those who are mentally deficient, through no fault of their own, someday these pressures will be lifted. The healing power of the Almighty will come to their bodies, just as it will come to ours, and as it came to the body of the Savior; and their spirits, which are the offspring of God, will have the privilege of inhabiting bodies, their own bodies that will be healed and free from pressures and affliction so that there will be no limit to the possibilities of their spirits, their minds, and their souls.

Now these are blessings that are

ours. They are a part of the gospel of Jesus Christ, and just as the gospel provides for those who will not have the privilege, and who have not had the privilege, of hearing it in times past, and who may not in the future, just as the gospel will be ultimately made possible for them through the great vicarious work, the atoning sacrifice of Jesus Christ, so through this infinite atonement will there come blessings to those who now are deficient and from whom are withheld blessings that you and I enjoy.

May the Lord help us to appreciate these things. To me this is one of the great blessings of the gospel of Jesus Christ. It is one of the great revelations that have come down through the Prophet Joseph, as expressed by the prophets in the Book of Mormon. We do not understand the processes, as we do not understand the processes in many things, but that does not make the fact untrue. It is as real and true as are many of the things that are apparent to us today.

May the Lord help us to understand these things better than we have in the past, and may he give comfort to the hundreds and thousands of mothers whose hearts are bleeding because of the deficiencies in their children, deficiencies that have come through no fault of the parents or no fault of the child, I humbly pray in the name of Jesus. Amen.

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The congregation and the Brigham Young University Combined Choruses joined in singing the hymn, "Praise to the Man Who Communed With Jehovah."

President David O. McKay:

Elder Adam S. Bennion of the Council of the Twelve, will be our next speaker.

## ELDER ADAM S. BENNION

*Of the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS: Tomorrow I shall officially celebrate my first birthday. The only thing now I can tell you for sure is that one year does not make much difference in your feelings as you face this undertaking. But it has been a wonderful year—the most challenging, the most enriching, the most satisfying year in my life. I come to you with a new witness, blessed beyond any hope I ever had. I come to you with the assurance that leaves no doubt in the soul.

Each week end we have gone out to some stake to meet the people who constitute the membership of this Church. It is a singular thing that you are not in a stake thirty minutes but you feel as if you might have been born there—as if you had lived there all your life. The people of this Church are a wonderful people, and I express my gratitude for their thoughtfulness, their hospitality, their friendliness, and their kindness. I am grateful, too, that we are remembered in their prayers, and I want to assure them that they are remembered in ours.

I have been sitting here today thinking that this great audience in the kindness of soul that I know is yours, might this day and this night remember in your prayers three wonderful women, among the many, who may stand in need. These three I know about.

Brother Lee in the eloquence of his witness did not confide in you the sorrow that is in his heart. Sister Lee lies critically ill as the result of a fall and a broken hip. Knowing her as we do, I bid you good people to remember her in your prayers.

There stands alone today, the little woman who has gone around the world and stood at the side of Elder Matthew Cowley, one of the finest witnesses this Church has ever had. May God put it into your hearts to remember her.

The third woman is the wife of our beloved President. This heroic soul, who carried on through thirty-five thousand miles, with all kinds of traveling, day and night, and who never flinched, has given out of her devotion the reserve of strength which is the difference between full enjoyment of health and the struggle to bear up against the load that comes to the helpmate of one whose burden is so tremendous. And so, out of the love that I know you bear both of them, I am sure you will remember them, that there shall be built back into their bodies the strength that was spent on that, one of the greatest missionary trips ever taken.

It is good to be with you. This has been a wonderful conference. To come into this Tabernacle and listen to these testimonies is to know in your heart that this is God's work. I bear you that witness.

Last October, I made the suggestion that perhaps you could have an unusual Christmas in '53 if you read a chapter from the New Testament each day between that conference and the Christmas holidays. I want to thank those who have written in their letters, some of them signed by entire families. I am grateful to your children who caught the spirit of your suggestion. It has been wonderful to me—so much so that I am going on with that reading. I do not mean to replace it or substitute for it, but I resolved when I came into this calling that, among other things, I would read into two fields very fully:

1. The New Testament, and try to catch the spirit of Him in whose service we are engaged; and,

2. The history of our forefathers through whom we have received the blessings of the restoration of this glorious gospel.

And so in the spare time—that we do not have—I have been trying to find a few minutes regularly for Church history. I want to commend it to you.

And all the time I have been reading, I have come to two convictions, and they constitute the burden of what I want to say this afternoon. As you read the history of the pioneers, it becomes increasingly clear with every page that you read, that they endured *adversity* and *hardship*. They could stand persecution; they could bear up under abuse; they could recover from the infliction of all kinds of harmful hatreds. That record is clear. The question before our generation is: Can we and our children endure *prosperity* and *ease*?

I have not the time this afternoon to compare the two struggles. I sometimes wonder which is the harder. It sounds very much easier to slide along in complacency, with everything that we need. But such a course has never yet been the route followed by God's chosen people.

To go in upon any scene in Church history fully would take more time than I have, and yet I want you to pause with me all too briefly at five spots along the way. As you read the history, you become impressed first that God was moving his people west all the time; from New York to Salt Lake City, his hand was in their moving; and as he moved them, he seemed to be preparing them for that greater trek which was still ahead.

The second conviction that must attach to any such reading is that Satan at every turn in the road was trying to block the program. You remember, from the very beginning, when the Prophet went out to the Sacred Grove to pray. . . . Let me quote:

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon

God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—"This is My Beloved Son. *Hear Him!*" (Joseph Smith's Own Story in Pearl of Great Price, 2:15-17.)

From that moment of assurance the Prophet Joseph knew in every fibre of his being that his destiny would be fulfilled in the earth.

Let us make a second pause just for a few minutes in Jackson County to catch the spirit of the expulsion of our people.

At the order of Lieutenant Governor Boggs the state militia marched into Jackson County and disarmed the Mormons. Concerning the brutalities that followed, B. H. Roberts writes: "The Colonels in command—Pitcher and Lucas—were known as the bitter enemies of the Saints. . . . From such a militia, officered by such men as Pitcher and Lucas, the Saints could hope for no protection. . . . The agreement made by Colonel Pitcher, to disarm the mob was never executed; but as soon as the brethren had surrendered their arms, bands of armed men were turned loose upon them. . . . The men who had made up the rank and file of the militia on the 5th of November, the next day were riding over the country in armed gangs threatening men, women, and children with violence, searching for arms, and brutally tying up and whipping some of the men, and shooting at others. The leaders of these ruffians were some of the prominent men of the county; Colonel Pitcher and Lieutenant Governor Boggs being among the number. The Priests in the county, it seems, were determined not to be outdone by the politicians, for the Reverend Isaac McCoy and

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other preachers of the gospel were seen leading armed bands of marauders from place to place; and were the main inspirers of cowardly assaults on the defenseless."

Throughout the first two weeks of November, 1833, men, women, and children fled in confusion from their burning homes. Lyman Wight gave testimony in court that "one company of one hundred and ninety—all women and children, except three decrepit old men—were driven thirty miles across a burnt prairie. The ground was thinly crusted with sleet, and the trails of these exiles were easily followed by the blood which flowed from their lacerated feet."

Before the Jacksonites ceased their wholesale depredations, they had killed Andrew Barber and wounded several other brethren; had burned 203 homes and one flour mill; had driven the owners—twelve hundred in number—northward to the bleak bluffs of the Missouri River, where the refugees in wind and rain made camp, awaiting their turn to ferry the river barrier into Clay County, seeking needed protection and shelter.

Elder Parley P. Pratt leaves this vivid picture of the exiles along the Missouri River: "The shore began to be lined on both sides of the ferry with men, women, and children; goods, wagons, boxes, provisions, etc., while the ferry was constantly employed; and when night closed upon us the cottonwood bottom had much the appearance of a camp meeting. Hundreds of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents. Husbands were inquiring for their wives; wives for their husbands; parents for children and children for parents. Some had the good fortune to escape with their families, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their goods. The scene was indescribable and, I am sure, would have melted the hearts of any people on the earth, except our blind oppressors." (Joseph Smith, *History of the Church*, 1:426-440; B. H. Roberts, *Missouri Persecutions*, pp. 105-107.)

Did we have the time this afternoon, I should ask you to go into Carthage Jail with me, where I have stood, stirred by the bloodstains on the floor, to ponder the deaths of the Prophet Joseph and his brother, Hyrum; the inspired

friendship and faith and trust of Willard Richards and John Taylor. But tarry with me just a minute and try to imagine the impact of the martyrdom:

"He has jumped the window," shouted the rabble, and they rushed pellmell downstairs. Willard Richards, hurrying to the window, looked down upon the Prophet, surrounded by frenzied men. He then started for the stairway, but a distressed call from John Taylor stopped him, "Take me." Happy that John was not dead, Willard dragged him from under the bed and into another room. While hiding him under an old mattress, he admonished gravely: "If your wounds are not fatal, I want you to live to tell the story." Brother Richards expected to be shot momentarily.

The excited mob, believing that they had killed all four of the prisoners and hearing a shout, "The Mormons are coming," fled from Carthage in terror, followed by most of the frantic citizens. It was this false cry, no doubt, that saved the lives of Willard Richards and John Taylor.

To report the terrible disaster and to obtain aid George D. Grant and David Bettisworth hurried on horseback toward Nauvoo. Within three miles of the city they were stopped by Governor Ford and his staff, who carried them back to Carthage. After warning the remaining citizens of the town that the Mormons would be coming, he and his men galloped off at midnight for Warsaw. He later testified that he fully expected that Carthage would be laid in ashes before morning.

On the morning after the martyrdom, Willard Richards and a few friends, having dressed as best they could the bleeding wounds of Elder Taylor at the Hamilton House, put the bodies of Joseph and Hyrum in two boxes, which they placed on two borrowed wagons and started for Nauvoo, the "City of Joseph."

Describing the sorrowful scene of that tragic day, Dr. B. W. Richmond, a non-Mormon reports that the two wagons were met near the temple grounds by a "vast concourse of citizens. The officials formed around the bodies, while the masses silently opened to give them way, and as the mournful procession moved on, the women broke out in lamentations at the sight of the two rude boxes in the wagons, covered with Indian blankets. The weeping was communicated to the crowd, and spread along the vast waves of humanity extending from the Temple to the residence of the Prophet.

The groans and sobs and shrieks grew deeper, and louder, till the sound resembled the roar of a mighty tempest, or the low, deep roar of the distant tornado." (*D. H. C.*, VII:102-112; Andrew Jensen, *Historical Record*, pp. 572-576; B. H. Roberts, *Rise and Fall of Nauvoo*, pp. 330, 312, 404-456.)

Pause four is a brief glimpse at the exodus across Iowa, February 1846:

On February 22, 1846 a raging blizzard, leaving twelve inches of snow, struck the Mormon pioneers huddled in their temporary camp at Sugar Creek, Iowa. Following this terrible storm, the weather turned frigid, "12 below Zero," even sealing the great Mississippi River from shore to shore. On one of these nights nine babies came into camp, born under almost every variety of frontier camp life imaginable. Eliza R. Snow tells of one birth that occurred in a rude improvised shelter, the sides of which were formed of blankets fastened to poles stuck in the ground. The owner of the hut had peeled bark from cottonwood trees and had made a sort of a roof covering through which the water leaked, but helpful sisters held pans over the newborn child and its mother.

It was during these adverse conditions that an unknown camp poet penned this prayer:

"God pity the exiles, when storms come down—

When snow-laden clouds hang low on the ground,

When the chill blast of winter, with frost on its breath

Sweeps through the tents like the angel of death!

When the sharp cry of child-birth is heard on the air,

And the voice of the father breaks down in his prayer,

As he pleads with Jehovah, his loved ones to spare!" (Edward W. Tullidge, *The Women of Mormonism*, pp. 307-309; *Memoirs of John R. Young, Utah Pioneer*, 1847, p. 14.)

And for pause five, let us live all too briefly with the handcart companies of October 1856:

Contrary to the anticipation of these poorly clad people, the fall and early winter of 1856 were unusually stormy and merciless. A winter blizzard broke upon Willie's Company at the Sweetwater, and it struck

Martin's group that was struggling across the alkaline waste lands above the last crossing of the Platte.

The frigid, two-day storm, covering the country with more than a foot of snow, smashed tents and wagon covers. Ten, twelve, and sometimes as many as fifteen deaths came in a day. Shallow graves were scraped out. At night packs of marauding wolves howled or fought at the burial places. From all appearances these two companies were doomed to perish on the eastern slopes of the Rockies, three hundred miles from Zion.

When the storm subsided, the companies made a fresh start, but moved only a few miles a day. It was under these trying conditions that two horsemen, riding ahead of the rescue parties from Salt Lake City, met Willie's Company October 28, 1856 on the Sweetwater River.

John Chislett, a member of Willie's Company, expressing his overwhelming joy, exclaimed:

"More welcome messengers never came from the courts of glory than these two young men were to us. They lost no time, after encouraging us all they could to press forward, but sped further to convey their glad news to Edward Martin, the fifth handcart company, who had left Florence about two weeks after us, and who it was feared were even worse off than we were. As they went from our view, many a hearty 'God bless you,' followed them."

Dan W. Jones, one of the rescuing party, gives a distressing picture of Martin's company: "The train was strung out for three or four miles. There were old men pulling and tugging at their carts, and children, six and eight years of age, struggling through the snow and mud. As night came on the mud and snow froze to their clothing."

After Martin's Company had lost almost one fourth of its number in "Martin's Ravine," it moved forward to the Sweetwater River—a hundred feet wide, waist deep, and filled with floating ice. At the sight of this barrier, many Saints sank by their carts. In this helpless condition they were found by three sturdy young men who had pushed ahead of the supply wagons. These brawny rescuers heroically waded the river and began carrying the sick and feeble across. This human fording continued back and forth, trip after trip through those chilling waters until every person and his cart had been safely landed upon the opposite shore.

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President Young, upon learning of this valorous service, wept freely. And while reporting it to the Saints in General Conference, predicted: "That act alone will insure David P. Kimball, George W. Grant, and C. Allen Huntington an everlasting salvation in the Celestial Kingdom of God, worlds without end."

With the coming of 104 relief outfits from Salt Lake City, the emigrants abandoned their carts. Those who were unable to walk were loaded into the wagons. Death from freezing and exposure, nevertheless, continued daily. Before the last survivors arrived in Salt Lake City, Sunday, November 30, 222 of these valiant pioneers had found graves by the roadside. (Joseph Fielding Smith, *Essentials in Church History*, p. 489; Levi Edgar Young, *Founding of Utah*, p. 148; Solomon F. Kimball, *Life of David P. Kimball*, p. 9; Roberts, *Comprehensive History*, IV:100-107.)

Under the spirit of achievements like these, it is inspiring to hear these fine young people of Brigham Young University put their hearts, as well as their voices, into "Come, Come, Ye Saints."

How fitting it is to be able to turn to that classic volume of President Clark's *To Them of the Last Wagon* and *The Pioneers* for a tribute and a challenge.

One thing in common all these peoples had in their search for freedom to worship God—a schooling in hardship, persecution, sacrifice, that burned out from their souls the dross, leaving in them only the pure gold of loftiest character and faith, fully tried, tested, refined. God has never worked out his purposes through the pampered victims of ease and luxury and riotous living. Always He has used to meet the great crises in His work, those in whom hardship, privation, and persecution had built characters and wills of iron. God shapes His servants in the forge of adversity; He does not fashion them in the hot house of ease and luxury. (*The Pioneers*, p. 41.)

In living our lives let us never forget that the deeds of our fathers and mothers are theirs, not ours; that their works cannot be counted to our glory; that we can claim no excellence and no place, because of what they did; that we must rise by our own labor, and that labor failing we shall fall. We may claim no honor, no reward, no respect, nor special position or recognition, no credit because of what our fathers were

or what they wrought. We stand upon our own feet in our own shoes. There is no aristocracy of birth in this Church; it belongs equally to the highest and the lowliest. For as Peter said to Cornelius, the Roman centurion, seeking him: "Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.) (*To Them of the Last Wagon*, p. 28.)

What of us? Can we keep and preserve what they wrought? Shall we pass on to our children the heritage they left us, or shall we lightly fritter it away? Have we their faith, their bravery, their courage; could we endure their hardships and sufferings, make their sacrifices, bear up under their trials, their sorrows, their tragedies, believe the simple things they knew were true, have the simple faith that worked miracles for them, follow, and not falter or fall by the wayside, where our leaders advance, face the slander and the scorn of an unpopular belief? Can we do the thousands of little and big things that made them the heroic builders of a great Church, a great commonwealth? (*The Pioneers*, p. 45.)

Confident, as I am, that the blood of the pioneers still flows in the veins of their grandchildren and great-grandchildren, I give you in witness the young men and women of this chorus. I have already caught of the spirit of these youths at their university. I give it as my judgment, that called upon to face Carthage, or the trek across the continent, they would heroically meet both challenges. I honor this new generation.

On the fifteenth of March I was in Los Angeles. There had gathered there some 1600 fine young people, and the next night we had a thousand at San Diego. Then it was that I learned that 1700 grand young people, every morning of the school week, go from three to twenty-three miles to attend a seminary class that meets at seven o'clock in the morning, for which work they get no high school credit. The young girl, Janie Kimball, who pinned an honorary seminary pin on me, was given that privilege because her father had driven her fifteen miles every morning and then had driven her back



to her high school, and she had not missed a class all year. She reported to me they might have to miss high school, but they never would miss the class where they learned the word of the Lord.

To you parents, as you dream dreams for the children you cherish, may I offer these suggestions:

1. Make sure that your children know our pioneer story. Let it not be said in any Latter-day Saint home that the children grow up in ignorance of the achievements of their forebears. Both you and they will stir to the materials in the books already quoted in this address and in such other publications as:

Family Journals and Diaries

Major Howard Egan, *Pioneering the West*  
Autobiography, Parley P. Pratt

William Clayton's Journal

Leaves from My Journal—Wilford Woodruff  
The L.D.S. Church, Its Doctrines and  
Achievements, to be published—by Carter  
E. Grant.

2. Give them responsibility; let them do some work. It is an ungracious thing for the lovely daughter who is studying the piano to be led to believe that she cannot do any work which might interfere with the softness of her fingers. God bless her. Her hands will take care of themselves. Nature will do that, if she will do a little something to take the bend out of the back of the mother who has been caring for her these many years. Give your children tasks to do. The Pioneers were never made on an easy trail. They gloried in hardship, and the parent who would spare his child in the interest of kindness, does the unkindest thing possible to a child when he saves him from work and responsibility.

3. Be careful about what your children do at night—what their program is, who their companions are—and have them in at a reasonable hour. Try to see that they go with young men and women who inspire them to higher ideals, rather than with those who make the rounds at glittering night spots, rich in temptation and low in appeal.

The Pioneers survived hardship and

adversity. With careful training our children will endure prosperity and ease and will grow up in the spirit of this chorus today to be an everlasting honor and credit, not only to themselves, to their families, and to the Church, but to their Father in heaven. May they do so, I pray humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Adam S. Bennion of the Council of the Twelve, has just spoken to us.

The Brigham Young University Combined Choruses have furnished the music this afternoon and this morning. We commend this group of young people for the service they have rendered this day. We would like to say to them that the greatest joy that comes to the human heart is found in the happiness that we give to others and in the service that we render our fellow men. We hope, young folks, that the happiness that you have awakened in the hearts of thousands this day will come back into your own, and God bless you in all the service that will be offered to you to render in your future lives. "He that loseth his life for my sake shall find it." You will find your joy in making others happy. God bless you.

These Choruses will sing, "The Hallelujah Chorus," under the direction of Elder Crawford Gates.

The benediction will be offered by Elder J. Orval Ellsworth, formerly President of the Central States Mission, after which this Conference will be adjourned until 10:00 o'clock tomorrow morning.

A meeting devoted to the work of the stake and foreign missions will be held in the Tabernacle this evening at 7:00 o'clock. Mission Presidents in attendance at the General Conference, all stake mission presidents, and stake missionaries, and the presidencies of stakes are requested to attend this meeting. An invitation is extended, also, to members of High Councils, bishoprics, presidents of seventies' quorums, and general boards of auxiliary organizations.

To the members of the choirs we

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should like to say that there will be a reception for you and others in the Church School System, immediately after this meeting in the Lafayette Ballroom in the Hotel Utah in honor of the Administrators of the unified Church School System, including the Administrators of the Brigham Young University, Ricks College, L.D.S. Business College, McCune School of Music, and the Juarez Stake Academy, and also the Directors of all Latter-day Saint Institutes of Religion. Parents and students are also invited.

Singing, "Hallelujah Chorus," and after the benediction, this Conference will be adjourned until tomorrow morning.

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The Brigham Young University Combined Choruses sang the "Hallelujah Chorus."

Elder J. Orval Ellsworth, formerly president of the Central States Mission, offered the closing prayer.

Conference adjourned until Tuesday, April 6, at 10:00 a.m.

## FOURTH DAY MORNING MEETING

The sixth session of the Conference was held in the Tabernacle at 10 o'clock a.m., Tuesday, April 6.

The choral music for this session of the conference was furnished by the Singing Mothers, Sister Florence Jepperson Madsen, conducting and Frank W. Asper at the organ.

### President David O. McKay:

We are assembled in the great Tabernacle on Temple Square in Salt Lake City in the sixth session of the One hundred Twenty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints.

As heretofore announced, these services will be broadcast to the Assembly Hall and Barratt Hall over a public address system and by television. They will also be televised over KSL-TV Channel 5, and by arrangement through KSL over twelve radio stations in Utah, Idaho, Arizona and Wyoming, the name of each of which was just announced during the pause.

Because of some who may be listening in, we desire again to express our appreciation to these various radio stations for their courtesy in making available their time and facilities for these broadcasts. Cards and telegrams are still coming in expressing appreciation of

those who listened in Sunday over the television in the Northwest and California.

You are happy, I am sure, to recognize our Singing Mothers, who will furnish the music for this session and this afternoon, Sister Florence Jepperson Madsen conducting and Brother Frank W. Asper at the organ. We shall begin this session by the Relief Society Singing Mothers singing, "O Lord Most Holy." The invocation will be offered by Elder John B. Matheson, formerly President of the East Central States Mission.

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The opening selection was by the Relief Society Singing Mothers, "O Lord Most Holy."

Elder John B. Matheson, formerly president of the East Central States Mission, offered the opening prayer.

### President David O. McKay:

"O Savior of the World" will now be sung by the Relief Society Singing Mothers. Following the song, we will hear from Elder Kimball of the Council of the Twelve.

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The Relief Society Singing Mothers sang, "O Savior of the World."

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

**I** HIS HAS been a glorious conference. It pleases me greatly to notice that at each succeeding conference there is a larger sprinkling of Japanese and Chinese brothers and sisters; of Hawaiians and other islanders; of Indians, Mexicans, Spanish-Americans and others. It makes me very happy indeed, and I wish to address my remarks this morning in behalf of those minorities.

Recently there came to my desk a letter, anonymously written. Generally the wastebasket receives all such messages, written by people who have not the courage to sign their statements. But this time I saved it. It reads in part as follows:

I never dreamed I would live to see the day when the Church would invite an Indian buck to talk in the Salt Lake Tabernacle—an Indian buck appointed a bishop—an Indian squaw to talk in the Ogden Tabernacle—Indians to go through the Salt Lake Temple—

The sacred places desecrated by the invasion of everything that is forced on the white race. . . .

This letter now goes into the fire also, but it gives me the theme for the words I wish to say today.

If Mrs. Anonymous were the only one who felt that way! However, from many places and different directions I hear intolerant expressions. While there is an ever-increasing number of people who are kind and willing to accept the minority groups as they come into the Church, there are still many who speak in disparaging terms, who priestlike and Levite-like pass by on the other side of the street.

It would be a delightful step forward if our newspapers and periodicals and our writers and speakers would discontinue the term *buck* and *squaw* and substitute "Indian men and women" or "Lamanite brethren and sisters."

Their ancestors and ancient prophets foresaw this day and knew that this people would be reviled and disparaged.

In the letter quoted, there is the suggestion of a superior race! From the dawn of history we have seen so-called superior races go down from the heights to the depths in a long parade of exits. Among them were the Assyrians, the Egyptians, the Babylonians, the Persians, the Greeks, and the Romans. They, with more modern nations, have been defeated in battle, humiliated and crushed in economic life. Is the implication of Mrs. Anonymous justified that the white race or the American people is superior? John the Baptist, in forceful terms, rebuked a similar self-styled superior group:

O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance:

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. (Matt. 3:7-9.)

The Lord would have eliminated bigotry and class distinction. He talked to the Samaritan woman at the well, healed the centurion's kin, and blessed the child of the Canaanitish woman. And though he personally came to the "lost sheep of the house of Israel" and sent his Apostles first to them rather than to the Samaritans and other Gentiles, yet he later sent Paul to bring the gospel to the Gentiles and revealed to Peter that the gospel was for all. The prejudices were deep-rooted in Peter, and it took a vision from heaven to help him to cast off his bias. The voice had commanded: "Rise, Peter; kill, and eat," when the vessel descended from the heaven containing all manner of beasts, reptiles and fowls. Punctilious Peter expressed his life-long prejudices and habits in saying, "Not so,

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Lord; for I have never eaten any thing that is common or unclean." Then the heavenly voice made clear that the program was for all. "What God hath cleansed," it said, "that call not thou common." Peter's long-sustained prejudices gave way finally under the power of the thrice repeated command. When the devout Gentile Cornelius immediately thereafter appealed to him for the gospel, the full meaning of the vision burst upon Peter and he exclaimed, "God hath shewed me that I should not call any man common or unclean." (See Acts 10:11-28.)

And when those of the circumcised complained, Peter, now very sure, rehearsed the whole story and concluded with these memorable words:

Men and brethren, ye know that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

And put no difference between us and them. (*Ibid.*, 15:7-9.)

"What was I that I could withstand God," he said in defense.

The gospel had been brought to the Jew or Israel, and now was to be taken to the Gentile. It was for all.

The Savior finally instructed his Apostles:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19.)

And through the Prophet Nephi he

... inviteth them all to come unto him ... and he remembereth the heathen; and all are alike unto God, both Jew and Gentile. (2 Nephi 26:33.)

Then see how the Lord preserved the Bible through the dark ages and preserved the Book of Mormon gold plates through the same barren period so that both of these holy scriptures might be brought by the Gentiles back to Israel and fulfil the saying that "the first shall

be last and the last shall be first." (See Matt 19:30.)

And now, Mrs. Anonymous, when the Lord has made of all flesh equal; when he has accepted both the Gentiles and Israel; when he finds no difference between them, who are we to find a difference and to exclude from the Church and its activities and blessings the lowly Indian? Have you read the scriptures, ancient or modern? Have you felt the magnanimity of the Savior, his kindness, his mercy, his love?

If the Lord were to acknowledge a superior race, would it not be Israel, the very people whom you would spurn and deprive? Do you carry in your veins as pure Israelitish blood as those whom you criticize? Do you find any scriptures, my critic, which would show that the Christ would exclude the Lamanite Israelites from the waters of baptism, from the priesthood, from the pulpit, or from the temple? Did not the Lord remove the Amalekites, Midianites, Canaanites to make place for the chosen Israel, and when centuries later he saw the impending destruction of Jerusalem and the temple, and when it was imminent that Judah and Israel were to be captured and exiled, did not the Lord send a righteous few, under Lehi, to find and colonize this American land, this choicest land under heaven? Did he not lead and teach and punish and forgive this same people through a thousand hectic years of varied experience and did he not reiterate frequently his willingness to forgive and his eagerness to bless this very people? Did not the Lord show special and preferred interest in his Israel? Did he not reserve for them alone his personal visits and ministrations? And did he not himself make a personal visit of many days to his Lehite people and say to them:

Ye are my disciples. . . .

And behold, this is the land of your inheritance; and the Father hath given it unto you.

And they [the Jews] understood me not that I said they [the Lehtes] shall hear my

voice; and they understood me not that the Gentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the Holy Ghost.

But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. (3 Nephi 15:12-13, 23-24.)

Would those who scorn the Indian and deprive him of the blessings remember how the Lord loves his Lamanites and how he told his first leaders in this dispensation to

... journey among the Lamanites.

And it shall be given thee ... what thou shalt do. (D. & C. 28:14-15.)

Remember how he authorized them to build up his Church "among the Lamanites" (*ibid.*, 30:6) and from the later Prophet, John Taylor, who said: "And now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes and organizations." (*The Gospel Kingdom*, p. 247.)

In the days immediately preceding the coming of the Lord, even the Lamanite Prophet Samuel felt the sting and smart of the caustic discriminations when he said:

And now, because I am a Lamanite, and have spoken unto you the words which the Lord commanded me, and because it was hard against you, ye are angry with me and do seek to destroy me, and have cast me out from among you. (Helaman 14:10.)

If Mrs. Anonymous would exclude the Indian from the temple, how could she justify the Lord's provision that they would assist in the building of the New Jerusalem with its temple?

O intolerance, thou art an ugly creature! What crimes have been committed under thy influence, what injustices under thy Satanic spell!

Charlotte Gilman wrote: "I ran into a prejudice that quite cut off my view." (From Stanza I of "An Obstacle.")

It was to a hypocritical and intolerant group to whom the Lord gave his classic parable,

... unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:9-14.)

If it be so wrong for fraternization and brotherhood with minority groups and their filling Church positions and pews and pulpits of the Lord's Church, why did the Apostle Peter maintain so positively: "[God] ... put no difference between us and them." (Acts 15:8-9.)

And, "What God hath cleansed, that call not thou common." (*ibid.*, 11:9.)

Of a truth I perceive that God is no respecter of persons:

But in every nation he that feareth him, and worketh righteousness, is accepted with him. (*ibid.*, 10:34-35.)

Did not the Lord know that in these times there would be many duplicates of Mr. and Mrs. Anonymous who might need the warning which he gave through his Prophet Moroni: "... Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord." (Mormon 9:26.)

The Prophet Mormon wrote:

Yea, wo unto him that shall deny the revelations of the Lord. ...

Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the House of Israel; for behold, the Lord remembereth his covenant unto them ... according to that which he hath sworn. (3 Nephi 29:6, 8.)

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It is most evident that all of the many prejudiced ones fail to catch the spirit of the gospel and the teachings of the Christ as they hiss and spurn and scoff and criticize. The Lord said in Matthew:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: . . .

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matt. 7:1-5.)

And again, the Lord said through Paul:

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; . . .

And thinkest thou this, O man . . . that thou shalt escape the judgment of God? (Roman 2:1, 3.)

And again, through Moroni:

For behold, the same that judgeth rashly shall be judged rashly again; . . . he that smiteth shall be smitten again, of the Lord. (Mormon 8:19.)

I remember that the Lord was long-suffering with ancient Israel. For a long time he endured their pettiness, listened to their eternal complaining, revolted at their filthiness, groaned at their idolatries and their adulteries, and wept at their faithlessness; and yet finally forgave them and led the rising generation of them into the promised land. They had been the victims of four centuries of destructive background of servitude but consistent now with their continued faithfulness, every door was opened to them toward immortality and eternal life.

Here he has the Indian or Lamanite, with a background of twenty-five centuries of superstition, degradation, idolatry, and indolence. He has loathed their wickedness, chastised them, brought the Gentiles to them for nursing fathers and mothers, and (it would seem) has finally forgiven them. Their

sufferings have been sore, their humiliation complete, their punishment severe and long, their heartaches many, and their opportunities reduced. Has he not now forgiven them and accepted them? Can we not now forgive and accept them? Ancient Israel was given forty years. Can we not allow at least forty years of patient and intensive proselyting and organizing among modern Israel before we judge too harshly?

What a monster is prejudice! It means pre-judging. How many of us are guilty of it? Often we think ourselves free of its destructive force, but we need only to test ourselves. Our expressions, our voice tones, our movements, our thoughts betray us. We are often so willing that others make the contacts, do the proselyting, have the associations. Until we project ourselves into the very situation, we little realize our bias and our prejudice.

Why will we, the prospered, the blessed, hiss? When, oh, when, will we cease to spurn? When will we who think we are free of bias, purge from our souls the sometimes unconscious prejudice we possess? When will we end our making game of these wanderers? When will we cease throwing our pennies disdainfully to them at the gate?

Mr. and Mrs. Anonymous: I present to you a people who, according to prophecies, have been scattered and driven, defrauded and deprived, who are a "branch of the tree of Israel—lost from its body—wanderers in a strange land"—their own land. I give you nations who have gone through the deep waters of the rivers of sorrow and anguish and pain; a people who have had visited upon their heads the sins of their fathers not unto the third and fourth generation but through a hundred generations. I bring to you a multitude who have asked for bread and have received a stone and who have asked for fish and have been given a serpent. (See 3 Nephi 14:9-10.)

This people ask not for your distant, faraway sympathy, your haughty dis-

dain, your despicable contempt, your supercilious scorn, your turned-up nose, your scathing snobbery, your arrogant scoffing, nor your cold, calculating tolerance. It is a people who, unable to raise themselves by their own bootstraps, call for assistance from those who can push and lift and open doors. It is a people who pray for mercy, ask forgiveness, beg for membership in the kingdom with its opportunities to learn and do. It is a good folk who ask for fraternity, a handclasp of friendship, a word of encouragement; it is a group of nations who cry for warm acceptance and sincere brotherhood. I give you a chosen race, an affectionate and warm-hearted people, a responsive but timid and frightened folk, a simple group with childlike faith. I point you to a people in whose veins flows the blood of prophets and martyrs; a people who have intelligence and capacity to climb to former heights but who need the vision and the opportunity and the assistance of the nursing parents.

These people can rise to the loftiness of their fathers when opportunity has knocked at their door a few generations. If we fully help them, they can eventually soar to greatness. The ungerminated seeds are waiting for the rains of kindness and opportunity; the sunshine of gospel truth; the cultivation through the Church program of training and activity, and the seeds will come to life, and the harvest will be fabulous, for the Lord has promised it repeatedly.

O ye, who hiss and spurn, despise and scoff, who condemn and reject, and who in your haughty pride place yourselves above and superior to these Nephite-Lamanites: I pray you to not despise them until you are able to equal their faraway folk who had such faith and fortitude and strength—until you have that faith to burn at the stake with the Prophet Abinadi. It is possible that the prophet's children may be among us. Some of them could be now called Lagunas or Shoshones.

I beg of you, do not disparage the Lamanite-Nephites unless you, too, have the devoutness and strength to abandon

public office to do missionary work among a despised people and this without compensation, as did the four sons of Mosiah; until you too can walk away from the ease and luxury and the emoluments and power of kingship to hunger and thirst, to be persecuted, imprisoned, and beaten for fourteen years of proselyting endeavor as did their people, Ammon and his brothers, and as did the great Nephi who gave up the judgeship to proselyte. Some of their descendants also could be among us. Their seed could be called Samoans or Maoris.

I ask you: Do not scoff and ignore these Nephite-Lamanites unless you can equal their forebears in greatness and until you can kneel with those thousands of Ammonite Saints in the sand on the field of battle while they sang songs of praise as their very lives were being snuffed out by their enemies. Could you look heavenward, smiling and singing, while the bloodthirsty demons slashed your body with sword and scimitar? Perhaps the children of the Ammonites are with us. They could be called Zunis or Hopis.

Do not prate your power of speech or your fearlessness unless you too could stand with the Prophet Samuel on the city wall, dodging stones and spears and arrows while trying to preach the gospel of salvation. The very descendants of this great prophet are with us. They may be Navajos or Cherokees.

I ask you who sneer: Are you better mothers than those of the Ammonites? Those Lamanite women trained their sons in faith to the extent that they fought many battles and came home clean, full of faith. Are you training your sons as did they? Do your sons resist evil, grow to greatness, receive manifestations from the Lord? Do your sons praise your names and say, "We knew our mothers knew it. We are blessed of the Lord because we live his commandments as our mothers taught us." The posterity of these unparalleled mothers and these faithful sons may be among us and may be called Mayas or Pimas.

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I urge you: Do not mock in derision until and unless you, too, have children loved and fondled by the Lord of creation, children who are encircled about with fire and ministered unto by angels—children who prophesy unutterable things. Their children could be the Piutes or Mohicans among us.

Do not condemn and make game of these good Lamanite-Nephites until you have produced a superior people who compare with their ancestors who lived for nearly three centuries in peace and righteousness. Has our own nation ever exceeded a quarter century without war and commotion?

Let us not spurn these Nephite-Lamanites until we are assured that we, too, have the love of the Savior as did their people when the Lord stood in their midst and ordained them with his own hands, blessed them with his own voice, forgave them with his own great heart, broke the bread, poured the wine, and gave the sacrament himself to these upright folk; until we shall have the privilege of feeling the prints of the nails in his hands and feet, and the spear wound in his side.

And in these living descendants are all the seeds of faith and growth and

development, of honor and integrity and greatness. They wait but for opportunity, encouragement, and brotherliness; and these will be redeemed, will rise and will become a blessed people. God has said it.

I love the Lamanites, the Indians, and all their cousins. I expect to see them rise and fulfil their destiny. I know that the prophecies concerning them will all be fulfilled.

May God bless the Lamanite-Nephite peoples, stir their hearts; bless the missionaries that are sent unto them; and help us, their nursing parents. And may God speed the day of their total deliverance. This I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

The speaker to whom we have just listened is Elder Spencer W. Kimball, of the Council of the Twelve. For the sustaining vote of this General Conference, there will now be presented the General Authorities, the General Officers, and the General Auxiliary Officers of the Church. President J. Reuben Clark, Jr., will present these officers.

President J. Reuben Clark, Jr., Second Counselor in the First Presidency, presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church as follows, and they were unanimously sustained by those present.

## GENERAL AUTHORITIES OF THE CHURCH

### THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

### QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith  
Harold B. Lee  
Spencer W. Kimball  
Ezra Taft Benson  
Mark E. Petersen  
Henry D. Moyle

Delbert L. Stapley  
Marion G. Romney  
LeGrand Richards  
Adam S. Bennion  
Richard L. Evans  
George Q. Morris



## PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Thomas E. McKay

Clifford E. Young

Alma Sonne

El Ray L. Christiansen

John Longden

Hugh B. Brown

Sterling W. Sill

## TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Oscar A. Kirkham

Seymour Dilworth Young

Milton R. Hunter

Bruce R. McConkie

Marion D. Hanks

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop

Thorpe B. Isaacson, First Counselor

Carl W. Buehner, Second Counselor

## CHURCH BOARD OF EDUCATION

David O. McKay

Stephen L. Richards

J. Reuben Clark, Jr.

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Henry D. Moyle

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Adam S. Bennion

Richard L. Evans

George Q. Morris

Administrator, Board of Education

Ernest L. Wilkinson

## CHURCH AUDITING COMMITTEE

Orval W. Adams

George S. Spencer

Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President

J. Spencer Cornwall, Conductor

Richard P. Condie, Assistant Conductor

## GENERAL CONFERENCE

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## ORGANISTS

Alexander Schreiner                      Frank W. Asper  
                                  Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

Harold B. Lee	El Ray L. Christiansen
Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Oscar A. Kirkham
LeGrand Richards	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Clifford E. Young	Carl W. Buchner
Alma Sonne	

and the General Presidency of Relief Society

## GENERAL CHURCH WELFARE COMMITTEE

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 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director

Paul C. Child	W. T. Lawrence
T. C. Stayner	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Velma Nebeker Simonsen, Second Counselor  
 with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 David Lawrence McKay, First Assistant Superintendent  
 Lynn S. Richards, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted.

## PRIMARY ASSOCIATION

LaVern W. Parmley, President

Arta M. Hale, First Counselor

Leone W. Doxey, Second Counselor

with all members of the Board as at present constituted.

## President Clark:

President McKay, the voting seemed to be unanimous in the affirmative.

## President David O. McKay:

Elder Morris, will you take your place, please. Elder Sill, in the con-

gregation, will please come forward and take his place among the Assistants.

We have just heard presented the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference, and all voting has been in the affirmative, unanimously.

Our next speaker will be Elder Alma Sonne, Assistant to the Twelve.

## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS: I am very happy about the appointment of Elder George Q. Morris as a member of the Council of the Twelve. It has been a great joy and certainly a great pleasure for me to have been closely associated with him during the past few years. He is a man of faith, a man of splendid leadership, who is solid and sound in the doctrines of the Church, and who will be of inestimable help to the brethren who devise the policy of this great Church of which we are members.

God bless him in this great responsibility and give him the strength to do the work which will be required at his hands.

I have been abundantly blessed, as you have, by the spiritual uplift which has come to the Latter-day Saints during this conference. This uplift has emanated from the singing of the various choirs, from the fervent testimonies of the Lord's servants who have spoken, through the timely admonitions, and through the clarifying demonstrations of activities particularly as they have pertained to the missionary work of the Church. I believe that the para-

mount obligation resting upon the Church today is to proclaim the divine mission of Jesus Christ. His Church, while standing practically alone amongst all the Christian churches, is boldly declaring that Jesus is the Christ, the Redeemer of mankind.

We must not fail in this very definite responsibility. There are many among the religious teachers of the world who are making compromises in this respect. It is not long since Colonel Ingersoll, the gifted agnostic, said, "For the man Jesus I have the highest admiration. I gladly pay to him the homage of my tears. But for Jesus as the Son of God, I will have nothing to do with him." I regret to say that many of the modern religious teachers have adopted the view expressed by this well-known unbeliever. Not long since I read again the Book of Mormon and found that on almost every page Jesus is declared to be the Son of God and the Redeemer and Savior of the world. This may also be said of the revelations given to the Church through the Prophet Joseph Smith as recorded in the Doctrine and Covenants.

What is there left, my brethren and sisters, if you eliminate Jesus as the Son

of God? It is the foundation of our faith. Surely, no Church that is instrumental in destroying Christ's divinity has any right to be called a Christian church.

A few years ago, H. G. Wells was invited to write down the names of six men who stood, as it were, on the corners of history. He did not hesitate in writing the first name, which was Jesus of Nazareth, and then as if he wanted to apologize, he quickly remarked, "I am not a Christian. I am a writer of history," implying no doubt, that he had not accepted the deityship of Jesus Christ.

So the mission is resting upon you and me and the missionaries of the Church to proclaim in our messages that Jesus is the Christ, the Son of the living God, and that he did in reality rise from the dead and appeared to his

friends and disciples, and proved beyond any question of a doubt, that death is not the end, and that we are expected to obey his commandments which he has given through holy men, called prophets.

May we be qualified and anxious to discharge this important responsibility, I pray, in the name of Jesus Christ, the Lord. Amen.

### President David O. McKay:

Bishop Carl W. Buehner, of the Presiding Bishopric, will be our next speaker. He to whom we have just listened, is Elder Alma Sonne, Assistant to the Twelve.

Bishop Buehner will be followed by Marion D. Hanks, of the First Council of Seventy.

## BISHOP CARL W. BUEHNER

### *Second Counselor in the Presiding Bishopric*



Y DEAR brethren and sisters: Each general conference seems to be more inspiring than the last, and this is certainly no exception, from the outstanding priesthood meeting last Saturday evening to and including each session to this very moment.

I was grateful to raise my hand this morning and sustain these great men who comprise the leadership of the Church. I welcome with all my heart Elder George Q. Morris, whom I have learned to love over the years, as the new member of the Council of the Twelve. I also wish to extend my support and sincere best wishes to Elder Sterling W. Sill whom I have also known for many years and who I am sure will be a great strength to the Church.

My message this morning has to do with overweight and underweight. We are a great people to check up on each other. We have our plans, our sched-

ules, our programs, and our organizations. I should like to suggest this morning that it might be a good idea to check up a little on ourselves. I know the first look I have of myself as I peek in the mirror early in the morning is really quite frightening, and then when I realize what the next fifteen or twenty minutes can do with the aid of a few common implements we find in the bathroom, such as a comb and brush (for those who need it), a razor, washcloth, toothbrush, etc., for the men; and for the sisters, some cold cream, a little rouge, face powder, and lipstick, the transformation brings confidence and courage to face the problems of another day. Then when you arrive at work, and someone greets you by saying, "Good morning, you look fine," you are so enthusiastic that you can conquer anything that comes your way. The day seems cheerful and bright.

I appreciate the fact that some of us have physical difficulties that require a doctor's check-up, and usually after a

good physical check-up, we are informed that we have high blood pressure and that we are overweight and should reduce. This could easily be one of my difficulties. I have been supporting Brother Benson in his great plan of disposing of government surpluses and assisting him every way possible in that respect. I am also thoroughly converted to the welfare program in which we are admonished to put away a year's supply. No one has ever indicated that we should carry around a half a year of it and put the other half year's supply in the basement; but many of us do it just that way. I am sure our doctor would tell us that it is well to be converted to these great programs but that we would be healthier and much better off if we would put the full year's supply in the basement and get our blood pressure down.

Along with these physical habits and check-ups, I would like to suggest that we have a little spiritual check-up, and ask ourselves a few simple questions. I am appreciating, too, a great deal more the value of visual aids as we have observed them during this conference, and would like to suggest that we make a little chart, one that can be marked, and see just how good we are. In filling in such a chart, we might find some blank spaces. In other words, we might find that we are spiritually a little underweight. We might even be lightweight. Some of us might even be featherweights. A look at such a chart will indicate in some degree our spiritual activity and give us a check-up in that respect. May I suggest that we ask ourselves some of these questions:

Do I sustain the General Authorities of the Church?

Do I go to sacrament meeting and renew my covenants with my heavenly Father?

Do I have family prayer in my home?

Do I have THE IMPROVEMENT ERA in my home?

Do I study the gospel for fifteen minutes each day?

Do I have home evening?

Do I pay my ward maintenance?

Do I offer assistance to my bishop?  
Do I do something to make my home happier?

Am I a good neighbor?

Do I fast each month and pay my fast offering to the bishop?

Do I contribute to the stake and ward building program?

Do I expose my neighbor to the gospel?

Do I pay my debts and live within my means?

Am I honest with the Lord in the payment of my tithes, and do I go to tithing settlement?

Do I do my ward teaching?

Do I participate in the welfare program?

Am I doing my research and temple work?

Am I taking advantage of the auxiliaries: the Relief Society, the Mutual, Sunday School, and Primary?

We might add to this list many other questions. If we could transfer some of the surplus weight we carry around in our physical bodies and add that weight to our spiritual lives (and I do not think we will ever become overweight in this respect), we will increase our weight and become better able to fulfil the responsibilities and obligations that the Lord expects of us and to carry out the counsel of the leadership of the Church.

We are all interested in security. I tell you, brethren and sisters, that no greater security can come to any member of the Church than to keep the commandments of our heavenly Father, especially those of tithing, fast offering, and aiding the welfare program. When I think of the great blessings promised to the membership of the Church from the payment of an honest tithing, I feel there is not a member of the Church who can afford not to pay his tithing. Likewise, great blessings come from fasting and prayer.

I remember not long ago being in a stake where I had given a little talk on the value of fasting and paying fast offerings. Near the end of the meet-

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ing, one of the brethren said, "Brother Buehner, I believe all you have said but would like to ask this question: What if after the fasting period is over you are so hungry that you don't only eat the meal you are entitled to but you literally eat the two meals you fasted?" I could not help feeling that this is very typical of us human beings. We are not going to give away anything that we can reclaim. I made these observations at the time. First, my advice would be that we should not eat three meals at the same time and undo the wonderful blessing that has come from fasting, but more important

than this, I indicated, "I do not care how much you eat after the twenty-four-hour fasting period is over, just see that you do not eat the Lord's two meals." I feel sure this is good advice. The Lord has promised wonderful blessings from keeping the commandment of the fast.

I feel I should not take more time. I love this Church. I love its devoted leadership. I admire and love you people. The world looks bright and happy to me. I am glad to be alive, and sincerely pray that the Lord will bless each and every one of you, in the name of Jesus Christ. Amen.

### ELDER MARION D. HANKS

#### *Of the First Council of the Seventy*

**I** REMEMBER a conference years ago in which someone following Bishop Richards spoke of the still small voice. I may fit that description today after this wonderful and energetic and lovely message from Bishop Buehner.

My heart is full of gratitude today for many things. I am very grateful for the rain, and for the lovely weather which preceded it, each of which is a blessing suited to our needs. I am very grateful that we may meet in this marvelous old building. I am grateful for the privilege of missionary service on these grounds for the past six years. One cannot have intimate acquaintance with these buildings day after day and not acquire in his soul an appreciation for them and for those who built them.

These buildings attract others, in addition to us. I remember the guide tour which was joined by a sweet woman from an eastern city. As we left this building she, who had come with some pre-conceived negative notions about Mormonism but had been touched by what she heard and felt here, turned to her husband and almost reverentially and with a tear in her eye said to him, but still with her notions, "George,

isn't it marvelous what ignorant people can do?"

Well, it has been a great blessing these years to be able to tell such good people, and many thousands like them, that the people who did the work which we enjoy here today and each day, were not ignorant. They were people of courage and faith and dignity and initiative and integrity, who were always willing to give up conveniences and comforts but never their convictions; they were not ignorant people.

It has been a great privilege also to know, as we have learned to love these buildings and those who built them, something of other monuments which they left us, not so physically tangible, but infinitely more important. Last night as I walked through these grounds at a late hour—and I make a habit of that, I commend it to you, for these are beautiful and thoughtful and wonderful hours, in the early morning and late evening—I thought of the words reported to be inscribed on the tombstone of Sir Christopher Wren, the great British architect and builder. It is said that there is written on the tomb of this man who built more than fifty chapels in London, including St. Paul's, and was one of the great architects of

his day, these words: "If you seek his monument, look around you."

I suggest to you that as Latter-day Saints it isn't very difficult to look around us and see the monuments left by those who worked here so well and courageously, and with such integrity, so long ago. In the moment or two available, may I suggest two or three of these other monuments which they made available to us: the monumental blessing, for instance, of truth and testimony, of spiritual knowledge, of freedom from the sins of the world; the monumental heritage of possibility for personal union with God, for peace in this life, and eternal life in the world to come; the monumental gift of great books of scripture, in which are written not only the lessons of life, but the great revelations of God to men. And with these and all the other monuments, they left us the monument of work, which they were willing and able to perform. O how we need to learn it.

With a knowledge of these monuments they dedicated to us, there comes the sober second thought expressed well by Goethe, the great German poet-philosopher, who said: "What from your fathers' heritage is lent, earn it anew to really possess it," which is to say that while these great blessings of monumental value come to us from our pioneer forebears, they are of such a nature that they may be really possessed only by him or her who is willing to really earn and merit them.

There was the day, and I recall it with pleasure, when a man came here, a man from the government of Israel, in fact he was a ministerial official of that nation. It happened to be late in the evening, and there weren't many people around, and I had a casual and very pleasant talk with him. He was a jolly fellow of the kind Brother Buehner has been talking about, a little bit corpulent and pleasant and humorous. He was a Jew of intelligence, with rabbinical training in fact. He asked many questions of interest about us and our faith, and I had the privilege of telling him as best I could of the great truths, monu-

mental truths, that had come to us from God through our forebears. He invited conversation about our relationship, him and me, and I told him we were cousins in a real sense, that we both came from the family of Israel, and I identified myself as being of the lineage of Ephraim. He leaned back, gasped, and said, "Say again." And so we began to repeat, "Through Abraham, Isaac, Jacob, and through Joseph to Ephraim, came the covenant blessings; many of us are of Ephraim."

"Well," he said, "I came to America to learn about agriculture. I came to Utah to learn about irrigation. I expected to learn many interesting things, but I never expected to find the lost sons of Ephraim."

He went away. He came back in the morning. He said, "Tell me again." So we told him, "From God to Abraham, Isaac, Jacob, and through Joseph to Ephraim come the birthright blessings." And we talked for some time, identifying his progenitors, his forebears, with ours, and he left figuratively, almost literally, holding his head in his hands with what he had heard. We have heard from him several times since, he bearing testimony in his own way of this, to him, new and marvelous story. And I thought how grateful I am for the monumental link left me which connects me with all dispensations past, which tells me who I am, whence I came, and what my destiny might be.

I am grateful for many other monumental truths. If it were feasible we might show you a file, full of letters from people of education, wealth, power, prominence, good character, reiterating, each of them in his own words, the simple story one of them told as he wrote, "I found in one hour on these grounds among your people more peace and faith and something to hang to than I had ever known before." Well, these are monumental blessings, but they come to us only as we individually earn them, which is the only manner in which we might really possess them.

May I suggest to you, as I conclude, one other little item which I think will

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be of interest. I mentioned the great scriptures, these books of truth and revelation, which God has given us. These too must be individually earned to be possessed. It would thrill you, and in a sense make you chagrined, as it has me, to learn the reaction of many great and good people to these scriptures. Let me read you two lines from two letters from a certain doctor from Tel-Aviv. He had had the Book of Mormon. He said, "The first reading has made this material precious for me in another sense. It deals with many problems occupying me, as every man concerned with his and mankind's destiny." And he writes a little later, "I would like to add that I have been deeply impressed by everything that I have read about you, and particularly as a Hebrew scholar, by the true continuation of the Bible spirit in the Book of Mormon."

I will read one other simple sentence from a lovely woman who picked up a copy of the Book of Mormon and who wrote this: "I am reading with greatest delight the blessed truths contained in that book. I never dreamed that the Book of Mormon was like that; in fact, I thought hard things about it and you, for I received my information from articles in secular magazines. I belong to another denomination, but," and get this, "how I rejoice to know the truth

and drink in the precious words of men like Nephi and Mosiah and Alma"; and my heart rejoices, and I think to myself, how marvelous it is to be able to drink in the precious words of Nephi and Mosiah and Alma, and yet how many Latter-day Saints have lived and died without ever having known them.

God bless us to appreciate, to understand what the scriptures say. Hear the Lord's word recorded in the Doctrine and Covenants: "For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D. & C. 88:33.)

God help us to appreciate the monuments around us. God bless us that we may have sense enough, faith enough, courage enough, to understand that there are marvelous truths that we might really possess, but which we must individually earn anew, if we would have them, I humbly pray, in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder George Q. Morris, whom you have just sustained as a member of the Twelve, will be our next speaker.

He to whom you have just listened is Elder Marion D. Hanks, of the First Council of Seventy.

### ELDER GEORGE Q. MORRIS

#### *Of the Council of the Twelve Apostles*



Y DEAR brethren and sisters: I am sure you know how one feels in this place and under these conditions. I have gained a more thorough understanding of one passage of scripture in the last few moments than I ever had before, which says that the Lord shall select the weak things of the earth to do his work. But I also must have faith, as he also says that those who are weak he will strengthen, and that the weak things of the earth shall rise and go

forth and break down the mighty and the strong, which means that we trust in God. We are engaged in his work.

And I recall the passage in the Doctrine and Covenants where the Lord says through the Prophet Joseph Smith to Orson Hyde and to all the faithful elders of the Church:

Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come. (D. & C. 68:6.)



I bear that humble witness with all my heart. I am glad to place on the altar whatever I am and whatever I possess.

I know that this is the work of God, that he lives, that Jesus Christ is the Son of the living God, and that he lives, that he is very close to us, and that he directs our beloved President and Prophet, David O. McKay, and his associates, and that these are men of God. And I am very grateful to them for the kindness and consideration and patience they have shown toward me. I love them and I try to emulate their example. I am privileged beyond my power to express my gratitude for the opportunity of continuing my labors with them.

My mind naturally goes to my dear mother, to whom I pay tribute, than whom I can imagine no man or woman ever being more valiant than was she in her service to her God. She came as a girl fifteen years of age, a true believer in the gospel of Jesus Christ, to St. Louis, where her mother died, and she came on to Zion. At nineteen she had lost her husband and her first child, thousands of miles away from her home in England, in a wild, unbroken country. She entered into conditions that tested her soul, and would test the soul of any man or any woman, but she was valiant, uncomplaining, cheerful, and true under all conditions, and I thank God for her, and I know she is happy today.

I pay tribute to my dear wife, who through years of sickness has been forced to be absent from me at sea level and under a doctor's care. She has been lonesome but she has always stood by me through all these years when I put my Church work first, before my business and before my home. She has sustained me in it. And as I left her ten days ago in New York, sick in bed, she would not have it any other way, and she stands by this principle.

My mother taught me to seek first the kingdom of God and his righteousness. I want to bear witness to you, my dear brethren and sisters, that that principle is true, that in this the Church

of Jesus Christ, the Church of the living God, there is no other principle that we should follow, no other principle, except to seek first the kingdom of God and keep his commandments, and all else will be added. And I thank the Lord for the abundant and unexpected and continuing and unfailing blessings, temporal and spiritual, that he has given to me, beyond all my hopes and all my deserts, and I acknowledge his hand in these things. And I am glad to lay them on the altar for his service and for this work.

I do not feel that I should say more. My duty now is one of performance, but I do bear witness that this Church is the Church of Jesus Christ, set up by him, directed by him, a power for the salvation of the human family. And that this Church is equal to every situation that arises in the world, and if the world would accept it, it would meet every situation. This Church is an organized movement for world peace, if the world only knew it. This is the world peace movement, both for individuals and for nations, and there can be no substitute.

I thank the Lord for the love and confidence of my brethren with whom I am to labor. I love them and sustain them with all my heart; and I thank the people of this Church who have received me so kindly, for their kindness and their consideration. I want to pay a tribute to the men and the women throughout the Church who carry forward so faithfully and so well, this great work to the humble and duty-loving men and women, who forget themselves and lose themselves in their families, in their children, and in the Church. God will bless them, and they will enter into their celestial joy.

May God help us all to be true and give ourselves with all our hearts to his service, I humbly pray in the name of Jesus Christ. Amen.

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The congregation and the Singing Mothers joined in singing the hymn, "O Say, What Is Truth?"

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**President David O. McKay:**

We shall now hear from Elder Ster-

ling W. Sill, whom you have just sustained as an Assistant to the Council of the Twelve Apostles.

**ELDER STERLING W. SILL***Assistant to the Council of the Twelve Apostles*

HERE HAVE been a number of circumstances that have combined themselves together this morning to produce in my heart great humility, accompanied by a feeling of inadequacy to discharge properly the responsibilities of this appointment. I pray that I might receive the necessary strength to fulfil those obligations. I am grateful for the confidence of the brethren who are responsible for this appointment. I also appreciate very much your sustaining vote. I promise the General Authorities of the Church, as well as the general Church membership, and Him whose name the Church bears, that I will do the very best I can.

Many times I have prayed to my Father in heaven that he would help me to do my work. I hope that I may pray more and more effectively that I may help him to do his work, and by that means express to him the appreciation that I feel for all of the blessings of my life.

I am very grateful for my wife and family. I am grateful for my parents, grandparents, and great-grandparents. As my great-grandfather marched with the Mormon Battalion to assist in the war with Mexico, my great-grandmother marched with her little family across the plains to establish herself and her posterity in this valley. The wagon containing her earthly possessions was drawn by a team of oxen. Before reaching her destination one of the oxen died. My great-grandmother lifted the yoke of the fallen oxen to her own shoulders and continued the march. I pray that I may draw from her strength and determination.

I appreciate the great opportunity of being a part of this Church, both for

what it has meant to me in the past, and for what it will mean in the future. The real worth of a man is not in himself alone, but in what he stands for. It is an inspiring thing to me that the most humble of us may stand for the most important things. Joseph Smith was great because of what he stood for.

When Joseph Smith arose from his knees, after his first vision, and walked across the fields to his father's house, and went into the kitchen where his mother was working, and leaning against the fireplace for support, said in substance, "Mother, I have seen God," at that instant he did not know a bit more surely than I know or than you know that it is right to be honest, that it is right to be virtuous, and that all the other principles for which this Church stands are right. It is right to spend our strength in the service of our Father in heaven to help to bring about his purposes.

The great psychologist, William James, said that the greatest use of life is to spend it for something that outlasts it.

In a Sunday School class which I visited recently I heard a Sunday School teacher recount that thrilling story of creation, that "God created man in his own image," and I found myself wishing that I might have been there to have witnessed this great beginning, and then it occurred to me, as it has occurred many times since, that the creation of man is not something that was finished and done with in the Garden of Eden. The creation of man is still going on, and in a very real sense each of us is a creator—that is, the attitudes, the enthusiasms, the faith, the determination to serve God, that are so important to our eternal exaltation, are

being currently created within us and in others.

It is more important to build a great character than to build a great skyscraper. We know that the worth of souls is great, but mostly we are not great for what we are, we are great for what we may become, and it is my hope and prayer in my own behalf that I may develop those qualities that will enable me to accomplish the duties of this assignment as is expected of me by my Father in heaven and those who preside over me in the Church.

### ELDER HENRY D. MOYLE

#### *Of the Council of the Twelve Apostles*

**I** AM GRATEFUL, my brethren and sisters, to be back in this goodly land. I am very happy this morning to welcome into the circle of the General Authorities those who have been called of our heavenly Father to fill these important positions and sustained this day by the vote of the people. I can't help commenting with some pride that my father, as well as Brother George Q. Morris and his father and his mother, came from the old Fifteenth Ward. It seemed, as I grew up to manhood, that the Fifteenth Ward became a part of me although I never had the privilege of living in it, because I heard so much from the lips of my father concerning the wonderful families that lived in that ward. He always mentioned the Morris family, and Sister Morris, and what a lovely woman she was. Brother Morris's father was one of the great industrial leaders of the state and helped with others of our forefathers to make this state what it is. So I am happy to welcome Brother Morris into our Council this day. I have appreciated the associations that we have had with him in the past.

It has also been my privilege to work to a slight extent with Brother Sill, and my heart goes out to him in gratitude for his faithfulness and devotion to the

work of the Lord, and I pray that the Lord will bless and sustain these wonderful men in the offices to which they have been called.

#### President David O. McKay:

He to whom we have just listened is Elder Sterling W. Sill, sustained as Assistant to the Council of the Twelve Apostles.

We will now hear from Elder Henry D. Moyle, member of the Council of the Twelve. Elder Moyle.

I have never before in my life been so grateful as I am this day for the blessings of the restored gospel of Jesus Christ, for my membership in the Church, and for what strength the Lord has given me to assist in helping his children here upon the earth. My labors this winter in the great countries of Europe have brought me close to the people. I have had the opportunity of visiting them in their towns and in their villages, seeing them in their homes, feeling of their faith and of their devotion, and understanding to some slight extent the difficulties that confront them in their daily lives, the manner in which they are still ostracized by their neighbors the moment that they join the Church and begin to proclaim the gospel of Jesus Christ to their neighbors and friends and their families. My heart goes out to them, and above all else, a desire that I have within me to be of help to them. I feel now, as I have felt all winter, that every ounce of strength, every blessing that the Lord has given me, should be shared with those people. I would love to live among them and to ask the Lord to continue to bless me that I might have

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strength to impart unto them and to give to them the blessings that come from the power of the priesthood which has been restored in these latter days.

Never has the power of the priesthood been so bestowed upon me or felt in my presence, as it has been this winter, as we have gone forth to seek to bless the Saints in Europe. I have been impressed with the one attribute common to them all, and that was the fact that they wanted no pity. I wish you could all have been present in Berlin: Nearly a thousand people assembled there on a Sabbath morning with a beautiful choir, singing the hymns of Zion in German, so dear to my heart. We listened to the testimonies of those men, the expressions of gratitude in their hearts for that which they had, and when you looked around, you wondered really what they had to be grateful for, as compared with us. They have but one thing, the most priceless gift that our Father in heaven has given to man, the testimony of the divinity of our Lord and Savior Jesus Christ. It has brought strength to their hearts; it has destroyed fear; and it has reconciled them to whatever their lot may be.

I had the privilege of shaking hands with some four hundred people who live behind the Iron Curtain. I heard their leaders say that they knew that they had a mission there to perform that was far greater than any mission that they could perform elsewhere in the world. They did not seek by migration to relieve themselves of the burdens, of the oppression, or of the persecution under which they live. All they prayed for was strength that they might withstand the same, and in overcoming their obstacles grow strong. I had one lovely sister say to me she was so glad that she lived where she did and had the opportunity to meet all of these oppressive circumstances of life because she knew within her very being that she was growing stronger, and she rather pitied those of us who had been born in the Church, considered in a way as though by so being we had been born in the lap of luxury and ease.

I tell you in that meeting in Berlin there was not a word of pity, not a word of complaint, nothing but praises sung and spoken to our Father in heaven for the blessings that he gave them, for the freedom that they enjoyed.

I might take you from Berlin for a moment down into Switzerland where circumstances are a little more favorable, but where still in some of the cantons we do not have the religious freedom that we would like. A little black-haired boy, not more than eight or nine years of age, came up to me after our meeting in Basel, and with fear and trembling he said he wanted to shake hands with me, and when he got hold of my hand, he looked up into my eyes with his big black eyes and he said, "Brother Moyle, would you come and administer to my father?"

When I went to that boy's home, I met a faithful mother, and an older brother. That mother threw her arms around me, and she said, "Brother Moyle, we have fasted and prayed, and especially this youngest son of mine, that he might have the courage that we older ones lacked to ask you to come to our home and bless our father who is so critically ill."

I tell you when I saw the faith of that boy, and the faith of that mother and of that son, and of the appreciation that they had for the priesthood of God, it touched my heart to the very core. It gave me a sense of humility I would like to keep all the days of my life. The Spirit of the Lord and his power were there present, and we blessed that good father and gave to that family the desires of their heart through the gift and power of our heavenly Father.

That instance could be multiplied many times in the experiences which we had this winter. I was so grateful that my good wife was with me. Those people seemed to feel as though they had been specially blessed by the presence of my good wife and the love and the affection that she bestowed upon these wonderful people.

I tell you, brethren and sisters, when the faith of Latter-day Saints is such

that they can praise the Lord for the restoration of the gospel of Jesus Christ and the blessings which that has brought into their lives through their obedience to its principles, to the exclusion of practically all else in life, then we see, I am sure, reflected in their lives the image, the Spirit, and the power of our heavenly Father. God bless these people.

It was wonderful to meet with your missionary sons and daughters. I heard practically every elder in Europe, with few exceptions, bear his testimony, and the lovely lady missionaries likewise. The hours never ran too long but what we were thrilled by the devotion of these fine young men and women. I tell you it seems as though the difficulties that confront them, the problems they have to solve, make the missionaries stronger, too.

I have had a feeling this winter that greater than anything I did for others was the effect upon me of these wonderful contacts and associations. They have touched my life with a very great force. They have made me realize that God lives and that he hears and answers the prayers of his sons and daughters here upon this earth. I can say amen to all that Brother Spencer W. Kimball has said this morning—that the Lord is no respecter of persons.

I have been led to tell the people of Europe this winter, and I know it as I know that I live, that we have entered into a new era in the history of the Church, one brought about by two great circumstances, toward which we have been unconsciously laboring. The one circumstance culminated when President McKay gave to the Church six months ago a charge that everyone should be a missionary. He indicated the possibility of increasing the membership of the Church by at least 500,000 in 1954 if every family in the Church would accept that admonition and bring one soul into the Church during this year. The people of Europe have caught that inspiration. In place of inviting missionaries to come to their homes to eat, as has been the custom

(sometimes I am afraid we have permitted these people to go to too great a sacrifice to feed our elders), now the missionaries are calling in their neighbors, and just like Brother [T. Bowring] Woodbury [at the special missionary conference] said last night, they are finding that it is a fine way to begin a cottage meeting in the home to give their neighbors a meal before they start to preach the gospel to them. That is what our people in Europe are doing. The work is going forward and will go forward as they continue to follow the admonition of our Prophet. They recognize it is part of their life, that President David O. McKay is the mouthpiece of our heavenly Father upon this earth, they look to him for guidance and direction. They know that by this missionary labor they can accomplish two things: They can first of all establish their own homes in these localities in Europe on a firmer basis, and in place of giving attention to emigration to this country, they give attention to preaching the gospel and disseminating that joy and happiness and assurance to others which has come into their lives.

The other great circumstance that has ushered into the Church a new era is the building of temples in Europe. How I thrilled to stand upon that ground, which is already hallowed by the dedication of a Prophet of God as the site of a temple to be built to the Most High and to there see the machinery and the men at work excavating for that great temple in Europe. I am sure that the one in England will be a like inspiration to those people to build up their branches. The men are preparing to receive the priesthood, that they may be worthy not only to go through the temple and receive the blessings of the Lord there in his house, but likewise to gain knowledge and wisdom, judgment, and discretion in matters that pertain to the priesthood so that they can preside over the branches and the districts of the missions abroad and relieve the missionaries whom we send forth to proselyte.

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It would do your heart good to hear some of those district presidents from behind the Iron Curtain tell you of the percentage of branch teaching that they are getting from the priesthood. They have a priesthood which has practically no contact with the Church. We cannot send into them literature; we cannot visit them; and it is on rare occasions, such as I was privileged to enjoy in Berlin, that they can come into Berlin and into the West Zone to attend our meetings.

I tell you when we get faithful men in Europe, supported by faithful women, to do their branch teaching and to help to sustain and to strengthen and to uphold the weaker members of those branches, a new era has entered into our great missionary work and into the mission fields of the Church. I am sure that there has been a different attitude toward us on the part of some new governments. I am grateful beyond measure to the government of West Germany that they have given to us a legal status equal to any of the churches of the world and have permitted us to become incorporated under their public laws and given us all of the advantages incident thereto. It would have filled your hearts with joy to have been present in Frankfurt when 704 faithful servicemen gathered from all over Europe and Africa, under military orders, some of them, to come there to attend. When one commanding officer heard such a convention was to be held again this year, with knowledge of what had transpired in previous years, he issued an order requiring their attendance and didn't leave it alone to the discretion of his men. That order carried some advantages that they had not enjoyed on previous trips to that conference in Frankfurt.

I say it would have thrilled you to have seen the faithfulness of these men and to have had them welcomed into that German city by the burgomeister, Dr. Leiske, a man whom I honor and respect for his Christian virtues and his integrity and his kindness to servicemen whom he knew to be Latter-day

Saints. I had the pleasure of sitting with him at the banquet table and telling him that it had been my privilege over forty years before, under the presidency of President Thomas E. McKay, to serve as the presiding elder there in Frankfurt and to preach the gospel to his people. I wish the welcoming address which he gave us could be read by all Latter-day Saints, and I wish likewise that we will so live as a people here at home to merit the compliments that were paid us there by those who have been over here.

I must conclude my remarks. I want to say that I met many other public officials, including mayors of cities in Finland, public officials in Sweden, who had been here, and who welcomed us, who entertained us, and who bear for us a kindly invitation. And one great industrial leader, Mr. Eric W. Forsberg, of Sandviken, Sweden, the president and general manager of the Sandvik Steel Company, one of the most wonderful companies in Europe, that so refines steel that it becomes worth more than gold, entertained us, President Clarence F. Johnson, and a group of missionaries of the Swedish Mission, and sent his private cars to take us to our next appointment rather than to have us ride on the train. I say God bless these people.

Before we got through that day, he invited President Clarence F. Johnson to send his missionaries into the settlement in which the employees of that steel works live and said that he had hundreds of refugee Germans there, and that we could send in Swedish as well as German-speaking elders. He wanted the influence of the Latter-day Saints to be felt in his great organization.

God bless us all, I pray humbly, and make us worthy of the heritage which is ours, I ask in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Henry D. Moyle of the Council of the Twelve Apostles.

The Relief Society Singing Mothers will now sing, "I Will Exalt Thee, O Lord."

Let us pause a moment. Relief Society Singing Mothers—what that phrase radiates, that title. Singing Mothers, rendering relief to the Church. It is no wonder when they gather as a body that they inspire us as they do with their gracious inspirational singing. With all our hearts we say God bless you.

The closing prayer this morning will be offered by Elder John B. Hawkes, formerly President of the North Central States Mission.

The singing for this session, as I say, has been furnished by these Relief Society Singing Mothers with Florence Jepperson Madsen conducting. And how

ably she conducts! The Lord surely blesses her leadership, and her ability. She has devoted her life to the training of musicians, inspiring others, hundreds of others with her ability as a great musician.

Elder Frank W. Asper has been at the organ.

Following the benediction by Elder John B. Hawkes, until recently President of the North Central States Mission, this conference will stand adjourned until 2 o'clock this afternoon.

The Relief Society Singing Mothers sang "I Will Exalt Thee, O Lord."

Elder John B. Hawkes, formerly president of the North Central States Mission, offered the benediction.

Conference adjourned until 2:00 p.m.

## FOURTH DAY

### AFTERNOON MEETING

The concluding session of the Conference convened in the Tabernacle at 2 o'clock p.m., Tuesday, April 6th.

The Relief Society Singing Mothers, under the direction of Sister Florence Jepperson Madsen, furnished the choral singing for this session.

#### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the concluding and seventh session of the 124th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

For those who are unable to enter the building, we announce that the services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system, also by television.

As heretofore announced, these services are also being televised over KSL-TV, channel five, of Salt Lake City, and are being heard over radio through KSL, over twelve radio stations as just announced over the radio station. As there may be some listening in who have not

heard our expression of appreciation of the service rendered by these radios, we express again deep appreciation for their courtesy in making available their time and facilities for these broadcasts.

We are pleased to note the attendance this afternoon of prominent state officials, leaders in educational circles, and particularly to acknowledge the presence of Sir Alexander Fleming, native of Ayrshire, Scotland, world-renowned discoverer of penicillin, and famed British doctor, and also Lady Fleming. Dr. Fleming is Director of the Wright Fleming Institute of Microbiology in London. We are pleased, Doctor and Lady Fleming, to have you in our session, in our congregation this afternoon.

The music for this session will be rendered by the Relief Society Singing Mothers, conducted by Florence Jepperson Madsen, with Frank W. Asper at the organ. The Singing Mothers will now favor us with "Seek Ye the Lord." The opening prayer will be offered by Elder Sylvester Broadbent, formerly President of the West Central States Mission.

Tuesday, April 6

Fourth Day

A musical selection, "Seek Ye the Lord," was sung by the Relief Society Singing Mothers.

The opening prayer was offered by Elder Sylvester Broadbent, formerly president of the West Central States Mission.

The Relief Society Singing Mothers sang "In His Steps."

### President David O. McKay:

When we realize that these mothers come in small groups from various, and in some cases distant, parts of the Church, and have had only one or possibly two opportunities to practice as a group, we marvel at the expression and inspiration that Sister Madsen succeeds in bringing out of this wonderful Singing Mothers organization.

It is said that honest confession is good for the soul. We will let President Clark now not make a confession but an acknowledgement for all of us of an oversight this morning.

### President J. Reuben Clark, Jr.:

I am covered with chagrin about this, but I failed to present this morning one

of the most important offices in the Church; having in mind what the Lord has said to us about the importance of records and the keeping of records, it is inexcusable that I should have looked over presenting this office. I have apologized to President McKay, I have apologized to Brother Joseph Fielding, I apologize to the audience.

It has been proposed that we sustain Joseph Fielding Smith as Church Historian and Recorder, with A. William Lund as his assistant. All those in favor of this proposal will signify it by raising the right hand. (Those present raised their right hands.) Those opposed by the same sign. (No hands raised.)

Thank you, brothers and sisters. The voting was unanimously in the affirmative.

### President David O. McKay:

He is forgiven.

Our first speaker this afternoon will be Bishop Thorpe B. Isaacson, of the Presiding Bishopric. He will be followed by Elder Milton R. Hunter.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*



WITH THE STATEMENT, confession is good for the soul, just made by President Clark, I can truthfully tell you that I confess to you that I am nervous, frightened, and humble, and I hope this confession will be good for my soul.

President McKay, President Richards, President Clark, my beloved brothers and sisters and friends: As we have listened to this beautiful music today and the music in each session of the conference, it reminds me of the statement, "the song of the righteous is a prayer unto God." (See D. & C. 25:12.) The music has been a prayer unto our Father in heaven, and it certainly has mellowed our souls. I pray the Lord

to be with me as I speak to you for a few moments.

We have had another great conference of the Church, certainly a spiritual conference. Our testimonies have been increased. Every meeting has been rich with the Spirit of the Lord. Truly, we have been fed the bread of life; and as we listen to these great sermons, these wonderful addresses, I wonder when we leave here today whether that will be the last that we will think of them. Would it not be well for us, when these addresses are published, to read them again, to spend an evening reading these marvelous addresses to our family? Certainly we recognize that we have listened to the word of the Lord, and it would be well for us, I



am sure, if we read and re-read them. There are so many of our young people who do not get a chance to hear these conferences. I am sure they would thrill if they would read these addresses.

As one of the most humble among you, and one of the weakest, I have long since realized that if I try to do my work without the help of the Lord, I utterly fail, and I know without his blessing I am as nothing.

I sincerely trust that the radio and television audiences have been able to partake of the spirit of this conference. Certainly there has been a beautiful, sweet spirit here at every session. The spirit of worship, the spirit of reverence, the spirit of thankfulness and gratitude Lord has said, "When ye shall meet in has been here in rich abundance. The my name, I will be in your midst," (see Matt. 18:20; D. & C. 6:32) and that sweet spirit that we have felt here is the Spirit of the Lord.

If the Lord will direct me, I should like to say one or two things on the subject of faith, not from the scientific, technical viewpoint, but just practical, personal, simple faith; faith in God, faith that God lives, and I quote from the Doctrine and Covenants, section 50, verse 24:

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

The Apostle Paul tells us without faith it is impossible to please God, and without faith it is impossible to accomplish anything of real value. (See Heb. 11:6.)

In the Doctrine and Covenants, section 14, verse 9, may I quote:

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth, a light which cannot be hid in darkness.

Faith in Jesus Christ, the Son of God.

Faith in the mission of Jesus Christ—that mission was for the redemption of you and me and all mankind! How he loved the world! How he suffered

and died that we might live and have eternal life, probably God's greatest gift to man. May we have faith in the mission of our beloved Savior, faith in the gospel of Jesus Christ, which has been restored to the earth in our day in its fulness.

Faith in the Prophet Joseph Smith, chosen of the Father and his Son Jesus Christ, to bring forth the restored gospel!

Faith in the mission of the Prophet Joseph! Faith that he actually saw God and his Son, and that he received visitations from heavenly messengers on many occasions! Faith in the life, the devotion, and the mission of the Prophet Joseph Smith!

Faith in the prophets of God since that time up to the present! Faith and knowledge that President David O. McKay is a true prophet of God! Faith that the First Presidency of the Church and the Quorum of the Twelve Apostles and the Patriarch are prophets, seers, and revelators, and servants of God, our Father!

How would you like to have known Moses? How would you like to have known Elijah, Abraham, Peter, James, John, and some of the other great prophets? Oh, we read about them and sometimes we wish we had known these prophets. Have we the faith to recognize and realize that these prophets today are called of the same God who called the prophets of old? Have we the faith to recognize in them that they are special witnesses for Christ? Sometimes I wonder if we get so close to the forest that we cannot see the trees.

I bear you my testimony that I have felt and I know that these men are true prophets of God and that he does reveal his mind and will to them. As I have said before, I have watched decisions now for a number of years, and I want to tell you that the decisions they make are the decisions inspired of the Lord, and they are not their decisions, but they are the decisions of our Father in heaven.

I hope the membership in the Church can accept those decisions as inspired revelations and inspiration.

Faith in the power of the priesthood, the power of God, the power and authority delegated to men and boys to act in the name and in the place of our Father in heaven here upon the earth. How often have we witnessed the power of the priesthood and faith in the sparing of the lives of our loved ones, restoring them to their health, that they could be with us longer.

I want to bear you my testimony that I know that God does hear and answer prayers, and it is through the power of the priesthood and faith that many of our loved ones have been spared, that their health has been restored. I hope we will have the faith to accept this and not take it too much for granted.

Faith in each other! Paul in his writings uses this expression: "For we walk by faith, not by sight." (II Cor. 5:7.)

"I would rather walk in the dark  
with Thee,  
Than walk alone in the light.  
I would rather walk by faith  
with Thee,  
Than walk alone by sight."

Let your blessings come from faith more than by sight. This was evidenced by the words of the Master to Thomas, when he said,

... because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:29.)

We need not walk alone nor stumble in the dark, because if our faith is right, it will light our way. Faith is a gift of God.

The brotherhood of Christ is beautiful to behold. Why? Because it is of God. We have witnessed it here, and we witness it in every session.

Jesus speaking said,

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live;

And whosoever liveth and believeth in me shall never die. (*Ibid.*, 11:25-26.)

That is the faith of the membership of this Church.

Faith in the principle of prayer! Where would we go and what would we do without the principle of prayer? A while ago I was thrilled as I attended a stake conference. A young man who was asked to give the invocation lived in an area where there had been considerable drouth. They were worried about moisture, and when he was called upon to pray, among other beautiful and appropriate thoughts, he prayed to the Lord for moisture. That boy had faith, faith in prayer, faith in God, and he was not afraid to ask the Lord for the blessings that they needed. Then, the next week, I was at another conference in the same area where they, too, were worrying about moisture, but during the week they had had considerable moisture, and this young man in his prayer, I do not recall whether it was the invocation or benediction, thanked the Lord for the moisture that had come to them, assuring them that their crops would be matured.

Many of our young people are not here, but I hope as parents we will teach them to pray, that they may be able to take their problems to their Father in heaven. I would feel very bad if I ever learned that my children did not pray for their father or their mother. I could assure them, as you can, that we pray for them constantly. Certainly, they can do no less than to pray for their parents. Fathers and mothers, do your children pray for you, or are they too modest? I hope the young people will be considerate of their parents. My father and mother have been dead a long time, but how I would like to shake hands with my dad and tell him how much I love him and feel the callouses on his hands and pick them as I used to when I was a kid, because he was a hard-working farmer and laboring man. But more than that, how I would like to see my mother, how I would like to put my arms around her and thank her for all she did for me. Do you think I would hesitate today to tell her that I love her? No, no, not

if I had a chance. Sometimes young people do not take that opportunity when they have the chance.

Are your children disrespectful to you, parents? Sometime ago I heard a boy refer to his father as the old man, and then I heard him refer to his mother as the old woman. No, I would not speak about my father today that way, nor my mother, and I hope our young people will be taught not to address their father and mother in that way.

When Jesus was on the Mount of Olives with his disciples, he withdrew that he might go and pray in secret to his Father. His heart was heavy; his cross seemed unbearable. He wanted to be alone with his Father; the understanding between Jesus and his Father, the loving trust between father and child; we, too, can have that beautiful relationship as father and child.

Faith that we can receive comfort, strength, and blessings from our heavenly Father through the medium of prayer.

Recently I read these expressions on the subject of "Secret Prayer," and with your permission I should like to read them:

The soul with a broken heart, on bended knees, with head bowed reverently, cannot long remain in the shadows of the night of spiritual blindness. To pray in secret to our divine Father in heaven brings solace to the aching heart, companionship to the lonely, assurance to the oppressed, light to the wayward, power to the weak, strength to the strong, and the calm conviction that God, our eternal Father, lives and that Jesus is the Christ.

What a privilege to shut oneself away from the world and be with God alone in prayer. He knows us for what we really are and not for what we may appear to be. If we are righteous, he is happy. If we are sinful and we go before him alone, and there in the language of the heart tell him we love him and we want his help in doing right, his divine emotions well up within

him, and in his unspeakable majesty and unqualified mercy he takes us in his arms, as it were, and we feel the warmth and the infinite love of his holy person. He waits patiently, but anxiously to breathe his divine essence into the human heart upon its contrite invitation. Oh, that all men could have this experience.

Secret prayer is the prayer of the heart. Its language is bathed in simplicity. We kneel before our heavenly Father, knowing that before, and as we speak, he knows our every weakness and our every secret desire. We pray to him in the light of this knowledge. There is no masquerade in secret prayer. (Author unknown.)

Youth, keep your faith in God. Do not allow the teachings of the world, despondency, or discouragement cause you to lose your faith in God and in his Son, Jesus Christ.

Men who lose their faith are of all men most unhappy. Youth, you will need great faith. You may not be required to pull a handcart across the plains, but your road may not always be easy, and you will need great faith in God to face the trials of life. Stay close to your Father in heaven and partake of his Spirit through the principle of prayer.

I bear testimony to you that I know God lives, and I know when I live righteously, I can feel his influence, and I know when I waver, the Lord is not pleased.

May the Lord bless us with great faith, that we may live close to him at all times, that we may remember the teachings of this conference, I humbly pray in the name of Jesus. Amen.

### President David O. McKay:

Bishop Thorpe B. Isaacson, of the Presiding Bishopric, has just spoken to us. We shall now hear from Elder Milton R. Hunter, of the First Council of Seventy. He will be followed by Elder Marion G. Romney.

## ELDER MILTON R. HUNTER

*Of the First Council of the Seventy*

**I**T IS INDEED with humility, my brothers and sisters, that I occupy this position this afternoon. I humbly trust and pray that the Spirit of God will direct the things which I shall say.

If I were to ask you a question and if each of you could answer me individually, I wonder what your answers would be. The question is, What is there in all this world that you would rather have? In other words, if you had one wish, and if that one wish could be granted, what would it be?

I recall that when I was teaching students at the LDS Institute of Religion at Logan, on several different occasions I asked the college students the question which I have just asked you. Almost immediately and invariably those fine young college men would reply, "A million dollars," or they would say, "A Cadillac," or something else of a worldly nature. After due consideration of this problem, we always came to a united conclusion that material things of this world are not the most worth while. They are transitory; they are soon gone. Furthermore, material things do not supply complete satisfaction in life. Invariably our conclusion was that the spiritual things are the most worth while. They are eternal.

We always agreed finally with the great statement made by Father Lehi, wherein he said, "Adam fell that men might be; and men are, that they may have joy." (2 Nephi 2:25.) I know of no other statement in any of our scriptures which expresses the principal purpose of man's existence more aptly than does that one made by Father Lehi.

I believe with all my heart that God the eternal Father wants his children on this earth to have joy, an abundance of joy. I believe, also, that he expects

members of the Church of Jesus Christ of Latter-day Saints, we who have taken upon ourselves the name of Christ, to live an abundant, joyful, happy life. Our lives should be lived in such a way as to bring to us a fulness of joy today, tomorrow, next week, ten years from now, a hundred years from now, a thousand years from now, and even throughout the eternities. I want to remind each of us that God has placed within the reach of the members of the Church of Jesus Christ the possibilities of that joy, that perpetual and eternal joy, if we will just obey the laws that bring that joy into our lives.

Throughout the entire history of mankind, from the days of Adam down to the present time, throughout all nations and among all peoples, there has been a strong urge in the hearts of human beings to have pleasure, to have joy. They have tried every avenue available to man to satisfy that urge.

I suppose that the vast majority of people have felt that if they could accumulate a lot of wealth, then with that money they could buy anything they desired. In other words, they believe that an abundant life, a fulness of joy could be purchased with that wealth. Numerous people have struggled diligently to accumulate wealth, with the result that many of them have become exceedingly rich. Some of them have actually worshiped mammon. (Matt. 6:24; 19:17-26; Luke 16:8-14; 12:15-23.) Doubtless these people found that that wealth brought additional problems, troubles, and sometimes additional sins. In most cases such wealth and the love for it brought additional sorrow. They have found to their great regret that as the Savior said, "... a man's life consisteth not in the abundance of things which he possesseth." (Luke 12:15.)

I recognize the fact that the possession of a certain amount of money is good.

The Lord wants us to have a certain amount of the material things; but in modern revelation he condemned in strong terms the selfish rich man, as well as the greedy poor man. (D. & C. 56:16-17.)

Other people have felt that they could satisfy that urge for happiness by indulging all of their physical appetites; for example, even some Latter-day Saints have felt that they could satisfy that inner urge for happiness by breaking the Word of Wisdom—by satisfying their appetite for tea, coffee, tobacco, and liquor. Certainly many of them found that those things did not increase their joy. They cut off many of their opportunities for an abundant life, and especially is that true in the case of using alcohol. The devil has found no better tool to bring about poverty, misery, and divorce, and even to lead one into gross sins, than the use of alcohol.

Others have felt that by indulging their sexual emotions, by committing adultery, they could satisfy that inward urge for happiness. It is my opinion that such self-indulgent people, without any exception, find to their regret and chagrin that sin never is happiness. They have found that adulterers become very unhappy in this life, casting from themselves the Spirit of God, and, as the Savior said, their final status will be to be "... cast down to hell and suffer the wrath of Almighty God..." with the other sinners. (*Ibid.*, 76:103-107; 63:16-18.)

If we cannot find the abundant life and complete happiness in the realm of the physical, wherein lies the basis of happiness? In the first place, I would say that happiness comes from within, and not from without. As the good book says, "... as he [a man] thinketh in his heart, so is he." (Proverbs 23:7.) I shall paraphrase that statement by saying, "As a man thinketh in his heart, so shall his joy become." We control our happiness from within by our thoughts and actions. People can be happy without an abundance of material things, even

living under the most meager circumstances, if they will abide by the laws which bring about happiness.

Now I would like to point out some of the laws upon which happiness is based, although I will not have time to point out all of them. I will suggest, first, as Brother Isaacson has just explained, that we must have faith if we are to be happy. We must have faith in God the eternal Father; that he is actually and literally the Father of our spirits; that he loves us abundantly; and that he controls within his hands, so to speak, the destiny of man and of nations. We must have faith that all will go well under his divine directorship; and that his divine plan will ultimately be fulfilled.

We must have faith in Jesus Christ: faith that he is our Lord, our Master, our Savior, our Redeemer, our Advocate with the Father. We must have faith that through the atoning blood which he spilled, he gave us immortality. We will rise from the grave; we will live again.

Also, we must have faith in the gospel plan of salvation which he proclaimed and an assurance that if we render obedience to that gospel plan we shall come back into the presence of God and receive a glorious exaltation and a fulness of joy.

We must have faith in our fellow men.

We must have faith in ourselves: faith that we can accomplish the things which we righteously take into our hearts to accomplish. I know that we may meet many disappointments; but if we are to be happy, we cannot take them too seriously. We must take them, so to speak, on the chin, and then with faith in our hearts continue forward.

Along with that faith, we must have courage—courage to meet the world with all of its perplexing problems from day to day. We must do away with all fear that is within our hearts. Fear is a destroyer of happiness. It confuses the mind. It brings about many distresses.

Tuesday, April 6

Fourth Day

We must remember and do as God told Joshua: "... Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9.) That is my faith.

I believe, also, that another basic root of happiness is good health. It is quite essential to a fulness of joy. God has blessed us with good health, and it is our job to live in such a way as to maintain that health that we may have an abundance of joy continuously. I know there are some people who are handicapped with poor health, and they are still able to control their thoughts and minds in such a way that they still experience a great amount of joy. However, it is far easier to experience a fulness of joy if our health is good.

I believe that one of the basic roots of happiness is work. When God gave Adam the commandment that he should earn his bread by the sweat of his face, and also proclaimed that the noxious weeds and other similar things that were placed upon the earth, and the troubles that we meet, are here for our own good, God proclaimed a great truth. I know of no thing which gives more joy to our hearts than to have a job that we like, and to do that job efficiently and well. An indescribable amount of peace and satisfaction comes into one's heart through work well done.

President McKay yesterday mentioned one very definite item basic to happiness. It is service. Joy comes as a result of serving our fellow men. We serve our God through service to his children. There is nothing sweeter in all the world than the spiritual blessings which come to us as the result of service, as the result of losing our lives for the Master's sake, with the promise that someday we shall receive eternal life.

The last basic item that I will mention—and it is rather inclusive and a very large one, if we are to be happy today, tomorrow, next week, continuous-

ly, and eternally—is: We must keep all of God's commandments. In other words, we must render obedience to "... every word that proceedeth forth from the mouth of God." (D. & C. 84:44.) You and I have joined the true Church of Jesus Christ. We have taken upon ourselves the name of the Master and have entered into a covenant to keep all of his commandments. The Savior came into this world, according to his own statement, to give us life more abundantly—in other words, that we might have joy, an abundance of joy, a continuance of joy. Thus it is essential that we follow the pathway which the Son of Man marked out for us if we are to receive that abundant life which is a fulness of joy.

We must learn to love the Lord our God with all of our hearts, might, mind, and strength. (Matt. 22:37-38.) We must abide by that Golden Rule (*ibid.*, 7:12) and learn to love our neighbors as ourselves. (*Ibid.*, 22:39.) In this way, and in this way only, shall we have a fulness of joy. There is no other road.

The night before the Savior's crucifixion, he said to his Apostles, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27.) It is the peace that comes through the Spirit of Jesus Christ; it is the light of Christ that enters into our hearts, that gives us a joy—as the prophets have proclaimed—"... which passeth all understanding. . . ." (Philippians 4:7.)

Also, in addition to the Spirit of Christ, we have received the Holy Ghost, a Comforter, to comfort us in time of distress. This Comforter brings a Godly peace into our hearts.

So again I will say, my dear brothers and sisters, God has placed within your hands and my hands, as members of his kingdom, the way to find joy, the way of life, the way of life more abundantly. I do humbly ask him to bless you and me, that we will keep all of the commandments, that we will

abide by all of the laws basic to happiness. May we make effective in our lives Lehi's statement that "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

And this I ask in the name of Jesus Christ. Amen.

### ELDER MARION G. ROMNEY

#### *Of the Council of the Twelve Apostles*

**I** O YOU WHO are listening in over radio and looking in by television, I extend the hand of fellowship. I sincerely pray that while I speak to you a few moments, I may say something which will be beneficial to you and which, perhaps (and this is my greatest desire), will stimulate you to think of things of eternal value and renew in you a determination to live to obtain them.

To you who are assembled together in this historic Tabernacle I extend the same greeting. I marvel at your faithfulness, your willingness to return to this meetinghouse on this mid-week day and listen to more preaching. I think you are the group who would attend the second session in a stake conference.

Seeing you here, and realizing that many of you attended the Primary conference, so that now you have been in meetings constantly for five days, I am reminded of an experience my wife and I had one time as we rode from St. George to Cedar City. The driver of the automobile in which we rode had with him his little boy, who was just tall enough to stand on his feet and look out through the windshield. He wore cowboy chaps and a cowboy hat. His father told us of two things he liked to do—one was to put on his cowboy clothes and ride his pony, and the other was to go to picture shows. It was difficult to persuade him to terminate either experience when he got at it. They would try to get him home after he had seen a show through once, but he continued to stay on.

### President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just concluded speaking. We shall now hear from Elder Marion G. Romney of the Council of the Twelve.

One Sunday morning after Sunday School, he went home. His mother had gone to fast meeting, which followed Sunday School. The boy took off his Sunday clothes and put on his cowboy clothes and then looked for something to eat. Not finding what he wanted, he returned to the meetinghouse to find his mother. Spying her as he came down the aisle, he said, in a rather loud voice, "Mother, why don't you come home? Are you going to stay here and see this thing through three times?"

Gathered together here as we are, and remembering the sustaining of a member of the Quorum of the Twelve and an assistant to that Quorum, I cannot help feeling the loss of Brother Cowley. We listened here just six months ago to his golden voice. I want to read to you one paragraph from his final message. I think it is significant for many reasons. One is that in this paragraph he mentioned Brother Morris, who today fills the vacancy left in the Quorum by his passing. We may be able to catch in this excerpt something of his eloquence and of his humility.

We have heard the prayer of the Prophet referred to this morning. Here was a young lad who believed in a promise that if any man lacked wisdom and would ask of God, it would be given to him; and in response to that injunction he took himself out into that grove, away from the superficial structures of men, and he didn't stand looking into heaven; he bowed upon the bended knees of his body, and he offered up his prayer to God his Father to bring clearness of vision to his mind, to divest from his mind the confusion which existed there

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pertaining to religion. How can people doubt that God heard that prayer? Anyone who would question that God heard the prayer of that boy must believe that the Father in heaven is cruel and shuts himself away from his children when they seek him. But he did hear that prayer, and as Elder Morris has mentioned, the light burst from heaven; down through that channel of light came the Father and the Son. Young people, if you prayed for your father to come in your hour of need, would he hide from you? Of course not. Neither will our Father who is in heaven hide from us who seek him out.

God grant that we may always have the spirit of prayer in our hearts. (THE IMPROVEMENT ERA, December 1953, p. 962.)

I extend to Brother Morris a hearty welcome as he comes into the Council of the Twelve. I have loved him for a long time. I remember some years ago attending a meeting where he addressed a group of Scout leaders. He said there something which still lingers in my mind. He was talking about boys who had been brought into the Church through the activities of that organization, about their conversion, and then he said this, in substance: That not only had boys been converted from out of the Church, but that many boys born in the Church had been converted. Then he emphasized the truth that whether one is born in the Church or out of the Church, he must be converted in order to receive the blessings of heaven.

I welcome Elder Sill into the Councils of the Church. I have known him for nineteen years now. Back in those days he and I were companion bishops serving under President Joseph L. Wirthlin, who was then our stake president. I know of his ability and of his loyalty. I know that he never let his tithing go unpaid. I remember an occasion when he consulted me about it at the end of the year, when some of his calculations had gone wrong, and he did not have the ready cash to pay his tithing in full. We talked it over, and he went to the bank and borrowed the money to make it up. I am sure he will render a great service.

As I sat here in this conference and realized that it was drawing to a close, I thought of what I might say here in these closing moments which would be of worth to the people of the Church, and this statement from the Prophet came to my mind:

It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, You have a part and lot in that kingdom. (D. H. C. 5:403.)

That passage from the Prophet's writings has been on my mind a great deal. He gave it at the end of a long sermon, in which he had been urging the people of his day to make their calling and their election sure. He himself had made his calling and election sure.

The Lord said to the Prophet Joseph Smith on one occasion,

For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (D. & C. 132:49.)

And then the Lord specifies in the next sentence the conditions that brought that great blessing to the Prophet Joseph.

Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. (*Ibid.*, 132:50.)

He gave that same witness to Heber C. Kimball. I suppose that a man who had that witness would be enjoying the more sure word of prophecy, which the Prophet defines as

... a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. (*Ibid.*, 131:5.)

In this conference we have been greatly entertained at times with eloquent oratory. We have been taught by great teachers. We have heard enough truth and direction in this conference to bring us into the presence of



God if we would follow it. We have been taken on to the spiritual mountain and shown visions of great glory, but how many of us have heard that voice saying we would have a part therein.

I want to read a text by which we may test ourselves today and always as to where we stand with reference to our faith and belief in God. It is the 25th verse of the 64th Section of the Doctrine and Covenants:

Wherefore, if ye believe me, ye will labor while it is called today.

In the two paragraphs which precede it, the Lord makes clear three things: First, the meaning of the word *today* as used in the text; second, certain things which his people should do today; and third, some events which will come to pass tomorrow. Here are his words:

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.

For after today cometh the burning . . . for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.

And then follows our text:

Wherefore, if ye believe me, ye will labor while it is called today. (*Ibid.*, 64:23-25.)

I have in my heart a desire to emphasize the importance of doing the will of God now while today lasts. Perhaps more hangs upon what a man does during the short period of his mortal probation than upon his performance in any other period of equal duration since the spirit hosts took sides in the great war in heaven.

Amulek, Alma's missionary companion, speaks to this subject as follows:

. . . now is the time and the day of your salvation; . . .

For behold, this life is the time for men to prepare to meet God; yea, behold, the

day of this life is the day for men to perform their labors.

. . . therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (*Alma* 34:31-33.)

Nephi taught this same doctrine and went one step farther. He declared that we must not only labor in this life, but that we must also continue that labor until the end of life. He pointed out that the gate by which one enters upon the straight and narrow path is repentance and baptism by water and of fire and the Holy Ghost, and then continued:

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; . . .

. . . ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. (2 Nephi 31:19-20.)

And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved. (*Ibid.*, 31:16.)

Mormon's performance, along with his counsel to his son Moroni, is an heroic example of one's continuing unto the end under the most trying circumstances. You will recall that it was Mormon who led the degenerate Nephites in their final struggle against the Lamanites. And a discouraging and thankless job it was! As he approached the inevitable end, he wrote to his beloved son Moroni, advising that he had just fought an important battle in which he did not conquer, and in which three of his most valiant leaders and a great number of his choice men had been killed. He continued,

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And now behold, my son, I fear lest the Lamanites shall destroy this people; for they do not repent, and Satan stirreth them up continually to anger one with another.

Behold, I am laboring with them continually; and when I speak the word of God with sharpness they tremble and anger against me; and when I use no sharpness they harden their hearts against it; wherefore, I fear lest the Spirit of the Lord hath ceased striving with them.

For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they thirst after blood and revenge continually. (Moroni 9:3-5.)

Then, notwithstanding these discouraging circumstances, he declares his intention to continue to labor and encourages his son Moroni to do likewise. Listen to his plea and take courage therefrom:

And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God. (*Ibid.*, 9:6.)

In the light of these teachings, it would seem to be most unwise to rely upon the doctrine of the so-called second chance and wait until after death to perform our good works. I am acquainted with the doctrine that those who have had no opportunity to hear and receive the gospel in this life will have that opportunity in the world to come, and I rejoice in it. I rejoice in the vision and the revelation received by the Prophet Joseph Smith on the 21st day of January 1836, which teaches this doctrine. The Prophet reported that vision and that revelation in part as follows:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof . . . I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the

Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the Lord unto me, saying—

"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." (*D. H. C.* 2:380.)

All this I accept with joy. However, it does not teach, and I have never found anything in the scriptures nor in the teachings of the prophets which encourages me to believe, that those who have the gospel taught to them here will be able to make up their loss if they choose to wait for the next life to obey it. I would not advise anyone to take that chance. As I understand the scriptures, taking such a hazard would be fatal.

Amulek, after speaking of "the night of darkness wherein there can be no labor performed," added:

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (*Alma* 34:34-35.)

On this point of deferring obedience to the gospel, we might with profit consider the Savior's parable of the ten virgins. I do not remember any provision being made in that parable for the five foolish virgins to enter into the marriage at a later time. I do remember, however, that after the door was shut they, having in the meantime filled their lamps with oil, came saying, "Lord, Lord, open to us," and that his answer was, "Verily I say unto you, I know you not." (See Matt. 25:1-13.)

In 1831 the Lord continued with the lesson he had in mind to teach with this parable. Speaking to the Prophet Joseph, he specified some of the blessings to be received by the five wise virgins. Said he:

And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver. (D. & C. 45:56-59.)

No mention is made in this revelation of the whereabouts of the foolish virgins. Said the Prophet Joseph,

If men would acquire salvation they have got to be subject, before they leave this world, to certain rules and principles,

which were fixed by an unalterable decree before the world was.

[Otherwise] the disappointment of hopes and expectations at the resurrection would be indescribably dreadful. (D. H. C. 6:50-51.)

In view of these teachings and the many others which carry the message that today is the day for us to perform our labors, it would seem to be wisdom on the part of every soul who has been taught the gospel, to here and now make a daily conscious and sincere effort to live it. And this effort should continue to the end of mortal life. Failing to make such an effort, a person identifies himself as one who does not believe the Lord, for, said he, "... if ye believe me, ye will labor while it is called today."

That we may, by laboring today, inherit the great blessings we have heard so much about in this conference, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder Marion G. Romney of the Council of the Twelve.

The Congregation will now join with the Singing Mothers in singing "Come O Thou Kings of Kings," under the direction of J. Spencer Cornwall.

After the singing Elder Delbert L. Stapley will speak to us.

The Relief Society Singing Mothers and the congregation joined in singing the hymn, "Come, O Thou King of Kings."

### ELDER DELBERT L. STAPLEY

#### *Of the Council of the Twelve Apostles*



ASSURE YOU, my brothers and and sisters, the southern route to this stand is no shorter than the northern route. I find it rather difficult to be in the caboose of conference speakers, particularly because

I am sitting on the last seat, realizing that many of my brethren have already given part of my message to you.

Through this conference my mind has been upon Brother Cowley. I want to say to you, my brothers and sisters, he was a man of God, one who exemplified

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the calling of apostleship in a high degree. We loved him; he was loved by the people. We were stirred by his inspiring messages.

Today I am glad to welcome into our Council Brother George Q. Morris to fill the vacancy caused by Brother Cowley's passing. Brother Morris is a strong and devoted leader. He brings great strength and wisdom to our council. With all my heart I support and sustain him, and offer him my help.

I welcome also Brother Sterling W. Sill. I am sure he will add greatly to the General Authorities in the quality of service and devotion he gives to the people of the Church.

Last Friday we had the delightful opportunity of listening to the reports and testimonies of the mission presidents. These men, under the direction of the Twelve, are responsible for the missionary program of the Church, which answers the charge of the Redeemer to his Church of the latter days to proclaim the message of the restored gospel to every nation, kindred, tongue, and people.

The Lord said through the Prophet Joseph Smith for the elders of this Church to open their mouths and say to the world,

Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand;

Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily, I say unto you, this is my gospel; and remember that they shall have faith in me or they can in nowise be saved;

And upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.

And ye shall remember the church articles and covenants to keep them. (D. & C. 33: 10-14.)

May I paraphrase that verse: "And ye shall remember the church articles (the laws, commandments, and doctrines) and covenants (the covenant

of baptism, sacrament, priesthood, and of the temple, and all other holy ordinances) to keep them."

Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom. (*Ibid.*, 33:17.)

The Savior, appearing to the Nephites on this, the American continent, said,

... ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; ...

Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day. (3 Nephi 27:21-22.)

The Lord again counseled the Nephites:

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church,

and then the Lord adds this significant phrase,

if it so be that they are build upon my gospel.

And if it so be that the church is built upon my gospel then will the Father show forth his own works in it. (*Ibid.*, 27:7-8, 10.)

My brothers and sisters, I testify that the Church of Jesus Christ of Latter-day Saints is built upon the true gospel of Jesus Christ. It does bear his name and does show forth the works of God in it. I call your attention to the specific and general information given Sunday morning by President McKay of the growth and the progress of the Church. The Church provides for the temporal and spiritual needs of its people. Its missionaries bear the gospel message to all nations. It is set up after the organization of the primitive Church, with prophets, apostles, evangelists, etc., and with au-

thority divinely bestowed through the priesthood of God to officiate in all the saving ordinances of the gospel to perfect and exalt man.

We learn in the writings of Nephi that Satan has no power over the hearts of people who dwell in righteousness. The evil and wickedness present in the world today show the power Satan has over the hearts of people, and therefore the promotion of righteousness among men is the important duty of God's servants, and thus they prepare all his children against the days of tribulation preceding the Savior's coming to earth again.

Nephi again admonished his people:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. (2 Nephi 31:17, 19-20.)

The beloved King Benjamin counseled his people:

... I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it. (Mosiah 2:41.)

My brothers and sisters, I would plead for faith on the part of the membership of this Church, the faith that is typical of a child, teachable, eager to learn,

willing to accept and to obey, not blindly, but with understanding. I am pleading with you who have entered into the straight and narrow path through faith, repentance, baptism, and receiving the Holy Ghost, to press forward and worthily comply with every ordinance of the gospel.

If men were offered material riches as a reward for years of devoted service, no doubt a decision to accept would be promptly given, even though the price to be paid might overtax their strength and undermine their health. God offers eternal life, glory, exaltation, and the association of himself and Son as a reward to those who diligently serve him to the end of their days. He has no greater gift to bestow. Yet, because of the intangible nature of this gift and the weakness of people's faith, they fail to accept and follow the conditions to obtain this state of peace and happiness in celestial glory.

If men will open their hearts to truth, the Holy Ghost will stimulate their faith to accept the revelations and follow the counsel of divinely appointed leaders. Faith is a gift from God, to be earnestly sought for. It cannot be the type of faith exhibited by Thomas, who would not accept his fellow workers' word that Jesus had risen and appeared unto them, unless he had the privilege of feeling the prints of the nails in his hands and thrusting his own hand into the side of the Savior. It cannot be the type of faith of those who seek after signs upon which they might establish faith.

The Lord revealed to the Prophet Joseph Smith 121 years ago the Word of Wisdom, the Lord's law of health, showing forth the order and will of God in the temporal salvation of all Saints in the last days and given for a principle with promise. Many have doubted, and by their acts have refused to accept this revelation to be a word of wisdom. The inviting advertising appeal and enticing claims of tobacco interests are listened to and accepted by men and women against their Creator's revealed truth that tobacco is not good for man. But now that science is proving cancer to be

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linked with tobacco use, many are dropping the habit through fear of this dreaded and often incurable disease. Why will men set at naught the revelations of God about good health habits taught in the Word of Wisdom and yield to habit-forming products from plants or herbs that are detrimental to their systems or bodily functions?

Daily we see the disastrous results of strong drink—accidents on the highways, homes broken, wives and children suffering and in want, oftentimes deserted and helpless, with no hope to live normal and happy lives. The Lord has said,

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father. . . .

And, again, strong drinks are not for the belly, but for the washing of your bodies. (D. & C. 89:5, 7.)

When these revealed truths are verified by scientific research in the field of health, thus becoming actual knowledge, it makes the faith of the so-called believer appear weak and presumptive, and also clearly demonstrates rebellious and disobedient attitudes, prompted no doubt by a feeling of restricted freedoms. Of what value, my brothers and sisters, is faith if people have lost their privilege to exercise it? Can God be pleased with people of little or no faith?

Listen to the words of Alma:

Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true. (Alma 32:17-18, 21.)

And this is the type of faith, my brothers and sisters, that Latter-day Saints should have, and recognize that scripture is from God, revealed through the Holy Ghost for the blessing and for

the good of God's children, and being our Creator, certainly he would not give us any principle or reveal any truth that was not for our good.

Now may I call your attention to the Church welfare program. This plan was given by revelation and has been implemented in this generation of uncertainties and perplexities to provide the temporal needs and to increase spirituality among our people. Is this plan operating in the homes of the Latter-day Saints?

To be realistic we have to view present economic conditions with some concern. The economy has tightened up. Unemployment is a problem. Church members are experiencing difficulties. Can we depend upon reported improved business trends and non-stable commodity prices to restore and assure a high economic level? What is the condition of our personal affairs? Are we in debt with instalment payments and heavy obligations on our hands? Do we have cash funds in savings or on deposit?

If we should be adversely affected, even temporarily, can we sustain ourselves for a reasonable period without help? We have all been counseled to set our personal affairs in good order. Those who have heeded this counsel, I firmly believe, are wise. Your Church follows its own counsel, cushioning its finances and storing welfare goods to protect the work of the Church, and insofar as possible, the welfare of its members.

Our strength as a people is in unity, emphasized so often by President Clark. This unity is made possible by keeping the commandments of God.

I am firmly convinced our greatest blessings as a Church and people come collectively and not individually. If God were pleased with us individually, it follows he would be pleased with us collectively. Each of us, as an integral part of God's kingdom, either contributes beneficially or adversely to the welfare and blessing of our fellow Church members.

I call your attention to the great patriarch, Enoch, who lived so close to

God that he walked and talked with him and was given great power in the priesthood, to the perfecting and sanctifying of his people. It is said, in the writings of Moses:

... And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. (Moses 7:17.)

And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled. (*Ibid.*, 7:69.)

Then we read the account of the Savior's visit to the Nephites where he established his kingdom among them. Righteousness was taught the people by the disciples whom Jesus chose, and a condition of righteousness prevailed among all the people. We read in Fourth Nephi that:

... every man did deal justly one with another.

And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

... they did walk after the commandments which they had received from their Lord. . . .

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

... and surely there could not be a happier people among all the people who had been created by the hand of God. (4 Nephi 2-3, 12, 15-16.)

Now in contrast to these two seemingly perfect conditions we have examples of unrighteousness on the part of the people whereby they did not enjoy the full blessings of God that he held out to them through promise if they would but serve him and keep his commandments.

Moses, the great prophet, lawgiver, and friend of God, sought diligently to sanctify the children of Israel that they might behold the face of their God. They would not listen, but hardened their hearts; therefore, God took Moses,

the Holy Priesthood, and the gospel out of their midst and left with them the Lesser Priesthood and the law of carnal commandments, which priesthood and law does not have the power to perfect nor sanctify people.

And then again in our day, as recorded in the 105th Section of the Doctrine and Covenants, the Lord said:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

And are not united according to the union required by the law of the celestial kingdom;

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion. (D. & C. 105:2-5, 9.)

When Brigham Young established our people in the tops of these mountains, he promised them that if they would keep the commandments of God and serve the Lord, that the Lord would temper the elements for their sakes, and their lands should produce bountifully.

Now, I recognize, my brothers and sisters, that a condition of righteousness is becoming better and stronger among the people of the Church. I feel this is true as I make my visits to the stakes of Zion. However, there is room for improvement, and I am sure if we would put into operation the plans that have been developed to reactivate the inactive, that we could bring about a condition of righteousness that would permit the blessings of God to flow to us in rich measure.

In the 42nd Section of the Doctrine and Covenants called the revelation embracing the Law of the Lord, the Lord said to the Prophet Joseph Smith:

And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church. (*Ibid.*, 42:78.)

And the Savior said as he walked among men,

If ye continue in my word, then are ye my disciples indeed. (John 8:31.)

In closing, my brothers and sisters, I would plead with the Saints and with all peoples to have the kind of faith that leads to good works, to accept the atoning sacrifice and redeeming power of the Son of God, to keep all his laws and commandments, to walk uprightly and in all holiness before him, that the blessings of heaven might be theirs to enjoy; and his Church prosper and fulfil its great destiny of saving the souls of men.

I bear my testimony and witness to you and all men that this work is of God, and therefore true. May we all enjoy that witness and that testimony, and do all within our power to step forward the interests of this great kingdom, I pray in the name of Jesus Christ. Amen.

### SIR ALEXANDER FLEMING

I am no orator. This is the first time I have ever addressed a religious gathering. I may say that the chance of attending this Conference in Salt Lake City was one of the attractions which brought me to the West.

My object in coming to the United States was to attend the Conference of Doctors in Cleveland, but when Dr. Bryner suggested the possibility of being in Salt Lake City at the time of this

### President David O. McKay:

He to whom we have just listened is Elder Delbert L. Stapley of the Council of the Twelve.

Many years ago it was said that great men taken up in any way are profitable company. "A great man is a living light fountain," said Carlisle, "in whose radiance it is always good and pleasant to be near."

I took the privilege of sending a note to Dr. Bryner, asking if Sir Alexander Fleming would not say a few words to this congregation this afternoon, and received the word, "Yes, Dr. Fleming will."

Thank you, Dr. Fleming, and while you are coming to the rostrum, I will tell the audience that Sir Alexander Fleming would not say a few words to this congregation this afternoon, and received the word, "Yes, Dr. Fleming will."

We welcome Dr. Fleming as a great man, and will appreciate a few words from him to this congregation.

Conference, that plus other things brought us to the West.

I am not of your Church. I belong to the Church of Scotland, into which I was born some 72 years ago, but no one could fail to be impressed as I have been this afternoon by attending this Conference and hearing the speeches, and I am very glad that I have been given the opportunity of saying thank you for the privilege I have had in coming here, and I can only say thank you again, and wish you well.

### PRESIDENT DAVID O. MCKAY

**N**OW, my brethren and sisters, the hour is drawing to a close, wherein our great conference gathering will soon have become an event of the past. The sessions themselves will be mere history, but the

messages, we hope, will ever remain on the tablets of our memories and will become moving factors in our daily lives.

There are one or two features I should like to name before announcing the closing hymn and benediction. It has been most gratifying to see the number of



young people, college boys and girls, who have attended these sessions. I refer not only to the 350 or 400 students from Brigham Young University but to others with them, who have taken places throughout the congregation and who have manifested an interest in spiritual things. This is most encouraging. They have come voluntarily showing their eagerness to know something about the real things of life.

It has been most gratifying to note how the Spirit of the Lord has directed the remarks of members of the Council of the Twelve, the Assistants, the Seventy, and the Bishopric, and how frequently and impressively the messages have been directed to the young folks. We love them. We have confidence in them. We hope the messages will be read by others whom they have represented.

And now in conclusion I should like to say just one word or two and associate the thoughts with a very remarkable saying of the Savior. He repeated it several times. It is a paradoxical statement. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

That form is recorded in the tenth chapter of Matthew, and over in the sixteenth chapter the Savior repeats it again in a little different way: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

The pith of that paradox is found in the use of the word *life*. You cannot take it literally, that you are spending your life, your mortal life, that you are going to sacrifice your life in mortality, but it rather suggests two planes in life: the baser and the higher, the animal and the spiritual. You can apply it, with those two ideas in mind, in any phase of our activity.

In closing this conference I should like to apply it in two phases. First, either saving our lives or losing them in the *home*. Children may lose their lives in attempting to save them. The home is

the foundation of society. It is a sacred institution to members of the Church of Christ. We believe in the eternity of the marriage covenant, in harmony in the home. Indeed our ideal is to have home just a little taste of heaven. Children constitute a very important part of the Latter-day Saint home.

We believe in obedience of children to parents. Young people in their teens particularly, strike out to find pleasure, to save themselves, to seek to gratify desire; they seek to achieve some sensation, some thrill, which may or may not be in harmony with the wishes of the parents. If out of harmony with the desire and advice of the parents, then those children seek to save themselves and in so doing may lose the happiness they seek.

Indeed, we find it applicable even among friends. One of our writers, not called a poet, but he is a very good, practical philosopher, Rotarian, said, and this is to you young people:

"You ought to be true for the sake of the folks

Who believe you are true.

If you're false to yourself, be the blemish but small,

You have injured your friends; you've been false to them all."

And this is better:

"You ought to be fine for the sake of the folks

Who think you are fine.

If others have faith in you, doubly you're bound

To stick to the line.

It's not only on you that dishonor descends:

You can't hurt yourself without hurting your friends."

Can you lose yourself for the good of your friends? If so, you will be happy. Higher than that, can you lose your impulses, your desires, for the love you have for your parents? If so, you will save your life and your home.

Husbands, that applies to you. Very frequently discords arise in the home because husbands desire to save their own dignity and have their own way, have their own wishes carried out. Wives desire the same. Some exercise their prerogative to have the last word. Husbands are sometimes even more eager to have it than wives. Each really is trying to save himself or herself, and instead of having harmony and peace in the home there arises discord. Instead of saving the life of harmony in the home, you lose it, merely because you are seeking to save your own selfish life, or have your own selfish way. Better to lose that desire. Say nothing, and in losing your desire and that feeling of enmity, of ruling, of governing, you say nothing, and you gain your life in the home.

In a broader sense you can apply that to life. Browning in that great poem "Paracelsus" illustrates that same truth. You remember how he started out to save himself, that is, to gain knowledge as a great scientist with the intention of handing it down haughtily to the people. Festus, his friend, said, "You had better not withdraw from the people." That is the great benefactor.

But Paracelsus was haughty. He was proud. When Festus warned him, Paracelsus answered, saying, "Festus, are there not two experiences in the life of a diver? One, when a beggar he prepares to plunge, one when a prince who rises with his pearls. Festus, I plunge." His friend said, "We await you when you rise."

Years afterwards, after a life of scientific inquiry, and a successful life, his friend found him on his deathbed in a Greek conjurer's house. Without going into the story I will merely say, Paracelsus recognizing his friend, said: "Festus, I have found the secret of life."

"What is it? All that I have depends on that answer."

And the great philosopher said: "It is this: Live in all things outside your-

self by love. That was the life of God. It ought to be our life."

In harmony with that, I read what the Prophet Joseph said, quoting the passage with which our conference opened:

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work; . . .

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D. & C. 4:2-3, 5-6.)

"He that would save his life" in the home, in business, in society, in politics, and particularly in association with his fellow men should lose that life for the good of others. "He that will lose his life for my sake shall find it." (See Matt. 16:25.)

God bless you stake presidents, presidencies, high councilmen, bishoprics of wards, members of Melchizedek Priesthood quorums, Aaronic Priesthood quorums, members of the auxiliary organizations—Relief Society, Sunday School, Young Men's and Young Women's Mutual Associations, Primary Associations.

Now I have included the entire membership of the Church, excepting the little babes. I repeat, God bless you that the spirit of this great conference may go with you to bring peace into your hearts as you lose yourselves for the good of others; harmony in your homes as you curtail that impetuous tendency to cause discord, as you control that tongue and do not say the thing that hurts.

God bless the youth throughout the world, members of the Church particularly, that they may seek first the kingdom of God and his righteousness, that all else may be added unto them, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

We express gratitude and commendation to all who have assisted during Conference sessions, particularly the Millennial Chorus, under the direction of Elder Keddington, at the Priesthood Meeting, the Tabernacle Choir, Brigham Young University Combined Choruses, and the Relief Society Singing Mothers this day.

They will now sing "O May I Know the Lord as Friend," under the baton of Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder Milan D. Smith, president of the Union Stake, whose presence here we deeply appreciate.

---

Selection by the Relief Society Singing Mothers, "O May I Know the Lord as Friend."

**President David O. McKay:**

Tonight the Book of Mormon Oratorio will be presented in this Tabernacle. Please apply the Golden Rule as you drive along the highways to your homes.

After the benediction by President Milan D. Smith, this Conference will be adjourned for six months.

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The benediction was offered by President Milan D. Smith, President of the Union Stake.

Conference adjourned for six months.

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The congregational singing of the

Conference was conducted by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle Choir furnished the choral singing for the Sunday morning and afternoon sessions, J. Spencer Cornwall conducting.

The Millennial Chorus, under the direction of A. Burt Keddington, furnished musical numbers at the General Priesthood meeting.

The Brigham Young University Combined Choruses furnished the choral music for the Monday morning and afternoon sessions. Don L. Earl was the conductor at the morning meeting, and Crawford Gates directed the singing of the Choruses at the afternoon meeting.

The Relief Society Singing Mothers, under the leadership of Sister Florence Jepperson Madsen, furnished the choral numbers for the Tuesday morning and afternoon sessions.

J. Spencer Cornwall directed the singing of the Tabernacle Choir and Frank W. Asper was at the organ on the *Church of the Air* program, and also in the *Tabernacle Choir and Organ* broadcast.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Roy A. Darley.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference



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SEMI-ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 1, 2 and 3*  
*1954*

With Report of Discourses



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# The One Hundred Twenty-fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 1, 2, and 3, 1954.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 2, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVNU at Logan, KJAM at Vernal.

In Idaho: KRXX at Rexburg, KEEP at Twin Falls, KFXD at Nampa (Sunday afternoon only), KID at Idaho Falls, KJRL at Pocatello, KBAR at Burley (Sunday morning only).

In California: KEEN at San Jose (Sunday afternoon only), KRON-FM at San Francisco.

In Arizona: KTYL at Mesa.

In Colorado: KEXO at Grand Junction.

In Nevada: KLAS at Las Vegas (Sunday morning only).

In Oregon: KWRC at Pendleton.

In Washington: KTNT at Tacoma (Sunday afternoon only).

In Hawaii: KGMB at Honolulu (Edited portions of all sessions by delayed broadcast).

The proceedings of the general sessions were also televised over KSL television station, Channel 5.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, and in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the

services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood assembled in thirty-seven other Church buildings in Salt Lake City, Logan, Ogden, and Provo, Utah; Idaho Falls, Idaho; Las Vegas and Overton, Nevada; Evanston and Lovell, Wyoming; Denver, Colorado; Seattle and Tacoma, Washington; Portland, Oregon; and Long Beach, Los Angeles, Pasadena, Huntington Park, Burbank, Reseda, Santa Ana, San Diego, San Bernardino, San Francisco, Oakland, Berkeley, San Mateo, Palo Alto, San Jose, Pacific Grove, and Santa Rosa, California.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record as is also a full account of Columbia's *Church of the Air* program.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, \*, Richard L. Evans, and George Q. Morris.

*Assistants to the Twelve Apostles:* Thomas E. McKay, Clifford E. Young,

\*Elder Adam S. Bennion absent because of illness.

Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

*Presiding Bishopric:* \*\*, Thorpe B. Isaacson, and Carl W. Buehner.

GENERAL OFFICERS AND OTHER  
AUTHORITIES PRESENT

*Church Historian and Recorder:*

\*\*Bishop Joseph L. Wirthlin absent because of illness.

Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of the General Welfare Committee, Church Welfare Program.*

*Members of Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary instructors.*

*Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.*

## FIRST DAY

### MORNING MEETING

The opening session of the Conference convened in the great Tabernacle promptly at 10 o'clock a.m., Friday, October 1.

The President of the Church, President David O. McKay presided and conducted the services. He made the following introductory remarks:

#### **President David O. McKay:**

This is the opening session of the 125th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities are in attendance except Elder Adam S. Bennion, who is recuperating from a recent operation, who is desirous of being present but we advise him to follow the admonition and advice of the doctor, not to exert himself during his recuperation; and Bishop Joseph L. Wirthlin, who has been confined to the hospital and to his home for several weeks. We have a letter from Bishop Wirthlin saying he is feeling well, and he sends his love and greetings particularly "to all members of the Church through you, my constant prayer for them. My prayers go out and love go to all members who hold the Aaronic Priesthood, as deacons, teachers, or priests, including their officers and supervisors."

Elder Joseph Anderson is Clerk of the Conference.

These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, over a public address system, and by television.

The services this morning are also being televised over KSL-TV, channel 5, of Salt Lake City, and by arrangement through KSL over nine radio stations in Utah, Idaho, and Arizona. The names of these stations have already been announced to the radio audience.

We desire to express our appreciation

to these various radio stations for their courtesy and cooperation in making available their time and facilities for these broadcasts.

You will note these gorgeous flowers arranged here on the rostrum. They are semi-tropical flowers from the Saints in Hawaii. You will be interested probably, some of you, to note that you find among them the red ginger, the torch ginger, antherium, the croton, the bird of paradise, and draecena. We express through President Haycock our sincere appreciation to the Saints who have put forth such efforts and expense in furnishing for our delight these rare, brilliant specimens of the Creator's handiwork.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we make note with satisfaction, as you do, of our fellow laborer, Elder Ezra Taft Benson, United States Secretary of Agriculture, who is in his accustomed place with the Twelve; also United States Senator Wallace F. Bennett; United States Representative, the Honorable William A. Dawson. I have not seen the Governor this morning. We note the presence of the Mayor of the City, Honorable Earl J. Glade. We note the presence of the Secretary of State, Mr. Lamont Toronto. We have representing education, the President of the University of Utah, Dr. A. Ray Olpin; we welcome him. We have not seen President Dixon yet of the Agricultural College. We see Dr. M. Lynn Bennion, Superintendent of Salt Lake City schools; also the President of Snow College, Dr. Lester B. Whetton, and others. We welcome you, and express satisfaction and pleasure in your presence and your cooperative spirit.

When there is a mother in the house, matters always speed well. We have many mothers here assembled in the Relief Society Singing Mothers group,

Friday, October 1

First Day

whom we welcome with all our hearts, and love. They will furnish the music for this morning's session, under the able and professional direction of Sister Florence Jepperson Madsen. These mothers come from Salt Lake, Cache Valley, and Southern Idaho areas. Elder Frank W. Asper is at the organ.

We shall begin this session by the Relief Society Singing Mothers singing: "Incline Thine Ear," under Sister Florence Jepperson Madsen. The prayer will be offered by Elder Howard W. Hunter, President of the Pasadena Stake.

The Relief Society Singing Mothers sang the anthem, "Incline Thine Ear," after which the opening prayer was offered by President Howard W. Hunter of the Pasadena Stake.

#### President David O. McKay:

The Relief Society Singing Mothers, will now favor us with "Open Our Eyes," conducted by Sister Florence Jepperson Madsen. The solo will be sung by Sister Anna Jean Skidmore.

After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

Singing by the Relief Society Singing Mothers, "Open Our Eyes."

#### President David O. McKay:

Sister Madsen, Sister Skidmore, and mothers, all who heard that beautiful singing would have me say, "Thank you, that is gloriously inspiring!"

Brother Joseph Anderson will now give the statistics.

Elder Joseph Anderson, Clerk of the Conference, read the following report:

#### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1954

#### NEW STAKES ORGANIZED

Grand Coulee Stake organized April

18, 1954, from Northwestern States Mission.

Orange County Stake organized June 27, 1954, by division of East Long Beach Stake.

South Blackfoot Stake organized June 20, 1954, by division of Blackfoot Stake.

#### STAKE PRESIDENTS CHOSEN

Glenn E. Nielson, president of Big Horn Stake, to succeed Frank H. Brown.

Max Alexander Bryan, president of East Long Beach Stake, to succeed John C. Dalton.

Elmo Judson Bergeson, president of Grand Coulee Stake.

Leo A. Crandall, president of Kolob Stake, to succeed Ernest A. Strong.

William Grant Bangerter, president of North Jordan Stake to succeed John D. Hill.

John C. Dalton, president of Orange County Stake.

Barry P. Knudson, president of San Diego Stake, to succeed Wallace W. Johnson.

Lawrence T. Lambert, president of South Blackfoot Stake.

Robert Roscoe Garrett, president of Juab Stake, to succeed Lester H. Belliston.

C. Carlisle Carlson, president of Portland Stake, to succeed George L. Scott.

#### NEW WARDS ORGANIZED

Moreland Second Ward, Blackfoot Stake, formed by division of Moreland Ward.

Meridian Second Ward, Boise Stake, formed by division of Meridian Ward.

Bellflower Second Ward, East Long Beach Stake, formed by division of Bellflower and Lakewood Wards.

Lakewood Second Ward, East Long Beach Stake, formed by division of Lakewood Ward.

Phoenix Eleventh Ward, East Phoenix Stake, formed by division of Phoenix Seventh Ward.

Fresno Third Ward, Fresno Stake, formed by division of Fresno First Ward.

Fresno Fourth Ward, Fresno Stake, formed by division of Fresno Second Ward.



Sunland Ward, Glendale Stake, formerly Sunland Branch.

Gooding Second Ward, Gooding Stake, formed by division of Gooding Ward.

Ellensburg, Ephrata, Moses Lake, Moses Lake Second, Othello, Quincy and Wenatchee Wards, Grand Coulee Stake, formerly branches in Northwestern States Mission.

Parleys Fourth Ward, Highland Stake, formed by division of Rosslyn Heights and Parleys Wards.

Hawthorne Ward, Inglewood Stake, formed by division of Lawndale Ward.

Westchester Second Ward, Inglewood Stake, formed by division of Westchester Ward.

Roy Fourth Ward, Lake View Stake, formed by division of Lake View Ward.

Ogden Forty-Fifth Ward, Lorin Farr Stake, formed by division of Ogden Eighth and Twenty-First Wards.

Chandler Second Ward, Mesa Stake, formed by division of Chandler Ward.

Mesa Eleventh Ward, Mesa Stake, formed by division of Mesa Fifth, Seventh and Ninth Wards.

Mill Creek Fourth Ward, Mill Creek Stake, formed by division of Mill Creek First Ward.

Hunt Ward, Minidoka Stake, formerly Hunt Branch.

Beacon Third Ward, Monument Park Stake, formed by division of Canyoncrest Ward, Highland Stake.

Monument Park Fourth Ward, Monument Park Stake, formed by division of Hillside Ward.

Ontario Second Ward, Mt. Rubidoux Stake, formed by division of Ontario Ward.

Pomona Second Ward, Mt. Rubidoux Stake, formed by division of Pomona Ward.

Granger Fourth Ward, North Jordan Stake, formed by division of Granger Second Ward.

Kearns Third Ward, North Jordan Stake, formed by division of Kearns Ward.

Salina Third Ward, North Sevier Stake, formed by division of Salina Second Ward.

Centerville Ward, Oakland Stake, formerly Centerville Branch.

San Bruno Ward, Palo Alto Stake, formed by division of Burlingame Ward.

Buckeye Ward, Phoenix Stake, formerly Buckeye Branch.

Phoenix Tenth Ward, Phoenix Stake, formed by division of Glendale Ward.

Poplar Grove Fourth Ward, Pioneer Stake, formed by division of Poplar Grove Ward.

Portland Seventh Ward, Portland Stake, formed by division of Portland Third Ward.

Hermiston Ward, Richland Stake, formerly Hermiston Branch.

Lewisville Second Ward, Rigby Stake, formed by division of Lewisville Ward.

Rose Park Fourth Ward, Riverside Stake, formed by division of Rose Park Second Ward.

Rose Park Fifth Ward, Riverside Stake, formed by division of Rose Park Second Ward.

San Diego Eighth Ward, San Diego Stake, formed by division of Fairmount and La Mesa Wards.

Santa Monica Second Ward, Santa Monica Stake, formed by division of Santa Monica and Mar Vista Wards.

Santa Monica Third Ward, Santa Monica Stake, formed by division of Santa Monica and Brentwood Wards.

Val Verda Second Ward, South Davis Stake, formed by division of Val Verda Ward.

Tooele Eleventh Ward, Tooele Stake, formed by division of Tooele Fourth Ward.

Heber Fifth Ward, Wasatch Stake, formed by division of Heber Second Ward.

Pocatello Twenty-Second Ward, West Pocatello Stake, formed by division of Pocatello Fifth and Sixteenth Wards.

#### WARDS AND BRANCHES TRANSFERRED

Chatham Branch, Canadian Mission, formerly of Detroit Stake.

Bridgeport and Coulee Dam Branches, Grand Coulee Stake, formerly of Northwestern States Mission.

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Anaheim, Costa Mesa, Garden Grove, Fullerton, Laguna Beach, and Santa Ana Wards, Orange County Stake, formerly of East Long Beach Stake.

Blackfoot Second, Blackfoot Third, Blackfoot Fifth, Blackfoot Sixth, Pingree, Riverside, Riverton and Thomas Wards, South Blackfoot Stake, formerly of Blackfoot Stake.

#### WARD AND BRANCH NAME CHANGED

Portland Fourth Ward, Columbia River Stake, formerly Irvington Ward.

Portland Fifth Ward, Columbia River Stake, formerly University Park Ward.

Portland Sixth Ward, Columbia River Stake, formerly Laurelhurst Ward.

Parleys Second Ward, Highland Stake, formerly Rosslyn Heights Ward.

Parleys Third Ward, Highland Stake, formerly Canyoncrest Ward.

Monument Park Third Ward, Monument Park Stake, formerly Hillside Ward.

Monument Park Fifth Ward, Monument Park Stake, formerly Laurelcrest Ward.

Monument Park Sixth Ward, Monument Park Stake, formerly Beacon Ward.

Monument Park Seventh Ward, Monument Park Stake, formerly Beacon Second Ward.

Monument Park Eighth Ward, Monument Park Stake, formerly Beacon Third Ward.

Monument Park Ninth Ward, Monument Park Stake, formerly Indian Hills Ward.

Portland Ward, Portland Stake, formerly Colonial Heights Ward.

Portland Second Ward, Portland Stake, formerly Moreland Ward.

Portland Third Ward, Portland Stake, formerly Mt. Tabor Ward.

San Diego Ward, San Diego Stake, formerly Hillcrest Ward.

San Diego Second Ward, San Diego Stake, formerly Valencia Park Ward.

San Diego Third Ward, San Diego Stake, formerly Fairmount Ward.

San Diego Fourth Ward, San Diego Stake, formerly North Park Ward.

San Diego Fifth Ward, San Diego Stake, formerly Linda Vista Ward.

San Diego Sixth Ward, San Diego Stake, formerly Ocean Beach Ward.

San Diego Seventh Ward, San Diego Stake, formerly Pacific Beach Ward.

#### INDEPENDENT BRANCHES ORGANIZED

Orinda Branch, Berkeley Stake, formerly dependent on Walnut Creek Ward.

Strawberry Branch, Duchesne Stake.

Macleod Branch, Lethbridge Stake, formed by division of Orton Ward.

Florence Branch, Mesa Stake, formerly dependent on Coolidge Ward.

Greenville Branch, Reno Stake, formed by division of Westwood Ward.

Herlong Branch, Reno Stake, formed by division of Susanville Ward.

Tijuana Branch, San Diego Stake, formed by division of Spanish American Branch.

Hollister Branch, San Jose Stake, formed by division of Gilroy Branch.

Healdsburg Branch, Santa Rosa Stake, formed by division of Santa Rosa Ward.

Milk River Branch, Taylor Stake, formed by division of Raymond Fourth Ward.

Shiprock Branch, Young Stake, formerly dependent on Kirtland Ward.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Bonneville Park Second Ward, Ben Lomond Stake, membership transferred to Ogden Twenty-Ninth Ward and Ogden Fortieth Ward.

Hercules Branch, Oquirrh Stake, membership transferred to other wards.

Pine Valley Ward, St. George Stake, membership transferred to other wards in the stake.

#### THOSE WHO HAVE PASSED AWAY

Hilda Merrill, widow of Apostle Mariner W. Merrill.

#### President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, has just read the vital statistical data, changes in ward and stake organizations, and one obituary, of the Church since last April.

## PRESIDENT DAVID O. McKAY

**B**ELOVED brethren and sisters: Few of you realize the great responsibility of this moment. I humbly seek your sympathetic and prayerful assistance, and above all the guiding influence of the Spirit of the Lord.

At this, the opening session of the 125th semi-annual conference of the Church, it gives me great satisfaction and joy, in behalf of the General Authorities of the Church, to extend a hearty welcome to you stake presidencies, bishoprics, and to all members who are present at this service here in the Tabernacle and in other groups on Temple Square, and to those listening in by radio and television. May the spirit of unity and oneness characterize this great session this morning.

You join me, I am sure, when we extend love and greetings to members of the Church and to interested, loyal friends throughout the world, in Canada and Mexico, in Europe, South Africa, South America, New Zealand, Australia, the Polynesian Islands, in Japan and China, Greenland, and Iceland, to groups in Korea and the Philippines, on Guam, and other islands of the Pacific. May the spirit of this conference be felt by them through the mysterious medium of soul communion, even before they read the minutes of our great conference.

Among the purposes of these general conferences are, in summary, as follows:

(1) To inform the membership of general conditions—whether the Church is progressing or retrogressing, economically, ecclesiastically, or spiritually. (2) To commend true merit. (3) To express gratitude for divine guidance. (4) To give instruction “in principles, in doctrine, in the law of the gospel.” (5) To proclaim the restoration, with divine authority to administer in all the ordinances of the gospel of Jesus Christ, and to declare, quoting the Apostle Peter, that “there is none other name under heaven given among men” than Jesus Christ “whereby we must be saved.” (Acts 4:12.) (6) To admonish and inspire to continue in greater activity.

When thinking and praying in anticipation of this moment, I felt impressed to say a word about what the Church is doing to help parents in rearing their children, having in mind particularly the teen-agers of our Church. In a very familiar poem a mother says to her son:

“Do you know that your soul is of my  
soul such a part,  
That you seem to be fibre and core of  
my heart?”

\* \* \* \*

“Be yours then the task, if task it should  
be,  
To force the proud world to do homage  
to me,  
Be sure it will say, when its verdict  
you’ve won,  
She reaped as she sowed, Lol this is her  
son.”

—Margaret Johnston Graflin

I should like to say a word in commendation of the groups in the Church who are helping you mothers and fathers to have your children bring you honor. Before doing that, however, I should like to make a brief report to you of conditions.

Through the loyalty and faithfulness of the members of the Church in paying tithes and offerings, by income from investments and generous contributions from well-wishing, devoted friends, the Church is entirely out of debt, strong financially, and working under a budget carefully planned to meet all obligations incurred in the great building program of chapels, temples, recreation halls, classrooms, throughout the organized stakes and missions of the world.

We commend all of you, and each of you, for your faithfulness in thus contributing to the finances of the Church, without which it would be impossible to supply the needs of a rapidly increasing membership.

We have just heard the report given by the Clerk of the Conference of the organization of new wards, branches, and stakes during the last six months.

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The growth of the Church at home and abroad is most encouraging.

With this increase in membership are evidences of increased spirituality. Spirituality results in the greatest good when expressed in acts, not merely in day-dreams. "... shew me thy faith without thy works," said James, "and I will shew thee my faith by my works." (James 2:18.)

The great majority of the members of the Church are seeking first the kingdom of God and his righteousness. This is shown, first in contributions in cash and labor in building four hundred chapels at an average cost last year of \$80,000 each. In addition to this, the people of Southern California, for example, have contributed in cash toward the building and furnishing of the Los Angeles Temple, over one million dollars. On January 2, 1952, there was a meeting called of all stake presidencies in the Southern California district, at which those present voted unanimously to raise a million dollars to be paid as the building progressed. Today we are pleased to report that pledges for that amount and more have been fulfilled.

Another example of spirituality is the missionary work. There are at present 3457 full-time missionaries laboring in the forty-three missions, supported financially either by themselves or by their parents. There are 7188 missionaries in organized stakes, making a total number of missionaries paying their own expenses of 10,645.

Melchizedek Priesthood quorum work has never been more effective. The Senior Aaronic Priesthood activity is giving results unprecedented. The female Relief Society, the first auxiliary organized in the Church, is carrying on at its usual high standards, its influence extending beyond the boundaries of the Church as exemplified by the recent trip abroad by its worthy president, Sister Belle Smith Spafford, accompanied by Sister Marba C. Josephson of the Young Women's Mutual Improvement Association. All of you should read their reports.

To all who are working devotedly in the Melchizedek Priesthood quorums, and in the Relief Society, we extend

our love, confidence, and commendation.

I should like to commend, having in mind this Church work with teenagers, the Presiding Bishopric, the ward bishoprics, and the auxiliary general superintendents, general presidencies, and general boards for their earnest and most effective effort to guide the youth of the Church.

Perhaps the Church could do more for the delinquents who get into the clutches of the law, but I feel impressed to refer to agencies working to prevent young people from becoming delinquents. For approximately three thousand years men have read the admonition: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) The word *train* means "to lead, or to direct the growth of, to form by instruction, discipline, drill, to educate."

Three groups carry the responsibility of training children: First, the family; second, the Church; third, the state. The most important of these is the family. By divine edict the Lord has placed upon parents the responsibility, first to teach the doctrine of repentance; second, faith in Christ, the Son of the living God; third, baptism and confirmation; fourth, to teach children to pray; fifth, to teach children to walk uprightly before the Lord. Parents who shirk this responsibility will have to answer for the sin of neglect.

A newborn babe is the most helpless creature in the world. The protecting care of parenthood is essential to its survival, as well as its growth. It must be led and directed by instruction, discipline, drill, and proper education. Our most precious possessions are not our abundant harvests, nor our orchards yielding luscious fruit, nor our waterways, nor our million miles of paved highways, nor our oil wells, nor our rich mines of copper, silver and gold, nor even of uranium—our most precious possessions, our treasures of eternity, are our children. These merit and should receive our greatest and our most constant care and guidance.

Daniel Webster was right when he said:

"If we work upon marble, it will perish;  
 If we work upon brass, time will efface it;  
 If we rear temples, they will crumble into dust;  
 But if we work upon immortal souls,  
 If we imbue them with principles,  
 With the just fear of the Creator and love of fellow men,  
 We engrave on those tablets something which will brighten eternity."

The bringing of children into the world bears with it great responsibilities and opens to view the noblest purpose of life, namely, a co-partnership with deity "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The most effective way to teach is by example. It is the child's nature to be active. It is the duty of the parents and of guardians so to direct that activity, as to lead children to know God's love, and the happiness found in obedience to the gospel of Jesus Christ. Parents should ever keep in mind that admonition is of much more avail when example conforms to the admonition given.

You will be gratified, and thinking men generally will be interested, to know what the Aaronic Priesthood quorums and the auxiliary boards are doing in a practical way to assist you parents to train your children to become upright in character, loyal citizens of their country, and faithful members of the Church.

Recently I sent a letter to the presidency of the Aaronic Priesthood, to the general superintendencies of the Sunday School and YMMIA, and to the general presidencies of the YWMA and to the Primary—the five groups dealing directly with the young people of the Church. In that letter I inquired as to how effectively they are attempting to contact all children and youth in these great organizations. Here are some of the headings of that letter: First, give your total membership, your total enrolment; second, give the percent of those who should or might be enrolled; third, method or methods of contacting the indifferent; fourth, how may parents render more effective co-operation; and fifth, what have been your outstanding achievements during 1953 and 1954.

In the Aaronic Priesthood, we learned that they have an enrolment for the young men under twenty-one of 63,641. The percent of the enrolment of the total members that should be enrolled, 92.79. In the Sunday School, they have an enrolment of 983,025; 91 percent of those who should be enrolled. They had a weekly attendance of 381,656, or 35.5 percent of the total membership of the Church. The Young Men's Mutual, May 31, 1953, had an enrolment of 129,528, and on a corresponding day this year, 140,754; an average weekly attendance of 88,546. Every boy or man between the ages of twelve and twenty-four is enrolled in that organization, every one; 31,856 of these are enrolled in scouting; 25,368 are enrolled as Explorers.

The Young Women's enrolment for 1953 was 124,079 plus visitors of 11,342. To date (note the increase) the enrolment is 134,303, with a weekly average of visitors of 10,384, or a total of 144,676, and the average attendance is 64% of those enrolled.

One cannot help having a pretty warm spot in one's heart for these teen-agers in Mutual and Sunday School.

All members of the Church from the ages of twelve to twenty-five in the Young Women's are enrolled, and others.

Now we enter the Primary. The total number of children whose lives were touched by Primary in '52-53—200,000; 83% of the children of the Church of Primary age are enrolled; 69% of the children enrolled are attending Primary; 142,745 children are enrolled in the Stakes; 6,841 non-member children are enrolled in the stakes; 68% of the children enrolled are in attendance each week at Primary; 13,000 Latter-day Saint children are enrolled in the missions. This has increased on an average of 1,000 each year for the last five years.

The Primary Association has assumed the direction of scouting for the eleven-year-old boys. According to a survey made in March, 92% of the eleven-year-old boys were enrolled in the Guide Patrols; 109 stakes, six missions have organized Cub Scout dens and packs since the Primary Association has

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sponsored the Cub scouting as requested by the First Presidency.

Now, besides these auxiliaries and quorums, we have our seminaries. The total enrolment for seminaries and institutes in 1953 was 36,074; 1954—39,022. The average attendance for seminaries in '54, 32,226, or 94% of the enrolment. That speaks well for our students in colleges and high schools.

As an illustration of the influence of the seminaries upon teen-agers, and also as a lesson in co-operation of parents, I shall take the time to quote to you the following, taken from the September-October 1954, issue of a national magazine, not of our Church, *Faith Today*. The article is entitled "Teen-age Frontier," written by Leola Anderson, for a copy of which I am indebted to President Ernest Wilkinson [of Brigham Young University]. It is designated by one of the editors as "one of the most heartening signs of the times." Here are a few quotations from it:

"The luminous hands of the clock beside the boy's bed point to 5:45 a.m. The alarm goes off. It has been raining all night; the air outside is cold and wet—and still black.

"Groggily the boy gropes about for the button to shut off the noise. Resolutely he swings his feet out onto the cold floor. For a moment he drops his tired face into his hands. It was 12:30 last night before he finished sweeping at the supermarket, and 1 o'clock when he got home to bed. It has been like that all week. In his drooping body is a desperate urge to slip back into bed.

"That's why he stands up quickly and moves on into the shower. Because this morning and every school morning he drives seven miles to attend a class at 7 o'clock. It is a very special class, which he would not think of missing, so long as he is able to stand.

"What kind of class is it? A Bible-study class.

"Would you find it incredible that this boy is one of 1,700 typical, fun-loving teen-agers who get up every morning to attend a 7 a.m. to 8 a.m. Bible class before going on to high school? They do it without credit,

without coercion, and often against tremendous odds. They do it five days a week, nine months a year, despite daylight-saving time.

"Furthermore, so great is the demand for this early morning instruction that next September (that's this month) 90 classes will open to meet the requests of 2,500 students in Southern California alone.

"Incredible? Not at all. This has been going on in the Los Angeles area for the last four years. It is a part of the program of daily religious education offered by the Church of Jesus Christ of Latter-day Saints, a program which last year served 38,000 young men and women in seven western states and in Canada and Mexico.

"With the Bible as text, emphasis is placed on a practical application of its teachings to the lives of youth. What better blueprint for living was ever recorded than that preserved by the prophets? The answers to the questions of modern youth, as uncertainties pile up on them in an increasingly chaotic world, are all found in the experience of the past.

"This is the key to why these young people leave cosy, warm beds on chill winter mornings to attend daily classes that are not accepted either for high school graduation or college entrance credit.

"Neither are these selected students. They are not even all members of the same church. There's a piquant little redhead in one class who answered our question this way: 'No, I'm not a Mormon. I simply couldn't understand why my best friend insisted on getting up so early to come down here, so I came along one morning for laughs. I got so interested I asked to register. I haven't missed a day since!'

"No, they are not selected excepting by their own desire to learn. They represent a cross-section of young America with all its problems. They are average kids looking for a defense against the grim spectre of fear and destruction that now shrouds their future.

"And how do these Bible teachers meet that challenge?

"By teaching respect for the inspired Constitution of the United States with

its God-given liberty, regard for the rights of others, and love for all mankind. By showing the wisdom of avoiding the mistakes of the past, and fostering a dynamic and living faith in God and the ultimate triumph of good. All this through daily basic instruction in the Master's written word. . . .

"Teachers are also meeting the challenge by putting into the hands of the young people the tools of self-government and teaching them their use, thus preparing them for leadership, when in the process of inexorable time they will become our leaders.

"In the words of one vivacious brunette, president of her class: 'Every senior student gets a turn being a class officer. We learn confidence in ourselves and how to do the job. Besides, when you're responsible for the whole class, it makes you think twice before you make a decision. . . .'

"This teamwork (referring to Bible class and to the baseball team practicing in Church recreation hall after school particularly), one student says, 'This teamwork is also noticeable in the group spirit of the classroom.'

"The youth of America are studying together, singing together, praying together, and loving it. In one class, five nationalities—White Russian, Mexican, Italian, Greek, and American—work as one. . . .

"There is a carry-over, too, with the students. Bill Kemsley, a husky youth, was graduated last June from the first three-year course. Bill drove sixteen miles each morning from his home in San Fernando to a North Hollywood class. He transported a carload of students to class and back to San Fernando. The second year he transferred to North Hollywood High.

"I wanted to get away from my old companions,' he said seriously. 'They weren't bad fellows, you understand, but I guess my standards had changed. Two of those boys are in jail now,' he added thoughtfully.

"Parents, too, no longer show inertia where this program is concerned. Their comments read like a before-and-after commercial: 'I used to have such a time getting Mary out of bed in the morning. Now she gets me up!' . . .

"And what is being done," concludes the author, "in Southern California to open a frontier for youth to live and learn the fundamentals of peace and progress could be duplicated anywhere in America by any similar group."

To the question in that letter sent to the auxiliaries, "How may parents render more effective co-operation?" came answers common to every article: First, parents should become acquainted with lessons and plans of the organization; second, take rather than send their children; third, set a proper example.

In conclusion, parents, if you would have your children pray, then teach them to pray in the home. If you would have your children refrain from taking the name of God in vain, then let them never hear profanity pass your lips. If you would have your teenagers sense the value of keeping themselves true to their future husbands or wives, then let chastity and loyalty to your marriage covenant pervade the atmosphere of your own home. If you would have them refrain from the use of tobacco, then you refrain from the use of tobacco yourself.

Brethren and sisters, in presenting this general picture of what the Church is doing for teen-agers I have had in mind, first, to commend the workers for their diligence and efficiency. God bless them. And second, to show how effective the Church is in its divine organization in touching the life and activities of every member therein. We see how true are Paul's words when he wrote: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-13.)

In conclusion, and by way of testimony, the gospel is truly the power of God, and the Church the divine means of bringing, first, satisfaction and joy to the individual, here and now; second, bringing harmony in the home; third, more general understanding and re-

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sultant peace among the nations—what a message!—and fourth, salvation and exaltation in the kingdom of our Father.

With all my soul I pray that the Lord will hasten the day when the influence of this divine organization will be felt more potently for the good of the inhabitants of the world, in the name of Jesus Christ. Amen.

## BISHOP CARL W. BUEHNER

### *Second Counselor in the Presiding Bishopric*

**A**T A RECENT quarterly conference, a high councilman was invited to speak, and when he came to the pulpit he expressed the situation in these classic words: "Every time I stand up to speak my brain sits down." I have wondered what happens to me, but I think that describes it about as well as anything.

I hope, brothers and sisters, you will have a little prayer in your hearts for me, and for all those who are asked to participate in this great conference of the Church. I have been lifted and inspired by the powerful message of the President. I am sure we were all thrilled with the statistics given, to learn that we are making progress and that we are headed in the right direction. President McKay is an inspiration to everyone and I suppose the Number One missionary in the Church. He lifts people wherever he goes. I have often thought we might well adopt a new slogan in the Church—something to this effect: "Let's follow the Leader." We cannot follow him all over the world as he has traveled far and wide, but if we would show the same enthusiasm for the work that has been assigned to us, as he does for the work that is his, we would have even greater records in our Church.

I would like to say a few words this morning about another program of great magnitude in the Church that I have learned to love since I have been very close to it, and that is the ward teaching program. I would like to commend the leadership of the Church for the progress we have made in this activity. We are visiting more families than we have ever visited before. I

## President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric will now address us, after which we shall hear from the Choir and congregation, "O Ye Mountains High."

Bishop Buehner of the Presiding Bishopric.

think the effectiveness of our messages in the homes are more impressive than they have ever been. This year our records indicate that we are visiting thirty thousand more homes every month than we visited a year ago. This is very commendable.

I feel this about ward teaching—that it is the one program in the Church that literally extends its arms around the entire Church. That other units only have the ministry of their particular organization, but if we do one hundred percent ward teaching, we will have a visit in the home of every member of the Church every month. In these days where there is great concern and many problems, I know of no finer program than to have two fine ward teachers visit and bless each home, leave a message of inspiration and encouragement, and invite the membership of the Church to attend the various meetings of the Church. It becomes, to me, the one organization that can get into every home in the Church every month.

What do you ward teachers find in the homes of the members of the Church? I have been a ward teacher. We enter homes where there is a wonderful spirit and a fine influence. We also visit homes where there are young men and women in the service of our country, others who are off in the mission fields of the Church. There are frequently young people away from home attending school. Parents are concerned about the temptations confronting these youngsters. We can bring cheer, consolation, and comfort, and make them feel good about the



wisdom and mission of these young people.

We find homes where there are now many economic difficulties, people in distress. These should be reported to the bishop. We find homes where there is illness. We find homes where there is not too much interest in the activities of the Church. We find homes where there is a little criticism toward the General Authorities of the Church, and even persons critical of some of the teachings of the Church. I want to tell you, brethren and sisters, ward teaching can perform a great mission as it gets into the homes of the members and brings a spirit of love and appreciation, of inspiration, of fellowship, and of invitation to join the activities of this great Church.

So, I have learned to love this program. I have learned to feel its strength. We have already heard this morning statistics indicating progress that has been made. I would like to feel that some of the success being achieved is due in a large measure to more effective ward teaching and because we are doing a better job by visiting more homes than ever before.

I remember some time ago Bishop LeGrand Richards announcing to the Church that any bishop should be ashamed who did not have at least twenty-five percent of his membership at sacrament meeting. We all thought this could not be done. What has happened? In the last few months we have had a Church average of as high as thirty-one percent; several months of thirty percent. Even in the summer-time when our activities have declined some, we have not had less than twenty-six percent.

Brethren, I have the same feeling toward this great program for senior Aaronic Priesthood groups in the Church. When it was announced that we should organize these men into priesthood quorums, we received protests from all over the Church claiming, "It cannot be done. We do not get enough of these men into our wards to even have a group."

This morning I would like to tell you that we have over 1600 quorums of senior members of the Aaronic Priest-

hood that we did not have before the program was announced to the Church. So these things can be done.

I appreciate, too, some of the faithful men who have worked in this program. There are those that you hear very little about. Recently at a quarterly conference one man came to me and said, "Bishop, I have been a ward teacher for sixty-two years." Sixty-two years! I thought that might be as long as anyone had been a ward teacher. We wrote a little article in the Church Section of the *Deseret News* following that information, asking if there had been any who had served longer, and if so we would like to hear from them. We got a letter back from a man who said, "I am now ninety-six years of age. I became a ward teacher when I was twelve. I have been a ward teacher for eighty-four years, and I have only missed one or two times in that entire period visiting my district."

Just a week or two ago I was in Ogden attending conference, and a man came to me and said, "I would like to tell you about my ward teaching companion. He has had a perfect record of ward teaching for seventy-five years. He has shaken hands with every President of the Church except the Prophet Joseph Smith." It was a real pleasure to have that man introduced to that entire quarterly conference audience and then to invite anyone to exceed that record.

Now brethren, can you do better than this man with eighty-four years teaching? Most of you cannot, you have not started early enough—but possibly we can get some of our Aaronic Priesthood boys to start at twelve, and if they live to be one hundred they might beat that record. There are great possibilities, great opportunities.

We heard another interesting experience of a man who had been stricken eight or nine years ago and was flat on his back in bed. As a matter of fact, he was so paralyzed that he could not even have the use of his fingers. He finally learned how to write a little by putting a pencil between his teeth. He became a ward teaching district supervisor, and he had to assist him, a blind man who was not even a member of the Church, but who

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was a very good friend of his. The story that we got in this letter was that during the time that this man has been the district supervisor in his ward, they have never had less than ninety percent of their families visited.

Then I heard another one from up in the Portland area. I saw a man in a wheel chair who had been brought in to every session of the conference. The stake president said, "I would like to introduce you to this man. He is a one hundred percent ward teacher."

When I shook hands with him and congratulated him, I said, "How do you do it?"

He said, "Well, I have to be carried into the homes. They have to carry me out again. I can wheel my chair from one home to the next, but it is a wonderful experience. I would not miss it for anything, and I just love to do my ward teaching."

Sometimes I think, brethren, somebody ought to break our ankles or our arms to help us appreciate the possibilities we have. I read the story of the two men down in the El Paso Stake who said they drive 120 miles every month to visit two families, but they always have one hundred percent ward teaching visits.

You hear stories like this wherever you go. I have heard men, when asked, "What are you doing in the Church?" say, "I am *only* a ward teacher," and I have said, "What do you mean by saying you are *only* a ward teacher? What you ought to do is swell up with pride and say, 'I am a ward teacher, and I am doing my teaching, and I am grateful to the bishop for the opportunity he has given me of serving in this great Church and kingdom.'"

I feel, brethren, that we have to feed the spiritual body just as we have to feed the physical body, if we want to

keep it alive, and here is a great opportunity to perform that service. I know some of us feel that we do not amount to very much, and I remind you of the story of the elephant and the mouse. You have probably heard it.

The two of them together crossed a rickety old bridge. When they got on the other side, the mouse looked up into the eyes of the elephant and said, "Boy, didn't we shake that bridge?"

Well now, maybe we are just the difference in what it takes to make this program shake, or make it go. Brethren, we express our appreciation and gratitude for what you have done. I hope you can see with us the great possibilities of getting into every home every month. We will strengthen this Church as it has never been strengthened before, and that is my testimony to you, and I bear it in the name of Jesus Christ. Amen.

#### President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just concluded speaking.

The Choir and the Congregation will now sing one verse of "O Ye Mountains High," under the direction of Brother J. Spencer Cornwall.

Elder Hugh B. Brown will speak to us following the singing.

The Choir and congregation joined in singing the hymn, "O Ye Mountains High."

#### President David O. McKay:

Elder Hugh B. Brown will now speak to us, one of the Assistants to the Twelve. He will be followed by Elder Mark E. Petersen, of the Council of the Twelve.

### ELDER HUGH B. BROWN

*Assistant to the Council of the Twelve Apostles*

**M**Y DEAR brothers and sisters: Bishop Carl Buehner and I, being first to speak in this conference, are perhaps somewhat like two boys just coming out of the dentist's chair. We look

through our tears rather pitiably at those in the outer office who are waiting for their turn.

We have all been inspired this morning by the stirring appeal of our Presi-

dent, and by the reports we have heard. We have all been encouraged in our work. I hope what I shall say will not seem to be a discord. President McKay closed with the words, "Let loyalty to the marriage covenant pervade the home." We who are favored with the privilege and charged with the responsibility of speaking at the general conferences of the Church wonder through the months what phase of the gospel, what subject we should discuss. Because of some work I have been asked to do, there is only one subject I can think of to talk about, and on that I am very poorly qualified.

In introduction, may I read some scripture which I think is pertinent:

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth. (Gen. 2:18; 1:27-28.)

And in another scripture:

For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh.

What therefore God hath joined together, let not man put asunder. (Mark 10:7-9.)

And again:

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. (1 Cor. 11:11.)

Let the husband render unto the wife due benevolence and likewise also the wife unto the husband. Paul speaking:

Wives, submit yourselves unto your own husbands, as unto the Lord.

Husbands, love your wives even as Christ also loved the church. (Eph. 5:22, 25.)

Inasmuch as many of this congregation are holders of the priesthood, I remind all of us that we submit ourselves unto the Lord in righteousness and because of righteousness. This requirement of the wives to submit to their husbands presupposes righteousness on the part of the husbands.

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it. (D. & C. 131:1-3.)

In the Old Testament scripture, the prophet said on one occasion: "... to your tents, O Israel," (1 Kings 12:16) and again, "Lengthen thy cords, and strengthen thy stakes," referring to their tents or homes and their need of support.

Throughout the world today there is confusion, apprehension, danger. In our own land we are spending billions to fortify and defend our country and protect our homes. Not only are we stockpiling armaments and atom bombs and other instruments of war, but we are also building a radar system, sky high and continent wide, extending across Canada and up into the Arctic Circle, all with the idea, basically, of defending our homes.

Sometimes we, as individuals, feel weak and helpless in the face of all this and wonder what we might do to help. May I call your attention to the fact that right in the inner citadel of our defensive system, the home, which is the very bulwark of our strength and solidarity, right there the enemy is making inroads which truly are frightening. In what I have to say on this subject, I hope no one will feel that I am chastising or blaming or condemning. I think I realize, because of recent experiences, that there are many innocent victims of desertion and betrayal. My heart goes out to many lovely women who are left to raise their children alone, and certainly to them we say a word of encouragement, and we pray God's blessings upon them that they may be given strength to carry this added burden. And yet we must say some things about this evil—its source and possible conquest.

In the last issue [October 1954] of the *Reader's Digest*, the startling statement is made that "one thousand times every day in the United States a judge's gavel falls and with two words, 'divorce granted,' somebody's love story comes to an end." And may I add, some home

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becomes a casualty. One thousand of them a day in the United States, 365,000 in a year! May I say, regretfully, that the Intermountain States in this list are above the average in the number of divorces granted. May I also say that even among those who are married in the temple, the serpent, who first made his appearance in the Garden of Eden, creeps in and continues his attempt to separate man and woman against the decree of God that they should be one flesh.

According to statistics there is one divorce for every three marriages in the United States. What would we think if 33⅓ percent of all the ships that set sail on the ocean were doomed to shipwreck and to failure? And what would the board of directors of the company do if the cause of that failure could be traced to the captain and the mate, who could not agree and work together? Many divorces start before marriage.

We who wrestle with this problem have traced some of the causes, and in many cases they lead back into the childhood homes of the young couples, who are now divorcees. We believe, brethren and sisters, as has been so eloquently said this morning, that proper parental example and training in the home would help to stem this tide of divorce. Parents should teach their children by example and by precept the sacredness of the marriage covenant, should teach them that there is no joy in all the world comparable to the joy that comes through happy wedlock. But like all blessings, this joy is predicated upon obedience to law.

Parents, who fail to teach their children and to demonstrate to them what happy wedlock can mean and does mean, are sowing where their children must reap. If they fail here, the ancient edict will operate; viz.: the sins of the parents shall be visited upon the children.

Fathers should teach their boys that there is no freedom except through obedience to law. Children should be reared in disciplined homes where rules are obeyed and the rights of others are respected. Parents should "reprove sometimes with sharpness" and then show an increase of love. The child that is pampered in the home will expect to

be pampered after marriage. Among the seeds of divorce one of the most prolific is over-indulgence. It grows into extreme selfishness.

There are certain weaknesses in all of us which we say are inherent. I shall not attempt to list them but refer to one or two that men and women should recognize in themselves and overcome before their spouse discovers and magnifies them.

I think now of self-control. Many of the cases which I review started with uncontrolled appetites and tempers, leading often to cruelty, mental and physical. When in a temper the tongue may be venomous. The Apostle James said, "... it is an unruly evil, full of deadly poison." (James 3:8.) That is only potential, but it is often true. The tongue, with which we say our prayers and pledge our troth is sometimes used to wound those we love best. "Boys flying kites haul in their white winged birds; we can't do that when we're flying words."

A middle-aged couple on the farm had a violent quarrel at breakfast time. Later in the day they started for town in the buggy, with a fine team of horses to sell their vegetables and eggs. As the horses trotted along, Mary said, "John, why can't we travel together like these horses do? They don't quarrel and fight." John said, "Mary, we could if there was only one tongue between us."

Oh, the unkind things we say to those we love.

We have kind words for the stranger  
And smiles for the sometime guest,  
While oft to our own  
The bitter tone,  
Though we love our own the best!

Of course, and this is the saddest part of what I have to say, there are evil intruders, more deadly sins, which strike at the very foundation of our homes. Infidelity, love's counterfeit, is the most disintegrating influence that can enter a man's life. It is to the home what treason is to the nation. Lust is fatal to love. It sometimes causes men in military service to destroy the very home which they would die to defend on the battlefield.

In the *U.S. News and World Report*, there is an article on "Why Teen-agers Go Wrong." Divorce is high on that list, and it is reported that one-half of all the adult criminals begin as juvenile delinquents, and most juvenile delinquents come from broken homes. Let people who are considering divorce pause and consider possible consequences.

But let us think of some positive aspects of this subject. I should like for the next minute to talk to the young people who may be listening in: to tell them that though this enemy is extant, and though they must meet situations where they must face and overcome difficulties, they can train and prepare themselves for this glorious experience with the same promise of success as awaits the well-trained and disciplined person in any field of activity. Marriage is life at work.

I speak, first, of love. I am not thinking of that flutter of the heart or the droop of the eyelash which you young folks may identify as such, that may well be the beginning of love, but I am thinking of the love that "suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil; the love that beareth all things, endureth all things, the love that never faileth." (See I Cor. 13.) And I remind you that the Master who loved most of all, endured the most and proved his love by his endurance. Yes, "there is beauty all around, when there's love at home."

I speak next of prayer. The husband, who will kneel every day in the home and thank God for his wife and list her virtues in his supplication to be entered on the credit side of the family ledger will overlook or be unmindful of her little weaknesses—he will never seek the divorce courts. The woman who kneels with her children in the

home and humbly thanks God for a kind, loving, and wonderful father and husband, even though at times that prayer may be only a wish, it still will impress upon the souls of the children an image and hold before them an ideal which they will try to realize in themselves. Quoting Sister Benson on the TV program recently, "The family that prays together stays together."

Young people of the Church, read the seventy-sixth section of the Doctrine and Covenants. Here is the prize which you may earn and enjoy, with God's help. You who have been baptized and receive the holy Spirit, you who have testimonies of Jesus, who keep the commandments and overcome by faith, and are sealed by the holy Spirit of promise, shall become priests and kings of the Most High and dwell in the presence of God and Jesus Christ forever and ever.

Your bodies shall become celestial whose glory is that of the sun. You shall have joy in your posterity here, eternal family union and association hereafter, immortality, eternal life, and eternal increase.

God help us that we may put on the whole armor of God, having our loins girt about with truth, and having the breastplate of righteousness, the shield of faith, the sword of the spirit, and go forward in the fear of God and protect our homes. Yes, to your tents, or homes, O Israel, lengthen the silken cords of love and strengthen the stakes of faith and righteousness to the glory of God and our own salvation in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Hugh B. Brown, Assistant to the Council of the Twelve, has just spoken to us.

Elder Mark E. Petersen of the Council of the Twelve will be our concluding speaker.

#### ELDER MARK E. PETERSEN

##### *Of the Council of the Twelve Apostles*

AS A POSTSCRIPT to these stirring things which we have heard this morning, may I say that in my humble opinion, one of the foundation stones

of success in the home is companionship in the home, and that companionship must begin with husband and wife.

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You remember that you started out with your courtship on a basis of companionship. You husbands remember when you courted your wives that you did all you could to be enjoyable companions to them; you took them out, showed them a good time, paid them compliments. You never thought of criticizing them or embarrassing them because that would never win a fair lady, but you put your own best foot forward always, and you did all you could to convince that young lady that association with you would provide for her a loving, wholesome, desirable companionship.

You ladies remember how you responded, and then together you decided that you would be married because you desired to have that type of companionship perpetuated throughout your lives.

Where is that companionship now? Are you, as husbands and wives, real companions today? Do you have fun together? Do you ever go out together and really have a good time? Do you work together? Do you worship God together? Do you maintain that high respect for each other that you once had, remembering that there can be no real love at home unless there is respect for each other, and that there is precious little respect unless we are respectable?

The Lord had something to say about companionship in the home. He gave a great commandment in section 42 of the Doctrine and Covenants, verse 22, and this is what he said:

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

I believe, ladies, that that commandment is just as applicable to you, and that you could receive it as though it said: "Thou shalt love thy husband with all thy heart, and shalt cleave unto him and none else." And when the Lord commands that husband and wife love each other with all their hearts, it means that it shall be a whole-hearted love, and that there shall be no holding back and no reservations. Then the second part of that command, to "cleave unto her," I believe means that we shall be good compan-

ions, one to the other. I believe that when the Lord says that we shall cleave unto husband and wife, that he means that we shall be enjoyable, desirable, happy, loving companions one with the other.

Then there is that very potent last portion, "and none else," which rules out all types of competition. Any married man who pays attention to any woman other than his wife, to that extent is in rebellion against Almighty God, and any woman who is married and receives attention from any other man is flying in the face of Providence and violating the law of heaven.

Now, if you have broken this law, what is the answer? President Stephen L. Richards gave it to you yesterday in the Relief Society conference. What is the answer to any broken law? If you break the law of the Sabbath, is the answer further violation? If you break the law of chastity, is the answer further violation? There is only one answer to a broken law, and that is repentance, and if you have broken the law which says, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else," is the answer divorce, or is it repentance with a broken heart and a contrite spirit?

There is another type of companionship in the home which is so fundamental to love at home, and that is companionship between parents and children. I am sure that many of you parents do not realize the gravity of the temptations which face your young people. There are sins in which your young people become involved that many of you parents do not even dream about, but they are terrible things which will drag them down into the depths of hell if they yield to them, and will break your hearts, as parents. Companionship between parents and children will provide a fortification against those temptations and may save them.

You fathers, are you willing to be companions to your sons? Oh, they need you, and they plead for you. Would each father be willing to spend one hour a day with his son if he knew that the boy's very salvation depended upon it? Oh, I know there are many of you who will say you do not have time.

I know that some of you will say that business is too demanding and you cannot spare the time from your job and your other exacting assignments, but I would like to tell you that there is not a job in the world as important to you as your son. If you are so busy that you cannot be a companion to your son so that you can help to save his soul, you are too busy, and you need to readjust. If you will be a companion to him, and if you will keep the standards of the Church, and in that companionship teach those standards to your son, as that boy watches you observe those high principles, he will have respect both for you and those principles and will be converted to them, and thereby you will place him on the high road to salvation.

You mothers, teach your daughters by means of companionship also. A couple of weeks ago when I was coming home on the train, there was in the same car with me a young mother and her two little girls. It was a long ride, and these little girls were tired and peevish. This mother was one of those strict disciplinarians who apparently knew nothing but discipline. I am sure that with that stern face, if she had ever smiled it would have cracked her face all over, she was so rigid and so stern. She gave those children a very bad time, and they gave her a bad time, and a bad time was had by all.

Then, as I went into the next car on my way to the diner, I noticed another mother and her two little girls. There was none of the atmosphere of what I have just described to you. There was happiness and laughter and joy because on the same train and over the same long journey this second mother was playing with her little daughters. She was a playmate, a pal, to them. I noticed that in the midst of the game one of the little girls came up and hugged her mother, and said, "Mother, I love you so much." Then she went back to play her game again.

I thought, what a pattern for all mothers. If mothers would just be companions, beginning when the children are small, what a marvelous influence they could have. And mothers, as they grow up, do not change the recipe. Continue to be companions to them, and

as you give them that companionship, they will love you; they will honor you; they will seek your advice. Even when they have grown up, you will see that from time to time in the midst of their games or their worries, they will come to you and put their arms about you and say, "Mother, I love you."

Love at home comes through proper companionship. Husband and wife may be kept together through it. Mother and father can save their sons and their daughters by proper companionship, and that they will, I humbly pray in Jesus' name. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Mark E. Petersen of the Council of the Twelve.

The messages and calls that have come to us will be broadcast at the close of this session and of each general session without further notice. Will you please listen carefully to these announcements. They will be given over the public address system on the grounds.

The music for this session as has already been announced, has been furnished by the Relief Society Singing Mothers from Salt Lake, Cache Valley, and Southern Idaho areas, conducted by Sister Florence Jepperson Madsen. Elder Frank W. Asper is at the organ.

The Relief Society Singing Mothers will now favor us with, "If Ye Love Me, Keep My Commandments."

The closing prayer will be offered by Elder Vinal G. Mauss, formerly president of the Japanese Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon.

"If Ye Love Me, Keep My Commandments," will now be sung by the Singing Mothers.

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The Relief Society Singing Mothers sang a selection, "If Ye Love Me Keep My Commandments."

The closing prayer was offered by Elder Vinal G. Mauss, formerly President of the Japanese Mission.

Conference adjourned until 2 o'clock p.m.

## FIRST DAY AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Friday, October 1.

The music for this session of the Conference was also furnished by the Relief Society Singing Mothers from the Salt Lake, Cache Valley and Southern Idaho areas, with Sister Florence Jepperson Madsen conducting. Brother Frank W. Asper was at the organ.

### President David O. McKay:

For the benefit of strangers who may be listening in we are pleased to announce that the second session of the One Hundred Twenty-Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints is now in session. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are present on the stand this afternoon all the General Authorities, as announced this morning, excepting Elder Adam S. Bennion and Bishop Joseph L. Wirthlin who are excused.

These services and all General Sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall over a public address system, and by television. These services are also being televised over KSL-TV, Channel 5, and are being heard over Radio Station KSL in Salt Lake City, and by arrangement over 10 other radio stations in Utah, Idaho, Oregon, and Arizona. The names of these stations have already been announced to the radio audience, and we again express appreciation to these radio stations for their courtesy in making available their time and facilities for these broadcasts.

The singing for this session, as this

morning, will be furnished by the Relief Society Singing Mothers from the Salt Lake, Cache Valley, and Southern Idaho areas, with Sister Florence Jepperson Madsen conducting. Brother Frank W. Asper is at the organ.

We shall begin these services by the Relief Society Singing Mothers singing "How Lovely Are Thy Dwellings." The opening prayer will be offered by Elder L. Burdette Pugmire, president of the Bear Lake Stake.

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The Singing Mothers sang a sacred selection, "How Lovely Are Thy Dwellings."

President L. Burdette Pugmire offered the Invocation.

### President David O. McKay:

Elder L. Burdette Pugmire, president of the Bear Lake Stake, just offered the invocation. The Relief Society Singing Mothers will now favor us with "O Be Joyful in the Lord," conducted by Sister Florence Jepperson Madsen, following which President Joseph Fielding Smith, President of the Quorum of the Twelve, will speak to us.

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Singing by the Relief Society Singing Mothers, "O Be Joyful in the Lord."

### President David O. McKay:

Our first speaker this afternoon is President Joseph Fielding Smith, President of the Council of the Twelve Apostles. He will be followed by Elder Antoine R. Ivins.

## PRESIDENT JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters, I realize my weakness and the need of your faith and prayers and the help of the Spirit of the Lord. I am grateful for the nature of the remarks

made by President McKay in the opening session of this conference and for the prayer that has just been offered by President Pugmire in which a plea to our Father in heaven was made in



behalf of the faith of the young people of the Church.

I, too, am concerned over the faith of our young people, for that matter, of all the members of the Church in this day when there are so many prevailing notions, ideas, and philosophies. I have realized for a long time the need of spiritual protection, protection in the teachings that we give to our young people in our organizations, to save them from the false doctrines and teachings of the world.

About three days ago I received a letter from one of my very dearest friends, a brother who is a teacher and who has been a teacher for nearly a half century, one who sat in the councils of the Church in stakes of Zion and in whom I have a great deal of confidence. He expressed in his letter his solicitation for our young people, and in fact, for all the members of the Church and the need of giving them proper protection and guidance in the teachings that are placed before them.

I copied from his letter one paragraph, and asked him if I might use it. He said I might, and I am going to read it to you:

"There are in our community, and I suspect in other places, men who are instructing in our quorums and other organizations who teach false doctrine, and the craziest imaginations, and almost invariably they are brethren who are not in line. They have brilliant, trained minds, sometimes with pleasing, influential personalities, but lacking the spirit of truth that comes by obedience. You cannot give what you do not possess. In my humble opinion only those who believe in, and can prove their teachings by their works, should be instructing in our quorums and other organizations."

That remark of his I fully endorse, and so I am expressing these thoughts particularly to our bishops, presidents of stakes, superintendents of Sunday Schools and Mutuals, and those who have charge of priesthood quorums, and the other organizations of the Church, to see to it that in the choosing of teachers they use wisdom and seek for the guidance of the Spirit of the Lord that these men spoken of here in this

communication, brilliant, outstanding personalities, but without faith, are not called to teach in our Sunday Schools, our Mutual Improvement Associations, and in the priesthood quorums of the Church. We want men who are trained in the principles of the gospel and who have faith and a testimony of the truth. We have them.

Because a man has great schooling, is educated according to the ideas of the world, is not sufficient reason why he should be called to take charge of a class in any of the organizations or priesthood quorums within the Church. Now, if he has scholastic ability and training, and along with it has faith in the principles of the gospel and in the mission of the Lord Jesus Christ, and of the Prophet Joseph Smith, all well and good. But if he is filled with all kinds of philosophy and notions and cannot accept the doctrines in the standard works of the Church, we do not want him, whether it is in our auxiliaries or the priesthood, or in our seminaries or institutes, that are given for the teaching of religious principles and to instill faith in the hearts of our young people.

"Remember," the Lord has said, "the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D. & C. 18:10-15.)

In the early days of the Church men came out of the world and received the testimony of the gospel, but they had been trained in the traditions of the world, the religious world, and they brought in with them some of those

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religious notions. The Lord had to correct them, and he said:

"Let us reason even as a man reasoneth one with another face to face.

"Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand.

"Wherefore, I the Lord ask you this question—unto what were ye ordained?

"To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth.

"And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified?

"Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the spirit of truth or some other way?

"And if it be by some other way it is not of God.

"And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

"If it be some other way it is not of God.

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is

not of God, and is darkness." (*Ibid.*, 50:11-23.)

It makes no difference who the teacher is, if he teaches false doctrine, if he teaches that which has been condemned by the Lord, that is contrary to what is written in the revelations given to the Church, then he should not teach.

In the forty-second section of the Doctrine and Covenants the Lord declares that he who hath not the Spirit shall not teach. I call upon you brethren in the stakes and in the wards to be alert to find men who have faith in their hearts and a love of the truth of the gospel of Jesus Christ and do not choose men simply because they have a personality or worldly wisdom. Find if they have in their hearts a love of divine truth. If a man cannot accept the revelations in the Bible, in the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, which we have received as standards, if he has reservations in his mind in regard to the things that are there recorded, which have come to us by the word of the Lord, then he ought not be teaching in any organization, any class, anywhere in the Church of Jesus Christ of Latter-day Saints.

May the Lord bless us one and all, guide us in righteousness, help us through the study of the scriptures to know his will, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

President Joseph Fielding Smith, President of the Quorum of the Twelve, has just concluded speaking. We shall now hear from Elder Antoine R. Ivins, of the First Council of Seventy, who will be followed by Elder Eldred G. Smith.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

**M**Y BRETHREN AND SISTERS: If I say anything that may be helpful to you this afternoon, it will be because you lend me your faith and prayers, for I sense a deep feeling of responsibility as I occupy your time.

I represent one of the quorums of the priesthood which we call the General Authorities of the Church. You face the General Authorities. We face the great body of the priesthood who regulate, under the direction of the General

Authorities, the affairs of the wards, the stakes, and the missions of the Church. To bear that priesthood is a tremendous responsibility, and it is the duty of us who bear it to magnify it, to come to understand through our faith, our prayers, and our service what the duties of the various offices are and then strive to magnify our calling.

Whenever one accepts an ordination in the priesthood, I take it that there is an implied promise, even if it is not voiced, that he will undertake to magnify that calling. Too many of us, I think, when we fail, lay it to the fact that the devil tempts us. I think myself, we ought to take personal responsibility for it, because when we are endowed with the priesthood we are supposed to have access to our heavenly Father and to his Spirit, which would give us control over all of these weaknesses and temptations, and if we would enjoy to the very fullest the Spirit of God, we would have that control.

Now, the only way to get this Spirit that I know of is to *work for it*. The Lord has said if we would do the things he has told us to do, we will know of the doctrine, whether it be of God. And we should strive first of all to get that testimony that will carry us through and over all the temptations and pitfalls that may lie in our path. I think that is the only way really to know that the gospel is true, to put it into practice in our lives. There are many of us, perhaps, who feel that the position which we hold is not too important, but I like, as I go through the stakes and meet the priesthood of the stakes, to express my idea that so far as I am concerned, the most important job, if you want to call it a job, and the most important assignment in the priesthood is the one I have. If I can manage to magnify my calling, I should not worry about what other people, either ahead of me or who work along by my side, are able to do. My problem, brethren and sisters, is to magnify my particular calling.

Now the priesthood of the brethren who stand before us is a great and wonderful endowment. All of the grand and glorious privileges that we

enjoy as members of the Church come to us only through the offices of that priesthood. We should appreciate it, brothers and sisters; we should love it; and we should strive to magnify it.

This has been the problem, of course, of mankind from the beginning, to live in a manner that would please God. We should strive to do it.

Now, some of us are presidents of elders' quorums, some of us are presidents of seventies' quorums, some of us are presidents of high priests' quorums, and some of us have special offices in this priesthood. Are we willing, and are we determined to accept the responsibilities of these various offices and magnify them?

Brethren and sisters, when I contemplate the fact that the privileges which you and I enjoy are carrying into a life which will extend beyond this one into eternity, then I am overpowered with the thought that I should bend every effort and every power within me to magnify my calling, so I should be worthy of a high and exalted position afterwards. It is within the possibility of every man to do it. That was the design of God, our heavenly Father, that we should come here with equal privileges. The problem is, are we willing, and will we do it? We can if we will. Will we leave this conference with a renewed determination to magnify our callings, and to help the people whom we are set apart to help, we who are leaders of the Church, or will we just think we have had a pleasant time and proceed to forget the admonitions?

Brethren and sisters, we cannot afford to forget the good resolutions that we make when we sit under the spell of these brethren who are surrounding us. We cannot wish ourselves into success; praying will help; but there must be activity if we magnify this calling.

There are many of us, as I said, who are presidents of elders' quorums. The elders' quorum is the largest quorum in the Melchizedek Priesthood, larger than the combined quorums of the high priests and the seventies. If we would strive to benefit and bless the Melchizedek Priesthood, generally, in

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the Church, it seems that that is the place where we should put special effort, because it is the large group, and it just happens to be, if we can trust the statistics of the Church, the group where our help could be most effective and most noticeable. But do we do it? We, who are presidents of the elders quorums? Do we sit down with our brethren, privately, and talk over their problems with them, striving to encourage them in their work, or are we content to stand up before them on Sunday morning in the quorum meeting, announce a hymn and a prayer and a speaker, and let it go at that?

Bishop Buehner this morning spoke about the dignity of ward teaching. I believe the best ward teaching that I ever heard of was that performed by a friend of mine on the ditchbank with the boys, the teen-age boys of his particular ward. Ward teaching should go right into the homes of the people and attack their personal problems. It is not a matter of the weather or things of that sort. We have discovered in the stake missionary work that in ten years we have picked up seven thousand children whose baptism had been neglected because they had not been taught its necessity. When the stake missionaries found them, they were eager to be baptized, not only willing, but eager. It has always appealed to me that somewhere along the line, some ward teacher, as well as the father and mother, forgot a duty, and the same thing, I think, applies to the elders' quorums and the seventies' quorums.

The duty of a president is to understand the private life of every member of his quorum and do what he can to ameliorate adverse conditions and to enhance the good ones. If we could do that, brethren, as quorum presidents, as bishops, as stake presidents, as high councilmen, think what a wonderful contribution it would be to the welfare of the membership of the Church. After all, brethren, those of us who are here are mainly of that

category, or those categories—those of us who are here, whom I am facing now, are mainly men—who have official responsibility in this priesthood, and what are we doing about it? We are doing a wonderful work, it is true, but we are not nearing perfection in it. When we consider the great number of men who have gone past their majority and into married life without ever having received any priesthood at all, then you will agree with me that somewhere along the line, we have not succeeded in doing what we should do.

When you contemplate the great number of priests who go out of the priests' quorum and never get into the elders' quorum, you will have to admit again that somewhere along the line leadership has failed.

Now, brethren and sisters, we who hold the priesthood have that responsibility. We who hold office in it, presiding offices in it, have perhaps the greater responsibility. We who are the wives, or you who are the wives, I cannot include myself in that, have the responsibility of helping your husbands to do it, and too often it is your failure to co-operate which prevents an officer from fully magnifying his calling.

My appeal today, brethren and sisters, is that we who have this responsibility shall make a renewed effort to understand our problems and to magnify it, and the wives should make a definite resolution that they will never stand in the way of the official performance of the duty of a husband.

May God bless us, not only with an understanding of our problems, but also with the power to do it, I pray in the name of Jesus. Amen.

### President David O. McKay:

We have just heard a message from Elder Antoine R. Ivins, of the First Council of Seventy. Elder Eldred G. Smith, Patriarch to the Church, will now address us.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

**M**Y BROTHERS AND SISTERS: I assure you I need your faith and prayers in my behalf. If there is anyone who needs the help of the Lord, I do. I can heartily endorse all that has been said at this conference, and I have faith that I can endorse everything that will be said in this conference. I like Brother Mark Petersen's comment of a postscript to what has been said, and I would like to add my thought as another postscript.

In the very beginning, God placed Adam on the earth, and he gave him dominion over the fish and the fowl and the cattle and over all the earth. Now this would seem like a pretty exalted position for some people today, but even though he had dominion over all the earth, God said, "It is not good that the man should be alone," (Gen. 2:18) and he gave unto him the woman Eve to be a companion and helpmeet. Then God gave unto them the first great commandment to multiply and replenish the earth.

We are not told how long they lived in the Garden of Eden before they partook of the fruit of the tree of the knowledge of good and evil and were cast out of the garden to start their mortal existence. The point I want to make clear is that God himself established the first family unit. It is not an institution developed by man which can be outgrown and cast aside in the course of human progress. All that is nearest and dearest in our lives is associated with our families. Love has its center here, and where love is, there we find happiness also. Truly, it is not good for man to be alone. The Lord in his wisdom has provided a way for man to be happy on this earth, and to carry that joy on through all eternity. The greatest joy and happiness comes through the family unit. It has been so through all mortality, so why will it not be so in the next life? This family unit is so important that the Lord has made it known to us that all the families of the earth must be sealed together. By the time of the end of the millennium all of Adam's posterity who ac-

cept the gospel must be sealed together as one family by the power of the priesthood, which is the power to seal on earth and it shall be sealed in heaven, and to bind on earth, and it shall be bound in heaven.

Every person who comes to the earth must have an opportunity to receive all the blessings of these sealings if he will accept, sometime before the end of the millennium. There could not be a just God if it were otherwise. These sealing blessings are obtained, first, through the ordinance of baptism into the Church of Jesus Christ. Then the wife is to be sealed to the husband for time and for all eternity, and those children who are born outside of this wedlock must be sealed to their parents that they may receive the blessings as though they were born under the new and everlasting covenant.

Those who have died without this law may have the privilege of receiving these blessings by proxy. That is where our responsibility comes in. We must first teach the gospel to the living, and then for those of our families who died without the law we must gather their records that this great and important work can be done for them.

Quoting the Prophet Joseph Smith in Section 128 of the Doctrine and Covenants on this subject:

And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect.

And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians, 15:29: *Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?* (Italics added.)

And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an

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especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* (Italics added.)

... the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. (D. & C. 128:15-18.)

This does not refer to just the few of us who are members of the Church today—a handful of his children—but this work must be done for all of our ancestors before we can be sure of our salvation. It is a tremendous task! At the rate we are baptizing for the dead in our temples today, plus the baptisms of the living, it is estimated that it would take over four thousand years to baptize the two billion four hundred million who are now living on the earth, without counting the dead. Are there as many righteous dead as there are people living today? If so, how is this work going to be accomplished? It is a task which must be done. All of God's children who will accept the gospel must become welded into one great family. For this purpose he has seen fit to send choice spirits to various parts of the earth. These choice spirits accept the gospel when it is brought to them. Then from that nucleus, others of their families and friends accept the gospel. They come to the temples of the Lord and perform their own sealings and then the work for their dead ancestors.

Converts have three sealing steps they must be present for in the temple: Those who are married must have the wife sealed to the husband, then their children sealed to them, then those parents are to be sealed to their parents. Those who are born under the covenant have these choice blessings automatically.

Do we appreciate those blessings? Many converts would willingly spend

the rest of their lives in whatever effort is necessary to obtain the opportunity of being sealed to their parents and consider it well worth the effort.

Then we need to gather all the records of our ancestors that we possibly can. I do not mean just a halfhearted attempt. Seek diligently, constantly, and prayerfully. Do not wait for a convenient time—it will never come. Do not put it off until old age when we are not able to do anything else. We never know what tomorrow will bring, and we must see that the work is done, completing the sealing of each family group. There is no one who can escape the responsibility of this work. We will not be excused because we thought an aunt or some other relative was doing the work.

One young lady, a genealogist, was asked the question, "What if you find an undesirable character in your family tree, such as a pirate or convict or the like?" She answered, "My responsibility does not concern how he lived but just that he lived and died. After all, I owe my existence to him, and my only way of paying that debt is to do the baptism and sealing work for him. It will be up to him to accept it."

This is a responsibility for each of us. Not one of us can be made perfect without this work. I doubt if the Lord will accept the excuse that we are so busy working in the auxiliary organizations that we cannot spend a part of our time in genealogy. Any part of this we do not do which we should do must be done by someone else, for it must be done. If we shirk our responsibilities, how can we expect to receive the blessings?

To those scattered around the world, may I say a word of encouragement? Be of good cheer, be diligent, trust in the Lord, and he will help you. You were probably placed where you are to do a special work in gathering records or to fulfil a special missionary assignment. If you will let him, the Lord will give you success in your work and much happiness in so doing.

May his blessing be upon all those who are diligent in this work, that we may prepare the way for his coming, I pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to the Patriarch to the Church, Elder Eldred G. Smith.

The congregation will now rise and sing "Praise to the Man Who Com-

muned With Jehovah." After the singing Elder Sterling W. Sill will speak to us.

Singing by the Choir and congregation, "Praise to the Man Who Communed with Jehovah."

**ELDER STERLING W. SILL***Assistant to the Council of the Twelve Apostles*

**I**N FOUR days it will be six months since President McKay invited me to his office to notify me that I had been called to this position. These six months have been tremendous months to me. While I have always been active in Church work, it has mostly been in some ward or stake capacity, and sometimes our appreciation is restricted by our experience. But during these last six months I have had the new experience of visiting many stakes of the Church, located in six states and one foreign country. In each case I have not been in that stake more than a few hours before I have felt almost as much at home as though I had lived there all of my life, and I have been delighted and inspired to find that all over the Church there is the same fervent testimony of the gospel, and the same devotion to God that has characterized the great men and women of my own ward and stake, to whom I owe such a great debt of gratitude.

This has been a profitable experience to me for many other reasons. One is that I have become a little better acquainted with the men who lead the Church, not only because of more frequent personal contact, but also on the day of my appointment I made a resolution that I would read from beginning to end every book that had been written by every present General Authority of the Church in order that I might learn something from his devotion and faith. I have not finished this project yet, but I have made substantial progress in that direction, and I have been delighted at the great stimulation and inspiration that I have received. I found out a long time ago, that we may not only be inspired by our Father in heaven, but we may also receive inspiration from his children.

This particular reading comes as a sort of climax to a great experience that began for me ten years ago when I heard Adam S. Bennion give a lecture on the value of great literature. It was near the end of the Japanese war and he presented this proposition: Suppose that you were going to be a prisoner in a Japanese concentration camp for the next four years, and that you would be permitted to take with you the works of any ten authors. Which would you take, and what would you expect to get from your study? That is, what are the values in great literature—in great human thought? Brother Bennion's idea was that one might select the ten authors in the world in whom he had the greatest interest and confidence, the men that he would like most to resemble, and then read everything that they had ever written, and one by one try to exhaust each in turn; that is, you think his every thought. You try to feel as he felt. You may probe and pry and peep into every corner of his mind. You try to live his life over again.

Following this suggestion has been a wonderful experience to me, and presently I am re-reading one of my ten authors. This particular author has written five books. One of them is entitled the Old Testament. Another is the New Testament. One is the Book of Mormon. One is the Doctrine and Covenants and one is the Pearl of Great Price. Each time we read a book with a new purpose it becomes a new book. This is not because the words in the book have changed, but because we bring to it a new outlook; for example, one might read the Bible to get from it its literature, or its history, or its philosophy, or its psychology, or its theology, but I am not re-reading the standard works of the Church primar-

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ily for any of these reasons. Rather, I am trying to get better acquainted with the author.

Daniel Twohig wrote a sacred song entitled, "I Walked Today Where Jesus Walked," and I have no doubt that that would be a thrilling experience, to stand on the very spot of ground on which Jesus once stood, but we may have an experience which is far more important. For through the scriptures we can think, today, what Jesus thought. We can try to feel as he felt. We can try to do as he did. We may try to become what he is.

Someone has asked this question: How would you like to create your own mind? But isn't that about what we are all doing? William James said "... the mind is made up by what it feeds upon." Someone else has said, "... the mind, like the dyer's hand, is colored by what it holds." That is, if I hold in my hand a sponge full of purple dye, my hand becomes purple, and when we hold in our minds and hearts the thoughts of God, ideas having to do with great spirituality and devotion and faith, then our lives are made up accordingly, for as the writer of the Proverbs said, "... As he [a man] thinketh in his heart, so is he." (Proverbs 23:7.)

I am very grateful for these wonderful books which we call the standard works of the Church, because through them we may think even the thoughts of God as the prophets have recorded them through all the ages of the world. The Old Testament was written in the period antedating the mortality of Jesus. The New Testament is written about his earth life. The Doctrine and Covenants was written in our own day. And the Book of Mormon and the Pearl of Great Price reach across all three of these periods.

But, in addition to the standard works, I am very grateful for the recorded ideas of those who presently and in the past have led the Church. Because they have written their ideas down, we can think their thoughts. I hope I do not embarrass President Joseph Fielding Smith by speaking about his recent great book entitled *Man—His Origin and Destiny*, which I think is one of the

great books of the Church. I would like to see every person in the world read this great book, for what knowledge could be more important and helpful to man than the ideas therein presented. President Smith has packed into this book the study, meditation, and devotion of a lifetime, but through our reading we may make all of these ideas our own in a week or a month. This is one of the advantages of a great book.

To try to indicate the need that exists in the world, and in our own lives, for proper religious information, I would like to tell you of an experience that I had a few weeks before I read Brother Smith's book. I happened to be in a large eastern city on a business assignment and, inasmuch as I was in the city over Sunday and was not convenient to my own Church, I went to hear one of the great Protestant ministers of the world. After the meeting was over, I was shown through their great church edifice, and I bought a book written by the minister, which I read very carefully on the train coming home. Three weeks later I was again in this city and again went to hear this man speak. After the service was over a large group of people lined up to shake hands with the speaker. After all of the others had gone, I introduced myself and told him how much I had enjoyed his sermons and his book, but there were some things that I could not understand and I would appreciate it if he would discuss some of them with me. He had used some phrases in reference to God such as "immerse yourself in God," or "send your roots down into God," or "fill your mind with God," and I asked him if he would explain to me his conception of God. He was very frank to say, "I do not know what God is, and I do not know of anyone who does know. If someone could find out what God is, that would be the greatest news that had ever come into the world." I said to him, "Would you give me your idea of what is meant by the statement in Genesis (1:27) which says that 'God created man in his own image'?" He said, "There is one thing of which I am reasonably sure, and that is that



God is not an anthropomorphic God; that man was not created in the image of God."

This great man, who is one of the most popular religious leaders in the world, does not understand God, and yet Jesus said, "... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) In addition to this, this man who has taken upon himself to minister in the name of Christ does not understand pre-existence or the resurrection. He does not know the difference between the Aaronic and the Melchizedek Priesthood, nor does he understand the organization of the Church, or the use of temples, or salvation for the dead. He does not understand the necessity for divine authority, and a great many other simple doctrines of Jesus that are plainly mentioned and discussed in the scriptures. Yet this man is the spiritual director of thousands of people.

I was greatly impressed by the earnestness of his declaration that to know God would be the greatest information that could ever come into the world. When I returned home, I decided to find out what were the important events that were happening in the world today so that I could make a comparison. I called up a newspaperman and asked him if he would let me know what were the greatest news events of the last year. He listed the following:

Stalin's death in March 1953.

The execution of the Rosenbergs in June 1953.

The Greenlease kidnaping last fall.

The Harry Dexter White case last fall.

The East German food riots in early 1954.

The hydrogen bomb.

The launching of the atomic submarine, *Nautilus*, in January 1954.

The Puerto Ricans who shot up Congress in March 1954.

The polio vaccination test, 1954.

The Army-McCarthy hearings, 1954.

Most of these events have to do with bringing death into the world, whereas to know God could bring eternal life to all men. With this in mind, I opened the Doctrine and Covenants and re-read with a new appreciation the account of this greatest event that has happened upon this earth since the days that Jesus lived upon it. This wonderful event is recorded so that everyone may read and understand. We declare to the world that in the spring of 1820, God the Father and his son, Jesus Christ, appeared to Joseph Smith, to re-establish upon the earth a belief in the God of Genesis, and to restore in its fulness the knowledge of all of the principles of the gospel. To discover God is the greatest discovery that anyone ever makes in his lifetime, and in trying to understand the great responsibility that goes with such a discovery, I got down on my knees and asked God to help me bear an acceptable witness of him to all of those with whom I should come in contact. When it was revealed to Paul as he journeyed on the way to Damascus that Jesus was the Christ, a great responsibility was placed upon him. When the same thing was made known to Joseph Smith, a tremendous responsibility was placed upon him. He said, "... I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it." (P. of G. P. Joseph Smith 2:25.) Now that the same thing has been made known to us, a great responsibility has been placed upon us, and I pray that our heavenly Father will help us to be effective, inspired, untiring bearers of this great truth to all men everywhere in the world. This prayer I ask in Jesus' name. Amen.

#### President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just concluded speaking. We shall now hear Elder John Longden, also an Assistant to the Twelve. Brother Longden will be followed by Elder Henry D. Moyle.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

**M**Y DEAR brothers and sisters: This is my third anniversary and seventh time that I have been honored with the privilege of standing in this position. I assure you that the timidity is just as great today as it was seven conferences ago. When I realize that the Prophet of God, who opened this glorious conference this morning, in his wisdom, humbly sought divine aid as he occupied this position, as the others have done who have succeeded him, I more than ever realize the need for that assistance, and I am brought to a consciousness that there is not anything that we do in this Church if we have desire to aid and assist, to benefit and bless people but what we should act under the inspiration of our heavenly Father.

Another anniversary—it was forty-five years ago on the seventh of this month, since I was privileged to land in Salt Lake City with my father, he having accepted the gospel just shortly before I was born in the little town of Oldham, England. I am grateful that he still lives at eighty-one and has a testimony of the divinity of the gospel of Jesus Christ and in this thing called "Mormonism."

We have heard servants of God bear their testimonies that this is his work in which we are engaged, and I believe therein lies the strength of this Church. When I make that statement, I am mindful of the fact that there is great strength in the missionary program of the Church, which is a great voluntary service. I am conscious of this because I have had the privilege of touring the New England Mission going as far as St. Johns, Newfoundland. In the past two months I have been all the way from the West Coast to St. Johns, Newfoundland. I have heard testimonies of those newly converted to the Church, and I have heard testimonies of those who have been stalwarts through the years. It is recorded by the Psalmist David:

Blessed are they that keep his testimonies,

and that seek him with the whole heart. (Psalm 119:2.)

Yes, I am also mindful that there is great strength in the evidence we have from people paying their tithes and offerings that this work of the Lord may grow and progress. I believe that the strength of this Church lies in the individual testimony which people may possess if they will but conform their lives to the teachings of the restored gospel of Jesus Christ.

I am mindful of this vast congregation here this afternoon and also the vast congregation—the capacity of which we know not—who will be listening in over the radio and those who may be viewing over television. I trust that in the few moments I occupy this position I may bring you a message that will be of value and of worth in assisting you to seek for a testimony.

I have heard so many people say, and you have had the same experience I am sure: "You seem so positive in your testimony or in your statement that God lives and that Jesus is the Christ." I am positive in my testimony, but I want to assure you that it is not in the spirit of egotism or self-exaltation whatsoever—only in the spirit of humility. I would call to your attention the experience which the Savior had on one occasion when he approached Peter and the other disciples when he had been mistaken for many other personages,

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. 16:13-19.)

Would you say that was a positive testimony that Peter had? He knew that Jesus was the Christ, the Son of the living God. That came unto him by divine revelation. It can come unto every individual who has a desire to serve God, to know his commandments and be submissive to his will and be obedient to the same. Anyone may possess a positive testimony.

Again on another occasion, on the day of Pentecost the Savior had commissioned his disciples to go forward and proclaim his doctrines. They had the power and authority necessary to teach the gospel of Jesus Christ and to administer in the ordinances thereof which pertain to the salvation and exaltation of our heavenly Father's children.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. (Acts 2:36-40.)

I believe that applies in this dispensation in this year 1954, as it did almost two thousand years ago when that positive declaration was given by Peter.

After the resurrection of our Lord and Savior Jesus Christ, he appeared in the upper chamber on one occasion and, oh, they were glad to see him—to receive their Lord. He gave them these con-

soling words in which we, today, might find comfort: "Peace be unto you."

Then the same day at evening, before the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:19-29.)

I have not seen the Master Jesus Christ, but I have a firm conviction and testimony that he lives. I know that I have been blessed as I go about in my humble, weak way endeavoring to fulfil assignments which come to me by those in authority. I cannot deny that God and his Son Jesus Christ have been with me to bless me that the people might be fed the bread of life.

I am grateful for a positive testimony.

In conclusion I should like to give you a positive testimony from the Old Testament. The Prophet Job had suffered much, and yet his testimony was sufficiently strong that he had the power to subdue and rise above and overcome

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the weaknesses of the flesh because the Spirit of the Lord had taken precedence in his life. So indelibly did he desire his testimony to be inscribed upon the hearts and minds of men that he said:

Oh that my words were now written! oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever!

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God.

Whom I shall see for myself, and mine eyes shall behold, and not another; though

my reins be consumed within me. (Job 19:23-27.)

Yes, my brothers and sisters and friends of the radio and television audience, you may also have a positive testimony that God lives and that Jesus is the Christ, the divine Son of God our heavenly Father, and I trust that those who are hungering and thirsting after righteousness may have a desire within their hearts to accept truth, for all truth emanates from God our eternal Father.

This is my testimony to you today, and I bear it in humility and in the name of the Lord Jesus Christ. Amen.

### ELDER HENRY D. MOYLE

#### *Of the Council of the Twelve Apostles*

**T**HE RESTORATION OF THE GOSPEL.—This statement presupposes two fundamental facts (1) the former existence of the gospel upon the earth; (2) its loss—disappearance, etc. Was there a divine church? It is as much our mission on earth to proclaim the existence of the gospel in earlier dispensations as anything can be. The world today wonders why we sent missionaries to so-called Christian nations rather than confine our proselyting efforts to the so-called heathen nations. The answer is important. Christianity so-called has lost the knowledge of the true gospel of Jesus Christ as established in former times.

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many. (Matthew 24:4-5.)

We go into the world to teach them the former as well as the latter-day gospel of Jesus Christ. Did not the prophets Isaiah and Micah say:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall

go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the Lord. (Isaiah 2:2-5; see also Micah 4:1-3.)

Not many years ago in Knoxville, Tennessee, I saw a sign done in bronze on the corner of a bank building which read in substance: "The Church around the corner teaches the old-fashioned gospel of Jesus Christ." This very attempt on the part of this great church to distinguish itself from other present-day churches is evidence sufficient of the necessity of missionary work to be done among those professing faith in new-fashioned religions conceived of men and among those who deny all faiths, deny even the existence of God. We have a mission to preach the gospel—the existence and the true conception of God to our fellow men, the establishment of his Church upon the earth by his Only Begotten Son, Jesus Christ. We cannot, in fact, proclaim the restoration of the gospel without proclaiming its pre-existence. The restoration must bring back that which was originally established. Something else would not be a restoration; neither can you restore that which is already here.

We can restore only that which is lost, gone, disappeared. Restoration means to bring back that which we formerly had.

The foundation upon which the Church of Jesus Christ is organized in these latter days is the statement of Jesus Christ to the boy who, in the strength and simplicity of his faith, prayed to God for enlightenment upon this very subject. Where is the Church of Jesus Christ to be found? The boy of fourteen asked the Lord which of all the sects was right and which he should join. He was told by the Lord that he must join none of them, for they were all wrong, that all their creeds were an abomination in his sight, that they drew near to him with their lips but their hearts were far from him. They teach for doctrine the commandments of men, having a form of godliness but they deny the power thereof. He again forbade the boy to join any of them. A restoration of the divine Church was later to be effected through the instrumentality of this boy as he grew to manhood, the Prophet Joseph Smith. The Angel Moroni later told the Prophet in September of 1823:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. (D. & C. 2:1.)

Joseph Smith was not only given the priesthood—the keys of which Elijah held, but previously he and Oliver Cowdery had also received the *apostolic priesthood* at the hands of Peter, James, and John, with authority and direction once again to *select twelve apostles*. The priesthood of God was thus once again restored to the earth, the authority by which the divine Church should be reestablished on the earth, so vital to the world at large, whether Christian or heathen, is this restoration, that every bearer of the priesthood should be well-versed in the historic facts such as we have of the original foundations of the gospel—its disappearance and its restoration as well as the first principles of the gospel itself. What could be more appropriate for the large body of the priesthood of the Church than periodically to direct its study to these

matters of such great historic value to us and to our missionary work. We have studied them now for three years. We have not been left without evidence of an apostasy from the gospel as given us by the Savior. Our course of study prepared by Elder James L. Barker has given us many important historic facts with which we should be familiar. Others will find and, from time to time, add more to our fund of knowledge just as Elders Parley P. Pratt, James E. Talmage, and B. H. Roberts, and others have done in the past from historic sources. The scriptures themselves prophesy of the falling away from the true gospel of Jesus Christ.

We read:

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables. (II Timothy 4:1-4.)

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:21.)

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. (*Ibid.*, 2:1-3.)

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Therefore hath the curse devoured the earth, and they that dwell therein are deso-

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late: therefore the inhabitants of the earth are burned, and few men left. (Isaiah 24:4-6.)

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:6-7.)

This gospel now restored to earth is a plan of life and salvation, a means by which through our obedience we can be brought back into the presence of our eternal heavenly Father crowned with glory, immortality, and eternal lives. It has always had a universal application. It was the same gospel in Jerusalem, Constantinople, Ephesus, or Rome. It is eternal in its endurance! If we were to go to any of these cities or any place else to which the Apostles of Christ carried the true gospel and they claimed to be the rightful successors of Christ, we would have one absolute, unchangeable, accurate, and at the same time simple standard by which we could judge the validity of their claims, assuming as the facts compel, that after a relatively short time the teachings of those professing to be the followers of Christ differed in practically every country if not in every great city. It has been the purpose of these priesthood courses which Brother Barker has outlined, for us to put these various, present-day claims to this test—Do any of their teachings and practices conform to Christ's?

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Galatians 1:6-8.) (Italics added.)*

For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye

have not accepted, ye might well bear with him. (II Cor. 11:4.)

The pertinent facts have had to be searched out from the writings of almost countless men for nigh onto two thousand years, all of them written with few, if any, exceptions by men who have in turn found the subject matter of their writings as a matter of intensive research. By their very nature the facts found have not lent themselves to too great a simplification. The priesthood quorums for the past three years have struggled with these lessons. Some of them put themselves in the spirit of the researcher and have succeeded in getting the greatest benefit therefrom. They are the ones who have qualified themselves from secular history itself, written for the most part by the clergy, directly affected by the recital of the facts, the changes of doctrine which actually took place in their own churches, the departures from the simple truths enunciated by the Savior himself, the establishment of pagan practices within the church, to establish the departure of all the churches of the world in 1830 from the simple truths of the gospel of Jesus Christ.

We need only refer to a few examples which are so clearly set forth in the priesthood manuals of the last three years. Take, for example, baptism without authority, performed otherwise than by immersion; the doctrines of infant damnation, of transubstantiation, of predestination, of an immaterial God who created man both body and soul out of nothing, that man may be saved by grace alone, indulgences, absolutions, intercession of saints, along with the miraculous power of relics, of masses, of the worship of images in churches, of purgatory, of monasticism. Such a marked departure from the simple principles of the gospel of Jesus Christ. The change was so obvious, thinking people were compelled to participate in the great Reformation as soon as the Bible itself came into their hands.

We are told that by the year 1520 there were eighteen translations of the Bible in German, eleven in Italian, four in Bohemian, and two in Dutch. Thus those who read the Bible for the first time were shocked at the depth and

the breadth of the departure which had taken place in the churches of the world from the simple truths of the gospel of Jesus Christ. These are the benefits which have come to those who have studied earnestly the priesthood manuals of the last three years.

Others have struggled without getting so deeply into the spirit in which this great work entitled *The Divine Church* was written. It has been a subject that could not be mastered without effort. Let me say it was not written without effort. There seems to be a relationship between the effort of the author and that required by the student to master the course. Others, we are advised, fell by the wayside and substituted other courses more to their individual liking. They have not prepared themselves to meet these issues so vital and current today in our intercourse with our fellow men in spreading the light which is ours among our neighbors at home and abroad.

For next year we have prepared a course of study to consider the restoration of the same divine Church upon the earth with the restoration of its simple principles and practices. We hope our priesthood leaders will accept these lessons in the spirit in which they are written. In studying them, go back constantly in considering the restoration to the history of the departure therefrom on the part of the churches of the world. We want to continue to perfect ourselves in this respect through a continued study of the important history outlined in the manuals of the last three years. It should be our purpose in teaching and studying these lessons on the restoration, whether we be teacher or student, to relate our studies back to the apostasy by a comparison of the details of the restoration of the gospel with the principles which were taught in the churches of the world in 1830. In this manner can we learn in the next two years as we consider these lessons on the restoration written by Elder Roy A. Welker as much or more of the facts contained in our previous three manuals on the divine Church, dealing as they do with the apostasy as we did during the past years themselves. This is important, too, because

many who shall have occasion to attend the priesthood quorum meetings this year and next year were not present during the past three years. The question naturally arises—how can we study the restoration as I have tried to emphasize, without some study of what we are restoring? Answering the question, if the world once had it, what has it done with it? The very fact that these three volumes of Elder Barker's on *The Divine Church* were not as simple as some desired is added reason why we should read them a second time, and those in the meantime who have been advanced into the Melchizedek Priesthood, or who have returned from the armed forces or from missions or both, might have the benefit of them for the first time. We advocate very seriously a first reading of these manuals by all who have not already mastered them. The dividends to be received from a study such as suggested, are certain, not alone in qualifying us to teach others, but above all to give to each of us a broader foundation of knowledge upon which our own faith may rest. We never lose sight in all our classwork and study of the fact that the glory of God is intelligence. Knowledge is power. Truth is joyous.

Furthermore, in the study of the restoration we should advise ourselves of present-day doctrines of the churches of the world. In many instances we will find that these doctrines have changed somewhat since 1830 to conform more nearly to the teachings of the restored gospel of Jesus Christ.

We may expect as time goes on, in fact, we may hope that the churches of the world will continue not only to see, but also to appreciate the light which was brought to the earth by the restoration of the gospel of Jesus Christ in these latter days through the instrumentality of the Prophet Joseph Smith and realize that just as the church was organized by the Savior when he was upon the earth, so must it continue throughout the restoration. We hope the people of the world will learn to appreciate the words of Paul to the Ephesians:

And he gave some, apostles; and some,

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prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Ephesians 4:11-14.)

May the Lord hasten the day when the peoples of the world will realize the source of this light which is enlightening the world. It should be the purpose of the priesthood of the Church so to qualify themselves that they may individually and collectively be a light set upon a hill.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:14, 16.)

### President David O. McKay:

Elder Henry D. Moyle, of the Council of the Twelve, has just addressed us.

During this morning's session, as this afternoon, we have been highly favored with the inspirational singing of the Relief Society Singing Mothers. I am sure you would have me express to them, your gratitude for their presence and inspiration. I cannot adequately represent you in that expression. I merely say that you see in this group approximately 500 mothers. To produce the beautiful singing, with which they have inspired us, three things, I think, must have aided them:

First, think of the number of practices they have had to attend, in groups, for they come from Salt Lake, Cache Valley, southern towns in Idaho. Then there is the effort which Sister Madsen would have to put forth to meet them, to practice somewhere. I do not know how she does it. So there we see self-denial, willingness to serve on the part of these noble women.

The second element would be their natural ability, their natural talent to

sing, and their responsiveness to a great leader.

But there is a third element, I think, which makes them so impressive, and that third element is expressed by Tennyson through the mouth of a prince, after his father had rather condemned women for their independence, saying that they should become subservient and so on, but the prince answered:

"She of whom you speak,  
My mother, looks as pure as some serene  
Creation minted in the golden moods  
Of sovereign artists; not a thought, a  
touch,  
But pure as lines of green that streak  
the white  
Of the first snowdrop's inner leaves."

It is that purity that I attach to the motherhood of the Church.

And when we think of 500 mothers with that purity, we are in a mood to accept that singing at its best and highest.

We thank you, mothers, for the effort you put forth in practicing, for your response to the leadership of your great leader; and for all who have listened to you today I will say, God bless you in your future service in the home, in your Relief Society, and throughout the Church.

Tonight in this building, there will be a bishops' meeting at seven o'clock. Those to be in attendance are stake committees, bishops and counselors, secretaries and quorum advisers in the program for the Aaronic Priesthood under 21; stake presidencies and high councilmen are especially invited.

After the singing by the Choir, the Relief Society Sisters, this conference will be adjourned until ten o'clock tomorrow morning.

The Sisters will now favor us with the anthem, "Eternal Life," and the closing prayer will be offered by Elder Badwagan Piranian, formerly President of the Palestine-Syrian Mission.

An anthem entitled "Eternal Life," was rendered by the Singing Mothers, after which the benediction was pronounced by Elder Badwagan Piranian.

Conference adjourned until 10 o'clock Saturday morning, October 2.



## SECOND DAY

### MORNING MEETING

The third session of the Conference convened in the Tabernacle at 10:00 a.m., Saturday, October 2.

The choral music for this session was provided by the Bee Hive Girls 40th Anniversary Chorus (Young Women's Mutual Improvement Association), Salt Lake division, with Margrit Lohner conducting and Roy M. Darley at the organ.

#### President David O. McKay:

The Tabernacle is filled to overflowing. This is the third session of the 125th Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are pleased to announce to those who are standing, that these services will be broadcast in the Assembly Hall and in the Barratt Hall. Also, the services are being televised over KSL Television, Channel Five, of Salt Lake City, and will be heard over radio station KSL and by arrangement through this station, over twelve radio stations in Utah, California, Idaho, Colorado, and Arizona. The names of these stations have already been announced to the radio audience. We thank these stations once again for the service they are rendering to the Church and to all their patrons.

The singing of this session will be furnished by the Beehive 40th Anniversary Chorus from the Salt Lake Division, with Margrit Lohner conducting, and Roy M. Darley at the organ, Kathryn Fairbanks at the piano. We shall begin these services by the Beehive Chorus singing, "Oh, How Lovely Was the Morning," conducted by Sister Lohner. The opening prayer will be offered by

Elder Edwin Q. Cannon, recently President of the West German Mission.

Singing by the Chorus, "O How Lovely Was the Morning."

Elder Edwin Q. Cannon, formerly President of the West German Mission, offered the invocation.

#### President David O. McKay:

We have a note from Dr. George Weber, of the Congregational Church here in the City, that he has with him in the audience, two of his associates in the Congregational Church, Dr. Lyall Dixon of the Colling Street Congregational Church of Australia and Dr. C. Denis Ryan, President of the Congregational Church in Australia. It may be that another appointment will necessitate their leaving, possibly, before the end of the service. We wish to extend a hearty welcome to these officials of the Congregational Church and others who may be present with us this morning, whose presence we have not recognized.

The Beehive Chorus will now favor us with "Flight Song." This was written for the Beehive 40th Anniversary. Following the singing by the Choir, President J. Reuben Clark, Jr. of the First Presidency will address us.

The Chorus sang the "Flight Song."

#### President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this morning. He will be followed by Bishop Thorpe B. Isaacson.

### PRESIDENT J. REUBEN CLARK, JR.

#### *Second Counselor in the First Presidency*

**M**Y BROTHERS AND SISTERS, and friends: I am grateful to our heavenly Father that he has permitted us to meet again together, and specifically that I am privileged to be with you. I sincerely invoke the strength of your faith and your prayers that what I may

say may be helpful to you and to me, help to give us strength and courage and determination to carry on the work of the Lord.

Years ago, I heard of a statement from a non-member banker of the city which has always impressed me. He is

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reported to have said, and of course this in jest, that Mormons have six senses: the five that ordinary mortals have and a sixth that enables him to believe Mormonism.

I am more grateful than I can express for that sixth sense. All down through the ages there have been great bodies of humanity who could not believe the gospel. Adam, his own family, was invaded. His son offered improper sacrifice and then committed murder. From him was taken away the right to perform sacrifice. He was shut out; he lost his priesthood, which has never been restored to his descendants. But that offshoot so begun grew and prospered in the land, and from that time on down, the pagan world has been a great part of humankind. The gospel we know was preached from the beginning, but men would not hearken to it. The Flood came and destroyed the inhabitants except a few, and after the Flood again unrighteousness came among men, and again a great part of them, the greater part of them, refused to follow the Lord.

This gospel of the Christ is the true way of salvation and exaltation in the kingdom of God. It has been the same gospel from the beginning, not always understood, not always preached, but it has been the plan of life, salvation, and exaltation from the time it was taught to Adam.

Paul said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

Well, there are, now, wolves in the sheepfold disguised as sheep. Against them and against their teachings we must all be fighting affirmatively for the truths of the gospel.

The Savior said that in the last days there would be those who would come and say, "Lo, here is Christ, or there. . . ."

"Behold, he is in the desert; . . . he is in the secret chambers; believe it not." (Matt. 24:23, 26.)

You know, I feel that we must not pare that down to mere place. That man and that woman that teach false

doctrine as the doctrine of Christ are crying, "Lo, here is Christ," in the sense in which that great statement of the Savior is to be understood.

So I am happy that we Latter-day Saints have a blessing and a heritage that teaches us the truths of this everlasting gospel, which has been with the world from the beginning. We are marvelously blessed and a blessing always carries with it a responsibility. Having that blessing, the responsibility is ours to live in accordance with the truths which we have. We are blessed that we know that life is purposeful. We are blessed that we know that before we came we had an existence. We are blessed to know that we came to this earth which was created for the purpose of giving us the experiences of mortality. We are blessed that we know that if we observe and keep the commandments of the Lord that our salvation and exaltation is assured. That is part of the sixth sense which we have.

We are blessed that we can accept the scriptures and do accept them as the word of God and as a history of his dealings with his people, specifically, the Bible. And we are not prepared, although we believe the Bible only so far as it is translated correctly, we are not prepared to accept these modern translations, which go largely to destroy the Christ and his sacrifice, his resurrection.

We are blessed in that we believe in God, a Personage who has manifested himself in our day, in the great vision of all time, concerning which these children sang so beautifully at the opening of this meeting. We are blessed with that testimony, that the Son was in the image of the Father, and that we also are created in his image. That is part of our blessing.

We are blessed that God not only spoke in ancient times, but that he also speaks today and has spoken, speaks with all of the definiteness and the specifications that he spoke to Israel at Mount Sinai. He does not speak alone in parables as he taught some of the multitudes, you will remember, in Palestine, stating that he taught them thus lest they should understand and believe and he would have to bless

them. He speaks definitely, I repeat, that all can understand.

Revelation, continuous revelation, comes from our heavenly Father, and for the Church it comes and comes alone to the President of the Church. Each individual living properly may have that inspiration coming from him, and if you do not have it, amend your ways, and you will get it. Revelation is not intuition, as some would suggest.

We are blessed in the faith that we have, the living, active faith which not alone inspires us to live as we should, but which gives us power and strength. Our people have defined faith as the moving cause of all action. Faith is not trust, faith is a living, and I think an intelligent, force, through which God himself performs his great work.

We are blessed that, along with that faith, we have the priesthood, the Holy Priesthood of God; the authority of that priesthood is the authority to act in the name of our heavenly Father and exercise his power to the extent which that authority has bestowed upon us. We are blessed as thousands know, that that priesthood, with the faith exercised through it, heals our sick, gives us peace, gives us comfort, gives us consolation, helps us in our daily work, day by day. We are blessed in that more than I can express, and I think there are few here today who have not seen a manifestation of the exercise of faith through the administrations of the priesthood.

We are blessed, I was going to say, beyond all, in our knowledge, our testimony, our witness that Jesus is the Christ. And what a responsibility that knowledge brings to us, that he came to earth a sacrifice to answer for the Fall of Adam. How that was brought about, the Lord has not revealed. I am not sure that if he revealed it we finite minds could understand it. A part of the trouble of the world today is that men are declining to believe things they cannot understand. Out of the great myriads of things that pertain to existence and to the universe, how few there are that men can understand and yet, why should we deny the universe and its wonders because finite man cannot comprehend.

Jesus, the Savior of the world, born

of woman, divine, lived his life through, became a sacrifice, went into the tomb, arose the morning of the third day, a resurrected Being and thereafter moved among his fellow men, select groups, almost as when he was a mortal, ate with them, talked with them, taught them. We are the beneficiaries of that sacrifice, for by his resurrection he brought resurrection to all of us; every man and woman born in mortality on the earth is the beneficiary of that great sacrifice. I repeat, that testimony and that witness brings to each and every of us a great responsibility. You cannot be an honest professor of Christianity if you do not believe and live as Christ marked out.

We are blessed with a knowledge that just as all down through history men and women have gone astray, so we know that the Church set up by the Christ and by the Apostles who followed him, was not long upon the earth. A few centuries and it had become corrupt. It became an apostate church. This is our witness; this is our testimony. That blessing is one of the blessings that goes with our belief in Mormonism.

Since the true Church had disappeared, bringing down in its ruins the priesthood of the Church, it was necessary that there should be a restoration, and in due course of time that restoration came. You know, it has always been a difficult thing for me, wholly ignoring my beliefs and testimonies and witness in the gospel, how men could say that for the first centuries, millenniums, the Lord taught and spoke with his children, guided them and directed them, told them what to do in their times of distress, and then to say that at the end of the Christian era revelation ceased.

Surely, mankind never was in a more distressed and uncertain condition than today, the day in which we live. Shall we say that God has stopped his voice, has closed his ears to our prayers, that he no longer cares for or loves us? Rationally, the conclusion to that question that he has, would be absurd. So in this day of ours, a little over a hundred years ago, God came, he and his Son, Jesus Christ, and opened up through

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the Prophet Joseph Smith, this last Dispensation of the Fulness of Times. We Mormons are blessed with a testimony and a witness of that.

We are also blessed with a testimony and witness that not only did the powers and the authority come to Joseph but that he passed them on down, and that today, President McKay, as prophet, seer, and revelator, stands for the Church as the mouthpiece of God, and when he speaks through the inspiration of the Lord, as he will when he speaks to the Church, he proclaims what the Lord would have us know today.

My brothers and sisters, for all of these blessings, I am grateful. I am glad that I have that sixth sense which enables me not only merely to believe, but to have a spiritual knowledge that all that I have said today is true, with countless other principles which there is not time to mention.

I bear you my witness that God lives, that he still speaks, not in vague, mystic terms, but directly. I bear you my witness that Jesus is the Only Begotten of the Father, that he came to the earth, put on mortality and answered the demands of justice by fulfilling his mission, by his giving of his life in the necessary sacrifice to bring us free from

the Fall. I bear you my testimony that he is the Son of God, the atoning sacrifice, the first fruits of the resurrection, that we all shall be resurrected, even as was he, and come forth, even as he came forth, in the image in which we live.

I bear you my testimony again that the authority conferred upon Joseph still is in the Church and that the President of the Church, our great leader, President David O. McKay, is the repository at this moment of all the power and authority that was conferred upon Joseph at the beginning of the dispensation, through the ministrations of angels and of the Savior himself.

May God increase this testimony to me, and to you, and having the testimony, will he give us the power and the strength to live in accordance with the principles of the gospel, I humbly pray, in the name of Jesus. Amen.

### President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency of the Church has just spoken to us. We shall now hear from Bishop Thorpe B. Isaacson, a member of the Presiding Bishopric of the Church. Bishop Isaacson will be followed by Elder Thomas E. McKay.

### BISHOP THORPE B. ISAACSON

#### *First Counselor in the Presiding Bishopric*

**P**RESIDENT MCKAY, President Richards, President Clark, my beloved brothers and sisters, and friends: I humbly pray that the Lord will help me as I speak to you today. I shall be grateful because I know that that will give me more strength than anything I could do.

I wonder if you have ever asked yourself how you would feel if you were occupying this position. If you will answer that, then I am sure that is the way you will feel for me.

I am thankful that we can attend these great conferences of the Church. We are all spiritually strengthened and built up in our faith. I do not know what we would do without our general conferences. I hope and pray that each person in the radio and television audi-

ence may be able to partake of the spirit of the conference with us.

You who may have problems—there may be someone in the radio or television audience who has a problem—I hope you can get great comfort from these conferences. I have come to the conclusion that no matter what our problems may be, we can find an answer in the gospel of Jesus Christ. To those who may be discouraged or to those who may be worried, I would plead with you that we try to understand the gospel and adopt its principles in our lives, and I believe we will solve our problems and be able to put discouragement aside.

Some weeks ago it was my privilege to receive an invitation from the United

States Administration of Foreign Operations to fulfil an assignment in far-off Iran. I am grateful for that experience. On my way I stopped at Paris and Rome. I will not say anything about those European countries except to say that I was rather disturbed and concerned over their attitude toward, and their criticism of, this great government and this great country. I was worried! I wondered if it were possible for us to purchase friends with money.

After I left Rome, I flew into the city of Damascus, and as I entered that ancient city, I could not help thinking of Paul the Apostle—how he had persecuted the Saints, how he had been stricken blind, and of his repentance. Then I thought of how he was blessed and healed and became a great Apostle of the Lord, Jesus Christ.

From Damascus I flew into the city of Tehran, the capital of Iran. My heart went out to that little nation, only 150 miles from Russia, living in constant fear of that great Soviet power. There I met a people who love freedom and who would not sacrifice that freedom even if it meant the loss of their own lives. My sympathy and interest, and my heart went out to that people. If we believe anything in the brotherhood of men, then I do not see how we can deny helping that people, not with money—they do not seek money or grants or a dole—but they would like some assistance in learning how they can better take care of themselves.

While I was in Iran, I heard great tributes paid to one of our own brethren, one of our own fine men in the Church. I have never heard finer tributes paid to a man than I heard paid to Dr. Franklin S. Harris who went there, when he was president of the Utah State Agricultural College, to render that country assistance. From the Prime Minister to the Minister of Agriculture and the Minister of Education and government officials, how they praised the work and the inspiration and the guidance of that great teacher and that great scientist. He brought great credit to this nation, to this state, and to this Church. He is a great and fine man.

After I finished my assignment in Iran, I flew to the country of Lebanon. Then I arranged for a trip down into

a country where I have always wanted to go, down into the country of Jerusalem. Before I left here, President McKay said to me, "You will get out of Jerusalem about what you look for and about what you take in." As we flew over that beautiful blue Sea of Galilee, I could not help thinking of the miracles that had been performed there—the feeding of the five thousand, the healing of the sick, the blessing of the blind that they could see and the crippled that they could walk. I could not help thinking of that beautiful song we sing, "O Galilee! sweet Galilee! Where Jesus loved so much to be."

I think I was never so impressed as I was when viewing that country from the sky, realizing that those rugged mountains were the wilderness we have read and heard so much about. Jesus loved his life in Galilee, and the people loved him. Yes, he went about doing good in Galilee.

Then we followed the River Jordan on its way to the Dead Sea. We landed in the Arab section of Jerusalem. Now there are two sections of that city, the Jewish section and the Arab section. There is great hatred there. I feel sorry for the city of Jerusalem. You cannot cross over from one side to the other, so we landed on the side where we desired to go.

Soon after our arrival we were assigned a very high type Arab Christian guide; he spoke English well. The first place he took us was the approximate location—I do not know whether he was entirely accurate or not—but the approximate place, said he, where Christ was arrested and his mockery trial was held. He was never convicted. Then the guide described the judge, Pontius Pilate, the trial, the charges, the attitude of Pontius Pilate and the mob. Jesus the Savior was never condemned. He was never guilty, but Pontius Pilate did not have the courage to release him, because in the face of that trial, mobs were calling, "Crucify Jesus."

As he led us over those narrow cobblestone streets, up toward the Hill of Calvary, I thought of the song that Sister Jessie Evans Smith sings so beautifully, "I Walked Today Where Jesus Walked." As we came near the Hill

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of Calvary, the guide said, "About here was where the cross was so heavy that Jesus could not carry it any longer. He fell to the ground because of his great suffering, his abuse, and his torture when he was stripped to the waist, whipped with a heavy whip until his flesh lay open. Here he fell, and he was forced to arise and continue." As Jesus was suffering such agony, his mother Mary, seeing him, broke through the crowd to embrace him, but she was not permitted to do so.

As the daughters of Jerusalem were weeping, Jesus told them, "... weep not for me, but weep for yourselves, and for your children." (Luke 23:28.) That remark was not a rebuke, but was a warning which was prompted by his great love for mankind. He knew of the later destruction of Jerusalem. A terrible disaster awaited a city steeped in iniquity."

Then as we reached the Hill of Calvary and the guide described the crucifixion, I was severely touched to think that that suffering which we have heard here expressed by President Clark and others today was for us, that we might live again. He had told his disciples that he would be crucified in Jerusalem, but they did not realize the intenseness of the suffering he was willing and anxious—and would have to—endure to accomplish his mission. But what a lesson he had taught us prior to that when he went into the Garden of Gethsemane, and as we walked into the Garden of Gethsemane, I bowed my head in thankfulness to the Savior.

Before his crucifixion, he, too, sought strength from his Father that he could meet that test, and how he met it! Others who had been tortured would scream and condemn and curse, but he had taught the spirit of love all his life, and now he was faced with that test, and how he measured up to it in the face of all that suffering we probably cannot understand. Then from his lips burst forth those great words, "Father, forgive them; for they know not what they do" (*Ibid.*, 23:34), and I thought then and there if Jesus the Christ, the Savior of the world, could say and feel that way after all the torture, agony, and suffering which he had received, surely he taught us the great lesson of love and forgiveness, and I

pledged that I would never hold hatred or bitterness or jealousy or anything like that in my heart toward anyone again. What a lesson Jesus had taught the world!

Before his crucifixion, as President Clark just stated, he told his disciples that he would come forth on the third day, and that word soon spread among the people, and a strong guard was then placed over the tomb to see that his body was not stolen by his friends. No, his body was not stolen. An angel from heaven came down and rolled the stone away, and Jesus came forth from the tomb on the third day as he had said he would, and even then, those close to him could not believe. You remember the story of Thomas. He had to see and feel before he could understand that the Savior had risen. Here was the mission of Jesus, death and resurrection.

Then as the guide took us back into the Garden of Gethsemane—that is the place where Jesus loved to go and pray—the guide said of all places which brought comfort to the Savior, it was the Garden of Gethsemane. Here he sought strength and wanted God's help in facing such an ordeal. Yes, he enjoyed having his disciples go with him. Some of them could not understand and did not quite recognize his purposes, but he did not go there to ask the Lord to save his life or to spare his life. He was not afraid to die. That was part of his mission, and he so regarded it. No, he prayed to his Father to give him sustaining patience and power of decision to meet that test as he would be called upon to meet it.

No wonder he was calm; no wonder he was lovable and kind. Even in the face of that torture and suffering. God had prepared him to meet this crisis.

Then the guide took us upon the Mount of Olives; some would say that the Sermon on the Mount was given there, but others would not agree; regardless, that great preachment, probably the greatest preachment of all time, the Sermon on the Mount, should be our guide today, in business, in education, in religion, in all of our phases of life. Oh, it will do us good to read the Sermon on the Mount, and it will make us better people if we will practise its teachings.

Then, as the guide said, "From this spot Jesus ascended to heaven, and that is the last that we have any record of the Savior of the world, the Redeemer of mankind," I felt more grateful than ever in my life that I could carry that story a little farther. I said to the guide, "No, this was not the end of Jesus the Christ, the Redeemer of the world, the Savior of mankind," and I know the guide was sincere when he said, "No, we have no other record of anything on Jesus since he ascended from this place to be with his Father."

Then I told him as best I could in the little time I had that he did reappear again with God the Father to the boy Prophet, Joseph Smith, in an other wooded area. He was interested, but I am sure he could not accept this on that first interview, but I only hope and pray that this intelligent guide

will read and study so that he can carry that story on to the time when the gospel was restored again. When I went back to my room, I locked my door and knelt down and thanked God more humbly, I think, than I have ever done before in my life for the teachings, the mission, the resurrection, of the Lord Jesus and the restored gospel of Jesus Christ.

Some would say he was a great teacher. Some of the world like to leave it at that. Oh, no, he was more than just a great teacher. He was the Son of God. He was the Redeemer of the world, and he did appear just as surely to the Prophet Joseph in the Sacred Grove as he appeared to his disciples in Jerusalem.

May God bless us that we may appreciate these blessings that have come to us, I humbly pray in the name of Jesus Christ. Amen.

## ELDER THOMAS E. McKAY

### *Assistant to the Council of the Twelve Apostles*

**P**RESIDENT McKAY, Counselors, President Smith and other General Authorities of the Church, my brethren and sisters and friends:

I appreciate more than I can express in words the privilege of being here this morning, to express to you all my love and my thankfulness, for you, for these General Authorities, for all my brethren and sisters, and my loved ones. I want you to know that I appreciate your thoughtfulness in my behalf, I trust that I will merit this kindness throughout my life. I am grateful, especially, to my Father in heaven for his many blessings, for answering your prayers for me. I am a great believer in prayer. "More things," we are told, "are wrought by prayer than this world dreams of," and I know that is true. I know that prayers have been answered; otherwise I would not be here.

I was very thankful to hear announced this morning that Sister Lohner, Margrit Feh Lohner, would conduct the singing, and that Elder Edwin Q. Cannon would offer the invocation. Sister Lohner, or Margrit Feh as we knew her in Europe, was just a little

girl when I met her first in the Sunday School. She was the life of the Sunday School in Zurich, Switzerland. Brother Cannon was one of my missionaries, and a wonderful missionary he was. This makes me feel more at home.

I love the gospel, brethren and sisters, and with President Clark who has just delivered a wonderful address and the others who have spoken yesterday and today, I bear my testimony with them that the gospel is true, that the gospel has been given to us for our happiness, not altogether in the life to come, but in this life. I think the Lord has meant that we should be happy here and not wait until the hereafter, and I know we can be.

"Adam fell that men might be; and men are, that they might have joy," (2 Nephi 2:25) joy in this life, and the greatest joy that any person can have is through obedience to the gospel of Jesus Christ. It has been given to us for that purpose, that we might have joy, and I testify to you that through obedience to the gospel we will be happy, the happiest people in the world. I believe we are, today, because of the gospel. I

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like the expression, too, in the Declaration of Independence:

... all men are created equal; that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.

We all like that expression, "the pursuit of happiness."

God help us to understand the gospel, and to live it, and to appreciate it. It is a beautiful world. These beautiful flowers, how they add to the enjoyment of all of us, more than we realize! I was delighted, too, more than I can express, that the brethren and sisters in Hawaii remembered the wives of the Authorities, and sent them beautiful orchids. That touched my heart.

Our wives and our mothers are too often forgotten in this world, and, brethren and sisters, you cannot estimate what they mean to all of us, and I think that we should express our appreciation for them more than we do. We men love our wives, of course, but we take it too much for granted, I think, sometimes, and we forget to tell them that we love them. We go home from our work at the office, a little tired, find a wonderful meal prepared for us. What do we do? Get the newspaper, get it in our left hand, and then swallow the meal down with our right, not knowing sometimes what we are eating even. Our wives have spent a lot of time preparing the meal for us, and it would not hurt us to express our appreciation. I think that some of the wives have not had a bouquet of flowers since before we were married. We used to take them a bouquet once in a while when we were "sparking" them, as we say, a box of candy perhaps, and that is the last they have had. It would not hurt us occasionally; in fact, it would help us as well as them, if they were remembered. Many of us do not know when their birthday is; we do not remember the anniversary of our marriage; these little things we forget. My favorite theme is appreciation; I like to talk along this line. My favorite song is "There is beauty all around when there's Love at Home," and I like to hear that. I am glad the home was mentioned so often

yesterday. In fact, I appreciate everything that has been done and said in this conference, the singing yesterday and the singing today, the sermons that have been delivered. I am glad I am in harmony with them.

I have not time, it would not be wise to take more time to develop some of these principles. President Clark did it so beautifully this morning, and I am in harmony with everything he said. God bless him and the other Authorities of the Church, they have been very kind to me, and I want to testify to you that I am here today because of their faith, because of the authority of the priesthood which they bear, and with which they used that authority in laying their hands upon my head while I was lying in the hospital. I love these brethren with all my heart, and I love you, my brethren and sisters.

I love the gospel, as I say. There are many tourists in our midst that come and go. I wish they would call at the Bureau of Information, or perhaps the Church Office Building and ask for a little card on which are printed our Articles of Faith. They are wonderful. Many of these tourists do not know whether we are Christians or not, for example they ask: "Where do you fit in? Are you Protestants?" "No." "Are you Catholics?" "No." "Well, what are you?" "We are members of the Church of Jesus Christ. Jesus is our head. It is his Church to which we belong." Our first Article of Faith would answer that question. "We believe in God, the eternal Father, and in his son, Jesus Christ, and in the Holy Ghost." And then the other articles—they are very short. It is wonderful how concisely they are written, and yet how instructive they are.

We are thought by some to be a little narrow. Well, the gospel is for all. "We believe that through the atonement of Christ, all mankind may be saved"—not just Mormons, but "all mankind may be saved, by obedience to the laws and ordinances of the gospel." And so on down.

We love all mankind. "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience," another article says,



"and allow all men the same privilege, let them worship how, where, or what they may."

And the thirteenth article is my favorite:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things." Then in conclusion, "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Brethren and sisters, it would be well for all of us to learn these Articles of Faith, as well as the tourists, and not only learn them, but also live them, and may God help us so to do, I pray in the name of Jesus Christ. Amen.

## ELDER OSCAR A. KIRKHAM

### *Of the First Council of the Seventy*

**I** HUMBLY pray that the Lord will bless me. I take the privilege of letting my first words be those of appreciation. I bear my testimony to the truthfulness of the gospel of Jesus Christ. I pray daily to a personal God. I bear testimony to the divine mission of Jesus Christ, of Joseph Smith, and of President David O. McKay. I never utter these words and bear this testimony but something fine, something worthy within me swells my bosom and makes me proud, and yet extremely humble.

I am grateful for this song, "Come, come, ye Saints" that has just been sung. It truly is a classic among the Latter-day Saint people. And if President Clark will permit, I would love to read part of his eloquent tribute to this glorious, west land of the pioneers. After expressing himself in his book, *To Them of the Last Wagon*, he finishes with these words:

Log cabins grew into adobe houses and these into buildings of brick and stone. A mighty Temple, dedicated to the work of the Lord, rose in their midst, carved from the granite of canyon walls, the first of

### President David O. McKay:

Elder Thomas E. McKay, Assistant to the Twelve, has just concluded speaking. We are glad he is improving in his health.

The congregation will now sing, "Come, Come, Ye Saints," directed by Elder Richard P. Condie. After the singing, Elder Oscar A. Kirkham will speak to us.

The Chorus and congregation joined in singing the hymn, "Come, Come Ye Saints."

### President David O. McKay:

Elder Oscar A. Kirkham, of the First Council of Seventy, will now speak to us. He will be followed by Elder Stapley, of the Council of the Twelve.

eight that this people were to build to the salvation of their dead. Meetinghouses everywhere welcomed the worshiper. Stores, banks, factories, mines, mills, smelters, came into being. Flocks and herds peopled the ranges. Schools and colleges came early and multiplied. The hive of industry became the symbol of a great commonwealth. Faith and strength and righteousness bore their fruit of comfort and safety and the joy of living.

All through the years the people have been blessed, even in their most dire need, blessed, they feel, beyond all other peoples on earth,—blessed in their right to get and safely to keep the fruits of their own labors: blessed in their right peaceably to assemble, to discuss their grievances, to speak fully their minds, to print without let or hindrance what they thought and said: blessed to live under a reign of law and order: blessed to worship God according to the dictates of their consciences under the law of the land.

So we honor these men and women of iron will, of surpassing spirituality, of a trusting, living, simple faith. They have done their work: they have earned their reward, which God is bestowing upon them. None can rob them of the fruits of their labors. They are secure.

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And now the natural, obvious question: What of us? Can we keep and preserve what they wrought? Shall we pass on to our children the heritage they left us, or shall we lightly fritter it away? Have we their faith? . . . Can we do the thousands of little and big things that made them the heroic builders of a great church, a great commonwealth? (*To Them of the Last Wagon*, pp. 43-45.)

I bow in reverence, I humbly pray it shall ever be kept alive within my heart, a deep and abiding appreciation for that glorious sacrifice of men and women. I caught a bit of the spirit of it last month when I toured the Southwest Indian Mission. It was great to be down on the San Juan, down on the Colorado. It was great to see far-off on the cliff yonder, miles away, to see four great stalwart trees that the Pioneers had planted years ago. It humbled me greatly to stand at the graveside of those who sacrificed in the opening up of that great western country. Somehow I wished that I might have lived with them.

One day on this recent trip of the Southwest Indian Mission, a Navajo Indian boy, with a group of his little friends, was being taken to Southern California to live for the winter in the comfortable homes of Latter-day Saint people, to enjoy their hospitality and spiritual friendship. One little fellow with a little shattered suitcase was crying while his Navajo mother was drying her eyes, yet stoically standing by his side without a word to say, and another son, not so small, he was about sixteen years of age, courageously stood by. Great things have been accomplished by the boys of fourteen, fifteen, and sixteen: these are great years in a young man's life, and "Benjamin," the older Navajo boy, put his hand on the head of his little brother and said, "We don't cry." That was all. The little fellow braced himself to what was to him a great task, leaving mother and the other children. They drove away to a new home.

Thank God for "Come, come, ye Saints." Thank God for the people who pioneered the great wasteland of the Southwest and in many places restored it. I have in my heart also great

gratitude toward the leadership of these early days in our Church.

When Brigham Young and Joseph Smith met for the first time, here are the words describing that meeting:

We proceeded to Kirtland and stopped at John P. Greene's, who had just arrived there with his family. We rested a few minutes, took some refreshments and started to see the Prophet. We went to his father's house and learned that he was in the woods chopping. We immediately repaired to the woods, where we found the Prophet, and two or three of his brothers, chopping and hauling wood. Here my joy was full [said Brigham Young] at the privilege of shaking the hand of the Prophet of God, and receiving the sure testimony, by the spirit of prophecy, that he was all that any man could believe him to be as a true prophet. (*DHC*, I, p. 297, Note.)

Greatness meets chopping wood. No pomp, no ceremony! Brigham Young receives the true testimony.

Be ye humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers. (*D. & C.* 112:10.)

May I note other great attributes of the Latter-day Saint people: *A great heritage, a humble, noble leadership; an all-participating membership.* My, how we should thrill. It was inspiring to me yesterday, when President McKay said "Every member of this Relief Society Singing Mothers Chorus has one other Church service job besides singing in this chorus." How lovely it is—*nearly all members participating.* That is the Latter-day Saint way.

Drive on the hillside here in Salt Lake City, if you have not done it before, and see the Primary Hospital, built for little children. It is a beautiful structure, and as you drive along think of its being built by pennies and the love of people and children—*an all-participating membership!*

Finally, these few words: The great objective, said President Richards to us the other day, of this conference, *is the building of the kingdom of God on earth.* Yes, *missionaries by the thousands, the welfare program reaching out its arms to help and bless, temples being erected throughout the world, as we labor we are blessed.*

"There are bridges, young men and young women, to be built, and we will build them. There are houses to make and we will light their windows. There are those who suffer, and we will ease their sorrow. There are divine blessings ever hovering about us."

I humbly pray that we may worthily continue these great blessings, in the name of Jesus Christ. Amen.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

**I** CAN THINK of easier ways, my brothers and sisters, to commence Church activity, than standing before you today.

I am grateful to be with you. A few days ago it was rather doubtful whether I could appear in conference, but I chanced to meet President McKay. He informed me I was scheduled to speak, and I felt if it were President McKay's desire that I speak to you, the Lord would bless and sustain me. When I arrived this morning, he suggested that I might be called on in this meeting, and of all things, I left my talk at home. I told him, however, that I was not sure that was the talk I should give. I therefore, need the inspiration and the blessings of the Lord with me. I ask for an interest in your faith and prayers.

Brothers and sisters, I would be most ungrateful if I failed to express gratitude and appreciation for the faith and the prayers of the Saints throughout the Church for my recovery from the illness that has inactivated me the past four months. I have been cognizant in many ways of your appeals for divine favor in my behalf, and I acknowledge to the Lord before you the healing blessings of his holy Spirit. I am here today because of his blessings.

I want to express appreciation to my brethren of the General Authorities, whose brotherhood, love, affection, and faithful devotion I shall always remember with tender emotions and fond memories for the benefit of their administrations, their faith and prayers, in which all of you have taken a part

## President David O. McKay:

Elder Oscar A. Kirkham, of the First Council of Seventy, has just addressed us. We shall now hear a few words from Elder Delbert L. Stapley, of the Council of the Twelve. When I say "a few words," I have in mind gratitude that Elder Stapley can be with us today and we urge him not to over exert himself.

and confirmed by your own supplications to God, the eternal Father of us all. From the depths of my heart I thank all of you, and express profound gratitude and appreciation for your kindness and for your love. I sincerely hope my appreciation can be adequately evidenced by my faithful devotion to the ministry of our Lord and Savior, Jesus Christ, whose servant I am.

I bear witness to you that Jesus is the Christ, the Only Begotten Son of the living God, our Lord, Redeemer, Savior, and Advocate with the Father, the Light and Life of men, and the only name under heaven, given among men whereby salvation can be obtained.

I like these words from the Apostle John quoting the Savior to his disciples:

If I bear witness of myself, my witness is not true.

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Ye sent unto John, and he bare witness unto the truth.

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father himself, which hath sent me, hath borne witness of me. (John 5:31-33; 36-37.)

John the Baptist so early bore witness that Jesus was the Christ. He had that most wonderful of opportunities of baptizing his Lord and witnessing the Holy Ghost descend upon him in the sign of a dove, confirming the Lord's Messiahship. The Apostle John later

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said, "If we receive the witness of men, the witness of God is greater." (1 John 5:9.)

The God and Father of our Lord and Savior, Jesus Christ, spoke from the heavens on the occasion of Christ's baptism and said, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) I think of that other occasion when Christ took Peter, James, and John with him on the Mount and was transfigured before them, Elias and Moses appeared, and then the voice of God from heaven again declared: "This is my beloved Son, in whom I am well pleased; hear ye him." (*Ibid.*, 17:5.)

If we receive the witness of men, the witness of God is greater. (1 John 5:9.)

The ministry of Jesus of Nazareth is itself a witness and testimony that he was the Son of the living God. As we have heard this morning, Christ was crucified and arose from the grave in a glorious resurrection. He first appeared unto Cephas after his resurrection and then to his disciples, members of the Twelve. Later he appeared unto about five hundred brethren at once. For forty days following his resurrection, he personally ministered among men and taught them; he counseled and directed them in the ministry. They went forth testifying of him that he was the Redeemer and Son of the living God. Later he was seen of Paul the Apostle, who also testified of him gloriously. The Savior stated: "... for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." (John 5:36.)

There is the other witness, spoken of by Jesus, the witness of the Holy Ghost, that testified to the spirit of his disciples, that this was the Son of God who had called them, and whom they served. The two angels who stood by as he was received into heaven said he should so come in like manner as they had seen him go into heaven.

Shortly thereafter followed the long period of spiritual darkness, and then came the time for the last and most important of all God's dispensations to be ushered in; therefore, because of its importance, God the eternal Father and

his Son Jesus Christ personally appeared to the boy, Joseph Smith, and informed him of his holy calling. Later Moroni, a resurrected prophet of the living God, from the Nephite nation, came to him and showed him where the plates were deposited that contained a record of a branch of God's people. This record Joseph later translated by the gift and power of God.

Three men were shown these plates by an angel of God and the voice of the Lord declared from heaven that the record was true and the translation correct, and they should so testify to all the world. And then later eight men had the privilege of seeing these plates. All these men are witnesses to the divine calling of the Prophet Joseph Smith.

The Lord gave revelations to the Prophet Joseph singly upon many occasions; also to Joseph and Oliver Cowdery; also to Joseph and Martin Harris. Heavenly resurrected beings manifested themselves unto him and them and conferred upon them the gifts, the authorities, and the powers to officiate in all the affairs of God's kingdom. It seems fitting that the man who testified so early of the Savior, John the Baptist, should come and confer upon Joseph Smith and Oliver Cowdery, the Aaronic Priesthood, and that later the three men, Peter, James, and John, who were with the Savior on the Mount when he was transfigured before them, and God again testified of his Son, should come and confer upon the Prophet Joseph and Oliver Cowdery the Melchizedek Priesthood, the priesthood after the order of the Son of God that has to do with the spiritual endowments, authorities, and blessings of God's Church.

My brothers and sisters, the Prophet, unschooled, unlearned, could not have given to the world what he was privileged to reveal unless God were with him. God inspired him in all that he did. There were living witnesses who testified to his divine calling for heavenly messengers had manifested this truth to several brethren. Surely if we receive the witness of men, the witness of God is more certain. The office of the Holy Ghost is to testify of the Father and Son, it is also the spirit of

truth, and when it testifies to the spirit of men there comes an inward feeling whether a thing is true or whether it is not true. In the case of the Prophet, Joseph Smith, it was true, for men in his day and since have received that witness and testimony which the Holy Ghost itself manifests unto those who seek after truth.

And again the works of Joseph Smith—analyze them; everything about them indicates his prophetic calling. Where a testament is, there must of necessity be the death of a testator, and surely this was a testament unfolding and revealing again God's kingdom with all of its saving ordinances, principles, and divine powers. A testament is not of force until after men are dead. The Prophet gave his life to seal that testimony, and thus the sacrifice of his life becomes a witness to all men of the truth and power of his holy calling and ministry.

My brothers and sisters, before the Prophet Joseph Smith departed this life he conferred upon the Twelve all the keys, powers, and authorities to carry forward this important work of the latter-day; that work has not stopped in its progress; it has gone forward; and the fruits of it are a witness to all people of its truth.

I bear testimony to you that the Presidents of the Church, our spiritual leaders who have followed Joseph Smith, are prophets of God. I cannot quote the exact words, but in the Thursday temple meeting of all the General Authorities, where we had gone in fasting and prayer in preparation for this great conference, President McKay said, "Brethren, I want to say to you that Christ is at the helm of this Church and he is guiding it by his holy power."

I received a witness from the Spirit that President McKay's statement was true. I bear that witness to you, my

brothers and sisters. I know that leaders of other churches might make similar statements, but would the Holy Ghost manifest the truth of it to their listeners? If we receive the witness of men, the witness of God is greater, which witness all can receive from the Holy Ghost, for which I humbly pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve has just addressed us. We pray that the effort he has put forth will not take from his physical strength which he needs during his recuperation from a serious illness.

The Beehive Chorus will now sing "The Twenty-Third Psalm," conducted by Margrit Lohner. To these hundreds of sweet young girls who have rendered such inspiring service we extend our gratitude. You have rendered a service most beautiful and commendable. In making others happy you will bring happiness to yourself. May that inspire you all through your future lives, that you may continue to devote your talents, your sweetness, your efforts, to the upbuilding of the Kingdom of God. Thank you, Sister Lohner, and all these sweet girls who have responded so willingly to your leadership.

The closing prayer will be offered by Elder Arthur Glaus, formerly president of the East German Mission, after which this Conference will be adjourned until 2 o'clock this afternoon. Brother Roy M. Darley has been at the organ, Sister Kathryn Fairbanks at the piano.

The Bee Hive Girls Chorus sang a selection, "The Twenty-third Psalm."

The closing prayer was offered by Elder Arthur Glaus, formerly President of the East German Mission.

Conference adjourned until 2:00 p.m.

## SECOND DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Saturday, October 2 in the great Tabernacle.

The choral singing for this session of

the Conference was furnished by the Combined Scandinavian Choirs, with Hulbert Keddington conducting, and Alexander Schreiner at the organ.

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**President David O. McKay:**

To those who are listening in over the radio or television, we are pleased to announce that we are assembled in the great Tabernacle on Temple Square in Salt Lake City in the fourth session of the One Hundred Twenty-Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. To those who are unable to gain admittance or obtain seats here in the Tabernacle, and we note many who are standing in the doorways, we announce that overflow meetings are held this afternoon in the Assembly Hall and in the Barratt Hall, where the public address system and television are operating.

These services are also being televised over KSL-TV, Channel 5, in Salt Lake City and for those who were not here this morning or listening in, these services are broadcast over nine radio stations in Utah, California, Idaho, and Arizona. The names of these stations have already been announced.

We desire to express our appreciation always at each session to these radio stations who are thus favoring the public with these radio announcements.

We are pleased to note in the audience this afternoon prominent state officials, leaders in educational circles, our leading state institutions represented here, the University of Utah, the Brigham Young University, Utah State Agricultural College, Snow College, Dixie, and others of our educational institu-

tions. We extend a hearty welcome to all of you.

The singing this afternoon will be by the Combined Scandinavian Choirs, with Hulbert Keddington conducting and Alexander Schreiner at the organ. We shall begin these services by the Combined Choirs singing, "The King of Love My Shepherd Is." The opening prayer will be offered by Elder June W. Black, president of the Deseret Stake.

The Scandinavian choirs sang: "The King of Love My Shepherd Is."

President June W. Black of the Deseret Stake offered the opening prayer.

**President David O. McKay:**

Elder June W. Black, president of the Deseret Stake, just offered the invocation. The Combined Scandinavian Choirs will now favor us with "Let Not Your Heart Be Troubled," after which Elder Spencer W. Kimball of the Council of the Twelve will address us.

Selection by the Combined Scandinavian Choirs, "Let Not Your Heart Be Troubled," in the Scandinavian language.

**President David O. McKay:**

Our first speaker this afternoon will be Elder Spencer W. Kimball of the Council of the Twelve. He will be followed by Elder LeGrand Richards.

**ELDER SPENCER W. KIMBALL***Of the Council of the Twelve Apostles*

**M**Y BELOVED brothers and sisters and friends, I approach this opportunity with fear and trembling, humility, and fasting and prayer.

It was my privilege in the month of August to attend the great pageant at Palmyra, and I sat entranced with some forty thousand others at the Hill Cumorah, looking up at that dark hill as the night came on. I heard the voices of those who took the parts of many prophets, Nephi, Jacob, Alma, Amulek, Ammon, and finally the prophet, Samuel

the Lamanite, all prophesying as to the coming of the Savior of the world to them here on this continent.

It was inspirational as the program progressed to its conclusion, to see the beautiful picture as a Personage came above the hill. Because of the blackness under him, it appeared as though he stood in mid-air, with long white robes flowing in the breeze that blew from the top of the hill. I was inspired, and that inspiration has remained with me ever since. There was being portrayed

the story of the coming of the Savior to this land when these thousands of people gathered at the temple, and were looking intently up toward heaven. They heard the voice, neither loud nor harsh, but a penetrating one, and it pierced their very souls. The third time they could understand, and they heard the voice say:

Behold my Beloved Son in whom I am well pleased, in whom I have glorified my name—hear ye him. (3 Ne. 11:7.)

Then came the voice of him who had appeared to these Nephite people saying: "... I am Jesus Christ." (*Ibid.*, 11:10.) His message then and before and since always to his people has been:

... to obey is better than sacrifice, and to hearken than the fat of rams. (1 Sam. 15:22.)

So said the Prophet Samuel to the disobedient King Saul who lost his kingdom because of rebellion. The prophet warned Saul that he should discomfit his enemies but that he should not retain the spoils of war. But the bleating of the sheep and the lowing of the oxen revealed that Saul and his people had disobeyed the simple command of the Lord. Samuel chastised:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?

... rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. (*Ibid.*, 15:22-23.)

Saul asked forgiveness, but the prophet replied:

... thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. (*Ibid.*, 15:26.)

In his arrogant and haughty state he took things in his own hands wholly disregarding the commandments of the Lord.

Samuel scolded:

... When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? (*Ibid.*, 15:17, 19.)

Saul rationalized. It was easy for him to obey as to the disposition of the kings, for what use were conquered kings? But why not keep the fat sheep and cattle? Was not his royal judgment superior to that of lowly Samuel? Who was Samuel that his words should be obeyed implicitly, and who would know anyway?

How like Saul are many in Israel today. One will live some of the Lord's revelation on health except that he must have his occasional cup of coffee; she will not use tobacco nor liquor for which she has no yearning anyway but must have the comforting cup of tea.

He will serve in a Church position, for here is activity which he likes and honor which he craves, or contribute to a chapel where his donation will be known, but rationalization is easy as to tithepaying which he finds so difficult. He cannot afford it—sickness or death has laid a heavy hand—he is not sure it is always distributed as he would have it done, and who knows anyway of his failure?

Another will attend some meetings but Saul-like rationalize as to the rest of the day. Why should he not see a ball game, a show, do his necessary yard work, or carry on business as usual?

Another would religiously attend his outward Church duties but resist any suggestions as to family frictions in his home life or family prayers when the family is so hard to assemble?

Saul was like that. He could do the expedient things but could find alibis as to the things which countered his own desires.

To obey! To hearken! What a difficult requirement! Often we hear: "Nobody can tell me what clothes to wear, what I shall eat or drink. No one can outline my Sabbaths, appropriate my earnings, nor in any way limit my personal freedoms! I do as I please! I give no blind obedience!"

Blind obedience! How little they understand! The Lord said through Joseph Smith:

Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the

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events transpire. (*Scrapbook of Mormon Literature*, vol. 2, p. 173.)

When men obey commands of a creator, it is not blind obedience. How different is the cowering of a subject to his totalitarian monarch and the dignified, willing obedience one gives to his God. The dictator is ambitious, selfish, and has ulterior motives. God's every command is righteous, every directive purposeful, and all for the good of the governed. The first may be blind obedience, but the latter is certainly faith obedience.

The Patriarch Abraham, sorely tried, obeyed faithfully when commanded by the Lord to offer his son Isaac upon the altar. Blind obedience? No. He knew that God would require nothing of him which was not for his ultimate good. How that good could be accomplished he did not understand. He knew that he had been promised that through the seed of the miracle son Isaac should all the multitude of nations be blessed, and God having promised, it would be fulfilled. Undoubtedly questions arose in his mind as to how these things could be if Isaac were liquidated, but he knew that the Lord was just and would provide a way. Had not the Lord fulfilled the promise made wherein this very son was to be conceived when Abraham was old and Sarah far past the normal bearing period? In Hebrews, we read:

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude and as the sand which is by the sea shore innumerable. (Heb. 11:12.)

Abraham was now called upon to sacrifice this beloved son who as yet had no posterity. But with faith supreme, Abraham:

... offered up Isaac ... accounting that God was able to raise him up, even from the dead. (*Ibid.*, 11:17, 19.)

Knowing that God would make no capricious nor unnecessary demands, that the lad could be raised even from death if necessary, Abraham obeyed. A ram was provided.

Perhaps the criminal in the penitentiary obeys blindly, for here is com-

pulsion. Most of his decisions are made for him. Somewhat comparable are dictator's subjects whose work, recreation, religion, and other activity are controlled and regimented. Here is *blind* obedience.

It was not blind faith when the patriarch Noah built an ark some forty-two centuries ago or when the prophet Nephi built a boat about twenty-five centuries ago. Each was commanded by the Lord to construct a seaworthy vessel. An unprecedented total flood was to envelop the earth in the one case and the greatest ocean to be crossed by the other. No experience of either builder could give guidance in these new adventures—no previous flood or ocean crossing had ever come in the life of either—there was nothing on which to base construction except directions from the Lord. Here was no blind obedience. Each knew the goodness of God and that he had purpose in his strange commands. And so each with eyes wide open, with absolute freedom of choice, built by faith. Noah's family was saved from physical drowning and spiritual decadence, and Nephi's people were saved likewise.

No swords nor bayonets, no famine nor pestilence drove the Lehiters from the lush shores of Bountiful, but seeing obedience led them across uncharted oceans. The Lord had promised:

... inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to ... a land which is choice above all other lands. (1 Nephi 2:20.)

And with compliance born of faith and confidence, the vessel was finished, loaded, and launched.

There was no compulsion in Noah's movements—no blind obedience. It was not raining when this man of God made the craft which was to save his family. After its completion, a full week of dry weather preceded the storm. Here was obedience born in testimony of the power, sureness, justice of God. And Noah's trust was justified, and a race was perpetuated.

When men speak of *all faith* and *all obedience* as blind, are they not covering their own weaknesses? Are they



not seeking an alibi to justify their own failure to hearken?

A man obeys strictly the income tax law and pays fully and before due date his property taxes but justifies himself in disregarding the law of the Sabbath or the payment of tithes on time, if at all. In the one case he may suffer only deprivation of freedom or resources or lose his home or personal property, but in the other he opens doors to the loss of a soul. The spiritual as truly brings penalties as the temporal, the principal difference is the swiftness of punishment, the Lord being so long-suffering.

One would hardly call the first blind obedience, yet he sometimes regards the spiritual commands as such.

Is it blind obedience when the student pays his tuition, reads his text assignments, attends classes, and thus qualifies for his eventual degrees? Perhaps he himself might set different and easier standards for graduation, but he obeys every requirement of the catalog whether or not he undersetands its total implication.

Is it blind obedience when one regards the sign "High Voltage—Keep Away" or is it the obedience of faith in the judgment of experts who know the hazard?

Is it blind obedience when the air traveler fastens his seat belt as that sign flashes or is it confidence in the experience and wisdom of those who know more of hazards and dangers?

Is it blind obedience when the little child gleefully jumps from the table into the strong arms of its smiling father, or is this implicit trust in a loving parent who feels sure of his catch and who loves the child better than life itself?

Is it blind obedience when an afflicted one takes vile-tasting medicine prescribed by his physician or yields his own precious body to the scalpel of the surgeon or is this the obedience of faith in one in whom confidence may safely be imposed?

Is it blind obedience when the pilot guides his ship between the buoys which mark the reefs and thus keeps his vessel in deep water or is it confidence in the

integrity of those who have set up protective devices?

Is it then blind obedience when we, with our limited vision, elementary knowledge, selfish desires, ulterior motives, and carnal urges, accept and follow the guidance and obey the commands of our loving Father who begot us, created a world for us, loves us, and has planned a constructive program for us, wholly without ulterior motive, whose greatest joy and glory is to "bring to pass the immortality and eternal life" of all his children?

Blind obedience it might be when no agency exists, when there is regimentation, but in all of the commands of the Lord given through his servants, there is total agency free of compulsion. Some remonstrate that agency is lacking where penalties are imposed and condemnations threatened—to be damned for rejecting the gospel seems harsh to some and to take away free agency. This is not true, for the decision is ours—we may accept or reject, comply or ignore.

In all of our life activities it is the same—we may attend college or stay away from the campus; we may apply ourselves to our studies or waste our time; we may fulfil all requirements or ignore them. The decision is ours; the agency is free.

We may take the medicine or secretly pour it down the drain; we may yield our bodies to the surgeon's knife or refuse his service; we may follow paths or get lost in the jungle; but we cannot avoid the penalties of disobedience to law.

We may speed one hundred miles an hour, park our car against fireplugs, drive on the wrong side of the road, resist arrest, rob a bank, but we will pay penalties sooner or later, even the utmost farthing. No soul is clever enough to evade penalties indefinitely or to counter this extensive and basic law of retribution. Without free agency men would be lifeless, limp weaklings, and worthless to themselves and to the world.

Our heavenly Father, knowing all things, gave us this fundamental law of free agency. He could force our obedience, compel our goodness, regiment our acts, but that would make of us spine-

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less creatures without will or purpose, or destiny.

Our Lord wept bitterly when he saw his creatures breaking his commandments in the pre-deluge days, but he refrained from force. They must have their agency:

The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency. (Moses 7:32.)

They were permitted to ignore the warnings of the prophets till their cup of iniquity was full, ran over, and flooded the world and drowned its inhabitants.

Rewards for faithfulness and penalties for disobedience are certain. God is longsuffering, patient, and kind, whereas men and natural laws are often swift and cruel.

Our righteous and wise parents, Adam and Eve, were exemplary in the matter of obedience born of childlike faith:

... And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (*Ibid.*, 5:5-7.)

Blind obedience? Assuredly not. They had known Jehovah, heard his voice, walked with him in the Garden of Eden, and knew of his goodness, justice, and understanding. And so for "many days" they killed the blemishless lambs and offered them without knowing why, but in total confidence that there was righteous purpose in the law and that the reason would unfold later after compliance.

Obedience was paramount in the healing of the lepers. They cried:

Jesus, Master, have mercy on us.

And when he saw them, he said unto them,

Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. (Luke 17:13-14.)

It is certain that the priests made no contribution to the healing. The ten had probably lived all their lives in the jurisdiction of the priests who are not known ever to have healed lepers. The miracle happened when, but not until, they obeyed in every detail. No blind obedience here. These lepers knew Christ would not fail them. They had faith not only in his power but also in his goodness and integrity.

So also did the man born blind move toward wholeness of sight, yet he obeyed the voice of authority. Questioned by the skeptical Pharisees as to his unparalleled sight recovery, he stoutly maintained,

He put clay upon mine eyes, and I washed, and do see.

... He is a prophet.

... one thing I know, that, whereas I was blind, now I see. (John 9:15, 17, 25.)

A simple little formula it was. A little spittle, a little clay, a simple anointing, a simple command, and an act of faith obedience; and darkness was replaced with light. "Lord, I believe," he said as he worshiped in gratitude. Blind obedience, would you say? It was a blind man, but a seeing obedience. The Savior had:

... spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

And said unto him, Go, wash in the pool of Siloam. ... He went his way therefore, and washed, and came seeing. (*Ibid.*, 9:6-7.)

How simple the process! How gentle the command! How faithful the obedience! How glorious the reward!

Strange—we provide pure, sterile tissue for spittle and forbid expectorating even on sidewalks.

We bathe with soap, scrub with disinfectants, and scald dishes, pots, and pans with boiling water to kill the germs from the filth of clay.

We use for culinary purposes and especially in hospitals and sickrooms only water purified by chemical processes.

But here the Master disregarded all our rules of sanitation and prescribed spittle, germ-ridden clay, and impure water from the contaminated pool of Siloam which bathed the sweaty bodies of laborers and the sore bodies of the sick and diseased.

Is there healing in mere clay to make eyes see? Is there medicinal value in the spittle to cure infirmities? Are there curative properties in the waters of Siloam to open eyes of congenital blind? The answer is obvious. The miracle was conceived in the womb of faith and born and matured in the act of obedience.

Had the command involved oil instead of spittle, herbs instead of clay, and waters of a pure bubbling spring instead of filthy Siloam, the result would have been the same. But some would have said that oil and herbs and pure water had healed the eyes, but even the untrained must know that these could not cure one. Consequently, only one conclusion could be drawn: The unparalleled miracle was positively the result of faith obedience. But had the sightless one disobeyed any of the phases of the command, he would indubitably have suffered till death with continued blindness.

Though there is no compulsion, the spiritual laws of today must also be obeyed if blessings are to be realized, for as the Lord has said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. & C. 82:10.)

And:

Mine arm is kindled against the rebellious. (See *ibid.*, 56:1.)

And:

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. (*Ibid.*, 1:3.)

And:

Behold, I, the Lord, utter my voice, and it shall be obeyed.

Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. (*Ibid.*, 63:5-6.)

And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. (*Ibid.*, 105:6.)

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (*Ibid.*, 130:21.)

And so we render intelligent, constructive obedience when we voluntarily, humbly, and happily obey the commands of our Lord:

1. Be ye clean who bear the vessels of the Lord.
2. Thou shalt go to the house of prayer upon my holy day.
3. Bring all the tithes into the storehouse.
4. Honor the Sabbath Day to keep it holy.
5. Ye are the temple of God—defile it not with liquor, tobacco, tea, and coffee.
6. Repent or suffer.
7. Bow down upon thy knees before the Lord.
8. Judge not that ye be not judged.
9. Except a man be born of the water and of the spirit he cannot enter into the kingdom of God.
10. A man must enter into the new and everlasting covenant to be exalted.
11. Woe unto those who come not unto this priesthood.

May God bless all of us, members of his Church, and all others, in the great world which he has created and peopled to live and obey his commandments, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

He who has just addressed us is Elder Spencer W. Kimball, a member of the Council of the Twelve. Elder LeGrand Richards, a member of the same Council, will now address us. He will be followed by President Levi Edgar Young.

## ELDER LEGRAND RICHARDS

*Of the Council of the Twelve Apostles*

I FEEL GRATEFUL, my brothers and sisters, for the privilege of attending this conference with you. I have been built up and strengthened; and as I have counted my blessings before the Lord, for which I thank him, I realize that most of them are because of my membership in the Church of Jesus Christ of Latter-day Saints. I do not know what the Lord could add more than he has. I believe I am one of the happiest men in all the world. I thank him for membership in his great Church. I thank him for the Holy Priesthood that I bear. I thank him for the hope of obtaining eternal life with my loved ones, my wife and children, my father and mother, and brothers and sisters, and with these my brethren of the General Authorities, and you the Saints of Zion, through obedience to the laws and the ordinances of the gospel. Of that I have a positive assurance in my heart. I know we have the gospel of the Lord Jesus Christ.

I thank the Lord for these, my brethren, for President McKay and his Counselors. I know they are prophets of God, and I know the Lord is inspiring them in their work. They are great leaders, and I thank the Lord for them and for the Twelve, and for all the General Authorities, and while I feel the least among them, I feel grateful for their companionship. I honor them, and I revere them, and I thank God for the many gifts they possess for the building of his kingdom, and I testify to you that they are men who have consecrated their lives to this great work in which we are engaged.

And I thank him for you, the Saints of Zion. There are many noble leaders in the stakes and wards, the auxiliaries and the boards of this Church, and I love you. You are wonderful. I can best express my regard for you in the words of Peter of old to the Saints of his day. He said:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises

of him who hath called out of darkness into his marvellous light. (I Peter 2:9.)

And it is because we have then called out of darkness into his marvelous light that we can be so happy and enjoy the blessings that are ours.

I thank the Lord for the great missionary system of this Church, that is sharing with the honest in heart the world over the blessings that are ours, when they are willing to heed the voice of the servants of God who are sent unto them. At the present time the Church is probably engaged in its greatest missionary effort in its entire history. That is because of the great leadership we have. Only a few conferences ago President Richards invited all men everywhere, in and out of the Church, to unite in building the kingdom of God in the earth. What more could He ask from righteous men and women the world over?

When the Christ was asked to teach his disciples to pray, after duly saluting the Father, the first thing he taught them to pray for was, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And that is what we pray for daily, and that is what we work for, and we have the positive assurance through our faith and through the testimony of the Holy Ghost that we are not praying nor working in vain, for the kingdom of God has been set up in the earth, and we are privileged to lend our strength to help establish it among men and carry it to the nations of the earth.

In giving the dream of Nebuchadnezzar and its interpretation, the Prophet Daniel said: "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." (Daniel 2:28.) And then he saw the establishment of this work that we are engaged in and that it should become ultimately as a great mountain and fill the whole earth. I know that is true. There is a God in heaven that made known that secret,

and we know it by the power and the testimony of the Holy Ghost.

Then I think it was in our last conference, or the one before, that President McKay invited all of us as members of the Church to be missionaries for the Church. We just could not have the Church of Jesus Christ without the spirit of missionary work.

After the Savior was resurrected and appeared to his Apostles, he sent them into all the world to preach the gospel, to every creature, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. He said,

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matt. 28:20.)

The missionary work was not to end back in those early days, because when his disciples asked for the sign of his second coming, he told them of the wars and the rumors of wars and pestilence, and earthquakes and the fall of nations, then he added, "... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (*Ibid.*, 24:14.) So the preaching of the gospel unto all nations is an evidence that the end is near at hand. Because Jesus knew that his Church would continue this great missionary work, he told his disciples, "... and, lo, I am with you alway, even unto the end of the world." (*Ibid.*, 28:20.)

The Saints of Zion have responded to the call of these, the Presidency of the Church, as they have never done before. We find from our records that during the first eight months of this year we have baptized 10,929 converts, those who have come to know the truth. That does not include the baptisms of the children of members. That is a tremendous growth and increase in the work of the Lord.

And then when you go among the Saints and interview the prospective missionaries and go into the mission fields and interview the missionaries and find the spirit that God is endowing them with, you just know that this cannot be the work of man. It is the

work of God; no man could do what the Lord has done.

To me, the missionary system of this Church is one of the greatest institutions the world has ever known. In no other way has there been such evidence of sacrifice and devotion and love and loyalty to God and to his work as in this great missionary work of his Church. We find it difficult at times to turn members down who want to go on missions. One of my good friends was getting up in years and I tried to persuade him he was too old to go on a mission, and he said, "Well, Brother Richards, what could I do that would be more wonderful than to die in the service of the Lord?" Another good brother came to me who had been on a mission with his wife and said, "If I sell my home and automobile, we can go on another mission"—willing to give the last that they had in order to accomplish this missionary work, and that is the spirit we find wherever we go.

A young man reporting his mission in Oregon a short time ago, who was himself a convert to the Church, came down with his fist on the pulpit and said, "I would not take a check for a million dollars for the experience of my mission."

And the brethren made a call for the Saints who could afford it to send in some of their surplus funds to help carry on the missionary work with some of these young people in foreign missions where they are not prospered and blessed as we are here in America, and the response has been wonderful, and every time a remittance comes you feel to thank the Lord for the faith of him who sent it.

While I was still the Presiding Bishop, following a general conference, I received a letter from a lady school-teacher in Nevada. She said, "It was said in conference that fifty-five dollars a month was the average cost of a missionary. I am enclosing my check for that amount, and I will send a like amount for each month for the next two years to keep a missionary in the field, because it is not possible for me to go myself."

As long as the Lord will put such

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feelings in the hearts of the members of his Church, no one can stop his work from growing.

A few years ago I had a conversation with a man who came to the office while I was Presiding Bishop to interest the Church in a business proposition. We drifted into a discussion of religion. I said, "Do you love the Lord?" He said, "I do." I said, "Do you love him enough that you would be willing to join the Mormon Church, if you knew the Lord wanted you to?" And he thought for a few minutes, and said, "I do." Then I said, "As one of his servants, I want to promise you that if you will investigate our message and get down on your knees before the Lord, you can know that this is the work of God, just as much as you know anything in this world."

A few weeks ago he was in Salt Lake City and called to see if my wife and I would take lunch with him and his wife. He is now a high priest in the Church, and he said, "But, Bishop, why couldn't I have heard the gospel thirty years ago, so that I could have had the joy of service in the Church all through these years?"

Such a testimony makes one realize what the gospel means to a new convert.

I had a man sit in my office not long ago, and some of the brethren know him. He served for over thirty years as a minister of the gospel in a sectarian church, and then through contact with our missionaries he joined the Church, and he said, "When I think of how little I had as a minister of the gospel to offer to my people as compared to what I now have in the fulness of the gospel as it has been restored, I want to go back and tell all of my friends what I have found. But now," he said, "they won't listen to me; I am an apostate from their church." But such was the joy he had found in his membership in the Church.

I was visiting in a stake of Zion not long ago, and the president told me this story. And he is here today. He said a Jewish boy came into the stake during the war, serving in the armed forces, and he fell in love with a Mormon girl, and he married her; she converted him, and he joined the

Church. Then he went back to see his people in the east, and they disinherited him, and he said to his father and mother, "You can't disinherit me. What I have found out there among the Mormons is worth more than all the money this family ever owned." And then he said to the president, "How long will I have to wait to get into the temple with this lovely wife of mine, so I will be sure she is mine forever?"

Such is the joy the gospel brings to the new convert.

I had a man come to my office when I was in the mission field. He said, "When I think of who I was and what I was when the gospel found me and what I am today," he said, "I just can't believe that I am the same person. I do not think the same thoughts; I don't have the same habits; I don't have the same ideals in life." He said, "I have literally been born again."

And that is what Paul meant when he said,

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. 6:4.)

And I knew that man walked in a newness of life.

I received a letter while I was Presiding Bishop from a young man converted while in the armed forces, then living in Kansas. He sent a check for his tithing, and then he added, "Bishop, do you think we are doing all we ought to do to try and tell the world of the marvelous work and a wonder the Lord has established in the earth in our day?"

They do not all come too easy. We have to break through the walls of many a missionary away, and then I happened to make a friend of him and got into his home, and when he could prejudice. One of my friends turned not handle the situation and his minister would not, he went to the plant where he was the foreman and said to the employees, "If any of you know any ministers who are not afraid of the Mormon elders, I would surely like to get in touch with them. I don't

care what church they belong to," and so for the next few months we had a different minister every week. It was one of the most interesting experiences of my entire life. But every time they would leave, he would say, "Well, you have made me nearer a Mormon than I was before," and one day he put his feet up on the table, smoking his big cigar and said, "Brother Richards, I would give all I own if I could prove that you are wrong." I said, "I know you would. You have never wanted to prove that we are right. But," I said, "I want to thank you for bearing your testimony that we have brought you the truth. If you have tried with all the help you have had through these weeks to prove we are wrong, and you have been unsuccessful, there is only one other answer, and that is you have proved that we are right. Now," I said, "there are just two things: You are either going to decide that you will accept the Lord's work and help build his kingdom or you are going to kick against the pricks and I remind you what the Savior said to Saul on the way to Damascus: '... it is hard for thee to kick against the pricks.'" (Acts 9:5.) Well, he told me when we first commenced visiting him that he had all the religion he wanted, he knew he had faith in God, and he believed in God, and the only way I could get him to understand that there might be truths he did not have, was to tell him that if he had never seen a light greater than a candle, he would not believe that he was in the darkness, but when he saw real light, then he would know that the candle was not sufficient. Well, he joined the Church right after that and came and visited me—I had been transferred—he was old enough to be my daddy, and he took me in his arms and said, "Brother Richards, I didn't think a man could be as happy as I am." I said, "I thought you had plenty before." "Oh, but I didn't know," he said.

Now I want to say to you Latter-day Saints, and President McKay has called all of you to be missionaries for the Church. I hope you will not be afraid. I hope you know that this is the work of God and not the work of man. I

hope you know that if your neighbors and your relatives and friends will hunger and thirst after righteousness, that you can promise them that if they will investigate and get down on their knees, I care not what church they belong to, they will find in the message you have for them the gospel of the Lord Jesus Christ, and I tell you you ought not to be afraid to promise them that, because I know that if they are sincere, your promises will be fulfilled.

Before I close, I want to read to you a few excerpts from letters from a lady who wrote to the Bureau of Information. The first letter was in November of 1953:

"Will you please inform me about your Church, its origin, its history, and present-day aims, enterprises, and ideals? I would appreciate this information first-handed and believe you will be better to supply it than vague and often misleading hearsay can. If your Church is the one I have been seeking for fifty-three years and never found, so far, in any Christian Church or 'off color' religious societies—from theosophy to free thought, I might be able to contribute, as well as receive benefits. I am not a chronic, curiosity seeking person nor an habitual joiner." The brethren sent her some literature to read, and then she wrote back under date of December 18, 1953. I am just quoting parts of her letter:

"I do not want to appear 'gushy,' but I will say this for your religion. I find it interesting; it quickens within me a feeling—what shall I call it—a gladness? Like a beautiful song I might have known long, long ago, and had lost and forgotten, in a way both sublime and sorrowful." What did Jesus say? "These things have I spoken unto you, . . . that your joy might be full," (John 15:11) and the gospel quickens something within the soul of man such as he has never known before. She said, "I had investigated, studied, and discarded Protestant creeds by the time I was fifteen. I unconsciously turned to pantheism, love of nature, therein finding God, for I perceived life in all elements and things. I even studied Catholicism, but backed off when I was told that unbaptized infants,

though they did not go to hell, went to their special limbo, but never saw the face of God. Agnostically, I asked, 'Is a God that merciless and cruel worth having his face looked upon?' I am glad to find a Church courageous and sensible enough to teach the absurdity of infant baptism." And then last July after having been baptized a member of the Church, she wrote: "I now have a serenity and composure, and inner strength, and an inward joy which I never before possessed. Do all souls receiving enlightenment exclaim within their silent hearts, feeling compassion for a blind groping and grieving world: 'Oh, suffering world! I come, . . . I come! . . .'"

Each of us should be ready and willing to answer such a call. We ought to be ready to go and give all we can to bring these people to a knowledge of the truth that they might share with us the joy that is ours.

When you read a statement like that of how this woman sought without finding the truth, it makes you understand the words of Roger Williams who gave up his pastorate in the oldest Baptist Church of America and gave this as the reason:

There is no regularly constituted Church of Christ, on earth, nor any person authorized to administer any Church ordinance, nor can there be until new Apostles are sent by the great Head of the Church, for whose coming I am seeking. (*Picturesque American*, page 503.)

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

**P**RESIDENT MCKAY; brethren and sisters: We have had a number of visitors today, many of whom were Methodists who came from Australia. They seemed to be pleased with their visit to this building and what they heard. There is now in the congregation the superintendent of schools of Copenhagen, Denmark. With him are others from that country. We remember well of being in your city and visiting the university that you represent. You graduated from there, you tell me,

Isn't it marvelous that He has come, that the great Head of the Church has given us again Apostles and Prophets and that the Church of Christ is in our midst, built upon the foundation of Apostles and Prophets with Christ our Lord as the chief cornerstone?

I bear you solemn witness that I know that this is true and the power of God is in this work for the blessing of every honest soul in the world who is willing to come and to pay the price by keeping his commandments.

God help us to do our part, and God bless all who are doing it, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

The congregation will arise and sing, "Redeemer of Israel," conducted by Richard P. Condie. After the singing we shall hear Brother Young.

Singing by the Combined Choirs and the congregation, "Redeemer of Israel," Richard P. Condie conducting.

### President David O. McKay:

The speaker to whom you listened just before the singing, was Elder LeGrand Richards of the Council of the Twelve. President Levi Edgar Young of the First Council of the Seventy will now address us. He will be followed by Elder Alma Sonne.

and we recall that above the gates of your campus there is a great eagle done in bronze, something like our eagle on the Eagle Gate, just east of here. Underneath your bronze eagle is a Latin expression which I recall. It runs *coelestem adspicit lucem*. The eagle is looking toward the celestial light and this recalls the real motive, why the Latter-day Saints are meeting in this building today. I may say to you that we are looking toward the celestial light and this expression comes



to me as I recall the beautiful eagle and the Latin expression that you know so well.

When the general conference comes around, we note that the Relief Society of the Church has its meetings with the sisters who come from all parts of the world where there are members, most of whom are mothers in this great organization. The mothers have played a great part in our history, for they have given birth and reared men who have been honored by the priesthood of God. How they have preserved the sacredness of family life! You recall with proud appreciation the pioneer mother on the Seagull Monument here, a masterpiece by Mahonri Young. The figure of the mother expresses dignity, energy, tenderness, and endurance. The face is a familiar type of character and gentleness, which give it a certain aloofness. The influence of the monument is one of deep thought and faith in life and God. Benjamin Ide Wheeler wrote these words concerning the pioneer mother:

Over rude paths beset with hunger and risk, she pressed on toward the vision of a better country. To an assemblage of men busy with the perishable rewards of the day, she brought the threefold leaven of enduring society—faith, gentleness, and home, with the nurture of children.

\* \* \* \* \*

Though I speak to the seventies during the few minutes I have to give a message, I realize that whatever truth is uttered is a lesson to all the brethren holding the priesthood of God. The seventies have a specific calling which none of us can forget.

Taking their name from the number of our Lord's disciples, the seventies form the central council for the missionary activity of the Church. From the beginning of their organization in 1835, the seventies have felt the need for a complete reference library, and in *Times and Seasons*, January 1, 1845, the following item was published:

Among the improvements going forward in this city [of Nauvoo], none merit higher praise, than the Seventies' Library. The concern has been commenced on a footing and scale, broad enough to embrace the arts and sciences everywhere, so that the

Seventies' while traveling over the face of the globe, as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years . . . [forming] the foundation for the best library in the world. (*Times and Seasons*, v:762.)

After the destruction of Nauvoo, the dreams of the people were never lost, and on April 7, 1851, we read in the fifth general epistle of the Church, describing Salt Lake City, the following:

On November 27th, the quorum of Seventies in conference assembled, agreed to erect an extensive rotunda in Great Salt Lake City, to be called the "Seventies' Hall of Science," and Joseph Young, their president, was appointed trustee and superintendent of the work.

Truman O. Angell, the architect of the Salt Lake Temple, was commissioned to draw the plans for the building. The large drawing that was made by Elder Angell was found many years later and was photographed and produced in an article published by the *Utah State Historical Review* in July 1946.

Had the project been carried through, the structure would have possessed unusual architectural interest. It had majesty and beauty that surpassed any building of its kind on the American frontier in originality and dignity. It was designed to be the repository not only of the seventies' library, but also for the library brought to Utah in 1851. Owing to the poverty of the people who were just beginning to establish their homes, President Brigham Young prevailed upon his brother Joseph, president of the seventies, not to build it for some years to come. For this reason, the edifice was never started. The seventies continued collecting books, however, and they soon had a fine library of the modern and ancient classics of literature. Among these books were:

The Holy Bible, the Works of John Locke, The Germanian of Tacitus, Goethe's *Faust*, History of the Holy Land, Paley's *Natural Theology*, Bunyon's *Pilgrim's Progress*, Commodore Perry's *Japan Expedition*, Testament of the Twelve Patriarchs, Wonders of Na-

ture by Josiah Priest, Ainsworth's *Latin Dictionary*, Hackenberg's *Greek Grammar*, Southey's *Lord Nelson*, Marco Polo's *Travels*, Charles Darwin's *Voyage of a Naturalist*.

These few titles mentioned indicate the types of history and literature that the seventies were bringing together. The lesson of what such books contain will ever be truths that we should remember. The literature of the ages that has been preserved, conveys the thought that men had knowledge of great truths that have influenced humanity and have brought the civilization we have today. I recall that at the close of a lecture of William James at Harvard University, the learned philosopher uttered these words:

I have had much comfort lately in meditating on the passages which show the personality of the Holy Ghost, and his distinctness from the Father and the Son. It is a subject that requires searching into to find out, but when realized, gives one so much more true and lively a sense of the fulness of the Godhead, and its work in us, than when only thinking of the Spirit in its effect upon us.

President Brigham Young issued the following in 1850:

It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children and cause them to love to learn to read; and also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, etc., to present to the general church recorder when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works on every science and subject, for the benefit of the rising generation. We have a printing press, and any one who can take good printing or writing paper to the valley will be blessing themselves and the church. We also want all kinds of mathematical instruments, together with all rare specimens of natural curiosities and works of art that can be gathered.

Seldom can one read a sentence that expresses a more thoughtful ideal than

the one the Prophet Joseph Smith gave us when he wrote:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. (D. & C. 88:118.)

It is a beautiful concept, for good books on history and fine literary writings give us the great discoverers and interpreters of life. They take us into an intellectual world and lend themselves to our uses and give themselves joyfully to our companionship. Nothing is more gratifying and inspiring in our intellectual lives than the lessons given by good books, and by good books we mean the best of the world's literature. As we study the history of the early-day missionaries of the Church, we find them men of books.

In the prayer of the Prophet Joseph Smith offered at the dedication of the temple at Kirtland, Ohio, March 27, 1836, are these words:

And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said. (*Ibid.*, 109:14.)

We are living in an age of books, written on all subjects and from many viewpoints. To train ourselves to seek knowledge out of the best of books is an admonition that we should carefully and most sincerely remember. To know what good books are is an art. Any missionary can have a list of the world's best literature from people who know what good literature is. Learn to read the best, however, and in time the gospel will become a field of immortal thoughts. "The beauty of a great book," says Emerson, "is the beauty of one's own mind." Think for a moment of the Holy Bible.

The Book of Genesis stands indeed at the head of the literature of the world. It is more recent than some of the writings of Chaldea or Egypt which have come down to us, and is incomparably the noblest composition of early ages, in its moral and spiritual characteristics. (Geikie, *Hours with the Bible.*)

However highly we may estimate the

scientific, philosophic, and religious genius of the narrators of Genesis, I-III, more important to us, and for the religious instruction of youth, is the fact that they were men, who had surrendered themselves wholly to God, and who had derived their knowledge from Him. (Rudolph Kittel of Leipsig University, *Scientific Study of the Old Testament*.)

"The first leaf of the Mosaic record," says Jean Paul, "has more weight than all the folios of men of science and philosophers." \* \* \* "And he is right," says Geikie, "for we owe to it, the earliest and grandest revelation of that first principle of all religion—the existence, the unity, the personality, and the moral government of God."

Every student of Church history knows about the high school established in the Kirtland Temple. The students were taught English by reading the best literature and the ancient classics. The principal of the school was Professor H. M. Hawes. There were also established Hebrew, Greek, and Latin classes; the professor of Hebrew was Joshua Seixas. I have found out that the attendance at these classes on the part of the elders was very large, and we have from the records the statement of how the Prophet Joseph Smith attended night in and night out the Hebrew and Greek classes. He undoubtedly felt and responded to the beauty of these languages, for only those who have studied Greek and Latin and Hebrew know of the beauty and richness of the literature that has come down to the present day from those far-off times. The Prophet Joseph Smith shows us the majesty of the statement, "Seek ye knowledge out of the best books," (see D. & C. 88:118) and Joseph Young, president of all the seventies in his day, insisted that the seventies in their respective quorums become students of literature and philosophy and religion. Thousands of them adopted the motto that, "Knowledge is power." The beauty of this idea lies in the fact that the concept of what knowledge means to the Latter-day Saints is this truth that God blesses us as we approach him with deep faith and ask his blessing in our obtaining knowledge. Our minds and hearts are opened, and we become students in the true sense of the term,

for it is under God's direction that we learn, and Jesus Christ our Redeemer becomes our greatest teacher.

I wish to quote to you the words of the Prophet Joseph Smith on what it means to teach, and the ideal of education for which we should all strive. They are words found in the eighty-eighth section of the Doctrine and Covenants:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand.

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms. (*Ibid.*, 88:78-79.)

"I think I may safely challenge anyone," says President B. H. Roberts, "to point out a broader field of knowledge than is here indicated. It includes all spiritual truth, all scientific truth, and all secular knowledge—knowledge of the past, of the present, of the future, of the heavens and the earth. . . ."

In closing I wish to quote the words of John Fiske, the historian at Harvard fifty years ago who said to a class in history:

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense, the kingdoms of this world shall become the Kingdom of Christ, and He shall reign forever and ever, the King of kings and Lord of Lords.

**President David O. McKay:**

President Levi Edgar Young of the First Council of Seventy has just spoken to us. Elder Alma Sonne, Assistant to the Twelve, will be our next speaker. Elder Sonne will be followed by Elder Marion G. Romney.

## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS, I feel deeply sensible of the responsibility which rests upon me at this moment. It has occurred to me during the day that all of the brethren who have stood before you have been outstanding leaders in the Church, even before they were called to their present positions of responsibility. Many of them have been leaders in the stakes of Zion. Some of them have been leaders in the mission field, and all of them have been leaders in the Church and kingdom of God.

On May 30, 1835 Elder George A. Smith was called on a mission to the east. Before leaving, he called on the Prophet Joseph Smith, his cousin, who gave him this advice: "Preach short sermons. Make short prayers, and deliver your sermons with a prayerful heart." I believe all the sermons to which we have listened today and yesterday have been short sermons, and I believe many prayers have been offered to our Father, especially by those who have been called upon to speak.

A year ago I visited an old house in Hiram, Ohio, and stood in the very bedroom in that house from which the Prophet Joseph Smith had been taken by an angry mob, tied to a tree, and covered with a coat of tar and feathers. I know the Prophet must have been bruised during the ordeal. I know also that he must have been greatly humiliated, but his zeal and determination for the truth were not lessened. He was not dismayed nor discouraged, neither was he vindictive nor bitter. The Prophet expected opposition and persecution. It was his lot, as it had been with all the prophets who had preceded him in their respective responsibilities. They were challenged on every turn. He, like his predecessors, faced it with the utmost courage, knowing that sometime, somewhere, he would be fully vindicated, as have all the others who paved the way for spiritual enlightenment.

We marvel at his powers of endurance, his steadfastness of purpose, and

his unquenchable fire and spirit. To those who would not and could not understand he said: "No unhallowed hand can stop the work of God from progressing." Mobs, persecution, defamation, were powerless against it.

Governor Ford of Illinois must have sensed the spirit and stamina back of what he called Mormonism. There was something there which even he could not comprehend. He feared its growth because he felt it was bound to go forward, regardless of its opponents, however ruthless and godless they might be. It could not be stifled nor frustrated by the enemy. Governor Ford wrote in his history of Illinois:

"It is feared that within the course of a century some man gifted like Paul, some splendid orator, will make the name of the martyred prophet ring as loud and stir the souls of men as much as the mighty name\* of Christ itself." He refers to places like Sharon, Palmyra, Manchester, Kirtland, Far West, Adam-ondi-Ahman, Ramus, Nauvoo, and the Carthage Jail. "They," said he, "may become holy and venerable places of classic interest in another age like Jerusalem, the Garden of Gethsemane, the Mount of Olives, and the Mount of Calvary to the Christian, or Mecca and Medina to the Turk."

What did he fear, this governor of a sovereign state? What had he to fear? He feared that Mormonism would survive to tell the world what happened at Carthage and other places. He feared that his name would go down in history coupled with that of Herod and Pontius Pilate, who were connected with and in a measure responsible for the crucifixion of the Lord.

Joseph Smith's name is secure in the books of history. He has brought to the religious world more truth, bringing it nearer to God, than has anyone else in modern times. But Joseph Smith's leadership was tested in other ways.

I hold before me a list of the Twelve Apostles, the first Quorum of the Twelve, organized in the year 1835. As

I read it from an historical record prepared by the late Andrew Jenson, I note beneath the names of these men these statements:

"In 1837 and in 1838 four of the Twelve apostatized," and then he names them: "John F. Boynton, Lyman E. Johnson, Luke S. Johnson, William E. McLellan." Four out of twelve had left the faith.

Later he wrote, "William Smith and John E. Page denied the faith. On October 25, 1838, David W. Patten was killed." Already six of these twelve, you will see, had fallen by the way.

Brother Jenson remarked: "These brethren were labored with and urged to repent." History has proved that the real setback was not to the Church, but to the men individually.

I bear testimony, brethren and sisters,

that Joseph Smith was a prophet of God. I bear testimony that the gospel of Jesus Christ was restored through his instrumentality. I bear testimony, also, that Jesus is the Christ; that he submitted to the world the plan of life and salvation. It is the only plan by which we can come back to our Father in heaven, and I bear testimony, that plan has been restored again to the earth through Joseph Smith, the Prophet. Hesitate, my friends, ere you doubt this great modern miracle, for the gospel is upon the earth, and the Holy Priesthood has been restored, by which men can officiate in the name of God.

May we be blessed in our endeavors to serve him and given strength to keep his commandments, everyone, I pray in the name of Jesus Christ. Amen.

## ELDER MARION G. ROMNEY

### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters: I would like you to give me a special interest in your faith and prayers as I attempt to edify this mighty congregation, those present in this building and those beyond. I need your faith and prayers because I desire to say a few words about "the royal law according to the scriptures," if you observe which, the Apostle James says, "Thou shalt love thy neighbour as thyself." (James 2:8.) This matter is very important to me, it lies next to my heart, and it should be important to you.

Without attempting to catalog the many things which the keeping of this "royal law" entails, it may, from its use in the scriptures, be said with certainty that chief among them is caring for the poor. In the very first chapter in which the phrase, "Thou shalt love thy neighbour as thyself" appears, the Lord commanded ancient Israel to provide for their poor.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyard; neither shalt thou gather every grape of

thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God. (Lev. 19:9-10.)

During the last few weeks it has been my pleasure to meet with stake and ward welfare workers in 136 stakes. During the next few weeks I hope to meet the rest of you. In passing I might say that of the 136 stake presidents in these stakes, only three "fled the realm" when they saw us coming. All the rest of you stood and took it. Your courage and strength are admirable and very much appreciated.

Your performance in the fulfillment of this "royal law" gives me great joy and inspires in me a hope for an early redemption of Zion. With all my heart I salute you.

As evidence of your love for your neighbors, you carry on in your numerous welfare activities. At the coal mine, in the mills and factories, in canneries, you toil. In orchards, fields, and on the ranches, you endure the heat and the cold. On construction jobs and in sewing rooms, you labor. You battle floods and disease. You sit in council late into the nights, wrestling with problems of policy and procedure incident to your divine service. You find

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work for the unemployed. In times of distress, you administer to the suffering and give comfort to the bereaved.

Freely do you contribute of your means, not alone in acquiring welfare facilities, but also as a continuing practice you contribute the cash value of two meals each month, that your bishops may have, not only commodities with which to warm and feed the cold and hungry and clothe the naked, but money also with which to provide their other needs. Your accomplishments during the last twenty years in doing all this voluntarily and without expectation or hope of personal gain, is a modern miracle. It has brought you to a state of perfection in gospel living unmatched since the golden era of the Nephites.

As you thus labor for your brethren and sisters, you merit the assurance that you are in very deed ministering to your Redeemer. Such assurance you have in King Benjamin's words: "... when ye are in the service of your fellow beings ye are only in the service of your God." (Mos. 2:17.) You have it from the Lord himself in this dispensation, for "... inasmuch," said he, "as ye impart of your substance unto the poor, ye will do it unto me." (D. & C. 42:31.)

You also have the satisfaction of knowing that you are discharging an obligation which from the beginning has been laid upon the members of Christ's Church.

The method of implementation in force at a given time has varied with the degree of perfection in gospel living attained by the Saints. But the "royal law" has persisted. It is as much a part of the requirements of the gospel of Jesus Christ, and obedience thereto is as certainly a prerequisite to exaltation in the celestial kingdom, as are baptism and the laying on of hands. It has been taught, and practiced in some form, in every gospel dispensation.

We have already noted what the Lord required of the children of Israel with respect thereto, even as they emerged from four hundred years of slavery. Simple as were the instructions, they contained the two basic

principles of every God-given plan for implementing the "royal law"—first, those who had were to give, and second, those who received were to labor for what they got.

Away back before the flood, Enoch, to a generation vexed with "wars and bloodshed," taught the gospel of Jesus Christ in mighty power, including the procedure required by the celestial law in loving one's neighbor as one's self. Those who believed, lived it, with the result that

... the Lord came and dwelt with his people, and they dwelt in righteousness.

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. (Moses 7:16, 18.)

Now, my brethren and sisters, they did not remove the poor from among them by turning them over to be cared for through some dole system sponsored by the warring nations. They provided for their own in the prescribed manner. By full observance of the law of Enoch, they became equal in all things, temporal and spiritual, thereby obtaining that "union required by the law of the celestial kingdom."

During his earthly ministry, the Lord placed the "royal law," in importance, second only to the love of God. (See Matt. 22:39.) His exchange with the rich young man illustrates the difficulty people of that day experienced in living it. (See *ibid.*, 19:16-22.) However, the Saints of the Apostolic Church tried to live it. Being "of one heart and of one soul," they disposed of their lands and houses and laid the proceeds "at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 4:32, 35.)

Following the visit of Jesus, the Nephites lived the "royal law."

... every man did deal justly one with another.

And they had all things common among them. (4 Nephi 2-3.)

As the Lord gave the "royal law" to the Saints in former dispensations, so he has given it to us. (See D. & C. 59:6.) Before the Church was a year old, he had, in three separate revelations, laid upon the Saints the obligation to care

for their poor. (See *ibid.*, Secs. 38, 42, 44.) Clearly alluding to temporal things, he said, "I say unto you, be one; and if ye are not one ye are not mine." This command he followed with directions that certain of the brethren be appointed to "... look to the poor and the needy, ... that they shall not suffer," adding, "Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief." (*Ibid.*, 38:27, 35; 44:6.)

That the Lord contemplated no exceptions to the "royal law" is evidenced by the fact that he concluded his instructions to the brethren whom he sent from Kirtland to western Missouri in June 1831, with this admonition: "And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple." (*Ibid.*, 52:40.) These brethren, all but destitute, were to make their way across four states. The Prophet himself walked almost the whole distance from St. Louis to Independence, three hundred miles.

It occurs to me that if these brethren in their poverty could not qualify as disciples of the Lord without remembering the poor and the needy, the sick and afflicted, it will be most difficult for us to so qualify should we neglect them, enjoying, as we do in such abundance, the bounties of the earth.

I repeat, then, that in this divine service you have the satisfaction of knowing that you are discharging an obligation which has from the beginning been laid upon the Saints of God, and which obligation rests now in full force upon us, the Saints of the latter days.

In the early 1830's, the Lord directed the Saints to implement the "royal law" by living the United Order. In this they failed. Because they did not learn to impart of their substance as becometh Saints to the poor and afflicted among them, the Lord permitted them to be driven from Missouri, and the requirement that they live the United Order was withdrawn. But the "royal law" was not withdrawn. It remained in full force. At least partially to fulfil it, the Saints, since then, have been bound by the law of tithing and the "fast."

About twenty years ago, just a century following the United Order experiment, the Lord inspired the inauguration of the present Church welfare plan. In it, we are being given another opportunity to show our mettle, to stand up and be counted, to prove ourselves worthy—or unworthy, as the case may be—of rising toward a fuller compliance with the "royal law." Personally, I am very pleased with the progress we are making, and I believe the Lord is pleased also, for he is blessing our efforts remarkably.

Let us continue to merit his approval. We should not be discouraged if some Church members are not enthusiastic about the presently established Church practice for the implementation of the "royal law." Their apathy is due to a lack of appreciation of what the Lord designs to accomplish by it. Sometimes when I get a little low in spirits about this matter, I am revived by reading the following quotation from a sermon by President Brigham Young:

The Lord revealed to Joseph, that the people would gather out from Babylon, and establish the kingdom of God upon the principles of heaven. They went up to Jackson County, Mo., with this in their faith and with the express understanding that when they got there, everything was to be laid at the feet of the Bishop ... who was to distribute it among the people, according to the revelation. ... But they could not bear this; consequently, they were driven from Jackson County, ... and finally they were driven from the State. ... While we were in Winter Quarters, the Lord gave to me a revelation, just as much as he ever gave one to anybody. He opened my mind, and showed me the organization of the kingdom of God in a family capacity. I talked it to my brethren; I would throw out a few words here, and a few words there, to my first counselor, to my second counselor, and the Twelve Apostles, but with the exception of one or two of the Twelve, it would not touch a man. They believed it would come, O yes, but it would be by and by. (*Journal of Discourses*, Vol. XVIII, pp. 242, 244.)

Now, we've come a long way since President Young said this. Today, many of the Saints are catching a glimpse of the import of the "royal law."

Let us go forward, never slackening our efforts. And let us not be dis-

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couraged by the charge that some well-farees are unworthy of the help they receive. If such there be, they shall in due time be weeded out, for the Lord has said,

... he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C. 42:42.)

And the idler shall not have place in the Church, except he repent and mend his ways. (*Ibid.*, 75:29.)

However, on this point King Benjamin taught that the man who withheld his substance from the poor, charging that they, through misconduct, had brought their distress upon themselves,

... hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God. (Mos. 4:18.)

Now the issues, brothers and sisters, which turn upon keeping the "royal law" are such as to challenge every soul who understands them to high endeavor.

The efficacy of our fasting turns upon it. So spake the Lord to ancient Israel. "Wherefore have we fasted?" cried they, "and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?"

Because, came the answer, you do not keep the fast which I commanded. True, you bow down your heads as a bulrush and spread sackcloth and ashes under your feet, but you do not deal your bread to the hungry, nor provide housing for the poor, nor do you cover the naked. When you do these things, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (See Isaiah 58:3-11.)

The efficacy of praying turns upon obedience to the "royal law." So taught Amulek to his hearers as he counseled

them to cry unto the Lord in their fields, in their houses, their closets and secret places, in their wilderness and over their households, "both morning, mid-day, and evening, . . . and when you do not cry unto the Lord," he continued, "let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you." And then he concluded his matchless sermon on prayer with this challenging statement: "And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith." (See Alma 34:17-38.)

King Benjamin went so far as to teach his people that imparting of their substance to the poor was a prerequisite to a retention of a remission of their sins (see Mos. 4:26), and Mormon taught the same doctrine. (See Alma 4:12-14.)

These teachings are in full harmony with the modern revelations on the subject, in one of which the Lord said he had given men their agency and made them stewards over earthly blessings, all of which had been prepared by him, for he had stretched out the heavens and built the earth; that it was full and there was enough to spare; that it was his purpose to provide for his Saints, but that it must be done in his own way, which was "that the poor shall be exalted, in that the rich are made low. . . . Therefore," said he, "if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (See D. & C. 104:13-18.)

The very building of Zion and the escape of the Saints from the tribulations yet to be poured out upon the nations turn upon a full compliance with



the "royal law." We can with profit let our minds dwell upon these things; for Zion, "the New Jerusalem," is yet to be built, and it is to be "a land of peace, a city of refuge, a place of safety for the saints of the Most High God; . . . And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. . . . And every man that will not take his sword against his neighbor must needs flee unto Zion for safety." (See *ibid.*, 45:65-71.)

When shall we build it? you ask. Well, according to the scriptures, not until we can fully and ungrudgingly yield obedience to the "royal law." For the Lord has made it plain that Zion cannot be built up until the Saints become united according to the "union required by the laws of the celestial kingdom," which laws, he explains, require us to impart of our substance "as becometh saints, to the poor and afflicted" among us. (See *ibid.*, 105:1-6.)

Surely, my brethren and sisters, we should take courage and great joy in our labors as we contemplate the many issues which turn upon keeping the "royal law." In fact, Jesus taught that the final judgment will turn upon it.

As he sat upon the Mount of Olives just two days before the final Passover, his anxious disciples plied him with many questions. Concerning his second coming, he said:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25:31-40.)

I know President George Albert Smith understood this scripture. I remember when we were gathering clothes to ship to Europe for our people in distress. I remember the packages he sent. In one were two suits of clothes, direct from the cleaners. I doubt if President Smith had ever worn them. In another came shirts from the laundry, wrapped in cellophane paper, ready to be worn. In other packages we received were thousands of pounds of clothing, much of it ragged, dirty, and unfit to wear. I contemplated at that time, and I do now, how the donors of those goods would feel when they realized the truth of this statement of the Master, that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Ibid.*, 25:40.)

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal. (*Ibid.*, 25:41-46.)

Surely, my brothers and sisters, we have great reason to be encouraged, and a great motive to go forward in this work. May we each, through full com-

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pliance with the "royal law according to the scriptures," be qualified on that great day for a place among the righteous, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just heard Elder Marion G. Romney of the Council of the Twelve. The Combined Scandinavian Chorus will now sing: "The Heavens Are Telling," from "The Creation," conducted by Elder Hulbert Kedding-ton. The closing prayer will be offered by Daniel S. Frost, President of the Kanab Stake, after which this Conference will be adjourned until seven o'clock this evening, when the General Meeting of the priesthood of the Church will be held in this Tabernacle.

Only those holding the priesthood are invited to be present. The building will be inadequate even then to accommodate the priesthood, so persons not holding the priesthood will kindly refrain from attempting to enter the building. This priesthood session will not be broadcast.

Overflow meetings, however, will be held in the Assembly Hall and Barratt Hall, and by direct wire over a public address system to members of the priesthood assembled, in addition to Barratt Hall and the Assembly Hall, in thirty-nine other Church buildings in Salt Lake City, Logan, Ogden and Provo, Utah; Idaho Falls, Idaho; Las Vegas and Overton, Nevada; Evanston and Lovell, Wyoming; Denver, Colorado; Seattle and Tacoma, Washington; Portland, Oregon; Long Beach, Los Angeles, Pasadena, Huntington Park, Burbank, Reseda, Santa Ana, San Diego, San Bernardino, San Mateo, Palo Alto, San Jose, Pacific Grove, and Santa Rosa, California; and Phoenix and Mesa, Arizona.

It will probably be the largest assembly of priesthood ever held in the Church.

The session at ten o'clock Sunday Morning will be broadcast over Station KSL, and over fifteen other radio stations in Utah, California, Idaho, Oregon, Nevada, Colorado, and Arizona, and by special arrangement over

eight television stations in Utah, Washington, Colorado, Oregon, California and Arizona.

The *Church of the Air* Broadcast will be from 8:30 to 9:00 tomorrow morning. Elder Richard L. Evans of the Council of the Twelve will be the speaker. The Tabernacle Choir broadcast will be from 9:00 to 9:30 tomorrow morning. Those desiring to attend these broadcasts must be in their seats by 8:20 A.M.

It is requested that the audience, during the broadcasts refrain from making any noise. Large crowds will undoubtedly be waiting outside the closed doors during these broadcasts. Here- tofore there has been a rush by those outside to get good seats. We suggest and earnestly plead that those thus standing will be courteous and considerate one to another. Avoid pushing or crowding, will you please. Courtesy is a great virtue. Let us show it one to another, and especially tomorrow morning to our visitors who are within the city's gates.

The regular session of the Conference will begin at ten o'clock tomorrow morning.

We shall now have "The Heavens are Telling" by the Scandinavian Choirs, and after the benediction by Elder Daniel S. Frost, this Conference will be adjourned until tomorrow morning at 10 o'clock.

We must take time to express our appreciation to the members of these combined Choirs. I assume many of your countrymen were thrilled when you sang that second song in their native tongue. Some of us could not understand the words, but we felt your spirit. We thank you, Brother Kedding-ton, and all members of the Choirs, and say God bless you for the service you are rendering.

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The Combined Scandinavian Choirs sang the anthem, "The Heavens Are Telling."

The closing prayer was offered by President Daniel S. Frost of the Kanab Stake.

Conference adjourned until Sunday, October 3, at 10 o'clock a.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7 o'clock p.m., Saturday, October 2.

President David O. McKay presided and conducted the services.

The music for this meeting was furnished by the Tabernacle Choir Men's Chorus, Elder J. Spencer Cornwall, Director, Elder Alexander Schreiner was at the organ.

### President David O. McKay:

This is the Fifth Session of the One Hundred Twenty-Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know, you fellow workers, that these services are being broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and in addition are being broadcast by direct wire over a public system to members of the priesthood assembled in 40 other Church buildings in Salt Lake City, Logan, Ogden, and Provo in Utah; Idaho Falls, Idaho; Las Vegas and Overton in Nevada; Evanston and Lovell, Wyoming; Denver, Colorado; Seattle and Tacoma in Washington; Portland, Oregon; Long Beach, Los Angeles, Pasadena, Huntington Park, Burbank, Reseda, Santa Ana, San Diego, San Bernardino, San Francisco, Oakland, Berkeley, San Mateo, Palo Alto, San Jose, Pacific Grove, and Santa Rosa, California; Phoenix and Mesa, Arizona. They can hear us, and we extend to them your love and fellowship. We pray that the Spirit of the gathering here will permeate every gathering assembled. We should like to get a report from them before we dismiss. We are not sure that we shall be able to.

You will be pleased to know also that we have 23 young Indian boys in the audience here from Brigham City, all holding the priesthood. I note from the paper here that they are from Gallup, New Mexico; Shiprock, Red Rock,

and another town in Arizona. We welcome you young men, deacons, teachers, and among them three priests.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder Spencer Cornwall as director, and Elder Alexander Schreiner at the organ. We shall begin these services by the congregation singing, "Do What Is Right," with J. Spencer Cornwall conducting.

After the singing Elder John Kenneth Orton, formerly president of the Tahitian Mission, will offer the opening prayer.

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The congregation and chorus joined in singing the hymn, "Do What Is Right."

Elder John Kenneth Orton, formerly President of the Tahitian Mission, offered the invocation.

### President David O. McKay:

If President Waite is not near the rostrum, will you please come forward and take your place here.

The Men's Chorus of the Tabernacle Choir will now sing, "The Discovery," directed by Elder Cornwall.

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The Tabernacle Men's Chorus sang the anthem, "The Discovery."

### President David O. McKay:

Our first speaker this evening will be Elder William Noble Waite, president of the South Los Angeles Stake. The presidencies, the bishoprics, and the members of the Church in the temple area of the Los Angeles Temple, have during the last two years accomplished a great achievement. We believe you would like to hear a brief report of their most commendable efforts and their willingness to share in the expense of that great temple.

## ELDER WILLIAM NOBLE WAITE

*President of the South Los Angeles Stake*

**H**UMBLY, my brethren, I accept the assignment given me, and pray for inspiration of the Lord to direct my remarks, that they may be appropriate and intelligent.

This is an inspiring sight to see this Tabernacle filled to overflowing with the priesthood of the Church. President McKay has asked me, as chairman of the Temple Committee in Los Angeles, to review for the priesthood of the Church the progress of the Temple. I am very happy to make this report.

Three years ago today the First Presidency assigned the stakes of southern California the responsibility of raising one million dollars to aid in the construction of the Los Angeles Temple. We accepted the challenge, and with the approval of President McKay and his counselors, the campaign was launched on February 4, 1952. Within two months of this time the people of the Los Angeles Temple area had pledged one million, six hundred forty-eight thousand dollars. In April of that same year, we began our collections. Quarterly reports were made regularly to the Expenditures Committee of the Church. The quarter ending September 30 of 1954, that was the day before yesterday, showed that we had remitted to the Presiding Bishopric of the Church, one million, forty thousand dollars. By the time the Temple is ready for dedication we will have raised every dollar pledged of the \$1,648,000.

Today all of the presidents of the southern California area met with the First Presidency and unanimously accepted the proposal made by them that we finish the job.

I think I would be remiss in my responsibility if I were not to recognize my brethren, the presidents of the Los Angeles Temple area. We have been very close to each other. Together in a spirit of love and harmony we are resolved to do our duty.

I think I should take just one minute to identify each president and the Stake over which he presides: President John Russon of the Los Angeles Stake; Presi-

dent Howard Hunter of the Pasadena Stake; President Hugh Smith of the San Fernando Stake; President Edwin Dibble of the Glendale Stake; President Garrett Barlow of the Santa Monica Stake; President Austin Gudmundsen of the Inglewood Stake; President Alan Pettit of the Bakersfield Stake; President Arthur Godfrey of the Santa Barbara Stake; President Faun Hunsaker of the East Los Angeles Stake; President Vern Peel of the Mt. Rubidoux Stake; President Levern Hansen of the San Bernardino Stake; President Francis Zimmerman of the Long Beach Stake; President Max Bryan of the East Long Beach Stake; President John Dalton of the Orange County Stake; President Barry Knudson of the San Diego Stake; President Bunker of the California Mission.

I am very happy to recognize my brethren because they have so capably assisted in carrying the load.

May I at this time relate an incident that occurred in the South Gate Ward of the South Los Angeles Stake at the time the campaign was launched? A young boy of deacon age—he was a deacon—came to his Bishop, Ivan Magnusson, and asked for the privilege of making a pledge to the Temple. The Bishop gave him one of the little souvenir folders with a personal pledge card inserted. In a few minutes the boy returned with his card. When the Bishop noticed the amount he thought the boy had placed his decimal in the wrong place. But the boy assured him the amount was within his reach. He delivered papers and when this job failed he cut lawns. Little jobs came his way. The money from these was turned over to his bishop. I am happy tonight to report after 2½ years this boy has completely paid the \$150.00 he pledged toward building a temple to the Lord. Another incident of love and devotion: an elderly lady, nearly blind, pledged \$100.00 and paid it out of her meager savings—another \$100.00 pledged and she paid it. The third pledge card for a hundred dollars seemed far too much. But within a short time

it was paid. Today she is on her fourth pledge of a hundred dollars. She said to me a week ago, "I hope and pray the Lord will bless me and preserve my life until I can have the privilege of going through the Los Angeles Temple."

There are thousands of cases just like these. Children by the hundreds have pledged generously. There is a fervor and a spiritual tone that characterizes the people of the Temple area.

Now I should like to say a word about the progress of the grounds and the Temple. The landscaping has begun. Under the direction of Bishop Max Tolman, that hard, uninviting red clay is rapidly being changed into a veritable garden. Just today 70 men with rakes and hoes aided and assisted in seeding the terraced area from the Temple to Santa Monica Boulevard. The walks which lead from Santa Monica Boulevard to the Temple are lined with beautiful olive trees. The pines and the palms have been planted. Tropical and semi-tropical shrubs have been arranged in colorful design. Brother Tolman has told me that by next spring the lawn around the Temple will have been planted, the flowers will be in full bloom, all of the landscaping will be completed. The poet once said, "A thing of beauty is a joy forever." This beautiful Temple adorned in all its beauty will be to us, I'm sure, a joy forever.

Most of the heavy construction work has been completed. The interior will take at least a year or more. Soren Jacobsen, the builder, and Edward O. Anderson, the architect, together with their co-workers, have done magnificently. There have been some upsets, of course, but it has been a great pleasure to see the Temple go up so rapidly.

The Angel Moroni statue is completed and is being shipped to southern California. It will be placed on top of the Temple, as a reminder to the world of the vitality of Mormonism and the ultimate destiny of this Church.

To the people in southern California who are listening, we have pledged to the First Presidency that we will complete the pledge made in your behalf. We cannot and will not fail! The forces of southern California will be

mobilized and with the devotion and generosity of our people this challenge will be met.

We are growing rapidly in southern California. We appreciate deeply the missionary opportunities that are ours, and we are ready to meet them. People by the thousands, outside the Church, are interested in the Los Angeles Temple. They are asking if an opportunity will be afforded them to visit the "Mormon Temple." They have been assured they will. We want to take advantage of their interest and through the missionary effort in southern California bring to them the gospel message.

Tomorrow, my brethren, we will raise our hands to the square and sustain the Authorities of the Church. None of us quite realizes the great responsibility that rests upon the Presidency and the Quorum of the Twelve, and the other General Authorities of the Church who go out into the stakes of Zion to direct our conferences. We propose to sustain and aid and help them in every way we can.

Suppose that 25,000 people listening tonight will resolve, each one in his heart, that he will do more than just raise his hand to the square, he will go back into the ward he represents and work with the boys and girls so that in ten years from now there will not be 90,000 Senior members of the Aaronic Priesthood and thousands of boys and girls who are inactive in the Church. There are no bad boys and there are no bad girls who cannot be reached with a sympathetic heart that understands the needs of youth. Let us work long and diligently, leaving no stone unturned, my brethren, until we have reactivated the inactive young people of our Church.

I testify to you that I know this is the Gospel of Jesus Christ. I sat in the audience today when Bishop Isaacson was speaking about the life of Christ, and cried like a child! I am thankful that I know he is the Savior of the world. We are guided and directed by Brethren who are divinely appointed to the positions they hold,—President McKay and his able counselors, and the Quorum of the Twelve, and all of the General Authorities of the Church. God help us to sustain

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them and do something about it in the stakes and wards we represent, so that there will be a spiritual uprise in this Church, and we shall be happy because of the good we do, is my prayer and my testimony, and I bear it to you humbly in the name of the Lord, Jesus Christ. Amen.

### President David O. McKay:

You will all agree, I am sure, that we have glimpsed an example of great devotion to a divine Cause, and we ex-

press to the people who have thus manifested their love by their deeds, your commendation and blessing with the commendation and blessings of the General Authorities of the Church. They have had to build their meeting houses, they are building them, they have paid their tithing just the same during the past two years.

In keeping with this temple idea, we shall now hear from Elder El Ray L. Christiansen, Assistant to the Twelve, and President of the Salt Lake Temple.

### ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

**I**T BROUGHT great joy to my heart, as it would to yours, to hear the report of President Waite on the progress of that great temple in which we shall worship God and participate in the higher ordinances, performing those ordinances and receiving those powers and blessings that will entitle us and qualify us, if we are faithful, to receive the greatest of all the gifts of God, eternal life. I am sure that the people in the Los Angeles area are grateful that they have an opportunity to participate in the raising of the funds to build that great temple, for I feel we should participate with our hearts and our hands and our means in these great accomplishments.

Now, my brethren, I come before you tonight in humility and with hope and a prayer that I may say something that might encourage someone. This group here represents the priesthood leadership throughout the Church. The Lord has established and ordained a divine program for the benefit of his children, and it is through you leaders, as well as the others in the Church, that he must operate and proceed in order to bring about his purposes, to establish faith, and to help his children qualify for life in the Celestial kingdom of Heaven. It is almost overwhelming to me, when I think of it, to realize that the progress of his plan is determined largely by the effectiveness of the leadership throughout the Church, and in accordance to their devotion.

Not only does his plan provide a way of salvation for the living, but also

the means and power whereby those who have died without a knowledge of the gospel may also be saved. This shows the love of God for all mankind, and the justice that he renders to all. Our obligation as members of the Church is not alone to the living, but likewise to the dead. For the dead, it is a program of love and Christ-like service on the part of the living.

John Taylor, the President of the Church, at one time made this statement: "We are here to cooperate with God in the salvation of the living and in the redemption of the dead, in the blessing of our ancestors and in pouring out the blessings upon our children and their children. That is the object of our existence," he said.

It is pleasing to witness the devotion of so many of the saints in this vicarious service on behalf of the dead. Last Wednesday in the Salt Lake Temple, 1364 endowments were given on behalf of the dead, besides hundreds of baptisms and sealings for the dead that went on during that same day. In the other temples this same program of activity is carried on day by day on behalf of the dead, and, of course, great numbers of the living come and receive their blessings as well.

Even with this great concourse of people that comes to the temples, the Lord is way ahead of us. He has helped us in these last days to provide modern means of recording, of micro-filming and of research throughout the libraries of the world, and has thus speeded up the work of making avail-

able records for research purposes. The inflow of micro-film records into the Genealogical Library approximates now 150,000 to 200,000 pages per day. Truly, the Lord has come to our help! But, sad to say, my brethren, a hundred thousand family group sheets are being held in the archives awaiting the endowment ordinances for the male names on those sheets. The endowment, of course, must be done before these parents and their children can be sealed together. The endowment work for the sisters' names on those sheets has already been done. The sisters are far ahead of the brethren in this endowment work for the dead.

The fact is, there are in the Salt Lake Temple alone, more than 100,000 surplus male names waiting there for some selfless individuals to engage in these ordinances in their behalf. At least another hundred thousand male names are in the files of the other temples in the Church. The dead, we are told, should bury the dead, but it takes the living to redeem the dead through this vicarious service.

President Brigham Young, pleading for the cause of the dead, once made this statement:

"What do you suppose the fathers would say if they could speak from the dead? Would they not say, 'We have lain here thousands of years, here in this prison house, waiting for this dispensation to come? Here we are, bound and fettered, waiting and waiting. . . .'" "Why," said Brigham Young, "if they had the power, the very thunders of heaven would be in our ears, so that we might realize the importance of this work! All the angels in heaven are looking at this little handful of people, and stimulating them to the salvation of the human family. . . . When I think upon this subject," he said, "I want the tongues of seven thunders to wake the people."

(Of course, it would mean just the brethren now, since the sisters are way ahead of us.)

Now, brethren, in order to have the endowment work done for these two hundred thousand men like you, who are waiting to have their wives and children sealed to them—in order to get the endowment done for these surplus

names, it has been suggested that the Melchizedek Priesthood in the various temple districts, through their quorums, organize themselves and assume greater responsibility in this activity, and take upon them the responsibility of bringing to an equal number the male and the female names in the temples; and to encourage your wives to permit you and urge you to attend these temple sessions on your stake days until there is an equalized number of male and female names in the temples. Then after that is accomplished, with the new system that is being adopted, of placing most all the names in the temples in the temple files, where anyone may come and use them, it will make much easier the process of balancing the male and the female names and maintaining that balance.

Bishoprics and the stake presidencies would do well to give their genealogical chairman their active assistance in these things. I feel that it is not sufficient merely to announce that "next Wednesday is our stake temple day." I think it would be helpful if at times the bishoprics and stake presidencies could announce that on their temple days, the presidency of the stake, the high councilmen, and the bishoprics will join with the priesthood and go to the temple. Many stake and ward leaders are doing this with satisfying results. If that could be done the endowment work for these names would soon be completed.

I am convinced through observation that where members of the ward go to the temple consistently the problems of the bishopric are reduced and minimized to a very few comparatively, and I am sure that if the parents will go to the temple at regular intervals it will result in happier, more harmonious homelife. We do not feel like being ugly and coarse and selfish after we have gone to the temple and participated in those great and holy ordinances. We feel better, we are better men, we are better women, and I am sure that if we would go regularly, we would become better fathers and more considerate husbands and our lives would have a more purposeful meaning.

I believe it was Melvin J. Ballard who made this statement: "If you would

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be eternally rich, invest in the human soul." When I was at the Logan Temple, a group of men from one of the stakes which was assigned to spend the day there had come together in a car and after the morning session had gone out to the entrance planning to go home. One of them needed to go, he thought, but the stake president came along and learned of their intentions, so he said to them, "Well, now, brethren, if you need to go, you had better go, but when you are travelling over those hills by the Bear River and you imagine that you hear some mourning, it could be those five men who had thought you were going to stay here and do the work for them today." Well, they twisted a little bit. We noticed they walked out to the gate, and there they had another conference, as they shifted their weight from one foot to the other. In about five minutes they came back into the temple to make redemption possible for five more persons. Those men had the proper feeling for the dead, who along with the living have a right to the blessings of eternal life.

Now, may I say something about one or two other matters. We are desirous of keeping the temples themselves clean and immaculate. Everything about the temple should be clean and wholesome. Those who come to the temple should be clean in mind and in body and their temple clothing should be fresh and clean. Cleanliness becometh the House of the Lord.

If those who attend the temple have their own clothing, they will find it is more convenient for them and surely it is proper and appropriate. What better gift could be given to our children at the time of their marriage than their temple clothing.

May I speak on one other matter, briefly. Many, too many, of our young boys and girls are being married somewhere other than in the House of the Lord. It is a sad situation when we live in the shadows of these temples, when we know the history, the sacrifices, the faith and devotion of those who made these blessings and privileges possible, to have our young people married in the courthouses and other places, leaving their blessings behind

them. A few of them wish to be married civilly with the intention of going into the temple later. That is a risky procedure. Many of them, most of them, will forsake their blessings and their divine destiny by so doing. I am convinced that the time to be married right is when we are married.

Now these conditions call for the sympathetic interest, understanding and help of every leader in supplementing the help and the teaching of the parents. The faces of our boys and girls should be turned towards the temple early in their lives, that is the time to do it! I feel that we make a mistake if we wait until they fall in love with and become engaged to someone who will not take them to the temple, before we begin to point out to them the blessings that await them in the House of the Lord. When they are five or six or seven years of age, that is the time for parents to begin instructing their children. Otherwise, they will be lured into the ways of the world and their blessings may be lost and the eternal association with their loved ones may never be realized.

I was walking past the new Relief Society Building a few days ago, and I passed by two little girls. They appeared to be about eight years of age. They were looking admiringly at the temple, and one of them said, "What do they do in there?" The other said, "I don't know what they do in there, but I know this, that when I get married I am going to be married in there." Now, those little girls were only eight years of age but the one had been properly taught somewhere by someone because her mind was made up. Those who are not taught and encouraged early in their years are often difficult to teach.

When I see the stake reports, I think—my goodness, if I were a bishop again, what I would do! I would try to become intimately acquainted with every one of these young people. I would talk with them, confer with them, privately and individually, from time to time, and find out what their plans are. I would find out who their associates are. I would desire to know who their boy friends or girl friends are; who they are going with "steady,"



and what kind of a person their boy friend or girl friend is. I would encourage them to select wholesome associates. I would want to know where they go at nights. I would warn them against the pitfalls, the enticements and allurements that are rampant in the world, which would lead them away from the desirable. I would talk to them and explain about marriage, even though they are in their early teens, and compare the civil ceremony with that which they receive in the temple and explain it in general so that they would know.

I am convinced that if we wait until after they fall in love to give them direction, we are usually too late to help them. I would tell them what President Woodruff said at one time, when he uttered these words:

"Why, bless your souls," he said, "if you live here in the flesh a thousand years and live in poverty and when you get through if, by your acts, you could secure your wives and children in the first resurrection, to dwell with you in the presence of God, that one thing would amply pay for the labors of a thousand years." He knew whereof he spoke.

I believe that when children see their parents hustling and bustling to get ready to go to the temple; Dad coming in from work in the fields or from the office, taking a bath and getting his clothes ready; Mother having them all pressed, both hurrying off to the temple on their stake temple days or night, they become aware that temple work is important. That is one of the best ways to convince young people that the temple work should be important in their lives. I feel that parents ought to do that.

Let us, brethren, as leaders in the various organizations and quorums and wards, collaborate with the families. Sometimes parents do not teach well enough. We must pick up then, from where they leave off in the process of preparing the youth for their blessings. If I were a bishop I would toss and turn at night and be unable to sleep, if I had not organized my forces in the ward and made every effort personally and through my associates to contact these young people while they are ap-

proachable and before they get into questionable habits.

I hope everyone of you saw or will see that film last night, entitled "The Bishop."

The temple presidencies and workers are conscious of the need of providing in these holy places, an atmosphere of kindness, an atmosphere and a feeling of patience and of love, so that those who come will long remember their visit and will want to come back again. We recognize the need of administering the ordinances in an impressive manner; of being reverent and dignified ourselves, and of making welcome those who come.

The temple presidencies are desirous of making each temple a house of prayer and meditation. What a wonderful place the temple is, if we come in the right mood, to meditate, silently and offer up our thanks to the Lord.

We are desirous that each temple be a house of faith, a house of learning, a House of God. In a revelation to the Prophet Joseph Smith, given at Nauvoo in 1841, the Lord said this:

"And verily I say unto you, let this house be built unto my name." . . . (speaking of the Nauvoo Temple) "that I may reveal mine ordinances therein unto my people;

"For I deign to reveal unto my Church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.

"And I will show unto my servant Joseph all things pertaining to this house," (some people ask, "Where do we get these ordinances." Well, there is the answer.) The Lord said, "And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built." (D. C. 124:40-42.)

In the 55th verse of that Section, the 124th, the Lord continues: ". . . that you may prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life." That is the purpose of these temples.

May we learn our duty and do our duty as leaders in making these blessings possible, both to the living who

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come under our direction, and to the dead, I humbly pray, bearing testimony that these things are of God. I do it in the name of Jesus Christ, our Lord. Amen.

**President David O. McKay:**

We shall now hear from President J. Reuben Clark, Jr., member of the First Presidency.

**PRESIDENT J. REUBEN CLARK, JR.**

*Second Counselor in the First Presidency*

**M**Y BRETHREN: It is a duty to respond to the call of the President of the Church and to stand before you and try to say something that will be helpful and that will upbuild all of us. Again I ask that you help me with your faith and your prayers for I have long since learned that only by such assistance is it possible for me to do or say anything either as it should be done or said or as will be helpful to those to whom I speak.

We are all impressed, I am sure, with the great gathering of Priesthood not alone here in this building, in the Assembly Hall and Barratt Hall, but in the various Stake Houses throughout this entire Western country. I foresee in no distant future that we shall have wires running into the East and I can foresee that at this great Priesthood meeting we might have fifty or a hundred or a hundred and fifty thousand members of the Priesthood gathered together to listen to the instructions, the admonitions, and the encouragement that are given on these occasions.

I would assume from what we have been told regarding the potential attendance, that not only is this the greatest gathering of Priesthood that the Church has ever seen, but that it is the greatest gathering of Priesthood that the world has ever seen, up until this point of time. In the old days when Israel gathered together, the Priesthood was confined to one tribe. The great body of Israel did not possess the Priesthood and their great gatherings were therefore not of the sort of which this gathering is.

I am impressed with the number who bear the Priesthood today, here on earth. I have seen no figures showing how many bear it who are on the other side, but it must run into the millions. We are not so many here. There are in the Melchizedek Priesthood, approximately, a little over a quarter of a million bear-

ing that Priesthood, and bearing the Aaronic Priesthood, there are a little over 153,000, a combined Priesthood membership, according to the figures which I have, of about 377,000. This Priesthood is organized into quorums; these quorums are presided over by officers; these officers are obedient to their superiors. The authority runs from the top clear down along a distinct line, and reaches the last ordained deacon.

It is a marvellous organization, one that has been framed and created and established by our Heavenly Father that we might be effective in our work and in our service. You know, I like to think of it with all of its organization, I like to think of it as the Army of the Lord, the Army to which the Lord looks to carry on his great warfare with evil. You have a Commander-in-Chief sitting here on the stand, with all the authority relating to your priesthood activity that any Commander-in-Chief possesses with reference to an Army. You have a great division of this priesthood, under the sub-command of the Presiding Bishopric, who have a little army of their own of 153,000 boys and men.

Years ago we used to hear that there was no comparable organization of men in the world, except the German army. We were better organized by that appraisal even than the armies of the world, with that exception. The Lord set up this great organization, man did not do it, and he set it up when we were few in number, but it is set up on such principles that however great it may become in numbers, it can still function, operating under our Commander-in-Chief. We are to fight evil, we are to fight the foes of righteousness, we are to fight a life and death struggle for ourselves, not only, but for those who are associated with us, for the membership of the Church.

Some of our Army is hospitalized,

not many I suppose, but they have little disturbances, little sour stomachs over the bishop, or some of the General Authorities or somebody else. Somebody else has a pain in the leg, he cannot walk well to his meetings and duties. And then there are some who are A.W.O.L. Now, I hope there are not too many of them. And then there are still others, altogether too many, who have not yet been mustered in, and one of the jobs for us who are already in, is to get in the fellow who is not in.

To me, it is an enthralling thought that the priesthood of the Church of Jesus Christ is the Army of the Lord.

When Cromwell was fighting his battles to obtain the control of Britain, on one occasion he came to a stream, and across the stream was the enemy. Before his men plunged into the stream, he said, "Put your trust in God, my boys, *and keep your powder dry.*" He did not say, "*but keep your powder dry,*" because that would have had in it an implication of derision of the first statement, "Put your trust in God." Cromwell said: "Put your trust in God . . . *and keep your powder dry.*"

That statement embodies a principle which is just as applicable to you brethren as it was to the army of Cromwell.

"Put your trust in God . . . *and keep your power dry.*" And what is your powder? Well, there is one little thing I would like to suggest to you, before talking about the powder, and that is this: Do not cross over the line into the camp of the enemy, and beware of those who cross the line from your enemy and come into your ranks. They may be all right, but many and many a man, I think that is not an exaggeration, is coming over to us from the camp of the enemy. We welcome him and take him in, and he turns out to be a spy, one who is seeking to destroy us. Be on your guard.

Now, as to the powder. The man

who is unchaste has wet powder. The man who is guilty of that filthy crime of homosexuality, has wet powder. The man who cheats his neighbor, his powder is not dry. The man who blasphemes, his powder is not dry. So the man who lies, and steals. Somewhat so the man who is selfish, who is unkind, who is uncharitable. So is the man who does not do his duty in the great Army, who does not stand guard to keep out the enemy, the man who does not live so that the Lord can give him inspiration and revelation according to his needs.

Any man who fails to live up to the standards of the Church, as we know them, as they have been prescribed, is not keeping his powder dry.

What kind of an Army are we going to be?

Now I come back to my theme song. As an Army, we must be united; we must, as the Army of the Lord, have no allegiance except to the great Cause and the officers of this Church who direct our work. We must do as we are asked to do. We must obey counsel. We must act as one, and we shall act as one, if we carry through on the idea that we are the Army of the Lord to fight evil and to establish righteousness and to do the works which the Lord has commanded us to do.

May God give us the power and the strength to be really an Army of the Lord, serving him, keeping his commandments, doing as we are told, saving men, I humbly pray, in the name of Jesus. Amen.

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The congregation and chorus joined in singing the hymn, "Come, Let Us Anew."

**President David O. McKay:**

Our next speaker will be President Stephen L Richards of the First Presidency.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**M**Y DEAR brethren, gathered tonight in a vast congregation, both seen and unseen, I greet you in the fraternity of the Holy Priesthood, which

in the providence of our Lord we have the honor and the privilege to bear. I esteem you as my brethren, my friends, and colleagues in the advancement of

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the glorious cause we have the honor to represent. I honor all of you for your noble aspirations, and for your devotion to this great cause of the Lord.

The contributions made and to be made by the priesthood of God, as so well and beautifully outlined just now for us by President Clark, is one of the most encouraging of all the aspects of our work. The priesthood is integrated with our whole life. It is part and parcel of it, and there is nothing in life to us who hold it that we contemplate without the priesthood.

I am deeply concerned, as my Brethren are also, as indicated in the remarks of this Conference, about the fundamental institution not only of our Society, but the Society of the whole world, the home. President McKay alerted us to it as he spoke of the children and their delinquency, and the need for a home life that would give to the youth a better and greater outlook upon the world and their place in it. The thing that particularly concerns me is this terrible evil of divorce.

I spoke of it to the Relief Society the other day, and I would like to make further comment about it tonight. I trust that what I may have to say may not be incompatible with that which has been heretofore spoken in the Conference, but rather complementary to it.

In my talk to the sisters I tried to outline the contributions which the Church and its organizations throughout our whole history have made to the solidarity and well-being of the home. I pointed out the theology of the Church which so adequately and so beautifully furnishes the basic concept of the home,—that this sacred institution, ordained of the Lord, is charged with the primary responsibility for receiving the spirit children of the Father, tabernacled in the flesh, and then to nurture, train and develop these children in mortality, and then return them to the Celestial presence whence they came. I know that the priesthood is one of the greatest contributing agencies in the achievement of this glorious undertaking, and I would like to enlarge a little on the responsibilities and opportunities of the priesthood in this matter.

I made the statement, and I hope you will approve of it, that the remedy for

domestic problems and irritations is not divorce, but repentance. I am thoroughly convinced in my heart that this is true, and I hope you will approve of that interpretation. I am sure that there is much that can be done to lessen this great evil.

A long time ago I was a practicing attorney. I have investigated domestic problems. I have seen and tried divorce suits, and heard the evidence of the parties. As I look back over my experiences and observations, I can recall few instances where repentance of bad conduct on the part of the man or woman or both would not have been the answer. We are commanded to repent of all sin, and while I hesitate to say it for fear of hurting the feelings of some, I am constrained to believe that divorce is sin. If sin is an infraction of God's law, then surely this separation is in that category. There has been repeated before in our presence that great commandment:

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh . . .

"What therefore God hath joined together, let not man put asunder." (Mark 10:7-9.)

So divorce contravenes the law of God. Now, I do not mean to say that there may not be exceptions to be treated with some tolerance, but for my own part I am fearful of any interpretation which does not put divorce in the category of evil and sin.

Now, the thinking of society has undergone a great change just in a generation. I and many others can well remember that a half century or less ago in nearly all the better circles stigma was attached to divorce. Families and people generally were ashamed of it. It was hidden in the family closet wherever it could be. Why? Because our forebears had a deeper regard for the laws of God and the sacred status of home and family. Has the Lord ever said anything to give justification for this change of attitude, and for increasing tolerance for this great evil? Not a word. His law stands today as it has always done, and members of his Church with the enlightenment of the latter-day revelations know better

than anyone else in the world why divorce is an evil, attended with fearful consequences perpetuated into eternity.

It would seem that some other people are thinking a little along this line. I clipped from the paper the other day an item with the following heading: "BRITAIN PAPER RAPS DIVORCE, 'ONE-BY-ONE POLYGAMISTS'."

"London, Sept. 24 (AP)—The Weekly 'Church of England newspaper' blasted away Friday at 'one-at-a-time polygamy' and demanded tightening of British divorce laws.

"Changes should be made, the weekly said, so that 'a third divorce, happily rare in this country but common enough in America, should be impossible.'

"The editorial advocated making a second divorce much harder to get than the first one and declared that third parties in triangles involving married couples should be sent to jail."

I doubt that I could agree with everything in this editorial, but I bring it to your attention merely to show that even in the modern world there is great agitation over this subject.

Now, my brethren, I believe that if you will unite in emphasizing in all your teachings and contacts with the people the glorious concept of eternal marriage so well known to all, (it has been mentioned so well here this evening), and the evil inherent in divorce, the separation of parents, the breaking of family ties, we can do good among our own people at least. Our bishops, our ward teachers, our priesthood quorum officers, have an obligation to keep themselves informed of conditions prevailing in the homes of our people.

I asked the Relief Society visiting teachers who have such an intimate contact with the ladies of the house to be observant, to detect those indications of irritation and troubles leading to separation, and I am sure that we through the Ward Teachers and other agencies can likewise detect many of these troubles before they erupt into this terrible, cruel thing of divorce. I am certain too that our priesthood authorities, if they detect these difficulties in time, can exercise an influence that will deter the parties from precipitant action.

I said the remedy was repentance. The priesthood is the power that can call to repentance, the only true power that I know of that can do that. These sociologists of the world,—I do not think know how to call to repentance. I do not mean to deprecate their efforts in composing difficulties, but they do not know how to call to repentance, and they do not have the power to do it. There is no more effective means at your command in combating this evil than the power and influence of your own example. Your own loving companionship with your wife, so eloquently spoken of today, and your affectionate, dutiful family may be the ray of light and hope to give encouragement to many who suffer under the apprehension of domestic troubles. I call upon every man among you to review seriously, solemnly, his position as husband and father. If he discovers in honest contemplation anything in his conduct that gives rise to domestic irritation, or any neglect on his part, I call on him to repent, humbly and sincerely, and seek the help of the Lord in turning away from any acts or omissions incompatible with his priesthood and his obligations to his family. If his wife needs to repent, let him lead the way, and I believe there will be an excellent prospect that she will follow. I am satisfied that if all will ponder thoughtfully and prayerfully this great social problem and its alarming increase in the Lord's Church, you will reach the conclusion that almost universally the remedy for domestic estrangement and difficulty is repentance.

Now may I just say a word about a man of the priesthood as the head of his household. That too has been mentioned before. I believe that the Lord intended that every worthy member of the priesthood should have this recognition, and he can be accorded this recognition without impairment of the concept of partnership in marriage. Women of the Church have respect for the priesthood, especially those who go to the temple. They do not begrudge a man his position as head of the home. They know that all the greatest blessings the Lord has promised will be realized in their association with the priesthood, and every true Latter-day

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Saint woman wants her husband to magnify that holy calling which has come to him. The difficulties that arise usually stem from an attempt on the part of the head of the household to exercise inconsiderate or autocratic authority. There is no position in the Church in which the constitution and doctrine of the priesthood as revealed by the Lord has more direct application than to a husband and father in the home. He must never cease to be guided by the divine direction that:

"No power or influence can or ought to be maintained . . . only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned . . .

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D. & C. 121:41, 43.)

Every head of the household may win respect for his position if he will but truly follow these divine directions.

I need not tell you how greatly broken homes contribute to juvenile delinquency, mentioned by President McKay. You know what lack of respect for law and order is doing to our society, but I believe that the first lessons in order, reverence, and respect for law and established institutions come from the home. The home itself should be an institution of law and order. Remember there is no order without law.

It is a kindness to children to teach them the necessity for law and also the penalties for violation. If they do not learn this in the homes, they will have to learn it in the hard ways which society enforces. Any wife and mother who fails to accord to the man of the priesthood who heads her household deference for his position, and who disparages him in the eyes of her children will live to regret her actions, and any man who heads a household who does not make himself worthy of the respect of his wife and children will be sorry.

My dear brethren, we have no greater and more pressing obligation than to establish and maintain the solidarity and the goodness of home and family. We have the power within ourselves to set the example for this whole world, and there are enough of us, even in comparison with the great populations of the world, to set this example so that it may be read by all the peoples of the world if we will but live to our opportunities and the responsibilities the Lord has given us.

For one, I pray for strength in myself and in all of you to live according to the Lord's word, to show gratitude and appreciation for our testimonies and for our membership in his Kingdom, that we may all give united support to his Holy Cause. I ask his blessings ever to attend you in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

**A**S I HAVE said before in the presence of our fellow laborers in the Council and in this General Priesthood Meeting, I feel in your presence and sense more keenly what John the Beloved Disciple felt when he said, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) I say that tonight with all my heart, as I look upon this vast audience and sense, too, the number of additional groups meeting in various places named.

Several days ago I entered my study after a hard day's work, anticipating this moment. The general outline for this Conference had been prepared, out-

lined so far as those who should pray and those who should speak and when; we had asked the Lord to guide us regarding appropriate messages. On that particular evening, however, I had in mind this moment, and I was physically and mentally fatigued. I could not study, I could not get my mind on anything definite; so after a word of secret prayer I retired.

The next morning early I entered my study, reached for a little book that contains what I call "literary nuggets," taken from Church works, from poets, writers such as Scott, Burns, Longfellow and others, and the thought came, "I believe I should like to take some

of these nuggets and apply them to the priesthood of the Church." May I give you one or two tonight.

The first is in harmony with the great comparison made by President Clark of the army and the battle, and it is also, as I shall develop it, in harmony with the impressive remarks by President Richards. "The greatest battle of life is fought out within the silent chambers of the soul."

I ask you fellow workers to do again what undoubtedly you have done frequently, to sit down and commune with yourself. There is a battle on with you, and with me, every day. Fight out with yourself and decide upon your course of action regarding what your duty is first to your family. Of somebody getting into your life who will make an unhappiness or do some unhappiness in your home, as we have heard tonight.

Second, your duty to your quorum. You decide whether you owe your quorum anything, and see if you have strength enough to do it after you decide.

Third, you decide in that silent moment what your duty is to your Church.

And fourth, what you owe to your fellow men.

Associated on that page was this comment from one of the most sincere writers we have. It is in "The Simple Life." "First, be of your own country, your own city, your own home, your own Church, your own workshop. Then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very valid reasons to arrive at reversing it. Each one is occupied with something else too often than what concerns him. He is absent from his post. He ignores his trade. That is what complicates life, and it would be so simple for each one to be about his own matters."

Decide where your duty is, even remembering that "the greatest battle of life is fought out within the silent chambers of your own soul."

The second that I picked out is this: "What e'er thou art, act well thy part." That, of course, applies to moral and lawful endeavors, and not to harmful or villainous actions. That influenced

me fifty-four years ago when, as I have told some of you before, Peter G. Johnson and I were walking around Stirling Castle in Scotland. I was discouraged, I was just starting my first mission. I had been snubbed that day in tracting. I was homesick, and we walked around the Stirling Castle, really not doing our duty, and as we re-entered the town I saw a building, half-finished, and to my surprise, from the sidewalk I saw an inscription over the lintel of the front door, carved in stone. I said to Brother Johnson, "I want to go over and see what that is." I was not more than half way up the pathway leading to it, when that message struck me, carved there: "What e'er thou art, act well thy part." As I rejoined my companion and told him, do you know what man came into my mind first? The custodian at the University of Utah, from which I was just graduated. I realized that I had as great a respect for that man as I had for any professor in whose class I had sat. He acted well his part. I recalled how he helped us with the football suits, how he helped us with some of our lessons, for he was a university graduate himself. Humble, but to this day I hold respect for him.

What are you? You are men who hold the priesthood of God, who hold divine authority to represent Deity in whatever position to which you have been assigned. When a man, an ordinary man is set apart in his community as a sheriff, there is something added to him. When a policeman on these streets, at the crossing, holds up his hand, you stop. There is something more about him than just an individual, there is the power that is given him. And so it is throughout life. No man can be given a position without being enhanced. It is a reality. So, too, is the power of the priesthood. It was so real in the days of Peter that Simon the Sorcerer, who was making money by his tricks, wanted to buy it, and offered the Apostles money: "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Oh, what a denunciation Peter gave him! "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. . . . For I perceive that

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thou art in the gall of bitterness, and in the bond of iniquity. . . . Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." And so strong was the denunciation that Simon said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." (Acts 8:19, 20, 23, 22, 24.)

There was no doubt in Simon's mind about the reality of the power of the Holy Ghost. "What e'er thou art, act well thy part." Are you a deacon, do the duties of a deacon well. Are you a teacher, do your work well. A priest watching over the Church, visiting with them,—young men in this Church, if we could just do the duties of the teacher and of the priest, teaching people their duty, what a power for good to young men eighteen years of age, and nineteen. Not incorrigible, not recreants, but leaders. Brethren there is nothing in the world so powerful in guiding youth as to have them act well their parts in the priesthood.

In the same passage quoted by President Richards, the Lord says that many are called, but few are chosen, and why are they not chosen? Because their hearts are set so much upon the things of this world and aspire to the honors of men, that they do not learn this one lesson, that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principle of righteousness. That they may be conferred upon us, it is true, but when men begin to exercise unrighteous dominion, then the power that is given to them is withdrawn, they are left to themselves to kick against the pricks, to fight against God.

I can merely mention these. You work them out for yourself.

The third: "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) It was a most dramatic scene when that sentence was uttered, and so you have this thought expressed as follows: The world's hope and destiny, the world's hope and destiny are centered in the Man of Galilee, our Lord and Savior, Jesus Christ.

In your moment when you are fighting out the battle of the day, will you look introspectively and see whether you really believe that? Paul Kane once asked this question: "Is Jesus only a legendary figure in history, a Saint to be painted in the stained glass of church windows, a sort of sacred fairy not to be approached and hardly to be mentioned by name, or is he still what he was when he was in the flesh, a reality, a man of like passions with ourselves, an elder brother, a guide, a counselor, a comforter, a great voice calling to us out of the past to live nobly, to guide bravely, and keep up our courage to the last?"

What is he to you, my fellow laborer? When you kneel down to pray at night, do you feel his nearness, his personality hearing you, do you feel a power that operates perhaps as the radio or a greater power so that you feel that you are communing with him? You are not just saying your prayers, you are praying. Do you know tonight that he is real, our Savior, the Head of the Church? I know he is, and I know, too, that a whole nation right tonight is trying to teach a million boys that Christ is but a myth and there is no God.

And now I will just pass to the fourth. "If my life is of no value to my friends, it is of no value to me," said the Prophet Joseph when he was on the way to Carthage. You hold the priesthood to bless others; not for selfish purposes nor for selfish advancement, but to bless others, and under that gem, or nugget, I have these lines from the great writer Browning, who puts in the mouth of Paracelsus, who thought learning would bring him everything—success, knowledge, etc., and he was going to rise above his fellow men and become great, and maybe hand it down to them if they would let him. He ignored the advice of Festus, his friend, not to leave his fellowmen.

Paracelsus obtained his knowledge, but he learned the lesson of life. Finally, an old man, Paracelsus was in Greece, and Festus heard about him and rushed to his old friend's bedside. There, that great philosopher and scholar said, "Festus, I have found the secret of life!"



"What is it?" said Festus.

Paracelsus said, "There was a time when I was happy."

"And when was that?" said Festus. "All I hope depends upon that answer."

"When, but the time I vowed myself to man?"

"Great God," exclaimed Festus, "Thy judgments are inscrutable!"

"There is an answer to the longing of the human heart," continued Paracelsus, "and it is this: Live in all things outside yourself by love, and you will have joy. That was the life of God; it ought to be our life. In him it was perfect, but in all created things it is a lesson learned through difficulty."

Time has passed. I give you these nuggets and ask you to fight your fight daily, and say nothing that will hurt your wife, that will cause her tears, even though she might cause you provocation. Realize that those children are your eternal possessions, treasures of eternity. Do not dare to set an improper example towards them. You are men of the priesthood and you are leaders. Never let them hear a cross word. You should control yourself. He is a weak man who flies into a passion, whether he is working a machine or plowing or writing or whatever he may be doing in the home. A man of the priesthood should not fly into a passion. Learn to be dignified. You cannot picture Christ flying into a passion. Indignant with sin? Yes. Overturning the money changers when they insulted God and defiled the temple. Yes: But so dignified and noble that when he stands before Pilate he makes that leader say: "Behold, the man."

God bless you, our dear fellow laborers as you go back now to your homes in stakes and wards and magnify the Holy Priesthood, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

We have some reports: Pasadena Stake, "200 brethren especially grateful for opportunity to hear Conference." Seattle, "Reception excellent. Extend sincere appreciation for privilege. May God's blessings continue to be with you and the brethren. Seattle Stake Presidency." And many others. They are now summarized here, a total of 19,607 members of the priesthood reporting in Idaho, Utah, Nevada, Wyoming, Colorado, Washington, Oregon, Southern California, Central California, Northern California and Arizona. Previous years 8,000, 10,000, 12,000, 17,000, 16,000; April, 1954, we had 20,111. Tonight we have 19,607 as reported.

The Men's Chorus of the Tabernacle Choir, will now sing, "The Lord Bless and Keep You," conducted by Elder Cornwall, after which, Elder Elmo P. Humpherys, President of the Reno Stake, will offer the benediction.

The Tabernacle Choir Men's Chorus sang, "The Lord Bless and Keep You."

### President David O. McKay:

Thank you, Brother Cornwall, and all members of the Chorus.

President Elmo P. Humpherys of the Reno Stake offered the benediction.

## THIRD DAY MORNING MEETINGS

### CHURCH OF THE AIR

Columbia Broadcasting Company's *Church of the Air* was presented at 8:30 a.m., Sunday, October 3, 1954. The program as presented was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Frank

W. Asper at the organ. Allen Jensen was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: The *Church of the Air* is presented by CBS Radio so that men of many faiths may speak to a nationwide congregation. Today's service comes to you from the "Mormon" Tabernacle on

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Temple Square in Salt Lake City, through the facilities of Station KSL, and in connection with the semi-annual General Conference of the Church. The speaker will be Richard L. Evans, member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music will be by the Tabernacle Choir, directed by J. Spencer Cornwall. Frank Asper is at the organ.

The choir opens with F. Flaxington Harker's setting for a cherished Old Testament text: "How beautiful upon the mountains are the feet of Him that

bringeth good tidings, that publisheth peace, . . . that publisheth salvation; that sayeth unto Zion, Thy God reigneth!"

(The Choir sang, "How Beautiful upon the Mountains."—Harker)

**Announcer:** We shall now hear on this Church of the Air Service Richard L. Evans of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the "Mormon" Church. Richard Evans has titled today's talk: "We Are Not Alone in Life."

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

My Beloved Friends:

As we see and talk to other people (and even sometimes as we look into our own hearts), it is apparent that there is much of loneliness in life—not only the loneliness that comes from lack of companionship with people—but also the loneliness that comes with lack of purpose, with lack of understanding of the reasons why we live.

No doubt, some loneliness comes because we are always inseparably ourselves. Some thoughts, some experiences, some intuitions, some of the awareness we have within us we cannot fully share with anyone else. We come into the world alone. We leave it alone. We are always and eternally our own separate selves.

But loneliness is more than simply solitude. (A person can be very lonely in a crowded busy place). And there is a kind of loneliness that comes from a sense of not belonging, of not fitting in, of not knowing our part in the picture—of not knowing what we are, or who we are, or where we came from, or where we are going, or why we are here, or what life is basically all about.

The mortal years of life pass swiftly and soon. And except for some glorious, eternal certainties there could well be a universal feeling of frustration. We labor long for things that sustain life and for things that afford a little passing pleasure—but there is nothing of these tangibles that we can take with us. These things we call our own are ours only for a short time. The farmer's

fields not long ago belonged to someone else, and soon again will belong to someone else. The stocks, the bonds, the buildings, the houses we have, whatever we have title to, we all shall leave in yet a little while—and our going will make a mockery of all the titles of our earthly tenancy.

About all we can take with us after all, are the knowledge and character we have acquired, the intelligence we have developed or improved upon, the service we have given, the lessons we have learned, and the blessed assurance that we may have our life and loved ones, always and forever—as assured us by a wise and kindly Father whose children we all are. And knowing Him, and what He is to us, (and what we are to one another), what His purpose is in sending us here from His presence, is one of the surest safeguards against loneliness and feelings of frustration.

Some few evenings ago, I sat at dinner by the side of a distinguished, successful industrialist, who told me simply and in a few sentences how he faced the heavy problems of his life, and met the decisions of each day:

"When I get up in the morning, he said, 'I often feel that I can't face it, but as I get down on my knees and say simply 'God help me to do what I have to do this day,' strength comes, and I feel that I am equal to it. And I think of Him as my Father, and talk to Him as simply and directly as I used to talk to my father when he was here."

And then he added: "Sometimes I do things I know I shouldn't do. But when I do, I don't lie to God about my motives. I know it's no use. I know He knows my heart, my thoughts. I know what I have done, and He knows what I have done. And I don't try to deceive Him or myself."

I was mellowed and humbled by the direct and simple spirit of this friend with whom I sat the other evening. He was not of my faith, but in my own earnest belief, he could not have talked to God with so much satisfaction or assurance if he had thought of Him merely as a force, or as an ineffable essence, the nature and purpose of which he knew nothing—or at least nothing that would bring to him the assured feeling that he was in fact talking to his Father.

It is urgently important in life to draw nearer to a knowledge of the nature of God, and of our relationship to Him and to one another. And what better place to begin than with the first book of the Bible—what better place to turn than to literal scriptural language?:

"In the beginning God created the heaven and the earth. . . And God said, Let us make man in our own image, after our likeness: . . . So God created man in his own image, in the image of God created he him; . . . And God saw everything that he had made, and, behold, it was very good." (Genesis 1:1, 26, 27, 31)

It was a good world; it is a good world—despite the foolishness and perversities of men. It is good because of its beauties and bounties, and because of the glorious purpose and limitless possibilities that a loving Father has given His children—a Father whom the scriptures testify is personal and approachable, even as Paul proclaimed in his Epistle to the Hebrews that Jesus the Christ was in "the express image" of his Father's person. (Hebrews 1:3.)

Scripture records that many men have seen God, among them Moses and Aaron and the seventy elders of Israel (Exodus 24:9-11)—even as John recorded in Revelation that "his servants shall serve him: And they shall see his face." (Rev. 22:3, 4.)

And Stephen the Martyr, "being full of the Holy Ghost, looked up stedfastly

into heaven, and saw . . . Jesus standing on the right hand of God." (Acts 7:55.)

And Jesus frequently addressed His Father. In Gethsemane: "O my Father, if it be possible, let this cup pass from me." (Matt. 26:39.)

On Calvary: "Father, forgive them; for they know not what they do." (Luke 23:34.)

And earlier with the Twelve: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come. . . .

"And now, O Father, glorify thou me . . . with the glory which I had with thee before the world was. . . .

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

["And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. . . ."] (John 17:1, 5, 11, 33.)

There is much more of scripture that affirms the oneness of purpose of the Father and of His beloved Son—and that also affirms their separateness of person as a literal, physical fact. And as Jesus approached Him, so also may we approach the Father, in all our needs. In every problem, in sorrow and success, in all the things we struggle with from day to day, we can reach out to Him with the assurance that He is there. He lives. He speaks. His voice is not unto the ancients only, but even unto our own day there is witness of His personal presence. He is a God of continuous revelation, of continuous mindfulness for all of us, and He does not shut Himself in the Heavens if we will let Him come into our lives.

He has sent us here, from where we were with Him before birth, for a brief period of mortal experience, with our free agency, our right of choice, with principles and commandments, and with His Spirit to light us through life, and has assured us everlasting life with the glorious promise of limitless and eternal progress and possibilities, with all the sweetness of association of family and friends in the peace and protection of His presence—if we will. He has assured us that "men are that they might have

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joy," (Book of Mormon, II Nephi 2:25) and has declared it to be His purpose "to bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39.)

Knowing our feelings for our own loved ones, for our own children, we can take confidence in the mercy and love and understanding and in the helpfulness of our Father in heaven, who will not leave the humblest child or the most lonely among us, alone in life.

You who are sick—you who are wracked with pain, you who are confined with physical infirmity—you are not alone in life. There is faith, there is hope, there is mercy, there is help from Him. "He that keepeth thee will not slumber. (Psalm 121:3.)

You who are discouraged, whose obligations are heavy, whose best efforts somehow seem to fall short of success; you who have been falsely dealt with; you who have met reverses and disappointments, you who have lost heart: There is a kind and just and merciful Father in heaven to whom you can turn, and who will see that you lose nothing that should have been yours. He can bring peace to your hearts, and restore faith and purpose. You are not alone.

And you who are tried and tempted, by appetites, by evil in its subtle shapes; you who have been careless in your conduct, who have lived the kind of lives that fall short of what you know you should have lived—and are contending with conscience and are torn inside yourselves: You also are not alone in life, for the Lord God who gave you life has also given the glorious principle of repentance, which, upon sincere turning away from false ways, can restore again the blessed peace that comes with quiet conscience.

You who have been hurt—hurt in your hearts, hurt in spirit, you who have been offended and have withdrawn yourselves and become a little aloof—you need not be alone. The door is open.

You who have unanswered questions (which all of us have); you who are torn between the teachings of contending teachers, who are confused by conflicting theories: Keep faith. Reserve

judgment. Be patient. God lives. He is the source of all truth, and where there seem to be discrepancies it is simply because we do not know enough. The theories of men change swiftly, but "the glory of God is intelligence," (Doctrine and Covenants 93:36) and there is no truth in all the universe that the Father of us all would not wish you to seek and to accept—for man cannot be "saved in ignorance." (Doctrine and Covenants 131:6) Keep an open mind and an open heart and a teachable spirit. "Seek learning, even by study and also by faith." (Doctrine and Covenants 88:118.)

And you who are young, who have ambitions for the future, but who face serious uncertainties: Go forward and live your lives with faith. Look far ahead; decide on some good goal. Study, work, and prepare yourselves. Make solid plans and pursue solid purposes and don't place undue emphasis on the passing, trivial pleasures. When the proper time comes, make your homes and have your families, and face your problems with faith. Your Father in heaven knows and understands you, and will help and lead you to happiness and usefulness here, and to your high destiny hereafter, if you will keep close to Him and take Him into your confidence.

And you who have lost your loved ones: You are not alone. God, who is the Father of the spirits of all men, has sent us here from His presence until he calls us to return. And our loved ones who have left us will always be themselves, and we may see and know and be with them again, always and forever—if we will but take the steps that lead to eternal family reunion. They are nearer to us than we know.

We are none of us alone in life. We belong to an eternal family. We belong also to one, another—and God, who made us in His image, is the Father of us all. And there is justice and mercy and fair and adequate opportunity for all of us from Him who is and has been mindful of us all, from birth and before—through death and beyond.

He is there and within our reach. He will guide and enlighten and lift. He is the source of truth, of comfort,

of protection, and of the peace that passeth understanding, and the source of the sweet and satisfying assurance that life and truth are limitless and everlasting, and despite all problems and all perplexities we are not left alone in life.

We would testify to all who hear this day of the living reality of Him who did make us in His own image—that He lives, that He has spoken, that He does speak; that He sent His Son into the world, who is our Saviour and of whose divinity this day we testify; and that the heavens have been opened in this day and dispensation.

We are none of us alone in life, but in the hands of Him to whom His Son, our Savior and Redeemer, offered this sublime prayer:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matthew 6:9-13.)

(The Choir sang: "Faith of Our Fathers."—Hemy-Walton.)

*Announcer:* "For the beauty of the earth, for the beauty of the skies, for the love which from our birth, over and around us lies, Lord of all, to Thee we raise, this our hymn of grateful praise."

(The Choir then sang: "For the Beauty of the Earth."—Kocher.)

*Announcer:* "Jesus, lover of my soul, Let me to thy bosom fly While the near-er waters roll, While the tempest still is high; Hide me, O my Savior, hide, Till the storm of life is past; Safe into the haven guide; Oh, receive my soul at last."

(The Choir sang: "Jesus, Lover of My Soul."—Marsh.)

*Music:* Organ and humming choir: "Sweet Is the Work."

*Announcer:* You have been attending CBS Radio's Church of the Air. Today's service came to you from the "Mormon" Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah, and in connection

with the semi-annual General Conference of the Church. The speaker was Richard L. Evans, member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Music was by the Tabernacle Choir, J. Spencer Cornwall conducting, with Frank Asper at the organ.

## CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m. Sunday, October 3, 1954, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew," and on signal the Choir and Organ broke into the hymn, "Gently Raise," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

We open with the worshipful music of Will James: "Almighty God of our fathers . . . Lord God of Israel . . . Unto thy throne do we lift up our songs . . . Our pray'rs ascend to Thee: Our Father which art in Heav'n, Hallowed be Thy name."

(The Choir sang: "Almighty God of Our Fathers."—James.)

*Announcer:* Frank Asper first turns on Temple Square today to one of the writings of Benedetto Marcello, the celebrated 16th Century composer of Psalm settings: We hear "Allegrretto."

(Organ selection: "Allegrretto."—Marcello.)

*Announcer:* Richard P. Condie and the Tabernacle Choir now sing James MacDermid's setting for this comforting, reassuring New Testament text: "Peace I leave with you, my peace I give unto

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you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. In my Father's house are many mansions: if it were not so I would have told you."

(The Choir sang: "In My Father's House."—MacDermid.)

*Announcer:* With Dr. Frank Asper at the organ we hear now the thoughtful devotional phrases of the "Andante Cantabile" from the Fourth Organ Symphony by Widor.

(Organ selection: "Andante Cantabile"—Widor.)

*Announcer:* One of the most moving scenes of sacred writ is the one wherein the Savior said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." This, coupled with an earlier utterance, suggests the sweetness and cleanness with which children come here from the presence of the Father: "And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And then He added a sentence that suggests the weight of responsibility that the presence of children imposes upon us, and which suggests also the gravity of the offense of destroying faith: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." In a well-known work of literature, Prince Myshkin had this sentence to say: "The soul is healed by being with children." Healed, yes—and also searched. Perhaps we are never more open to searching scrutiny than when the eyes of a child are upon us. And so often we underestimate their understanding. As Emerson observed, "[Boys] know truth from counterfeit as quick as the chemist does. They detect weakness in your eye and behavior . . . before you open your mouth . . ." Don't try to hide your heart from a child. Children have a way of seeing inside. And our teaching must be more than talking. We must be careful what they feel from us, what they see inside us, besides the things we say. They

come here clean and sweet and teachable, from the Father of us all, and we have an inescapable obligation to teach and train them early, and not to leave their teaching to chance—to teach them reverence and righteousness and respect, honor and obedience, to teach them faith, to teach them truth. "And again, inasmuch as parents have children in Zion, . . . that teach them not to understand . . . the sin be upon the heads of the parents." "And they shall also teach their children to pray, and to walk uprightly before the Lord." "I have commanded you to bring up your children in light and truth. . . . And whoso shall offend one of these little ones which believe in me, it were better for him that . . . he were drowned in the depth of the sea." Such is the inescapable obligation imposed by the presence of children, and such is the gravity of the offense of destroying faith—in children, in youth, or, for that matter, in anyone at all.

(Organ selection: "The Lord is My Shepherd."—Koschat.)

*Announcer:* Dr. Asper has presented Thomas Koschat's setting for the 23rd Psalm: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

And now we hear the Choir recall Alfred Tennyson's "Crossing the Bar" sung to the music of Henry Holden Huss: "For though from out our bourne of time and place the flood may bear me far, I hope to see my pilot face to face when I have crossed the bar."

(The Choir then sang: "Crossing the Bar."—Huss)

*Announcer:* "Abide with me, fast falls the eventide; the darkness deepens; Lord with me abide: When other helpers

fail, and comforts flee, help of the helpless, O abide with me!"

(The Choir sang: "Abide with Me."  
—Monk.)

**Announcer:** Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the thirteen hundred and eleventh presentation, continuing the 26th year of this traditional broadcast from the Mormon Tabernacle on

Temple Square, brought to you by CBS Radio, and originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

## SUNDAY MORNING GENERAL CONFERENCE SESSION

The Sunday morning session of the General Conference commenced promptly at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The Tabernacle was crowded to capacity, great numbers were assembled on the Tabernacle grounds, it being a beautiful sunshiny day, the Assembly Hall just south of the Tabernacle was filled with listeners, the Barratt Hall was also fully occupied with people, and in addition unnumbered people by the tens of thousands listened to the proceedings over radio and television.

The Tabernacle Choir, under the direction of J. Spencer Cornwall furnished the choral numbers for this session. Elder Frank W. Asper was at the organ.

### President David O. McKay:

The Fifth Session of this the One Hundred Twenty-Fifth Semi-Annual Conference of the Church was held last evening,—the General Priesthood Meeting. The speakers were Elder William Noble Waite, president of the South Los Angeles Stake; Elder ElRay L. Christiansen, Assistant to the Twelve, and president of the Salt Lake Temple; and the First Presidency.

There were in attendance, it was reported, over 19,000 members of the priesthood. I am sure that there were over 20,000, because I noted in the count they gave only 6800 in the Tabernacle, and the Tabernacle was crowded to capacity, excepting only the aisles, so we can safely say that we had over 20,000 members of the priesthood in attendance at that Priesthood Meeting, and 19 overflow assemblies. We received

this telegram this morning from the East Phoenix Stake presidency:

"Priesthood brethren of Phoenix and East Phoenix Stakes send love, greetings, and sincere thanks for the special wire carrying priesthood session proceedings. Reception was excellent. We look forward to this plan being a permanent practice."

We have an announcement here from one of our radio-television friends from North Hollywood, California: "Please make announcement that the 10 a.m. Sunday Session which will be heard in Los Angeles on your television broadcast Radio Station KBLA, Burbank, California, serving the San Fernando Valley and metropolitan Los Angeles will rebroadcast entire conference beginning October 10 from 2 to 3 p.m. and continuing for one hour each Sunday at the same time until the sessions have been broadcast. KBLA in 1952 was the first station to broadcast the conference in Southern California. With kindest regards and best wishes."

The Fifth Session of this General Conference, as I say, was held last evening. Elder Richard L. Evans of the Council of the Twelve was the speaker this morning on Columbia's Church of the Air. I hope you all heard that excellent address, and also the Choir Broadcast this morning was excellent, as always. In fact, I thought, Brother Cornwall, you are getting better than ever. (Laughter)

We are now assembled in the Sixth Session of the One Hundred Twenty-Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. All the General Authorities are in attendance, excepting Bishop Joseph

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L. Wirthlin and Elder Adam S. Bennion. Sister Bennion is here, and Brother Bennion is listening in.

These services and the services this afternoon will be broadcast in the Assembly Hall and Barratt Hall over a public address system and by television. We have announced the services heretofore of 15 radio stations in Utah, California, Idaho, Oregon, Nevada, Colorado, and Arizona, and by special arrangement over 10 television stations in Utah, Washington, Colorado, Oregon, California, and Arizona. What a mighty congregation assembled this morning to worship the Lord, and to participate in this great semi-annual Conference. It is overwhelming. We are indeed grateful for those who are cooperating.

We note in the audience members of the U.S. Congress, representatives of our State institutions of learning, of the Junior Colleges, Seminary teachers, the Secretary of State, the Mayor, to all of whom we express a cordial welcome. We appreciate the spirit of harmony and the desire to cooperate in the effort to uplift humanity, and to establish truth.

We have with us the Secretary of Agriculture, Brother Benson, as you know, our United States Senator, Wallace F. Bennett, members of the House of Representatives, and others, Mr. Dawson, Douglas R. Stringfellow, Lamont Toronto, Superintendent Bateman and Dr. Lynn Bennion, President Olpin, President Dixon, President Miller

of the Weber College, and others undoubtedly whom I have not seen.

We have also our stake presidents, their counselors, and bishoprics.

The Choir singing for this morning session of the Conference will be by the Tabernacle Choir, with J. Spencer Cornwall conducting, and Frank W. Asper at the organ.

We shall begin these services by the Choir and Congregation singing, "High On The Mountain Top," Brother Cornwall conducting.

The opening prayer will be offered by Elder Edward L. Clissold, president of the Oahu Stake, and formerly president of the Japanese Hawaiian Mission.

We shall now join with the Choir.

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The congregation joined with the Choir in singing the hymn, "High On The Mountain Top."

Elder Edward L. Clissold, President of the Oahu Stake, offered the invocation.

### President David O. McKay:

The Tabernacle Choir will now sing, "Jesu, Jesu, Holy, Holy, Yet Most Lowly," conducted by Elder J. Spencer Cornwall.

Following the Choir singing we shall hear from President Stephen L. Richards of the First Presidency. He will be followed by Elder George Q. Morris.

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Singing by the Choir, "Jesu, Jesu, Holy, Holy."

## PRESIDENT STEPHEN L. RICHARDS

### *First Counselor in the First Presidency*

**M**Y DEAR brethren and sisters, I propose on this occasion to present for the attention of members of the Church, and other friends who listen to our proceedings, some features of our missionary system. I shall not give statistical items. They appear in our publications from time to time. My concern is that our missionary efforts may be more thoroughly understood and appreciated by all people.

I recognize that I cannot hope to give an adequate understanding of this great

activity in the Church without the Spirit of our Lord which underlies it, and I therefore solicit the aid of your faith and prayers in presenting it, and the direction of our Father.

I mention first a rather pronounced tendency in recent years to emphasize the value of the teaching process in the proclamation of the gospel. I do not mean to infer that our missionaries have not always sought to teach through their preaching. As teaching concerns itself largely with the impartation of



knowledge, so of course all good preaching embraces teaching. The tendency of which I speak is directed more particularly to the organization and planning of our gospel teaching in missionary work. I feel that there is ample warrant for this planned teaching of the gospel to investigators.

The Savior commanded his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19-20.)

Teaching with testimony is the epitome of missionary effort.

If you will bear with me, I will review for you briefly some of the major items included within the planned or standardized program used by the missionaries as they contact the good men and women all over the world who will listen to their message. Here is the outline of their gospel teaching, usually presented to their listeners in family groups in the homes of the people in what are called "cottage meetings."

First, the Godhead. The missionary calls attention to the necessity of a correct understanding of the Supreme Ruler of the Universe, his personality and attributes, to the extent that it is possible for men to have understanding of Deity. Nearly all investigators readily assent that such an understanding is important and highly desirable in all religious considerations.

The missionary then reviews the concepts and teachings of the various denominational churches on this subject, and then brings forward, with the cooperation of the investigator through references pointed out in his own Bible, the support which the scriptures offer for the personality of Deity as opposed to his being merely an essence or spirit pervading the universe. To anyone believing the Bible, the composition of the Godhead with three distinct personalities is made clear, and then the missionary, with conviction and testimony, gives to the investigator the substantiating experience of the Prophet Joseph Smith, in which he beheld both the Father and the Son, felt and experienced the glory of their presence, looked upon

their forms and countenances, and heard with his ears the sweet, comforting, exalting resonance of their voices.

What an abiding satisfaction to the searcher for truth is this first lesson and testimony of the missionary! Confusion with reference to this all-important theological principle is resolved, and the way is opened for further understanding of the whole province of religion, embracing as it does man's relationship to Deity, his origin, his purpose in earth life, and his ultimate destiny.

Next, the missionary presents to his investigating group a lesson on the apostasy. He reviews the Primitive Church set up by the Savior himself, and the essential features which the Lord prescribed for his authentic work of salvation to go forward. He has little difficulty in winning assent from his listeners that if men and churches depart from the essentials which the Savior established, they are not in a position to represent him authentically, and that the ordinances lack validity if not administered by his delegated authority.

After considering the many variations and departures from the essential features of the Lord's Primitive Church, it is not difficult for the investigator to understand why a restoration was necessary, with a new delegation of power and authority to set up the Lord's work and administer the ordinances of the gospel.

Then again follows the earnest, sincere testimony of the missionary as to the experiences of the Prophet Joseph and his fellow laborer, which manifestations of divine power serve not only to corroborate the apostasy, but also to substantiate beyond question the necessity for and the actuality of the restoration, and so the restoration is the next lesson, with its new commission to hold and exercise the Holy Priesthood with an interpretation of that divine power, which in my thinking has never been equaled in any writing, sacred or otherwise.

It is said that the most beautiful words in the English language are those of the Savior when in his Sermon on the Mount, he answered his own question:

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"And why take ye thought for raiment?" with these matchless phrases:

"Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." (*Ibid.*, 6:28-29.)

I compare with the words of the Savior those used in the revelation to the Prophet Joseph Smith, concerning the Holy Priesthood restored to man after the long apostasy from the true concept of that priesthood as the Lord exercised it and delegated it to his Apostles. Here are the words which I put in the same class with those of the Savior. They define the nature of the priesthood and the manner of its exercise, and they came from the Savior:

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven." (D. & C. 121:45.)

The next lesson presents the Book of Mormon and its place in the establishment of our Father's work among his children. The investigator readily agrees that our Father in heaven, who is a just God, is no respecter of persons, and that all of his children the world over are the beneficiaries of his mercy and his plans for their salvation. The scriptural predictions concerning the coming forth of this sacred volume of scripture are presented to the investigator. He is reminded of the prehistoric peoples who dwelt in the lands of the Americas and the demands of justice in bringing them the message of the Savior.

The investigator is particularly reminded of the injunction set forth in the book of Ezekiel (Ezekiel 37:15-20) that two sticks, meaning books, should be prepared, one for the house of Judah, and one for the house of Joseph, and that the Book of Mormon fills the requirement for the latter assignment. He is also reminded of the Savior's reference to his "other sheep," not of the Jews, whom he must visit, and that the Book of Mormon sets forth the fulfillment of the Lord's obligation to his "other sheep."

Understanding is given by the missionary of the great purposes served by the Book of Mormon in bringing to the world the history of the early inhabitants of the western continents, the experiences of their nations in dealing with the great political, moral, and religious problems of their day, and more particularly in presenting in even more clarity than they are to be found in the Jewish scriptures, the word of God and the principles of the holy gospel.

The investigator is made aware, sometimes with surprise to him, that the Book of Mormon is in no sense antagonistic to the scriptures of the Holy Bible, but it is rather a companion book containing revelations of the prophets, and an account of the administration of the Savior's work among his "other sheep," being in essence a new and additional witness to the divinity of the Lord Jesus Christ. The experience of the Prophet Joseph Smith and his associates in the discovery and production of this book, recited under the convincing testimonies of the missionaries, seldom fails to bring to the investigator a new understanding and respect for this sacred book, this mighty messenger of Jesus Christ to all mankind.

With this background of understanding given by the missionary to the investigator regarding the true nature of Deity, the establishment of the Lord's true Church and kingdom in the earth through his Beloved Son in the Meridian of Time, the falling away from the true worship of the Christ, the withdrawal of his authority, its subsequent restoration, and the setting up of his kingdom in the latter dispensation, with a new volume of scripture as an additional testimony of the Lord's divinity and a necessary and invaluable expansion of man's knowledge concerning the gospel of Jesus Christ, the investigator is now prepared for the teaching of the principles of the gospel and the eternal plan of salvation as they affect the individual lives of all men.

Very often the investigator receives a new and satisfying understanding of the fall of man and the atonement of the Savior. He is brought to appreciate the difference between the immortality of the soul and the life hereafter vouchsafed to all men, good or bad, through the intercession of Jesus Christ, our Lord,

on the one hand, and on the other individual salvation and exaltation made possible through obedience to the principles of the gospel and the commandments of God.

He is taught the real meaning and application of faith and repentance, and the necessity for baptism by the authorized servants of the Lord, for admission into his kingdom. He is taught the province of the Holy Ghost. He learns of the revelations and statements of the prophets regarding heavenly things which may be known only through our Father's revelations to man. He learns of the pre-existence, before earth life, of the Christ, our Elder Brother, the Firstborn of the Father.

He learns of his pre-determined mission and the terms upon which he was to perform it, and then he comes to understand that man also had a pre-mortal existence, that his spirit is the spirit-child of the Father, and that the purpose of earth life is to give that eternal spirit an opportunity for development and growth and probation in mortality. He learns that the body in which the spirit is tabernacled is in verity a "temple of God," and that it cannot be violated without affront to the Father whose spirit-child dwells within it.

He is made, perhaps for the first time, to appreciate the real significance of clean living. He is taught the principle of free agency, with power vested within himself to determine the course of his life, but he is also taught that the abuse of his God-given liberty will bring reproach and degradation to him.

In this new teaching of God's plans for his children he is given matchless incentive for the development of noble character and high service to his fellow man. He is taught that the revelations set forth with certainty the stations to which men of ambition and ideals may aspire; that there are preferential conditions and places in the hereafter as in this life; and that the reward to the truly faithful will be placement in the highest degree of glory in the presence of the Father and the Son, there to dwell forever in an eternity of progression in knowledge, power, and goodness.

Now, after these teachings and their assimilation by the investigator he is

prepared for the call to repentance. He is prepared to review and appraise his life in light of the knowledge he has received. Perhaps never before in his experience has he thought seriously of the need for repentance. Now he knows that all men are called to repentance, not once only, but all during the course of their lives, that as they gain knowledge of the principles and laws of the perfect life, they have need to turn away from frailty, weakness, and imperfection.

He becomes more keenly conscious of the commandments the Lord has given, of their transcendent importance not only to himself, but to the great society of men everywhere. He begins to realize the real significance of God's kingdom in the earth, and in the hearts of men. When he understands the paternity of man, his appreciation of the fraternity and brotherhood of man is enhanced.

And so there arises within the heart of the investigator so led and instructed in the principles of truth a desire—a fervent, burning desire—to avail himself of the high privileges extended to him to ally himself with the kingdom of our Lord. He wishes for the kind of conviction and testimony he has heard and experienced from the missionary.

He sees the happiness, the contentment, and the satisfaction which flow from such testimony. He has been taught, and he now knows that this great happiness may come to him only through humble prayer and study, so he acquires the philosophy of humility. He no longer regards himself as self-sufficient. He depends on the Lord, and his faith assures him his trust will be rewarded.

Of course I have not set forth the experience of every investigator, nor every missionary, in this outline of our procedures. I set forth the opportunities of the plan, and I am pleased to state to you that thousands of truth-loving individuals have been the beneficiaries of it.

There is a feature of this missionary teaching not confined to any one lesson, but running throughout the entire program, which deserves special mention. It is the constant emphasis on the principle that it is the duty and the obligation of all men to seek and know the truth.

"And ye shall know the truth, and

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the truth shall make you free." (John 8:32.)

"And truth is knowledge of things as they are, and as they were, and as they are to come;

"The Spirit of truth is of God." (D. & C. 93:24, 26.)

Men not only have the privilege, they have also the obligation to study and know the truth. All will come to judgment. The truth is God's law by which all will be judged. They who have the truth have a solemn duty to share it with others. Our missionaries sincerely feel this obligation. They are sensitive to the proprieties involved in visiting the homes of the people. They enter only upon invitation, but they diligently seek opportunities to give their message of truth. I am sure there would be fewer rebuffs, and there are not very many, if their altruistic and generous attitude were more fully understood.

If I but had a way of sending a message to the homes the missionaries visit and the people they contact in their labors, I would appeal to them—all of them—to listen with an open mind, and with a measure of patience. I can assure any who will, that preconceived prejudices will disappear, and appreciation and gratitude will arise for the unselfish, friendly service of these ambassadors of truth.

There is a phase of this teaching process in the missionary effort for which I am extremely grateful. It is this. In this cottage meeting method of teaching the gospel to families and individuals we do not have to have a great body of trained and polished speakers to transmit our message to large congregations. I think generally our missionaries acquit themselves well before audiences, but in this family teaching what they need most is, first, a knowledge of the principles, and secondly, testimony as to their divine origin.

Our missionaries generally work with individuals in an individual capacity. Conversion is an individual matter. There is no such thing as a mass conversion. Many people may have yielded to the impressions of the spirit at one time, but the experience of each is a personal matter between him and his Lord, so I feel that the Lord approves of the individual teaching of the gospel

such as we are carrying forward in the missionary service.

Another thing for which I am likewise grateful is that there is substantially no variance or uncertainty in our missionary teaching. It is not necessary that there be long debates or discussions as to interpretations of doctrine. What we teach is the revelations which, for the most part are direct, certain, and unequivocal in their import. If any mysteries seem to arise, we leave the solution of such mysteries for future revelation. The Lord has given us sufficient for this day and time, and for the people who live in the world.

When I read of the discussions, debates, and sometimes controversies, arising among religious leaders and learned men as to the problems and programs for Christian churches, I assure you I am profoundly grateful to be identified with a lofty cause, whose course is so fully and accurately and permanently charted that all you have to do to know the way and perceive the light is to ask and discover what the revelations say and what the priesthood directs. It seems to me that all that should be necessary to guide the course of any Christian cause is a simple declaration of the divine nature of the Christ and his supremacy in the world as the author of divine law which governs in the affairs of men.

So, my brethren and sisters, we send out from the body of the Church not so many as we would like, or as we need, but nevertheless a great army of young men and young women, and some older people, to teach honest people in the world of the re-establishment of our Father's kingdom, and the vital principles of life which have come to us with the revelations of the restored gospel.

We also call to assist these missionaries considerable numbers of those residing in the missions who are willing to devote all or a part of their time to the missionary effort. What wonderful people these missionaries are—unselfish, sincerely interested in their fellows, humble, prayerful, studious, giving their all to their Father in heaven and the promotion of his great cause in the world.

And you, my fellow members of the

Church, make their achievements possible. Your homes contribute to the support of the young men and young women, and many older ones, who, with some assistance from the quorums, pursue their labors. These missionaries are constantly in our thoughts. We pray for them, and we bless them, and we have ample proof that the Lord blesses them, recognizes and rewards their service. No inconsiderable part of our time and effort is devoted to the missionary work of the Church.

We are ever seeking ways to improve, and we are pleased today to recognize this organized teaching of the gospel which I have outlined for you as a distinct contribution to the efficacy of missionary effort. Further improvements will undoubtedly come, and the Lord will fulfil his mighty predictions, "For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (D. & C. 1:2.)

There is something else that perhaps all of us can do for the missionaries and the great cause they represent. With the mention of it I shall close. Every one of us as it were furnishes a background for the missionaries' work. If we live and serve so that the missionary in his teaching can point with pride to the application of the gospel principles in our society, we shall be of infinite help in the process of conversion.

The consistency of our living will make an invaluable contribution. The

influence of our living will spread far and wide, and will furnish eloquent and effective testimony to the principles we proclaim. By courageously living honorable, righteous lives we are all entitled to be counted members of the incomparable missionary force of the Church of Christ.

For myself, I pray for strength to be a consistent contributor and supporter of the cause which I dearly love. I offer the same prayer for you, my brethren and my sisters. The Lord help us to be exemplars and teachers of the truth which we have. I know we have it. The Lord help us to share it with our fellow men, I ask in the name of Jesus Christ. Amen.

### President David O. McKay:

President Stephen L. Richards of the First Presidency has just spoken to us. This telegram has just come from Bakersfield First Ward, California:

"Brethren, we thank you for the privilege of enjoying Conference with you on television. Sincerely."

What a great blessing, what wonderful inventions are the radio and television when properly used for noble purposes.

This, for example, makes us sense clearly that tens of thousands are sitting with us this morning in worship.

Elder George Q. Morris of the Council of the Twelve, will now address us. He will be followed by Elder Clifford E. Young.

### ELDER GEORGE Q. MORRIS

#### *Of the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters: I thank the Lord for the privilege of being with you this morning and of having fellowship with you in the Church of Jesus Christ, and I thank the Lord for the instructions, the simple, beautiful, convincing gospel instructions that we have received this morning and in all preceding sessions of this conference.

I am wholly dependent upon my Father in heaven and upon your as-

sistance in that he shall lead me to say the things that I should say upon this occasion.

This Church for a century and a quarter has been declaring these truths to the world. The testimonies we have heard, the teachings of the gospel, the purposes of the Lord, have been preached to the world during all this period by men who have been called of God to do so, and the message to the world is and has been that the

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Church of Jesus Christ now exists in the world, and that prophets and Apostles are directing the affairs of his Church. Indeed, just as the Lord Jesus Christ in leaving the world to ascend to the Father left his Church in the hands of Apostles and prophets and the priesthood of the Church, so in this day he has placed in the hands of Apostles and prophets and the priesthood of his Church, his Church and his gospel, the only true and living Church in the world because it is his Church, and in it alone lies salvation for the human family.

What a glorious message of hope and faith and joy this should be to the distraught world. And it is such to the honest in heart, those who are seeking with all their hearts to know and keep the commandments of God.

When the Lord visited this continent and set up his Church among his people soon after his ascension into the heavens, they were querying after he left them one day, as to what they should name the Church, and when he came the next day to continue his instructions to them, he knew their contentions and queries and said:

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if so be that it is built upon my gospel. (3 Nephi 27:8.)

What a simple and logical and beautiful explanation of the facts! And that is something to guide us in the midst of all the religious confusion that exists in the world today. The Church of Jesus Christ by his direction bears his name. In this day when it has again been restored, the same instructions came to the Prophet Joseph Smith that this Church should be called the Church of Jesus Christ of Latter-day Saints, the "Latter-day Saints" being added to distinguish it from all other dispensations.

The Lord continued in his instructions to the effect that: If the Church has his name and it is built upon his gospel, then it is his Church; and if they would pray to the Father he would

hear their prayers, and his works shall be manifest in the Church.

Note the significant qualification added that not only must it have his name, but it must also be based upon his gospel. Then he adds that if churches are built that are based upon the works of men or the works of Satan, then these will have joy in their churches for a period, but the time will come when they will be hewn down and cast into the fire.

The Lord has very clearly set before us in this simple statement a guiding principle: There is one Church of Jesus Christ, bearing his name and preaching his gospel. All other churches are the churches of men, and there can be no salvation in them, and the time will come when they will be destroyed.

When the Prophet Joseph Smith was a youth, he had to come before the whole Christian world and declare to them the principle that there could be only one true church in the world. In his search for the truth he had been logical in his thinking; he wanted to serve God and keep his commandments; and as he viewed the denominations in Christendom, he concluded that all these churches could not be true, that they might all be wrong, but that they could not all be right, and then, as we have had explained to us by previous speakers, he received in the presence of the Father and the Son the latter's words that all the creeds were wrong and that they were an abomination in the sight of God. They were the creeds of men that were not true, and untruth God cannot tolerate.

After a century there has been some change in thought, perhaps the leaven has been at work. There are many Christian leaders in the denominations today who are declaring there can be but one true Church, and they have a most sincere desire to unify the divergent denominations making up the Christian churches of the world. About a month ago they held in the Chicago area a World Council of Churches, desiring if possible to work toward unity. It is interesting to note that this great council of nearly six hundred delegates representing forty-eight countries and about 160 denominations met within

the precincts of one of the stakes of the Church of Jesus Christ that has been restored to the earth, and in the general location in our country where Joseph Smith and Hyrum Smith became martyrs for their testimony concerning the one true Church, the Church of Jesus Christ, that had been restored.

It is interesting to note that in their desire for unity, many of the church leaders are speaking forthrightly to their people. One prominent speaker expressed this thought that if Jesus Christ should come to the earth today and see the denominations bearing his name, he would say, "If these are Christian churches, then I am not a Christian."

I want to read, not exact quotations, but some expressions here, because I want them to be accurate in representing what others are thinking. One particular Protestant writer in great clearness and sincerity, expresses his belief that the churches should become united, and states these reasons:

That Protestantism is conscious and the demonstrations agree that the true Church exists in the mind of Christ, but that he recognizes none of the denominations as his Church.

That there should be one united Church, that it now exists, but it is hidden by man-made denominational churches.

That the true Church can only come by a dissolution of the denominational churches as churches, which are but an apostate denominational system.

That the way to a united church is for the denominations to abdicate their churchism and the church functions which they have sinfully usurped.

That the desire of many leaders of Christendom is to release the believers of Christ from the Protestant apostasy into which it has been led by the evil spirit of sectarianism.

That in bringing about the united church the errors must be avoided which led Protestantism into the apostasy of sectarianism.

Such are the ideas now current in Protestantism.

Men are not satisfied with the conditions of the denominations in the world. To understand how the apostasy thus described came about, they need to understand the truth that has been referred to here, that there have

been various dispensations of the gospel, that there were long periods when it was not on the earth. It should be understood that the Dispensation of the Meridian of Time was but a restoration of the gospel previously taken from the earth and that although that dispensation was glorified by the presence of the Lord Jesus Christ, himself opening it and in it offering his great atonement, yet it was to come to an end. It should also be clearly understood as was explained in this conference, that when the prophets and the Apostles, the very foundation of the Church of Jesus Christ, disappeared, then his Church of necessity disappeared. That dispensation ended. The true Church was again taken from the earth. This being so, then it is clear that men had no way of knowing the will of God, of preserving the true principles of the gospel, of continuing to know the true and living God. The revelations of God were not available to them. It must follow, therefore, that all the churches built up since the Apostles and prophets and the true Church were taken from the earth are churches made by men, and "the power of God unto salvation" could not be in them.

If people could but understand this principle, if our youth could, then they would look for the restored Church of Jesus Christ of the last dispensation which bears his name, is built upon his gospel, and which has in it his authority and power—his Apostles and prophets.

Just for a moment may we glance at what constitutes the setting up of the Church of Christ? Men set up their churches day by day, by private interpretations of the scriptures, but for the Church of Jesus Christ, which can come from God only, to be set up, the heavens must be opened, a dispensation of truth must come. First of all, God ordinarily, with an exception I shall note, appears to a man whom he has selected as his prophet, and reveals himself to him, for a true Church cannot be built on a false faith and a false God. So that it may be known not only what kind of being he is but who he is, he identifies himself as the true and living God. Then he

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gives this man his authority, the Holy Priesthood; thus he is equipped so that the Lord may direct him step by step to establish the Church in the earth. That was what the Lord did with Abraham who talked with God face to face, and he received the priesthood and the Urim and Thummim. The Lord gave him needful revelations, telling him what to do and where to go, and made covenants with him.

Regarding the Dispensation of the Meridian of Time, the Lord in that instance did not come and choose a prophet, but the Father sent his First-born, whom by divine investiture he had elevated to the Godhead, sharing with him the glory and the honor and the power of his own Fatherhood, he sent him to be his Only Begotten Son in the flesh; so that he came with all this power and authority that was in him. He, the Spirit of light, he from whom the priesthood comes, he from whom revelations come, he himself came as directed by the Father and for thirty-three years lived in the world, revealing himself and revealing through himself God the eternal Father, being in his express image, and taught the principles of the gospel of salvation as directed by the Father, atoned for the sins of the world and instituted the resurrection from the dead.

These are the simple truths as to a restoration of the gospel of Jesus Christ and it is the simple truth, that by these means this gospel has again been restored in these last days by the Lord Jesus Christ, the sole source of salvation for the human family, through the Prophet Joseph Smith, who received the Holy Priesthood, followed his instructions, received his revelations and built up again his Church; and thus

an open channel of revelation was established, which channel shall never be closed, for this is the Church of the last dispensation and it shall never again be taken from the earth.

I bear humble witness that this channel of communication is now open and that through it our beloved prophet, David O. McKay, receives instructions from God, that this is the Church and kingdom of God, and that in it is the power of God unto salvation, because it is the Church of Jesus Christ. May God touch the hearts of men and women to understand these simple truths, that they may receive this message with gladness and thanksgiving and embrace it for their salvation and exaltation, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder George Q. Morris of the Council of the Twelve.

The Choir and Congregation will now sing "We Thank Thee O God For a Prophet." After the singing, Elder Marion D. Hanks of the First Council of the Seventy will speak to us.

Here is an interesting message just received: Mr. Shirl Kimball, Servicemen's Coordinator in San Diego, reports that the members of the Church recruits at the Marine Corps Depot are receiving by television this conference session, and are grateful for the privilege of receiving it. The facilities for receiving it at the Base were provided by the Commanding Personnel.

The congregation and Choir sang the hymn, "We Thank Thee, O God, for a Prophet."

### ELDER MARION D. HANKS

#### *Of the First Council of the Seventy*

**T**HIS experience makes me feel like a Marine lieutenant friend of mine. He had been in the last war for four years and when he learned they were considering his recall, he sent the board a telegram in which he said: "I desire to remind you that I spent four years

in the last war, and I just want you to know I do not want to crowd in ahead of anyone else who wants the experience."

I am grateful for a great many things this morning. I am always grateful to be on these grounds and in this



building, for daily association with them has never dimmed their beauty and their memories for me. I am grateful for the lovely flowers which festoon this stand, for many of us learned to love them and what they represent in the islands of the sea; and I am particularly grateful for the blessing of *aloha* or love which motivated the good people who sent them.

I am especially grateful this morning, for freedom. As a serviceman who had opportunity in an armed conflict to help defend this nation, as a young American, and as a Latter-day Saint, I am as grateful for freedom as my intelligence and capacity to understand it allow me to be.

But as I look at you and consider myself, I think of another kind of freedom which is even more important than that which we here enjoy to assemble and to teach and to worship. This freedom has no relationship to prison walls, or to any other aspect of physical restraint or deprivation. It may, in fact, be employed by one immured in deepest dungeon, penniless and starving and in ill health. On the other hand, it may be absent from one who is not physically restrained, who has an abundance of wealth, health, prominence. I think of the freedom taught by Jesus to certain of the descendants of Abraham many centuries ago. Having taught them of his Father, he gave them another great lesson, in these words, many having believed on him:

If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.

They answered him, [angrily, you see, because they were already free, were they not?] We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

And the servant abideth not in the house for ever: but the son abideth ever.

If the son therefore shall make you free, ye shall be free indeed. (John 8:31-36.)

There is a freedom different from and superior to even that which we enjoy

today, to meet, to teach, and to worship. What is it? Is it, as some suppose, the right to do as we please? Do we find this freedom in indulgence, in unrighteousness, in sin? Do we find it in giving loose rein to passion, to emotions, to appetites, to the unrighteous thought or act?

This freedom of which Jesus spoke does not company with unrighteousness nor is it the product of the evil act. This freedom, this freedom which he taught as being most important to mankind, comes to those who in righteousness have faith in God, learn his law, and seek to understand it, and who, obedient to it, and with responsibility, seek to do his will.

There are many among us, and throughout the world, young and old (though perhaps we too often confine the lesson to the young) who have the idea that freedom, the freedom of which we speak, can be found in unlicensed liberty. But this freedom which Jesus taught is not the freedom of irresponsibility or unrighteousness, but the freedom which accompanies obedience.

Is that husband free, for instance, who with disloyalty to his wife and family and with lust in heart, entangles himself in alliances outside his own home? Is that father free who, neglecting his children, turns them away and does not love them and teach them? Is that man free who hates his neighbor, and who will not forgive the trespasses his neighbor has committed against him?

Is that wife and mother free who will not perform the duties of her home with joy in her heart, realizing this to be her great calling? Is that woman free who gives her time to selfish social pursuits of doubtful worth instead of to her neighbor, her community, her Church, her God, in honest service, when there is so much to do?

Is that boy free who trifles with good habits, who cheats a little in school, who will not accept sound counsel and loving parental advice, but who, making his own stubborn way (for he is of the age when he thinks he knows better than they) chooses companions who are on the wrong path, goes about his activities with them, perhaps even stealing

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from some others the most precious things they enjoy? Is the young girl free who thinks so little of herself that she allows herself to be handled as if she were worth nothing, or who talks with evil tongue about her friends or acquaintances; who will not be counseled, who will not be helpful or humble in the home?

The obvious answer is that these people are not free. True, they have the right to choose, but they violate their agency in choosing that which denies them the very freedom which God would have his children enjoy; for how is this freedom achieved?

Let me quote two or three verses of scripture. In addition to the words of the Lord, telling us that truth makes us free, he said again as recorded in the Doctrine and Covenants, the sacred book of the restoration:

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free. (D. & C. 98:8.)

And He said to us, as John recorded it when he was among men:

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. . . .

. . . for without me ye can do nothing. (John 15:3-5.)

And the Psalmist sang, "And I will walk at liberty: for I seek thy precepts." (Psalms 119:45.)

And again, James:

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the

work, this man shall be blessed in his deed. (James 1:25.)

And finally, and perhaps most importantly, out of the book of II Corinthians this simple statement:

. . . where the Spirit of the Lord is, there is liberty. (II Cor. 6:17.)

My humble testimony is that real freedom is not irresponsibility or license, but that real freedom accompanies faith in God, the understanding of his word, and obedience to it. (And each of us, I believe, knows personally the difference between the freedom of faith and obedience, and the bondage of sin.)

God bless us to realize as we seek to learn the marvelous principles of the gospel that he who will not in his heart forgive, he who will not be clean, he who will not seek to know the truths of the Lord as they apply not only to the obedience which is a word, but also to the obedience which is a way of living, is not free.

God bless us that we may have faith, that we may learn his word and live it, in order that we may have his spirit with us, for ". . . where the Spirit of the Lord is, there is liberty." (*Ibid.*, 3:17.) In the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Marion D. Hanks, of the First Council of Seventy, has just spoken to us. Elder Clifford E. Young, Assistant to the Twelve, will now address us. He will be followed by Elder S. Dilworth Young.

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

**I** FEEL AS if I had run through a red light!

My brethren and sisters: I join you this beautiful Sabbath morning in expressing gratitude for a testimony of the divinity of this work. As I drove up this morning from my home in Utah County, I could not help feeling grateful that I had a father and a mother who believed. My father, it is

his 117th anniversary today, knew the Prophet Joseph, only as a boy, however, but his family knew the Prophet intimately, and they loved him. My father loved him. My mother loved his name. They have instilled in the hearts of us children an appreciation of this great work. They went through times that were rough. Father knew the criticisms that had been heaped

against the Prophet, but he knew they were not true, and he knew in very deed that Joseph was all that he pretended to be.

I tried to think this morning, as I was driving along, what I would have thought, had I lived in the little village of Palmyra in 1820, when a young boy was to return to his home and tell his parents of the great manifestation that had come to him. I am wondering what I would have thought, had I even been a brother, as was Hyrum, six years older than the Prophet. Would I have believed him or would I have thought that there was something wrong with the boy? But I am sure if I had come under that parental influence and had felt the faith and warmth of those parents who knew, I, too, would have subscribed to his great message and would have believed.

A mother knows the weakness of her children; she knows those weaknesses before anyone else. She does not parade them, for which we are grateful, but she knows the weaknesses, and Lucy Smith would have known whether or not the Prophet, the boy, was telling the truth. She would have known whether his message was one of truth or one of error, and she did know it and she never wavered throughout her life; neither did the father, who stood loyally and truly by the side of the young Prophet. It was a fantastic message. It was not easy to believe. And I try to picture the Prophet as we picture the Savior as he stood before Pilate, alone; his disciples had left him, even Peter had said that he did not know him when he was pressed by some of the rabble; so Jesus stood alone. In that early day in the history of the Church, the Prophet stood alone, and yet think of this great work today. One and a quarter centuries have passed and here we have the evidence of the leaven that was referred to by Brother Morris, small as it was, leavening the lump; and this message of the restored gospel is spreading throughout the land.

I thought of these things as I drove along, and then I thought of Oliver Cowdery. Oliver Cowdery at one time lost the gift of faith. He was like many of us today! Some little thing

had cankered his soul. We sometimes let little things canker our souls, and we lose the great values and blessings that come through faithful service in this Church. Oliver had let little things canker his soul. Phineas Young who was very close to my father's family, and who was a brother-in-law of Oliver Cowdery, labored with Oliver, wrote him letter after letter, telling him never to mind the little things but to remember that the truth had been restored and that he, Oliver, knew it and that he should come back in the Church.

In this very pulpit a number of years ago, Brother Alonzo Hinckley read a letter that Oliver Cowdery had written to Phineas Young, in which he set forth some of his grievances, feeling that he had been injured by some of his friends, and Phineas Young wrote back to him and said, "Never mind all that; suppose there was some grievance. You know the gospel is true; you know your testimony; you know where you belong." Following this, Oliver finally came up to Council Bluffs, and you know the rest of the story. He appeared before the people and then before the high council, and humbly he said to the high council, substantially as follows, "I do not ask to be restored to my former position . . ." the gift of faith had come back in his soul . . . "but all I ask is that I may come back into the Church, because I know it is true."

It is a marvelous testimony, my brothers and sisters. He had been out of the Church ten years. It was nearly twenty years since he had written the Book of Mormon, as it fell from the lips of the Prophet Joseph, as he, Joseph, translated. He could easily have wavered; he could have said, "We were mistaken. It was all a mistake. Joseph made us believe we saw the plates. We imagined we heard a voice, and somehow or another we thought we saw an angel." But he did not say that. He said, "The Book of Mormon is true. It was translated by the gift and power of God. We saw the angel, and we heard his voice as he declared the truthfulness of this sacred record."

So, my brethren and sisters, with a

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heart full of gratitude and a testimony in my soul of the divinity of this work, I stand before you acknowledging the goodness of God to me, and to my family, for the gift of faith, realizing that no matter what comes in one's life, if the gift of faith is there, one may safely walk without wavering and without complaint. I feel that in my soul today, as I bear you this testimony,

in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, has just concluded speaking. We shall now hear Elder S. Dilworth Young, of the First Council of Seventy, who will be followed by Elder Milton R. Hunter.

### ELDER S. DILWORTH YOUNG

#### *Of the First Council of the Seventy*

**T**HE FACT that President McKay, in the beginning of the conference, laid stress upon the auxiliaries of the Church, his statement being followed up by two of the auxiliary groups of our young people singing, gives me license, my brothers and sisters, to speak to a special group. I realize that there are many listening who do not belong to this group, but those to whom I refer have a great deal to do with the destiny of about twenty-five thousand or thirty thousand of our young boys, so I feel justified in addressing them this morning. I refer to the scoutmasters and the Explorer post advisers of the Church. There are about twenty-five hundred of them, in total. In their hands are the weekday activities of our young boys.

First, my brethren, I can address you as brethren I am sure and as a co-laborer of many years standing, I should like to call to your attention the fact that the best teaching is subtle. The declared statements of the Scout oath and the Scout law do not necessarily teach morals, although they help. It is the unspoken thing, the act from a man's heart which really does the teaching. I should like to make three simple illustrations in my own life concerning that, and I shall mention names with no apology.

Looking back to my beginnings as a deacon there was a man who stood out in my life. At the time I was not particularly conscious of it, although even then it seems to me the Lord's Spirit whispered to my spirit that here was one whom I should follow. He

was my Uncle Fred. You know him better as Bishop Thomas A. Clawson, who was for so many years bishop of the Eighteenth Ward. He ordained me a deacon. I used to go to priesthood meetings on Monday night with my cousin Cannon Young and my brother Hiram. We would sit in preliminary exercises. Uncle Fred did not say much of anything to us, but each evening, before we were dismissed to go to class, his eye caressed each one of us individually, and those eyes, as they met ours, seemed to say, "Good work, boys. We are glad you are here."

His serene countenance, as he sat there, seemed to be the assurance to me that all was well in Zion so far as I was concerned. It was not words that did it, it was the fact that he was that kind of man. Sometimes, I wish we could have it today as it was in those days when, after the priesthood class was over, we would gather again and let the bishop give his final benediction before we departed for home. I think that was the highlight of my deacon's experience, happy as it was. As we filed back into the old Eighteenth Ward chapel, Uncle Fred's eye again went down the line of his deacons, engaged our eyes, each, as the final song was sung and the final prayer was said. And we often walked home feeling lifted up spiritually. This could not have been given by anyone but a man who lived what he preached without doing any preaching.

As an adolescent youth, there were two men who taught me lessons in the same way without saying anything. I

enjoyed a happy athletic career in high school. I tried everything. Willard Ashton, the coach, never did tell me I had to obey any rules of the game, but I just knew that I had to; there was no other way to play it. Why? Because that was the way he played it. He did not talk about it, he did it. During that same period, there was Adam Bennion; I had four happy years under Adam S. Bennion. I cannot recall that he ever mentioned to me in all those years how I ought to conduct myself, but I knew how I should. I knew what he expected without his saying a word. There came a time in our young lives when there was a crisis in our school as against another school, when there had to be honor vindicated. We knew that when the time came Adam Bennion would vindicate our honor; we knew he could do nothing else, because he was that kind of man.

Those are three men, scoutmasters, out of many who without saying words influenced lives.

Now, you work with boys. Let me tell you several subtle things which you can do, if you believe them, or can do them as though you believe them, which will immeasurably increase the work and the happiness and the joy of the boyhood of this Church.

When Sunday morning comes along, Mr. Scoutmaster, will you be found sitting in the class with the deacons, or will you be so anxious about your own salvation that you will be up in the elders' or the seventies' or the high priests' quorum? I advise you to feel the importance of these young men under your care so greatly that when they walk into their class, even though you may not be their adviser in that deacons' quorum, there you will be sitting next to them, letting them see with their eyes that what is in your eyes in the reflection of what is in the teacher's eyes.

I have often thought what effect it must have on a boy to reach out the sacrament plate to his scoutmaster sitting in sacrament meeting. Boys love their scoutmasters, usually, and here sits the scoutmaster where he belongs, and the boy hands him the plate or

the cup and smiles at him, and the scoutmaster smiles back. Not a word has been said, but the boy knows what it means to do his duty to God. He does not have to put his hand up and say it, he just knows it.

Do you scoutmasters realize that every time you pass a grove of trees in your hiking programs and in your camping out, that it is possible for your boys to duplicate in a measure the experience of the Prophet Joseph? What a lovely thing it would be if a scoutmaster could subtly teach a boy that whenever he came into a grove or passed a grove, if he cared to go in there and kneel down and offer a prayer to his Father, perhaps the Father would hear the prayer. He might not show Himself to him, but he would reveal Himself to him by a method which we have been told is sure, by the Holy Ghost.

The forests of our land, where God might influence boys are not confined to New York state, my brothers and sisters and fellow scoutmasters. They are here and around us.

I have been a Scout executive a long time, but I cannot recall many occasions that I have heard a scoutmaster bear his witness at a campfire that Jesus is the Christ. I have been guilty of that myself. Could I do it over again, I would use many more occasions before the last embers died, to stand there and tell my boys of the living Christ and of the goodness of him in these days to reveal himself to the boy Prophet.

What can teach observance of the Sabbath day more effectively than the quiet ways of the leader as he guides his boys in the breaking of camp on Saturday evening. As he lets them out of the car at each home his cheery, "See you tomorrow in priesthood meeting" is a powerful sermon. Conversely the noise of wheels turning against the pavement on Sunday is louder than any words of advice.

And finally, I would be remiss indeed if I did not teach them to talk to their Father in heaven. Campfire programs and camping out programs and hikes and trips, when boys are away from home, put them on their own as to

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whether they shall talk to their Father or not. They can do it individually, as I have suggested, in groves, but they must do it collectively at times. I should like to ask you one favor. There has been given to the Boy Scout organizations, I think righteously enough, a pattern of prayer which is used throughout scouting, and which, while all right for the boys of other faiths, does not belong in our groups. I can repeat it in about ten words; it is very short. I say it with all reverence both toward the Lord and respect toward the men who think it is a good prayer: "May the great Scoutmaster of all good Scouts be with us until we meet again," they say, and then they dismiss the boys to go to bed.

My fellow Scout leaders, at your campfires and in your dismissals, teach your boys that the Lord is not a great Scoutmaster. He is our God. When you pray to him and when they pray to

him, address him as he suggested himself. Let them say, "Our Father, which art in heaven," asking for the favors of the night, for the protecting care, for love and peace at home, and for all things concerning which they should inquire. Then let them always close it by saying, "In the name of Jesus Christ," thus bearing their witness that they believe in his holy name. That is the kind of prayer we ought to have our Latter-day Saint Scouts say. For its kind, I have no objection to the other, but we have our kind which is better. It makes boys vocally free and can be given inspirationally to fit many occasions.

My testimony is that God lives, and that he who sits on this stand, presiding, is his prophet and his servant. I would that all the boys in our care will develop the same testimony with the help of their leaders, in the name of Jesus Christ. Amen.

### ELDER MILTON R. HUNTER

#### *Of the First Council of the Seventy*

SINCE the day that the Angel Moroni gave the gold plates to the Prophet Joseph Smith from which he translated and published the Book of Mormon, vast amounts of marvelous evidences have accumulated. These evidences sustain the divine authenticity and truthfulness of that holy ancient record.

Also, during the same period of time, enemies of truth and light have done everything within their power to oppose the Book of Mormon, trying to prove that its claims are false. Some of these men, no doubt, were merely misled; but the majority of them did what they did with evil intent. The result has been that all of their works have come to naught. The evil results of their efforts have vanished as the dew on earth's verdure vanishes in the presence of the rising sun. Thus, the Book of Mormon stands today in higher repute than ever before in the history of the Church. None of its claims have been proven to be false. On the other hand, a vast accumulation of evidences—some of which speak as it were from the

dust and others from the ancient past—continue to bear witness to the divinity of this sacred book and to its truthfulness.

Beyond a shadow of doubt, the Book of Mormon is the word of God, a divine and sacred book, preserved by the Lord and his holy angels to come forth in the latter days as a new witness to Jesus Christ and the gospel which he proclaimed.

I shall point out some of the astounding Book of Mormon evidences, listing them under three major headings: first—archaeological evidences; second—testimonies of sixteenth century Indian historians; and third—writings of Catholic padres of the sixteenth and seventeenth centuries, which writers secured their information firsthand from the Indians.

American archaeology had its birth shortly before the death of the Prophet Joseph Smith. John Lloyd Stephens had visited Guatemala, Honduras, and Yucatan, had come back to the United States, and had written a glowing report of the beautiful temples, pyramids, and other archaeological remains which

dotted the jungles of Central America and Mexico.<sup>1</sup> From the time of the publishing of Stephens' books forward, the governments of Mexico, Central America, and portions of South America, as well as archaeological organizations from the United States and her neighbors to the south, have spent vast amounts of money, and have exerted an untold amount of effort at numerous of these archaeological sites. Also, considerable work has been done in reconstructing the ancient buildings. In reconstructing these marvelous pyramids, temples, and other archaeological ruins, the archaeologists and their helpers have placed the stones as far as possible back as they were when the ancient Americans first erected the buildings. The result is that today the country from north of Mexico City southward to Chile is literally dotted with numerous archaeological sites, many of which have been excavated by archaeologists.

Before proceeding further, I desire to point out, definitely, that the majority of the archaeological ruins that have been excavated postdate Book of Mormon times, and some of them were originally erected several hundred years following the close of Nephite history. Then you may ask, "What evidence do these ancient ruins give to sustain the Book of Mormon?"

I shall answer as follows: The Book of Mormon claims that great civilizations lived in ancient America. In fact, that sacred record points out that three separate peoples came to America in ancient times and established their civilizations. These peoples were known as Jaredites, Nephites, and Mulekites. The best archaeologists at the present time claim that many of the archaeological remains that have been excavated were built over earlier temples, pyramids, and other buildings, connoting earlier civilizations; and in many respects these earlier peoples were more highly developed, or more civilized, than were the people who erected the buildings of the archaeological remains that are now extant; for example, Miguel Covarrubias, speaking the views of the Mexican

archaeologists, places the La Venta site within the period of 200 B. C. to 300 A. D. To quote from this writer:

Everywhere there are archaeological treasures that lie hidden in the jungles and under the rich soil of southern Vera Cruz, burial mounds and pyramids, masterfully carved colossal monuments of basalt, splendid statuettes of precious jade, and sensitively modeled figurines of clay, all of an unprecedented, high artistic quality. The tantalizing presence of a great and remote past in what is now uninhabited, impenetrable jungle is all the more puzzling because archaeologists now agree that many of these artistic masterpieces date back to the beginnings of the Christian era. Appearing suddenly out of nowhere in a state of full development, they constitute a culture that seems to have been the root, the mother culture, from which the latter and better-known (Maya, Totonac, Zapotec, etc.) cultures sprang.

This oldest of native American high cultures is also the newest, since it was "discovered" only a few years ago and still awaits exhaustive scientific study.<sup>2</sup>

Latter-day Saints know that the three oldest "native American high cultures" were the Jaredite, Nephite, and Mulekite cultures, the latter two fitting well within the La Venta period.

The La Venta archaeological site, located near the coast of the Gulf of Mexico, was excavated by Dr. Matthew W. Stirling in 1939-1940. He is credited with dating this culture from 450 B.C. to 600 A. D.<sup>3</sup> He made an archaeological find there of great importance, a carving of a statue of a man which reminds one of the usual portrayal of "Uncle Sam."<sup>4</sup> This figure had a full flowing beard and an aquiline nose, constituting a good representation of a Hebrew priest. Covarrubias described the figure as one representing a person having "... surprising pronounced Semitic features."<sup>5</sup> Stirling points out that the figure is depicted as wearing "... shoes with odd, pointed, upturned toes."<sup>6</sup> Neither the shoes nor the face

<sup>1</sup>Miguel Covarrubias, *Mexico South—The Isthmus of Tehuantepec* (1946), pp. 79-80.

<sup>2</sup>A. Hyatt Verrill, *Americas' Ancient Civilizations* (1953), p. 100.

<sup>3</sup>Matthew W. Stirling, *National Geographic Magazine* (Sept., 1940), p. 327; Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon*, pp. 133-135, 173.

<sup>4</sup>Covarrubias, op. cit., p. 90.

<sup>5</sup>Stirling, op. cit., p. 327.

<sup>6</sup>John Lloyd Stephens, *Incidents of Travel in Central America, Chiapas, and Yucatan* (1841); *Incidents of travel in Yucatan* (1843).

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and flowing beard of "Uncle Sam" could have been a representation of a red-skinned Indian;<sup>7</sup> but, as stated, it strongly resembles a Jewish priest of pre-Christian times.

Dr. Stirling also found in southwestern Mexico at Izapa a stone covered with carvings which have been interpreted by Dr. M. Wells Jakeman of Brigham Young University as a representation of Lehi's dream of the "Tree of Life," recorded in 1 Nephi 8:1-38. To quote Dr. Jakeman:

... the resemblance of this sculpture to the Book of Mormon account cannot be accidental. . . . It practically establishes . . . an historical connection . . . between the ancient Central American priests responsible for the sculpture and the Lehi people of the Book of Mormon! Indeed, the accurate and detailed knowledge of Lehi's vision . . . displayed by these priests in this sculpture, can be explained only by their identification as an actual group of the Lehi people.<sup>8</sup>

Of special interest to Latter-day Saints is the temple of Quetzalcoatl, located at Teotihuacán, north of Mexico City. This temple is decorated with serpents' heads, surrounded with *quetzal* feathers. *Quetzal* is the name of a beautiful bird with resplendent long, green feathers, found mainly in Guatemala and Honduras.<sup>9</sup> *Coatl* is the ancient Mexican word for serpent.<sup>10</sup>

The Book of Mormon gives a beautiful account of Christ's appearance to the Nephites following his crucifixion and resurrection.<sup>11</sup> To them he gave the true gospel plan of salvation, and the people lived in almost perfect righteousness for over two hundred years. Certainly Christ's visit constituted one of the greatest events, if not the greatest, that transpired in ancient America.

Following the apostasy of the Nephites and the Lamanites from the true religion of the Master and the extermination of

the Nephite civilization (about 400 A. D.), the Lamanites or Indians retained in their traditions a memory of the appearance of the resurrected Savior to their forefathers. This white-bearded God, according to one tradition, came to the people through the air, and as he descended to earth the sunrays sparkled on his beautiful white body and clothing. The *quetzal* bird as it flew through the air reminded the people of the glorious beauty and radiant splendor of the white-bearded God who had appeared to their ancestors; and so they added a pagan touch to that memorable event by selecting the most beautiful and highly prized bird of the New World, the *quetzal*, as a symbol of the white God, or Jesus Christ. Also, *coatl*, or serpent, was an ancient symbol of Israel's Anointed One. Thus, the Indians commemorated their white-bearded God with the symbol of "Quetzal-bird serpent" or Quetzalcoatl.<sup>12</sup>

Traditions existed among practically every American Indian tribe, especially the more civilized peoples of Peru, Central America, Guatemala, Yucatan, and Mexico, to the effect that their ancestors were visited by a white-bearded God, who gave them their culture, their civilization, and their religion, and who promised that someday he would return to their descendants. These traditions account for the easy conquest of Mexico and Peru; but, more important, they all bear witness to Christ's appearance to the ancient Americans, as accounted in the Book of Mormon.

Also, of special interest to members of the Church of Jesus Christ are the beautiful and famous archaeological ruins in Yucatan, especially those at Chichén Itzá, Uxmal, and Kabah. The massive pyramids, temples, and other important structures were erected during the tenth century A.D., constituting the workmanship of the New Mayan Empire. Those Mayas of Yucatan, as had the Toltecs of Teotihuacán, worshiped the white-bearded God, whom they called Kukulcan. They carved

<sup>7</sup>Sylvanus G. Morley, *The Ancient Maya*, p. 21, states: "The Maya are not a hairy people. The men either have no beards and moustaches at all, or only very meager, sparse ones, while other parts of their body have less hair than is the case of American whites." The same facts hold true with the majority of Indians.

<sup>8</sup>M. Wells Jakeman, "An Unusual Tree of Life Sculpture from Ancient Central America," *Bulletin of University Archaeological Society* (March, 1953), pp. 26-49.

<sup>9</sup>Hunter and Ferguson, *op. cit.*, pp. 199, 195-222.

<sup>10</sup>*Ibid.*, 199; Verrill, *op. cit.*, pp. 101-111.

<sup>11</sup>1 Nephi, chapters 11 to 28, pp. 420-453.

<sup>12</sup>George C. Vaillant, *Aztec of Mexico*, p. 52; Bancroft, *Native Races*, vol. 2, p. 511 ff.; Numbers 21:8-9; John 3:14-15; Maurice H. Farbridge, *Studies in Biblical and Semitic Symbolism*, p. 25; Hunter and Ferguson, *op. cit.*, pp. 195-222; Verrill, *op. cit.*, p. 67.



motifs to Kukulcan on their buildings similar to those at Teotihuacán and at other Mexican sites, i.e., the plumed serpent.<sup>13</sup> In fact, the plumed serpent is extensively used in decorating all of their buildings.

Also, the Mayas decorated their buildings with another motif or symbol—that of a bearded white man wearing quetzal feathers. The latter carvings represented priests of Kukulcan (Quetzalcoatl), or probably Kukulcan himself. They are definitely not of Indian type but are of Hebraic type. To quote Theodore Arthur Willard:

An interesting sidelight . . . is the distinctly Semitic cast of countenance of some of the ancient sculptures and murals found at Chichen Itza and in other old Maya cities. The dignity of face and serene poise of those carved or painted likenesses is strikingly Hebraic.<sup>14</sup>

The marvelous archaeological finds at Palenque in the Usumacinta Valley—especially the cross and the Egyptian-type burials, the famous ruins of the Old Mayan Empire in Honduras and Guatemala—especially those at Copan, Uaxactún, and Quiriguá, all bear testimony to the Book of Mormon's claims that high civilizations lived in ancient America. The late Dr. Sylvanus G. Morley maintained that the Maya history had its beginning as early as 300 B. C.<sup>15</sup> and that pre-Maya history extends back to about 3000 B.C.<sup>16</sup> The former date would reach in the earlier part of Nephite history, and the latter would extend to the beginnings of Jaredite history.

When one considers all of the wonderful archaeological remains in Mexico, Honduras, Guatemala, and Central America, and those of South America, one comes to the conclusion that those of the northern hemisphere do not surpass the marvelous archaeological ruins found in Peru, Ecuador, Bolivia, and Colombia. Numerous buildings have been excavated and some of them reconstructed. Thousands of graves have been opened and from them have been taken the most beautiful and artistic

workings in gold, silver, copper, and precious stones of various kinds.<sup>17</sup> Also, from those graves have been taken the most finely woven, beautiful laces, the most gorgeous wool and cotton cloths, and "fine-twined linen." In fact, various archaeologists maintain that the world has known no races of people who surpassed the predecessors of the Inca civilization in these various handicrafts. Some of them maintain that the earliest South American civilization dates as far back as 3000 B.C.;<sup>18</sup> for example, A. Hyatt Verrill states:

Despite the high attainment in art, engineering, astronomy and government which were reached by the Aztecs, the Incas, the Mayas and others, in a way these unknown, forgotten races of South America were more remarkable, and were unquestionably far more ancient. From the Chibcha district in Colombia to northern Chile, numerous races rose to a civilized state, vanished and were forgotten centuries before the first Montezuma or the first Inca saw the light of day.<sup>19</sup>

As a general rule, when we find a race excelling in some one art or occupation we find the people deficient in some other art or industry, but the Chimus appear to have been masters of all trades. Their textiles, especially their laces, were marvelous examples of weaving, and their mosaic and mother-of-pearl work was exquisite. Many specimens of these are truly wonderful examples of this highly developed art. There are vases, cups, ceremonial utensils, ear plugs, breastplates, wooden utensils, objects made of clay and of bone that are highly and most artistically embellished with mosaic inlay of mother-of-pearl, the red Spondylus shell, colored stone and precious metals. Many of their robes and ponchos of magnificent textiles are completely covered with ornaments of gold, silver, mother-of-pearl and sections of bright colored sea shells arranged in charming patterns so as to give the effect of a mosaic cloth.

They were also highly skilled wood carvers and there is scarcely a wooden object that is not handsomely carved. . . . They had developed a unique method of weaving feathers into cloth thus producing feather robes, tunics, head coverings, etc., that are gorgeous in color and design. . . .

Even in their ordinary metal work the Chimus exhibited the greatest skill and a most artistic taste. Metals were cast, embossed, etched, engraved, pressed, hammered, spun or built up into innumerable forms by

<sup>13</sup>*Ibid.*, p. 101 ff.

<sup>14</sup>Theodore Arthur Willard, *The City of the Sacred Well*, p. 36.

<sup>15</sup>Morley, *op. cit.*, p. 14.

<sup>16</sup>*Ibid.*, pp. 38, 44.

<sup>17</sup>Verrill, *op. cit.*, pp. 183-195.

<sup>18</sup>*Ibid.*, pp. 174-175, 183, 210.

<sup>19</sup>*Ibid.*, p. 148.

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welding and soldering. In fact every means of working metals known to modern artisans was employed by the Chimus.<sup>20</sup>

It is to be recalled that the Book of Mormon history is confined to the period between the building of the Tower of Babel and 421 A. D., the period during which the ancient Americans made their greatest achievements in the various handicrafts as described by Mr. Verrill. Also, we should recall that the Book of Mormon made such claims as follows:

[The Jaredites had] . . . all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things.<sup>21</sup>

[The Nephites and Mulekites also had an abundance] . . . of all things whatsoever they stood in need—and abundance . . . of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homely cloth.<sup>22</sup>

Again we read:

And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also curious workmen, who did work all kinds of ore and did refine it; and thus they did become rich.

Behold their women did toil and spin, and did make all manner of cloth, of fine-twined linen and cloth of every kind, to clothe their nakedness.<sup>23</sup>

Certainly all of these archaeological remains fit well with the Book of Mormon claims regarding the Jaredite, Nephite, and Mulekite civilizations; thus archaeology speaks as it were from the dust, verifying the Book of Mormon to be true—to be the word of God.

The second evidences verifying the Book of Mormon which I shall discuss are the writings of the sixteenth century Indian historians. When the Spanish conquistadores and the Catholic padres were conquering Mexico and Yucatan, they found that the Indians had many books—large libraries. Many of the Indians knew how to read and write and were more civilized than were their conquerors from Europe. In order to destroy as far as possible the natives'

civilization and do away with what the Catholic fathers termed "the Indians' wicked paganism," the Catholic padres burned all of the books that they could find, completely destroying the libraries. This terrible act of vandalism resulted in a terrific loss to our understanding of the history of the Indians and their ancestors.

It was fortunate, however, that three or four excellent manuscripts written by Indian historians during the first century of their contact with the Spaniards escaped the ruthless destruction. These writings have been translated into English during the past several years.

One of these important writings was produced in 1554, in the Quiché-Maya Indian language of Guatemala, and " . . . signed by the kings and dignitaries of the Quiché court."<sup>24</sup> It is known as the *Title of the Lords of Totonicapán*. At the request of the Quiché Indians, Dionisio José Chonay, a Catholic priest, translated the document from the Quiché language into Spanish in 1834. It was first translated into English by Delia Goetz and published in 1953. However, Dr. M. Wells Jakeman published in English extracts from the Spanish version in 1945, this being the first time that any of this work had appeared in English. The *Totonicapán* claims that the ancestors of the Quiché-Mayas

. . . came from the other part of the ocean, from where the sun rises, a place called *Pa Tulán, Pa Civan* [meaning Bountiful] . . . and they came from where the sun rises, descendants of Israel, of the same language and the same customs . . . they were sons of Abraham and Jacob.<sup>25</sup>

And then the authors of *Totonicapán* close their account as follows:

Now on the twenty-eighth of September of 1554 we sign this attestation in which we have written that which by tradition our ancestors told us, who came from the other part of the sea, from Civan-Tulan, bordering on Babylonia.<sup>26</sup>

These statements are all in perfect agreement with the claims made in the

<sup>20</sup>*Ibid.*, pp. 154-157.

<sup>21</sup>Ether 9:17.

<sup>22</sup>Alma 1:29; see 4:6.

<sup>23</sup>Helaman 6:11, 13; see Mosiah 10:5.

<sup>24</sup>*Title of the Lords of Totonicapán*, p. 164.

<sup>25</sup>*Ibid.*, pp. 169-170.

<sup>26</sup>*Ibid.*, p. 194; Hunter and Ferguson, *op. cit.* pp. 8, 56-64, 70, 80-84, 250.

Book of Mormon.<sup>27</sup> We should recall that Nephi and his brethren built their ship at a place which they named Bountiful which was located on the southeastern shores of Arabia or "bordering on Babylonia"; and from that place they set sail for America.<sup>28</sup>

The *Totonicapán* also claims that God gave to their original prophet-leader a peculiar instrument, called *Giron-Gagal*, through the power of which the people were guided to their new home.<sup>29</sup> One is reminded of the Liahona which was given by the Lord to Father Lehi.<sup>30</sup>

Another Quiché-Maya book, the *Popol Vuh*, much more detailed than *Totonicapán*, was written between 1554 and 1558 A. D. In its present printed form, it is a book containing over two hundred pages. It might be termed the Lamanite account of their history and religion, as the Book of Mormon is the Nephite account. Regarding this book, Brasseur de Bourbourg wrote:

The *Popol Vuh* appears to have been written, in part, from memory, following ancient originals, and in part, copied from the sacred books of the Quiches, . . . This manuscript . . . is written in a Quiché of great elegance, and the author must have been one of the princes of the royal family, who composed it a few years after the arrival of the Spaniards, when all of their ancient books were disappearing.<sup>31</sup>

The *Popol Vuh* was first translated into English by Delia Goetz and Sylvanus G. Morley and published in 1950.

In this book the Quiché-Maya Indians of Guatemala give an account of the creation of the world,<sup>32</sup> of the origin of man,<sup>33</sup> of the flood,<sup>34</sup> of the confusion of tongues,<sup>35</sup> and of the coming of their ancestors across the sea from the East.<sup>36</sup> It also mentions the fact that the colonizers were guided to their new home by a peculiar instrument, called *Pizom-Gagal*<sup>37</sup> (the Liahona). Thus the *Popol Vuh* in many items sustains the teachings of the more

beautiful and complete account found in the Book of Mormon.

A third book written by the Indians of Guatemala, *The Annals of the Cakchiquels*, also bears witness to the teachings of the Book of Mormon. The writers, the Cakchiquel Indians, were a branch of the Quiché-Mayas. I shall quote from this writing:

I shall write the stories of our first fathers and grandfathers, . . . that from the other side of the sea we came to the place called Tulan [Bountiful], . . .

Thus, then we were four families who arrived at Tulan, we the Cakchiquel people, oh, our sons! so they told us.<sup>38</sup>

The greatest book of the Indian writings of the sixteenth century is the *Works of Ixtlilxochitl*, written about 1600 A. D. by an Aztec prince named Ixtlilxochitl who lived near the City of Mexico.<sup>39</sup> This Indian writer claimed that ancient America was settled by three distinctive groups of people. The first settlers, termed the Ancient Ones, the Giants, or the First Tultecs, he claimed came from the Tower of Babel at the time of the confounding of tongues. They came to this land across the sea from the East. Many details of their history are given by Ixtlilxochitl which correspond closely to the Jaredite history in the Book of Ether.

The second group of settlers Ixtlilxochitl called the Tultecs. His account of these people, although much briefer, corresponds very closely to the account given in the Book of Mormon of the Nephites, event after event agreeing in the principal points. He even tells of the last great wars between the two people with dates almost identical with those recorded in the Book of Mormon.

The third people, whom Ixtlilxochitl called Olmecs and who are identified as the Mulekites, exterminated the last of the first colonizers. This event reminds one of Coriantumr, the last Jaredite, who lived for nine months with the Mulekites before his death. Ixtlilxochitl even tells of the merging together of the Tultecs and Olmecs (Nephites and Mulekites) and of the dominance of the Tultecs' culture, which is in

<sup>27</sup>1 Nephi 17:40.

<sup>28</sup>*Ibid.*, 17:5-7.

<sup>29</sup>*Totonicapán*, op. cit., p. 170.

<sup>30</sup>1 Nephi 16:10; Alma 37:38-41.

<sup>31</sup>Brasseur de Bourbourg, cited in *Popol Vuh*, p. 21.

<sup>32</sup>*Popol Vuh*, pp. 81-90.

<sup>33</sup>*Ibid.*, pp. 86-89.

<sup>34</sup>*Ibid.*, p. 90.

<sup>35</sup>*Ibid.*, p. 95.

<sup>36</sup>*Ibid.*, pp. 18, 79-80.

<sup>37</sup>*Ibid.*, p. 205.

<sup>38</sup>*The Annals of the Cakchiquels* (tr. from Cakchiquel-Maya into Eng. by Adrian Recinos and Delia Goetz, 1953), pp. 43-44.

<sup>39</sup>Hunter and Ferguson, op. cit., pp. 1-450.

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complete agreement with the Book of Mormon account.

Throughout the entire *Works of Ixtlilxochitl*, point after point, both in history and doctrine, are reasonably comparable to the historical events and teachings of the Book of Mormon. Merely for the purpose of illustration, I shall give one quotation from *Ixtlilxochitl*. He tells of the terrific destruction that took place at the time of Christ's crucifixion, as follows:

It was 166 years since they had adjusted their years and times with the equinox, and 270 since the Ancient Ones had been destroyed, when the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place. . . . This happened in the year of ce Calli, which, adjusting this count with ours, comes to be at the same time when Christ our Lord suffered, and they say it happened during the first days of the year.<sup>40</sup>

We recall that in 3 Nephi it is written:

And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.<sup>41</sup>

And then the Book of Mormon account continues with a description of the terrific destruction that took place while Christ hanged on the cross and the intense darkness which prevailed for three days while the Master's body lay in the tomb. Observe that the Book of Mormon gives the time of this event as the first month of the year and the fourth day of the month and during the period of Christ's crucifixion while *Ixtlilxochitl* states ". . . at the same time when Christ our Lord suffered, . . . during the first days of the year." There is no way under heaven whereby this Indian could have known such facts except through direct revelation from the Lord or from records which were in his possession. He claimed the latter.

Some authors are prone to discredit the writings of *Ixtlilxochitl* and the other Indian historians on the grounds that they could have been influenced by the

Spanish Catholic priests. It is a fact of great significance, however, that these Indian writers recorded numerous historical facts, as well as items pertaining to the social and religious teachings and customs of their ancestors, of which the Catholic padres could have had no knowledge save only through possessing the Book of Mormon or comparable records. Such writings of the Catholic priests did not have; but the Indians did possess records and traditions of their ancestors, which resulted in their writings comparing so favorably with the Book of Mormon.

The third item I suggested that I would discuss is the writings of the sixteenth century Catholic missionaries who got their information directly from the Indians.

One of the most important of these writers was Bernardino de Sahagun. He lived in Mexico from 1529 to 1590 A. D. and produced his scholarly work in Aztec in the latter part of the sixteenth century.<sup>42</sup> It is one of the most reliable and comprehensive reports concerning the ancients of Middle America. It was first published in Spanish in 1829, and since then portions of it have been published in English. Sahagun states:

Concerning the origin of these peoples, the report the old men [of central Mexico] give is that they came by sea . . . in some wooden boats. . . . But it is conjectured by a report found among all these natives that they came from seven caves, and that these seven caves are the seven ships or galleys in which the first settlers of this land came. . . .

The people first . . . came coasting along the coast disembarking in the port of Panuco, which they called Panco, which means "place where those arrived who crossed the water." This people came in search of the terrestrial paradise, and they had as a family name Tamoanchan, which means "we are looking for our home."<sup>43</sup>

Recall the Jaredite history which tells that the forefathers crossed the ocean in eight barges in search of ". . . the land of promise, which was choice above all other lands of the earth."<sup>44</sup> Sahagun's writings give numerous proofs which

<sup>40</sup>*Works of Ixtlilxochitl*, in Hunter and Ferguson, *ibid.*, p. 190.

<sup>41</sup>3 Nephi 8:5 ff.

<sup>42</sup>Bernardino de Sahagun, *Historia de Las Cosas de Nueva Espana*, cited in Hunter and Ferguson, *op. cit.*, pp. 30-31.

<sup>43</sup>*Ibid.*

<sup>44</sup>See Ether 1:42; 2:7, 15; 6:5, 12.

sustain the teachings and history of the Book of Mormon, but time will not permit giving more of them here.

Bishop Bartholomé de Las Casas, a prominent Catholic missionary, writing in 1552-1553, said of the Indians of Guatemala that

... they had among them information of the flood and of the end of the world, ... and so they believe that another *Butic* is about to come which is another flood and judgment, not of water, but of fire which they say will be the end of the world. ...<sup>45</sup>

Las Casas found an abundance of teachings among the Indians which resembled Christian doctrine, and so he concluded that the devil had arrived in America ahead of the Christians and implanted in the minds and hearts of the natives many teachings closely akin to Christianity.<sup>46</sup> Since the Book of Mormon peoples had a thorough knowledge of the gospel, some of the divine truths would naturally be handed down from age to age, probably in altered forms.

Diego de Landa, a prominent Spanish missionary in Yucatan, writing in about 1556, says that, according to the Mayas, "... the world was destroyed by a deluge."<sup>47</sup> He also stated:

Some of the older people of Yucatan say that they have heard from their ancestors that this land was occupied by a race of people who came from the East and whom God had delivered. ... If this were true, it necessarily follows that all the inhabitants of the Indies are descendants of the Jews.<sup>48</sup>

Juan de Torquemada, a Spanish missionary in Mexico whose book was first published in Spain in 1613 A. D., declared that "... the ancients ... put [i.e., wrote or inscribed] many things in two columns, one of metal, and another of brick or stone."<sup>49</sup> It should be recalled that the Nephites inscribed their history on metal plates.

Harold Gladwin quotes Torquemada's description of the clothing worn by the

Olmecs and then comments that the description of the garb reminds one "... of the robes of Biblical times in Palestine."<sup>50</sup>

I have given some strong evidence from archaeology, from Indian historians of the sixteenth century, and from Catholic padres of the sixteenth century, which all corroborates the claims made by the Book of Mormon; however, the greatest testimony we have of the Book of Mormon is the book itself, especially Moroni's testimony and admonition, which reads as follows:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.<sup>51</sup>

Thousands of Latter-day Saints have put that exhortation to the test and know as they know that they are alive that the Book of Mormon is true. When I was a child and first heard the stories of the Book of Mormon, the Holy Ghost touched my heart and bore a sweet witness to it of the divine authenticity of that ancient record. I knew then as I knew that I was alive that the Book of Mormon is true, is divine, is a sacred record of the inhabitants of ancient America. As I grew older, I read the book many times, and each time the same sweet testimony came into my heart, sometimes coming so forcefully that I was filled with emotion to the extent that tears ran down my cheeks. As I read the Book of Mormon now, the Holy Ghost still bears testimony to me that it is the word of God.

I know that the Book of Mormon is one of the greatest books in the world. It contains the gospel of Jesus Christ to the Jews and to the Gentiles. It is a new witness to Christ and the great work which he performed. I challenge any honest man or woman in the world to put Moroni's exhortation to the test; and I promise that if it is done with real intent, having a true desire to receive a testimony, and having faith in

<sup>45</sup>Bartolomé de Las Casas, *Apologética Historia de las Indias*, Cap. CCXXXV.

<sup>46</sup>Hunter and Ferguson, *op. cit.*, p. 222.

<sup>47</sup>Diego de Landa, *Relación de las cosas de Yucatan* (Eng. tr. by Alfred M. Tozzer, 1941), p. 93.

<sup>48</sup>*Ibid.*, p. 16.

<sup>49</sup>Juan de Torquemada, *Monarquía Indiana*, Tomo I, p. 255.

<sup>50</sup>Harold S. Gladwin, *Men out of Asia* (1947), p. 305.

<sup>51</sup>Moroni 10:4.

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Christ, God will reveal through the Holy Ghost a testimony of the truthfulness of the Book of Mormon to each one.

May God bless the honest in heart throughout the entire world that they will study the Book of Mormon and receive a testimony; and may he bless the members of the Church that we will study this sacred book and live in accordance with its teachings, I humbly pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Those interesting facts regarding the Book of Mormon, were given by Elder Milton R. Hunter, of the First Council of Seventy.

I hold in my hand, twenty-seven telegrams received from grateful groups who have been worshipping with us during this hour. Time will not permit reading them, but they come from presidencies of stakes, bishoprics of wards, and some from private individuals in Arizona, California, Oregon, Washington. One I shall read, for the comfort of mothers whose sons are at Fort Ord, as I read the one from San Diego:

"Servicemen at Fort Ord express gratitude for conference being aired over KRON-TV. Over five hundred service-

men are assembled in the post chapel and enjoying Sunday morning session. Reception excellent. Faithfully Chaplain Ben F. Mortenson."

The closing song will be by the Tabernacle Choir: "Worthy is the Lamb that Was Slain," from "The Messiah," conducted by Elder Cornwall, and the closing prayer will be offered by Elder Ernest A. Nelson, formerly President of the Hawaiian Mission.

I am sure those members from Hawaii whom I see in the audience, will feel at home with these lovely flowers and with the invocation by President Clissold and the benediction by President Nelson. We have a touch of Hawaii this morning.

Following the benediction this Conference will be adjourned until two o'clock.

It is evident that President Hunter omitted some vital items. This is to authorize him to include them in the Conference pamphlet when his sermon is printed.

The Tabernacle Choir sang, "Worthy Is the Lamb," after which Elder Ernest A. Nelson, formerly President of the Hawaii Mission offered the closing prayer.

Conference adjourned until 2 p.m.

## THIRD DAY AFTERNOON MEETING

The concluding session of the Conference convened in the Tabernacle at 2 o'clock P.M., Sunday, October 3.

Again the Tabernacle was crowded to capacity, as were also the Assembly Hall south of the Tabernacle, and the Barratt Hall, and again great numbers assembled on the Tabernacle grounds, where they listened to the services by means of amplifiers that had been installed. Again untold numbers listened to the services as they were broadcast by television and radio.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the choral music for this session, with Alexander Schreiner at the organ.

### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the concluding and seventh session of the One Hundred Twenty-Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. For those who are unable to enter the building we announce, as heretofore, that these services are being broadcast in the Assembly Hall, in Barratt Hall, over the public address system, and by television; also that these services are being televised over KSL-TV, and are being heard by radio through KSL over 16 radio stations in Utah, California, Idaho, Oregon, Wash-

ington, Colorado, and Arizona, the names of which stations have already been announced, and in appreciation of the services these stations are rendering, we have since I reported this morning, 25 or 30 other telegrams, coming from people who express gratitude for the opportunity they have of worshipping with you. There is a note here that the total potential radio audience listening to the services of this General Conference is 7,223,240.

The music for this season will be rendered by the Tabernacle Choir under the direction of J. Spencer Cornwall, with Alexander Schreiner at the organ. We shall begin by the Choir singing, "Let All Mortal Flesh Keep Silence."

The opening prayer will be offered by Elder Clarence F. Johnson, formerly president of the Swedish Mission.

As the opening musical number, the Choir sang the anthem, "Let All Mortal Flesh Keep Silence."

Elder Clarence F. Johnson, formerly

President of the Swedish Mission, offered the opening prayer.

**President David O. McKay:**

Elder Clarence F. Johnson, formerly president of the Swedish Mission, has just offered the invocation.

The Tabernacle Choir will now sing, "His Yoke Is Easy," from the *Messiah*, conducted by Elder J. Spencer Cornwall, and Dr. Schreiner at the organ.

The Choir sang the anthem, "His Yoke Is Easy."

**President David O. McKay:**

President Clark of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church, for the sustaining vote of this General Conference, after which we shall hear from Elder Ezra Taft Benson.

## SUSTAINING OF THE GENERAL AUTHORITIES OF THE CHURCH

**President J. Reuben Clark, Jr.**

My brethren and sisters, this is not a pro forma proceeding. We meet as a constituent assembly. You represent the entire Church, and when, in an

affirmative vote, you raise your hand to sustain the Authorities, you make a covenant to that effect with the Lord.

This, of course, applies to those listening in. I beseech you regard this as a most important ceremony.

President Clark then presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church as follows, and they were unanimously sustained by those present.

### THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

(President McKay's name was presented and all present voted in the affirmative. President Clark overlooked asking for a negative vote, and upon being reminded by President McKay that he should do so, he made the following comment: "Excuse me, I did not see anything but all upraised hands. (Laughter) If anybody wants to vote negative, now is your opportunity. President George Albert Smith, on a similar occasion, said, 'All who want to vote negatively, raise the left hand.'")

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

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 Ezra Taft Benson  
 Mark E. Petersen  
 Henry D. Moyle

Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Adam S. Bennion  
 Richard L. Evans  
 George Q. Morris

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Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

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David O. McKay

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

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 Arta M. Hale, First Counselor  
 Leone W. Doxey, Second Counselor  
 with all members of the Board as at present constituted.

**President Clark:**

So far as I could observe, all votes were in the affirmative.

**President David O. McKay:**

President J. Reuben Clark, Jr. of the First Presidency has just presented the

General Authorities of the Church, and the General Officers for the sustaining vote of the congregation, representing the entire Church. You have heard his announcement that all voting is in the affirmative.

We shall now hear from our beloved associate, Elder Ezra Taft Benson.

## ELDER EZRA TAFT BENSON

*Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters and friends: I deem this a signal honor, a truly great privilege, but a sobering responsibility. I pray for the inspiration of heaven and for an interest in your faith and prayers. My heart is full to overflowing with gratitude for the blessings which we enjoy and which are mine. I thank God that in his infinite wisdom he has seen fit to call these great conferences of the Church. No one, I am sure, has benefited more richly from these conferences than I have. I have literally received a spiritual uplift, for which I am most grateful to my heavenly Father.

In addition to attending the conference, I have had the glorious privilege of spending an hour or so in meditation in the temple of God to the east of us. I humbly acknowledge the sustaining power of my heavenly Father throughout my entire life, for which I am most grateful, and particularly for his sustaining power during the last twenty months.

I am grateful for the faith, the love, and the confidence of my associates in the General Authorities; for the support of my wife and family; for the prayers and the support of the Saints of Zion,

as well as the millions of good people outside the Church. I know I shall never be able to express adequately the gratitude I feel for those who have so loyally and so helpfully sustained and supported me with their love, confidence, and prayers.

I am very grateful I have received a witness from the Almighty that at the present time, at least, I am serving where he wishes me to serve. I have never had any doubts of that fact since that early morning hour when I met our great leader, my beloved associate, President David O. McKay, on the parking lot of the Church Office Building, and he made the statement to me, "My mind is clear. I know what the Lord wants you to do."

So, my brethren and sisters, I am happy in the assignment which is mine. My one fear, and my one anxiety is that I may inadvertently sometime do something or say something that will cast an unfavorable light or bring discredit upon the Church and kingdom of God and the people whom I love so dearly, and upon this great nation which we all love. I pray that this may never happen.

I love this nation of which we are a

part. To me it is not just another nation, not just a member of a family of nations. It is a great and glorious nation with a divine mission and it has been brought into being under the inspiration of heaven. It is truly a land choice above all others. I thank God for the knowledge which we have regarding the prophetic history and the prophetic future of this great land of America.

When I contemplate the great events that have transpired here, going way back to the days when our first parents were placed in the Garden of Eden, and recall that this garden was here in America, that it was here also where Adam met with a body of great high priests at Adam-ondi-Ahman shortly before his death and gave them his final blessing, and that to that same spot he is to return again to meet with the leaders of his people, his children—when I contemplate, my brethren and sisters, that here in this land will be established the New Jerusalem, that here in this land will Zion be built—when I contemplate that prophets of God anciently served here in this land, and that the resurrected Christ appeared unto them—and when I contemplate that the greatest of all visions, the coming of God the Father, and the Son to the boy Prophet in our day took place in this land, my heart fills with gratitude that I am privileged to live here, and that I have the honor and pleasure of not only serving in the Church, but also of serving in the government of this great land. I consider it an honor and privilege.

I am grateful for the Founding Fathers of this land and for the freedom they have vouchsafed to us. I am grateful that they recognized, as great leaders of this nation have always recognized, that the freedom which we enjoy did not originate with the Founding Fathers; that this glorious principle, this great boon of freedom and respect for the dignity of man, came as a gift from the Creator. The Founding Fathers, it is true, with superb genius welded together the safeguards of these freedoms. It was necessary, however, for them to turn to the scriptures, to religion, in order to have this great

experiment make sense to them. And so our freedom is God-given. It antedates the Founding Fathers.

I am grateful, too, my brethren and sisters, that they saw fit to state, among other things, that “we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights”—rights which cannot be conferred by any man or nation, rights which only the God of heaven can bestow—“that among these are life, liberty, and the pursuit of happiness.” As Brother Thomas E. McKay said, “not happiness, but the opportunity to pursue and earn happiness.”

When the God of heaven said to one of his ancient prophets, “. . . men are, that they might have joy,” (2 Ne. 2:25) he also implied that men should have free agency. They might have joy if through their efforts and the wise exercise of their free agency they lived to merit that joy.

You will recall that through Moses the Lord said that Satan was cast out of the great council in heaven because he “. . . sought to destroy the agency of man, which I, the Lord God, had given him.” (Moses 4:3.) There is the source of free agency—“. . . which I, the Lord God, had given him.”

I have rejoiced, my brethren and sisters, that in recent years our great leader has raised his voice from one end of this land to the other, and in foreign countries, pointing out the great blessings of freedom and free agency, and explaining so clearly the source of these priceless blessings.

I am grateful for the Constitution of this land. I am grateful that the Founding Fathers made it clear that our allegiance runs to that Constitution and the glorious eternal principles embodied therein. Our allegiance does not run to any man, to a king, or a dictator, or a president, although we revere and honor those whom we elect to high office. Our allegiance runs to the Constitution and to the principles embodied therein. The Founding Fathers made that clear and provided well for checks and balances and safeguards in an attempt to guarantee this

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freedom to those of us who live in this land.

I am grateful that the God of heaven saw fit to put his stamp of approval upon the Constitution and to indicate that it had come into being through wise men whom he raised up unto this very purpose. He asked the Saints, even in the dark days of their persecution and hardship to continue to seek for redress from their enemies "According," he said, "to the laws and constitution . . . which I have suffered to be established and should be maintained for the rights and protection of all flesh." (D. & C. 101:77.) And then he made this most impressive declaration:

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (*Ibid.*, 101:80.)

It is gratifying that the Constitutions in many of the other lands of our neighbors in the Americas are patterned very much after this divinely-appointed Constitution, which the God of heaven directed in the founding of this nation. It isn't any wonder, therefore, that Joseph Smith, the Prophet—a truly great American—referring to the Constitution, said,

[It] is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner. . . . (*Teachings of the Prophet Joseph Smith*, p. 147.)

Yes, my brethren and sisters, we have a rich heritage, but may I remind you that nations oftentimes sow the seeds of their own destruction even while enjoying prosperity, even before reaching the zenith or the peak of their power. I think history clearly indicates that this is often the case. When it appears that all is well, oftentimes the very seeds of destruction are sown, sometimes unwittingly. Most of the great civilizations of the world have not been conquered from without until they have destroyed themselves from within by sowing these seeds of destruction.

People who are willing—and we have some of them in this country—to trade freedom for security, are sowing the seeds of destruction and deserve neither freedom nor security. Yes, we have,

and have had for a good many years, in evidence in this country—this land choice above all other lands—certain trends that strike, in my judgment, at the very foundation of much that we hold dear. There is not time to discuss these trends today, but I would like to emphasize that as nations tend to enjoy higher and higher standards of living, greater and greater comforts, greater and greater material blessings, there seems to be a tendency for them to become more and more interested in preserving their luxuries and their comforts than in preserving and safeguarding the ideals and principles that have made them great. In other words, there is a tendency for them to become infected with the germs of decadent morality.

As we look to the future and contemplate our responsibilities as American citizens, what is the duty of Latter-day Saints? What is the duty of the elders of Israel in safeguarding this freedom which has been purchased so dearly with the blood of millions of our brothers and sisters who have gone before?

Here again the God of heaven has given us guidance, as always, both in the revelations and in the word that has come from his living Oracles. He has told us some of the things we must do in order to preserve this freedom and safeguard the blessings we have today. May I refer to one of these revelations, a revelation given at a time when the Lord was counseling the Saints to accept patiently their persecutions and their hardships with the full assurance that all these things would eventually be for their good and benefit.

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. (D. & C. 98:4-5.)

It is very clear, my brethren and sisters, that the Lord disapproves of force, coercion, and intimidation. It is also very clear from the history of the world that only free people are truly happy. The revelation continues:

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending the law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

Then he points out this danger:

Nevertheless, when the wicked rule the people mourn. (*Ibid.*, 98:6-9.)

Those of us who had the opportunity of traveling in war-torn Europe at the end of the last war saw ample evidence of what befalls people when the wicked are permitted to rise to positions of leadership. "... when the wicked rule the people mourn." Saith the Lord,

Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil. (*Ibid.*, 98:10.)

Now that is a commandment to his Church and to his Saints. To me it means that we have a responsibility as Latter-day Saints to use our influence so honest men and wise men and good men will be elected to public office in the community, in the county, in the state, and in the nation. To me this commandment of God is just as binding upon the Latter-day Saints as is the law of tithing, or the Word of Wisdom, or any other commandment which the God of heaven has given us.

As I read that for the first time some years ago I thought, "What an indictment of corrupt would-be political leaders in many parts of the world—demagogues who deal in half-truths, innuendos, and falsehoods! Here the God of heaven has pointed out the type of men he wants elected to public office among his people." It is not enough, my brethren and sisters, just to stand on the sidelines and criticize what is taking place, and to point the finger of scorn at some political leader. It is our job, our duty, and our responsibility to take an active interest in these matters, and carry out the admonition and the commandment which God has given

us to see to it that men of character—good men, as measured by the standards of the gospel—are elected to public office.

So, today, I would like to throw out a challenge to the elders of Israel, my brethren of the priesthood, that we put forth an effort to prepare ourselves for statesmanlike work. The Prophet Joseph, as you will recall, had something to say regarding the important part which the elders of Israel would play in the safeguarding, if not the saving, of the Constitution of this land.

I recall the words of the Savior in which he said,

... for the children of this world are in their generation wiser than the children of light. (Luke 16:8.)

I hope and pray that we will be wise as the children of light, as the children to whom God has revealed these glorious truths. It is my conviction that only in this land, under this God-inspired Constitution, under an environment of freedom, could it have been possible to have established the Church and kingdom of God and restored the gospel in its fulness. It is our responsibility, my brethren and sisters, to see that this freedom is maintained, so that the Church can flourish in the future.

Today I would like to propose four questions which every Latter-day Saint might well ask as he attempts to appraise any program, policy, or idea promoted by any would-be political leader. I mention these because I think they will provide a safeguard in electing to office men who will meet the requirements which the Lord has set forth in the revelations.

*First*, is the proposal, the policy, or the idea being promoted right as measured by the gospel of Jesus Christ? I assure you it is much easier for one to measure a proposed policy by the gospel of Jesus Christ if he has accepted the gospel and is living it.

*Secondly*, is it right as measured by the Constitution of this land and the glorious principles embodied in that Constitution? Now that suggests that that we must read and study the Constitution, the Declaration of Inde-

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pendence, and the Bill of Rights, that we might know what principles are embodied therein.

*Thirdly*, we might well ask the question: Is it right as measured by the counsel of the living oracles of God? It is my conviction, my brethren and sisters, that these living oracles are not only authorized, but are obligated to give counsel to this people on any subject which is vital to the welfare of this people and the upbuilding of the kingdom of God. So, that measure should be applied. Is it right as measured by the counsel of the living oracles of God?

*Fourthly*, what will be the effect on the morale and the character of the people if this or that policy is adopted? After all, as a Church we are interested in building men and women, building character, because character is the one thing we make in this world and take with us into the next. It must never be sacrificed for expediency.

So, my brethren, the Lord's priesthood has a mission to perform for liberty-loving people everywhere. We cannot, any more than Jonah of old, run away from our calling. If the people shall accept the Lord's solution of the world's problems, even as those who listened to a repentant Jonah, then all shall be well with them. If they do not, however, they will suffer the consequences. Our responsibility, as in Jonah's case, is to see to it that the people have a chance to choose decisively after they have been shown clearly the Lord's way and what the Lord expects of them.

We must provide effective and courageous, God-inspired leadership so that the people among whom we labor may choose wisely between the issues. The choice is theirs, but providing them the opportunity to choose the right with a knowledge of the revelations of God and the counsel of the living Oracles, that is our responsibility as leaders in the priesthood.

The Prophet Joseph said in substance at one time: It is our duty to consecrate all our influence to make popular that which is sound and good, and unpopular that which is unsound.

It is right politically for a man who

has influence—of course, influence for good—to use it.

I thought last night, my brethren, where could there be a greater influence for good in this world than in a magnified priesthood? Nineteen thousand members of the priesthood assembled last night. One quarter million hold the Melchizedek Priesthood! What a power and influence for good could be wielded in this blessed land if we would heed the admonition which the Lord has given and see to it that men who are wise and good and honest would have our vigorous support and receive our interest in their selection and election to high office in the community, county, state, and federal government.

Let us, my brethren, seek to take an active part in our local, state, and national affairs. We are commanded by the Lord to do so. It is as binding on us as any of the Lord's commandments. Actually, it is when good men do nothing that evil flourishes.

The priesthood of the Church and kingdom of God who magnify their callings are good men. Of course there will be opposition. There will be conflicts. There will be misrepresentation. We must stand firm, however, for that which we believe to be right as measured by these standards, for those things which we know to be good and true, and the God of heaven will sustain us.

We have approaching us a great election in this country. My plea with you today, my brethren and sisters, is that regardless of the political party with which you are affiliated, you will remember the standards which the God of heaven has given us, and that you and all of us will use our influence as a means of helping to safeguard the liberty of this country, and those noble concepts established under the inspiration of heaven. We must see to it that honest men, good men, wise men, are elected to public office in this land, choice above all others, men who will use their influence to protect and strengthen those basic concepts that have made this nation great.

In closing I quote these words from J. E. Hamilton:

How much now we need a leadership that will tell the truth and talk straight,

not about what is expedient, . . . but about what is everlastingly right, and call our people to a crusade for it, and pledge America to the defense of it, so that all nations will be convinced that we mean it! We need men who will ignore the consequences, tell the truth, and take a long chance with God.

It is my prayer that the great promises which have been made by the prophets of God regarding this land will be realized because a righteous people will merit their fulfilment. May we do our duty as citizens and as members of the Church to see to it that the right kind of people are elected to public office, so that rich blessings which we now enjoy and which have been promised to us, may be realized in all the days to come.

I testify to you, my brethren and sisters, that this is a choice land, that God held this hemisphere, as it were, in the palm of his hand for hundreds, yea, thousands of years in order that the great mission of this land might be undertaken and might be accomplished. The kingdom of God is again upon the earth. I testify to you that God has spoken again from the heavens in this land, in our day; that God the Father, and the Son did appear to the Prophet Joseph; that they revealed themselves unto him, and that through that greatest of all visions, a new gospel dispen-

sation was opened up in preparation for the second coming of the Master.

With all the power that I possess I invite men everywhere to investigate the truths of the claims of this people, that they too may join with us in building up the kingdom in preparation for that glorious day when the Redeemer will come again to dwell upon the earth as King of kings, and Lord of lords. I pray that this day may be hastened, in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just spoken to us. The congregation will now sing, "Now Let Us Rejoice in the Day of Salvation," conducted by J. Spencer Cornwall.

After the singing we shall hear Elder Bruce R. McConkie.

The Choir and congregation sang the hymn, "Now Let Us Rejoice In the Day of Salvation."

#### President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy will now speak to us. He will be followed by Elder Harold B. Lec.

### ELDER BRUCE R. McCONKIE

#### *Of the First Council of the Seventy*

**C**ERTAIN basic truths must be accepted by all men now living if they would gain for themselves the fulness of that reward which is prepared in the mansions of the Father. These great truths are known only by revelation. They are revealed in the gospel, and are most devoutly believed by faithful members of the Church of Jesus Christ of Latter-day Saints.

Many of them have been taught with power and conviction (in the sessions of this conference) by the living Oracles who stand at the head of this kingdom. They have been taught in plainness, and with that authorization and power which comes from the Holy Ghost and from no other source. May

I be so bold as to recapitulate, as we near the close of the conference, a few of these great fundamental truths.

We believe that there is a God in heaven who is infinite and eternal, an almighty, all-powerful being—a personage of tabernacle, a being in the express image of whose body we mortal men have been created.

We believe that he has all power and all wisdom; that he knows all things; that in his infinite grace, love, and condescension for us, he has ordained the plan of creation, of redemption, of salvation, and of possible progression to an eternal exaltation on high.

We believe that he is our Father in heaven, literally; that we are his spirit

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offspring; that we dwelt with him in the pre-existent eternities, were taught by him, saw his face, knew of the terms and conditions that apply to the plan of salvation, and desired with an overwhelming longing that we, his spirit offspring, might progress to the state where we would have glorious bodies, and would attain the state of exaltation he then had.

We believe that he directed the creation of this earth, and all things that are on it; that he placed Adam and Eve, the first man and the first woman, here; commanded them to multiply and fill the earth with posterity, and to provide bodies for the hosts of spirit children who yet lived and dwelt in his presence.

We believe that Adam fell that men might be; that the fall of Adam brought into the world a temporal death and a spiritual death—the temporal death being something that accompanies mortality and results in due course in the separation of body and spirit; and the spiritual death being to be cast out of the presence of God and to die as pertaining to things of the spirit or the things of righteousness.

We believe that after the fall of man, the voice of God was heard by Adam and his posterity; that angels from the presence of God ministered unto them; that the gift of the Holy Ghost was poured out upon those who diligently sought the Lord—by all of which means the fulness of the gospel, the plan of redemption and salvation, was made known; and that this plan was revealed from age to age in periods that we call dispensations of the gospel.

We believe that in the Meridian of Time the promised Messiah was born into the world as the literal Son of God; that he came into this world with life in himself, was the life and the light of the world; and by command of the Father (having the power to lay down his life and take it up again) to work out the infinite and eternal atonement.

We believe that he is literally the Son of God as you and I are the sons and daughters of our parents, and, as the angel said to King Benjamin, that "salvation was, and is, and is to come,

in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.)

We believe that he did in fact work out the infinite and eternal atonement; that he was lifted up upon the cross; that he died, was resurrected, rising again the third day to ascend to the Majesty on High.

We believe that he ransomed all men, unconditionally, from the temporal effects of the fall of Adam, in that all men will be raised in immortality and live eternally in that state, body and spirit inseparably connected; and that he offered to all men a conditional ransom from the spiritual effects of the fall of Adam, provided that men would repent and abide in the truths and laws of the everlasting gospel that are revealed from age to age.

We believe that the predicted era of gross darkness, of apostasy, came and succeeded the meridian dispensation, and that it was not until our day that the fulness of light and truth again burst upon the earth.

We believe that God has spoken again; that his voice has been heard again among men; that again angels have ministered from his presence; that again the gift of the Holy Ghost has been poured out upon those who have sought the Lord—by all of which means once again the kingdom of God has been set up among men, the Church of Jesus Christ has been established, and the decree gone forth that it will remain until the coming of the Son of Man, and of course, ever thereafter.

We believe that Joseph Smith, Jun., was the mighty prophet of the restoration; that by the grace and condescension of God (the young prophet having been prepared from eternity for his mission) he received line upon line, precept upon precept, key, power, and authority upon key, power, and authority, until all things were restored, and every power and grace was had again that would enable men to be saved and exalted in the kingdom of the

We believe, as our scripture so plainly recites, that

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world,



than any other man that ever lived in it. (D. & C. 135:3.)

We believe that this plan of salvation—had of old, restored anew in our day—consists in these things: that men must come to a knowledge of the nature and kind of being that God is. They must learn his character, attributes, and perfections. They must have faith in the Lord Jesus Christ; must repent of their sins; must be baptized in water and of the Spirit by legal administrators who have power to bind on earth and to seal in heaven; and that then they must endure in righteousness and in faith, living by every word that proceedeth forth from the mouth of God; unto the end of their respective mortal probations.

We believe something more, as several of these brethren have said during this conference: that neither is the man without the woman nor the woman without the man in the Lord, but that the gate to exaltation and the fulness of eternal life in the kingdom of the Father is the new and everlasting covenant of marriage; and just as men may enter in at the gate of repentance and baptism, and work out for themselves a salvation hereafter by faith and diligence, so they may enter in at the gate of celestial marriage, and, conditioned upon keeping that covenant, come up in the resurrection as husband and wife, the family unit continuing through all eternity, and thus, eventually—as members of the family of God, members of the Church of the Firstborn—

become joint heirs with Jesus Christ, and receive, inherit, and possess all things.

Now, we believe that God is no respecter of persons; that a soul is just as precious in his sight in this day as a soul has ever been in any age of the earth's history; and that he is just as willing now as he was in the days of any ancient prophet or any faithful people who have gone before to reveal to his children on earth the truths of salvation, and he will reveal them to any man who will come before him in faith, believing, seeking wisdom, as the young boy Prophet came when the hour had come for the opening of this final glorious dispensation.

I am grateful beyond any measure of expression that I have for the absolute certainty that there is in my heart of the divinity of this work, and I know that God Almighty will give any man this knowledge and open the door to possible, eventual salvation and exaltation to any man who will come in faith, believing, knocking at the door, and asking that he may receive the truth.

In the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Bruce R. McConkie of the First Council of the Seventy has just spoken to us. Elder Harold B. Lee of the Council of the Twelve who just returned the other day from an assignment to the Orient, will now speak to us.

## ELDER HAROLD B. LEE

### *Of the Council of the Twelve Apostles*

IT SEEMS incredible to me, as I think about it today, that six months ago yesterday my dear companion lay critically ill in the LDS Hospital, her body cruelly broken in an unfortunate accident. For someone to have told me and the doctors six months ago that before another six months should pass, that she would accompany me on an assignment to the Orient, where in two months we would travel 20,000 miles and visit six countries and peoples, it would seem to me to have been such

an impossibility as to have been wholly unthinkable.

But when our beloved leader, the President of the Church, took us into his office and gave us blessings for this mission, little did I realize how the Lord could even then, beyond the skill of doctors or human minds and skill, bless that dear companion and fulfil to the letter the words of the President when he said to her: "You will come back from this trip increased in strength and healed in body." It has been one of the

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greatest testimonies that has come to me, and I stand today humbly and bear witness to the effectiveness of the prayers and blessings of, not only our President, but also of the faithful Saints everywhere.

If I could take as something of a text, then, the words of the Master, perhaps my feelings today could be best expressed in His words. John the Baptist had sent his disciples to Jesus, after John had received reports about the work of the Master, and they came asking him, "Art thou he that should come? or look we for another?" The answer that Jesus gave for them to carry back to John the Baptist was this:

Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. (Luke 7:20, 22.)

To you, President McKay, before the body of the Church today, as a humble servant, whom you sent out into the Far East to check on affairs there, to visit our boys in military service, our scattered Saints in that far-off land, I come back to you testifying, as the Master told the disciples to testify to John, the miraculous power of divine intervention is out there, which is one of the signs of the divinity of the work of the Lord.

We have seen one "nigh unto death" raised miraculously during this visit. We have seen the hand of the Almighty stay the storms and the winds, and overcome obstacles that otherwise would have made impossible the fulfillment of our mission. We have passed through danger-ridden country only a few hundred miles from where a war is brewing. We have seen the humble and the poor having the gospel preached to them. The signs of divinity are in the Far East. The work of the Almighty is increasing with a tremendous surge.

I do not know whether it was just a coincidence, or whether President McKay had some thought about it, but one of the commanding generals, when I was introduced to him in Korea, said, "Well, you have a lot of relatives in this country." The five most prominent names in Korea are Yi, Chang, Kim, Pak, and Lee. In China I discovered

that there were over five hundred thousand Chinese who have the surname of Li (Lee), and actually, some of the immigration authorities, when I signed my name, or they saw my name on my passport, would ask: "Chinese?" And I answered, "No, American." Then the comment, "You look Chinese."

So, I was accepted, President McKay, as almost a native. My coloring as to hair and eyes and skin seem to fit the general terrain.

Some years ago I read a statement contained in Parley P. Pratt's *The Key to Theology*. I wondered then at the meaning of this statement, and I come back to you today testifying that it was a prophecy that is today being fulfilled. I read from that inspired statement:

Physically speaking, there seems to need but the consummation of two great enterprises more, in order to complete the preparations necessary for the fulfillment of Isaiah and other Prophets, in regard to the restoration of Israel to Palestine, from the four quarters of the earth . . . under the auspices of that great, universal and permanent theocracy which is to succeed the long reign of mystery.

Then he names those two great enterprises, one, the Europe-to-Asia railroad which was then in the process of being consummated, and the other the Great Western Railway from the Atlantic to the Pacific in this country. Then he said this:

Politically speaking, some barriers yet remain to be removed, and some conquests to be achieved, such as the subjugation of Japan, and the triumph of constitutional liberty among certain nations where mind, and thought, and religion are still prescribed by law. (*The Key to Theology*, 75-76.)

Subjugation means conquering by force. I want to say to you that one of the most significant things that I have seen in the Far East is the fulfillment of what Elder Parley P. Pratt testified would be one of the significant developments necessary to the consummation of God's purposes, "the subjugation of Japan and the triumph of constitutional liberty among certain nations where mind and thought and religion are still prescribed by law."

I traveled on this assignment with Sister Lee and President Hilton A. Rob-

ertson and Sister Robertson. We had visited our native Saints and servicemen in all the districts of the mainland of Japan from Hokkaido on the north to Kyushu on the south, and representatives from the great cities. I then went across with President Robertson to Korea and then to Okinawa, Hong Kong, the Philippines, and Guam. I want to say to the parents, who are anxiously inquiring about their boys, something that I hope will calm your feelings, and will encourage you in your faith.

From the time that the First Presidency announced this appointment our telephones were ringing at home and at the office from anxious parents, and the substance of their anxiety was summed up in what one father said: "Will you see my boy over there, and take him the love from a lonesome dad?"

We met with a total of 1563 Latter-day Saint boys in military service, in our conferences in Japan, Korea, Okinawa, the Philippines, and Guam. They had arranged district conferences which simulated our stake conferences, and it was like holding a stake conference every other day all through this trip, because of the thoroughness with which they had organized their work.

I have never listened to better sermons than I heard preached by our five Latter-day Saint chaplains and our group leaders over there. They are studying the gospel. The excellence of their organization and the orderliness of their procedures under a mission committee comprising three lieutenant colonels, answerable of course to the mission president, and they in turn supervised by chaplains and by group leaders, is worthy of note. In every camp where we went, under military orders, we were accorded every privilege that could be accorded one going into those areas, and the first procedure was invariably an introduction to the commanding general of the camp, and a brief interview, during which he extended to us all the courtesies of the camp, and bade us welcome, and in a number of instances, came to our meeting.

They know of our boys. They know of the work of the Latter-day Saints,

and perhaps their attitude towards our boys is best summed up in what General Richard S. Whitcomb said to us down at Pusan, Korea, after we had been at the general's mess the night before, and he had indicated he would like to come to our meeting the next morning.

With 109 of our boys present, General Whitcomb rose to speak to them, and after a word of greeting, he said this, and I asked him if I might repeat it to you, President McKay, and to the fathers and mothers back home. (General Whitcomb is characterized by our boys there as one of the toughest disciplinarians in the United States Army.)

"I have always known the members of your Church to be a substantial people.

"Here in the Pusan area I have the largest court-martial responsibility of any command in the United States Army, but I never have had one of your faith brought before me for a court martial or disciplinary action, in this command. Wherever I have been, I have never known of a Latter-day Saint ever to be brought up for any disciplinary action."

On Guam I was furnished with a little paper from the camp which indicated that for the month of August one of our boys there, a Brother Douglas K. Eager, had been designated as the "Airman of the Month of August," and the citation read: "He won the award on the basis of his devotion to duty, character, appearance, industry, and military bearing."

One of the supervising chaplains, to take another example, from Clark Field in the Philippines, said this to me as we walked out of a meeting with the Protestant chaplains on the base: "I have never known any group of men in my military experience who have greater devotion to their country, and to their God, and to their Church—no finer characters than are to be found among the boys of the Latter-day Saints."

All through our visits, they had arranged their own programs—they sang three songs over and over again without anybody suggesting it. They sang, first, "We Thank Thee, O God, For a Prophet," and in every district confer-

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ence they sustained the General Authorities of the Church. It was one of the highlights of their conference.

The other that seems to have become their theme song while in military service is:

Come, come ye Saints, no toil nor labor  
fear  
But with joy, wend your way . . .

Why should we mourn or think our lot is  
hard?

'Tis not so, all is right . . .

And should we die before our journey's  
through

Happy day, all is well.

We then are free from toil and sorrow, too,  
With the just, we shall dwell.

And then, finally, you must know what they were singing otherwise. They were singing about the hills of home, "O Ye Mountains High, where the clear blue sky, Arches over the vales of the free," and time and again I heard the wives of our few men, who are permitted to be with them in some places, and our boys everywhere, as they would shake hands, say, as tears would fill their eyes: "I wasn't homesick until I shook hands with you, Brother Lee." Someone from home!

Then they would say something like this: "Tell the folks back home not to worry about us. We are all right, but we worry sometimes about the folks back home."

I think my appraisal of what I saw among the boys there might be expressed in what Ralph Waldo Emerson is quoted as having said: "It is easy in the world to live after the world's opinion. It is easy in solitude to live after ones own, but the great man is he, who in the midst of the crowd, keeps with perfect sweetness the independence of solitude. . . ." Such is the way I found our boys, with the marks of true greatness upon their brows, keeping "with perfect sweetness the independence of solitude."

From the contributions of our military men in the Far East, sufficient money is being raised each month to sustain 21 full-time missionaries from Japan, who otherwise could not fill missions as full-time missionaries in the Japanese Mission. That amounts to

forty dollars a month for each missionary, or a total of between eight and nine hundred dollars each month. This is the second group of missionaries, which, when completed, will mean that our boys over there have contributed from out of their meager military allowances a total of over forty thousand dollars for sending local missionaries to do the work that otherwise could not be done.

Directly as a result of the work of the Latter-day Saint servicemen there were 47 converts last year, while another 103 have been baptized so far this year by the missionaries of the Japanese Mission. It was on the first Sunday of last month at 6:30 in the morning, just at the break of day, in Seoul, Korea, that we baptized a native Korean student and a young serviceman. At Clark Field last Sunday morning at 7:30 we baptized four, one a young native Filipino mother, who later bore her testimony in the conference session. What this means to servicemen as they come into the Church is perhaps best expressed in a humble testimony from a young seaman that came to Tokyo off the aircraft carrier, *Hornet*, which had docked at Yokohama. Later we met him down at Manila Bay. He came up at the close of the meeting in Tokyo, his arm in a sling, and explained that he had a badly infected arm. As he shook hands with me he said, "I am getting ready to be baptized a member of the Church, and if we are down at Manila when I meet you there, I hope to tell you I have been baptized."

At Manila he came, his arm now was perfectly healed, and said: "I was baptized on August 27. Something happened to me after I left that conference in Tokyo. My arm was swollen and was painful all through the meeting, but after I had shaken hands with you, I got on the train going back to the boat. Suddenly the pain ceased, my arm was healed, and now I am going back to that lovely wife who has been praying that I would straighten my life. I smoked, and I drank, and I did a lot of things to cause her sorrow, and I am going back to that sweetheart of mine, and I am going to spend the rest of my life trying to prove myself worthy

of her love." His faith had brought healing to his body and his soul. That is what the gospel meant to this seaman, who became a convert to the gospel of Jesus Christ.

Over there we have boys who are homesick for home. How they are thinking about their mothers and their wives and sweethearts is suggested by the fact that when Sister Lee would speak, they would oftentimes come up at the close of services and they would say to me some words of appreciation, but then they would say: "We really appreciated Sister Lee's talk," and they gathered around her because she was a touch of mother. They would tell her how she reminded them of their mothers. She was the symbol of the home to which they one-time hoped to come, and I think they almost filled a notebook for her of the names and addresses and telephone numbers of the folks back home they wanted her to call and to talk to.

Perhaps, what our boys are doing over there can best be illustrated in what Elder Aki, a young Japanese missionary up at beautiful Nikko, a recipient of the missionary contributions of our servicemen, who is just completing a two-year mission, said as he bore his testimony in English: "As terrible as was war in Japan, it proved a great blessing. Because as a result, it brought the Latter-day Saint servicemen back to Japan who paved the way for the reopening of the Japanese Mission."

President McKay, one of the things that is startling to me and significant, pertains to the language there. Difficult as it is, because of the peculiar characters as well as the difficult language, the Lord is seemingly helping us even to solve that problem. Since the troops came in, every school in Japan and in Korea is teaching English, and most of those young students, who are being attracted by the gospel, can speak some English. They are helping to break down the language barrier and making easier the work of the missionaries.

Down at Osaka where we had 179 in attendance, as I looked over that audience, and tried to estimate the ages of those in attendance, I would say that out of 179 in attendance, there were

fewer than 16 who were over 30 years of age. What these young people will do in aiding in that conversion is best illustrated by two incidents.

A year ago last April while I was in the Hawaiian Islands I interviewed and set apart under instructions from the First Presidency six lovely young girls to go over to Japan as missionaries. One of them, a young Japanese sister, was a bit hesitant to go because she had come of a Buddhist family. Her mother had opposed her going. Her brother had beaten her rather cruelly because of her insistence on Church activity. She was almost a nervous wreck, but she had the faith that somehow the Lord would help her through her problems, and we sent her on her way.

I met her at one of these conferences, and she whispered to me, her story. She said: "Twenty-three people, Brother Lee, are being attracted to the gospel partly by my efforts," and then she introduced me to an elderly grandmother, whose husband is an Episcopal minister, and the little girl, the granddaughter of this elderly grandmother, was the one who played for our singing during the conference. This little girl came home after she had joined the Church and said to her grandmother: "Grandma, your church is not true because you do not understand God, and you do not understand about the Godhead," and then she proceeded to teach her the missionary lesson about the Godhead.

This elderly grandmother said, "Any Church that can teach a child like that must have something." Our young Japanese missionary sister from the Hawaiian Islands now reports: "That grandmother is now preparing to become baptized a member of the Church through the missionary efforts of her little granddaughter, perhaps not more than eleven or twelve years of age."

There is another evidence of an awakening in Japan. Representatives of some of the leading newspapers in Japan, many of them, interviewed us, and wrote articles, both in English and Japanese. Our Japanese Saints were a bit amused about one of these articles where the heading was: "Mormon Polygamist Visits Japan." Fortunately

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the misleading statement was corrected in the body of the article. Following that announcement we received an invitation from a group who styled themselves, "The League of New Japan's Religious Organizations," who claim to have a following of ten millions of people. For the first time Japan is enjoying religious freedom. They asked that I meet with fifteen leaders of these fifteen religious organizations, comprising the league, and there discuss with them Mormonism, and then submit to a discussion following that time.

Their invitation is a bit interesting!

Invitation to the friendly talk meeting with one of the leaders of the "Mormon" Church. As Rev. Harold B. Lee who is one of the highest leaders of "Mormon Church" (The Church of Jesus Christ of Latter-day Saints) which is one of the most influential churches in America, is visiting Japan on his journey to fulfil his mission in the Pacific Ocean area. In order to promote good will we would like to hold a friendly talk meeting, . . . Also, paying respect to the laws of Mormonism no refreshment of tea or cake will be served at that meeting.

For that hour, with Brother Tatsui Sato from the mission office translating my words, they listened. Of these men, none claimed to be Christians, and yet in the discussion that followed I learned that they were in truth more Christian than many of the so-called Christians who neither accept the divinity of the mission of Jesus nor of his reality as the Son of the living God.

They recorded my talk on a tape recorder, and when the half hour was finished for discussion, they were still asking questions, so that our interview extended into two hours and a half, and that recording they promised later would be presented in their quarterly paper where they proposed to give it publicity. I told them that if they were interested and would send me their names and addresses, I would see that each got a copy of the Book of Mormon for them to study.

A few days later I received a letter in Japanese, which Brother Sato translated, and wherein the president in charge gave me the names and addresses. His letter reads:

We have no words to express our thanks for your very instructive address, which you gave us the other day. Although you were very busy and must have been tired on your way to preach the gospel in the Oriental area, yet you shared your very precious time for us, for which we have to be very grateful.

Then he said:

May we take advantage of your words that you would present us the Book of Mormon that we may understand better? We send you the list of names who attended the meeting.

Copies of the Book of Mormon have been sent to these leaders.

There is one thing more I should like to tell you about. At Pusan we have only three members on record, and when we arrived at a meeting, that was something of a surprise party for us, we found to our astonishment that we had in attendance not just three members, but besides our more than 100 servicemen we had 103 Koreans, mostly all young people of about high school age, and as a part of the proceedings they presented to me this scroll, written on silk parchment, both in Korean and in English, in which they had written these words, mind you, this was written and presented by a group most all of whom were non-members:

We sincerely welcome Apostle Harold B. Lee who come to Korea. The mission of his visiting Korea is very important and we are thankful to our Father in heaven from our heart deeply for the great support you have given us for the people of Korea.

Here we would like to express our gratitude to the soldiers who stayed in Korea. And preached the true gospel to us and also the chance we have had of gathering together with them under the name of our heavenly Father, therefore we are under a vow to repay their kindness. With thanks with all of our eulogy to you for your distinguished service of the faithfulness which will perform your important mission to come our Korea. And visiting our Korea in spite of it is long distance. We humbly pray in the name of Jesus Christ, A Men. From: Korean Group in Pusan of the Church of Jesus Christ of Latter-day Saints.

Well, that is significant, because for the first time they too are enjoying religious freedom.

I must tell you, President McKay, about the meeting with our lovely Chinese folks down in Hong Kong. We had no meeting place. They have not had much opportunity since they were baptized. It has now been nearly a year since they received the sacrament. But in our hotel room overlooking the harbor from Kowloon to Hong Kong we held a sacrament meeting. We bore testimony to them. We had gone up to that high point overlooking Hong Kong, where Brother Cowley, in company with President Robertson, President Aki, and their wives, had dedicated that land to the opening of a mission, July 14, 1949. There, too, we bowed our heads and thanked the Lord for the degree of Brother Cowley's blessing that had been received, and asked the Lord for a further outpouring of his blessing. Then, after we had visited briefly with these young Chinese students, one of these was a young girl—little Yook Sin Yuen—they call her Nora, a beautiful little girl who speaks good English, as taught her by the missionaries. As our bus pulled out from the hotel the next day to take us to the airport, she reached

up her hand through the window, and said to me as a parting word: "Apostle Lee, tell President McKay to please send the Church back to China." And I said to her, as the tears were in my eyes also, "My dear sweet girl, as long as we have a faithful, devoted band like you who without a shepherd, are remaining true, the Church is in China."

Well, I say, President McKay, as I commenced, I have gone now under your appointment to the Far East. We have seen the miracles of God's divine intervention. We have seen how the gospel has been preached, to the poor as an evidence of its divinity. God grant that the time shall not be far distant until the deathgrip of communism shall be unloosed, and those peoples shall be free to receive in fulness the gospel of Jesus Christ, for I am convinced that there are hundreds of thousands of souls who are begging for the truth.

I bear you my solemn testimony that I know these things are true, that God lives, and that this is his work, and I bear it humbly in the name of Jesus Christ. Amen.

## PRESIDENT DAVID O. McKAY

**A**T THE closing hour of this great conference, I know you would have me express appreciation to persons and agencies that have helped in taking care of all who have been in attendance. I know in naming individuals and groups that I may omit some, but to you all we express appreciation and gratitude for your services:

To the public press, to you reporters, for your care and accuracy in reporting the proceedings, to the audiences for their responsiveness and attentiveness throughout the sessions of the conference; to the city officials; the traffic officers in handling increased traffic. As we have driven up and down South Temple we have noticed how attentive, how careful to duty, how considerate of the pedestrians you have been. Thank you! We mention the fire department also. They went to the trouble of seeing to it by actual tests that the fire wagons could in an emergency come

through the gates. To the Red Cross, who have been on hand to render any assistance to those who might need their tender care. For the semi-tropical flowers from Hawaii, we have already expressed appreciation. To the ushers, we say thank you. We have noted your attention to your assigned duties as given by your superiors under the Presiding Bishopric.

Gratefully we mention again the assistance rendered by the various radio and television stations here in our own city and state and in other states named in the various sessions of this conference. What a means of permitting hundreds of thousands of people to hear the proceedings of this conference of the Church! We thank you congregations assembled in the stakes in California, Arizona, Washington, Oregon, Idaho, Wyoming, and Colorado for the messages of appreciation you have sent in. Everyone has said that the proceed-

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ings have gone over the wire perfectly and then added: "Thank you and God bless you for the opportunity we have had this day of joining and worshipping with you."

We must mention again gratitude, not only appreciation, but gratitude for the groups of singers who have contributed so much to the inspiration of this conference, beginning with the Relief Society Mothers, and followed next day by those lovely little girls—the Bee Hive chorus. Just their presence and their sweet voices, aside from their singing, brought tears to many a mother's eye. Then the combined Scandinavian choirs, and the Men's Chorus of the Tabernacle Choir last evening in the priesthood meeting, and finally, our own Tabernacle Choir. Do you know, they have been here since seven o'clock this morning?

I am happy to re-announce to you that in appreciation of the great service that this body of devoted singers is rendering under the able directorship of Brother J. Spencer Cornwall and the organists, Elders Alexander Schreiner, Frank Asper, and Roy Darley, they will be given a trip to Europe. They will go as ambassadors of good will—representing in honor and artistry the state, as well as the Church. With all our hearts, here today we say, thank you and God bless you in the preparation of that great trip!

All that has been said and done and sung, all the testimonies borne have directly or indirectly led to this divine admonition: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Let us then make God the center of our lives. That was one of the first admonitions given when the gospel was first preached to man. To have communion with God, through his Holy Spirit, is one of the noblest aspirations in life. It is when the peace and love of God have entered the soul, when serving him becomes the motive factor in one's life and existence that we can touch other lives, quickening and inspiring them, even though no word be spoken. There is operative in the world a spiritual force as active and as

real as the waves that have carried the message today to those tens of thousands by radio and television.

"Lord, who shall abide in thy tabernacle?" cried the Psalmist. That means, who can come into that realm, that spiritual realm . . . "who shall dwell in thy holy hill?"

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." (Psalm 15.)

Who will fail in getting into that divine presence? "He that backbiteth, he that doeth evil to his neighbor, he that taketh up a reproach against his neighbor." (See Psalm 15.)

Let us, as we seek first the kingdom of God, avoid backbiting and evil speaking. Gossip bespeaks either a vacant mind or one that entertains jealousy or envy. Let us avoid self-righteousness. There is a proverb that says, "Every way of a man is right in his own eyes: but the Lord pondereth the hearts." (Prov. 21:2.) "Whoso boasteth himself of a false gift is like clouds and wind without rain." (*Ibid.*, 25:14.)

Finally, brethren and sisters, "be perfected, be comforted, be of one mind, live in peace and the God of love and peace will be with you." (See II Cor. 13:11.) Keep in mind the Savior's prayer: "Make them one, Father, as thou and I are one."

I wish that all within the sound of my voice at this moment, all who have any prejudice in their hearts, might have glimpsed the General Authorities in the House of the Lord last Thursday morning, when they met in fasting and prayer to prepare themselves spiritually for the responsibilities awaiting them in this great conference. You would have glimpsed the unity of the First Presidency and through this transmission of heart to heart, soul to soul, you would have known the love I bear for these two counselors, for their clear vision and sound judgment and their patience with their leader when necessary. You would have glimpsed the unity and love of these twelve men, of their Assistants and of the First Council of the Seventy, the Patriarch, and the Presiding Bishopric. We pray that the love and unity in that meeting may extend to every stake presidency, mission



presidency, every bishopric, every priesthood quorum and auxiliary throughout the Church. With such unity and love there is no power on earth which can stop the progress of this, the work of God.

May his blessings attend you, now, as you go to your homes. We bless you that the spirit of unity and the spirit of testimony of the divinity of this work may abide in your hearts always, that peace and love may be in your homes as never before, in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

The Tabernacle Choir will now favor us with "God Be With You Till We Meet Again," Elder Cornwall conducting, and the benediction will be offered by Elder Davis Green, President of the Minidoka Stake, after which this conference will be adjourned for six months.

The Choir and congregation joined in singing the hymn, "God Be With You Till We Meet Again."

The closing prayer was offered by President Davis Green of the Minidoka Stake.

Conference adjourned for six months.

#### President David O. McKay:

Just one moment, please. I overlooked to tell you that tonight the Deseret Sunday School General Semi-Annual Conference will be held in this building at 7 o'clock.

The congregational singing of the Conference was conducted by J. Spencer

Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Tabernacle Choir furnished the choral singing for the Sunday morning and afternoon sessions, J. Spencer Cornwall conducting.

The Tabernacle Choir Men's Chorus, under the direction of J. Spencer Cornwall, furnished musical numbers at the General Priesthood meeting.

The Relief Society Singing Mothers from the Salt Lake, Cache Valley and Southern Idaho areas, with Sister Florence Jepperson Madsen conducting, furnished the music for the Friday morning and afternoon sessions.

At the Saturday morning session the Bee Hive Girls 40th Anniversary Chorus (Young Women's Mutual Improvement Association), under the direction of Sister Margrit Lohner, furnished musical numbers.

Saturday afternoon, the choral music was by the Combined Scandinavian Choirs, with Hulbert Keddington conducting.

J. Spencer Cornwall directed the singing of the Tabernacle Choir and Frank W. Asper was at the organ on the *Church of the Air* program, and also the *Tabernacle Choir and Organ* broadcast.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper and Roy A. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference



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*One Hundred Twenty-fifth*

ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 2, 3, 4 and 6*  
**1955**

With Report of Discourses



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# The One Hundred Twenty-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, Monday, and Wednesday, April 2, 3, 4, and 6, 1955.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Sunday, Monday, and Wednesday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 2, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: K SVC at Richfield, KJAM at Vernal, K VNU at Logan, KSUB at Cedar City.

In Idaho: KID and KID-TV at Idaho Falls, KWIK at Pocatello, KRXX at Rexburg, KBAR at Burley (Sunday only), KEEP at Twin Falls, KFXD at Nampa, KBOI at Boise.

In Oregon: KWRC at Pendleton, KLBK at LaGrande, KOIN-TV at Portland (Sunday morning only), KBES-TV at Medford (Sunday morning only).

In Nevada: KLAS (Sunday afternoon only) and KLAS-TV (Sunday morning only) at Las Vegas, KELY at Ely, KZTV-TV at Reno (Sunday morning only).

In Arizona: KTYL at Mesa, KOOL-TV at Phoenix (Sunday morning only).

In Colorado: KEXO at Grand Junction, KLZ-TV at Denver (Sunday morning only).

In California: KBLA at Burbank, KEEN at San Jose (Sunday afternoon only), KSRO at Santa Rosa (Sunday afternoon only), and the following Sunday morning only: KOVR-TV at Stockton, KEYT-TV at Santa Barbara, KFMB-TV at San Diego, KNX-TV at Los Angeles, KGO-TV at San Francisco.

In Washington: Sunday morning only: KTNT-TV at Tacoma, KHQ-TV

at Spokane, KIMA-TV at Yakima, KEPR-TV at Pasco.

In New Mexico: KVBC at Farmington (Sunday only).

In Texas: KTSM at El Paso (Sunday morning only).

In Texas: KTSM at El Paso (Sunday morning only).

In Hawaii: KGMB at Honolulu (Sunday morning only by delayed broadcasts).

The proceedings of the general sessions were also televised over KSL television station, Channel 5.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood assembled in 73 other buildings in Utah, Idaho, Wyoming, Nevada, Colorado, Washington, Oregon, Arizona, and California.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record, as is also a full account of Columbia's *Church of the Air* program.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson,

Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans, and George Q. Morris.

*Assistants to the Twelve Apostles:* Thomas E. McKay, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of the General Welfare Committee,* Church Welfare Program.

*Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary instructors.*

*Presidents of Stakes and their Counselors,* Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

*Mission Presidents:* Richard L. Evans, Temple Square, Salt Lake City; Delbert G. Taylor, Eastern States; J. Howard Maughan, New England; Isaac A. Smoot, Northern States; Lorin L. Richards, Great Lakes; G. Eugene England, North Central States; M. Ross Richards, East Central States; Alvin R. Dyer, Central States; Peter J. Ricks, Southern States; Samuel A. Hendricks, West Central States; Claude W. Nalder, Central Atlantic States; LeGrand F. Smith, Texas-Louisiana; Albert Lewis Elggren, Western States; Bryan L. Bunker, California; Thomas W. Gardner, Northern California; James A. McMurrin, Northwestern States; J. Melvin Toone, Canadian; Scott Zimmerman, Western Canadian; Harold I. Bowman, Spanish-American; Claudious Bowman, Mexican; Golden R. Buchanan, Southwest Indian; Gordon M. Romney, Central American; and D. Arthur Haycock, Hawaii.

## FIRST DAY

### GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, April 2, 1955.

The Tabernacle was filled to overflowing. The Assembly Hall just south of the Tabernacle and the Barratt Hall were also filled to capacity with people. In both of these buildings provision was made for those present to see and hear the services by television as they were broadcast from the Tabernacle. In addition the services were broadcast by direct wire to members of the Priesthood who had assembled in 17 Church buildings in Utah, 10 in Idaho, 2 in Wyoming, 3 in Nevada, 1 in Colorado, 4 in Washington, 2 in Oregon, and 32 in California.

The singing for the session was furnished by the Men's Chorus of the Tabernacle Choir.

President David O. McKay presided and conducted the services of this meeting, which commenced promptly at the time appointed.

#### President David O. McKay:

This is the second most happy surprise we have had today. This afternoon, in the midst of the snowstorm, we found this Tabernacle filled to overflowing by members of the Primary Ward and Stake Boards,—an overflow meeting even during that blizzard. Now tonight, in the midst of this most unprecedented snowstorm, we find the Tabernacle filled, people standing, overflow meetings, well attended. It is an indication of the interest, faith, and loyalty of members of the Church.

We have here a notice from Bishop

Isaacson that the plane carrying the flowers for Conference was not able to land on account of the snowstorm and had to fly to Denver. The flowers will be sent back as soon as possible. Another surprise! A demonstration of the means of transportation in this age.

What I am going to read now must not be taken as a precedent, but I am going to read it. I have a letter here from Mr. Hendry, the Vice President and General Manager of Intermountain Theatres:

"All stake presidents, Bishops, and their wives are invited to attend a special preview showing of the new motion picture, 'A Man Called Peter,' deeply spiritual story of Mr. Peter Marshall, to be held on Tuesday, April 5, at 9:30 a.m. at the Utah and the Capitol Theatres. The picture is being shown at both theatres simultaneously at this time."

You are all invited. I read it because "A Man Called Peter" is well worth seeing, and has a message of spirituality most timely for the nation at this time. We thank Mr. Hendry and his associates for this courteous invitation to Presidencies of stakes and Bishoprics, who may make arrangements accordingly.

This General Priesthood session is the opening session of the One Hundred Twenty-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and in addition are being broadcast by direct wire over a public address system to members of the Priesthood assembled as follows:

In Utah, 17 Church buildings; In

Idaho, 10; Wyoming, 2; Nevada, 3; Colorado, 1; Washington, 4; Oregon, 2; Arizona, 2; California, 32; a total of 71 sessions in addition to these on this Temple Block.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder J. Spencer Cornwall as director, and Elder Alexander Schreiner at the organ. We shall open by the Men's Chorus of the Tabernacle Choir singing, "Jesus, Lover of My Soul," conducted by Elder Cornwall, after which Elder Gordon M. Romney, president of the Central American Mission, will offer the invocation.

Singing by the Men's Chorus, "Jesus, Lover of My Soul."

Elder Gordon Romney, President of the Central American Mission, offered the invocation.

The Men's Chorus then sang the hymn, "O Say, What Is Truth?"

**President David O. McKay:**

Last December Elder Wendell B. Mendenhall was appointed to go on a special mission to New Zealand to attend to matters important to the building of the School near Hamilton, New Zealand, and to have in mind some ideal locations, any of which might be suitable for the building of a temple. He performed his duty well. We should like to hear from him tonight. I think you will be pleased to get the spirit of that mission.

We should like to hear as our first speaker, Elder Wendell B. Mendenhall, who is president of the San Joaquin Stake.

## ELDER WENDELL B. MENDENHALL

*President of the San Joaquin Stake*

**P**RESIDENT MCKAY, President Richards, President Clark and President Smith, fellow members of the Priesthood of God, I pray that the Spirit of the Lord will give me utterance this night, that I may bring to you a message of the people who dwell deep in the South Pacific. I ask our Heavenly Father to bless me that I may bring to you the spirit of these people who have lived for many hundreds of years, tucked

away in the South Pacific Islands, a people who have the blood of Israel flowing richly in their veins.

I thank President McKay and the First Presidency for the assignment which was given me, and I was very humble in the performance of this duty, knowing something of the nature of the mission which I had to perform.

My good brethren, I invite you tonight to indulge with me and imagine that

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each of you was a returned missionary from one of the many South Pacific Islands. I invite you to do this in order that you may fully appreciate the things that are being done in the interests of those people who are members of the Church. I am grateful I know them, that I know their hearts and their feelings. I am above all grateful for the simplicity of their souls, for the implicit trust they have in God, their eternal Father.

I pray to my Heavenly Father daily that I shall never in all my life be anything but one of them, that I can keep the spirit of their simple faith, their humility, and their trust in things that are divine. They literally believe in the words of God and in the words of the prophets of God. They believe if they keep the commandments of God, God will bless them and this is the premise upon which they live. I only wish every member of the priesthood of the Church could have been there and could have witnessed the manifestation of the spirit of those men and women and children when they, for the first time, saw the Prophet of the Living God in this age.

We must remember that in the land of New Zealand the Prophet of God has never stood, and to our knowledge it is the first time in recorded history that the Prophet of God had set his foot in this land. These people truly appreciated this glorious experience.

One night, as we were getting ready to hold a meeting to set up the itinerary for President McKay, a woman got up in the audience and said, "President Mendenhall, we do not care whether we hear a single word from the Prophet of God. All we want is to see him. If I can just bring my six children and let them see him, it will serve them all the days of their lives."

I wish all the membership of the Church could have heard her humble testimony. I wish every member of the Church could have the same simplicity of faith, that humility to believe in very deed in the greatness of the Prophet of the Living God. The experiences which followed President McKay's visit there were many and touched the hearts of thousands.

As President McKay told you, one of my assignments was to select several

likely spots on which a temple could be built. Several spots which looked like they might be desirable were found, but as I was traveling in a car one afternoon I came upon another spot and without any question of a doubt I knew the reason why the temple should be there. I drove up over the top of a hill overlooking the area and my decision was confirmed.

The next morning at daylight I went back by myself to look around and take some pictures. About ten days later President McKay came. He arrived at the college at Hamilton after dark. At daylight the next morning we set out to look over the properties. We drove up over this hill, opened a gate and went out into the paddock. We drove up to the spot I had seen. There were five of us in the car and as we stopped, three of the brethren got out on the right side while President McKay and I got out on the left. He took me by the arm and we walked about 15 or 20 paces from the car and he turned to me and said, "What do you think?"

I had not said a word to him. No one else knew a thing. When President McKay looked around the area and saw this beautiful hill, he said, "This is the place where the temple should be," and this statement confirmed the thing which was in my heart. Then a week later President McKay came back to this beautiful spot and I bear witness to you, my brethren, that I saw the Prophet of this Church in the spirit of vision and when he walked away from that hill, he knew the House of the Lord was to be erected upon that particular spot.

The property was not ours. It lay between two pieces of property owned by the Church. We had to investigate and find out if it was possible to purchase this property. It was owned by three brothers, their sister, and mother. I went to see these people. I had been to see them before, however, and they had told me they did not want to sell. One day as we were leaving the college the three brothers came up to the car and said they would like to see me. President McKay went on up to the house and I stayed and talked with them. They said, "President Mendenhall, we have decided we do not want to sell the property at all, but after

President McKay has finished his tour, will you come and see us?"

The day President McKay left for Australia, Elder George Biesinger, who is in charge of the construction, and I, went back to see the Murray brothers. We sat on the hill that morning and talked to them about their property, and about eleven o'clock we decided we would go see an attorney. There were two of the brothers present so they called the other brother who was fishing. They called the sister from another community and they got their mother and all went into town. At three o'clock that afternoon they had decided to sell the property.

Elder Biesinger and I had gone over the property very thoroughly and had put a valuation on it by breaking it down into various lots and acres. We met with the attorney and he overpriced the property considerably. After discussing the matter for about an hour, he said, "Would you be willing to consider this purchase if I break this property down my way and arrive at its valuation?" And we hazarded the chance and said, "Yes."

He figured the property his way, not knowing what was in our hearts or that we had our own valuation on paper in our pockets. He passed his paper to us. We looked at it. It was exactly the same figure, right to the penny, we had figured that morning before going to his office. At five-thirty that evening we had the signed papers. The attorney had his stenographer go to his home to draw up the contract. It then had to go through the Land Court, the Aggregation Court, to determine whether the government would approve this purchase.

We had already been to the House of Parliament. President McKay and his party had had a visit with the deputy prime minister and we had visited with the Minister of Lands and Maori Affairs and others concerned. Following our visits to the different offices, and due to the favorable impression President McKay had made on these men, we were assured that the Minister of Lands and Maori Affairs would come and view the property.

In the meantime the property was turned down by the Aggregation Court

but the Minister did not know this. At ten o'clock the next morning he came and we escorted him over the property and later he said, "It will take about two weeks to determine whether we will approve this purchase or not." And as we drove by the beautiful buildings under construction around the college, he turned to me and asked, "Mr. Mendenhall, what are your intentions concerning this school? Is it for Maoris only?" I said, "No sir, Mr. Corbett. This school is for Maoris and Pakihas (meaning English) alike. We believe in developing the Maori people to the highest standard of any people in this land," and he replied, "That is the very policy I believe in."

As we drove out of the gate Mr. Corbett turned to me and said, "Will you please take this dictation?" I took a pad from my pocket and he said something to this effect: "Received personal assurance this day from the Minister of Lands and Maori Affairs that the New Zealand Government will not oppose the acquisition of this property." And the transaction was closed. The property is now owned by the Church and will soon be ready to be used for the purpose of building a temple and the development of the school and farm lands. To my knowledge there is no other project underway in the Church that is comparable to this one in New Zealand.

In 1949 President Gordon C. Young bought the first piece of property in New Zealand for the Church on which the college was to be built. There is a very spiritual story back of this purchase and the way it was purchased, similar to the one I have just related. However, a portion of the property was acquired and later on additional property was purchased. Elder George Biesinger was sent to be the building director. They started out. They had no transportation permits. They had nothing with which to build. They had no timber. One of the first things they had to have was a brick plant. Then they had to have concrete. Then they had to have someone teach them how to proceed. They had to have labor, and so they established themselves on this basis.

They acquired a rock quarry and more than 4,000 acres of timberland.

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They purchased a sawmill and started to saw timber. They started to crush rock. The concrete started to arrive from America. They taught the Maori boys how to make bricks. They built a big planing mill in which to do their shop-work. They had to get all their machinery and materials as well as all the instruments that are necessary for building. They had to develop the property for farming and they went out and called about 200 boys to give of their time and service to this building program.

The boys came to the college and were supported by their parents and by the mission district. By the time President McKay arrived most of the boys had already worked for two years. Some of them had returned home. President McKay asked many of them if they knew anything about their trade when they first came to work and they told him no, they knew nothing about construction work.

Under the direction of Brother Biesinger the group sent there from Zion have done a marvelous job in directing this work. The women who have gone from here are working 12 and 14 hours a day on this program. Every one is working in the sawmills, in the rock crushers, in the lime pits, in the cement plant, in the planing mill, in the timber, and some are laying brick. You have never seen such a pioneer organization in your life, or conditions under which they are working. They have built 5 chapels and have made all the materials for these chapels right at the college site. The school is, undoubtedly, in progress now. Families are learning how to produce. They are learning how to live. Boys are learning trades. Every one is learning something about life during the construction of this school. It is amazing what is being done under the direction of these people who have been called to go there to direct this great work. It is the finest single missionary in New Zealand, and without a doubt it is the dawn of a great period of progress for the Church in New Zealand. Everyone has his eyes on this vast building program.

Brother Biesinger is on his sixth year in New Zealand. He has his wife and six children there, three of the children

having been born in New Zealand. We cannot give this man too much credit for the things he has done. I want you to know that he has put in many more hours than most of us can appreciate, and his life is dedicated and devoted to this work, to the building of the school and to the building of missions and other projects in the Pacific.

President McKay assigned Elder Biesinger and me to go through the mission to call men to come to help build and to help finish the school. We were going to locate 15 or 20 men. We covered all but four districts of the mission and came back with 100 men. Some of them owned their own business. Some were carpenters, bricklayers. There were farmers, plumbers, and they just dropped their work and said, "We are willing to give our time and our services to the building of this college." They knew nothing at all about the temple at this time. They were only coming to build the college in response to a call.

About six o'clock one morning I was talking to a man and he said, "President Mendenhall, I have only been a member of the Church for two weeks. May I bring my wife and go to the college and build? I will spend the rest of my life doing anything you want me to do." Following this conversation another man came up to me and said, "I have milked cows all my life. You must have a dairy at the college. I have 12 cows and a milking plant and if you will bring a truck and take the 12 cows, I will give you both the milking plant and the cows and I will devote the rest of my life on the dairy."

We had a man who has spent most of his time in bed for over two years call to us one morning as we went by and wave a 50 pound note from his window. He asked us to come in, which we did. He said, "I can't help build this college but I will support one man for two years and here is a 50 pound note for my first installment in keeping that man on the job."

I was talking to a man on the college grounds one day and I said, "Who are you?" He replied, "I belong to so-and-so, who is my wife and she is a member of the Church." I said, "What are

you doing here?" He answered, "I came here because my wife asked me to come." I said, "Do you do everything your wife asks you to do?" and he replied, "Sure I do. She is a Mormon and I believe what she says." I said, "Are you a member of the Church?" and he answered, "No sir." Then I asked, "Why aren't you a member of the Church?" and he replied, "Because my wife hasn't asked me."

Well, that is the way these things go. Today, that man is a member of the Church. Someone besides his wife asked him.

My brethren, these people have real faith. They are willing to respond to the call of authority, and this vast program that is in progress in New Zealand merits our humble prayers and our humble attention. I pray humbly that all of us may have an interest in these people. We owe a great deal to Matthew Cowley who spirited this program to a great extent and I testify to you and as President McKay would do also, that on many occasions while we were there, Brother Cowley's presence was actually felt.

President McKay talked of this one night in the little town of Tauranga, where Brother Cowley first started his early mission, and I testify to you that the grand and powerful spirit of that man, as well as his influence, was felt many times while President McKay was touring that mission.

At the close of the tour there was a great farewell given for President and Sister McKay at the Auckland Airport. Following the dancing and singing prepared for this farewell, an announcement was made over the loudspeaker that there would be a closing prayer. Everyone, including the airport officials removed their hats. A very personal friend of President McKay's stood up to the microphone and offered a most beautiful prayer. As I looked around I saw hundreds of people with their heads bowed. Jim Elkington, a Maori man whom President McKay has known for 34 years, gave this prayer and asked the blessings of the Lord to remain with President and Sister McKay and Brother Murdock. It was most touching indeed.

Just before President McKay left, a

parting message to the people of New Zealand was read and I should like to read it to you.

"Our assigned week in New Zealand is ended—one short week. Truly time rushes by us like the wind. The welcome extended to Sister McKay, President Murdock and me by the people of this great country will ever remain one of our hearts' treasures. To the Government, County, Municipal and City Officials, to the many non-member friends, to the Church officials, missionaries in the field, and at the college, to the thousands of loyal members of the Church, who have so graciously expressed their love in the meaningful 'haere mai, haere mai', to each one and to all, we say with hearts full of gratitude to you, and especially for the Gospel of Jesus Christ that makes us one, 'Thank you. Goodbye, and God bless you.' Affectionately, David O. McKay."

The influence of the prophet of the Lord in all the Pacific is historical, and the blessings of the temple in the Pacific will do more for those people such as nothing in all the history of Mormonism has done for them. This brings to them the fulness of the Gospel.

God bless them for their desire to serve him and to keep his commandments, and I bear my witness to you I know that these things are true, and the Gospel is true, and my life is only important to me and to others as I keep the commandments of God and serve him, all of which I ask in Jesus' name. Amen.

#### President David O. McKay:

Typical of the world mission of the Church of Jesus Christ, we shall now ask you to come from under the Southern Cross of New Zealand up to near the Arctic Circle, where in June there is no night, as we hope the Gospel will shine in the hearts of all some day, night and day and forever.

When the Finnish Mission was first organized, President Henry A. Matis was appointed president. He has just recently been released. He is with us here tonight, and will be our next speaker.

## ELDER HENRY A. MATIS

*Former President of the Finnish Mission*

**P**RESIDENT MCKAY, President Richards, President Clark, President Smith, fellow brethren of the Priesthood, I am privileged to be with you this evening. I bring you greetings from Finland, as we would say—"Terveisia lähetyssaarnajilta ja jäseniltä Suomen lähetyksentältä"—or greetings from the missionaries, and members of the Finnish Mission.

I am appreciative, brethren, being the weakest of the weak, of standing before you and testifying to the goodness of our Heavenly Father to me in his work of the ministry. I am appreciative, also, of the opportunity that we have had of serving him, particularly in the country of Finland.

As a great missionary in the Book of Mormon, the Prophet Alma said, "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" (Alma 29:1.)

Brethren, I have had the wish of my heart, I have been a missionary. I have had the opportunity of crying repentance to the Finnish people. Possibly a little personal history would give you some background as to why I am appreciative of this opportunity, and of this blessing.

I was born near the borders of Utah in a little mining town called Telluride, Colorado. After finishing college, I went to Pittsburgh, Pennsylvania, in the Eastern States Mission, to hear the Gospel message. The Lord needed to prepare me, brethren, so that I could accept the truths of the Gospel. I bear testimony that he prepared me for the Gospel as well as that he prepared me to go to Finland. You see, it is unusual in that I am of Finnish descent. My father and mother were Finnish. They came to a land of promise not knowing about the Gospel. I was reared without the Gospel.

In 1904, Elder Francis M. Lyman dedicated the land of Finland to the preaching of the Gospel. Because there was no religious freedom at that time,

very little proselyting was done, even in the Swedish language, which was universal at that time. However, the Lord blessed this little country, and in 1917 Finland gained its independence from Czarist Russia. In 1921 the Finns received their religious freedom. We know from history the Lord spared Finland, and in his wisdom and in his kindness, blessed that country so that it would receive the Gospel in its fullness, taught in the Finnish language.

It was under such circumstances, when the war-ridden but humble Finns thanked their God, our Heavenly Father, for their preservation, that Elder Ezra Taft Benson visited Finland during his tour of the European Missions in 1946. There, Elder Benson, accompanied by President Eben R. T. Blomquist of the Swedish Mission, in the little farming community of Larsmo in Northern Finland dedicated the land to the preaching of the Gospel, and particularly in the native Finnish tongue. After a very successful tour of the European missions, Elder Benson returned to his home and the Lord's work in Zion. Early in the spring of the following year, Elder Ezra Taft Benson left this city by train to go to an eastern city on business. The Lord, in some miraculous way, caused that Elder Benson would get off the train to make a purchase and that the train would leave without him. Brethren, this was unusual, but what was more unusual about the circumstances was that President John K. Edmunds of the Chicago Stake asked me to meet Elder Benson at the airport. I did this, thanking my Heavenly Father for the opportunity of being of service, but Elder Benson, who was looking for someone to open the mission in Finland, observed that I was interested in that country and that I was of Finnish extraction. I am thankful for that small incident, because I bear testimony to you that it was arranged by our Heavenly Father so that my wife, I, and our family could go to Finland to serve him.

We have been in Finland seven years. It is difficult to compress seven years into the few minutes that I stand be-



fore you, but, brethren, I wish to bear testimony to you that our Heavenly Father's spirit was with us during our time in the Finnish Mission. We have been proselyting among a sincere, humble people. The missionaries we have received have been the best in the Church and the Lord has sent them at a particular time to that mission that they might further his work there.

We enjoyed every minute of our mission. In fact, when we left Finland it was like leaving home. Also, when we left there were five hundred members, as well as eleven meeting places which were evidences of the Lord's blessings to us.

Time in athletic Finland is computed either before the XV Olympic Games or after the Olympic games in 1952 which were held in Helsinki. By permission of the First Presidency, we in the Finnish Mission received permission to assist in these Olympic Games. We not only assisted the American officials and athletes, but we also had the opportunity to teach them the Gospel principles, to make the Church known to the leading athletes of the world. One event, however, overshadowed the Olympics in 1952, and that was the visit of our beloved leader, President David O. McKay. The Finns will never forget the visit of President David O. McKay, Sister McKay, and their party. We were grateful to have Sister McKay spend her seventy-fifth birthday in Finland, on John's Day of "Juhannus" as the Finns would say. I wish to take this opportunity to thank President McKay again in behalf of the Finns, the Finnish members and those missionaries who were in Finland, for his visit during that time.

We remember that Finland always pays her debts. This is one thing that we as Americans remember. But do we as members of the Church know how that has been of benefit to the Church and to the Gospel? In 1948 Congress passed Public Law 265 in which all of the money that Finland pays on her war debt will be returned back to her in the form of scholarships and purchase of educational equipment. This gave the missionaries opportunity to hold English classes, to teach English, but primarily to teach the Gospel of Jesus Christ. Also, Sister Matis was asked to be the English

examiner, which gave her the opportunity to contact many hundreds of Finnish citizens who have applied for these scholarships. Brethren, when we needed help the most, the Lord blessed us through the war debt that Finland owed the United States.

Probably little did President Brigham Young know when he sent the pioneers into Western Canada that his vision would assist the Finnish Mission. But, brethren, during the recent Korean War when very few missionaries were sent from the wards and stakes here in the United States, the missionaries from Canada saved the day for the Finnish Mission, as I am sure they did for other missions. The missionaries from Canada were a God-send to our little, young Finnish Mission.

In 1948, we had the opportunity of registering the Church of Jesus Christ of Latter-day Saints in Finland, that is, to have the same status as any other church in that country. It gave us the opportunity of proselyting and of owning property in the name of the Church. It gave us the opportunity of printing literature and of holding meetings, but it also gave us the responsibility of keeping a register of all our Finnish members. Now, what did that mean, brethren? It meant that each member of another church who wanted to join the L.D.S. Church must go to his priest and say, "I want to be a Mormon." This is necessary before baptism. You see that our baptisms were reduced, but the strength of our members and the testimonies of our members were increased. We received sincere members, humble members, but, brethren, best of all, the Finnish Saints cannot be like Nicodemus of old, who went to his Master by night. The Finnish Saint must go to his Master and Savior, Jesus Christ, openly.

Another very important blessing from our Father in Heaven to the Finnish Mission and to the people there was the microfilming program. When permission was given to microfilm, the blessings that resulted from that were beyond measure. I was grateful, brethren, that I received my own genealogy on my mother's and father's lineage back to 1600. But more important is the fact that I received a further testimony of the Lord's goodness and of his plan

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in that one of my ancestors was the first Archbishop of Finland, Bishop Isak Rothevius. This Archbishop of the Lutheran Church began the keeping of Lutheran Church records, while I, his descendant, was instrumental in the microfilming of those same records.

Any story of the Finnish Mission, brethren, would not be complete unless I mentioned the names of Anders Johannsen and Lovisa Johannsen. This fine Swedish-speaking couple were the true Mormon pioneers in Finland. They joined the Church over seventy years ago. What is remarkable about this is that for about twenty-five years they had very little contact with the missionaries who came over from the Swedish Mission. Regardless of this loss of contact, they remained true and faithful to their covenants that they had made with their Heavenly Father in baptism. The descendants of Anders and Lovisa Johannsen were among that small group

of Saints who met with Elder Benson in Larsmo on July 16, 1946, when he rededicated Finland to the preaching of the Gospel.

I bear testimony to you, brethren, that I know this Church is true. I know that Joseph Smith was and is a prophet of our Heavenly Father sent to restore the Gospel truths on this earth. I bear you my testimony that I know that God lives, and that he answers prayers. I bear testimony to you that Jesus is the Christ, the Son of God, the Redeemer of all mankind. I ask the Lord to bless you, to bless us during this Conference time and to bless his work throughout the world. I do this in the name of Jesus Christ. Amen.

President David O. McKay:

We shall now hear from President J. Reuben Clark, Jr. of the First Presidency.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**M**Y BRETHREN, I pray that the Lord will bless me and will bless you in the very short time that I shall stand before you. The time is slipping. I know that President McKay has some very important matters to take up and likewise President Richards.

I had thought when I came that I might read to you from I Corinthians 12:11 and following, in which Paul, after reciting the blessings which come from the Gospel, and the gifts, compared the body of the Church to a human body. In the course of his discussion he said something to the effect that the head is not without the feet, the eyes not without the ear. He spoke of the unity necessary in the Church, spoke of the members that were seemingly important and of those who were not so important, and yet bound them all together as essentials in one whole.

I had thought that I might read that and then apply it a little differently, because in the latter part of his address on that point he noted that some were called to be apostles and some

other members to the administration of the Church.

But I had thought I might give just a little different turn to that great sermon on the unity of the Church in Christ. I thought I might point out that our Gospel comes in "one package." We may not choose the particular thing that we like and ignore everything else, nor submerge nor subdue it. Everything that the Lord has revealed, except those things which have been fulfilled by his own life and mission and those things which in his wisdom he has relieved or absolved us from doing, such as the carrying on of the United Order, the building of the temple in Missouri, and like things,—everything else is part and parcel of the Gospel. We may not, I repeat, say to ourselves, nor to one another, that this is the important thing or that is the important thing, the others being non-essential or unessential. We have no right to draw distinctions and differences among the commandments of the Lord.

The Lord has given us nothing that

is useless or unnecessary. He has filled the Scriptures with the things which we should do in order that we may gain salvation.

When we partake of the Sacrament we covenant to obey and keep his commandments. There are no exceptions. There are no distinctions, no differences.

And so I had thought that I would urge as a part of the unity concerning which I have taken the liberty always to speak in this meeting of the Priesthood, as a part of this unity we should try to be united in the matter of Gospel doctrines and practices, each and all of us trying so to serve the Lord that we might meet and satisfy the covenant which we make when we eat the bread and drink the water in remembrance of his body and of his blood.

I do not think this is a slight matter. There are groups, not many but some, who take this road to the left and call it the most important, another takes the road to the right with the same plea, another emphasizes this point, another that point, belittling some other points, and declaring that certain things are of the essence, and other things may be ignored. I do not read anywhere that the Lord has given to us, individually, the right to say which is most important. We should seek to keep all of the commandments. I repeat, speaking in the language of today, the Gospel is "one package."

I hope and pray that the Lord will give us that unity, along with all the other unities about which we know. I repeat what I have said so often here, that we being truly united, there is

nothing that the Lord wants to be done that will fail of doing if we set our hands and our hearts thereto. And I pray again that we may see the necessity of accepting the Gospel and all of it, that we may be saved and exalted in his presence.

I bear my testimony to the truthfulness of the Gospel, that God lives, that Jesus is the Christ, the Atoning Sacrifice and all that that involves. I bear my testimony to the Restoration of the Gospel through the Prophet Joseph Smith, to the reality of the First Vision. I bear my testimony to the powers and to the authorities which were first given and then exercised by the Prophet, and that have been bestowed upon and exercised by all those who have followed in his place from Brigham Young down to President McKay. And I bear you my testimony that if I did not believe these things and accept them I should not feel that I was worthy to be a member of this Church. We must accept it all, belittling nothing, shadowing nothing, but openly espousing, advocating, living the principles of the Gospel.

God give us this power, I humbly pray, in the name of Jesus. Amen.

#### President David O. McKay:

The congregation will now join in singing, "Do What Is Right." Under the leadership of Elder Cornwall.

The congregation and chorus sang the hymn, "Do What Is Right."

### PRESIDENT STEPHEN L RICHARDS

#### *First Counselor in the First Presidency*

**I**T IS A HIGH privilege to greet you, my brethren of the Priesthood of our Lord. It is a very humbling thought to realize that I stand in the presence of this great congregation in the Tabernacle, and that my words are heard by the vast numbers gathered in the meeting places mentioned by President McKay. The power and the influence and the potentialities of this vast group of

men overwhelm me. I think of what they have accomplished, and what they are still to accomplish in the advancement of our Father's Kingdom in this world.

I rejoice tonight in the brotherhood of the Holy Priesthood, in the regard and the love which we hold for each other, in our common purpose, and our mutual understanding. I love my brethren

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ren. I think I understand them. I never feel strange in their presence. We speak the same language. We are dominated by the same spirit, and I am sure that there is a bond uniting the brethren of the priesthood that transcends any earthly ties among men, and if the peoples of this world could only understand the bond that binds us together, they would begin to comprehend what is meant by the brotherhood of man.

So I rejoice, my brethren, in association with you. I am grateful to be united with you in giving our service to this greatest of all the causes in this world. I am grateful, as are you, for this remarkable power that God has given to us, this authentic endowment of his own divine authority to administer the ordinances of the Holy Gospel, to bless our fellowmen, and to bless our families and ourselves.

I look upon the priesthood as an investiture of power and wisdom which can come in equal measure from no other source of which I am aware. A man of the priesthood, as I understand it, is entitled to the inspiration of God in presiding over his family. If he is called to office, he is entitled to inspiration to guide him in the administration of his office. If he is called to go out into the mission field,—we have received notable examples of such calls tonight, he is entitled to receive the great inspiration that the Lord gives to men in the performance of their duty. If he is called on to bless the sick, he has the divine power to bestow the blessings that come of the Lord. If he is called on to ordain his fellowmen, he has the authentic authority to give to them the Holy Priesthood and the offices therein.

All of these blessings, which almost defy in their magnitude our finite conception, belong to and are a part of the Holy Priesthood which we bear. We are entitled to exercise them, these high privileges, and bestow these blessings, if we live to be worthy of the spirit and power of the priesthood, keeping all the commandments, as President Clark has so well said,—not a few, but all the commandments,—in order that we may be true vessels of the Lord into which his Holy Spirit may be poured, and out of which that Spirit may come to those to whom we minister.

I pray, my brethren, that we may appreciate this wonderful gift that has come to us, and show by our lives that we are grateful to our Lord for it. I look upon the priesthood as an instrumentality of service. I am sure that it was not bestowed upon any of us merely for his own aggrandizement, but it was given to men to use for the blessing of themselves, their families, and their fellowmen, and the more it is used the more potent it becomes within the servant of the Lord who ministers under the power of the Holy Priesthood.

We are told very definitely in that great section of the Doctrine and Covenants, which I often characterize as the Constitution of the priesthood, that one cannot minister in any degree of unrighteousness, for if he do so, amen to the priesthood of that man. His effort, his labors, his ministry will not be efficacious. He must have the background of righteousness to make him able, capable, of administering the powers of the Holy Priesthood.

I cannot forbear to read to you those well-known verses of the conclusion of the 121st Section of the Doctrine and Covenants which express in such beautiful language, I sometimes think the most beautiful to be found in all literature, the spirit of the priesthood as it has come to us with the fulness of the everlasting Gospel.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D. & C. 121:45-46.)

Where could we expect to secure a more encouraging and hopeful promise than in those words of latter-day scripture? I pray that we may live to be the beneficiaries of that incomparable pronouncement.

Now, my brethren, if I have any duty to counsel, I would like to say just a

word, looking toward the future that may await us, a word that has oft been repeated in assemblies of this kind. I am sure that it is wise to look to the future. I am sure that in our affairs we would do well to provide for such safeguards in our finances, in our business expansions, as to meet a day that may not be quite so propitious as recent times have been. I hope that my brethren will not have to pass through some of the experiences I have seen passed through before, and I believe that with caution and wisdom they can avoid some of those tragedies that have come in times past.

I have always believed, my brethren, that gambling is not legitimate business. I have always believed that legitimate business contemplates a fair exchange of services for services or property, or property for property, in which exchange both parties benefit. I have always believed that any attempts to get something for nothing, to take undue chances, is not only attended with demoralization of business integrity, but often with great tragedy. In my experience of half a century I have seen many of those tragedies. And so, out of my regard for you I warn you against unwise expansion, and incurrence of debt, but to keep as well as you may within safe grounds, that the circumstances of the future may not rise to plague you and embarrass you, and I believe that

the Lord would have you do this because I believe he wants you free—free from the bondage of onerous and embarrassing debts, free from obligations to creditors that might impair your service in his great Cause.

I believe he wants you free to perform his work, to respond to the calls that he makes of you, and I have seen altogether too many in a position of finding it difficult to respond to such calls when they are under the bondage of debt.

The Lord bless you that wisdom may come with your priesthood,—a superior wisdom,—and a discernment which the Spirit of the Lord gives to you. May all be well with you. You have done a great work for the Church, and I know you stand ready to continue that great service, and I know that no greater happiness can come into your lives than the satisfaction which follows from sincere, devoted, helpful service in the Cause of our Lord.

May that unity which President Clark pleads for prevail among us, that the bonds of brotherhood may be strengthened even as the years go by. The Lord bless us that that brotherhood may be brought to the support of our beloved President who represents all of us in his great administration of this work and its extension throughout this world, I pray in the name of Jesus. Amen.

## PRESIDENT DAVID O. McKAY

**T**HIS HAS been truly a spiritual hour. Everyone present has felt the power of his Priesthood. Everyone has felt the sincerity in the testimonies that have been borne by our Brethren.

Messages that are coming from the assemblies mentioned at the opening of the meeting indicate that they, too, are partaking of this same spirit. I trust that my duty in answering some of your questions of a practical nature may not detract in any way, but if possible add to the spiritual influence thus far manifested.

The question has been asked: Is it proper in the administration of ward affairs, for the bishop to add to the budget assignment for ward operations,

the cost of one or more of the Church magazines? If so, should he designate the magazine that the members of the ward should take? The answer: No ward, stake, or mission is under obligation to raise an assigned quota for any magazine published by the Church, and it should not be included in the budget.

Second: Should a member of the bishopric be present always in the Junior Sunday School when the Sacrament is administered in view of the fact that the Junior Sunday School is presided over by sisters? This answer should be given by the Superintendency of the Sunday School, but we will mention this one fact: There should be a mem-

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ber of the Bishopric present, or one appointed by them holding the Melchizedek Priesthood in the Junior Sunday School when the Sacrament is administered.

Next, there is a question which indicates the necessity of being more careful about permitting fathers or other relatives to assist in ordinances of the Fast Meeting. For example, if a father asks to baptize his son, the bishop of course will know whether the father is worthy, or whether he holds the Priesthood. But suppose the father of the son lives in another ward, and appears at the baptismal service and requests the right to baptize. The bishop who has that baptismal service under his direction, should be sure that this father has the authority, and that will apply in blessing a child, or in confirming a baptized member. It is suggested, therefore, that the bishop will explain in announcing a baptismal ceremony or the confirmation, that if any father belonging to another ward wishes to participate he should apply to the bishop before the ordinance, and the bishop should request him to bring his recommendation from the ward of which he is a member. We need not particularize to tell you why.

Next: It is reported that recently some members who have been here for only a few years, indeed a few months, from the mission field, entered the temple and were unable, of course, to understand the ceremony, they could not understand the English language. Bishops, under these conditions, it would be well for you not to be in a hurry to **issue recommends** to the temple to those who do not understand the services nor the ordinances. Their going might prove more injurious to them than helpful.

In order to assist members of the Church better to understand the temple ceremony, arrangements are being made, and have been made for them to hear that ceremony in their native tongue. This will apply now already to six, possibly seven, nationalities. The ceremony has been translated into other languages and as fast as we possibly can, notice will be given when the ceremony will be presented to particular nationalities. We already have the ceremony

in Spanish, as you know, with good results. We have already had a ceremony in the temple in the Swedish language. The ceremony is now in German, about completed in Norwegian, Danish, French, and the Dutch language. Bishops, you may very rightfully and wisely, ask the members who apply to you for recommends to the temple, to wait a few weeks, probably months, and first hear the ceremony, impressive as it is, in their native tongue. Then, afterwards, they may go through and will understand the significance of it.

Indeed, there are of those who speak the English language, some who do not comprehend the significance of that holy ordinance.

Many of our people write over to vicars for information in foreign countries, particularly in England. Sometimes they are unable to furnish the records, even if they are willing, the Church officials in England, and because the law will not permit them to send money out of England, they are therefore unable to return the funds you have sent. Do you get that condition? You cannot get money back; they cannot furnish you the information. People seeking genealogical information, therefore, from England, should carry on their correspondence through the Genealogical Office, and not write directly to the Churchmen in England.

There are one or two other items but the Brethren of the Twelve will present those to you on their visits.

I would just like to say a few words in conclusion, and I hope not to trespass too much upon your time. In September 1946, the Board of Directors of the United States Steel held an official meeting here in this city. At the conclusion of their directors meeting they invited some of the officials of the Church to a dinner as their guests. There were present in that group men nationally known throughout business circles, Mr. Irving S. Olds, Chairman of the Board, Mr. Sewell L. Avery, and others. Mr. Olds was the Master of Ceremonies. At the conclusion of that dinner, Mr. Olds said, "Now, we have not planned for any speeches, but if any present would like to make any comments or remarks, now is the time."

Mr. Nathan L. Miller, Director and General Counsel for the United States Steel Corporation, former Governor of New York State, arose. I remember well his opening sentence: "I am one of those New Englanders who have harbored all the ill-stories that have been circulated about the Mormons; but I will confess that this visit has extended my horizons!" He then said, "No one can walk or drive around this city, observe its cleanliness, its wide, well-kept streets, the physical accomplishments evident on every hand without being impressed with a feeling that there is something peculiarly distinctive here—something different from that felt in any other city. I don't know," he continued, "whether to call it a spirituality—yes, that is it!—there is evidence of a spirituality, the lack of which is felt in other cities." He said he had been searching for the source of it; but could not find that source until he heard the tributes paid the Pioneers during a brief interview in the office of the First Presidency. There was a faith, a great ideal, a greatness among the founders of this State which the descendants evidently have succeeded in a degree to hold. "Your very isolation," he continued, "has been a contributing factor in helping the Pioneers to maintain the high standards that characterized the lives of the founders of this State."

Mr. Miller has now passed, but I wish he had been here tonight and partaken of the spirit of these men mentioned, who are devoting their all to the advancement of the work.

Brother Mendenhall left his own affairs and from a business standpoint, they require great directing, went to New Zealand on his own responsibility and appointed many of those men who directed those builders of the school, and responded to the second appointment willingly, and to another appointment. It matters not what it costs. Brother Biesinger, down there, mentioned by Brother Mendenhall, has left his own business. I asked him down there, "What has become of your business?" He said, "That is all right, it is gone, but I am here. This is my mission now." All he has he would like to give to the work.

I met Brother Going down there who is building fifteen of our chapels in Samoa. His business, too, is not so successful. He said, "I can arrange that. I will be ready to devote all the time that is necessary."

Brother Matis said nothing other than that he has spent seven years over in the mission field, but he had a prosperous position, an important position with an important company who said, "Yes, we will give him a leave of absence." When that leave of absence was up we communicated with Brother Matis. "No," he said, "this is my mission. Do not worry about that. I will be all right." And so another year passed and another year, and seven years. You have heard his testimony tonight how God has blessed him.

This afternoon Brother Moyle brought Brother Leo Ellsworth into the office. He is a prosperous man of responsibility, governing probably hundreds of thousands of dollars. He had just built a new home. He and his wife had not even completed their landscaping. The call came to him to help the Church in a great enterprise. I did not know that until this afternoon. They left their new house and have spent months now on this other call. He left his own business. My heart was moved when I heard him say, "When I came back I found my business even better than when I left it." He bore testimony of how the Lord had blessed him—"And this is my work now."

The brother who will offer the benediction tonight, President of the Eastern States Mission, received word that unless he could get home, give up his mission, he would lose his business. Well, he had received an honorable release but he said nothing about this threatened loss of his business unless he would give up his work, and he was going to say nothing about it.

These are but a few practical instances of the faith and devotion of the leaders and members of the Church of Jesus Christ. I bear you testimony tonight that the power, the spiritual power of the Gospel of Jesus Christ which comes from a testimony of the truth of the revealed and Restored Gospel is operative throughout the entire Church, and it is that power that gives the

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strength to it. It is the power of God unto salvation. Put the Lord to the test and you will find that he will answer and prove to you that he is overruling your affairs as well as the Church affairs. Financially, you may lose something, but the spiritual gain will far outweigh that seemingly financial loss.

Even before we came into this meeting tonight, one of the bishops said to me (I happened to meet him): "Since my appointment, it is marvelous what the Lord has done for us, and how he has opened up the way."

And so, my beloved brethren, in behalf of all the Church, and particularly in behalf of the General Authorities, I thank you for your devotion, for your faith in the destiny of God's Church. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

May the Lord give us power so to do, I pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

I will not take time to read all these, although you would probably be interested. Notwithstanding this most unusual storm, we have on the Tabernacle Grounds, 7,987 men of the Priesthood, 8,000 approximately. In the other assemblies, 16,747, a total tonight in the Priesthood Meeting of 24,734. This is the largest on record.

The Men's Chorus of the Tabernacle Choir will sing, "Thou Art Repose," under the direction of Elder Cornwall, after which President Delbert G. Taylor, president of the Eastern States Mission, will offer the benediction.

Tomorrow morning at 10 o'clock we will meet in the Tabernacle in the second session of our Conference. The Church of the Air Broadcast will be from 8:00 to 8:30 o'clock tomorrow

morning. Elder Harold B. Lee of the Council of the Twelve will be the speaker. The Tabernacle Choir Broadcast will be from 9:00 to 9:30. Elder Hugh B. Brown, Assistant to the Twelve, will be heard over NBC "Faith in Action" series tomorrow morning, the program to be released locally over KDYL from 8:45 to 9:00 a.m.

Those desiring to attend the Church of the Air and the Tabernacle Choir Broadcast must be in their seats at 7:50 a.m. It is requested that the audience during the broadcast refrain from making any noise. Large crowds will undoubtedly be waiting outside the closed doors. We suggest and earnestly plead with those thus standing that they be courteous when the doors are opened and considerate of others in the crowd. Please avoid pushing or crowding. Let us remember to be courteous and considerate to others who are also standing, and tonight we have had an excellent demonstration of reverence, and also of the interest in this proceeding. Hundreds are standing up in the gallery and in the doorways. I have not seen one, not one, move from his position, although it must be tiresome after two hours,—an example, brethren, for all the Church in all our assemblies. God bless you all.

Singing by the Men's Chorus, "Thou Art Repose."

#### President David O. McKay:

Thank you, brethren. Brother Romney, who offered the invocation, is one other who has given of his interests. President Taylor will now offer the benediction.

The closing prayer was offered by President Delbert G. Taylor of the Eastern States Mission.

## SECOND DAY

### MORNING MEETINGS

#### CHURCH OF THE AIR

Columbia Broadcasting Company's *Church of the Air* was presented at 8:00 a.m., Sunday, April 3, 1955. The program as presented was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.



Music: Organ and humming choir: "Sweet Is the Work."

*Announcer:* The *Church of the Air* is presented by CBS Radio so that men of many faiths may speak to a nationwide congregation. Today's service comes to you from the "Mormon" Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah, where the annual General Conference of the Church of Jesus Christ of Latter-day Saints is this week in session. The speaker will be Elder Harold B. Lee, member of the Council of the Twelve Apostles of the Church. Music will be by the Tabernacle Choir, with J. Spencer Cornwall conducting, and Frank Asper at the organ.

The Service opens on a theme from Psalm 137: "Here by Babylon's wave, though heathen hands have bound us,

though afar from our land, the pains of death surround us; Sion! Thy men still in our heart we are keeping, and still we turn to Thee, our eyes all sad with weeping."

(The Choir sang: "By Babylon's Wave."—Gounod.)

*Announcer:* We shall now hear on this *Church of the Air* Service, Elder Harold B. Lee, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the "Mormon" Church. Educator, former Commissioner of Salt Lake City, Chairman of the Servicemen's Committee, and Managing Director of the Church Welfare Program, Brother Lee has titled today's talk: "Blessed is He that cometh in the name of the Lord."

## ELDER HAROLD B. LEE

### *Of the Council of the Twelve Apostles*

**T**HE SUNDAY before Easter is generally celebrated by many Christian sects as Palm Sunday in commemoration of our Lord's triumphal entry into Jerusalem.

My text today is taken from the "Hosanna shout" which sounded from the multitude who jubilantly acclaimed Jesus, the lowly Nazarene as he rode triumphantly into Jerusalem from Bethany on a colt which had been borrowed for that occasion. As the animal upon which he rode had been designated in their literature as the "ancient symbol of Jewish royalty"\* and their acquaintanceship with the might of His Messianic power impressed the appropriateness of his kingly right to such an entry, they cast their garments before him and cast palm branches and other foliage in His path as though carpeting the way of a king. What might at first have been but the humble testimony of a faithful few, increased into a mighty chorus of voices as the multitude shouted in harmony:

Blessed be the King that cometh in the name of the Lord. Hosanna, to the Son of David.

And then perhaps as they remembered the angels' announcement to the shepherds on the night of His birth, they reverently repeated the theme of the angels' song: "Peace in heaven, and glory in the highest." And again, probably remembering the charge he had given His disciples to carry on after he would be taken from them, and as a supplication for their Master and those who would carry on after His ascension, as well as in the remembrance of the ancient prophets whom they revered, came the expressions of adulation from the multitude: "Blessed is he that cometh in the name of the Lord."

At the commencement of His ministry, He seemingly had seldom, and then only guardedly, declared that He was the Christ who should take away the sins of the world, but now His earthly ministry was reaching a consummation and His fearful agony on the cross was near. It seemed altogether appropriate that He should now demonstrate His kingly place as the King of Kings and the Prince of Peace. Thus demonstrated, His devoted disciples could thereafter likewise bear witness to the divinity of His mission as the Savior of mankind and the "rock" upon which His church

\* Zech. 9:9.

was to be founded in the Meridian of Times.

There was an occasion during His ministry when His chiefest Apostle, Peter, had fervently declared his faith and testimony of the divinity of the mission of the Master: "Thou art the Christ, the Son of the Living God." The Lord had replied to Peter by declaring, "flesh and blood hath not revealed this unto thee, but my Father which is in heaven" and that upon "this rock" or in other words, the revealed testimony of the Holy Ghost, the revelation that Jesus is the Christ—His Church is founded and "the gates of hell shall not prevail against it." It was of this same foundation upon which the Church was laid to which the Apostle Paul made reference when he wrote to the Ephesian Saints: "Now therefore, ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." (Eph. 2:19-20.)

In the few minutes allotted to me in this brief Church of the Air address, I would like to make some explanation as to just "how blessed is he that cometh in the name of the Lord", from that day even to the present time.

At the commencement of His ministry, the Master chose twelve men whom he separated from the rest by the name, Apostles. These were to be special witnesses of the sanctity of His life, and of His divine mission, and to be responsible for transmitting to the latest posterity, a genuine account of His doctrines, and principles, and ordinances essential to the salvation of the human soul. History records that these men, as judged by worldly standards, were "illiterate, poor, and of mean extraction." It would seem that He avoided using in this ministry, persons endowed with the advantages of fortune or birth or enriched with the treasures of eloquence or learning, lest "the fruits of their embassy, and the progress of the gospel should be attributed to human and natural causes." Mosheim.

True servants in the Kingdom of God, when properly authorized, received an endowment of holy power except for which their ministry would be as the

"tinkling of brass and the sounding of cymbals." This heavenly endowment to His chosen Twelve, came as a result of three sacred experiences. First, they were baptized of water, maybe by John the Baptist, or possibly as the only ones He did baptize, by the Master, himself, for John records that He and His disciples were in Judea "and there He tarried with them, and baptized." (John 3:22) Then He "breathed on them and said unto them, receive ye the Holy Ghost," (John 20:22) which in all likelihood was the confirmation and the commission to receive the Holy Ghost, or the baptism of the Spirit, by the laying on of hands for that was the procedure followed thereafter by His disciples.

The meaning of this baptism of water and of the Holy Ghost by one who comes in the name of the Lord, is best understood by the words of a prophet on the Western Continent. Addressing a group of baptized converts he said this: "There is no other name given whereby salvation cometh; therefore I would that you should take upon you the name of Christ, all of you that have entered into the covenant with God that ye should be obedient unto the end of your lives." (Mosiah 5:8)

The third of the remarkable spiritual experiences to which the disciples were privileged is thus described by the Master, himself: "Ye have not chosen me but I have chosen you and ordained you,—that whatsoever ye should ask the Father in my name He may give it you." (John 15:16) Try to imagine if you can, being "called" by the Master and "ordained" under His hands. That these ordinations resulted in an endowment of power from on high as well as giving authority to act officially as the Lord's representatives, is well attested by the miraculous events that followed, which made of them, "men different" because of that divine commission.

Not alone were these special apostolic witnesses to receive and enjoy these heavenly gifts. They were commissioned to transmit them by ordinations to others who had received the witness of the divine mission of the risen Lord. Acting by authority of their priestly office, it was as though the Lord were saying as He did through a prophet in recent times: "And I will lay my hand upon

you by the hand of my servant . . . and ye shall receive the Holy Ghost." (Doc. & Cov. 36:2)

The historians have given us a summary and a thrilling description of how men so chosen and so ordained were blessed with heavenly gifts because they "came in the name of the Lord."

After the departure of Jesus from them, he gave them the first proof of that majesty and power by which he was exalted, by the radiant gift of the Holy Ghost upon them on the day of Pentecost according to His promise . . . Dr. Mosheim in his Ecclesiastical history writes that "no sooner had the apostles received this special gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal . . ." The growth of the Church among the Gentile nations during this period was most phenomenal. How was it possible that a handful of apostles, who as fishermen and publicans could engage the learned and the mighty as well as the simple and those of low degree to forsake their religion and embrace a new religion? There can be but one answer to that question. There were undoubted marks of a celestial power, perpetually attending their ministry. There was in their very language an "incredible energy or amazing power of sending light into the understanding and conviction of the heart."\* Then the historians enumerate the miracles, the gift of prophecy, the power of discernment, a contempt for riches, and a serene tranquility in the face of death, all the while maintaining their lives above reproach, and then conclude with this declaration: "Thus were the messengers of the divine Savior, the heralds of his spiritual and immortal kingdom, furnished for their glorious work as the voice of ancient history so loudly testifies."\*

As we review again the matchless and unselfish devotion of these early prophets and martyrs to the gospel of Christ, may we bow in reverence and repeat with a greater appreciation and comprehension

as with the multitude in Jerusalem on the occasion of the triumphal entry the words: "How blessed is he that cometh in the name of the Lord."

The place of these heaven-endowed messengers who represent the Lord in every dispensation of the gospel upon the earth may be illustrated by an incident related by a traveler in northern Europe. Our traveler was leaving by boat from Stockholm, Sweden out into the Baltic Sea. To do so, the boat had to pass through a thousand or more islands. Standing on the foreward deck, the traveler found himself becoming impatient because of what seemed to him to be a careless course. Why not a course near to this island or another and more interesting than the one the pilot had chosen? Almost in exasperation he was saying to himself, "What's wrong with the old pilot? Has he lost his sense of direction? Suddenly he was aware of markers along the charted course which appeared as mere broom handles sticking up in the water. Someone had carefully explored these channels and had charted the safest course for ships to take. So it is in life's course on the way to immortality and eternal life: "God's engineers" by following a blueprint made in heaven, have charted the course for safest and happiest passage and have forewarned us of the danger areas.

How dreary and frustrated is the human soul who not only does not come "in the name of the Lord," but who disregards the guide-posts marked out by "God's engineers" of the above illustration! Of this the Apostle to the Gentiles wrote: "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19) That misery certainly can only be matched in him who in this life, has no faith or hope in Christ. Without such faith, man is, as someone has said, "but a creature of circumstance." Truly, as the Master instructed his faithful Peter, His Church, the true religion in which He was the "chief cornerstone" was to be built upon a "rock," the rock of revelation. All others are tossed about by storm on the waves of time.

But what strength and fortitude comes to him who puts his trust in the Lord! I recently heard a missionary for the Church tell of an incident which oc-

\* Mosheim's Ecclesiastical History, Vol. 1, pp. 56-58.

curred in an atheist-dominated country. A young student with a fervent belief in God and in the mission of the Savior of the world was ridiculed and abused by her teacher who scorned the idea of a God. As a punishment, the teacher required that she write twenty times, "There is no God." The young student refused. In a rage the teacher demanded that she write her denial of God, fifty times and added, as a veiled threat, "If you don't, something terrible will happen." That night mother and daughter fasted and prayed far into the night to that God whom they could not and dared not deny. When school time came the next morning, mother and daughter went to see the teacher. The school convened and the teacher had not arrived. As they waited, the principal of the school came to inform them that the teacher had died suddenly in the night of a heart attack. Something terrible had happened but not to this young girl who came without fear "in the name of the Lord."

The triumphal entry of Jesus into Jerusalem, which is commemorated on this Sunday was in truth but a prelude to the greater day of triumph only a few days distant. Before His crucifixion, He had spoken of His personal triumph over worldly things, when He said: "In me ye might have peace. In the world ye have tribulation; but be of good cheer, I have overcome the world." (John 16: 33) But there was yet that *greater day of victory* when he triumphed over death and opened the way to a universal resurrection. The Apostle Paul in exultation wrote to the Corinthians: "Death is swallowed up in victory—O death where is thy sting? O grave where is thy victory? . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:54-7)

Today as did they in past dispensations, we declare boldly, that "The fundamental principles of our religion are the testimony of the Apostles and Prophets concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it."\*

O that the inhabitants of an unre-

pentant world would humble themselves and with faith in the Redeemer of mankind join in the chorus of the multitude who welcomed the Master into the Holy City, "Blessed be the King that cometh in the name of the Lord! Hosanna to the Son of David. Peace in heaven and glory in the highest. Blessed is He that cometh in the name of the Lord." For that I pray humbly in the name of the King of Kings, Jesus Christ, Amen.

(The Choir sang: "All Creatures of Our God and King."—Anon.)

Music: Organ and humming choir: "Sweet is the Work."

*Announcer:* You have been attending CBS Radio's *Church of the Air*. Today's Service came to you from the "Mormon" Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah, where, this week, the annual General Conference of the Church of Jesus Christ of Latter-day Saints is in session. The speaker was Elder Harold B. Lee, member of the Council of the Twelve Apostles of the Church.

Music was by the Tabernacle Choir, J. Spencer Cornwall conducting, with Frank Asper at the organ.

### CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m. Sunday, April 3, 1955, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew," and on signal the Choir and organ broke into the hymn, "Gently Raise," singing the words to the end of the second line, and humming to end the verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle

\* Teachings, p. 121.

Choir, Frank Asper, Tabernacle organist, and the spoken word by Richard Evans.

The Choir opens with the worshipful moving music of the "Cherubim Song" by Panchenko: "To thee we sing . . . to Thee O Lord, Our God, . . . hear Thou our prayer."

(The Choir sang: "Cherubim Song."—Panchenko.)

*Announcer:* Frank Asper's first organ offering is the quietly expressive "Prayer" from the Gothic suite by Leon Boellmann.

(Organ selection: "Prayer."—Boellmann.)

*Announcer:* The Tabernacle Choir next sings Vivien Bard's setting for these profoundly comforting words from the 45th Psalm: "Be still and know that I am God . . . He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; . . . He burneth the chariot in fire . . . Be still and know that I am God."

(The Choir sang: "Be Still"—Bard.)

*Announcer:* From the works of Ralph Kinder, Dr. Asper recalls a descriptive writing that symbolizes the ever wondrous season, of the fulfillment of faith and the assurance of everlasting life: "In Springtime."

(Organ selection: "In Springtime."—Kinder.)

*Announcer:*

Of the seventh day preceding Easter, John the Beloved and others record how the multitude acknowledged the Master for what He was: the King of Israel, Messiah, and Saviour. Less than one week later, with false accusation and the mockeries of men, he was on the cross—and there was death and darkness and despair. But these were followed by dawn and light and life, by resurrection and redemption from death. Some nineteen centuries have passed since then, and the "opposition in all things" is still sharply in evidence: Still there is the struggle of evil and good, error and truth, darkness and light, death and life. But despite all discouragements, and sometimes despair, there is the blessed reassuring certainty that the Lord God who gave us life and made us in His image will, with our willingness, lead us to further light, to fuller life, and happiness. For this

cause were all the commandments given—and for this He sent His only begotten Son not to condemn, but to save the world<sup>1</sup>—that same beloved Son who said: "They that be whole need not a physician, but they that are sick"<sup>2</sup>—that same beloved Son who said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."<sup>3</sup> And to the sick, the suffering, the sorrowing, to the injured and offended, to the puzzled and perplexed, to those withdrawn within themselves, to the falsely dealt with and deceived, to those who have lost their loved ones, to those who live in loneliness—to all, there is help from Him who even now sits at His Father's side, and who was sent to encourage, to heal, to love, to lift the lives of men, to lead the way to happiness and everlasting life. What else would any father wish for his children? What else would we wish for our own—but happiness and everlasting life with our loved ones? And for this cause are all the counsels and commandments of God given. There are no unessential commandments, none that we can safely ignore or set aside (unless God shall withdraw it or declare it fulfilled). And blessedly, the same sure things that lead to happiness hereafter, lead also to happiness here. We would say, in words recorded by John: "For God sent not his Son into the world to condemn the world"<sup>4</sup> but to save. We would say, in the words uttered at the hour of His ascension, that ". . . this same Jesus . . . shall so come in like manner as ye have seen him go into heaven."<sup>5</sup> And we would say in the words of Job, but with conviction of our own: ". . . I know that my Redeemer liveth . . ."<sup>6</sup>

(Organ selection: "Though Deepening Trials."—Careless.)

*Announcer:* We have heard a hymn melody by George Careless with the words of Eliza R. Snow: "Though Deepening Trials Throng Your Way, press on, press on, ye Saints of God! Ere long the resurrection day will spread its life and truth abroad."

And now the Choir closes with a fer-

<sup>1</sup>See John 3:17

<sup>2</sup>Matthew 9:12

<sup>3</sup>Matthew 11:28

<sup>4</sup>Acts 1:9-11

<sup>5</sup>Job 19:25

Sunday, April 3

Second Day

vent and earnest utterance—a prayer from Verdi's *Othello*: "Lord, hear our prayer, O hear our supplication . . . Lord God in heaven above . . . give us love and truth and life eternal . . ."

(The Choir sang: "Lord, Hear Our Prayer"—Verdi.)

**Announcer:** Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the thirteen hundred and thirty-seventh presentation, continuing the 26th year of this traditional

broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, and originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

## SUNDAY MORNING GENERAL CONFERENCE SESSION

The Sunday morning general session commenced promptly at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The Tabernacle was crowded to capacity with people who had assembled early in the morning to listen to the Tabernacle Choir and Organ Broadcast and the Conference session which followed. Notwithstanding the weather, the Assembly Hall and the Barratt Hall were also crowded with people who were unable to obtain accommodation in the Tabernacle, and who attended the Conference services by means of television as they were broadcast from the Tabernacle. The services were also televised over eighteen television stations in Utah, Idaho, Oregon, Nevada, Arizona, California, Washington and Colorado. By arrangement with KSL Radio Station of Salt Lake City, provision was made for the services to be broadcast over a large number of radio stations.

The Tabernacle Choir furnished the music for this session.

### President David O. McKay:

This Sunday morning thousands are assembled in the Tabernacle on Temple Square in Salt Lake City, in the Assembly Hall and Barratt Hall, and other thousands are listening in over radio and television stations. This is the second session of the One Hundred Twenty-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints. The first session was not broadcast. It was a General Priesthood meeting held last evening in the Tabernacle,

with overflow meetings in the Assembly Hall, in Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled in 17 Church buildings in Utah; 10 in Idaho; 2 in Wyoming; 3 in Nevada; 1 in Colorado; 5 in Washington; 2 in Oregon; 2 in Arizona and 32 in California; a total of 73 buildings in which the Priesthood met last evening.

For your interest we should like to say that as nearly as the ushers could count there were assembled in that Priesthood meeting last evening over 25,000 men and boys — 24,734 reported last evening, with 20 other places to account for, and this morning we have received an additional 419, making, as I say, over 25,000, — the largest Priesthood Meeting ever held in the Church.

The speakers last evening were Elders Wendell B. Mendenhall, president of the San Joaquin Stake, and Henry A. Matis, formerly president of the Finnish Mission, and members of the First Presidency.

The Men's Chorus of the Tabernacle Choir, under the direction of Elder J. Spencer Cornwall, furnished the music.

Elder Harold B. Lee was the speaker on Columbia's Church of the Air program this morning at 8 o'clock, and Elder Hugh B. Brown was heard over NBC network Faith in Action series from 8:45 to 9 a.m.

We are now assembled, as I stated, in the second session of the One Hundred Twenty-Fifth Annual Conference of the Church. All the General Authorities of the Church, I think, are in attendance. Elder Joseph Anderson is

Clerk of the Conference. These services and all general sessions of the Conference will be broadcast in the Assembly Hall, in Barratt Hall, and over a public address system and by television.

The services this morning will also be televised over KSL, Channel 5 of Salt Lake City, and over 18 television stations in Utah, Idaho, Oregon, Nevada, Arizona, California, Washington, and Colorado.

They likewise will be heard over Radio Station KSL of Salt Lake City, and by arrangement through KSL over 14 radio stations in Utah, Idaho, Oregon, Nevada, Arizona, New Mexico, and Texas. The names of these stations have already been announced to the television and radio audiences.

We desire most appreciatively to express our gratitude to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts. It is truly a great service.

To the audience, those who are assembled in person, and to the thousands comprising the television and radio audiences, the First Presidency and General Authorities extend a most hearty welcome, and pray that our souls may be uplifted and inspired by our assembling together in this great Conference of the Church. God bless you all.

We have greetings from a number of people, — telegrams from those who were listening in to the Priesthood Meeting—all expressing appreciation for the opportunity they had. We shall not take time to read these telegrams, but express appreciation to those who have sent them.

We acknowledge the presence of prominent visitors who are in attendance this morning. It is difficult to name all, but we have asked for names of those. We may miss some. We have the Secretary of Agriculture, our fellow-worker in the Twelve, Elder Ezra Taft Benson; United States Senators, Arthur V. Watkins and Wallace F. Bennett; Representatives in the House, I think, William A. Dawson, and H. Aldous Dixon, although I cannot see them; the Governor of the State, the Honorable J. Bracken Lee; Mayor of the City the Honorable Earl J. Glade; Ernest L. Wilkinson of the educators, and presi-

dent of the B.Y.U.; Dr. A. Ray Olpin, president of the University of Utah; Dr. Daryl Chase, president of the Utah State Agricultural College; Dr. Arthur Bruhm of the Dixie College; Dr. E. Allan Bateman, State Superintendent of Public Instruction.

I see a telegram from Superintendent M. Lynn Bennion that he was unable to attend this morning because of conditions that prevented his coming. We have with us also Dr. William P. Miller, president of Weber College; Dr. John L. Clarke, president of Ricks College; Dr. Lester B. Whetten of Snow College; Dr. Royden Braithwaite of the Agricultural College; Dr. Howard McDonald, president of Los Angeles State College; others whom probably we have not observed will please realize that you are welcomed with these whom I have named.

We have before us also our mission presidents from the United States, Mexico, Guatemala, Canada; stake presidents, counselors, and bishops. To all we extend a hearty welcome and express satisfaction and joy in your presence and your cooperative spirit in these gatherings of this great Conference.

The Choir singing for this morning's session will be by the Salt Lake Tabernacle Choir, with J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ. The Choir and congregation will now join in singing, "High on the Mountain Top," with Elder Richard P. Condie conducting.

The opening prayer will be offered by Elder Alvin R. Dyer, president of the Central States Mission.

All join with the Choir in singing.

The Choir and congregation sang the hymn, "High On the Mountain Top."

Elder Alvin R. Dyer, President of the Central States Mission, offered the opening prayer.

### President David O. McKay:

"The Lord's Prayer" will be sung by the Tabernacle Choir, conducted by Elder J. Spencer Cornwall. Following the Choir's singing we shall hear from President David O. McKay.

The Choir sang an anthem, "The Lord's Prayer,"—Gates.

## PRESIDENT DAVID O. MCKAY

**M**Y BELOVED brethren and sisters: The sense of responsibility of this moment is overwhelming. In anticipation of it I have prayed earnestly, daily, for inspiration and strength, and now I ask you for your sympathetic co-operation and your prayers that the interests of the Church, the establishing of the kingdom of God among men, may be enhanced.

"And lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth." (D. & C. 105:39.)

This quotation is from a revelation given to the Prophet Joseph Smith when Zion's Camp was at Fishing River, June 22, 1834. In that one sentence, the Lord sets forth one of the great purposes of his Church—to bring about harmony in human relations; in the individual to experience a mental or spiritual state in which there is personal freedom from "disquieting or perturbing" conditions that might interfere with the consummation of God's purposes to bring about the immortality and eternal life of man.

Considering world conditions, I think it is highly gratifying to note the commendable efforts, the wise, conservative judgment manifest by the President of the United States, the Secretary of State, and other sincere statesmen in Congress, including our own worthy Senators and Representatives to foster the cause of peace and to avert a world-wide clash of arms. But it is very apparent that international conditions at present centering at Quemoy and Matsu Islands are filled with such volatile problems that a defiant move on the part of Chinese communists might disrupt the already precarious peace of the world.

We love peace, but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of the body. "Chains are worse than bayonets."

After the Savior's resurrection when he appeared to his disciples assembled in an upper room, his divine greeting was "Peace be unto you." (John 20:19.) Even before his resurrection, he said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be

troubled, neither let it be afraid." (*Ibid.*, 14:27.)

We believe firmly that the basis upon which world peace may be permanently obtained is not by sowing seeds of distrust and suspicion in people's minds; not by engendering enmity and hatred in human hearts; not by individuals or nations arrogating to themselves the claim of possessing all wisdom, or the only culture worth having; not by war with resulting suffering and death from submarines, poison gas, or explosions of nuclear bombs. No! The peace that will be permanent must be founded upon the principles of righteousness as taught and exemplified by the Prince of Peace, our Lord and Savior, Jesus Christ, "... for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

My theme this morning is: What are we doing as a Church and as members thereof to proclaim this peace?

Recently, as you know, it was my privilege and duty, accompanied by Sister McKay and President Franklin J. Murdock, who acted as secretary, to visit some of the far-off missions of the Church.

With the theme in mind of proclaiming the gospel of peace to the inhabitants of the world, I should like to comment on observations made of four effective factors operative in the spreading of the gospel.

First, we note the excellent work being done by the 11,500 missionaries throughout the world, 390 of whom it was our privilege to meet on this recent tour. Each one of these pays his or her own expenses, conforms to the requirements and laws of the country, and teaches the principles that constitute the basis of the restored religion of Jesus Christ. All are appointed messengers proclaiming the glad tidings of the restored gospel, giving of themselves, as well as of their means for the good of the world.

A second favorable factor is a better understanding by officials of governments and municipalities regarding the purposes of Mormon missionary work. Old stories that used to be extant accus-



ing missionaries of sinister motives are now repeated only by the prejudiced and uninformed. United States consuls, or their representatives, mayors of municipalities, and other officials, met us, bade us welcome, and proffered to render any service to make our visit profitable. Newspaper reporters, radio announcers, television representatives were on hand to learn the purposes of the tour, and without exception gave fair and unprejudiced reports of our visit.

The third observation (and this is important) is the need to put forth every effort within reason and practicability to place within reach of Church members in these distant missions every educational and spiritual privilege that the Church has to offer.

It is only recently that some of these missions have been visited by a General Authority. With modern means of transportation available, it is now possible and very practical to have these far-off missions visited as the missions here in the United States have been visited. Accordingly, and this you will be pleased to hear, at a meeting of the First Presidency and Council of the Twelve held March 17, 1955, it was unanimously decided that these distant missions should be included with other missions in the annual appointments of members of the Council of the Twelve.

Besides these visits, educational institutions are being made available for the young people. In Nukualofa, for example, in the Tongan Islands, under the able presidency of D'Monte W. Coombs, Professor Ermel J. Morton, principal, and an able staff, there is now established in full working order the Liahona College, accommodating three hundred students, and employing fourteen teachers. It is a credit to the Church and to the Tongan Islands. Indeed, it is one of the show places of passengers of the steamship *Tofua*, and her sister ship, the *Matua*. While the ships are loading and unloading cargo at Nukualofa, the passengers take buses out to Liahona to visit the school and inspect the work that is being done by the students.

At Pesega, Samoa, under the presidency of President Howard B. Stone, the school already established accommodates

from six hundred to one thousand students. Another is planned at Maupasaga, American Samoa. Thus will the branches be strengthened in far distant lands with visits of the Twelve, whose duty it is to set in order the affairs of the Church in all the world, with educational advantages to prepare students for the preaching of the gospel, and finally, with a temple within easy reach of those whose influence in the mission field will become a strength to the branches, and a means of proclaiming peace.

The fourth observation I wish to make is the influence of the power of example. One of the most impressive features of our recent South Pacific tour was the participation of youth in meetings, in the welcomes extended, and in the farewells, and the orderly conduct of the children, without an exception. The school at Liahona in Tonga radiated not only culture and refinement, but also the true spirit of the gospel. The same features existed in Tahiti under Acting President Larson H. Caldwell; New Zealand, presided over by President Sidney J. Ottley; Australia, under President Charles V. Liljenquist; in Samoa, as I have already stated, under President Howard B. Stone; in Hawaii, under President D. Arthur Haycock; and in the stake, under President Edward L. Clisold. Strangers who were present, (and they were there by the hundreds), had a good demonstration of what the Church is doing properly to interest and to direct the youth.

Herein lies the responsibility of membership. The gospel of peace should find its most fruitful effects in the homes of Church members. Flowers in our gardens require good soil and a favorable climate. So children, to be healthy and happy, should have a favorable mental and emotional atmosphere in the home.

Soon after our return from the South Pacific, I received a letter from President Ward C. Holbrook, a state official, stating that the divorce rate in Utah is such as to give cause for most serious consideration. It is inconsistent to go abroad to proclaim peace if we have not peace in our own lives and homes.

The greatest trust that can come to

a man and woman is the placing in their keeping the life of a little child. If a man defaults who is entrusted with other people's funds, whether he be a bank, municipal, or state official, he is apprehended and probably sent to prison. If a person entrusted with a government secret discloses that secret, and betrays his country, he is called a traitor. What must the Lord think, then, of parents who, through their own negligence or wilful desire to indulge their selfishness, fail properly to rear their children, and thereby prove untrue to the greatest trust that has been given to human beings? In reply the Lord has said: "... the sin be upon the heads of the parents." (D. & C. 68:25.)

The happiest homes in the world should be found among members of the Church. Statistics on broken homes, with resultant divorces, should alert all citizens, and particularly members of the Church to greater activity in preserving harmony in home circles. Let us begin at once as parents to maintain the kind of influence or home atmosphere that will contribute to the normal moral development of the children and eliminate from the home those elements which cause discord and strife.

Fathers and mothers sometimes by unwise conduct unwittingly influence their children toward delinquency. Among these unwise acts, I mention first, disagreeing, or quarreling on the part of parents in the presence of children. Sometimes such quarrels arise out of an attempt to correct or to discipline a child. One parent criticizes, the other objects, and the good influence of the home, so far as the child is concerned, is nullified. A child of such parents can never say truthfully in after life what John Ruskin writes of his memory of home:

"I never heard my father's or mother's voice once raised in any question with each other; nor saw an angry or even slightly hurt or offended glance in the eyes of either . . . I never saw a moment's trouble or disorder in any household matter."

I name as a second unwise condition those parents who pollute the home atmosphere with "vulgarity" and "profanity." I use the term "vulgarity" in

the sense used by David Starr Jordan. "To be vulgar," he writes, "is to do that which is not the best of its kind. It is to do poor things in poor ways, and to be satisfied with that. . . . It is vulgar to wear dirty linen when one is not engaged in dirty work. It is vulgar to like poor music. . . . To find amusement in trashy novels, to enjoy vulgar theatres, to find pleasure in cheap jokes, to tolerate coarseness and looseness in any of its myriad forms."

Parents are particularly untrue to their trust who will use profane words in the home. Profanity is a national vice. Parents pollute their home when they use it. People of our nation would stand on a higher moral plane if they would but follow the general order given by the Father of our country to his soldiers, July 1, 1776. Said he—or wrote he at that time:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

I continue, vulgarity and profanity among the young is often, though not always, the result of the presence of those evils in the home.

To quarreling of parents before children, to vulgarity, and to the condemnatory use of profanity, there may be added a third contributing factor to parental delinquency, and that is the non-conformity in the homes to Church standards. Remember, fellow parents, that children are quick to detect insincerity, and they resent in their feelings false pretension. Parents, of all people on earth, should be honest with their children. Keep your promises to them and speak the truth always. Children are more influenced by sermons you act than by sermons you preach. It is the consistent parent who gains the trust of his child. When children feel that

you reciprocate their trust, they will not violate your confidence nor bring dishonor to your name.

"The parent must live truth, or the child will not live it. The child will startle you with its quickness in puncturing the bubble of your pretended knowledge; in instinctively piercing the heart of a sophistry without being conscious of process; in relentlessly enumerating your unfulfilled promises; in detecting with a justice of a court of equity a technicality of speech that is virtually a lie. He will justify his own lapses from truth by appeal to some white lie told to a visitor and unknown to be overheard by the little ones, whose mental powers we ever underestimate in theory though we may overpraise in words.

"If truth be the rock-foundation of the child's character, as a fact, not as a theory, the future of that child is as fully assured as it is possible for human pre-vision to guarantee." (Wm. George Jordan, *The Power of Truth*.)

The fourth observation: parents who fail to teach obedience to their children. Within the last decade there have been rampant some wild theories about the self-determination of children, and the preservation of their individuality. Some of these theorists believe that children should be permitted to solve their own problems without guidance from parents. There is some virtue in this, but there is more error. This theory has gained momentum in practice because of reaction to arbitrary government by parents.

Commenting upon this, one educator rightly says: "Thousands of conventions are laid down by society today, conventions which are often institutionalized and crystallized. Whether he likes it or not, every individual must conform to these conventions if he is to be either efficient or happy. If he does not conform, society brings all sorts of pressure to bear upon him. He may be jailed for certain kinds of nonconformity. For other less serious kinds he may become soured, disappointed, and even neurotic.

"If the home does not develop obedience, society will demand it and get it. It is therefore better for the home with its kindness, sympathy, and understanding to train the child in obedience

rather than callously to leave him to the brutal and unsympathetic discipline that society will impose if the home has not already fulfilled this obligation."

The best time to teach the child obedience is between the ages of two to four. It is then that the child should learn that there are limits to his actions, that there are certain bounds beyond which he cannot pass with impunity. This conformity to home conditions can be easily obtained with kindness, but with firmness. "Train up a child the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6.) In this old adage the word *train* has great significance.

Fifth, there are parents who say: We will let our children grow to manhood and womanhood and choose for themselves. In taking this attitude parents fail in the discharging of a parental responsibility. Parents and teachers are God's fellow workers. The Father of all mankind expects parents, as his representatives, to assist him in shaping and guiding human lives and immortal souls. That is the highest assignment which the Lord can bestow upon man.

The most effective way to teach religion in the home is not by preaching but by living. If you would teach faith in God, show faith in him yourself; if you would teach prayer, pray yourself. Would you have them temperate? Then you yourself refrain from intemperance. If you would have your child live a life of virtue, of self-control, of good report, then set him a worthy example in all these things. A child brought up under such home environment will be fortified for the doubts, questions, and yearnings that will stir his soul when the real period of religious awakening comes at twelve or fourteen years of age.

It is then that he needs positive teaching regarding God and truth and his relations with others. Activity in the Church is a good safeguard during youth. Continual absence from Church makes continual absence easy. Other interests in life make the growing youth indifferent to religion. Success makes him think that religion is not essential to his happiness. "It is a law of life

that use gives strength; a capacity unused weakens and dies. It is as true of religious instincts as of any other. One need not be a sinner to lose God; he need only forget Him."

With respect to the responsibility of parents teaching religion to their children, the Lord is very explicit in the Doctrine and Covenants, Section 68, 25th to 28th verse:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord."

Brethren and sisters, let us strive to have fewer broken homes, and in our homes to have harmony and peace. From such homes will go men and women motivated with a desire to build, not to destroy.

Thus in our homes, in our wards, branches, and stakes, we may join the appointed messengers in organized missions, and consistently proclaim the re-

stored gospel of peace unto the ends of the earth.

"Follow with reverent steps the great example  
Of him whose holy work was 'doing good';  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude.

"Then shall all shackles fall: the stormy clangor  
Of wild war music o'er the earth shall cease;  
Love shall tread out the baleful fire of anger,  
And in its ashes plant the tree of peace."  
(Whittier)

I hope that in the hearts of those who are listening there will have been awakened a realization that example in the home is entirely essential to the proclamation of peace abroad. The strangers who come to visit us will see that our lives comport with the proclamation of peace, with the ensign of peace that the Church holds up before the world. O Father, help us, that we may be thus blessed by the guidance of thy Holy Spirit, we pray in the name of Jesus Christ. Amen.

### President David O. McKay:

We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve, who will be followed by Elder Marion G. Romney.

### ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

**A**FTER LISTENING to President David O. McKay's timely and helpful message, brothers and sisters, I am sure that you feel, as did I, to say again in your hearts:

We thank thee, O God, for a Prophet,  
To guide us in these latter days;  
We thank thee for sending the gospel  
To lighten our minds with its rays.

May we utter that thanks and show it in a fervent and personal response to this appeal of our great leader.

I am sure that what I shall say will

not be new to anyone, but it is a matter to which we should give serious consideration. The Latter-day Saints are a blessed people because they have made covenants with the Lord. As he made covenants with Israel of old, so he has made covenants with us, and we have made personal and individual covenants with him.

A covenant is a bond; a solemn agreement. It involves at least two individuals, and, of course, both parties must abide by the conditions of the covenant in order to make it effective and bind-

ing. The gospel in its fulness, as it has been restored, is the new and everlasting covenant of God. The new and everlasting covenant embodies all covenants, bonds, and obligations that are required of the Lord for peace in the world, for peace in the hearts of men, and for the salvation and exaltation of man.

In a revelation given to the Church through the Prophet Joseph Smith, the Lord, bidding the people to hearken and listen together to his voice "while it is yet day," said to them:

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. (D. & C. 45:9.)

Why does the Lord make or require covenants and commandments and obligations and laws? I have heard people ask, if he loves us why does he restrict us? Just as any father would restrict his child, if it is a blessing to that child, so our Father gives us these laws and ordinances and commandments and covenants, not that we should be burdened or restricted by them, but that we may be lifted up and made free, that our burdens may be light; that we may, through obedience to them, more nearly perfect our lives and thereby prepare ourselves for the glories that await those who are willing to conform to the laws and ordinances of the gospel. His laws are not grievous; they are not burdensome.

Covenants made with the Lord are eternal in their nature. Agreements made between men end when those men are dead. Such agreements are not eternal. The Lord made it very clear that the covenants he makes with men are eternal and that those which are between man and man shall be shaken and destroyed eventually.

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after

the resurrection, saith the Lord your God. (*Ibid.*, 132:8, 13.)

Every member of this Church has made covenants with God. When we entered into the waters of baptism and were confirmed members of the Church, we entered into a covenant with him. In section twenty-two of the Doctrine and Covenants the Lord refers to baptism as "a new and everlasting covenant, even that which was from the beginning." And in another revelation to Joseph Smith given in 1830, the Lord said, concerning baptism and the covenants associated with it (and I often wonder if we consider seriously enough those covenants and obligations that are connected with our entering into the waters of baptism and into membership in this Church), this he said:

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church. (*Ibid.*, 20:37.)

Those requirements and expectations are rather definite. The obligations and covenants are clearly stated. Both the blessings of becoming a member of the Church and the obligations of such membership should be understood and impressed upon all candidates for baptism and membership in the Church, both the young and the old.

Again, when we partake of the sacrament of the Lord's supper, we enter into covenants with him. We make a covenant that we will take upon us the name of the Son. That means, it seems to me, to be like him as nearly as possible, to do as he would do, to live in our everyday lives as he would live, to be a true disciple of Christ.

Now, he who takes upon him the name of Christ surely will obliterate from his life such things as profane and vulgar language, and evil thinking, "For," says the Lord, "as he thinketh in his heart, so is he." (Prov. 23:7.)

Surely those who take upon them the name of Christ will be honest and true,

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chaste and benevolent and virtuous and will do good to all men.

When we partake of the sacrament, we make a covenant to keep his commandments, all of them, certainly to love the Lord our God with all our hearts, and with all our might, and with all our strength, and to love our neighbor as ourselves. By keeping the commandments made in the sacrament service, one is promised that his Spirit will be with him, to guide him, to direct him, to warn him, and to teach him. There is nothing more desirable than one could ask than to have the accompaniment of the Spirit of God.

Let us be grateful for the privilege we have each week of going to the sacrament table and there renewing our covenants with the Lord. Let us also leave the sacrament table with a determination to keep the covenant that we make there.

When we are ordained to the priesthood we enter into what is known as the oath and covenant of the priesthood. We agree to magnify and honor that priesthood by living by every word that proceedeth from the mouth of God.

Always there are blessings promised to those who keep the covenants made with the Lord. In the eighty-fourth section of the Doctrine and Covenants, the Lord mentions such promises, when he says:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

Therefore, all those who receive the priesthood, receive this oath and covenant [or enter into it] of my Father, which he cannot break, neither can it be moved. (D. & C. 84:33-34, 40.)

Wilford Woodruff, speaking upon this revelation, made note of the marvelous blessings that await the faithful bearers and sharers of the priesthood; our wives are not without the same blessings that come to the men who bear the priesthood. Said Wilford Woodruff:

Do we comprehend that if we abide the laws of the priesthood we shall become heirs of God and joint-heirs of Jesus Christ? Who

can comprehend that by obeying the celestial law, all the Father hath shall be given unto us, exaltations, thrones, principalities, powers, dominions. Who can comprehend it? And yet it is here stated.

Now, if we keep the laws and covenants of baptism, and honor the priesthood and its covenants, we are then permitted to enter into the temple of the Lord and there again make covenants with him, which covenants if kept will qualify us for the fulness of joy in our Father's kingdom; and to become endowed with powers, rights, blessings, and promises of blessings that may embellish our lives and bless us eternally and bring us joy that is beyond our power to comprehend.

We may also enter into that order of the priesthood known as the "new and everlasting covenant of marriage." Those who remain true to that covenant and to all other covenants are promised of the Lord that they will come forth in the resurrection of the just with their husbands and their wives as their companions, and with their children, if they are faithful and keep the covenants which they shall make, to live with them in a state of never-ending happiness. What hope, what assurance, what joy that should bring to the hearts of men! The great joy and consolation that comes from the divine assurance that the family ties may transcend the boundaries of death and continue eternally is priceless to all who love their families and their friends.

We are indeed a covenant-making people. I hope and pray that we are also a covenant-keeping people. Unspeakable joy, indescribable blessings and associations with those that we love await all who receive the covenants of God and who endure to the end, faithful and true.

For—

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. 2:9.)

And, of course, he has said that they that love him will keep his commandments.

May we go forth from this conference more determined than ever so to do, I pray in the name of Jesus Christ, the Lord. Amen.

## ELDER MARION G. ROMNEY

*Of the Council of the Twelve Apostles*

**M**Y BELOVED brothers and sisters, you assembled in this building and you who look in by television and who listen in by radio: I plead with you to implore the Lord to give me his Spirit while I address you the next few moments. I have sought humbly for his help, and I believe he will give me his Spirit. If he gives you his Spirit, too, these few minutes will be worth your while and mine, and be to the glory of God.

I thought at first I would bore you with a written speech, but I believe I can do it without one. Moreover, as I give you the message I have for you, I want to look you straight in the eye.

My office is that of a special witness of the Redeemer and of his gospel. I desire to have the spirit of that office and to testify to you of some eternal truths which are worth while to my brethren and sisters in the Church who have fervent testimonies, to members of my own family, whom I love, to every one of you who is looking in on this conference from the outside, to every soul who hears my voice, and to all the ends of the earth. What I have to say I did not learn through my five senses. I have learned a lot about the truth through my natural senses, the concepts I have came from what I have heard and read, but the truths to which I testify I have learned through revelation.

Now, do not misunderstand, I do not propose to give a startling account of an open vision. I have not seen one. Neither have I heard an audible voice. Revelation comes through three or four channels. One is the open vision; another is the audible voice; another is the witness of the Spirit. Enos spoke of this method—the witness of the Spirit—when he said that he heard the voice of God say unto him, . . . “thy sins are forgiven thee.” (Enos 5.) And then a little later, after he had prayed for his brethren, the Nephites, he said,

. . . the voice of the Lord came into my mind again, saying: I will visit thy brethren

according to their diligence in keeping my commandments. (*Ibid.*, 10.)

Recently I heard a famous character say, “What the world needs today is a prophet.” That was a wise statement, but it is not exactly correct. The things the peoples of the world need today are ears to hear the living prophet, because we already have one. He has been sent by Almighty God, not only to the members of the Church, but also to you other good people who are seeing and hearing this service by television and hearing it over the radio. Most of the last three quarters of an hour that prophet has been standing before you, if you have been where you could see into this session. If you have not seen him, you have heard his voice. President David O. McKay is a prophet of the Living God. If you are the type of person who would have believed that Moses was a prophet, had you lived in his day, you know that President McKay is a prophet. If you would have accepted Elijah or even the Son of Man, you will accept President David O. McKay as a prophet of the Living God.

There are other prophets who will talk to you during this conference. Two I will mention, the men who stand with President David O. McKay. As James and John stood beside Peter after the passing of the Redeemer, so President Stephen L. Richards and President J. Reuben Clark, Jr., stand with President McKay. The three of them are prophets as much as any men who ever lived upon the earth have been prophets. I plead with you to hear their voices.

There will be other men speak to you in the sessions of this conference who have been called with the same calling as the Twelve Apostles in the days of the Savior. These men will speak words of eternal life. They will bear record of the truths of the gospel of Jesus Christ which you will need to accept and live by if you are to be true followers of Christ. These men will preach and teach the gospel of Jesus Christ as he himself defined it.

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That there may be no misunderstanding as to what that gospel is, I want to read two or three verses from the statement of the Savior. After he had told his disciples that if the Church was built upon his gospel his Father would show forth his own works in it, but that if it was not built upon his gospel, but upon the works of men or upon the works of the devil, they would have joy in their works for a season, but by and by the end would come when they would be thrown down and cast into the fire, he said:

... this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works. (3 Nephi 27:13-15.)

And then he added:

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

Verily, verily, I say unto you, this is my gospel. . . . (*Ibid.*, 27:20-21.)

In this short statement the Master named four eternal verities upon which all else in his gospel is founded: first, the relationship between himself and his Father; second, the fact of his atonement; third, the universal resurrection; and fourth, the judgment.

As to the relationship between himself and his Father, he said: "I came into the world to do the will of my father; because my father sent me." This verity, so simply put, is the cornerstone of his gospel. A Christian brotherhood can no more be built without the acceptance of the fact that Jesus is the Son of God than the superstructure of this great building can be supported without its foundation. The very burden

of the Master's message during all his life was that he is the Son of God. The Father himself, who seldom speaks on any other question, time after time bore witness that Jesus is his Son. That fact is an essential part of the message of the restoration.

That the atonement was a fact is as essential to the gospel of Jesus Christ as is the Sonship of Jesus. We have the sacrament to remind us every week of his atonement. The only purpose, or at least the main purpose, for which Jesus came into the world was to make the atonement. Others could have been sent to preach the gospel. As a matter of fact, others have been sent in every other dispensation—Abraham, Enoch, Moses, for example, and in this dispensation the Prophet Joseph Smith. These great prophets taught the gospel of Jesus Christ as plainly as did Jesus himself. But in the Meridian of Time Jesus came. He came not only to teach the gospel, but also to be the Redeemer of the world. He was the only one who qualified to be the Redeemer, first, because he and he alone had life within himself—eternal life, which he inherited from his divine Father. He was the only one who ever lived a sinless life upon the earth, and he alone was foreordained to be the Redeemer.

The resurrection is inherent in the atonement. Jesus said he came to do the will of his Father, and that the will of his Father was that he should be lifted up upon the cross. He further said that the purpose for which he was to be lifted up upon the cross was that he might draw all men to him. That he does through the resurrection.

The purpose for which men are to come before him after the resurrection is that they may be judged of the works which they have done in the flesh.

These are the fundamentals of the gospel of Jesus Christ, as he put them in his own language. Having stated them, he followed with the commandment,

Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost. (*Ibid.*, 27:20.)

Now, all men who believe in Jesus and want to be his followers will have



to accept those four verities. They will also have to obey the commandment. When the commandment is obeyed, they will receive the witness of the Holy Ghost. Surely they will receive it. It comes to every man who will live for it. As an example, I read to you a few lines from the testimony of a missionary in the field. Six months ago today, he sat here in this building on his way to the mission field. After being in a foreign land for five months, learning a foreign language, he wrote this to his parents:

When I first came over here and started in this missionary work, I did not know if I was going to be able to last it out. It was really hard on me to go out from door to door and have the people laugh at me and not listen to me. And for a while there I really wondered if I did have a testimony of the gospel. I knew that if I did not have a very strong one that I would not be able to stick it out. The devil was really working on me, too, because I had a feeling of unrest and discontentedness, and I did not have the desire to go out and give the message to the people.

But today there is nothing I would rather do. The Lord has blessed me with a very strong testimony of the gospel. I know without any doubt that Jesus is the Christ, the Son of God, and that God lives and he has a body of flesh and bones. I know that Joseph Smith, Jr. was and is a prophet of God, that he restored the gospel here on the earth in these latter days. I know that the leaders of the Church today are prophets, seers, and revelators, and there is nothing I would rather do than tell these people we come in contact with that I know that these things are true. . . .

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**M**Y BROTHERS AND SISTERS: Those whom I see and those who are viewing and listening whom I do not see, I stand before you with gratitude that I have been present today and heard the great messages that have been delivered. While my own personal feelings are of no consequence, I had really contemplated doing little more than bearing my testimony, but our President has seen fit to change somewhat the pro-

I pray that I may be a worthy representative of my family and my Church and the Lord, and I bear you this testimony through the gift of the Holy Ghost and in the name of Jesus Christ.

Now, there is a twenty-year-old lad who has that witness. He knows, because he has been touched through the sixth sense, if you will, the witness of the Spirit, that these eternal verities are true.

Oh, my beloved brothers and sisters, my good friends whom I have never seen and who have never seen me, I bear witness to you that there is revelation in this day, that there is a power from God which wants to come into our hearts and bring us peace, that peace which will be conducive to the peace of the world, of which our great living prophet spoke this morning. I bear this witness to you in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just addressed us. The Choir and Congregation will now join in singing, "We Thank Thee O God For a Prophet," conducted by Elder Richard P. Condie. After the singing President J. Reuben Clark, Jr. of the First Presidency will speak to us.

All join in singing, "We Thank Thee O God For a Prophet."

The Choir and congregation joined in singing the hymn, "We Thank Thee, O God, For a Prophet."

gram that I understood was to be followed, and so I face you with his expression that I occupy more of your time. I have been greatly impressed with the President's message and particularly that part of it which dealt with the home and with what I might call discipline in the home. Discipline is not a rod. It is love, kindness, consideration, and understanding.

We are blessed that there come to us,

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we invite them to our homes, spirits from the other world. As they thus come at our invitation they impose upon us an obligation which, in one sense, a true sense, is divine. So entrusted to our care is a spirit created by the Father who comes here pursuant to the great plan which was devised before the foundations of the world were laid. Bound up in that plan is not alone the past before we came, but the present, while we are here, and the future, the eternities that are to come, and we shall not escape responsibility if in any way we fall short of that mission which we assumed when we brought into this world that little, pure, holy spirit to be guided and directed by us.

Generations ago the Psalmist sang: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalms 8:4-5.)

The Psalmist must have had in mind and was perhaps referring to the great announcement made in the opening of the sacred record, "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

In those statements, in that declaration, pregnant with meaning, is bound up the whole plan of life and salvation, our existence before we came, our existence here, and our existence hereafter. God created us spiritually. He created the bodies through whom, down through the ages he has provided tabernacles, temples for those spirits which he had created. He brought us here, offsprings of his love, tabernacled with his hopes and his prayers, that we would go forward and live through our existence here in accordance with his will, that we might then, passing on, reach the high destiny which he had planned for us.

That we might never be in a position from the very first, that we might not know what he wished us to do, he gave the gospel from the very beginning that men might know his ways, know what they had to do in order that they might fulfil their measure of creation and reach that high destiny he had provided.

It is my faith, and I believe history will bear me out, that there never has been a time in the history of the world, in the darkest hours of paganism when men did not have in their possession so much of the truth, and more, as they were able to live. Sometimes that truth was besmirched, sometimes it was dimmed, sometimes it was distorted, but down underneath it all always were some elemental truths, because men had in their minds at least the traditions of the gospel preached from the beginning, had in their minds certain fundamental things which concerned their salvation.

God has made it clear, as I understand it, that he holds his children responsible for the truth which he reveals to them, and if they are not in a position to live all the truth, they are in the position to live that which he gives. Pushing it, perhaps to the extreme, we know that from the beginning, God taught as part of the gospel the mission, the life, the work, the death of his Only Begotten Son, who was to atone for the bringing upon us of mortality.

You know, I can see underneath the sacrifices that were offered, the human sacrifices, in the country to the south of us among the Lamanites, sacrifices that finally led to cannibalism, the eating of a part of the sacrifice—I see a clear suggestion of the sacrifice distorted almost beyond recognition, which God was to make and made through his Only Begotten Son for our redemption.

We ought to remember, I feel always, the truths which God has given to us. We live in revolutionary and evolutionary time. The Lord has vouchsafed to us some of the greatest discoveries of all times; he has increased beyond the wildest dreams of the most imaginative poet, our powers of transmission of speech. He has increased our powers of speed of transportation. He has discovered to us great secrets of energy which we know how to create but not yet how to control.

We have looked at these things, and we have said in our hearts, and in our speech, that the old has been "outmoded." We see the results, and we believe. But it has been rather an easy transition from the outmoding of these material instrumentalities given by God

for our good (and we shall yet use them for the promulgation of truth though not yet do I catch a glimpse even of how in all cases they shall be used, but yet they will be so used)—it has been an easy transition, I say, to affirm that since the physical has become outmoded, so is "outmoded" the moral and the spiritual of the past. In the darkness they are crying out, as we have heard, for a prophet. Brother Romney said that what they need is a listening ear for the prophet they have.

But it is wholly fantastic, as I see it, for us to think that man himself is "outmoded," or his moral and spiritual past. We still have the five senses, all we learn and know and experience comes through those five senses. Man has not been given another sense by these great discoveries. Man still thinks as he has always thought, more poignantly, perhaps, more deeply in certain lines than heretofore, but he still thinks, he still speaks, he is still guided by the same great passions of love, hate, ambition, desire to serve the Lord and all the rest of it. We have not changed. We are as God made us originally, save as we have somehow in some things subverted our feelings, our passions, our urges, our ambitions.

What I would like to get to you today is my feeling that the spiritual in man, the spirit of man is in no sense whatever "outmoded." He stands today as he stood when he came from the garden. God is still God; Jesus is the Christ. There is no change in that. There has been no change in the great spiritual truths that are essential to our progress spiritually and to our eventual salvation and exaltation. Nothing is changed there.

Moreover, we of this Church have our testimony and our knowledge that God still speaks to us, that he does not permit us to wander in darkness and in silence, uninstructed, uninspired, without revelation. No principle of the gospel is more glorious than that principle of continuous revelation because we know that so often as it is necessary our Heavenly Father will again reveal to us all that it is necessary that we should know, in addition to what we now have.

We are not moving blindly, we are

not moving by the maxims of the past only. We are not moving alone, guided only by the revelations given in ancient times. We are moving forward under revelations given in modern times and are moving forward under a knowledge that if we need further light, it shall be given to us.

My brothers and sisters, I leave with you my testimony that God lives, that the eternal truths are today as they have always been, no change, that God expects us to keep his commandments. I give you my testimony that this is the Restored Gospel, that Joseph is a Prophet, that the First Vision was a reality, that the man who now stands as the President of the Church possesses all the keys and powers that were possessed by the Prophet Joseph, that God expects us, as has been said here today, to keep all of his commandments to the end that we may be saved and exalted in his presence, and for this I humbly pray, in the name of Jesus Christ. Amen.

#### President David O. McKay:

Before we go off the air at one minute to twelve o'clock, I wish to express appreciation to the Tacoma Stake for having sent, through the kindness of the Puyallup Valley Daffodil Festival Committee, 3,500 freshly cut daffodils for the beautification of the Tabernacle during the Conference sessions. We received a letter last evening through Bishop Isaacson that these daffodils have been sent but the storm prevented the plane from landing at the Salt Lake airport, and so they continued on to Denver. I am mentioning appreciation now because they will come back soon, we hope, but those who are listening in at Tacoma may not hear our appreciation when we receive them and when they are decorating this building with perfume and beauty, which will bear to each one present the best wishes and love of those who have sent them, I repeat again, the Puyallup Valley Daffodil Festival Committee in Tacoma.

We thank, also, the Berkeley Stake of California for these lovely calla lilies which you have admired and which are so conducive to the beauty of these decorations.

We express, also, appreciation to the

Choir, members of which have been here since seven o'clock this morning, to the conductors, to the organists, to the officers of this great organization.

We appreciate what the city officials are doing and have done in directing traffic this stormy morning. They are always on hand during our great Conferences to protect life and to look after the convenience of those who are here in attendance.

Scores of telegrams have come from those who have been favored this morning over the radio and television and have participated in these exercises. We shall not take time to read them, but we thank those of our associates who have taken the time to tell how clearly the messages given this morning have gone over the wire.

Any important messages or calls that have come to us for persons supposed to be in attendance at the Conference, will be announced at the dismissal of the meeting over the public address system on the grounds. Similar messages this afternoon will be treated accordingly. Please listen carefully on dismissal to these announcements.

As heretofore announced, the singing this morning has been furnished by the Tabernacle Choir and Congregation, with J. Spencer Cornwall and Richard

P. Condie, conducting. Brother Frank W. Asper has been at the organ.

The closing song by the Choir will be, "Worthy Is the Lamb," under the direction of Elder Cornwall.

The benediction will be offered by President Bryan L. Bunker, president of the California Mission, following which this Conference will be adjourned until 2:00 o'clock this afternoon.

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The Choir sang as the concluding number, "Worthy Is The Lamb."

### President David O. McKay:

I am not sure that when I was mentioning the presidents of missions who were doing the work in the South Seas, that I mentioned President Sidney J. Ottley, who presides over the New Zealand Mission. He, with the others named, is carrying on the work down in that particular area.

President Bryan L. Bunker, who presides over the California Mission, will now offer the benediction.

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Elder Bryan L. Bunker, President of the California Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## SECOND DAY AFTERNOON MEETING

The third session of the Conference commenced at 2:00 p.m., Sunday, April 3.

The Tabernacle Choir furnished the music for this session.

### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the third session of the One Hundred Twenty-Fifth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and by television. These services are also being televised over

KSL-TV, Channel 5 in Salt Lake City, and are being heard over radio through KSL over 18 radio stations in Utah, Idaho, Nevada, Washington, Arizona, Colorado, California, and New Mexico. The names of these stations have already been announced to the radio audience.

We have received many telegrams, and continue to receive them, from listeners in the stakes named last evening and today. They all report that the services have been heard clearly, and they express appreciation. We shall not take time to read them. There are too many. There is one, however, to which I wish to make reference, and that is one from San Diego, in which the Servicemen assembled send greetings to their parents. The others should be printed in the Church Section of the Deseret

News. I think you will be interested in them.

The music for this session will be rendered by the Tabernacle Choir under the direction of Elder Cornwall, with Alexander Schreiner at the organ. We shall begin by the Tabernacle Choir singing, "For Unto us a Child is Born." The opening prayer will be offered by Elder Peter J. Ricks, president of the Southern States Mission.

The Choir sang the anthem, "For Unto Us a Child is Born."

President Peter J. Ricks of the Southern States Mission offered the opening prayer.

**President David O. McKay:**

The Tabernacle Choir will now sing, "Light in Darkness," under the direction of Brother J. Spencer Cornwall. After the singing President Stephen L Richards of the First Presidency will address us.

The Choir rendered a selection, "Light in Darkness."

**President David O. McKay:**

President Stephen L Richards of the First Presidency will be our first speaker this afternoon. He will be followed by Elder Eldred G. Smith.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**M**Y DEAR brethren and sisters, I rejoice with you in this great conference of the Church. I have been coming to conferences for a half century. I think I have seldom missed a session. I cannot remember of ever having attended a more enlightening and inspiring session than that of this morning. I feel certain that all who were present here or who heard the proceedings must have been deeply impressed.

Naturally, I have an earnest and a prayerful desire to make some little contribution to these proceedings, and I earnestly solicit your co-operation and sympathy and your prayers in an undertaking to that end. I am taking the liberty of addressing my remarks in large measure to our friends who pay us the courtesy and the honor to give some attention to these proceedings.

We are approximating the Easter time, as we were so well apprised this morning in the beautiful sermons of Brother Lee and Brother Brown. At this time the whole world may focus, in a measure at least, its attention upon Christianity, for I cannot think, even in countries of adverse philosophies, that attention will not be given to the progress of that we call Christianity, and I propose, if I may, to discuss some phases of that great theme—Christianity.

Recently I heard a minister in an eloquent address over the radio define Christianity as "the Society of the Friends of Jesus." The dictionary defines Christianity as "the body of Christian believers." Is there a significant distinction between these two definitions? Is an adequate concept of Christianity available to us and to the world, and is it important? I have thought that matters pertaining to this subject might be worth our consideration for a short time.

"The Society of the Friends of Jesus" is a nice-sounding phrase. I had never heard it before. The use of the word *society* may be somewhat difficult of justification because *society* usually contemplates something more of an integrated unit of people with companionship and association, generally of a friendly character and common purpose. There is so much diversity of interpretation effort, and purpose in Christendom as to make questionable the application of the word *society*. However, that consideration might be regarded as somewhat technical, and I do not press it.

The more important difference in the two definitions I have quoted is the distinction between *friends* and *believers*.

I may be unduly apprehensive, but

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I think I discern in this gracious use of the word *friends* a tendency which is supported by many of the circumstances which come to our attention to forsake and depart from the concept that no one may be classified as Christian except he "believe" in Jesus Christ and the principles for which he stands. All of us have friends with whom we are cordial, to whose principles of conduct and life we do not subscribe. A friend of the historical character, Jesus, may have esteem and admiration for his life, his teachings, and accomplishments, but he may not be a *Christian believer* as the old definition designates one to be counted in the body of Christianity.

I cannot bring myself to think that the Savior himself would be satisfied with this new definition, however well intended it may have been. The Lord used the term *friends* most impressively—not quite, I fear, in the same sense in which it is used in the definition. You all remember the great pronouncement to his disciples:

"Greater love hath no man than this, that a man lay down his life for his friends.

"Ye are my friends, if ye do whatsoever I command you.

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:13-16.)

The essence of the friendship here set forth lies in belief and acceptance of the divinity of the Master. It is inconceivable that he should extend the friendship he so beautifully described to any others than those who were believers. We know of his compassion, his mercy, and concern for all our Father's children, but it should never be forgotten that he set forth in unequivocal language the eligibility of those admitted to the circle of his friendship.

"Ye are my friends, if ye do whatsoever I command you." (*Ibid.*, 15:14.)

If I could feel that the speaker to whom I listened had in mind such a quality of friendship as the Savior portrays, I would have little hesitancy in the acceptance of his definition, but I

heard nothing in his sermon to indicate that was his concept.

Now, my brethren and sisters, it may well seem to you that I have overplayed this matter of definitions, but the other aspect of the subject which I have mentioned I am sure cannot be too strongly emphasized. Is there available to mankind today an interpretation of Christianity and the definition of a Christian which may be safely accepted and relied upon? As a Christian believer I am assured that there is, and that all men may know, if they will to acquire the knowledge, who is a Christian acceptable to the author of Christianity, the Lord Jesus Christ.

I hope you will bear in mind that I do not bring these matters forward with any assumption on my part that I have the right to judge of the Christian status of my fellow men. No one, under the declaration of the Savior, has the right of judgment of his fellows unless he be specifically commissioned so to do. Scarcely anyone fully conscious of the responsibility of exercising such judgment would ever seek it, for the Lord has said: "For with what judgment ye judge, ye shall be judged. . . ." (Matt. 7:2.)

My purpose in pointing out some of the attributes of a Christian is to enable each man to determine for himself the state of his worthiness of this honorable designation.

I believe that no man can count himself Christian who is not concerned about religion, who does not have regard for things divine, and for his own standing in relation thereto. Irrespective of what his antecedents and his affiliations may have been and are, it is most difficult to understand how he can be justified in the designation of Christian if he has lost or never had vital interest in religion.

I am sorry to say there may be very large numbers in such a category. Many do not resent their classification as Christians. Many welcome, and some seek, the reputation for practising Christian virtues. I know of few, if any, men who are not pleased to be called "a Christian gentleman," although there has never been evident, in many cases,

any interest or activity in the Christian religion.

There are two significant articles in a recent issue of a popular magazine. One article is entitled, "What Are We Worried About?" and the caption of the other article is, "64,000,000 Americans Do Not Go to Church. What Do They Believe?"

I mention concern about religion as an essential element in the Christian faith. According to the first article, about five thousand persons in many walks of life and different localities were interviewed on the question, "What kinds of things do you worry about most?" The report is that "An overwhelming majority answered solely in terms of personal or family problems (health, finances, employment, children's welfare, etc.)—43% were worried about family finances, wages, expenses, etc. 30% mentioned personal problems such as marriage difficulties, children's welfare, and so on. 24% were worried about health—their own or of someone in the family. Only 8% were worried about world problems, occasioned chiefly by the possibility of being drafted."

The article does not state that the matter of religion was ruled out, but it appears from the report that no one who answered was worried about religion in any form. It may be that a subsequent article which is promised may give attention to that subject.

Now if worry contemplates anxiety and deep concern, is it not significant that no one of this great number interviewed expressed any anxiety or fearful concern about things religious? If this poll may justifiably be interpreted (and perhaps its authors would not approve such an interpretation) as further gravitation of the people of our country toward materialism, then I think it carries serious import for all of us.

I think I speak for this entire congregation who listens to these services, and I know that I speak for myself, when I say that there is no matter fraught with more anxiety and deep concern among all the problems that confront us than the religious welfare of ourselves, our families, and our fellow men. I firmly believe that this is an essential characteristic of a Christian,

and I earnestly appeal to every man who discovers within himself a growing tendency to shrug off religious thinking and participation to stop and consider the effect of his spiritual lethargy on himself, his family, his friends, and his standing as a Christian.

I mentioned another article in the magazine which has some relevance to the measure which a man may apply to his own standing as a Christian. I cannot see how anyone can logically and consistently take on the designation of *Christian* unless he accepts the divinity of the Christ according to the scriptural record of the Christ. Without the record, of course, there would be for us no Christ. Christ is our Lord of the Gospels, as President Clark has so aptly designated him in his book. If the Gospels constitute the record and the history, how can we without building up an artificial and imaginary record fail to accept the divinity of the Father and the Son and still call ourselves *Christians*?

The article asserts that the 64,000,000 Americans who do not go to Church are not necessarily irreligious; that many have a profound faith in God but do not believe that any existing organized religion is a satisfactory expression of God's will. I do not attempt to controvert this statement, although I believe that we will all agree that going to Church and worship are evidences of one's acceptance of a Supreme Being and are calculated to foster and develop that acceptance.

It is further pointed out in this article that the great Lincoln never affiliated himself with any church, but of course there would be no warrant for any statement that he was not a believing, Christian man. There are many things in his life and utterances to support the conclusion that he was a man of faith and prayer who would have resented a charge that he was not a Christian believer.

It seems to me that in the present state of world affairs it is particularly important that men should examine the state of their inner feelings about this matter. It is frequently stated from many different sources that the present overshadowing conflict in the world is

essentially between that which is Christian and that which is anti-Christ. I recognize that there may be many not religiously inclined who would not accept this generalization. Many would probably prefer to define the issues as drawn between the political concepts and systems of the so-called free world and the ideologies of statism and communism. However the issue may be defined, I am personally convinced that the cause of the free world may be immeasurably promoted and furthered by an enlarged acceptance of the Christian concept. That concept, better than anything else, it seems to me, furnishes the fundamental understanding of man's inherent right to freedom. However much illustrations from the past may serve to justify the eternal quest and struggle for liberty, there is nothing in all history which so thoroughly supports the struggle as does the knowledge and understanding of the nature and origin of man himself.

Where may we find that all-essential explanation? I think I may answer for all Christian believers, in the Christian theology, where man is given a dignity and majesty of birth and purpose transcending any sphere which may be created for him by the imaginative rationalization of man. This man of Christian origin is as a matter of divine right a free man, invested with the power of choice, without restraint, except that necessarily imposed to give all his fellows the same measure of freedom and liberty.

I think, my brethren and sisters and my friends, and I hope many heard this morning, that no better exposition of the fundamental Christian concept of family, the foundation of society, and the essentials involving and underlying our freedom, has ever been brought before us and the world than came from that inspiring, comprehensive and powerful discourse of President McKay this morning. Would that all men all over this world might have heard it.

This man of the Christian concept is not only free to act for himself, but he is also designed to live in a free society, operating under the ennobling and exalted concept that all men are brothers in the family of a divine parent. In the

battle for the freedom of men is there a satisfactory and promising substitute for this Christian concept? I think there is not, and I doubt that on serious consideration there will be many in the free world who will contend that there is.

Facing the problems that confront the world under the stress of the anxieties of the threat of a devastating and annihilating war, is it going too far to ask men and women in this land which has come to be the leader in the cause of freedom to subject themselves, their lives, and their feelings to their own scrutiny to answer to their consciences whether they are truly Christian in belief and purpose? All who can so conscientiously classify themselves are in a position to make a contribution to the noble cause our country espouses, which I am sure can come from no other source in equal measure.

I am content for this occasion to leave the matter of Christian definition with this comment: I would be willing to accept the minister's statement that "Christianity is the Society of the Friends of Jesus," if friends could be interpreted as the Savior pronounced:

"Ye are my friends, if ye do whatsoever I command you." (John 15:14.)

I owe it to myself and to my fellow members in the Church of Jesus Christ of Latter-day Saints to make an additional statement, particularly for the benefit of those not of our number who may listen to these proceedings. We would like all to know that additional evidences for the divinity of the Christ, and for the support of the Christian concept have providentially come to the world in these latter days, and that a fulness of the Lord's gospel, and the authority and power to administer it have been restored to the earth through his chosen servant for the enlightenment and blessing of all mankind; and further, that this enlarged understanding of the true nature of Christianity is available to all who will sincerely and humbly seek to know it; and that knowledge of it, the adoption of the restored gospel as a way of life, will immeasurably enhance the prospect of the triumph of the forces of freedom over their opponents. I extend to all an



earnest invitation to investigate for themselves.

In conclusion, I leave this parting word. I have deep respect, esteem, and love in my heart for all men and women everywhere who may be rightly counted Christian. I have regard for all who practise the Christian virtues. I know that the Christ loves those who love him, and who serve him, even with limited knowledge of his real nature and his true gospel.

God bless Christianity, "the body of

Christian believers," and true friends of Jesus, I ask humbly in the name of our Lord Jesus Christ. Amen.

**President David O. McKay:**

You have just heard President Stephen L. Richards of the First Presidency of the Church. We will now hear from Elder Eldred G. Smith, Patriarch to the Church. He will be followed by Bishop Isaacson.

## ELDER ELDRED G. SMITH

### *Patriarch to the Church*

**B**ROTHERS AND SISTERS, I seek an interest in your faith and prayers. This is a humbling experience, and I hope that I will always appreciate the honors and the blessings that have been given to me and that I shall always appreciate the blessings of the Lord.

The other night a cartoon appeared in *The Deseret News* which showed Uncle Sam deluged in the overflowing contents of a large horn of plenty. The title read, "Isn't it time we count our blessings?" These cartoonists have a gift of catching the essence of a situation and portraying it very graphically. We live in a land blessed above all other nations—not only a choice land, but also a choice generation. In addition to all the luxuries of modern living, we have the blessings of the fulness of the gospel. Today we do not have the physical opposition of hardship and persecution that we had in the earlier days.

The Church is growing very rapidly, and our missionaries are having amazing success. The people of the world are impressed with the accomplishments of the Church. But, brothers and sisters, if we learn anything from history—and history is our greatest teacher—we learn that our present favorable conditions may have a hidden danger. Some of these dangers were referred to by President McKay this morning. Do you remember what happened so often in the Book of Mormon? When the people were righteous, they enjoyed pros-

perity. With prosperity came a feeling of self-sufficiency and pride. They forgot to acknowledge the Lord as the Giver of all their blessings. They lost their humility. Not until they were chastened and humbled did righteousness and prosperity return.

Let us enjoy the prosperity in which we live, with humble gratitude in our hearts, expressing our thanks to the Lord. Let us be humble in all our prayers. Beware of lip service. Remember how the Lord criticized the hypocrites who prayed openly for the glory of men. He said,

Verily I say unto you, they have their reward. (Matt. 6:5.)

It is not always the words we use in prayer that count so much as the spirit in which they are said. If we are truly humble, we will acknowledge the hand of the Lord in all our righteous endeavors. Praying without humility is praying without faith. You just cannot have true faith without humility. What better example do we have than the simple, humble prayer of a child?

President George Albert Smith has told a story which I think will bear repeating.

It was about a nine-year-old boy who was to undergo a serious operation. As they prepared to give him the anesthetic, he asked those attending him to pray for him. When they told him they could not, he said, "If you can't pray

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for me, will you please wait while I pray for myself?"

They removed the sheet, and he knelt on the operating table, bowed his head and said, "Heavenly Father, I am an orphan boy. I am awful sick. Won't you please make me well? Bless these men who are going to operate that they will do it right. If you will make me well, I will try to be a good man. Thank you, Heavenly Father, for making me well."

When he finished praying, he lay down. The doctors' and nurses' eyes were filled with tears. Then he said, "I am ready."

The operation was successful, and the boy speedily recovered.

The doctor later said, "I have operated on hundreds of people, men and women who thought they had faith to be healed, but never, until I stood over that little boy have I felt the presence of God as I felt it then. That boy opened the windows of heaven and talked to his Heavenly Father as one would talk to another, face to face. I am a better man for having had the experience of hearing a small boy talk to his Father in heaven as if he were present."

Humility is one of the qualities that help build faith. Would a missionary be successful if he were not humble? He has to be teachable with a receptive mind before he can teach others, and to be teachable, he must be humble. And we should all be missionaries.

All the requirements of living the gospel become easier through humility.

A young man told me his experience in becoming a member of the Church, which is typical of many in their activities of investigating the Church. He said the missionaries came to the lesson on the Word of Wisdom. He and his wife were both users of tobacco. After the meeting was over and the missionaries had left, they talked it over with each other and decided between themselves, "Well, if that is what the Lord wants and if this is the Lord's Church, we will try it." He said that he was not particularly concerned about himself, he thought he could do it easily; he was worried about his wife; she had never tried to quit before. On the other hand, he had quit several times. After

proving to himself that he could quit, of course, he went back to the use of cigarets again. But he said in this case, it was just the reverse. His wife quit without any apparent difficulty, but he had tremendous difficulty. He became nervous and irritable. He could not rest. He was cranky among his fellow workers. He could not sleep at night. But inasmuch as his wife had quit, he was not going to be outdone by her. So, one night, he became so restless, so disturbed that he could not sleep, and his wife suggested to him that he pray about it. He thought that was a good joke. He ridiculed the idea of prayer; he said, "This is something I have to do. Nobody can help me with this. I can do this." But as the night passed, and he had done everything he could to stimulate sleep and rest without any success, finally in despair he humbled himself enough to kneel at the side of the bed and pray vocally. According to his own testimony, he said that he got up from his prayer, got into bed, went to sleep, and has never been tempted by cigarets since. He has absolutely lost the taste for tobacco. He said, "The Word of Wisdom was not a health program for me. It was a lesson in humility." He said, "I had to learn humility." That is what it meant to him. As it is with many of the requirements of the Church, we have to demonstrate humble obedience.

It is a humbling experience to look into the sky and contemplate the stars—just try to count all those you can see with the naked eye. Throughout the ages, man has tried to count them, and as telescopes have been made larger and larger, the scope has increased until we realize the utter impossibility of numbering all the stars. How small are we then, when we consider that God is the Master and Creator of the universe.

Just stand on the rim of the Grand Canyon and feel your insignificance as you gaze on the grandeur and immensity of nature or watch the beauties of Niagara and realize your own weakness in the presence of such great power.

Then ask yourself as David asked our Maker and the Creator of all: "What is man that thou art mindful of him?" (Ps. 8:4.)

Yes, God is mindful of you and me

because we are his children. He has given us this earth and all we have—the very air we breathe, food to eat, life itself. He rewards us for every good deed. Of ourselves we are nothing. Brothers and sisters, let us not be self-sufficient. Let us not forget to be humble and acknowledge the Lord, who is so good to us.

King Benjamin told his people:

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be forever and ever; therefore, of what have ye to boast?

And now I ask, can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth; yet ye were created of the dust of the earth; but behold, it belongeth to him who created you. (Mosiah 2:23-25.)

My brothers and sisters, be not lifted up in the pride of your hearts that you forget the Giver of all your blessings. Do not let self-righteousness rob you of

humility before God. Acknowledge him in all things. Let your faith be simple and childlike.

On one occasion,

... came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Matt. 18:1-4.)

May we then be humble as a little child is my prayer in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder Eldred G. Smith, Patriarch to the Church. Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church will be our next speaker. The Presiding Bishopric of the Church holds the Presidency of the Aaronic Priesthood.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

**P**RESIDENT McKay, President Richards, President Clark, my beloved brethren of the General Authorities, my dear brothers and sisters and friends:

I feel very humble in standing before this great audience today, and I sincerely ask for a solemn prayer in your hearts in my behalf. I am grateful to be here with you in this great general conference of the Church. Truly, we have been spiritually strengthened and built up in our faith. We come here for that purpose, and I pray that the Lord will help me that I may say something that will give you strength and increase your faith and your testimony.

We spend much of our time in our business and temporal affairs, in our educational, social, and recreational life. We spend a great deal of our time in government and politics. Probably

that is as it should be, but I wonder how much time we actually spend in developing the spiritual side of our lives—probably, may I say, the better part of our lives? The older I become, the more I realize that this is the better side of our lives and certainly the most important side of our lives.

It is not uncommon for thousands of us Latter-day Saints to bow our heads in prayer and close our eyes, and to follow the prayer of him who may be mouth. Truly we are a praying people. The world has judged us to be a praying people, and we confess that we not only pray in large gatherings at conference, but we also pray every day of our lives, and we accept the principle of prayer.

I would like to say a few words about the Aaronic Priesthood. I am directing my remarks particularly to those concerned with Aaronic Priesthood boys

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from twelve to twenty-one. There are approximately seventy thousand of them in the stakes of the Church, not counting the missions. We also have about that same number of Senior members of the Aaronic Priesthood, wonderful men who bear the Aaronic Priesthood, or a total of approximately 140,000 men and boys holding that wonderful priesthood, the Aaronic Priesthood, which gives them the power and the blessing and the authority and the responsibility of acting in the name of God, our Eternal Father.

I hope, parents, that you will take an interest in these Aaronic Priesthood boys. Fathers and mothers, help them on Sunday mornings. They are sleepy; they are tired; they are growing boys. Help them to get up on Sunday morning and attend their priesthood meetings. You wonderful wives of the Senior members, encourage your husbands on Sunday morning to get up in time to put on their Sunday clothes and go to Church. That will give to them and to you great blessings that you will not know any other way.

May I try briefly to portray some of the incidents concerning the restoration of the Aaronic Priesthood? I would like to take you back to the beautiful Susquehanna River, near Harmony, Pennsylvania. Joseph Smith and Oliver Cowdery, two young men, age twenty-three and twenty-two, respectively, stood on those beautiful banks of the Susquehanna River in Pennsylvania. Their faces reflected the seriousness of their thoughts. It was evident that peace permeated their entire beings, and every act bespoke humility and faith in God, their Eternal Father. They had intentionally secluded themselves from the world that they might seek the counsel of their Father in heaven.

May 15, 1829—it was a beautiful day. Winter was over. Spring was in the air. Nature had painted the leaves of the trees with a delicate green. The song of the birds overhead blended with the sounds of the river to produce harmonious overtones that added serenity to that beautiful occasion. The sun cast its golden rays through the motionless leaves of the semi-dense overgrowth, making a wonderful study in light and shadow. All was calm and peaceful,

that day. It was indeed a sacred spot and a sacred hour. Cares and worries and concern were largely overcome by the handiwork of God. The harmonious beauty that surrounded them contributed to the sacredness of the place and of the occasion, but the seriousness of their mission made them semi-oblivious to it. They now knelt together in humble prayer, seeking guidance from God, their Eternal Father.

These two young men were concerned about the principle of baptism for the remission of sins, and they desired to know more concerning the details of this sacred ordinance. What was the proper mode? How, and to whom, and by whom should this ordinance be performed? In their work of translating the Book of Mormon they had become concerned regarding the problem, as they contrasted the instructions of that sacred book with the practices of the churches of that day. They knew, however, that their Father in heaven would supply the wisdom they now sought.

And while they were engaged in prayer, a messenger, whom God had sent, appeared to them, and he spoke unto them. "I am thy fellow servant." The resurrected John the Baptist now stood before them—he, who had come out of the wilderness crying repentance to the people of his day; he, who had baptized our Lord and Savior at Bethabara in the River Jordan. Yes, this was the same John who on that sacred occasion heard the Father's voice from heaven declare, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) This was the same John who witnessed the Holy Ghost descend on Jesus; he, the literal descendant of Aaron who held the keys of the Aaronic Priesthood by right and ordination; he of whom the Lord said, "No greater prophet born of woman" (see Luke 7:28); he, who had been beheaded for his courageous denunciation of sin and for his love of truth. Now he stood before them in majesty; the glory that surrounded him was far more brilliant than the May sunshine. His presence dispelled all doubts and all fears, and these two young men opened their souls to partake of his great wisdom.

He then laid his hands upon their heads and conferred upon them the Aaronic Priesthood keys which he had held throughout the centuries. The words of that ordination prayer were indelibly impressed upon the minds of these two young men:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D. & C. 13.)

He then told them that the Aaronic Priesthood was an appendage of the Melchizedek Priesthood, that it had not the power of the laying on of hands for the gift of the Holy Ghost, but that this power should later be given to them. Then he told these two young men that he came under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which priesthood, in due time, would be conferred upon them and which later was conferred upon them.

These two young men were then directed by this messenger to go down into the river, that beautiful Susquehanna River. Joseph Smith was instructed to baptize Oliver, and Oliver, in turn, was instructed to baptize Joseph. They were then to ordain each other to the Aaronic Priesthood by the laying on of hands. Joseph ordained Oliver to the Aaronic Priesthood first, and Oliver then ordained Joseph.

This glorious spiritual experience that followed their baptism and ordination to the priesthood was accompanied by the spirit of prophecy. As they left this hallowed spot, their hearts were light. The Aaronic Priesthood was again re-

stored to the earth by an angel of God to his servants, the first time in many centuries for man to be divinely commissioned with the priesthood. This vision demonstrated conclusively that the heavens were not closed and gave positive proof of the promise of the resurrection.

I bear you my testimony that I know this priesthood was restored to the earth. I bear you my testimony that I know God lives and that Jesus is the Christ, the Son of God, our Redeemer and our Savior, our Elder Brother. I bear you my testimony that I know this is the true work that we are engaged in, and I know that Joseph Smith was a Prophet of God. I know that President David O. McKay is a true, living prophet of God, our Eternal Father, and I bear you that testimony, and I know it to be true, and I know it by the power and gift of the Holy Ghost, that testifies to me that this is true. I bear you that testimony in the name of Jesus Christ. Amen.

#### President David O. McKay:

He to whom we have just listened is Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church.

The congregation will now join in singing, "Redeemer of Israel," conducted by Elder J. Spencer Cornwall.

After the singing, Elder Ezra Taft Benson of the Council of the Twelve will speak to us. We are very happy to have Elder Benson with us. His duties as Secretary of Agriculture in the Cabinet of the President of the United States may compel him to leave before the end of the Conference, but we are happy to have him with us today.

Singing by the Choir and congregation, "Redeemer of Israel."

#### ELDER EZRA TAFT BENSON

##### *Of the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS and friends, seen and unseen: I approach this assignment this afternoon in deep humility. It is truly a sobering experience and yet a signal honor. I seek the inspiration of heaven and your faith

and prayers as I attempt to speak for a few moments.

I am very grateful for the opportunity of being here at this great conference. I am grateful to President McKay for inviting me to come, and I

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would like to say to him, in response to his kind words, that I am sure no one on earth is as happy as I that I am able to be here today.

I am very grateful that the Lord permitted our plane to land during the storm last night, just in time to get to that great priesthood meeting. As President McKay referred to the fact that seventy-one different gatherings were assembled last night, and that we had never had this many outlets for the general priesthood meeting, I thought of a rather humorous thing that was said by one of our national entertainers on TV, who is helping in a promotion program for greater consumption of dairy products. We have had some excess of these commodities. This entertainer has been employed by the farmers of this country, through the American Dairy Association, whose president is one of our stake presidents. On the air he expressed his pride at being associated with this great organization, not only an organization of farmers, but also many millions of dairy cows. "Now," he said, "ladies and gentlemen, there may be organizations with more branches, but I am sure there is no organization with more outlets."

I rejoice with you, my brethren and sisters, in this great conference. I have received a spiritual uplift from the testimonies borne, and I am particularly grateful that I was able to hear the messages of the First Presidency in the priesthood conference session last night and again today. I cannot think of a richer experience than the experience of the last twenty-four hours.

I am grateful for all of the blessings that are mine. I have been sitting here today enumerating them. I am grateful to be able to live in this day, to enjoy the freedoms and the liberties which are ours and the associations which we have in the Church and in this great nation.

I am grateful for the confidence and the love of my brethren and sisters in the Church.

As I listened to that great message of the President this morning, a message which we all need in our homes, my heart filled with gratitude and thanksgiving that the Prophet of God could in very deed speak as one having authority on this very sacred and important subject of the home and family. I am

grateful for my home and my family. I am grateful for my companion and for her inspiration, strength, and help. I know that I could not have accomplished the little that I have achieved, without her great faith, devotion, and support.

I am grateful that I have come from a good Latter-day Saint home.

I thank the Lord for the opportunity that has been mine to associate with my brethren of the General Authorities. For nine glorious years I had almost daily association with them. The last two years I have been in their presence much less frequently, and I am sure they will never know fully how much I have missed the very close and intimate association of those earlier years.

I am grateful for the faith and prayers of the Saints and for the support of good people everywhere in the responsibilities which are mine now in the government as well as in the Church. I thank God for the letters that have come during hours of stress from faithful members of the Church and good people elsewhere.

President McKay spoke of these wonderful mission presidents, and they are wonderful men. As he did so I thought of one who lies ill in a local hospital, whose illness I learned about since coming to this conference—one with whom I had the great pleasure of walking the streets of Holland at the close of the war—one of the most valiant. President Cornelius Zappey,\* if you are listening in today, may I say to you that we love you, that God loves you for your devotion, and it is our prayer that he may see fit to restore you fully and speedily to health and strength. It is my hope and prayer that someday we may be able to team up again as missionaries, if not in this life, then in the eternities to come.

I am grateful for the glorious saving principles of the gospel, my brethren and sisters, for my progenitors who had the courage and the strength to accept the truth when they heard it and to join themselves with an unpopular people. I am grateful for the rich heritage which is mine. I am thankful for the mission

\*President Zappey passed away April 22, 1955. He was a former president of both the Netherlands and the East Central States Missions. He had been released from the latter mission in March 1955.

of Joseph Smith, the Prophet, and for those who have succeeded him, for their valiant devotion to the truth. I am grateful that I have been made the recipient of the priceless blessings that have come through the gospel.

Today I have in my heart a love not only for these, but also for all of God's children. I have no ill feeling toward any human being. With you, I hate sin, but I love the sinner. We all have need to repent.

I rejoice in the spread of the gospel and the growth of the Church in all the world. I have been thrilled as I have read the accounts of President McKay's visits to the missions in the South Pacific. I thrilled with the messages last night from two of our associates who reported on missionary activities in the South Pacific and way up in far-off Finland. I am very grateful, my brethren and sisters, for all of these priceless blessings.

I realize that through the ages there has been a tendency for truth to be pretty much on the scaffold and error on the throne. I recognize that there has been a tendency to revere prophets dead and to persecute the living oracles. I recognize that there are two great forces in the world. And as the Book of Mormon prophet said,

For it must needs be, that there is an opposition in all things. (2 Nephi 2:11.)

I am grateful that we have our free agency which to me is an eternal blessing, an eternal principle. I recognize that today Satan, the adversary, is still alert. He is not using the means of persecution towards this people which he once used, but he is still the enemy of truth, and he is using other methods today. He is probably using the method of encouraging complacency. He is probably making an effort to lull us away into a false security because things seem well in Zion. One of the Book of Mormon prophets said this would be the case in the last days. You remember Nephi's prediction when he said:

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will

say: All is well in Zion, yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

Therefore, wo be unto him that is at ease in Zion!

Wo be unto him that crieth: All is well! (*Ibid.*, 28:20-21, 24-25.)

Now, of course, the Church itself is God's great instrument to build and to save and to exalt men everywhere, through the application of the simple principles of the gospel. It is a way of life that will make men happy, and "men are, that they might have joy." This great instrument must withstand opposition and complacency.

The program of the Church, the mission of the Church is to build character, to lift men and women up, through giving them an opportunity to participate and take responsibility. It is our great privilege to learn of the truth and help to spread it to God's children everywhere, thus providing the means of leading them to exaltation.

In the last few weeks I have had the glorious privilege of visiting eleven of our Latin American countries. The visit was threefold in character. First of all, it was a response to invitations from leaders of those nations, particularly ministers of agriculture; it also provided an opportunity to get better acquainted with their agriculture, and also to learn something of the results of the exports which we are making into those nations, of breeding stock, such as beef cattle, dairy cattle, hogs, poultry, and also many strains of seeds; it also provided an opportunity, so the President of the United States thought, to help strengthen the bonds of friendship and understanding with our splendid neighbors south of the border.

I want to say to you, my brethren and sisters, it was a most satisfying experience. I am very grateful for the contacts I had with the Presidents of those nations, with the ministers of agriculture, and with the people generally. I appreciate the opportunity of visiting on ranches, farms, and plantations, getting into the homes of the people and feeling of their warm spirit and their friendliness toward the people of the United States.

I think the outlook down there is most encouraging. Those countries are on

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the march today, and they want to team up with the United States. They have a deep love and respect for our people here. They admire and respect our technology, our methods, our free enterprise system. They are very anxious to raise the standards of living of their own people by adopting the practices which we have followed in this country. There is an economic awakening in many of those countries, and I look for unheard of developments in the years ahead. I hope that those developments will include an increase and a spread of the restored gospel. They are moving, as it were, almost from the one-horse handplow to the caterpillar tractor overnight. They are not doing it with the slow transition as we have done it here.

I found they like to be referred to as Americans. They are very proud that they have thousands of their students here in the United States learning our way of life and learning of our agriculture and our technology. I found they were very happy to learn that to the Latter-day Saints the Promised Land, the land of Zion, includes all of North and South America. I was pleased to find, too, that there is evidence that communism has largely failed in those countries. True, there are some danger spots, still, but there is evidence that political stability is increasing. I was very much pleased as I visited personally with the Presidents of those republics, to hear them speak out in support of the principles of freedom which have meant so much to our great nation and our good neighbor to the north of us.

Our technical aid down south is paying off. They need technical assistance and encouragement more than they need grants. I feel that the future is bright, and I am very happy that our Church missions are spreading out in those lands.

I came back impressed that those people want us to help them to help themselves. The future looks bright, and I said to some of my associates upon my return that if I were a young man of twenty-five today, I would consider heading south. Probably when we get the inter-American highway completed, it will be easier for us to visit our neighbors to the south. I hope so.

I was pleased, too, to find in the travels to these eleven countries, that our Mormon people are found in almost every nation. Generally speaking, they are giving a good account of themselves. I was pleased with the contacts I had with them. Beginning in Cuba, in our visit with the then President-elect, Batista, and continuing through ten other nations—I was pleased that we had the opportunity to say something about the Church and explain the fundamentals of the gospel.

Sister Benson is a more effective missionary, I think, than her husband. It seems to me we have been shipping Church books down there for days since our return. We have sent many copies of our literature, mostly in response to conversations which she had with the gracious wives of the Presidents, ministers of agriculture, the ambassadors, and others.

I was pleased to meet our servicemen in Puerto Rico from Ramsey Air Force Base and from Fort Buchanan. In the Virgin Islands where I met, as a member of the Virgin Islands Corporation Board, I was surprised, as a certain technician, an electrical engineer, was invited in to consult with us, to find that he was a member of the Church. As similar experiences were repeated, I thought of the comment made by a businessman from the northcentral states sometime ago who registered in a Washington hotel and asked if there were any Mormons in Washington. The hotel clerk replied, "I suppose there are. They seem to be everywhere."

Well, I found them down there. Not very many, but a few of them almost everywhere! In Trinidad, which is in the British orbit, we found a member of the Church serving as one of the secretaries of the consulate. In Venezuela we had received advance letters from one or two families expressing the hope that we might hold a service while we were there. Then when I had the pleasure of addressing the American Chamber of Commerce in Caracas, who should be presiding there as president, but one of our Mormon boys from Tooele, Utah. It was a great thrill as we went from Caracas over to Barquisimeto to have the opportunity of holding a service in a hotel room with



representatives of three or four Mormon families in that area and to find that they were eager to get a Sunday School started.

In Panama, in Costa Rica, in Nicaragua, of course, we found groups of the Saints and missionaries. It was always a great pleasure to see them at the airports or to hold a brief meeting with them or to join them for breakfast or lunch. I wish our busy schedule might have permitted us to spend more time with those fine groups. Quite by accident, because of plane trouble, we stopped in Guatemala. We had the opportunity during seven hours there, to view the lovely new mission home and chapel and to have a long visit with the ambassador, and to hear him speak in praise about our people. In fact, I was pleased everywhere that we went to find the Church well spoken of.

We completed our little two and a half weeks swing by spending a Sabbath day in Mexico City with President and Sister Bowman and the missionaries and the Saints in a large gathering there. Later the next day, as I visited with the President of that republic, he expressed surprise and apparently seemed somewhat pleased to find the number of people we have right in Mexico City of our faith. He had known of our people in the Colonies, and he spoke highly of the Church and its people.

So, I might go on, my brothers and sisters. I found, too, a very friendly press, as President McKay has reported. I think there was not one loaded question put to us in all of the press conferences that we had. It was not uncommon at the end of an hour-long press conference to have representatives of the press gather around after we had discussed agriculture, and say, "Now, Mr. Secretary, we would like to turn to another subject. We would like you to tell us something about the Church." It was always a great pleasure, of course, to tell them something about the history, the organization, and the doctrine of the Church.

So, my brethren and sisters—and I've not even mentioned Colombia—it seems to me that we have a great opportunity now, as the Church moves out into the world. The Church has a wonderful

reputation. It is well thought of. It is well-known. It is so important today that all of our people, whoever they are and whatever they are, live the gospel, that they keep the commandments of God. And if they are isolated, it is important that they arrange to hold services in their own homes, that they invite in their neighbors to their Sunday Schools, that they might help to spread the gospel. In my humble judgment, the world is hungry for true religion, and we have it.

I am sure, my brethren and sisters, that in the days ahead, many will accept of the truth, particularly in the countries that I have just had the opportunity to visit.

I remember, as you do also, occasions where we have met with just a handful of people in an isolated area, and how the Lord was there with his Spirit. I remember meeting the Saints, way up in Selbongen, East Prussia, right after the war and in isolated places in Holland. I remember meeting the Saints in Czechoslovakia, just small groups. How well I remember that meeting referred to by President Matis last night far up in Larsmo, Finland. It was a small, isolated group, but the Spirit of God was present and touched the hearts of the people. So it will be everywhere our people meet if we just remain true and faithful. God grant we may do so.

May we be able to make our influence felt for good in the world because we must help to serve as the leaven which is going to leaven the world with righteousness. In large measure, that is our mission.

So, my brethren, may we prepare, as elders in Israel, to help enlarge and to strengthen the boundaries of Zion, enlarge her stakes, and build up the kingdom. God expects us to arise and shine because we are the salt of the earth, the light of the world, and I believe the hope of the world because we are the stewards of the revealed truth of God.

The Lord has made it very clear in the revelations. "Verily I say unto you all," he said, back in 1838, "Arise and shine forth, that thy light may be standard for the nations." (D. & C. 115:5.)

And six years earlier, he said to a

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then struggling Church, small in numbers, inflicted with persecutions;

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (*Ibid.*, 82:14.)

What are those garments? Those garments are the garments of righteousness, the garments of devotion to the truth—the gospel in action.

Our message is a world message, my brethren and sisters and friends. In that glorious first section in the Doctrine and Covenants, given as a preface to the Book of Commandments, the Lord had these words to say, which I quote to you in closing:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. (*Ibid.*, 1:1-2.)

These are sobering words, words from the Master, Jesus the Christ, through

his Prophet, Joseph Smith, to all God's children.

May we not be at ease in Zion. We have a tremendous responsibility. This is God's work, my brethren and sisters and friends, and I give you my testimony today that I know that God lives, that he is a Personal God, that he hears and answers prayers. I know that Jesus is the Christ, the Redeemer of the world, our Elder Brother, the Savior of mankind. I know, too, that Joseph Smith is and was a Prophet of God, an instrument in the hands of the Almighty in ushering in this the last and the greatest of all gospel dispensations. The priesthood has been restored; the truth is here in its fulness. I know it as I know that I live, and I thank God for that testimony, and pray his blessings upon all of us, in the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is Elder Ezra Taft Benson, member of the Council of the Twelve, also Secretary of Agriculture in the Cabinet of the President of the United States. We shall now hear from President Joseph Fielding Smith, President of the Council of the Twelve. He will be followed by Elder Oscar A. Kirkham.

## PRESIDENT JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

**M**Y GOOD brethren and sisters and friends, I realize that this is a very important and responsible position; that our words go out, the extent of which we do not know. It is needful, therefore, that we have the guidance of the Spirit of the Lord, that we may speak his truth. I trust that the few words that I say may find an echo in your hearts and be dictated by the Spirit of the Lord.

Near the close of a discourse by our Lord and Savior, many believed on him. It is written: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the

truth shall make you free." (John 8:31-32.)

The only truth that makes us free is the truth of the gospel of Jesus Christ. In fact, all truth belongs to the gospel of Jesus Christ. When our Savior was brought before Pilate, Pilate questioned him and asked him if he were a king. Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (*Ibid.*, 18:37.)

Then Pilate asked him, "What is truth?" Perhaps the Savior had no time given him to answer. Perhaps he was silent, and from that time until now

volumes have been written asking that question. The only true answer that has been given was given by the Lord to the Prophet Joseph Smith.

"And truth is knowledge of things as they are, and as they were, and as they are to come." (D. & C. 93:24.) In other words, truth is that which endures. All else must perish. This being true, it behooves us to search for truth—this truth the Savior spoke of that makes us free.

Not all truth is of the same value or importance. Some truths are greater than others. The greatest truth, or the greatest truths, we find in the fundamentals of the gospel of Jesus Christ. First of all, that Jesus Christ is the Son of God, the Redeemer of the world, who came into this world to die that men might live. That truth we should know. It is far more important to know that Jesus Christ is our Redeemer, that he has given unto us the principles of eternal life, than it is to know all that can be obtained in secular education.

It is far more important to know that baptism is for the remission of sins, and when properly performed by one who has the authority, remission of sins will come, and through the baptism following, of the Holy Ghost, we come back into the presence of God our Father, at last, through the guidance of the Holy Ghost.

To know the way to eternal life is far more important than all the learning that the world can give. We find that in the sacred principles which have been revealed for the last time, and in these ordinances which are being performed

for the last time—that is, in the Dispensation of the Fulness of Times—for the gospel will never be restored again. It has been restored to remain. The Lord has ordained his servants, and has given them authority to execute his laws, to preach his gospel, to cry repentance, to call upon men to humble themselves and receive these fundamental principles of eternal life.

The way of eternal life is here. The covenants that were promised that lead to that great gift are here. All men on the face of the earth have now the privilege not only of repentance, but also of remission of sins through the waters of baptism, and the gift of the Holy Ghost by the laying on of hands, and to receive the covenants and obligations which were promised anciently that will bring them back into the presence of God, our Father.

These blessings are free. They are the most important truths in all the world. Brethren and sisters, we have received them. Let us be true and faithful, turning neither to the right nor to the left in the keeping of the commandments of the Lord, and by example as well as by precept, serve him, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

President Joseph Fielding Smith, President of the Council of the Twelve, has just spoken to us, and we shall now hear from Elder Oscar A. Kirkham of the First Council of Seventy, who will be our concluding speaker.

## ELDER OSCAR A. KIRKHAM

### *Of the First Council of the Seventy*

**I** TRUST THE Lord will be with me and bless me as I address you.

In the Third Epistle of John, the fourth verse, are these words:

I have no greater joy than to hear that my children walk in truth.

The greatest gift that can come to a boy, as I review the humble experiences of my own life, is that he may have

good guidance, that he may sense a faith in God, and enjoy the gospel of Jesus Christ, that he may receive the gift of the Holy Ghost and hold worthily the Holy Priesthood.

The other evening a lad came to our home. He was accompanying a high priest. They were our ward teachers. The high priest said as he addressed us, "Brother Kirkham, we have a little

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message for you from our bishop concerning our religion." The message was given. We felt the spirit of it. It was simple and sincere. I thanked them, then the high priest turned to the boy of fourteen, a teacher in the Aaronic Priesthood, and said, "John, you say a prayer for Brother Kirkham and his family." We were appreciative and listened, for we know that we have no greater joy than to know that we walk in truth.

Coming down on the elevator in our office building the other day, a young man recognized me and he said, "This is my mother, Brother Kirkham. I'm just back from my mission. She has worked continuously for me while I've been away. She has kept me. She saw that my check came every month to pay my expenses. Now, the Lord being willing, Mother is going on a mission. I will pay her way." The greatest gift that comes to us in early life is to be guided in simple truths, and to do the will of our Heavenly Father. As President McKay said to us this morning, "We are concerned with those simple, vital things that help us." That boy you meet tonight or tomorrow morning or the next day and what you say to him and do for him is all-important.

I know a boy in Iowa who one day was plowing in an open field. He did not know at the time that a very distinguished gentleman was passing by, but the man said, "The furrow in that open field was plowed so straight that I had to stop. Did you plow the first furrow in this field?" "Yes," said he. "They did not peg it off for you?" "No, sir." Then my friend said to the boy, "You'll plow many straight things in life. Good-bye."

Several years went by. My friend came again to Iowa. He was met by a gentleman, this time in a fine automobile. "Do you remember being in these parts about twelve years ago?" "Yes, I have a note here in my book of a straight furrow plowed in an open field by a boy." "Well," said the man, "I don't want you to say anything to these people about this incident, but I am the mayor of this city. I want to say to you, I was behind that plow. I was that boy. You journeyed on over the

hill that day on your way. What you said as we chatted about 'The straight furrow' has lingered with me through these years. I wanted you to know that those few words have given me encouragement ever since that day."

We philosophize; we delve into great truths—these things enrich our lives, but it is still the simple things that are effective. We "have no greater joy than to hear that our children walk in truth."

May God bless us that this joy may ever be ours and that we may ever appreciate the sacred words of the Lord as given in the Holy Scriptures and with courage and simplicity live the truth, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder Oscar A. Kirkham of the First Council of Seventy.

Tonight the Deseret Sunday School Conference will convene in the Salt Lake Tabernacle at 7:00 p.m. All Sunday School workers should be in attendance; others are cordially invited. We are informed by the Superintendent that provision will be made for overflow audiences in the Assembly Hall and in Barratt Hall.

We express our appreciation to you ushers who have rendered such excellent service this day. We commend you for the orderly manner in which you have performed your duties.

We also express appreciation to the public press, to the reporters for their fair and accurate reports. Thank you. To the various radio and television stations, we wish to say that your assistance rendered here in our own city and state and in other states named throughout the sessions, has been the means of permitting tens of thousands to hear the proceedings of this Conference.

We have had a most unusual storm, you might find the roads still slippery. We caution drivers to be careful after the dismissal of this meeting. Practice courtesy. That is a great safety means on the highway, just simple courtesy.

The singing for this afternoon has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner

at the organ. I have already expressed appreciation for you, I do so again for others who have been listening in this afternoon to the inspirational singing of this great organization.

The Choir will now sing, "The Hallelujah Chorus," with Elder Cornwall conducting. Elder Claudious Bowman, president of the Mexican Mission, will offer the benediction, following which

this Conference will be adjourned until tomorrow morning at ten o'clock.

The "Hallelujah Chorus" was sung by the Choir.

Elder Claudious Bowman, President of the Mexican Mission offered the closing prayer.

Conference adjourned until 10:00 a.m., Monday, April 4th.

### THIRD DAY MORNING MEETING

Conference reconvened Monday morning, April 4, at 10:00 a.m. The Brigham Young University Combined Choruses, with John R. Halliday conducting, furnished the music for this session. President David O. McKay opened the meeting with the following remarks:

#### President David O. McKay:

Last Saturday night I announced the acceptance of the invitation extended to the presidents of stakes and bishops of wards and their wives,—an invitation of Mr. Hendry, Vice-President of the Intermountain Theatres,—to a pre-view showing of the excellent picture, "A Man Called Peter," to be shown in the Capitol Theatre and the Utah Theatre. I overlooked the fact that the presidents of stakes and the bishops of wards had already been invited and the invitation accepted to attend the Brigham Young University devotional program in the George Albert Smith Fieldhouse, Brigham Young University campus, at that same hour. It was my fault that permitted that conflict to occur. The invitation to Brigham Young University preceded the one extended by the Theatre, and questions have been asked by the presidents of stakes, "Which shall we attend?" So we are pleased to announce this morning, "Attend both of them." Mr. Hendry this morning very kindly postponed the Tuesday morning invitation or extended it until Thursday morning at the same hour in the same places, so that you will be able to attend the George Albert Smith Fieldhouse appointment as arranged. The buses will

leave the Hotel Utah at 8 o'clock Tuesday morning, and "A Man Called Peter" will be presented to you, presidents of stakes and bishops of wards, and your wives, Thursday morning at 9:30. We thank President Wilkinson of the University and Mr. Hendry of the Theatres for these invitations.

The Tabernacle on Temple Square in Salt Lake City is overflowing this morning with members of the Church who have gathered for the One Hundred Twenty-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints. To those who are standing, and others, we are pleased to announce that overflow meetings will be held this morning in the Assembly Hall and Barratt Hall as heretofore, and these services also, for the benefit of those who are listening in, are being televised over KSL television, Channel 5, of Salt Lake City, and KID, Idaho Falls, Idaho, and will be heard over radio station KSL, and by arrangement through this station over 12 radio stations in Utah, Idaho, Nevada, and Colorado. The names of these stations as heretofore have already been announced to the radio audience. Again we express appreciation to these stations for the excellent service they are rendering to the Church and to all their patrons.

You will notice this morning a group of choice young people gathered here to furnish singing. They are from the Brigham Young University,—the Combined Choruses from that great school,—and Elder John R. Halliday is conducting. Elder Alexander Schreiner is at the organ. We welcome them, and I am

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sure you will be thrilled with their singing, as always.

We shall begin these services by the Brigham Young University Combined Choruses singing, "For the Strength of the Hills," under the direction of Professor Halliday. The opening prayer will be offered by Elder J. Melvin Toone, president of the Canadian Mission.

The Brigham Young University Combined Choruses sang the hymn, "For the Strength of the Hills."

The opening prayer was offered by President J. Melvin Toone of the Canadian Mission.

#### President David O. McKay:

The Brigham Young University Combined Choruses will now favor us with

"Thou Life of Life," conducted by Elder John R. Halliday, following which Elder Mark E. Petersen of the Council of the Twelve will address us.

Singing by the Combined Choruses, "Thou Life of Life."

#### President David O. McKay:

We hope, students, that the loud-speakers are arranged properly so that you may now hear clearly the messages from the Brethren. That was inspirational. (Referring to the singing.)

Our first speaker this morning is Elder Mark E. Petersen of the Council of the Twelve. He will be followed by Elder John Longden.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

**I**SN'T IT THRILLING, brothers and sisters, to hear these glorious young people sing praises to God and express their trust in him? It gives you a wonderful feeling of confidence, doesn't it, to know that the rising generation is made up of such marvelous young people.

Two weeks ago my wife and I had the opportunity of attending a meeting of some hundreds of M Men and Gleaner Girls, and there again we were impressed with the fact that our young people are great. Those hundreds of young people stood up in that meeting and gave the MIA theme for this year. I wish you could have heard them because they spoke with such clarity. They were in almost perfect unison, and as they said these words, it gave me a great thrill:

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (D. & C. 6:7.)

As I say, hearing those voices in unison say those inspired words, moved me deeply inside. I was so thrilled that young people could stand and say and believe that "he that hath eternal life is rich."

When my wife and I were in South America recently, we had the same kind of thrill because there we saw your sons and daughters, sometimes under difficult and even adverse circumstances standing in the glory of their young manhood and womanhood, in the glory of their membership in this Church, in the glory of being missionaries for the Son of God, speak in languages previously unknown to them, bearing testimony of the restoration of the gospel of Christ. Oh, how happy we were! How humble we felt in their presence, and again came to us this great conviction that the youth of Zion are a great people.

As I reflect upon the youth of Zion, I reflect also upon the homes from which they come. I know that great homes produce great people. Those homes need not be rich in this world's goods, but if they are rich in the wisdom of God, they are rich indeed, and young people who grow up in homes such as those are great young people.

You recall that the Savior at one time said: "... every good tree bringeth forth good fruit." (Matt. 7:17.) I know that even from a good tree occasionally a piece of fruit may fall, and as the

prodigal go the way of all the earth, but that does not change the great underlying fact that "every good tree bringeth forth good fruit."

As I have studied your young people and mine, I have come to the conclusion that they are great because by and large they come from great homes. It has been my observation that where young people are active in the Church, as a general rule they come from homes where parents also are active in the Church.

Now, there are some exceptions, I know, but I say as a general rule great homes produce great young people. Parents who are active in the Church usually produce children who are active in the Church, again proving the truth of the Savior's words that "every good tree bringeth forth good fruit."

But I would like to read to you the rest of the Savior's words in that quotation. He said: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (*Ibid.*, 7:17.)

Now what about the meaning of those words? Do homes which are not classed as good homes produce evil young people? And if they do, who must bear the blame?

There have been many public opinion polls taken in the United States, as you know, and I suppose they have touched almost every subject under the sun. There is not very much left uncovered by the time they get through.

I have been shocked and astonished at one of these public opinion polls which indicates that there is a higher percentage of drinkers of alcoholic beverages in the age group of fifteen to thirty years than in any other age group. This particular poll indicated that sixty-seven percent of American young people from fifteen to thirty years of age use alcoholic beverages occasionally or more or less regularly.

Now these studies, and others, tell us where these young people learn to drink. Again I was astonished to learn that the majority of the American young people who drink liquor learn to drink from their own parents.

A number of studies, as I say, have been made on this subject, some of them among college students, some among

high school students, and even some elementary students have been brought into the study. One of the studies having to do with college students indicated that eighty-five percent of the drinking students have drinking parents. This same study, which included information on students who abstain from the use of liquor, said that seventy-seven percent of the students who abstain from the use of liquor have both parents who abstain from the use of liquor. Isn't that a great lesson? The majority of the drinking students drink because their parents drink. The majority of the abstaining students have parents who abstain.

One of these studies was conducted in the state of Idaho by the department of social studies of the University of Idaho, and the figures sustain the general results as obtained in other studies in eastern United States. They found that the drinking habits of students follow almost exactly the drinking habits of parents. I quote just one line from their report:

"The proportions of students who drank are approximately equal to the proportions of parents who drank with the knowledge of the students."

In eastern United States a study was made along the same lines. After the completion of the survey those who conducted it reported: "It certainly is not surprising to find a tendency for students to follow the example of their parents in deciding whether or not to drink."

Dr. Andrew C. Ivy, head of the department of clinical science at the University of Illinois, recently wrote an article in the magazine, *Life and Health*, entitled, "Why I Don't Drink." He commented on the fact that there are over sixty million drinkers in the United States, and after discussing that horrible fact, asked this question: "Who can save future citizens from drink?" He answered, "The fathers and mothers of today's children."

And then he said this: "Children, teen-agers, and college students drink and do other things that harm their bodies, characters, and lives largely because their parents do. If we are going to reverse the trend to moral decline and degeneration in our country, moth-

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ers as well as fathers are going to have to correct their own irresponsible behavior."

He goes on to say, "The question for parents to answer is: 'Has drinking alcoholic beverages contributed so much to my happiness that I want my child and all children to take the one in twenty chance of becoming an alcoholic?'"

Then he said, "Seventy percent of the chronic alcoholics in the United States started drinking as teen-agers."

In studies that have been made with regard to smoking habits, the same type of thing has been developed. It is discovered that by and large smoking parents have smoking children, and abstaining parents, by and large, have abstaining children. The same thing is true with Church activity, as I have already indicated. If parents reject religious activity, their children generally reject religious activity. If, on the other hand, as we have pointed out, parents are active and enthusiastic and faithful about their Church responsibilities, as a rule the children likewise are active.

And so we may reach some definite conclusions and say that where parents smoke they can expect their children to smoke. Where parents drink, they may expect their children to drink. Where parents deny religious activity and interest, they can expect their children to deny religious interest.

Now these same studies have gone into the questions: Why do people drink? Why do people smoke? I do not know anybody, with his eyes open, who would suppose that drinking would do him any good, or that smoking would do him any good. Even the merchants of these commodities are now changing the claims in some advertising that they are good for a person. I remember there was a time when they used to advertise that smoking was good for digestion, but they do not any more since the doctors have discovered that tobacco is one of the very worst things for your stomach, and that whether you smoke or chew the tobacco, you can get stomach ulcers from it, and you can develop cancer of the stomach from the ulcers. So tobacco companies have stopped advertising about how good for your digestion it is if you smoke cigars.

Why do people smoke, and why do they drink? According to these surveys, it is because they think it is smart. They think it is popular. They think it is the thing to do because the Joneses and others they happen to know and regard as smart also smoke or drink. For that reason they think they should take up the habit, and because parents who are blinded by this false notion of popularity lead their children, who are blinded by the bad example of their parents, they both fall into the ditch.

So we can begin to see the truth in the Savior's words, can't we, that a corrupt tree will bring forth evil fruit. I ask you parents if you have the right to gamble with the future lives and happiness of your children. If we set our children an example which is almost sure to lead to failure, what is our responsibility? If we should lead our own children into disaster, would we ever forgive ourselves?

Two weeks ago Brother [Delbert L.] Stapley and I happened to have the privilege of being in the same conference together. Brother Stapley there delivered one of his wonderful talks, and in his discussion gave me a new point of view on an old subject, and with his permission I would like to mention it here.

Brother Stapley was talking about the fact that children cannot be tempted by the devil before they are eight years of age because the Lord has not given Satan that right. Just suppose that there was a basketball game, and for eight minutes one of the teams was ruled off the floor while the remaining team stayed in there and pitched as many baskets as it could for eight minutes, and every basket would count. Just think about that.

And suppose there was a football game in which one of the teams was ruled off the field while the other made touchdowns for eight minutes, and every touchdown would count, and it could make these touchdowns without any opposition from the other team. Just think what kind of score it could develop!

You do not get that in athletics, but you do get it in the rearing of your children because during the first eight



years of their lives, Satan has no right and no power to tempt those children. If they are tempted, if they sin, you have to blame somebody else besides Satan. During those first eight years you are left in the field without the opposition of Satan in the training of your children. For eight years you can train them, mold their characters, develop their faith, and teach them to pray, and to love God, and to keep his commandments, without any interference or any opposition from Satan.

Have you ever thought of it that way? I hadn't until Brother Stapley mentioned it, but I was glad he did because, as I say, it gave me a new point of view. The first eight years of a child's life in a Latter-day Saint home form the golden age for parents in the rearing of their children—a golden age when Mother and Father may set them the proper example, and play with them, and pray with them, and enjoy them, and develop Christlike traits of character in their children without the opposition of Satan.

Have you that kind of home? In your home are you setting up the circumstances and the surroundings where-

by those children can get the most out of this golden age? Are you doing all you can while you do not have the interference of Satan to train those children? Or, on the other hand, are you careless enough so that you tempt your own children, so that you will lead them into paths of sin, so that you teach them by your own bad example how to do the things of the world?

Well, I come back again to the Savior's words: "... every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. 7:17.)

May our homes be good homes, from which we may send good young people, trained and reared in the gospel of Christ, is my humble prayer, in his holy name. Amen.

#### President David O. McKay:

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve. Elder John Longden, Assistant to the Twelve, will now speak to us. Elder Longden will be followed by Elder Levi Edgar Young.

### ELDER JOHN LONGDEN

#### *Assistant to the Council of the Twelve Apostles*

**M**Y DEAR brothers and sisters, I am humbly grateful as I accept this great responsibility and assignment this morning, and testify to you that without the assistance of my Heavenly Father I would not even be able to stand here. I am grateful this morning for faith in the gospel of Jesus Christ. I am grateful this morning for faith in a divine, Living God; in the divine mission of his Son, Jesus Christ. I am grateful for faith that the gospel of Jesus Christ has been restored in its fulness, and I reflect at this moment on the words of David, oftentimes referred to as the Psalmist David, as recorded in the twenty-seventh Psalm:

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Psalms 27:1.)

There was no fear in the heart and mind of David because I believe he was a prayerful man. He had implicit faith in God, his Father, and thus he was able to go forth in one experience as he faced the Philistine, the giant, Goliath. You will recall the great lesson there where Goliath indicated he would cut David up and feed him to the fowls and the beasts. David, even though he was small of stature by comparison, had the assistance of our Heavenly Father and his Son, Jesus Christ, and he said to Goliath:

Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. (1 Sam. 17:45.)

And therein was the strength of David because he had not defied God. He was

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willing to live in submission to the teachings of righteousness. I am sure there was no spirit of arrogance in the mind of David at that time, but he was a humble, prayerful man.

We have a lesson in the attitude of prayer as given by the Master in the parable of the Pharisee and the publican. We are told that the Pharisee was grateful that he was not an extortioner. He was not an adulterer. He paid his tithes and his offerings. He fasted and he prayed, and he was not like unto this lowly publican.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for he that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:13-14.)

We must have the spirit of humility as we seek God through this channel of prayer to give thanks unto him for all the blessings which are ours, particularly we, as members of the Church of Jesus Christ of Latter-day Saints, that we have membership in his great Church—not the church of man, but the Church of Jesus Christ, for it bears his name.

Regarding the principle of prayer, the Savior, the Master himself, was asked by his disciples and others, "Teach us how to pray, and how shall we pray?" He replied:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (Matthew 6:9-13.)

We have there a simple prayer, a prayer that points the way to the throne of God, our Eternal Father, the Father of our spirits. The Savior further taught:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (*Ibid.*, 7:7-9.)

I like the words of Robert Burns, the great Scotch poet:

They never sought in vain who sought the Lord aright.

I testify to you these words are true. As we seek the Lord aright, we shall not seek in vain. Jesus so taught. He said:

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:11-13.)

The Lord has revealed again in this day, as recorded in the Doctrine and Covenants in several sections (and I would commend your reading the twentieth, the thirty-first, the sixty-first, the sixty-eighth, and the ninety-third, which deal with this great power of prayer) that we should pray constantly, earnestly, and sincerely that we be not led into temptation, as has so beautifully been given to us this morning by Elder Petersen. We are told we should teach our children how to pray and to walk uprightly before the Lord.

I want to tell the young people within the sound of my voice that it is nothing to be ashamed of that you humble yourself before the Lord in prayer. It is not a sign of weakness. I testify to you that it is a sign of great strength, for the Lord will be your light and your salvation. He is ever ready to assist us to continue in the path of righteousness. He does not fail us.

I am grateful for the power of prayer. I was thrilled last August as I attended the MIA conference in Los Angeles to witness prayer in action. They were preparing a huge chorus of fifteen hundred voices to appear in the Hollywood Bowl. The young singers had had their prayer, and the concert was just about

ready to begin. It was my privilege to go back stage with the wonderful, humble, prayerful directors and accompanists. The purpose of this little gathering was to seek the Lord for his sustaining strength and power. Here were musicians with their degrees and their letters in music, who still relied on Almighty God, who is ever present to bless, to encourage, and to build. So they went forth upon their assignment with the humble assurance that they were not performing their duties alone. Seventeen thousand five hundred persons were witnesses of an outstanding performance, and I bear witness to you that our Father did hear and answer their prayer.

I should like to give you in conclusion an experience that came to my attention two days after the passing of that great prophet of God, Elder Matthew Cowley. It was given to me by a man who some thirty-five or forty years before had been district president of Brother Cowley down in New Zealand as he labored with those Maori people. He had only been out for two and one half months, and a district missionary conference was called. In one of those sessions, the morning session, Brother Cowley had an opportunity to speak. As the story has been related to me, he spoke for fifteen or twenty minutes in a fluent Maori tongue, so much so that it amazed the older Maori people in the congregation.

After the meeting, the district president and Brother Cowley were walking to a Maori home to partake of food between the sessions, and the district president said, "How did you do it?" Brother Cowley asked, "Do what?" "How did you master this Maori language in such a short time?" A young missionary, seventeen years of age!

Brother Cowley said, "When I came here I did not know one word of Maori, but I decided I was going to learn twenty new words each day, and I did. But when I came to put them together, I was not successful." By this time they were passing a cornfield, and Brother

Cowley said, "You see that cornfield? I went out there, and I talked to the Lord, but before that, I fasted, and that night I tried again, but the words just didn't seem to jell. So the next day I fasted again, and I went out into that cornfield, and I talked to the Lord. Again, I tried that night with a little more success. On the third day I fasted again, and I went out into the cornfield, and I talked to the Lord. I told the Lord that I believed his Church and kingdom had been established upon the earth; that men had the authority to proclaim the fulness of the gospel of Jesus Christ which pertained to the salvation and exaltation of our Heavenly Father's children. I told him that I had been called by this same authority to fill a mission, but if this was not the mission in which I was to serve to please make it known because I wanted to serve where I could accomplish the greatest amount of good."

That was the spirit of Brother Cowley. He said, "The next morning, as we knelt in family prayer in that Maori home, I was called upon by the head of the household to be mouth. I tried to speak in English, and I could not. When I tried in Maori, the words just flowed forth, and I knew that God had answered my prayer and this was where I should serve." A young lad seventeen years of age!

Brothers and sisters, friends of the radio and television audience, I bear witness to you in all humility and sincerity that God does today hear and answer prayer if we will put our hearts and our lives in tune with his Spirit and with his commandments.

I humbly pray that we may continue to exercise and take advantage of this great invitation which the Lord has extended, that we may humble ourselves in prayer, teach our children to pray, that they may have the strength and the light of Jesus Christ in their lives. I bear witness to you that these things are true, in the name of Jesus Christ, our Savior. Amen.

## ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy*

**W**HILE I SPEAK these few minutes, may I have the Spirit of the Lord to direct me.

I rejoice with you in the great messages we have heard from our First Presidency on the important question of teaching and the proper training of our children. The first thing we should teach our children is respect for all human beings. All are children of God. Man is made in the image of God. Respect for all men leads to a love for law and order. In the home is taught obedience to the loving directions of our Father in heaven. Then comes self-discipline, self-direction. Whether we are teachers of the gospel or professional men, we can and should dedicate ourselves to help our children to develop their potentialities for good, for truth, for love, for beauty, and above all, reverence for God.

Our young people must be educated to think clearly and deeply, and students of schools and universities should be taught that the famous authors and philosophers of the world have produced writings which glorify God and the divinity of man. We are reminded of the words of Carl Schurz, when he said: "Ideals are like stars; you will not succeed in touching them with your hands. But like a seafaring man on the desert of waters, you choose them as your guides, and following them, you will reach your destiny."

We teach the gospel of good works. It is excellent; it is ennobling; but that is not all. Man owes to God and to his fellow men, not only his conduct, but also his thoughts, not only to do much, but also to think aright as to honor, integrity, and honesty.

To understand the true value of the ideals of the American people when they think of their government of the United States, one must recall the character of the people who settled these shores in the seventeenth century. "They brought hither in their little ships, not money, not merchandise, no array of armed force, but they came freighted with religion, learning, law, and the Spirit of God. They stepped forth upon the

shore, and a wild and frowning wilderness received them." Strong in their faith in God, they began their combat with danger and hardship. Disease smote them, but they fainted not. At times they had nothing to eat but the roots of the plants they gathered. They first built houses for God and then for themselves. They established schools and developed a strong morality which was always their principal characteristic. They educated their children to a high faith in God. Villages began to smile; churches arose; industries multiplied; colleges were established; and every town had a democratic government for all to take part. The states that were formed grew into a nation with noble, fundamental ideas of government. And so came our own United States, the most democratic government in the history of the world. What a glorious history our early country had, for religious people went not only to New England, but we have also the Quakers and the Methodists and other religious groups settling along the Atlantic Coast.

For this reason and others, we believe that honest inquiry into any field of knowledge should be encouraged. But one should always have for a guiding thought his need for beauty, for goodness, for love, and the communion with the divine. "To me," says Dr. Green of Yale University, "truth, beauty, goodness, and Deity are ultimate objects of our search, as is nature for the scientist. I am profoundly impressed by the witness of sincerely and intelligently religious folk, the saints and prophets of the great religions, that man can encounter Deity, and find in that Deity a source of understanding and comfort."

In a General Epistle of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, issued December 23, 1847, at Winter Quarters and signed by President Brigham Young, we have these words:

The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or "Mormon," or a

Campbellite, or a Catholic, or an Episcopalian, or Mohometan, or even pagan, or anything else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone. . . .

We ask no pre-eminence; we want no pre-eminence; but where God has placed us, there we will stand; and that is, to be one with our brethren, and our brethren are those that keep the commandments of God, and do the will of our Father who is in heaven; and by them we will stand, and with them we will dwell in time and in eternity. (*Journal History*, Dec. 23, 1847.)

How nobly did the Prophet Joseph Smith declare this ideal when he said:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may. (Eleventh Article of Faith.)

It is to be remembered that there are men walking the earth and beckoning us to follow them to the future—not abreast of us, but ahead of us. Religion explains them as men blessed of heaven; men so spiritually endowed as to be able to respond to the inspiration of the infinite, which they know comes from God. They are good men, and wonderful is the vitality of goodness. Men are keeping faith and virtue and are working for the freedom and happiness of the human race. Their discipline is the loyalty of each man's heart to the voice of God. These men look for authority, for principles, for divine government. They have noble thoughts, beautiful sentiments, worthy aspirations, courageous living for a true and happier life. They know that God has not separated himself from the world nor does he lightly regard anyone's need. There is a true light which "lighteth

every man that cometh into the world" (John 1:9), a saying rich in promise. God reveals his principles of eternal life to good men who have discerning vision and deep faith. The world has always had such men; it has such men today.

In all of our history there has been nothing in the way of persecution by the Latter-day Saints of other people, but we have been taught by the Prophet Joseph Smith from the beginning, when God spoke to him, that all are children of God and that we should approach them with love and the testimony that God lives and that Jesus is the Christ, the Redeemer of the world.

Someday, he will be found again among the thirsting people for whom he lived and died. As he came back after his death to confirm the faith of his disciples, and to comfort their desolate hearts, so will he come again to establish his kingdom in the earth and usher in the reign of peace. May we be blessed with a love for mankind, I ask in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Levi Edgar Young, Senior President of the First Council of Seventy, has just spoken to us.

The congregation will now sing, "Come, Come, Ye Saints," under the direction of Elder J. Spencer Cornwall.

After the singing, Bishop Carl W. Buehner of the Presiding Bishopric will speak to us.

The Choir and congregation sang the hymn, "Come, Come Ye Saints."

#### President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric will now speak to us. He will be followed by Elder Marion D. Hanks.

### BISHOP CARL W. BUEHNER

#### *Second Counselor in the Presiding Bishopric*

**M**Y DEAR brethren and sisters, at this moment I am so nervous and excited I don't know whether my sermon has been delivered yet or not.

I have been deeply moved by the powerful discourses given during the course of this conference. I am grateful to be one of you. I have all but been lifted

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out of this world and made to feel very close to the other side, not only because of the experience I am having at this moment, but also because of the wonderful things that have been said and the Spirit by which they have been spoken.

Then I begin to feel that maybe we are not very far from the other side at any time, after all. Reference has been made to the spirits that come here every day to inhabit these little new bodies, these spirits, pure, sweet, innocent. They cannot speak to us. They cannot tell us of the great experience that they had in the sphere from which they just came, but every day they are coming here—messengers from the spirit world. Then they live here in this mortal life a few years, some a very short time, maybe a few hours, a few days, a few years, and for the best of us not too many years.

Then we leave this life. People every day leave this life, returning again to the presence of our Heavenly Father. They can speak. They can report. They can tell of our faithfulness and of how the work is progressing here in this life.

In the past few days I learned of a person whose remaining days in mortality have been measured out to him. They said he could only live one more week. Then I thought about others—those I have read about in the newspapers, some who, it has been said, could only live another month, or a few months, or some, perhaps a year. I began to wonder what I would do if someone said to me, "Your days are measured. You will only live here one more week, or one more month," realizing the great work there is to do and all that I might have done, all that I should have done, and now time is running out. What would I do?

I think, brethren and sisters, possibly the first thing I would do is try to make peace with everyone that I have learned to know, and I would do some fast repenting, even though it might not be very effective. It would be better to be in a repentant mood all the time.

I am sure time is measured for you, for me, and for all of us. Maybe not in so many days—perhaps we have not been told how many days we will yet

live upon this earth, but we certainly know of the great work that we must do while we are still here. Someone wrote these few lines that I thought were rather interesting:

Suppose you live to be seventy. How long is it? How many years of that span will really count? Allow for eight hours out of twenty-four in which you lie unconscious, asleep in bed. Subtract your kid days and your old age. Deduct the days when sickness puts you out of the game, and seventy years is not very long after all, is it? But it is all the time you've got. What are you going to do with it? Life is time. Kill time and you commit suicide. Footprints in the sands of time are not made by sitting down. When the Great Referee calls time, have something worth while to show.

I think our short life here in mortality is something like taking a journey. Many of you have taken a long journey to get here to conference, and you are going to take one to return to your homes. Many of us travel every week. We get road maps, we get books on travel, and we discover where we are going, but often as we travel down a highway, we come to an intersection that is not very well marked, and we do not know which way to turn. Often we get on a detour, and we travel an hour or two hours or three hours or a hundred miles or two hundred miles before we discover we are lost.

Then we have to turn around and come back. Have you ever discovered when you return to the point where you begin your detour that that time is lost? You cannot turn your watch back. You cannot turn time back. We have just lost two hours or four hours or two hundred miles of that journey, and it is gone forever.

I think sometimes some of us traveling this mortal life of ours are doing some detouring. We are not coming to our meetings as faithfully as we should. We are not keeping the commandments of our Heavenly Father all the way. We are not doing all the things that the Lord has asked us to do—we are detouring, we are losing time, and that time can never be made up again. That time is lost.

I have learned, too, that while there are many roads that come to Salt Lake

City to bring you to general conference, according to the scriptures there are only two roads that we can travel as it pertains to our spiritual life. One is the broad road that leads to destruction and damnation—the other, the straight and narrow road that leads to life eternal.

Often I feel when we detour we get off the straight and narrow path, and we lose time. We actually waste time. We do not do the thing that the Lord expects us to do to inherit the great blessings that he has in store for us. Therefore, I would suggest to every member of the Church, that while we cannot change the length of time we live in mortality, we can change what we do with the time we have at our disposal. Keep the commandments. Be loyal to the leadership of the Church. Help build up the kingdom of our Heavenly Father. Pay your tithes. Pay your offerings.

Security comes from the paying of tithes! Everything we have belongs to the Lord. He said, "Return a tenth of your increase." For giving a tenth of it back he promises us great blessings—great blessings to return a tenth of what he has given us, and many have a difficult time understanding its importance.

Living in a world filled with evil and temptations, it is not always easy to do the things we know we should do. I wish to refer again to the spirits coming from the spirit world, inhabiting little mortal bodies to live a life under these conditions. I am particularly interested in one of these at this very moment, for I am expecting my thirteenth grandchild. It might be being born right at this moment. It might be this afternoon, and it might be in the days to follow. As I think of the journey this little spirit will travel in mortality, I think of the anxiety existing in the spirit world as they bid farewell to a spirit to come to this life. The mourning and sorrow and grief must be much greater than it is when one leaves this life returning to the other side.

I hope, brethren and sisters, we will all have a desire to make our trip a

round trip—from the presence of our Heavenly Father back again to the presence of our Heavenly Father. I must not take longer. In closing, I would like to relate a story that I have told a number of times, which some of you have heard before, but it has a point to it worth consideration.

It is about the golfer who went out on the golf course and placed his ball on a tee. He raised his club and drove the ball way down the fairway, and when he finally found it, it was in the center of a large anthill. He stepped up close to it, took another club out of his bag, and swung at the ball. He missed it and tore out about a third of the anthill. He stepped up a little closer. He raised his club and swung a second time. He missed the ball again and mutilated the anthill on the other side. By that time the remaining ants in the anthill became very much alarmed at what was happening to their homes, their relatives, their friends, and they called together their leaders very hurriedly for a solution. A moment later the leaders made this report: "If you want to be saved, you had better get on the ball."

Think it over, brethren and sisters. I think that would fit our lives in many ways. Think it over, and then conform your lives with the time that has been allotted to you. Stay on the straight and narrow pathway that leads us back again into the presence of our Heavenly Father to enjoy with him the great blessings of the righteous and the faithful.

That this may come to each and every one of us I pray sincerely and humbly in the name of Jesus Christ. Amen.

#### President David O. McKay:

He to whom you have just listened is Bishop Carl W. Buehner of the Presiding Bishopric. We shall now hear from Elder Marion D. Hanks of the First Council of Seventy, who will be followed by Elder Delbert L. Stapley.

## ELDER MARION D. HANKS

*Of the First Council of the Seventy*

I SHOULD LIKE to join briefly with Brother Petersen in commending and bearing my witness of faith in the young people of the Church in this day. Ten days ago I met with a great conference of servicemen at the Lackland Air Force Base near San Antonio. It was a marvelous experience and one which I appreciated and was grateful for. Yesterday I met two of those fine young men in this conference; they had flown in from Lackland with some twenty-five others. Unfortunately the storm that prevented the delivery of our flowers for this conference also stopped their landing here. They had to go back to Denver and then on back to their base (except these two), since they had to be there this morning. They missed, the twenty-five, the blessing of being here, yet their faith in coming evidenced their courage, their devotion, and the great loyalty they and their generation have for the Church.

I am grateful I am connected closely to them and with them in bonds of love and faith in God and the message of the great restoration.

Notwithstanding the pressures of this experience, I sat yesterday afternoon almost wishing I might be called in order that I might then bear timely testimony of appreciation to the two men who offered the prayers at that session. Since we last met in conference, I have had the wonderful blessing of touring two of the great missions of this Church which are presided over by those two men, President Peter J. Ricks and President Claudious Bowman. I should like to say of them and the many like them and the thousands who serve with them through the call of the Lord, that they are common and humble men in the very finest sense of those terms, but that they have uncommon faith and uncommon courage and uncommon dignity in the great work they do. As I thought of them I thought of some words of Thomas Carlyle. I went home and copied them last night:

Two men I honor and no third. First, the toil-worn craftsman that with earth-

made implement laboriously conquers the earth and makes her man's. A second man I honor and still more highly: him who is seen toiling for the spiritually indispensable, not daily bread, but the bread of life.

These men and the thousands like them who preside over the wards and stakes, the branches, the districts, the missions of the Church, are men who know the task of "toilworn implement" using, but who know that more important even than this significant opportunity in God's world, the right to work for one's bread, is the great blessing and responsibility of seeking that which is spiritually indispensable, and which is the most important thing a man can seek.

I honor these men, and I feel very humble as I travel in their presence and bear witness with them of the truths God has given us to know.

I read recently out of a newspaper a few words I should like to call to your attention as an example of another great idea these men call my attention to. Dateline, New York City, last August 7, from a press service, these words, written by three ministers of Christian denominations:

The true ministry of the layman is being rediscovered. He is now coming back to the function he exercised in the early church. There is today in the church a great resurgence of Christian interest on the part of the laity. In ancient times, in the days of Christ, there was not the marked distinction between the laity and clergy. Laity as used in the New Testament simply meant the people of God, but through the centuries more and more of the work of the church fell on the shoulders of those who made it their full time profession. The liturgical movement in both Catholicism and Protestantism is winning back for the laity their ancient rights in the Church's worship life. The layman in his secular work is increasingly seeing his vocation as that of the Church's chief evangelist. He is the church in the world.

This is a truth spoken by men of good will and courage and devotion, but which has been available to the knowledge of these and other men since the



days of the Prophet of God who died in the year 1844 at the hands of intolerant neighbors. The teaching, preaching, leadership of the Church should be done in Christ's Church today as it was done in his day—by the humble members of the Church, laymen holding the priesthood and authority of God. These and other truths are here available to men, and the world is beginning to learn some of them.

Last week-end, a counselor in one of the great stakes I had the privilege of visiting called attention to certain recent articles dealing with the way a chapel ought to be built, saying that in our day churches are coming to the conclusion that chapels ought to be built with classrooms attached and with recreational facilities.

I say to these good and honest people that from the beginning of the restoration of the gospel of the Lord, it has been known that the gospel was meant to take care of the full life of man; and whenever they find a Latter-day Saint chapel fully completed and dedicated, they will invariably find that there are in it classrooms and recreational facilities designed to provide for development in all the aspects of the lives of its members—physical, social, intellectual, cultural, as well as spiritual.

There is time for but one other thought. I read recently in one of our great national magazines a few words I thought to be highly significant about our relationship with our Father in heaven. This came from one of the great religious leaders of our day, a man whom I have revered and whose

works I have read since I was a boy. Says he:

Vital religion cannot be maintained and preserved on the theory that God dealt with our human race only in the far past ages, and that the Bible is the only evidence we have that our God is a living, revealing, communicating God. If God ever spoke, he is still speaking. He is the great I Am, not the great He Was.

This truth, so majestic and magnificent and basically important, is a truth which has been available anew to mankind since 1820, when a humble, simple boy had enough humility and enough real love of truth to seek from his Father in heaven a manifestation of those things he needed to know, to find his place, his purpose, and his constructive work in life.

The answer is that God does live, that the Savior is the great I Am; he has always been, he shall always be. God's truths are revealed to men when they will pay the price of seeking earnestly, and finding, being willing to accept, and accepting, then dedicating themselves consistently and loyally to him and to his cause.

I am grateful that I have been, by the providence of God, brought into an age and into a Church where the truths are known of which I am able to bear witness today: That God does live, that he does reveal his truths, that this is the Church of Jesus Christ on the earth, that we may through obedience to his word find peace, here and now, enjoy eternal opportunity commensurate with our preparation for it, and arrive at a reunion with him who made us and who is our Father which art in heaven. Of this I testify in the name of Jesus Christ. Amen.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

**B**ISHOP BUEHNER, commenting upon the limited time allotted us in life, and the fact that many detour and get lost and thus fail to find the narrow way that leads to life eternal, brings me to the theme that I should like to discuss with you this morning.

Among the many choice teachings

given by the Savior in that inspiring Sermon on the Mount, is this important instruction:

Enter ye in at the strait gate . . .

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14.)

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You will observe that I have quoted only the positive elements of this scripture. To enter the straight gate implies obedience to gospel requirements, and the narrow way that leads to life connotes additional requirements, rites, and ordinances for all who desire salvation and exaltation. Like so many teachings of our Lord, the interpretation, explanation, and procedures were left for his chosen prophets by inspiration and revelation, when the time was ready, to unfold to man's knowledge. It is true of this scripture.

I should like to ask, "What is the straight gate spoken of by the Savior by which we should enter?" Nephi, in the closing days of his ministry, gave a great discourse to his people embodying much in the way of prophesying, and in it furnishes the most direct and comprehensive answer to this question by saying:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. (2 Nephi 31:17.)

Nephi also said to his people: "Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter." (*Idem.*)

Nephi, in vision, almost six centuries before the coming of our Lord and Savior, Jesus Christ, in the flesh, witnessed his baptism at the hands of John the Baptist, even as we have it recorded in the third chapter of Matthew, when our worthy Lord came to John and asked to be baptized of him. But John, humble as he was, realizing that this was his Lord, objected by saying,

I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matthew 3:14-17.)

In this scripture we see the plan and the way to enter this straight gate, even baptism by water and receiving the gift of the Holy Ghost; the Savior saying to John by way of emphasis, "for thus it becometh us to fulfil all righteousness."

Now what did the Savior mean by making this statement? Again we turn to the writings of Nephi and read:

And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!

And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water?

Know ye not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove.

And again, it sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

And he said unto the children of men: Follow thou me. (2 Nephi 31:5-10.)

Here we see the straightness of the gate by which the Son of God entered our Heavenly Father's kingdom and the reason for his doing so, which sets the example and pattern for all mankind to follow, for said he, "Follow thou me and do the things which ye have seen me do."

Now, my brothers and sisters, let us consider what the narrowness of the way signifies. After explaining what is required to enter the straight gate, Nephi continues by saying:

And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

And now, my beloved brethren, after ye have gotten into this straight and narrow

path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. (*Ibid.*, 31:18-21.)

My brothers and sisters, we see from this that the function of the Holy Ghost to those who have received its bestowal is to guide in the narrow way to an understanding of what is required for eternal life and glory. Men, through faithfulness, must become worthy for ordination to the Holy Melchizedek Priesthood, that priesthood after the order of the Son of God, which ordination and priesthood makes possible receiving the spiritual blessings of God's kingdom, for it is in the gospel ordinances officiated in by the authority of the Holy Priesthood that the powers of godliness are manifest unto men in the flesh. In this dispensation God has restored the keys, powers, and authorities to officiate in all the sacred ordinances with the right to seal and bind for time and all eternity both the living and the dead.

For the sacred purpose of obtaining the higher gospel ordinances and blessings, God has commanded that temples should be built wherein his people can receive their endowments and sealings, to prepare them for celestial glory. Worthy women, as worthy men, enjoy the privileges of temple ordinances and blessings, receiving them by the authority of the Holy Melchizedek Priesthood. Both make covenants with God, and both accept obligations and responsibility; also pledge faithfulness and obedience to God.

When the cornerstone of the great

Salt Lake Temple was laid, Brigham Young, in a discourse to the people assembled for that important occasion, said that very few of the elders in Israel understood the endowment, and for them to understand they must experience, and for them to experience, a temple must be built. Then he summarized the endowment in these words:

Your endowment is to receive all those ordinances in the House of the Lord which are necessary for you after you depart this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key word, the signs and the tokens pertaining to the Holy Priesthood, and gain you eternal exaltation in spite of earth or hell.

How sublime, comprehensive, significant, and important the endowment becomes when we understand it. When one has been endowed according to the order of temple rights and ordinances, then he or she is prepared for eternal sealing of husband to wife, wife to husband, and children to both, by men authorized and possessing the keys of this sealing power. Families thus united may go on to perfection, exaltation, and eternal happiness together.

We learn this from the writings of the Prophet Joseph Smith, found in both the 131st and 132nd sections of the Doctrine and Covenants. The Lord, speaking to the Prophet, said,

In the celestial glory there are three heavens, or degrees;

And in order to obtain the highest a man must enter into this order of the priesthood, [meaning the new and the everlasting covenant of marriage];

And if he does not he cannot obtain it.

He may enter into the others, but that is the end of his kingdom; he cannot have an increase. (D. & C. 131:1-4.)

Those who do not enter this order of the priesthood, that is, the eternal covenant of marriage, become angels of God in a separate and single state forever and ever, and thus are without increase of posterity in the eternal world; therefore without posterity they have no need of a kingdom. That is verified in the writings of the Prophet Joseph in the 132nd section of the Doctrine and Covenants which I quote:

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Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (*Ibid.*, 132:15-17.)

Now, important as it might be to be appointed a ministering angel of God, certainly far more happiness would come to an individual to have at his side a loving companion, children, posterity—throughout the eternity, and unless we enter into this holy covenant of marriage and have it sealed by the Holy Spirit of promise, these blessings cannot be obtained by us.

Referring again to this same section, the Lord said to the Prophet Joseph:

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; [and then certain conditions are enumerated]; ... it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye

abide my law ye cannot attain to this glory.

And now mark you,

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. (*Ibid.*, 132:19-24.)

Therefore, my brothers and sisters, these conditions then meet the requirements for the narrowness of the way. It involves receiving the temple ordinances and sealings, keeping all the commandments of God, remaining faithful and devoted to the end of mortal life, which then earns the great gift of eternal life.

Nephi, Joseph Smith, Brigham Young, true servants and prophets of God, by inspiration and revelation have interpreted and explained the significance of this important statement of the Savior. All who have repented and then been baptized and received the Holy Ghost by authorized servants of God have entered in by the straight gate. The narrow way can only be followed by obedience and faithfulness to all the sacred ordinances and requirements of the higher gospel plan, obtained in the holy temples of God.

This is the true doctrine of Christ. This is the order and law of the Holy Priesthood. There is no other plan nor way to obtain eternal lives, and a continuation of posterity. God again said to the Prophet:

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (*Ibid.*, 132:5.)

Let us understand these things, my brothers and sisters, and if we have not taken care of the conditions that lead into the narrow way and that take us to eternal life, let us submit to the requirements of these great principles and ordinances and teach all others to do likewise, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just heard Elder Delbert L. Stapley of the Council of the Twelve. President Ernest Wilkinson of the Brigham Young University, will you please come to the rostrum immediately after the benediction.

The singing for this session has been furnished by the Brigham Young University Combined Choruses, with Professor John R. Halliday conducting, Elder Alexander Schreiner at the organ. The Brigham Young University Combined Choruses will now favor us with, "Hallelujah" from "The Mount of

Olives," under the direction of Professor Halliday.

The closing prayer will be offered by Elder Golden R. Buchanan, President of the Southwest-Indian Mission, after which this Conference will be adjourned until two o'clock this afternoon.

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The Brigham Young University Combined Choruses sang "Hallelujah," (from Mount of Olives).

President Golden R. Buchanan, President of the Southwest Indian Mission offered the benediction.

Conference adjourned until 2:00 p.m.

### THIRD DAY

#### AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Monday, April 14th.

The Brigham Young University Combined Choruses furnished the choral music for this meeting, Norman Gulbrandsen conducting.

**President David O. McKay:**

This is the fifth session of the 125th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The Tabernacle, as usual, is well filled. Some are standing, all seats are occupied. As heretofore announced, the services are also broadcast to the Assembly Hall and Barratt Hall and over radio stations announced in other sessions.

The Brigham Young University Combined Choruses will furnish the music for this session, with Elder Norman Gulbrandsen conducting, and Elder Roy M. Darley at the organ.

We shall begin these services by the

Brigham Young University Combined Choruses singing, "How Lovely is Thy Dwelling Place."

The opening prayer will be offered by Elder Thomas W. Gardner, president of the Northern California Mission.

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Singing by the Combined Choruses, "How Lovely is Thy Dwelling Place."

President Thomas W. Gardner of the Northern California Mission offered the invocation.

**President David O. McKay:**

The Combined Choruses of the Brigham Young University will now sing, "Behold, 'Tis Eventide," conducted by Elder Norman Gulbrandsen. Following the singing, Elder Henry D. Moyle will address us.

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Singing by the Combined Choruses, "Behold 'Tis Eventide."

**ELDER HENRY D. MOYLE***Of the Council of the Twelve Apostles*

**T**WO YEARS AGO Elder LeGrand Richards was addressing a convention in this city of men of various faiths and denominations, and he began his remarks by calling them all to repentance. I had the opportunity recently of meeting that same group and to

realize the tremendous impact that that statement made upon them by one who spoke with authority.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

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Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. (1 John 4:14-15.)

Our mission in this Church is twofold. We must call all people to repentance, and to those who hearken unto our words teach the principles of the gospel of Jesus Christ.

Repent ye for the kingdom of heaven is at hand.

Repent and believe the gospel.

Christ said he came to call sinners to repentance and to save them.

Repentance grows out of faith in God. No matter how good we are, we have all sinned and have fallen short of the glory of God. As Alma of old said:

We must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance. (Alma 12:15.)

I am sure we all need to pray, "O God, have mercy on me a sinner."

Nothing is so much calculated to lead people to forsake sin as to take them by the hand and watch over them with tenderness.

So long as there is sin among men, repentance is as essential in one age of the world as in another. Joseph Smith said: "God does not look upon sin with allowance, but when men sin there must be allowance made for them." (See D. & C. 1:32-33.) We read:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (John 3:16-17.)

We have a great example of the fruits of repentance when we go back to the Day of Pentecost, when the Apostles of old bore this testimony to the multitude, and they each heard it in their own tongue:

Therefore let all the house of Israel know assuredly, that God hath made that same

Jesus, whom ye have crucified, both Lord and Christ. (Acts 2:36.)

This testimony of the Apostles provoked the inquiry, "Men and brethren, what shall we do?" (*Ibid.*, 2:37.)

And then Peter gave the most wonderfully inspired reply:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (*Ibid.*, 2:38.)

that greatest of all promises which God has made to man.

It was the same with Paul, on the road to Damascus, when he questioned the Lord, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." (*Ibid.*, 9:5.) And then Paul asked the Savior, "Lord what wilt thou have me to do?" (*Ibid.*, 9:6.)

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up. (James 4:7-10.)

What business has any citizen of the kingdom to talk of a certain standard which is meant for him and not for all the subjects of the kingdom? What is it but adopting the maxim which the Roman poet unfairly ascribed to a Greek hero, "that laws were not born for him?" I tell you that his laws were born for all the children of our Heavenly Father upon the face of the earth. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

Repentance is a thing that cannot be trifled with every day of our lives. Daily transgressions, daily repentance are not pleasing in the sight of the Lord. We know as Latter-day Saints that in our lives, just as we have heard this beautiful chorus-choir sing, it is even now the eventide of the day in which we might properly repent.

Do not procrastinate repentance. Deathbed repentance does not fulfil the law—man should repent and serve the Lord in health and in strength, in vigor

of body and mind, and give of his life, such as may remain, when that faith in God, which creates the spirit of repentance within us, is received by him.

If we submit to his Spirit, we may bring forth now the fruits of good works which are to his glory. We may look for the day when every law of the kingdom shall be fulfilled and when all shall know him from the least to the greatest.

And churches, in the sense of their own nothingness, may seek after the foundation which God has laid and which will endure the shock of all winds and waves. And churches which rest upon their own decrees and traditions and holiness will be like the man who

... without a foundation built an house upon the earth; against which the streams did beat vehemently, and immediately it fell; and the ruin of that house was great. (*Ibid.*, 6:49.)

The Church accepts the sinners into its society, not to foster them in their wickedness, but if they repent, to sanctify and cleanse them, by our kindness, from all unrighteousness.

Of what do we repent? Does repentance follow the violation of an arbitrary law imposed upon us by a power from on high? Why did the Lord ask Job, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." How significant the following questions:

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof. (Job 38:4-6.)

Would the Lord have asked these questions of Job had Job not had a pre-existence, had there not been a plan of life and of salvation developed before the foundations of the earth were laid? And then we read that at that very time of which these questions relate, that "the morning stars sang together and all of the sons of God shouted for joy." (Job 38:7.) Job participated in that singing and so did we.

Joseph Smith, the Prophet, leaves us no doubt on that subject. He says:

At the first organization in heaven we were all present and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it. (*Teachings of the Prophet Joseph Smith*, page 181.)

Repentance, therefore, follows the violation of a law to which we ascribed of our own free will and choice; a law we covenanted in the heavens to obey; a law which through our acceptance gave us the privilege of coming here into mortality and working out our mortal existence that we might thereby progress to the higher spheres which await us. There was no reluctance in our acquiescence of this plan. We sang together as the sons of God; all of them shouted for joy.

No other proof should be needed, but if other proof were needed, we find it within ourselves. The power we possess to differentiate between right and wrong, good and evil, the Spirit of God within us with which we were born, our own free agency, all establish within ourselves, without any external evidence of any kind, the fact that we are under covenant to do that which is right; that which does not violate our own sensitive conscience.

It has been said by the Apostle Paul:

... we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12:9.)

Whatever we choose to do is voluntary, just as was the redeeming sacrifice of the Savior of mankind.

It is told of Lord Byron that when he was a lad attending a school, a companion of his fell under the displeasure of an overbearing bully, who unmercifully beat him. Byron happened to be present, and he went up to this bully, knowing that there was no use for him to attempt to fight him, and asked how long he intended to beat his friend. The bully immediately answered and said, "Well, what business is that of yours?" Byron replied very mildly, with tears standing in his eyes, "I will take the rest of the beating, if you will let him go."

Ours is a stronger case than that of Lord Byron's. He was under no prior commitment to do as he did. We are charged with the responsibility of doing as we have heretofore agreed. Re-

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penance becomes our second chance to accomplish the purpose of our creation. As we repent, we are forgiven. Maybe Paul had this same thought in mind when he said:

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Cor. 6:19-20.)

The Savior fulfilled all of his commitments.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:19-22.)

Christ fulfilled the great mission for which he came to this earth: to atone for the sins of mankind and to make the principle of repentance efficacious in our eternal progress.

The Nephi version is as follows:

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy.

And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given. (2 Nephi 2:24-26.)

Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free. . . . But we discover, in order to be

benefited by the doctrine of repentance, we must believe in obtaining the remission of sins and in order to obtain the remission of our sins, we must believe in the doctrine of baptism in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfillment of the promise of the Holy Ghost, for the promise extends to all whom the Lord our God shall call, says the Prophet Joseph Smith. (*Teachings of the Prophet Joseph Smith*, page 82.)

The Savior finally said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. (Isaiah 45:22.)

And finally, Isaiah writes:

I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Surely, shall one say, in the Lord have I righteousness and strength, even to him shall men come; and all that are incensed against him shall be ashamed. (*Ibid.*, 45:23-24.)

Let us not put off the day of our repentance. May the Lord help us to be pure and humble in his sight, I pray humbly, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Moyle of the Council of the Twelve has just concluded speaking. We shall now hear from Elder Clifford E. Young, Assistant to the Twelve, who will be followed by Elder Antoine R. Ivins.

## ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

**D**URING THE last three months it has been my privilege to visit two of the missions of the Church, and I have been impressed with an important phase of the work in which we are engaged, the missionary work of the Church.

You will recall that the Savior on calling his Apostles said to them:

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. (John 15:16.)



There has been no change in that, my brethren and sisters. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go . . . forth." There is no change in this truth.

I read these lines the other night by a poet:

. . . why abandon a belief  
Merely because it ceases to be true?  
Cling to it long enough, and not a doubt  
It will turn true again, for so it goes.  
Most of the change we think we see in life  
Is due to truths being in and out of favor.

And so I say, fundamentally there has been no change in the teaching of the Savior to his disciples. As he met with them in Galilee after his resurrection, he said:

All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matt. 28:18-20.)

There has been no change in that. It may have been in and out of favor, but fundamentally there has been no change. All power was given him, and he conferred it on his disciples; the same power is with us today.

Brother Moyle referred to the teachings of Peter on the Day of Pentecost, and I quote only part of it:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. . . . (Acts 2:38.)

These people were pricked in their hearts, and they wondered what they should do, and they cried with one accord, "Men and brethren, what shall we do?" (*Ibid.*, v. 37.) They had been taught the divine mission of Jesus Christ, Jesus and him crucified; and the Holy Ghost rested upon them; the gift of tongues was with them; they understood each other and they understood the Apostle Peter, although there were assembled peoples of many nations, and Peter said to them,

Repent, and be baptized every one of you . . . for the remission of [your] sins. . . .

Then he went on to say, "For the promise is unto you." The promise of what? That the Holy Ghost would come to them if they rendered obedience!

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (*Ibid.*, v. 39.)

There has been no change in that, my brethren and sisters. And in this day the instructions are the same.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. (D. & C. 133:8.)

The same teachings, a truth that may have been in and out of favor, but an eternal truth, just the same. So today we have in the Church the responsibility, and that responsibility is made more apparent as we think of the great missionary system of the Church—we have the responsibility of preaching the gospel, and an added obligation to that which was given the disciples of the Savior, that of preaching the restored gospel, the same gospel but reaffirmed in this day, because in the minds of men it was for a time in and out of favor, but the truth has not changed; it is eternal.

Now, in harmony with that, in the very beginning of this work, the Prophet Joseph called missionaries who were sent to various parts of the United States and then later to Great Britain and other countries. The record of their work and conversions is impressive and ever will be an inspiration to those who read of it and who are engaged in preaching the gospel.

Then there was a lull for a time; the Saints came west; and missionary work was seemingly at a standstill, but not for long. Within two years or less after the Saints had settled in these valleys, Elder John Taylor was sent to England as a missionary and then to France. In addition to the commission to preach the gospel, he was given the mission of seeking out some industry that could be brought to this country and established among our people in the west that would help them economically. It

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was through the efforts of Brother Taylor that the sugar industry was finally brought here to the West. That is a story of itself.

But incident to this work that Brother Taylor performed, he baptized some very important people. You know, we are a little inclined to think that our efforts are seemingly of no avail. Perhaps some of our missionaries feel that way. I know I came home from my mission feeling that I had not accomplished much, that perhaps I had only baptized one or two. We never know the extent of the good we have done.

In the labors of Brother Taylor he found men like Elias Morris, the father of Elder George Q. Morris who sits here on the stand, and President John R. Winder. He probably little realized what it would mean to the work of the Lord to bring men into the Church of the stature of Elias Morris, John R. Winder, and others.

I was visiting a stake in California not long ago, and the wife of one of the presidents of the stakes told me this story. She labored under President Callis in the Southern States Mission, and she said Brother Callis related this incident to them as he visited the stake after he had been called to the Council of the Twelve. Brother Callis was converted over in Wales and was baptized as a small boy into the Church. As he was visiting a stake of Zion, he learned that an old man whom he had known in the mission field was ill. Brother Callis called on him. He found him cynical. Brother Callis tried to encourage him. The man seemed to be beyond encouragement. Then Brother Callis said, "John, do you not remember your missionary labors in Wales? Do you not remember the good you did in the mission field?" "Oh, I didn't do any good," he said. "Didn't you ever baptize anyone?" "No, not that I remember." Brother Callis said, "Are you sure?" "Oh," he said, "I baptized a little urchin that used to bother us in our meetings." Then Brother Callis said, "Brother John, do you know that I was that little urchin?"

Think of the importance of that one baptism! Think of the great work of Brother Callis during his thirty years of service in the Southern States Mis-

sion and then his great work as one of the Apostles of the Lord Jesus Christ.

I repeat again, my brethren and sisters, we never know the results of our work. We never know what we accomplish. Some of us never will live to see it, to sense it. But after all is said and done, we may sow, and we may water, but God gives the increase and that increase mounts little by little like a little stone cut out of the mountain without hands, and it rolls forth and ultimately will fill the earth.

Now, the other thought, and then my time is up. It was my privilege to be down in Honolulu at the time President McKay and Sister McKay and Brother Murdock were there, one of the outstanding experiences of my life. As we met in meetings in Honolulu, in the Oahu Stake conference, Sunday, we had three assemblies. At one of them we had nearly four thousand people present. All nations, all people of the Polynesian Islands were represented: Hawaiians, Samoans, Maoris, Tahitians. We had a Samoan choir of a hundred people sing, beautifully, on Sunday morning and then Sunday afternoon an Hawaiian choir. I have never heard more impressive music.

In that assembly were Chinese, Japanese, Filipinos, and I repeat again, people from all nations.

Brethren and sisters, as I looked over that assembly I thought, here is an example of the gospel being preached to all nations. The gospel of the Lord Jesus Christ is ultimately to leaven the lump. The Lord promised that an angel should fly through the midst of heaven, preaching the everlasting gospel to every nation that dwells upon the earth, and then he said the end should come. He did not mean the end of peoples, he meant the end of wickedness, the end of unrighteousness. And I thought I saw reflected in that assembly the purposes of the Almighty being accomplished—no hatred, no animosities, no class prejudices, no racial hatreds, but all assembled under one great banner, of the gospel of the Lord Jesus Christ and dedicated to one holy purpose!

As you think of that with me, can you not see how ultimately peace will come to the world? And it will only come through the gospel of the Son of

God, his great message of eternal truth, and it is our responsibility, my brethren and sisters, to proclaim it.

As one visits the missions of the Church, he becomes impressed more than ever with the need of our fulfilling the purposes for which the Lord has placed us here, bearing witness of the gospel as it has been restored in this day, not preaching anything new, not changes, merely changes because men perchance have changed in their own

minds, but the eternal truths being the same.

May God help us to fulfil our obligation in this great work, I pray in the name of Jesus. Amen.

**President David O. McKay:**

Elder Clifford E. Young, Assistant to the Twelve, has just spoken to us. We shall now hear from Elder Antoine R. Ivins, member of the First Council of Seventy.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

**M**Y BRETHREN AND SISTERS, I hope you will unite your prayers with mine that what I say may perchance carry a helpful and useful message.

Before I start to bear my testimony, however, the remarks of the morning have prompted me to recount an experience that my father and I had about sixty years ago, in the hope that the point may be understood.

We were driving off Kaibab Mountain one beautiful day behind a fine team in an Arizona buckboard. Father said, "Antoine, down at the foot of the mountain there is a trail that cuts right straight across the Pipe Springs and crosses the Kanab wash, in a convenient location. We'll take that trail, and we won't have to go up to Kanab and ride over from there."

Then he proceeded to read a book as he always did when he was traveling and turned the lines over to me. It was not very long until his head was nodding, and he was asleep, and I have to confess that by the time we got to that turn-off I was asleep, too. When we waked up, we were five miles beyond the place where we wanted to turn off and believe me the detour turned out to be a rough one. We did not go to Kanab. We took the turn-off.

When they were talking about detours this morning, I wondered if many of us might not be sleepwalkers; if we do not walk around in our sleep, and all at once wake up to find out that the team has taken us off on the wrong road. Then we have to turn around. I

believe, in the straight and narrow road there are no chuckholes. If they are there, they are the chuckholes that we ourselves have built for ourselves.

Brethren and sisters, it is sixty years ago since father and I had that experience. It is about fifty-nine years ago since we went to Mexico. During that time I have had opportunity to watch the Church and its directing Authorities and to note its progress. It is twenty-four years since I read in the newspaper one day that I had a new assignment. During those twenty-four years Sister Ivins and I have been moving about among the stakes of the Church and in the missions, trying to kindle or rekindle the Spirit of God in the hearts of the members of the Church.

We don't make pretense to tremendous success in it, perhaps, because we have no way of measuring our success, but we have been devoted to your service and devoted to the Church. It has given us the great opportunity to watch its progress, and as I sat in the priesthood meeting Saturday night, where we had reports that 25,000 brethren heard the proceedings of that meeting, I was reminded that in the year the LDS gymnasium was put in operation, if my memory is correct, the Assembly Hall held the priesthood congregation.

So there has been growth. There has been growth in membership as well as in faith and service, I believe, in the Church. The purpose in coming here today—one of the major purposes—is to see if we cannot stimulate the feeling

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of spirituality among the people, for, we who are here, perhaps most of us, have the responsibility of carrying back the spirit of this conference to the people who could not come, to increase spirituality among the people.

I have seen attendance at our conference meetings grow and grow and grow, until today nearly every place we go, the attendance is limited by the capacity of the accommodations we provide. I take it to indicate, and I believe I am right in this, that it does denote a definite increase in spirituality among the people.

Now we have heard that term used many, many times. It is not an easy thing to define this idea of spirituality. I get no satisfaction from the dictionary. The interpretation there is one given by people who perhaps do not understand their true relationship to God and his work.

Since we are the spirit children of God, I take it that the primary manifestation of spirituality is an acknowledgment that we are the sons and daughters of God, and that Jesus Christ is our Elder Brother, and it is not surprising to me, knowing that that testimony exists in the hearts of our people, that people not of our faith coming into the community, as reported by President McKay the other night, sense an unusual feeling and spirit among the people. The recognition that we are the sons and daughters of God, spiritually born of him, it seems to me, is a starting place if you are going to try to define spirituality. Then it seems to me to be a feeling of nearness to God, our Heavenly Father, a devotion to his cause, and a determination to acquit ourselves to the utmost of our ability, of the responsibility he has given us in life.

I wonder if that is a fair definition of spirituality? It seems to me that it could be. And then it's our problem to do what we can first with ourselves, and then with people who may be inclined to listen to us, to instill in their hearts the same consciousness that they are the sons and daughters of God, and that God had a definite purpose in bringing us here into this life of mortality.

When you teach men that, then there

is a greater purpose in life, of course. There is a greater incentive, there is a greater motive for righteousness, and perhaps spirituality could be measured by the degree of righteousness of the lives of people. It is a difficult thing because we do not know or read the hearts of people. Frequently we misjudge them. If we could know their hearts, perhaps we could form a correct estimate of their spirituality, of their feeling toward God. That is difficult, and from what has been said today I gather that there are many people who have not the same understanding of it, who feel that spirituality and the ordinary pursuits of life are separated by a rather wide space, and sometimes we feel that a man who devotes himself assiduously to the practical purposes of life, rendering his share, of course, in Church service, may not be as spiritual as a man who does not do that, but who spends his whole time dreaming about the uncertain things for which there has been no answer.

I believe we are wrong, brothers and sisters, if we try to make that separation, for I believe it is the purpose of God that every honest member of the Church, every honest man for that matter, should have a vigorous, active, potent testimony that Jesus is the Christ, that God is our Father, and then should come, through his prayer and faith, to an understanding of the plan of salvation, and you know, when I look before me and see the men who plow the fields, who ride the ranges, and manage the stakes, I feel justified in suggesting, brothers and sisters, that to put one group on one side and the other group on the other side, as to spirituality, is a dangerous thing, for I have worked with and slept with men who handle the practical things of life, and at the same time apply a spiritual interpretation to everything that is done.

I believe, as the Doctrine and Covenants says, that God has given us no law which is not a spiritual law, and the law of life is a law of action. I believe it would be possible, with the exercise of due faith for a man to apply the spiritual interpretation to every legitimate act of life, and it is our purpose—it should be our purpose, brothers

and sisters—in our relationships with each other to strive for that spiritual aspect.

If you will pardon the reference to my father, I would like to tell you that one time I walked into the biggest bank in this city. Its president, who was not a member of the Church, called me over, and he said: "Mr. Ivins, I pay tribute to your father. He came the nearest to combining religion and business of any man I ever knew," and then he said: "Do you know, I cannot do it. I have to be a hard-boiled businessman." But he some way or another came to realize that under the influence of the gospel of Jesus Christ such a combination is possible, not only possible, but to be highly recommended.

Now brethren and sisters, it should be our purpose so to combine the Spirit of God with our daily undertakings that we can ask upon everything we undertake to do, the blessing of God, our Heavenly Father; that we may never take advantage of another; that we may always yield full service for the compensation that we receive; that our brethren and our sisters will never have cause to say that we may have taken undue advantage of them. When we come to apply that in our lives, this idea of spirituality will then be more or less a tangible thing.

Spirituality is not a thing that you

can go to the market and buy with dollars and cents and carry home in a basket, but it is a thing which you can absorb in a gathering like this. It has to be absorbed. It cannot be bought. It cannot be done up in packages and handed to a neighbor. It must be absorbed by him through the emanations of our own spirits.

Let us strive for it, brothers and sisters. Let us seek the blessings of God in all we do, then Zion will shine as a light on a hill which all the world can see.

God bless us, I pray in the name of Jesus. Amen.

### President David O. McKay:

Elder Antoine R. Ivins, one of the seven presidents of the First Council of the Seventy, has just concluded speaking. The congregation will now sing "Praise to the Man who Communed with Jehovah," conducted by Elder Richard P. Condie, assistant director of the Tabernacle Choir. Following the singing, we will hear from Elder Alma Sonne.

The congregation and the Brigham Young University Combined Chorus joined in singing the hymn, "Praise to the Man Who Communed with Jehovah."

## ELDER ALMA SONNE

### *Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS, I assure you at the outset that I will keep my eyes on the clock. I know my brethren will also keep their eyes on the clock. I ask you for an interest in your faith and prayers. There is so much to say on an occasion like this, and there are so many to say it that time becomes very precious.

A week ago I stood before a group of high school students in one of the stakes not far from here. I urged them on that occasion to accept as a project the reading of the Gospel according to Matthew in order to familiarize themselves with the life of Jesus Christ. I recall years ago reading about Lew Wallace who

wrote the great story, *Ben Hur*. It appears that while he was writing this book, he was visited by a certain well-known and gifted agnostic. The agnostic encouraged him to write the book. "But," said he, "do not emphasize the divinity of Jesus Christ. Treat this character as you would any other character in history." But Lew Wallace had studiously read the Gospels and formed his opinions of the Master on the record left by Matthew, Mark, Luke, and John.

We have heard many things during this conference, and during this Easter time, about Jesus, the Christ. His perfect life has been extolled. His teach-

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ings have been expounded. His resurrection has been explained in the light of modern and ancient scriptures, and his divine mission has been emphasized by everyone who has spoken from this stand during the conference.

Someone has said, "Jesus is still loved, but he is also hated, among men." There are those who would crucify him the second time, this time in the hearts of men. Yet there is no explanation offered for his marvelous life and his perfect record except the one he himself gave. "I came forth from the father," and, "If ye have seen me ye have seen the father." In his prayer of intercession for his Twelve Apostles, he said: "This is life eternal—that they might know thee, the only true God, and Jesus Christ, whom thou has sent."

In the same prayer he said, "Glorify thou me with the glory which I had with thee before the world was." He left no room for equivocation and argument on the question of his divinity and his Sonship, and I am happy today as I stand here, that I belong to a Church which accepts that teaching as very fundamental.

It was William Jennings Bryan who stated in his famous lecture called, *The Prince of Peace*, "It is easier to believe him divine than to explain in any other way what he said and did and was." There are marks of distinction which set him apart from all others who have lived upon the earth. He was the master of every situation which confronted him. He answered all questions put to him where an answer would enlighten the questioner.

Albert J. Beveridge, a Senator from Indiana, stated many years ago: "The Son of Mary is the prince of public speakers." He was right, for the Sermon on the Mount is the greatest sermon ever preached. It has endured nineteen centuries of criticism. It has survived the apostasy, the Dark Ages, the Renaissance, and the Reformation, and its powerful message is still reverberating through the world. It will never die.

Yesterday I know you were touched, as I was, when our great choir sang "The Lord's Prayer." "The Lord's Prayer," says someone, "is perfect in its diction.

It is comprehensive in its scope." It covers the essential phases of human existence. His stories and parables will live forever. "The story of the Prodigal Son," said Charles Dickens, "is the most beautiful story ever told."

There is another one like unto it. It is the story of the Good Samaritan, and I think of one more with which you are very familiar. It begins, "A sower went out to sow." (Luke 8:5.) What a lovely statement that is! All of these stories called parables charm and captivate the reader. They are timely today, as fresh as they were nineteen hundred years ago when they were given. They stir the heart to better and nobler living. They are a force for righteousness in the world.

And there is another thing which I called to the attention of the young students a week ago, when I said, "Jesus is the most compelling personality in human history." He spoke two words to his followers: "Follow me," (Matthew 8:22) and strong men gave up their fishing nets and followed him even to death."

Pilate was uneasy and disturbed before him. When you enter the great Salt Lake Temple, and as you go into the Assembly Room, I wish you would do as I have frequently done—examine that magnificent painting of the Lord Jesus standing before Pontius Pilate—Jesus so calm and unruffled; Pilate so deeply disturbed. The contrast is impressive.

I recall another incident. It happened in the Garden of Gethsemane when the Roman soldiers came to arrest the Master. As they entered, Jesus said to these hard-faced men, "Whom seek ye?" They answered, "Jesus of Nazareth." "I am he," replied Jesus, and those men, in silent tribute, "went backward and fell to the ground." He asked again "Whom seek ye?" They answered, "Jesus of Nazareth." "I am he," responded the Lord, and then, characteristic of his great soul, he said, "If therefore ye seek me, let these go their way," referring, of course, to his disciples. (See John 18:4-8.)

The writer of that circumstance gives one more sentence, which reads, "And Judas stood with them." (See *Ibid.*,

18:5.) I wonder what the thoughts of Judas were as he stood there witnessing the courage and love of Jesus, whom he had already betrayed. The moral side of Christ's character has no parallel. In it we find absolute perfection. No flaw, no blemish, no weakness is discovered. He is without sin. He was as great as the gospel he preached. He met every situation perfectly. He said and did the right thing at the right moment.

I am reminded of the spies who were sent out by the chief priests to trip and trap him if they could. "Is it lawful to pay tribute to Caesar?" they asked. Jesus asked for a coin. They produced what happened to be a tax coin with which the Jews paid taxes to the Roman government. "Whose image is on the coin?" asked Jesus. "It is the image of Caesar." Then said the Lord, "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." (See Matthew 22:17-21.) I

submit that it was the best answer that could possibly be given under the circumstances. Not only that, it was a great sermon, although very brief, on the matter of honesty.

May we worship the Lord and Master in spirit and in truth. May each of us have the conviction that he is the Redeemer of the world and the promised Messiah, and may we join hands in carrying forward his work and in explaining the restored gospel which has come to earth in these, the last days, through the instrumentality of Joseph Smith, the Prophet, I pray most humbly in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Alma Sonne, Assistant to the Twelve, has just concluded speaking. We shall now hear from Elder Hugh B. Brown, Assistant to the Council of the Twelve.

## ELDER HUGH B. BROWN

*Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS, President McKay has been kind enough to advise the General Authorities in advance that they might be expected to speak at certain sessions of the conference. My turn was to come next Wednesday. During a half century of active service in the Church, I have never felt so wholly inadequate, so totally dependent on divine guidance as I feel right now. For that guidance I humbly pray.

We sang yesterday, "We thank Thee, O God, for a Prophet." This hymn referred originally to the Prophet Joseph Smith. In a meeting not long ago when President McKay announced that the congregation would sing, "We Thank Thee, O God, for a Prophet," he said, characteristically, "I wish you would have in mind the Prophet Joseph Smith when you sing today."

I should like to offer a prayer that has been in my heart for years, a prayer which I believe is in the heart of every Latter-day Saint throughout the world.

"We thank thee, O God, for the Prophet, David O. McKay, to guide us in these later-latter days. We thank thee that through thy blessings he has had the vitality, the vigor, and the health to carry the message of the gospel to the four corners of the earth. We thank thee that his influence and his presence have revitalized the Saints wherever he has gone and have given them courage and hope. We thank thee that he more than any man among us, more than any of his predecessors, has carried the inspiration and the message of the gospel to the greatest and to an ever-increasing international audience. We pray that thou wilt bless him continually and spare him to us, that we may enjoy his great leadership for many years to come."

From the bottom of my heart I sustain and support these men, the President of the Church and his Counselors, the President of the Council of the Twelve, and each individual member of that Council, and the Patriarch as

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prophets, seers, and revelators to the Church. I am grateful for the privilege of meeting with them occasionally.

Some of our friends have said we are inclined to worship the General Authorities. We love them; we listen to their counsel; we thank God for them; but they would not permit us to worship them. If we should be so inclined, they would be the first to rebuke us. They would doubtless say to us what the angel said to John on the Isle of Patmos, when he was about to kneel before him,

See thou do it not: I am thy fellow-servant . . . worship God. (Rev. 19:10.)

But it is our privilege to be guided by their inspired counsel. I pray that God will help us never to lose sight of and ever be grateful for the outstanding leadership in the Church today.

Elder Alma Sonne mentioned Easter-tide. This is the season of the year when we know spring is coming, although here in Salt Lake City today it takes a lot of faith to believe it. But it is the season of the year when things are revitalized and renewed, and it is the time of year when Christians everywhere celebrate Easter in commemoration of the resurrection of the Lord.

As I speak of these men and of their leadership, I am reminded of some additional reasons why we should be grateful for the Easter season. Through the restoration of the gospel we have knowledge and assurance regarding the actual resurrection of the body of the Lord Jesus Christ. Not only that he was resurrected from the dead, but also that he ascended into heaven with his glorified body, and he will come again in material form and substance. We are grateful for the comfort and the hope which comes with this assurance.

The revelations concerning the nature and attributes of our Heavenly Father and of his Son, Jesus Christ, are of transcendent importance to all men everywhere. Modern confirmation and elucidation of biblical evidence on this all-important subject began with the first vision in the Sacred Grove in 1820, and it was renewed and continued in that glorious vision in 1832 at Hiram, Ohio, when the Lord declared,

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

Great is his wisdom, marvelous are his ways, and the extent of his doings none find out.

His purposes fail not, neither are there any who can stay his hand.

From eternity to eternity he is the same, and his years never fail. (D. & C. 76:1-4.)

The restoration of the gospel of Jesus Christ came pursuant to prophetic promise and was a necessary sequel to the great apostasy. It was during the apostasy that an attempt was made to harmonize pagan philosophy with Christian truth. This task was undertaken at the behest of non-Christian emperors and resulted in uninspired declarations in which God was defined—or rather denied—by declaring him to be immaterial, incomprehensible, and without body or parts, occupying no part of finite or infinite space, in other words, non-existent.

We thank God for the restoration of the gospel which refutes such doctrine. In their attempt to incorporate Jesus the Christ into their pagan concept of the Godhead, the Roman emperors, through their appointed delegates to various councils, undertook to have him divest himself of his body, that body which came from the tomb when the angel rolled the stone away, that glorified body with which he ascended into heaven before the wondering gaze of his disciples. Obviously this resurrected body, being material, could not become a part of their immaterial God which had no parts. They would have him shed that body and thereby deny everything that Easter stands for; for if he is incomprehensible and immaterial, then he is not a resurrected being; and if he is not a resurrected being, Easter is meaningless.

Again I say let us thank God for the clarification that has come through modern revelation concerning the personal attributes of the three members of the Godhead.

Jesus Christ revealed the Father to us and said, ". . . he that hath seen me hath seen the Father." (John 14:9.) The Son was in his express image. He revealed a compassionate Father, a di-



vine Parent, one in whom were incorporated the attributes of justice, judgment, mercy, and truth. He revealed a God of love, of forgiveness, and understanding. The restored gospel supplants the motives of fear and awe with faith and trust. The beloved disciple tells us, "... perfect love casteth out fear." (I John 4:18.) Love as a dominant attribute of God and a saving quality in man is reasserted and emphasized.

The new commandment which Jesus gave was, "That ye love one another even as I have loved you." His love for us is eternal. Nothing can separate us from it. Sin may separate us from him, but his love endures forever. Listen to Paul's testimony:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39.)

I should like to speak to these young people who have been singing for us, and to other young people of the Church, for like others who have spoken, my heart is with the youth of Zion. I should like to say to these young people that God is their Father, that the Savior is pleading for and with them to keep clean, clean in their thinking, in their speaking, in their conduct, that he expects them to be worthy of him and of the sacrifice he made for them and for all of us. He is the Good Shepherd who gave his life for the sheep. He evinced the solicitude of the Good Shepherd in his last injunction to Peter, "Feed my sheep." (John 21:16.)

I should like to add another word to the young people. One of the most lethal weapons which the Adversary has devised to destroy the young people of the Church and of the world is to persuade them that if they have made a mistake they are lost, there is no hope. According to that doctrine, if a young person, in a weak moment, becomes guilty of some misdemeanor, he might as well go on to juvenile delinquency and crime and felony because he is lost anyway. So the devil would have them believe and thus lead them down to hell.

Young people, your Father in heaven loves you; he loves you with a love beyond what your earthly parents can know. If you make mistakes—and you will and all of us have—our Heavenly Father stands ready to forgive and to welcome you when you come to yourselves and turn your backs on the husks and your faces toward home. He will embrace you and say, "For this my son was dead, and is alive again; he was lost and is found." (Luke 15:24.) But let no one think he will not have to pay for his folly. The Father could not in justice say to the prodigal what he said to his older son, "All that I have is thine." (*Ibid.*, v. 31.)

Our Father is kind and loving and forgiving, but there is an inexorable law which has not been repealed. It is the law of the harvest. "As ye sow, so shall ye reap." (See Galatians 6:7.) We cannot sow thistles and reap figs, nor plant thorns and harvest grapes. But when we have had enough of thistles and thorns, we may have the grapes and the figs if we are willing to pay the price—and they cost less. While ours is a world governed by rigid and unswerving law, man has free agency, he may choose to obey or disobey the law, but he must of course abide the consequences of his choice.

One other thing to the young folk—sometimes you come to us with problems when you are perplexed and confused and feel that you are inhibited, not free to think or express opinions. When we talk to you of free agency and explain that it refers not only to actions but to thoughts and opinions, you wonder if that is always the case. Some of you have said to us, "But our right to express our own opinions is trammled or abridged by the authoritative statements of parents, teachers, and others.

Young people, we will protect your freedom to think, to express your thoughts, and to search for truth. We want you to continue that search fearlessly. We promise you will be uninhibited in that search. You should remember, however, that God has given us sources through which we may have some authoritative answers. Not all the answers, no! If we had all the answers, there would be an end to the search.

Monday, April 4

Third Day

We must not expect to have all the answers immediately, for God himself in his wisdom has withheld some of them. We believe in continued and continuing revelation, and that means that we believe there are things to be made known which we do not now know. We believe it is a good thing to reserve judgment on problems that are difficult of solution until more light comes. This principle of withholding judgment and waiting for new revelation should apply in all fields of learning. Scientists make rather definite statements at times, but some of us have lived to see them either amend or abandon their findings in the light of newly discovered truth. As long as scientists are still searching and discovering and as long as new revelation is promised, why insist upon final answers now? It is my conviction that new revelation will come when we have learned to live up to the truth we now have. Wisdom counsels patience.

And so, with respect to some things that now seem difficult to understand, we can well afford to wait until we have all the facts, until all the evidence is in. Now do not misunderstand me. There will never come a time when any revelation of truth from God will be in conflict with any other truth revealed from him, whether it comes as direct revelation or as reward for diligent search. If there seems to be conflict, it is because men, fallible men, are unable properly to interpret God's revelations or man's discoveries.

May he help us that we may go forward fearlessly but reverently in our search for truth and have due respect not only for our parents and our teachers, but also for those through whom God has promised his revelations.

By the same token, we should not undertake to state the time nor the order in which the gospel shall be given to any of the races or nations of the earth. We should not attempt to regulate God's program by our little wrist watches nor insist that he be governed by our schedule of events. He has promised the gospel to every nation, kindred, tongue, and people, and he and only he knows when they are ready for its message and its blessings. When that time comes, I bear you my witness, prophetic witness, if you will, that he

will reveal his will to the leaders of the Church concerning all of his people. He has said,

Remember the worth of souls [all souls] is great in the sight of God;

For, behold the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that *all men* might repent and come unto him.

And he hath risen again from the dead, that he might bring *all men* unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth! (D. & C. 18:10-13. Italics added.)

Brothers and sisters, I humbly bear my testimony to you that I do know that God is my Father, that Jesus of Nazareth is my Redeemer and my friend. I thank him for the blessed privilege of engaging in the ministry, and I praise his holy name that through his servants he has shown his willingness to use the weakest of us to do some little good in that ministry.

God bless us to recognize him as the Good Shepherd and to go forward with faith, unafraid of the future, and with complete confidence to say with the Psalmist:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. (Psalm 23.)

We pray this may be true for all of us in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Hugh B. Brown, Assistant to the Council of the Twelve, has just spoken to us.

We have just received the following notice: "Roads in Wyoming very bad.

Highways are blocked. Many cars stranded. Wyoming people asked not to try travelling these roads." That comes from the president of the Big Horn Stake. Brethren and sisters, you will have to stay with us another night, and be assured you are most welcome.

The singing for this session has been furnished, as heretofore announced, by the Brigham Young University Combined Choruses, under the direction of Elder Norman Gulbrandsen, with Roy M. Darley at the organ. We wish to say to these choice young people that we sincerely hope that these two sessions have given them the inspiration commensurate to the inspiration they have given us by their lovely service. We appreciate the large attendance, every choir seat filled and some out in the gallery, and your singing has been beautiful and inspiring. May you carry home with you messages of this day which will be a light to your path, comfort to your souls, always. These thoughts we express as we say, "thank you, and thank you as representatives of a great school we all love."

A special meeting under the direction of the First Presidency, devoted to the work of the stake and foreign missions of the Church, will be held in the Tabernacle this evening at seven o'clock. Mission presidents, stake mission presidents, presidencies of stakes, stake missionaries, are invited to be in attendance at this meeting. An invitation is also extended to the members of high coun-

cils, bishoprics, presidents of Seventies' Quorums and General Boards of Auxiliary organizations.

Next Tuesday, tomorrow, April 5th, in the Tabernacle, at 7:00 p.m. a special Presiding Bishoprics' Meeting will be held. Those who are expected to attend are bishops and their counselors, stake and ward committees for senior members of the Aaronic Priesthood, and for Aaronic Priesthood under 21, stake and ward committees on ward teaching, and all ward teachers; stake presidencies and high councilmen are invited also.

The Brigham Young University Combined Choruses will now sing, "Glorious Is Thy Name," conducted by Elder Gulbrandsen.

The closing prayer will be offered by Elder J. Howard Maughan, president of the New England Mission, after which this Conference will be adjourned until ten o'clock Wednesday morning.

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Selection by the Brigham Young University, "Glorious Is Thy Name."

#### President David O. McKay:

President J. Howard Maughan of the New England Mission will now pronounce the benediction, and as announced this Conference will be adjourned until Wednesday.

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Elder J. Howard Maughan offered the closing prayer.

## FOURTH DAY

### MORNING MEETING

Conference reconvened Wednesday morning, April 6, at 10:00 o'clock a.m.

The choral music for this session was furnished by the Relief Society Singing Mothers from the Jordan Valley and Mount Timpanogos regions, and Kolob Nebo, Palmyra and contiguous stakes, with Sister Florence Jepperson Madsen conducting and Frank W. Asper at the organ.

#### President David O. McKay:

One hundred twenty-five years ago today, the Church of Jesus Christ of Latter-day Saints was organized with six members. Before that date the Lord had revealed to the Prophet Joseph that a marvelous work and a wonder was about to come forth among the children of men. I believe we can say today that

Wednesday, April 6

Fourth Day

that prophecy has been literally fulfilled.

The First Presidency and General Authorities extend hearty greetings and a welcome to all who are assembled here this morning and who are listening in to this, the 125th Annual Conference of the Church. The sixth session is being held here in the Salt Lake Tabernacle on Temple Square in Salt Lake City. The services are also being broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television. The Tabernacle is filled, but all comfortably seated, and those who fail to get a seat, those standing in the doorways may participate in the services by attending one of the two buildings named, and for those who are listening in, we announce again that these services, as those which preceded these, are being televised over KSL-TV, channel five, and over KID-TV of Idaho Falls, Idaho. They are also being heard over radio station KSL, Salt Lake City, and by arrangement through KSL, over eleven radio stations in Utah, Idaho, Nevada, Arizona, and Colorado, the names of which stations have already been announced, so we need not repeat them.

We are pleased to note the attendance of our Senators, State officials, leaders in educational circles, and other prominent officials in City and State. We welcome you all.

The singing for this session will be furnished by the Relief Society Singing Mothers from the Jordan Valley and Mt. Timpanogos Regions, and Kolob, Nebo, Palmyra, and Santaquin-Tintic Stakes, with Sister Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ. We welcome our Singing Mothers with love and appreciation.

We shall begin this session by the Relief Society Singing Mothers singing, "The Morning Breaks," under the direction of Sister Madsen.

The opening prayer will be offered by Elder Isaac A. Smoot, president of the Northern States Mission.

Singing by the Singing Mothers, "The Morning Breaks."

The opening prayer was offered by

Elder Isaac A. Smoot, President of the Northern States Mission.

### President David O. McKay:

The Relief Society Singing Mothers will now favor us with the song, "Out of the Depths," with Sister Florence Jepperson Madsen conducting.

Following the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, changes in the ward and stake organizations, and financial expenditures.

Selection by the Singing Mothers, "Out of the Depths."

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1954

#### MISSION CHANGES AND NEW PRESIDENTS APPOINTED

M. Ross Richards appointed president of the East Central States Mission, to succeed Cornelius Zappey.

Theodore C. Jacobsen appointed president of the Eastern States Mission, to succeed Delbert G. Taylor.

Phileon Benjamin Robinson, Jr. appointed president of the Finnish Mission, to succeed Henry A. Matis.

Junius M. Jackson appointed president of the New England Mission, to succeed J. Howard Maughan.

Ariel Smith Ballif appointed president of the New Zealand Mission, to succeed Sidney J. Otley.

Ellis Vard Christensen appointed president of the Tahitian Mission, to succeed John Kenneth Orton.

#### NEW STAKES ORGANIZED

Las Vegas Stake organized October 8, 1954 by division of Moapa Stake.

North Sacramento Stake organized December 12, 1954 by division of Sacramento Stake.

Taylorsville Stake organized October

10, 1954 by division of North Jordan Stake.

West Boise Stake organized November 7, 1954 by division of Boise Stake.

### STAKE PRESIDENTS CHOSEN

Wallace D. Yardley, president of Beaver Stake, to succeed A. Carlos Murdock.

Sherman Taft Hill, president of East Provo Stake, to succeed Ariel S. Ballif.

Lionel Marcus West, president of El Paso Stake to succeed Edward V. Turley.

Thomas Gay Myers, president of Las Vegas Stake.

Edwin Ernest James, president of Lyman Stake, to succeed John Whitaker Taylor.

Grant Martin Bowler, president of Moapa Stake, to succeed Thomas Gay Myers.

Austin George Hunt, president of North Sacramento Stake.

Albert B. Crandall, president of Sacramento Stake, to succeed Perry E. Tingey.

J. Golden Snow, president of Taylor Stake to succeed James H. Walker, deceased.

Wayne Charles Player, president of Taylorsville Stake.

Ernest Clifford Anderson, president of Union Stake to succeed Milan D. Smith.

Dale T. Browning, president of Weber Stake, to succeed N. Russell Tanner.

David Keith Ricks, president of West Boise Stake.

Howard William Barben, president of West Jordan Stake to succeed Lawrence T. Dahl.

### NEW WARDS ORGANIZED

Lovell Second Ward, Big Horn Stake, formed by division of Lovell and Lovell West Wards.

Lovell Third Ward, Big Horn Stake, formed by division of Lovell and Lovell West Wards.

Holladay Sixth Ward, Cottonwood Stake formed by division of Holladay Fifth Ward.

Butler Second Ward, East Jordan Stake, formed by division of Butler Ward.

Union Third Ward, East Jordan Stake, formed by division of Union Second Ward.

Sunland Ward, Glendale Stake, formerly Sunland Branch.

Grant Seventh Ward, Grant Stake, formed by division of Grant Sixth Ward.

Crystal Heights Second Ward, Highland Stake, formed by division of Crystal Heights Ward.

Hawthorne Ward, Inglewood Stake, formed by division of Lawndale Ward.

Manhattan Beach Ward, Inglewood Stake, formed by division of Redondo Second Ward.

Westchester Second Ward, Inglewood Stake, formed by division of Westchester Ward.

Mapleton Second Ward, Kolob Stake, formed by division of Mapleton and Springville First Wards.

Henderson Third Ward, Las Vegas Stake, formed by division of Henderson First and Second Wards.

Las Vegas Eighth Ward, Las Vegas Stake, formed by division of Las Vegas Second and Fifth Wards.

Lethbridge Fourth Ward, Lethbridge Stake, formed by division of Lethbridge First and Third Wards.

Malad Fourth Ward, Malad Stake, formed by division of Malad Second and Third Wards.

Mill Creek Fifth Ward, Mill Creek Stake, formed by division of Winder Ward.

Las Vegas Seventh Ward, Moapa Stake, formed by division of Las Vegas Fourth Ward.

Granger Fifth Ward, North Jordan Stake, formed by division of Granger Second Ward.

Ogden Forty-Sixth Ward, North Weber Stake, formed by division of Ogden Tenth Ward.

Kalihi-Kai Ward, Oahu Stake, formed by division of Kalihi Ward.

Kaneohe Ward, Oahu Stake, formerly Kaneohe Branch.

Laie Second Ward, Oahu Stake, formed by division of Laie Ward.

Centerville Ward, Oakland Stake, formerly Centerville Branch.

San Carlos Ward, Palo Alto Stake, formed by division of Redwood City Ward.

San Mateo Second Ward, Palo Alto Stake, formed by division of San Mateo Ward.

Sunnyvale Ward, Palo Alto Stake formed by division of Los Altos Ward.

Wednesday, April 6

Fourth Day

Glendora Ward, Pasadena Stake, formed by division of Covina Ward.

Phoenix Twelfth Ward, Phoenix Stake, formed by division of Phoenix Sixth Ward.

Pasco Ward, Richland Stake, formed by division of Pasco-Kennewick Ward.

Richland Third Ward, Richland Stake, formed by division of Richland Second Ward.

Arden Ward, Sacramento Stake, formed by division of Del Paso and Carmichael Wards.

Pima Second Ward, St. Joseph Stake, formed by division of Pima Ward.

Thatcher Second Ward, St. Joseph Stake, formed by division of Thatcher Ward.

Modesto Second Ward, San Joaquin Stake, formed by division of Modesto Ward.

Los Gatos Ward, San Jose Stake, formed by division of San Jose Second Ward.

Crest View Second Ward, Sharon Stake, formed by division of Crest View Ward.

Thatcher-Penrose Ward, South Bear River Stake, formed by merger of Thatcher and Penrose Wards.

Thomas Second Ward, South Blackfoot Stake, formed by division of Thomas Ward.

Bountiful Eleventh Ward, South Davis Stake, formed by division of Bountiful Fourth and Seventh Wards.

Bremerton Second Ward, Tacoma Stake, formed by division of Bremerton Ward.

Kearns Fourth Ward, Taylorsville Stake, formed by division of Kearns Third Ward.

Filer Ward, Twin Falls Stake, formerly Filer Branch.

Enterprise Second Ward, Uvada Stake, formed by division of Enterprise Ward.

College Park Ward, Washington Stake, formed by division of Capitol and Washington Wards.

Durango Ward, Young Stake, formerly Durango Branch.

Vegas Fourth, Las Vegas Fifth, Las Vegas Sixth, and Las Vegas Seventh Wards, Las Vegas Stake, formerly of Moapa Stake.

Alamo Ward, Moapa Stake, formerly of Uvada Stake.

Arcade, Arden, Carmichael, Del Paso, Fair Oaks, Roseville Wards and Auburn Branch, North Sacramento Stake, formerly of Sacramento Stake.

Bennion, Kearns, Kearns Second, Kearns Third, Taylorsville, and Taylorsville Second Wards, Taylorsville Stake, formerly of North Jordan Stake.

New Castle Ward, Uvada Stake, formerly of Cedar Stake.

Boise Third, Boise Fifth, Boise Seventh, Boise Eighth, Meridian, Meridian Second Wards and Eagle Branch, West Boise Stake, formerly of Boise Stake.

#### WARD AND BRANCH NAMES CHANGED

Lovell Fourth Ward, Big Horn Stake, formerly Lovell West Ward.

Grant First Ward, Grant Stake, formerly Wandamere Park Ward.

Grant Second Ward, Grant Stake, formerly Wandamere Ward.

Grant Third Ward, Grant Stake, formerly Smith West Ward.

Grant Fourth Ward, Grant Stake, formerly Smith Ward.

Grant Fifth Ward, Grant Stake, formerly Hillcrest Ward.

Grant Sixth Ward, Grant Stake, formerly Ridgedale Ward.

Grant Eighth Ward, Grant Stake, formerly Lorraine Ward.

Grant Ninth Ward, Grant Stake, formerly Springview Ward.

Grant Tenth Ward, Grant Stake, formerly Spring Glen Ward.

Ogden Forty-Seventh Ward, Lorin Farr Stake, formerly Bonneville Park Ward.

Murray Tenth Ward, Murray Stake, formerly Grant Ward.

#### INDEPENDENT BRANCHES ORGANIZED

Ten Sleep Branch, Big Horn Stake, formerly dependent on Worland Ward.

Sanger Branch, Fresno Stake, formed by division of Fresno First Ward.

#### WARDS AND BRANCHES TRANSFERRED

Boulder City, Henderson, Henderson Second, Kingman, Las Vegas First, Las Vegas Second, Las Vegas Third, Las

Warden Branch, Grand Coulee Stake, formed by division of Moses Lake Second Ward.

Maricopa Indian Branch, Phoenix Stake, formed by division of Phoenix Sixth Ward.

Prosser Branch, Richland Stake, formerly dependent on Sunnyside Ward.

Randlett Branch, Roosevelt Stake (Indian Branch)—membership taken from several wards.)

Promontory Branch, South Bear River Stake, formerly dependent on Penrose Ward.

Tod Park Branch, Tooele Stake, formed by consolidation of East Tod Park and West Tod Park Branches.

Spanish-American Branch, Weber Stake, membership taken from several Wards.

# WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Iona Branch, Big Horn Stake, membership transferred to Lovell Second Ward.

Marion Ward, Cassia Stake, membership transferred to Oakley First and Oakley Second Wards.

Oakley Third Ward, Cassia Stake, membership transferred to Oakley and Oakley Second Wards.

Bryce Ward, St. Joseph Stake, membership transferred to Pima Ward.

Eden Ward, St. Joseph Stake, membership transferred to Pima Ward.

Thatcher and Penrose Wards, South Bear River Stake, merged to make Thatcher-Penrose Ward.

East Tod Park Branch and West Tod Park Branch merged to make Tod Park Branch.

## STATISTICAL AND FINANCIAL REPORT

*For the Information of the Members of the Church*

The First Presidency issues the following statement of items concerning the condition and operation of the Church for the year 1954. The statement will include three sections: First, Statistical Information; Second, Financial Data; and Third, Miscellaneous Items.

### I. STATISTICAL INFORMATION

Number of Stakes of Zion, at end of 1954 .....	219
Number of Wards .....	1,757
Number of Independent Branches .....	236
Total Wards and Independent Branches, at end of year .....	1,993
Number of Missions .....	42
<i>Church Membership, December 31, 1954:</i>	
In the Stakes .....	1,079,583
In the Missions .....	222,657
Total Membership .....	1,302,240
<i>Church Growth during 1954:</i>	
Children blessed in Stakes and Missions .....	48,057
Children baptized in Stakes and Missions .....	27,223
Converts baptized in Stakes and Missions .....	18,573
<i>Social Statistics:</i>	
(of membership in the Stakes, 1954)	
Birth rate per thousand .....	39.46
Marriage rate per thousand .....	8.20
Death rate per thousand .....	5.46
<i>Missionaries:</i>	
Number of missionaries who at the close of 1954 were laboring or were enroute to or from their fields of labor .....	3,868
Number engaged in missionary work in the stakes .....	6,946
Total missionaries .....	10,814
Number of missionaries who received training in the Missionary Home during 1954 .....	2,022

## II. EXPENDITURES OF THE CHURCH IN 1954

This section will show for each of the major fields of activity, expenditures of CHURCH GENERAL FUNDS, these funds having been received at Church Headquarters principally from the tithes of the Church, and second, expenditures of miscellaneous contributions of the people to the stakes, wards, missions, schools, and other agencies of the Church.

*Missions and Missionary Work*

For erection, purchase, remodeling, equipping, and repair of meeting houses and other mission buildings and for purchase of building sites:	
From Church General Funds .....	3,477,987
From Other Contributions .....	1,209,776
For general operating expenses of the missions, including expenses of mission branches; for publicity work and for expenses of bureaus of information; for operation of certain schools in foreign missions; for maintenance of the Missionary Home in Salt Lake City; and for return fares of missionaries:	
From Church General Funds .....	1,684,031
From Other Contributions .....	748,605
Total Expenditures for Missions and Missionary Work .....	7,120,399

*Stakes and Wards*

For erection, purchase, remodeling, equipping, and repair of buildings, and for purchase of building sites:	
From Church General Funds .....	8,264,790
From Other Contributions .....	7,176,912
For general operating expenses of the stakes and wards, including heat, light, water, janitor expense, supplies, and so forth:	
From Church General Funds .....	3,216,097
From Other Contributions .....	4,976,595
Total Expenditures for Wards and Stakes .....	23,634,394

*Temples*

For erection and equipping of new temples and for improvements and repairs to existing temples:	
From Church General Funds .....	2,808,448
From Other Contributions .....	265,582
For general operating expenses of the eight temples now in operation:	
From Church General Funds .....	409,114
From Other Contributions .....	16,157
Total Expenditures for Temples .....	3,499,301

*Church School System*

For erection, purchase, remodeling, equipping, and repair of buildings, and for purchase of land:	
From Church General Funds .....	1,462,548
From Other Contributions .....	246,975
For general operating expenses of Brigham Young University, Ricks College, Juarez Stake Schools, and the institutes of religion and seminaries:	
From Church General Funds .....	3,898,608
From Other Contributions .....	0
Total Expenditures for the Church School System .....	5,608,131

*Welfare*

For erection, purchase, remodeling and repair of bishops' storehouses and other general welfare properties, and for equipment:	
From Church General Funds .....	696,521
From Other Contributions .....	557,114
For the care of the needy (rents, light, fuel, hospitalization, burials, etc.); for operating expenses of bishops' storehouses; for purchase of commodities and containers and for transportation; and for General Church Welfare Committee Administrative expenses:	
From Church General Funds .....	942,573
From Other Contributions .....	2,449,476
Total Expenditures for Welfare .....	4,645,684



*Buildings and Grounds*

For improvements and repairs to buildings and grounds not included under other headings (Salt Lake Tabernacle, Assembly Hall, Church Administration Building, and nearby buildings and grounds, as well as Church hospitals):

From Church General Funds .....	331,679
From Other Contributions .....	177,248
For operating expenses of these general buildings and grounds:	
From Church General Funds .....	352,619
From Other Contributions .....	0
Total Expenditures for Buildings and Grounds not Included Elsewhere .....	861,546

*Genealogical Society*

For the operation of the genealogical library, archives, temple index bureau, and allied departments; for recording, indexing, photographing and filing genealogical and temple ordinance data, including the names of 661,653 persons forwarded to the temples for ordinances; and for microfilm copies of genealogical records from 5 states and 6 foreign countries equivalent to 75,691 printed volumes of approximately 300 pages per volume:

From Church General Funds .....	911,903
From Other Contributions .....	0

*Auxiliary Activities*

For expenses of the Auxiliary General Boards and of the Primary Children's Hospital:

From Church General Funds .....	0
From Other Contributions .....	400,755

*Administrative Expenses*

For personnel and other costs of operating the general administrative offices of the Church; for the living allowances and traveling expenses of the General Authorities; and for current expenses of special committees:

From Church General Funds .....	1,765,119
From Other Contributions .....	0

*All Other Activities and Expenses*

For taxes, and insurance, and for replenishment of the Church Fire Insurance Fund; for contributions to civic and miscellaneous organizations and causes; and for other purposes:

From Church General Funds .....	440,591
From Other Contributions .....	0

Grand Total From Church General Funds .....	\$30,662,628
Grand Total From Other Contributions .....	\$18,225,195
Grand Total, Expenditures From Church General Funds And From Other Contributions .....	\$48,887,823

*III. MISCELLANEOUS ITEMS**Building Projects*

Of the above Grand Totals, the following amounts were spent for purchase, erection, equipping and repair of buildings, and for building sites:

From Church General Funds .....	\$17,041,972
From Other Funds Contributed by the People .....	\$ 9,633,609
Plus: Advances by the Church to Hospitals and Schools for building projects, not included in the foregoing table .....	\$ 1,096,124
Total Building Project Expenditures .....	\$27,771,705

*Welfare Activities*

During the year, the distribution of commodities from Bishops' Storehouses amounted to 8,098,678 pounds of food, 10,089 tons of fuel, and 351,771 items of household supplies, clothing and miscellaneous. This provided assistance to 56,566 persons.

The Welfare Plan also provided occupational counseling to 6,706 persons and placed 6,946 persons in remunerative employment during the year. To operate the program and to improve and develop properties, 127,707 man-days of work and the use of equipment amounting to 13,711 unit-days were donated.

At the end of the year, the Deseret Industries had 369 persons working in their plants, 301 of whom were handicapped persons; and the Deseret Clothing Factory provided continuous employment for 58, many of whom were widows and elderly persons.

#### *Missionary Work*

In addition to the \$7,120,000 of expenditures for "Missionaries and Missionary Work" reported in the foregoing table, it is estimated that missionaries, their parents and friends paid out \$2,900,000 for the support of full-time missionaries during the year, bringing total expenditures by the Church and its people for all mission purposes to more than \$10,000,000 in 1954. This total does not include any value for the time and effort given so freely by the missionaries themselves.

#### **President David O. McKay:**

Upon the honorable release of President Orton from Tahiti, Elder Larson H. Caldwell has been serving successfully and faithfully as Acting Mission President, who is now succeeded by, as stated, Ellis V. Christensen.

Elder Orval Adams will now read the report of the Church Auditing Committee.

strong financial condition and free from debt.

Respectfully submitted,

Orval W. Adams  
George S. Spencer  
Harold H. Bennett  
Church Auditing  
Committee

Elder Orval W. Adams of the Church Auditing Committee read the following report:

Salt Lake City, Utah  
April 2, 1955

President David O. McKay  
and Counselors,  
Salt Lake City, Utah.

Dear Brethren:

The balance sheet, with supporting schedules and statement of revenue and expenditures, disclosing the financial condition of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1954 has been reviewed. The records appear to be adequate and the accounting system carefully kept. We commend those who keep the financial records of the Church, including the ward clerks and their assistants, the stake clerks and their assistants, the mission and branch secretaries for their devoted and efficient service. Disbursement of Church funds is controlled through a comprehensive budget system. The receipts for the year were in excess of the expenditures. The Church is in

#### **President David O. McKay:**

President J. Reuben Clark, Jr. of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

We thank the Auditing Committee, the report of which you have just heard from Elder Orval Adams.

#### **President J. Reuben Clark, Jr.:**

My brothers and sisters, the ceremony in which we are about to engage is neither casual nor pro forma. As members of the Church you are about to exercise one of the highest privileges which as mere members you have, that of sustaining those who are to preside over you. It is a ceremony which should be approached with the spirit of reverence, devotion and prayer.

President Clark then presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

## GENERAL AUTHORITIES OF THE CHURCH

## THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

## QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Henry D. Moyle

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Adam S. Bennion

Richard L. Evans

George Q. Morris

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Thomas E. McKay

Clifford E. Young

Alma Sonne

El Ray L. Christiansen

John Longden

Hugh B. Brown

Sterling W. Sill

## TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Oscar A. Kirkham

Seymour Dilworth Young

Milton R. Hunter

Bruce R. McConkie

Marion D. Hanks

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop

Thorpe B. Isaacson, First Counselor

Carl W. Buehner, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

## CHURCH BOARD OF EDUCATION

David O. McKay  
 Stephen L. Richards  
 J. Reuben Clark, Jr.  
 Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen

Henry D. Moyle  
 Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Adam S. Bennion  
 Richard L. Evans  
 George Q. Morris

Ernest L. Wilkinson

Administrator, Board of Education

## CHURCH AUDITING COMMITTEE

Orval W. Adams  
 George S. Spencer  
 Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 J. Spencer Cornwall, Conductor  
 Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner  
 Frank W. Asper  
 Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

Harold B. Lee  
 Henry D. Moyle  
 Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Thomas E. McKay  
 Clifford E. Young  
 Alma Sonne

El Ray L. Christiansen  
 John Longden  
 Antoine R. Ivins  
 Oscar A. Kirkham  
 Joseph L. Wirthlin  
 Thorpe B. Isaacson  
 Carl W. Buehner

and the General Presidency of the Relief Society.

## GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman  
 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director.

Paul C. Child  
 T. C. Stayner  
 Mark B. Garff  
 Leonard E. Adams  
 J. Leonard Love

W. T. Lawrence  
 Lorenzo H. Hatch  
 Walter Dansie  
 LeRoy A. Wirthlin  
 Walter Stover

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Velma Nebeker Simonsen, Second Counselor  
 with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 David Lawrence McKay, First Assistant Superintendent  
 Lynn S. Richards, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted.

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Leone W. Doxey, Second Counselor  
 with all members of the Board as at present constituted.

**President Clark:**

President McKay, as far as I am able to judge, the unanimous vote for the sustaining of these officers was cast in the affirmative without any dissenting vote.

**President David O. McKay:**

President J. Reuben Clark, Jr. of the First Presidency has just presented the Authorities and Officers of the Church for the sustaining vote of this General Conference. You have just heard his announcement.

You will note this morning, you who are in the Tabernacle, that we have our daffodils, and they seem to have been well taken care of on their trip to Denver and return. They are beautiful. They are the gifts and have been presented for the beautification of the Tabernacle during these services by the Puyallup Festival Committee of Tacoma, Washington. Again we extend thanks to these generous donors, and report to them that the daffodils do look beautiful. Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this morning. He will be followed by Elder S. Dilworth Young.

## ELDER SPENCER W. KIMBALL

*Of the Council of the Twelve Apostles*

**A** YOUNG INDIAN LAD in my presence recently bore his testimony, and he said: "I am proud that I am a Navajo. I am proud, more proud, that I am a Mormon, and I am still more proud that I hold the priesthood," and that is the way I feel today in this great assembly on this anniversary. One hundred and twenty-five years ago six people gathered together in the first conference; and at this conference some ten sessions have filled the building to its capacity. I bear witness that the work that we are engaged in is the work of the Lord in all its comprehensiveness, and I am grateful that I am a member of the Lord's Church. I have prayed much that what I say this morning might be beneficial to someone.

And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. (Acts 9:5.)

The Lord was speaking to the powerful figure, Saul of Tarsus, Paul of Christianity. I often wondered just what this meant. I found one authority who offered this:

. . . Those who kick at the goad, that stifle and smother the convictions of conscience, that rebel against God's truths and laws, that quarrel with His providences, that persecute and oppose His ministers, because they reprove them . . . and fly in the face of their reprovers, they kick against the pricks, and will have a great deal to answer for. (*Commentaries* by Henry M. Scott.)

A goad is defined as a spear or a sharp pointed stick used to sting or prick. The burro who kicks the sharp instrument with which he is being prodded is kicking at the pricks. His retaliation does little damage to the sharp stick or to him who wields it but brings distress to the foot that kicks it.

I well remember in my youth a neighbor who moved about for some days on crutches. He was evasive when asked the cause of his misfortune, but an ear witness told me, as he chuckled: "John stubbed his toe on a chair in the night and in his quick, fierce anger, he

kicked the chair and broke his toe." The rocking chair rocked on and on, and perhaps smiled at the stupidity of man.

The first king of Israel quarreled with Providence. His stubbornness cost him his kingdom and brought forth the caustic denunciation from his prophet:

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. (1 Samuel 15:23.)

O foolish monarch! Given power, wealth, opportunity, why throw them all away? The Prophet Samuel denounced the independent, arrogant Saul; the superior, unhumble Saul; the proud, conceited Saul:

When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? (*Ibid.*, 15:17.)

There is the man who rebelled against the call of Brigham Young to go to southern valleys, saying: "Nobody is going to tell me where to go and what to do." Through his personal rebellion, he took his entire family out of the Church. How little he retarded the colonization program! The valleys were settled in spite of him. How little his disaffection injured the Church! It has grown steadily without him. But how he has suffered in his eternal progression. In contrast, there were many who pulled up stakes, moved to new worlds, and reared families of faith and devotion.

There are many who, because troubles come, cease praying to the Lord, letting loose of the very rod of protection at the precise moment when that hand-hold is so vital.

There is the man who, to satisfy his own egotism, took a stand against the Authorities of the Church. He followed the usual pattern, not apostasy at first, only superiority of knowledge and mild criticism. He loved the brethren, he said, but they failed to see and interpret as he would like. He would still love

the Church, he maintained, but his criticism grew and developed into ever-widening circles. He was right, he assured himself; he could not yield in good conscience; he had his pride. His children did not accept his philosophy wholly, but their confidence was shaken. In their frustration, they married out of the Church, and he lost them. He later realized his folly and returned to humbleness, but so very late. He had lost his children. "It is hard for thee to kick against the pricks."

The Prophet Ezekiel said:

The fathers have eaten sour grapes, and the children's teeth are set on edge. (Ezekiel 18:2)

There is the man who resisted release from positions in the Church. He knew positions were temporary trusts, but he criticized the presiding leader who had released him, complaining that proper recognition had not been given; the time had not been propitious; it had been a reflection upon his effectiveness. He bitterly built up a case for himself, absented himself from his meetings, and justified himself in his resultant estrangement. His children partook of his frustrations, and his children's children. In later life he "came to himself," and on the brink of the grave made an about-face. His family would not effect the transformation which now he would give his life to have them make. How selfish! Haughty pride induces eating sour grapes, and innocent ones have their teeth set on edge. "It is hard for thee to kick against the pricks."

When I was a child, we used the expression, "He cut off his nose to spite his face." To us, that meant that one was fighting against fate, rebelling against the inevitable, damaging himself to spite others, breaking his toe to give vent to his senseless anger.

Eight lovely children had blessed the temple marriage of a man and woman who in later years were denied a temple recommend. They would not be so dealt with by this young bishop. Why should they be deprived and humiliated? Were they less worthy than others? They argued that this boy-bishop was too strict, too orthodox. Never would they be active, nor enter the door of

that Church as long as that bishop presided. They would show him. The history of this family is tragic. The four younger ones were never baptized; the four older ones never were ordained, endowed, nor sealed. No missions were filled by this family. Today the parents are ill at ease, still defiant. They had covered themselves with a cloud, and righteous prayers could not pass through. (See Lam. 3:44.)

Sour grapes! Such unhappy food!

The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught. (D. & C. 3:1.)

But the individual who fights them finds disillusionment, disappointment, and misery. The Lord said: "... the rebellious shall be pierced with much sorrow." (*Ibid.*, 1:3.) He outlines further the fate of the fighters.

As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream. . . .

Why are so few chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood . . .

. . . may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition . . . in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. (*Ibid.*, 121:33-38.)

Of such who defy the Lord, trample upon his sacred ordinances, fight his leaders, the Lord has this to say:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. . . .

Wo unto them; . . . they shall be severed from the ordinances of mine house.

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... they themselves shall be despised by those that flattered them.

They shall not have right to the priesthood, nor their posterity after them from generation to generation. (*Ibid.*, 121:16-17, 19, 21.)

In the last century the Lord condemned a Brother Almon Babbitt:

... behold, he aspireth to establish his counsel which I have ordained, even that of the Presidency of my Church; and he setteth up a golden calf for the worship of my people. (*Ibid.*, 124:84.)

He was like those Romans of whom Paul spoke:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. . . .

Because that, when they knew God, they glorified him not as God, . . . but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools. (Romans 1:18, 21, 22.)

For although a man may have many revelations, and have power to do many mighty works, [the Lord said] yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him. (D. & C. 3:4.)

Martin Harris was chastised by the Redeemer as

... a wicked man, who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own wisdom. (*Ibid.*, 3:12-13.)

Only the transgression of His people can nullify the work of the Lord, He says. And Jacob laments:

... O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. (2 Nephi 9:28.)

Men continue to try to create God, to control God, and to thwart his purposes but:

His purposes fail not, neither are there any who can stay his hand.

From eternity to eternity he is the same, and his years never fail. (D. & C. 76:3-4.)

But men in their egotism continue to try. Against men like these, Paul warned his colleague:

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. (1 Tim. 6:20.)

The Caesars burned the early Saints as torches, subjected them to the claws of wild beasts in the coliseums, drove them underground into the catacombs, confiscated their property, and snuffed out their lives, but all to no avail, for the fires of devotion and sacrifice were only intensified thereby.

The persecutors decapitated John the Baptist, ran a lance through the Apostle James, and according to tradition martyred the missionary, Paul, and crucified the mighty Simon Barjona. They failed of purpose. Where a relatively few contemporaries ever heard them, hundreds of millions have since been enlightened by their doctrines and inspired by their testimonies.

"Mormonism will fail if we kill their prophet," they said a century ago as they murdered Joseph Smith in cold blood. Undoubtedly their fiendish grins of satisfaction at such a foul deed changed to perturbed grimaces when they came to realize that they had been but kicking against sharp points, injuring only themselves. Mormonism was not destroyed by the cruel martyrdom, but here was its vitality. The bullet-torn flesh fertilized the soil; the blood they shed moistened the seed; and the spirits they sent heavenward will testify against them throughout eternities. The cause persists and grows.

Gamaliel, the noted Pharisee doctor of the law, teacher of Saul of Tarsus, had deeper perception than did his associates, the chief priests who would have slain the Apostles. He warned:

... take heed to yourselves what ye intend to do as touching these men. . . .

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. (Acts 5:35, 38-39.)



What sagacity! How wise this learned man! "Take heed to yourselves," he warned. It was a boomerang. He reminded them of the fate of the influential Theudas with his great swelling words, his vaunted knowledge, his brilliant mind, his superior logic, who with his following of hundreds kicked "against the pricks," resisted truth, fought against God, and "came to nought."

He spoke of Judas of Galilee and his vain philosophies and his flattering words which brought him and his following oblivion. Early leaders whose names are linked with those of Joseph and Hyrum have come and gone. Heavens opened, revelations flowed, and holy angels ministered to them. Positions of trust were given them, but with it all there came arrogance, jealousies, and disaffections.

For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

Their wine is the poison of dragons, and the cruel venom of asps. (Deut. 32:32-33.)

Are not these the self-planted, self-nourished, and self-harvested grapes of wrath? O stupid man, O egotistical man! Thinking only of self he profanes the way of the Lord and brings sorrow to his posterity whose roses turn to ashes, whose fruit becomes only skin-covered stones. The grapes are so sour. How terrifying such a responsibility! "It is hard for thee to kick against the pricks."

But wo unto him that has the law given, yea, and that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state! (2 Nephi 9:27.)

In a page from the journal of the Prophet Joseph, we find this: "At 3:30 p.m. I met with Brigham Young [and others whom he named] in my office." And then this: "Write to Oliver Cowdery and ask him if he has not eaten husks long enough? If he is not almost ready to return, be clothed with robes of righteousness, and go up to Jerusalem? Orson Hyde hath need of him." (*History of the Church*, Vol. 5, pp. 366, 368.)

This is likely reminiscent of the prodigal son whose sad fate brought him to the eating of husks with the swine after he had turned from the luxurious board of plenty at his father's table. And like him, the modern man of rare opportunity fought against his conscience, stifled his best impulses; and finally when the earthly powers were near an end, his influence in the world largely terminated, he "came to himself" back to the program he had resisted. Many teeth had been set on edge in the years of his unproductive, sterile years. His brother-in-law, David Whitmer, said of him as he was restored to the Church late in life:

"Oliver died the happiest man I ever saw. After shaking hands with his family and kissing his wife and daughter, he said: 'Now I lay me down for the last time. . . .' And he died with a smile on his face."

Peace, sweet peace, finally comes to all men when they humbly yield to the gentle pressures of the Spirit.

The story of the transformation of Alma is not unlike that of Paul. With his companions he set about to "steady the ark," to set straight the leaders of the Church, and to take over the minds of the people. These young men were brilliant, eloquent, impressive. The angel of the Lord in a cloud spoke "as it were with a voice of thunder which caused the earth to shake," and the astonished men fell to the earth, Alma becoming dumb and lifeless. Carried helpless to his father he was recovered after long fasting and prayer by those who loved him. In his remorse he cried out:

I was in the darkest abyss but now I behold the marvelous light of God. My soul was wracked with eternal torment, but I am snatched and my soul is pained no more.

It took courage for Alma and the princes to admit they were wrong, but they went about "zealously striving to repair all the injuries which they had done to the church." (See Mos. 27:35.)

We quote Paul again:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Col. 2:8.)

The antediluvians were a law unto themselves and locked doors against themselves. Jonah, in his egotism, took offense when the repentance of Nineveh rendered unnecessary the fulfilment of his prophecy. Judas fought against God and suffered the buffetings of Satan. Sherem with his learning, his eloquence and his flattery, sought to turn away people from the simple faith, and he died in remorse and humiliation. Nehor tried to advance his own cause, increase his popularity, and lead a following with his criticisms and flatteries, and came to ignominious death. Korihor, with his teachings of intellectual liberty and his rationalizations, followed his temporary popularity with begging in the streets. The Jonahs and Almas and Korihors live on and undertake to cover their sins, gratify their pride, and vain ambitions. They grieve the Spirit of the Lord, withdraw from holy places and righteous influences, and in the words of the Savior:

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints and to fight against God. (D. & C. 121:38.)

But be it said to the everlasting glory of men, numerous good people who have tasted of and recovered from offense, having come to realize that so long as mortality exists we live and work with imperfect people; and there will be misunderstandings, offenses, and injuries to sensitive feelings. The best of motives are often misunderstood. It is gratifying to find many who, in their bigness of soul have straightened out their thinking, swallowed their pride, forgiven what they had felt were personal slights. Numerous others who have walked critical, lonely, thorny paths in abject misery, have finally accepted correction, acknowledged errors, cleansed their

hearts of bitterness, and have come again to peace, that coveted peace which is so conspicuous in its absence. And the frustrations of criticism, bitterness, and the resultant estrangements have given place to warmth and light and peace. And all those who have come into the warmth of the love of the Lord Jesus Christ and his program, could shout with the Prophet Joseph Smith:

... Let your hearts rejoice, and be exceedingly glad. . . .

And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers! (*Ibid.*, 128:22-23.)

May God bless us all that we may live near him always, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve has just concluded speaking. Before we hear from Elder S. Dilworth Young, the Choir and Congregation will join in singing, "O Ye Mountains High," conducted by Brother J. Spencer Cornwall.

Singing by the congregation and Singing Mothers, "O Ye Mountains High."

### President David O. McKay:

Elder S. Dilworth Young, one of the presidents of the First Council of Seventy, will now speak to us. He will be followed by Elder George Q. Morris of the Council of the Twelve.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

**I** ASSURE YOU, my brethren and sisters, that it is an easy thing to be a follower of Brother Spencer Kimball, both in making addresses and in the work of the Church. His gentleness and

kindness to those with whom he conducts affairs is known by all of you and shared by me. Likewise, it is easy to follow the lead of the Presidency. There have been times in my life when I have

had to be rebuked. Never yet, however, was it done in any way other than in the utmost gentleness, and I have found myself more anxious than ever to do better work. "Kicking against the pricks"—that particular kind of pricks—is easy.

Saturday I sat for a good part of the meeting in the last session of the Primary conference as those lovely women portrayed to the audience the things they do for children in Primary. I recalled how in like manner the Sunday School officers and teachers attempt gently to lead children into righteousness, and, as the children grow older, how the Mutual Improvement Associations gather them into groups and attempt to interpret to them the nature of their acts in relation to the gospel—a worthy effort. It occurred to me that we parents leave too much to them.

It was said in my hearing some time ago that if a child goes to all of these auxiliary organizations faithfully, he is bound, all things being equal, to become a good Latter-day Saint when he grows up. Let me assure you that that is true in part, but only if another factor is brought into the picture.

That Primary child will leave about five o'clock for home, will walk down the street, or along the village road, and will arrive eventually at his own domicile. There is where the next test comes.

In the few moments allotted to me, I should like to talk about two items, and I do not wish to be misunderstood, but I want to be as clear as I know how to be. These have to do with the use of things in the home which touch that child's character. You heard it said the other day that Satan has no power over a child until eight years of age. I believe that to be true, but I wish to remind you all, and myself, too, that Satan may have no power to tempt a child before eight years of age, but some of his emissaries go all out to condition a child so that when he becomes eight he will not be conscious that sinning is very bad. Exposing children, small children particularly, to the constant barrage of situations which can affect their outlook on the matters on which they must make decisions is a subtle way to bring them into evil later. I suspect

it is no different with large children. Nowadays the home is one place where the child meets this test.

The first item is comic books, and the things we call "funnies." Harmless-appearing things they are. A frustrated mother likes to get the supper on, and the child nagging at her can easily be pacified, if he is old enough, by a handful of these books. It is easy entertainment, and she may feel that the child will look at them and gain something from the pictures.

If I were a parent again and had a small child, I never would allow him to look at a comic book until I had looked through it myself, and if it contained one thing suggestive of anything but the highest principles, that child, if I had the power, would not see that book.

Comic books in the home are a poor substitute for activity on the part of parents in relation to their children. They can do, and often do, untold evil. At best, they are poor entertainment. They stop a child from learning how to read well. They stultify his desire to learn good literature, and he ends up by being a picture gazer, able to absorb ideas through that means only.

I am ever grateful to my uncle, and to my own parents for getting me in the line of reading good things. I well recall two incidents. One day there came to my door the postman, and he brought a magazine known then as the *Cosmopolitan*. In that day it was not what it is today. It was considered to be a high-class magazine, about as high as they come in America. My name was on it, and there was a note accompanying it, and it said: "You are to have this subscription for a whole year, with love—Uncle Lee." I was then six years old, and I could no more understand the words in that magazine than I could have understood an angel, had I seen one. But it was my magazine, and every month I watched for it, and every month I tried to justify my uncle's confidence in me that he thought I could understand such a thing. The gift, even though not understood, built in me a pride that I wanted to measure up.

Another time he stood in the library of the old house on Fourth East—I suppose he knew I was in the house—and I burst into the library, and there he

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was in front of a bookcase with a book open in his hand. He said, "Come here." I went there. He read to me a most exciting adventure between some white men and some Indians. He said, "This is a great book, and I know you will like it." Then he put it in my hands, and said, "Read it, and when you finish reading it, I have another one equally good for you." Thus I became acquainted with *The Last of the Mohicans*, and I thus was led until I could appreciate good literature, and had learned to read well and rapidly—one of the greatest gifts I have ever had.

Brothers and sisters, do not allow your children to have in their hands things which will keep them from learning the art of reading, and which in addition will also give them evil from pictures which you have not censored yourselves.

The second item is a thing which I am sure many of you will not agree about—television—the very thing that is bringing this conference to thousands of people. Used correctly it is a great blessing. Abused, it can be a source of evil. How would you like to have a man walk into your home and say to your daughter, aged ten, "Look, honey, I have some pictures to show you," and then he shows her some pictures of half-dressed people performing antics, doing lewd things or questionable things or uncultured things. You would do anything in your power to keep him from entering your house, and yet at the touch of a button that is what you have if you do not take care.

No one knows how far it will go, and no one knows where it will stop. You keep on feeding to a child—a small child—the sight of his parents laughing over a humorous situation, happily engaged in enjoying something, and then having that thing linked to some item which the producers are trying to sell which is evil, and the child will connect the laughter with the evil, and will not see any evil in it. If you keep that up for several years, over and over again, what do you think will happen?

I saw an example of it just the other day. Sister Young and I happened to be in a small town overnight on our way to a conference, and having an hour or

two to spend, we happened to pass a theater which advertised a moving picture which was very famous a year or two ago. We went in.

The theme of the picture had to do with three men coming home from war, two of whom spend their first night home with their families getting drunk. The antics of these drunken men brought hysterical laughter from a certain group. It was not the adults. It was the high-pitched, shrill, laughter of small children. Where do you suppose they learned to laugh at that sort of thing? Do you think that one show would cause it? No. They have been exposed for a long time to such things. Movies are not the entire cause. Television has its share of the blame to take.

I think it would be a good thing sometimes if we had on our instruments at home a little slot in which we had to drop fifty cents before we could enjoy the program. That might be a deterrent to some programs which we view because we do not have the discrimination to turn them off.

Nowadays, gone is the dining room, that sacred place where Father gathered his family around him at suppertime, and where he could give instruction and they could get acquainted. Now it has disappeared into the laps of those who sit by small stools gulping food while they watch their favorite program on television.

There will be other evils come, too, if we do not control this, and the other things which come into our homes uncensored, simply because they are there, and we permit them. Handled correctly television can be an influence for good. Handled incorrectly, it will become a force for endless evil.

I wanted to raise my voice to that extent this morning. My testimony of the gospel of Jesus Christ is sure at this moment. I hope it will always be so. If I act right, it will be. I know that the President of this Church, President McKay, is the Prophet of the Living God, and that those who help him are, also, and I pledge myself and all that I have to the service to which they have called me. In the name of Christ. Amen.

## ELDER GEORGE Q. MORRIS

*Of the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters, I am thankful for the privilege of being with you in this great conference, and have been thrilled with the messages we have received, beginning with the impressive and inspired message from President McKay, up until this moment. I sincerely pray that the Lord may direct me to say that which is true and that he would have said.

I have been impressed with the number of references to and testimonies regarding our Lord and Savior, Jesus Christ. It is our obligation and our privilege to proclaim him to the world. He has come to us in our day. He has established for us his Church. He has placed in it his authority and his power, and he is directing it through his servant on the earth who stands as his representative in the world today.

It is our privilege and our pleasure and our joy to proclaim his divinity, and that fact, the divinity of Jesus Christ, is the center fact of human existence, and the basic truth in human life. If we do not know that and are not governed by it, our lives will be failures. Unless we have his message and his instructions, we shall not know what life is, we shall not know who we are or what we are; we shall not know how to live; we shall not know what aim to place before us in life, because it is only through the gospel of Jesus Christ that we know the truth that should guide us day by day and sustain us through our lives and make us truly intelligent beings.

Jesus Christ is the spirit of truth, the spirit of light; and truth and light the Lord has defined as being intelligence. If we would be truly intelligent, we should learn the truth concerning his character and mission.

The obligations are such and our relations to him are such that it is our most serious duty in life to know him and love him and keep his commandments and thereby know and love our Father in heaven and keep his commandments, because he is the messenger from the Father; he is the one chosen of

the Father to represent him in the earth, chosen of the Father to be the Redeemer of the world, chosen of the Father to be the Creator of the world. Into his hands the Father has placed all things, and we are in his hands. One day we will stand before him to be judged, and we will be judged as to our relations to him and our attitude towards him and whether or not we have listened to his word and kept his commandments. We will all come to that day and to that accounting, and so will every man and woman in the world.

It seems easy for some people to appraise Jesus Christ and put him in his place as no doubt a very great Teacher and a great Prophet, a man who lived a wonderful life. The "wise and the prudent" have a way of doing this. I rather think the humble and the meek accept him as the Redeemer of the world. He said:

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (Matt. 11:25.)

The Lord Jesus Christ is not on trial before the world. Men should understand that. The world is on trial before the Lord Jesus Christ, and we will have to account for the attitude taken toward him and his message, and we cannot accept him without accepting his principles and his doctrines. If we reject his principles and his doctrines, we reject him. If we reject his divinity, we reject him:

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also. (I John 2:22-23.)

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (II John 9.)

Another thing that the world must understand if they will know the truth,

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and if they will only be humble and true before the Lord they will be glad to understand it, is that those who receive or reject the teachings and testimonies and admonitions of the servants of God receive or reject the Lord Jesus Christ. He said to the seventy when he sent them out to preach the gospel:

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. (Luke 10:16.)

How important to the world, that they understand these simple principles! If it were not for the traditions, the errors, the sins, and the shortcomings of men, all of the world would accept the Lord Jesus Christ. There is nothing but what a true heart and a right mind would rejoice in. He is perfect. He is love. He is righteousness. He is truth, the perfection of all things, and is devoting his great power and his whole being to the loving and saving of the children of men.

Why should we not accept him with all our hearts? Only because of our shortcomings! It is not because of our superior knowledge and intelligence that we reject Jesus Christ. It is because we lack in superior knowledge and intelligence and humility and meekness that he is rejected. If we will be faithful and humble, as the brethren have said in this conference, and keep his commandments, we will know of his divinity, and it will be our salvation and our exaltation.

Read the ninety-third section of the Doctrine and Covenants, on the matter of obedience. It is by keeping the commandments of God that we will gain in light and truth until we are filled with light and truth and know all things and become like unto our Father in

heaven. The thing that prevents that is, as the revelation says, that Satan takes from us light and truth through disobedience.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the traditions of their fathers. (D. & C. 93:39.)

If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness. (*Ibid.*, 95:12.)

Anything that we wish to attain or should attain to that is desirable, noteworthy, lovely, of good repute, that will be to our salvation and exaltation in the kingdom of God will be attained by the principle of obedience to the Lord Jesus Christ.

I bear my humble witness that he is Christ, the Son of the Living God, that this is his Church and kingdom and that it is spreading throughout the earth and will continue to spread. In this conference there has been the announcement of a new era when on a world-wide basis the Church is to be visited regularly and supervised regularly, and we have seen plans put into effect that when finished will give us a line of temples that will encircle the globe—outposts of the kingdom of God.

I bear witness that this spreading will continue until it covers the earth and the will of God will be done. Give us power, I pray, O Father, that we may be true and faithful to these ends, in the name of Jesus Christ. Amen.

President David O. McKay:

Our concluding speaker will be Milton R. Hunter of the First Council of Seventy. We have just heard Elder George Q. Morris of the Council of the Twelve.

## ELDER MILTON R. HUNTER

*Of the First Council of the Seventy*

**M**Y DEAR brethren and sisters, I humbly ask an interest in your faith and prayers and that the Spirit of God may direct what I may say today. I would like to speak briefly on the

subject of "Indian Traditions of the Book of Mormon."

Since the publishing of that sacred scripture on March 26, 1830, a number of missionaries have been informed by

various Indians that according to their traditions their progenitors in the distant past had possessed a sacred, religious book, which volume had disappeared; and a prominent factor in those traditions is the claim that that sacred record would be possessed again by the American Indians. On a number of occasions these people have identified the Book of Mormon as the record of their ancestors for which, in accordance with their traditions, they had been waiting and seeking.

Elder Glen G. Fisher, former president of the Western Canadian Mission, wrote an article which was published in *THE IMPROVEMENT ERA* in March 1952, in which he graphically described the experiences had in 1908 by Chief Yellow Face and his Cree Indians in their search for the sacred book of their ancestors.<sup>1</sup> They came from northern Canada to southern Alberta, camped on the Mormon ranch, and during several months' time patiently waited for an opportunity to get a copy of the Book of Mormon and be taught its contents, because they knew that this book was the record of their ancestors. After they had learned of the purpose of the sojourn of Chief Yellow Face and members of his tribe, some of the Latter-day Saints who worked on the Mormon ranch spent evening after evening teaching the Indians the contents of the Book of Mormon. The Indian chief and his followers expressed much joy and deep satisfaction regarding what they were taught, declaring that the Book of Mormon was truly the sacred record of their ancestors which had been preserved for their enlightenment.

In the April issue of *THE IMPROVEMENT ERA*, Elder Golden R. Buchanan, president of the Southwest Indian Mission, described some of the traditions of the Indians with whom he has been working. He wrote: "The people lost their records and their 'books.'" But as the Hopis say,

We were not left without hope; we were told some day young white men with blue eyes would come knocking at Hopi doors and would bring back to us our records and our true story. They would come from the

east and that we would know them by their outstretched hands, and they would call us "my brother" and "my sister."<sup>2</sup>

There may be people who would question the validity of the evidences in the examples I have given of Indian traditions of the Book of Mormon, maintaining that these evidences have all come forth since the publishing of that book and may have been instigated by it or by the Mormon missionaries. Be that as it may!

The important question for our consideration, however, is: Are there any important documents available which were written by the Indians prior to the publishing of the Book of Mormon which furnish evidence that these people had traditions which came down from their ancestors to the effect that their progenitors at a certain time in the distant past had possessed an important, sacred, religious book, which book could be identified as the Book of Mormon?

I shall answer that question in the affirmative. Yes, we do have some very important documents which were written between two and three hundred years prior to the publishing of the Book of Mormon which make the claim that many years ago the ancestors of the American Indians possessed an important, sacred book. These writings are so explicit that one could easily believe that the ancient records spoken of by the Indian writers are the same records as the ones from which the Book of Mormon was translated by the Prophet.

The first of these Indian writings of great significance which shall be referred to is the *Works of Ixtlikochitl*, written by an Indian of the royal family in Mexico approximately 1600 A.D. In these writings he accounts the history, traditions, and religious beliefs of his people from the time of the migration of the first group from the Tower of Babel—continuing with the emigrations from over the sea of two other groups—and on down to the Spanish conquest.

The most pertinent portion of his book in relationship to our subject today deals with a very important character called Hueman. He and his work are described at great length in several dif-

<sup>1</sup>Glen G. Fisher, "Chief Yellow Face," *THE IMPROVEMENT ERA*, (Salt Lake City, March 1952), pp. 148-150, 180-184.

<sup>2</sup>Golden R. Buchanan, "Indian Traditions," *ibid.*, (Salt Lake City, April 1953), p. 285.

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ferent places in the *Works of Ixtlixochitl*, his unusual accomplishments being highly extolled. If one was to study thoughtfully Ixtlixochitl's account of Hueman and compare it with the portrayal of the character, personality, activities, and various accomplishments of Mormon as described in the Nephite record, one could easily identify the two men as being the same individual.<sup>3</sup> For example, their names are quite similar—the one in the Indian manuscript being called Hueman and the other in the Nephite account being called Mormon. Each is claimed to have been a great prophet of God. Each is claimed to have been the head general of the army.<sup>4</sup> Each is claimed to have been instrumental in bringing about a treaty of peace in 350 A.D., which treaty is claimed to have lasted for ten years.<sup>5</sup> And the last comparison which I shall make, and probably the most pertinent one to our subject today is: Each is claimed to have been the compiler of a very important religious record which delineated the religious beliefs and history of the inhabitants of ancient America.<sup>6</sup>

Since each of us is more or less acquainted with the account given in the Nephite record of Mormon's activities, under the direction of the Lord, in taking a thousand years accumulation of records and from them compiling and abridging in one book the story of his people, which momentous task was completed by his son Moroni and brought forth in the latter days under the title of the Book of Mormon, I shall not spend time to discuss that point further. I would like, however, to quote directly from the *Works of Ixtlixochitl* wherein he described Hueman as a collector and compiler of the sacred records of his people. While meditating on this particular quotation, the thought came to me that upon reading this quotation one could easily imagine that he was reading the Nephite account of Mormon's activities as a writer and keeper of records. To quote from the sixteenth century Indian document:

And before going on I want to make an account of Hueman, the astrologer. . . . Before dying he gathered together all the histories the Tultecas had, from the creation of the world up to that [his] time, and had them pictured in a very large book, where were pictured all their persecutions and hardships, prosperities and good happenings, kings and lords, laws and good government of their ancestors, old sayings and good examples, temples, idols, sacrifices, rites and ceremonies that they had, astrology, philosophy, architecture, and the other arts, good as well as bad, and a resumé of all the things of science, knowledge, prosperous and adverse battles, and many other things; and he entitled his book calling it *Tecamxtili*, which, well interpreted means *Various Things of God and Divine Book*: The natives now call the Holy Scriptures [meaning the Bible] *Tecamxtili*, because it is almost the same, . . .

This marvelous quotation describing the activities of Hueman in writing or compiling a very important book is so similar to the Nephites' account of Mormon's activities that such a quotation constitutes a noteworthy Book of Mormon evidence.

The second example which I shall give of an early Indian document which contains numerous, marvelous evidences sustaining the claims made by the Book of Mormon is known today as the *Popol Vuh*.<sup>7</sup> The original manuscript was written in the Quiché language by a Quiché-Maya Indian in faraway Guatemala, Central America, nearly three hundred years before the Prophet Joseph Smith published the account translated from the Nephites' records. Between the years 1554 and 1558 A.D., an Indian at Chichicastenango, Guatemala, wrote what has become accepted by scholars as a very important and unusual document in which he delineated the mythology, beliefs, and traditions of his people.<sup>8</sup> The Quiché-Maya Indian author claimed that there was a prevalent tradition among his people that his ancestors in the distant past had at one time possessed an important, religious, sacred book which had disappeared, being had no more by his people, and

<sup>3</sup>*Works of Ixtlixochitl*, cited in, Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon* (Oakland, California, 1950), pp. 337-346.

<sup>4</sup>*Ibid.*, pp. 342-354.

<sup>5</sup>*Ibid.*, pp. 349-370.

<sup>6</sup>*Ibid.*, pp. 337-338, 341-342.

<sup>7</sup>*Ibid.*, pp. 337-338.

<sup>8</sup>*Popol Vuh*, The Sacred Book of the Ancient Quiché-Maya, (Eng. tr. by Delia Goetz and Sylvanus G. Morley, Norman, Oklahoma, 1950), pp. 1-767.

<sup>9</sup>To quote the late Dr. Morley: "This manuscript is, without doubt, the most vigorous, literary, and significant effort achieved by the American Indian in the field of mythology and history." *Ibid.*, p. 75.



so he wrote his manuscript to replace that lost book.

Father Francisco Ximenez, a Catholic priest who officiated in the St. Tomas church at Chichicastenango, obtained the manuscript from the Quiché-Maya Indians approximately 1600 A.D. No doubt he had won their good will and thereby was able to borrow this manuscript for the purpose of translating it from Quiché into the Spanish language. After his work was completed, Father Ximenez's translation of the Indian document remained in manuscript form for approximately two hundred fifty years before it was discovered and published in the Spanish language. Since that time it has appeared in several Spanish editions, as well as in French and German. It was not until five years ago (1950), however, that it was translated and published for the first time in English, the translation being made by Delia Goetz and the famous Mayan scholar, Sylvanus G. Morley.

When the Quiché-Maya manuscript was first written, it had no title. The Indian writer claimed that the lost Quiché book was called the *Popol Vuh*, and so it was natural for the publisher of this sixteenth century document to call it the *Popol Vuh* after the name of the lost Quiché-Maya book. The meaning of *Popol Vuh*, according to the sixteenth century document, is *The Book of the People*, or *The Book of the Princes*, or *The Book of the Community*. It seems that those titles, according to the content of the Book of Mormon, would also be very fitting for the Nephite records.

I shall now quote directly from the *Popol Vuh* and let each one evaluate in his mind the possibility of this record referring to the Book of Mormon records as they were when possessed by the people of ancient America:

This we shall write now under the Law of God and Christianity; we shall bring it to life because now the *Popol Vuh*, as it was called, cannot be seen any more, in which was clearly seen the coming from the other side of the sea and the narration of our obscurity, and our life was clearly seen. The original book written long ago, existed, but its sight is hidden to the searcher and to the thinker. Great were the de-

scriptions and the account of how all the sky and the earth were formed, . . .<sup>10</sup>

In speaking of the original *Popol Vuh* which the ancestors of the Quiché-Maya Indians had possessed in the distant past, the late Dr. Sylvanus G. Morley, possibly the greatest of the Mayan scholars, wrote as follows:

The *Popol Vuh* was also the book of prophecy and the oracle of the kings and lords, [Certainly that is exactly what the Book of Mormon was. Then he continues:] according to a reference which the author of the Manuscript makes in another passage, where he states that [Morley quoting directly from the sixteenth century document] "Great lords and wonderful men were the marvelous kings. . . . They knew if there would be war, and everything was clear before their eyes; they saw if there would be death and hunger, if there would be strife. They well knew that there was a place where it could be seen, that there was a book which they called the *Popol Vuh*."<sup>11</sup>

This quotation reminds one of King Mosiah and King Benjamin, great Nephite prophets, seers, and revelators.

The late Dr. Morley adds the following interesting comment:

And in the final paragraph, the Quiché chronicler adds with a melancholic accent that what he has said in his works is all that has been preserved of the ancient Quiché, "because no longer can be seen (the book of the *Popol Vuh*) which the kings had in olden times, for it had disappeared."<sup>12</sup>

Since the time that Father Francisco Ximenez translated the sixteenth century *Popol Vuh* from Quiché into Spanish, scholars have done much speculating regarding this lost Indian book. They have made guesses regarding its authorship, the language in which it was written, the writing materials used, its probable contents, and numerous other things. For example, as early as 1600 A.D. Father Ximenez wrote:

The truth is that such a book never appeared nor has been seen, and thus it is not known if this way of writing was by painting, as those of Mexico, or by knotting string as the Peruvians; you may believe that it was by painting on woven white cloth.<sup>13</sup>

<sup>10</sup>*Ibid.*, pp. 79-80.

<sup>11</sup>*Ibid.*, pp. 19, 225.

<sup>12</sup>*Ibid.*, pp. 19, 234-235.

<sup>13</sup>*Ibid.*, p. 18.

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Probably one of the most intriguing subjects regarding the lost book of the Quiché-Maya on which scholars have speculated is: "What has become of the original *Popol Vuh*?" Of course none of them has known the answer to that question any more than they have known the answers to the other questions on this subject on which they have speculated. It is my firm opinion that we as members of the Church of Jesus Christ of Latter-day Saints have a far better chance to know the answers to such questions than do the scholars, because of the restoration of the gospel of Jesus Christ, the numerous appearances of the Angel Moroni, and the coming forth of the Book of Mormon.

Since I firmly believe that the Quiché-Maya Indians of Guatemala are descendants of the Book of Mormon peoples of ancient America, as I believe also that other Indians trace back to the same ancestry, it is but natural for me to regard the lost Quiché-Maya *Popol Vuh*, which disappeared from among the ancestors of the Quichés many, many years ago, to be the Book of Mormon records. It is evident that they were lost or disappeared when Moroni, the last historian of the Nephite race, hid them in the Hill Cumorah in 421 A.D. A knowledge of the activities of the compilers of the ancient records, their contents, and finally their sudden disappearance was carried down from age to age by the Indians through tradition to the sixteenth century, when at that time a Quiché-Mayan recorded the traditions of his people, according to the late Dr. Morley,

... as a substitute for the *Libro Nacional* [original *Popol Vuh* or lost book from which "the kings used to read"<sup>14</sup>], as a revision and a new version of the accounts which had been preserved in the venerable book which had already disappeared.<sup>15</sup>

In our present discussion, I have purposely presented Indian traditions of the Book of Mormon from four widely separated sections of the country: the first from Canada; the second from Arizona; the third from Mexico; and the fourth from Guatemala. My purpose was to show that traditions prevailed somewhat universally among the various

American Indian tribes to the effect that their ancestors in the distant past had possessed an important, sacred, religious book, which volume had disappeared, but, according to many of the traditions, would be mysteriously preserved and eventually brought again to the descendants of the inhabitants of ancient America. It is obvious that these traditions fit well with what has actually happened in regard to the Book of Mormon.

Why should not the Indians have received through tradition the knowledge of the fact that their progenitors in ancient America had had a sacred book written for them, since evidence is abundant in the Book of Mormon which shows clearly that the Lamanites were well aware of the fact that their rivals were record keepers and that the prophets had predicted the eventual destruction of the Nephite nation and the preservation of the records for the Lamanites' descendants? For example, Enos, the son of Jacob and a record keeper, knowing that the Lamanites had

... swore in their wrath that, if it were possible, they would destroy our [the Nephites'] records and us, and also all the traditions of our fathers. [praying diligently, asking] ... that the Lord God would preserve a record of my people, the Nephites ... that it might be brought forth at some future day unto the Lamanites ...

... and he covenanted with me that he would bring them [the records] forth unto the Lamanites in his own due time ...

And the Lord said unto me: Thy fathers have also required of me this thing; and it shall be done unto them according to their faith; ...

... I Enos went about among the people of Nephi, ... testifying of the things I had heard and seen.<sup>16</sup>

The latter two historians of the Nephite nation, like the prophets during the early period, had firm convictions that the records would be preserved and brought forth in the latter days to the descendants of the Lamanites. Shortly before his death, Mormon recorded in the records a sermon to the descendants of the Lamanites in which he said:

... I would speak somewhat unto the remnant of this people who are spared. ... For behold, this is written for the intent

<sup>14</sup>*Ibid.*, p. 61.

<sup>15</sup>*Ibid.*, p. 20.

<sup>16</sup>Enos 13-19.

that ye . . . will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them."<sup>17</sup>

Following Mormon's death and after Moroni had completed the abridgment of the Jaredite records, he wrote:

Wherefore, I write a few more things contrary to that which I had supposed; . . . that perhaps they may be of worth to my brethren, the Lamanites, in some future day, according to the will of the Lord."<sup>18</sup>

I bear witness that the Book of Mormon contains the word of God and that it was written originally by holy prophets with the knowledge that it would be preserved to be brought forth in the latter days for the benefit of the descendants of the Lamanites—the American Indians. In fact, one of the declared purposes of writing and preserving that sacred book is proclaimed in its preface, which declares that it was ". . . written to the Lamanites."

Since the knowledge of all the things of which I have spoken was so widely had by the Nephites, it is my firm conviction that the Lamanites were also fully aware of the records and the promises contained therein to their posterity. Following the close of Nephite history, certainly the Lamanites and their Indian descendants would hand such knowledge down from age to age by tradition to the present time, which has

<sup>17</sup>Mormon 7:1, 9.

<sup>18</sup>Moroni 1:4.

actually happened; and so it is easily understandable why the Indians who live in various parts of the Americas have similar traditions of the Book of Mormon. These Indian traditions, to my way of thinking, provide important evidences sustaining the claims made by the Nephite writers—thereby constituting additional important Book of Mormon evidences.

I bear witness to these things, and I do so in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. The Relief Society Singing Mothers will now sing, "My Soul is Athirst for God," conducted by Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder James A. McMurrin, president of the Northwestern States Mission, after which this Conference will stand adjourned until two o'clock this afternoon.

The Singing Mothers will be with us again this afternoon.

Singing by the Singing Mothers, "My Soul Is Athirst for God."

Elder James A. McMurrin, President of the Northwestern States Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## FOURTH DAY AFTERNOON MEETING

The concluding session of the Conference commenced promptly at 2:00 p.m., Wednesday, April 6, 1955.

The Relief Society Singing Mothers were present at this session and furnished the choral music.

### President David O. McKay:

We are assembled in the Tabernacle in Salt Lake City in the concluding and seventh session of the 125th Annual

Conference of the Church of Jesus Christ of Latter-day Saints.

The music for this session will be rendered by the Relief Society Singing Mothers from the Jordan Valley and Mount Timpanogos Regions and Kolob, Nebo, Palmyra, and Santaquin-Tintic Stakes, conducted by Sister Florence Jepperson Madsen, with Elder Frank W. Asper at the organ.

We shall commence this service by the Relief Society Singing Mothers sing-

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ing, "The Lord is My Shepherd." The opening prayer will be offered by Elder G. Eugene England, President of the North Central States Mission. "The Lord is My Shepherd."

Singing by the Relief Society Singing Mothers, "The Lord Is My Shepherd."

Elder G. Eugene England, President of the North Central States Mission, offered the invocation.

The Relief Society Singing Mothers sang a number, "Could Ye Not Watch?"

President David O. McKay:

That is glorious.

Our first speaker this afternoon will be Elder Adam S. Bennion of the Council of the Twelve. He will be followed by Elder Richard L. Evans.

## ELDER ADAM S. BENNION

### *Of the Council of the Twelve Apostles*

**F**OR MYSELF and for all of you, I express gratitude to these Singing Mothers. I am grateful that the loveliness of their lullabies has been sublimated into the holiness of their hymns under the inspirational leadership of Sister [Florence Jepperson] Madsen.

Those of us who sit here this afternoon, still subject to our turn, know that this is the hour. It reminds me of the time when we used to play musical chairs. You remember when we gathered in a circle around the chairs and the host took a chair out each time around, so that there was one chair fewer than people. We knew when we got down to the last three or four chairs that that was it. Well, the chairs have all been taken out but three!

Brother Richard Evans and I have been sitting here together for three days, observing to each other that there is strength in this audience—strong men and remarkable women.

It is intriguing to me to know that in a hundred and a quarter years six members have grown into a million and a quarter people. That is a wonderful achievement in the Lord's work.

I am doubly grateful to be here today because last October I missed this conference. Recently out of the hospital, I was convalescing at home. But that experience has brought me something that perhaps I could have had in no other way. I stand here today grateful for the blessings of our Father in heaven and his goodness. I bring you my witness to the power of the priesthood, because under the hands of these my good brethren, I have been blessed back to

health and strength. I know the power of healing is in this priesthood, and I give you my witness that it is.

This has been a wonderful conference. I have sat here much of the time with a lump in my throat. I am honored to be here. I rejoice in the power of the leadership of this First Presidency. They are among the strongest men ever to guide the destinies of this Church. I pay my tribute to my brethren. It is a sustaining force to have every one of them give us his blessing for this experience. These are strong men, as you know from the evidence of this conference. They are devoted men, and in their hands you can feel good about the future of this great Church.

I pray that the few minutes I occupy I may be in tune with the Spirit, the uplifting Spirit, that we have felt all the way through this conference.

I am always concerned about the carry-over effect of our teachings. The gospel, in the language of Paul, is the power of God unto salvation, and these conferences and all of our meetings and the very genius of the gospel itself are meant to help us the better to live.

Each week we go out to some stake or to some mission. Each Monday morning I come back lifted up and built up not only in my faith but also in the assurance of the goodness of the people among whom we labor. I bear you witness that the evidence we get week after week is that the gospel makes better men and women; it transforms their lives; and I want to hint from two of our conferences some of the things that shall never leave me the same again.

When I was introduced to the home at which I was to stay in Klamath [Oregon-California] Stake, I felt a little embarrassed because the hostess, the wife of a member of the stake presidency, was in a wheel chair, crippled from the effects of polio for twenty years. But the look in her face convinced me that I need have no misgivings. She wheels around in that wheel chair, thanks to the kindliness of a good husband, as if the house had been built just for her. She wheels out into the kitchen between the range and serving table where she prepares the food, makes a turn, and has it ready for distribution. She teaches a Sunday School class, is a leader in Relief Society, and if you ever shook hands with that little woman and caught the look in her face, you would know that, while an affliction can cripple the body, it never can handicap such a spirit.

A few weeks later I went down to Zion Park [Utah] Stake. I shall be grateful all the rest of my days for the inspiration of that visit. In one family there I think I saw as much affliction as I have ever seen in any other one family. But those good people have risen above it so wonderfully. The president of the stake down there served in the war, and it is almost a miracle that he came back alive. He wears a steel plate now, a cranial plate, with the index across the forehead that it is there. His wife, stricken arthritically, with feet she could hardly walk upon until they were all broken anew and made over, and her hands so gnarled and twisted that as you reach to shake her hand, you wish you could give her a blessing. Two fine boys born into the family and then the third child, a little girl, under the complications of Rh-negative, invalided through eight years. I want to tell you that when you walk into that home and catch the spirit of the father and the mother and you watch the boys rush over to help the little child who, when she falls, cannot get up, when you kneel in the home and you listen to the prayers of that family, with their gratitude to Almighty God for the kindness he has shown to them, you know that the gospel is the power of God unto salvation.

Well, in the light of those two experiences I should like to join with you

for just a little while this afternoon in consideration of one of the richest declarations ever made. I love the Book of Mormon and have done so ever since I was a youngster. For this afternoon I have chosen from the second book of Nephi the passage, that I want to develop just a little with you:

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

And now for my theme:

Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2: 22-25.)

That same sentiment is echoed in one of the greatest documents ever given to mankind, the Beatitudes in the Sermon on the Mount. You remember that every paragraph in that great document begins with a blessing. "Blessed are the poor in spirit," and so on through all of them. In the concluding paragraph of that great document, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner . . ."—you remember it.

Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:11-12.)

I think sometimes we let the negative aspects, the disciplinary aspects, the prohibitive aspects crowd out the teaching of the joys of the gospel. I wish we might center our thinking a little while today in the joys of living the gospel, not as an obligation but as a privilege—one of the richest privileges in life.

Did we have time this afternoon I should like to expand on the meaning of joy. In ordinary language we talk as if joy, pleasure, gladness, and happiness were all synonymous. But in this

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passage from the Book of Mormon joy has a far richer meaning. Pleasure, in my mind, is essentially a gratification of one of the senses. Happiness seems to center in a kind of contentment born of good fortune or of some fortuitous circumstance. But joy reveals a certain spiritual exaltation.

As someone has said: "Joy is more intense than happiness, deeper than gladness, to which it is akin, nobler and more enduring than pleasure." As I have been thinking about it, joy seems to me to be essentially spiritual and has an abiding quality with a hint of eternal bliss.

How may we aspire to this thing called the joy of living? We cannot buy it; it is not for sale in the market place, nor can you go out to cultivate it directly. At best it seems to be a sort of by-product. It is an end result achieved from worthy performance.

I come to you today with three suggestions that I think make for joy:

I. In the first place, we can find it in the *work of the world*. There has been a tendency, perhaps all too strong, recently, to coddle the children we love. In our own state legislature in an attempt to protect children, we could easily do them a great disservice. I notice this morning that our governor indicates that he would be willing to call the legislature back into session to correct the mistake because there is no great wisdom in putting a premium upon idleness, either for children or for men.

You remember what the Lord has said: "In the sweat of thy face shalt thou eat bread." (Gen. 3:19.) And there is this wonderful passage in John. When the Savior was criticized for something he did on the Sabbath, he answered his accusers by saying, "My Father worketh hitherto, and I work." (John 5:17.)

And then that memorable passage from Ecclesiastes:

"The sleep of a labouring man is sweet, whether he eat little or much: (I am glad I have not been rich—because this next line says) . . . but the abundance of the rich will not suffer him to sleep." (Ecclesiastes 5:12.)

All my life I have enjoyed the blessed privilege of living with people who love

to work. I rejoice in a helpmate who delights in keeping up our home. Born in a country town out in this valley, I still thrill as I think of the work of two men, Robert and Willard Pixton, who were pioneers in my town. They prided themselves that there was never a weed in the potato patch. They selected their grain, and when it rolled into the fall harvest, it was beautiful. Those men worked as if they loved to work, and when fall came, after they had plowed and planted and cultivated and irrigated and harvested—with the barns full of hay and the granaries rich in grain—and the cellars bulging with fruits and vegetables—I am just sure that Robert and Willard Pixton gathered the family together in a thanksgiving that was full of joy—joy for the blessings of heaven.

I have always been glad that I lived in a humble home—a home in which people loved to work. I can recall the thrill of the days when we brought in the new straw and put it under the rag carpet that had been woven from the rags which mother used to cut and wind into balls to be taken over to be made into a carpet. How we used to love to "tromp" the straw to get it down so that the carpet could be stretched over it; and then we would attach the stretcher and "stomp" some more and pull and push and then tack the carpet down. Those were great days. No man ever relaxed more luxuriously on a Persian rug.

I remember when the pig was killed in the fall, and the hams were put down in brine, and the sausage was made, not of the discarded parts but of the selected parts. I have always thought that eating was in the realm of pleasure—but I want to tell you that some meals get pretty close to joy.

For years I kept in touch with one of the finest writers in America, who wrote this little paragraph awhile back in a Chicago paper:

When a young man finds no joy in his daily work, goes to it in the morning with regret, has no feeling of thankfulness that he has work to do, and dislikes the hours in which he does it, there is something wrong. It is a cheering thing to have the habit of industry, the desire to do each day's work better than that of the day before, and to leave it conscious of having

done it well. There is a sad future for the young man who hates work, who dislikes his employer and gives as little of effort as he can get by with. He will suffer more from the shirking than his employer, because he is destroying his own chance for joy in his life.

Someone has said, "*Happy is the man who has work he loves to do*," but somebody else has added the basic fundamental thought, "*Happy is the man who loves the work he has to do*."

II. Well, we can find joy in a second place. It is in the *life of the home*, which has been spoken of here so beautifully throughout this conference, beginning with that inspirational message from our President.

I am mindful of the struggle we have to go through to get a home, and then the pride we feel as we come into it, and then the joy of children as they come to bless it. I still think that the birth of a baby surpasses the greatest miracle ever wrought. The joy in the coming of the children, their development, their questions, their affection, their frank disclosures, the privilege we have of living life over again, and then when we get to the stage of grandchildren, where we have all the joys and not quite the full responsibilities, when, after they have worn us or our nerves a little threadbare, we can suggest, that for the children's sake, maybe they ought to be in bed. These are great blessings and great sources of joy.

Let me give you a homely illustration of the difference between a joyous family and an agitated one. Some people make their lives center in "don'ts" and "mustn'ts" and "can'ts." I often think of the mother who used to say, "Go and see what Billy is doing and tell him to quit." That kind of parent gets into the car and proceeds to tell her children what they cannot do and orders them to be quiet. The wise parent, who has found the joy in the association of the children, says, "Let's see how many white horses we can see in the next hundred miles." Perhaps we shall have to change the white horses to red tractors. It is an interesting game to trace the alphabet on the billboards along the way—good fun to try to work out a complete alphabet. It is fun to find the best signboard along the way

or, if you want to, and lean a little to the intellectual side, you can get one of the children's best current books—not the cheap ones that Brother Dilworth [Young] talked about this morning—but one of those beautifully illustrated books now available, and you can sit in the back seat (if you have the right kind of driver) and fill in the time that otherwise might drag. That is joy in the making.

In the home, too, there is the joy of a few good friends—not too many—because you cannot cultivate them—but a few of the friends who will stand by you in all that comes in life. We have such friends—God be praised for them.

In the language of Shakespeare, "Those friends thou hast, and their adoption tried, grapple them to thy soul with hoops of steel."

III. I hurry into the third suggestion that I want to give you. We find joy in the work we do. We find joy in the privileges of the home with its children and its friends, but in the third place, and finally, *we find joy in the service of the Lord*.

I read the other night again from Habakkuk, a book which we do not turn to often enough:

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

And then this ringing line:

Yet I will rejoice in the Lord, *I will joy in the God of my salvation.* (Hab. 3:17-18. Italics added.)

Yesterday, all day long, we had the privilege of sitting in an inspirational meeting with these good mission presidents. I could wish in some magical way their messages might be brought to all of you because it was a day of dedication and consecration. I bless them for the work they are doing.

In the spirit of that wonderful meeting of yesterday, I bid you to find the joy of life in service of the Lord whether it is a call to be a ward teacher, a call to be a Sunday School teacher, an MIA leader, a quorum officer, or a call to visit those who are a little disinclined or indifferent or bound down

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by some unfortunate habit. The promise of the Lord is so rich in its blessing:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me. (D. & C. 18:15-16.)

Your joy is akin to the joy of heaven, for as the Master declared:

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. (Luke 15:10.)

When you have felt the power of his Holy Spirit, when you have been inspired to meet your perplexing problems, when you have had the privilege of comforting the brokenhearted, when you have led an erring one into the sunlight of a new day, when you have achieved the goal of your dreams, when you have done these things, you enjoy this promise that was given to the laborers in the vineyard years ago:

And whoso receiveth you, there will I be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and

mine angels round about you, to bear you up. (D. & C. 84:88. Italics added.)

Add to that promise the glorious one already quoted in this conference by President Richards:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (*Ibid.*, 121:45-46.)

I give you my witness, my good brethren and sisters, that in the service of the Lord comes the supreme joy of life. And when you have coupled it with the nobility of work and the satisfaction of having friends and children about you, God can bless you, and he will. May he do so abundantly, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Adam S. Bennion of the Council of the Twelve has just concluded speaking. Elder Richard L. Evans of the Council of the Twelve will now speak to us.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

**I** CHERISH the privilege of sitting by Brother Adam S. Bennion, but not that of following him as a speaker. He makes this task doubly difficult.

What I should least like to do today would be to detract in any way from the glorious quality and content and spirit of the messages which we have heard here these past four or five days—beginning with President McKay's message of Sunday morning on peace in the world and the influence of the home; going back before that to President Richards' remarks in the priesthood meeting on Saturday evening, as concerning the counsel that we should not overextend ourselves in debt (which re-

minded me of the counsel given to Joseph Smith not to run faster nor labor more than we have strength and means); then the glorious talks—two of them—by President J. Reuben Clark on fundamentals, including the counsel to keep *all* of the commandments; and President Smith's remarks at the missionary meeting, reminding us of our inescapable obligations to bear witness to the world.

And so we have been edified and encouraged and strengthened by the messages of all the brethren, on the home, on the teaching of children, on the example we must set before them, on the divinity of our Savior, Jesus the



Christ, on the glorious reality and divine calling of Joseph the Prophet, of the reality of the appearance to him of the Father and the Son. Right down to the present, to the immediately previous talk, it has been a glorious, inspiring, and solid and satisfying general conference.

I think at this point we could well ask the question, or questions: What is the ultimate meaning and purpose of these conferences; what is the real meaning of this miscellany of messages (or seeming miscellany to those who are not quite aware of the wholeness of the gospel)? Why do all this? Why come together? Why so exert ourselves and so concern ourselves? Why not just relax and be comfortable and complacent? Why is it all important? I suppose we are busier, per capita, than any other people that I know of, and if there were not some great far-reaching, basic importance to all this effort we go to, and all this gathering we do, all this activity, and all this instructing and edifying of one another, it would save us a lot of time and trouble if we knew that it were not important.

These things would not be so important except for the reality of everlasting life, but the most meaningful things in life are everlasting, and what we do is important because we are everlasting—

For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. (Matt. 16:25.)

Now Brother Bennion has already pursued a theme that I might have pursued; and some comments that I might have made on happiness he has transcended with his on joy. But the meaning of all this that we do, and the reason for all of it, is because men are immortal; because the object of life is happiness, peace, eternal life, and everlasting progress; and these are sufficient indeed to justify all we do, and much more.

I should like to read into the record, in witness of the truth of this statement, a sentence from Joseph Smith concerning the aim and object of life:

Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and

this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. (*Teachings of the Prophet Joseph Smith*, pp. 255-256.)

Brother Bennion has ably brought before us some of the things that have in them the makings of joy and of happiness. There is a long list of other things. We could extend ourselves into the recital of them for a long time to come; among them: obedience; freedom, freedom to think, a kind of freedom in which we keep ourselves from the enslavement of habits that are detrimental to happiness; an open mind to truth; love; a sense of belonging; a conviction of purpose, purpose in time and in eternity; cleanliness; the peace that comes with a quiet conscience; patience; repentance—these are all indispensable elements of happiness.

Another I have not named is family unity. Not many days ago my lovely wife, the mother of our four sons, and I, with our sons, were all together—the six of us—in a car going to the same place with a common purpose and a common destination in mind; and sharply the thought came to me, how much less it would mean if we were not together, and if we were divided in our objectives; if their mother were trying to tell them to go one place or to believe one thing, and I were trying to tell them to go another place or to believe another thing; if she were setting before them a certain set of ideals or objectives, and I were setting before them a different set of ideals and objectives. This would not be fair to a home. It would not be fair to children. It would not be fair to the future.

One of the greatest elements of joy and peace and effectiveness in life is the unity of parents in a home; and with my young friends who are contemplating entering into this most important of all relationships, that of marriage, I would plead this day to think of this: No marriage has a right to be made, which, at its making, has less than the prospect of lasting everlastingly. No marriage at its making, has the right to impose the penalty upon a home of pulling children two ways at once. It is not fair to the children. It is not fair to the community. It is not fair to the future. It is difficult enough

to teach children when both parents are pulling in the same direction, but when the two people that children have the most right to look to for guidance are each telling them something basically different, and are each persuading them on a different course in a different way, it has in it the seeds of trouble and discontent and frustration and unhappiness and ineffectiveness in life.

I would leave this with you as one of the greatest elements, one of the indispensable elements of happiness: unity in the home.

We could mention many more. There is humility, always an indispensable. I like to recall a sentence from Owen Meredith which rings in my heart: "O be sure that no man learn anything at all unless he first learn humility."

Of course, there is faith, the first of the first principles of the gospel. What a glorious thing faith is! Faith! All of us would like to know a lot of answers we do not know. All of us shall some day. But it was meant that men should live in part by faith. It is a glorious thing to have it, to meet the unanswered questions, to meet the fears of life, to carry us over all difficulties—the glorious principle of faith, the first of the first principles of the gospel.

From the fourth section of the Doctrine and Covenants I would recall these elements of joy and happiness, of peace, and of purpose in life:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. (D. & C. 4:6-7.)

I haven't the language to express to you the love I feel for these, my brethren, for their fatherly and brotherly affection, confidence, and encouragement. I haven't the words to express to you the gratitude I feel for my fellowship with you and my membership in this Church, in this choice and cherished fellowship; and I am grateful for the love and affection I feel in my heart for all men, all of my Father's children, and for the things we have in common.

I think I know something of the weight of responsibility that comes with influencing the lives of others. I believe I sense something of the respon-

bility of bearing witness; and yet to you who are here, and to all who may listen within and outside membership in this Church, I would leave with you the witness of my soul as to the divinity of the Lord Jesus Christ; as to the Fatherhood of God, who made us in his image; as to the divine reality of the mission and message of Joseph Smith, and the appearance of the Father and the Son unto him, not just in a manner of speaking, but in very fact; as to the inspired and authorized leadership of this Church in this day; the prophetic calling of President McKay; as to the glorious destiny of all men, if they will follow the promises, the purposes, the commandments, and go all the way in keeping them—not just part way.

God lives. His purposes are eternal. Truth will triumph. Injustice will be righted. Men are immortal. There are happiness, peace, everlasting life, eternal progress for all of us on the terms on which our Father offers them to us.

To my beloved young friends of this glorious young generation that we have in the Church today: May I plead with you to be patient, to search the scriptures, to keep your lives balanced, and to reserve judgment, to keep faith, to keep clean, to go forth and rise to the high destiny that is yours, and to live your lives and make your homes with unity of purpose with your companions so that you may realize that joy and effectiveness and peace and undivided purpose in life which will lead to limitless possibilities here and hereafter.

God bless you and give you every needed thing in life, I pray in Jesus' name. Amen.

### President David O. McKay:

He to whom you have just listened is Elder Richard L. Evans of the Council of the Twelve. The Congregation will now sing, "The Spirit of God Like a Fire is Burning," conducted by Elder J. Spencer Cornwall. After the singing, Elder Bruce R. McConkie will speak to us.

The congregation and the Singing Mothers joined in singing the hymn, "The Spirit of God Like a Fire is Burning."

## ELDER BRUCE R. McCONKIE

*Of the First Council of the Seventy*

**I**F WE ARE to inherit eternal life in the kingdom of our Father, we must overcome the world. The world is a state of wickedness, evil, and carnality, a corrupt state in which men dwell and in which wickedness holds sway. To overcome the world, we must triumph over these things.

All men who live in this world, in this state of carnality, and who have not overcome the world, are themselves carnal and sensual and devilish by nature. That is the kind of inheritance that we have received as part of this mortality, and our object and end is to overcome the world and develop the kind of bodies, and the attributes and perfections, that will enable us to dwell with holy, pure, and exalted beings in the eternal world.

These truths have been revealed to us in many revelations; for instance, John wrote these words:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (1 John 2:15-17.)

And the great Nephite prophet, Alma, in discoursing upon the probationary nature of our mortal existence said that all men are "carnal, sensual, and devilish, by nature." (Alma 42:10.)

From James we have these words:

... know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (James 4:4.)

Then finally, we have these expressions, as spoken by the angel who appeared to that righteous King Benjamin on this continent:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint

through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mosiah 3:19.)

As we understand the plan of salvation, we came into this sphere of existence for two purposes. First: We came to gain this natural body, this tangible body, this body which here in this life is a temporary house for the eternal spirit, but which body we will receive back again in immortality through the atoning sacrifice of Christ. Second: We came here to see if we would have the spiritual integrity, the devotion to righteousness, to overcome the world, to put off the natural man, to bridle our passions, to curb and control the appetites that are natural in this type of existence.

We have been put in this environment advisedly. We were on probation of a sort when we lived in the presence of God, our Heavenly Father. But in that sphere we walked by sight; in that sphere we had spirit bodies. We have been sent down here to walk by faith, and we have been given natural bodies, which are subject to the ills and vicissitudes, the temptations and lusts of the flesh. And now, if by obedience to the laws and ordinances of the gospel, by keeping the standards of personal righteousness that are found in the gospel, if by doing this, we can overcome the world, we will be taking the bodies which we possess and transforming them into the kind of bodies that can dwell with exalted beings.

The Prophet said that if we would go where God is, we must be like him; that is, we must develop the characteristics and the attributes and the perfections which God has. The struggle which we face is whether we will overcome the world or whether we will be overcome by the world. All men forsake the world when they come into the Church; they then overcome the world if they continue in righteousness and in diligence in keeping the commandments of God.

No one has overcome the world, the world of carnality and corruption, until he has given his heart to Christ, until he uses all his talents, abilities, and strength in keeping the commandments of God, and in causing this great work to roll forth.

The Lord has given us the agency, the talent, and the ability to achieve in this field. He sent his Son into the world to be the great Exemplar, to be a Pattern, to mark the way whereby we, like him, might attain glory and eternal reward.

It was Christ who said: "I have over-

come the world," (John 16:33) and it was also Christ who promised,

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Revelation 3:21.)

In the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Bruce R. McConkie of the First Council of Seventy has just concluded speaking. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve. He will be followed by Elder LeGrand Richards.

### ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

**I**N THE early part of the year 1842, John Wentworth, editor of the *Chicago Democrat*, went to Nauvoo and obtained an interview with the Prophet Joseph Smith. He requested, among other things, that the Prophet write out a statement of the things in which the Church believed, and the Prophet wrote the Thirteen Articles of Faith. Later these were accepted by the vote of the people and became a part of the doctrine of the Church. They are now included in the Pearl of Great Price and form a part of that great volume of latter-day scripture.

This afternoon, and on this anniversary of the birth of the Savior of the world, I would like to offer for your consideration the first four words of the Prophet's statement, from the point of view of its being the greatest success formula in the world. Victor Hugo said, "There is nothing in the world as powerful as an idea whose time has come," and if we can learn anything from the signs of the times, we know that the time has fully come when great faith in God should take a firmer hold upon our minds.

It has been a hundred thirty-five years since God the Father and his Son, Jesus Christ, reappeared upon the earth to re-establish among men a belief in the God of Genesis and to usher in the greatest and final dispensation. And

so as the very foundation of our faith, the Prophet said, "We believe in God."

If the meaning of this phrase were limited to the idea that we believe that God exists, it would still be one of the great statements of the world. That is, there is great strength in the knowledge that we were not created by, nor are we at the mercy of, the forces of a blind and capricious chance. But when we say "we believe in God," we mean much more than merely that God exists. We mean that we understand something about the kind of being he is, that he is literally the Father of our spirits, and, according to the great law of the universe, the offspring may sometime become like the parent.

But the most thrilling and motivating part of this idea is what the words themselves indicate, that "we believe in God." We trust him. We believe that he knows his business, that regardless of chance or the errors of men, his purposes will prevail. We believe that our interests are his interests, that he meant what he said in that wonderful declaration that "This is my work and my glory to bring to pass the immortality and eternal life of man." We believe that God does not desire that his children be dull, or unattractive, or unhappy, or unsuccessful.

There are many things that we do not understand. We don't understand our

own birth or life or growth or death. We don't understand light or darkness. No one in mortality has ever seen his own spirit. We didn't discover the circulation of our own blood until just a little over three hundred years ago. It must be obvious, therefore, why a wise Heavenly Father would give us detailed instructions, setting forth objectives and the best methods for attaining them. It must be equally obvious that there are tremendous advantages in a complete acceptance of, and an unwavering faith in, the gospel; for as an earthly father is powerless to confer the maximum benefit upon a son who has no confidence in the motives or abilities of the father, so God is powerless to confer the greatest blessings upon men who do not believe in him. A great power attaches to a definite objective held by a strong faith. Jesus said, "If thou canst believe, all things are possible to him that believe." (Mark 9:23.)

Sometime ago I read about the great woman swimming champion, Florence Chadwick. In 1950 she swam the English Channel, and then on July 4, 1952, she attempted to swim the twenty-one miles of water lying between Catalina Island and the southern California coast. The temperature of the water was forty-eight degrees, and a heavy fog lay over the sea. When she was only half mile or so from her objective, she became discouraged and decided to quit. Her father who was in the boat nearby tried to encourage her by pointing through the fog and telling her that land and success were near at hand. But she was discouraged, and a discouraged person is always a weak person.

The next day Miss Chadwick was interviewed by some newspapermen. They knew that she had swum greater distances on previous occasions, and they wanted to know the reason for her present failure. In answering their questions, Miss Chadwick said, no, it wasn't the cold water and it wasn't the distance. She said, "I was licked by the fog."

And then she recalled that on the occasion when she swam the English Channel, she had had a similar experience. When only a short way from shore she had given up, and this time

also, her father had pointed ahead, and she had raised herself out of the water just long enough to get the picture of her objective firmly fixed in her mind. This gave her a great new surge of strength, and she never stopped again until she felt under her feet the firm earth of victory.

I thought of this recently when a stranger called me on the telephone and asked if he and his wife might come and discuss with me a great tragedy that had recently occurred in their family. He explained that a speeding automobile had taken the life of their only daughter, and they asked me to try and help them understand something about the purpose of life and the meaning of death and what their relationship ought to be with each other, and where God fit into the picture, and whether or not there was any use for them to try to live on.

This great tragedy weighed upon them so oppressively that they almost seemed to be suffocating, and for three and a half hours I tried as hard as I could to help them with their problem. But there wasn't much of a foundation on which to build, and I discovered that it can be a devastating thing all of a sudden to need great faith in God and not be able to find it. It wasn't that they were rebellious or that they disbelieved in God. Their skepticism went deeper; they hadn't given him a thought one way or the other. It wasn't that they disbelieved in immortality; up to this point, they hadn't cared. Then death had stepped across their threshold and taken the best-loved personality there. And then all of a sudden, they needed great faith in God and were not able to find it.

You can't merely snap your fingers and get great faith in God, any more than you can snap your fingers and get great musical ability. Faith takes hold of us only when we take hold of it. The great psychologist, William James, said, "That which holds our attention determines our action," and one of the unfortunate things in life is that we sometimes focus our attention on the wrong things.

I have been disturbed a little, as I have gone around and become more conscious of the great variety of tempta-

tions that we wrestle with and succumb to. When we enumerate all of the temptations, we find that we often fall before some very small ones, merely because we have continued to entertain them. We talk until we are weary about the "temptations down," not so much about the "temptations up."

The dictionary says that to tempt is "to arouse a desire for," and so I assume that I am correct in thinking that temptation can go in either direction, although it is the easiest thing in the world to allow our minds to become loaded with the temptations downward—the temptations of lethargy, the temptations of sloth, the temptations of ignorance, the temptations of sin.

But every thought tends to reproduce itself in an act. Rags, tatters, and dirt are always in the mind before they appear on the body. One of the greatest handicaps to spiritual growth, or any other kind of growth, is to have a negative mind, and I suppose that one of the functions of a great faith is to lift our thoughts upward, to houseclean our minds, to sweep out our "temptations down," and fill our minds with the "temptations up."

And so I would like to offer you the thought of some of the thrilling temptations upward—the temptations of culture, the temptations of service, the temptations of great industry, the temptations to focus our minds on great spirituality, the temptation to believe in God.

I am certain that the greatest waste there is in the world is not the devastation that goes with war; nor is it the cost that accompanies crime; nor is it both of these put together. The greatest waste in the world is that human beings, you and I, live so far below the level of our possibilities.

Henry Ward Beecher was once asked whether or not he believed that Christianity had failed, and he said that so far as he knew, it had never been tried. Compared with what we might be, we are only half awake. We have great concern that our lives may someday come to an end, but the real tragedy is that so many lives never really have a beginning. The fires in our souls need rekindling. In speaking of education,

Francis Bacon said, "If you want a tree to produce, don't worry so much about the boughs; fertilize the roots." Then suppose we give in to that temptation to stimulate those great God-given powers within ourselves which can lift us toward heaven.

The brute creation goes down on all fours, which tends to throw its gaze upon the ground. But man stands upright in the image of his Maker that his vision may reach to the stars.

The mission of Jesus was up. Even in Gethsemane with the awful weight of our sins upon his soul, his face looked up to God. But whatever may be the attitude of the body, the spirit should be on its toes. When Jesus was teaching us to pray, he inserted that wonderful phrase which says, "Thy will be done." But even when we repeat these inspiring words, intended to lift us up, we usually surround it with a spirit of martyred resignation. When we say, "Thy will, not mine, be done" (see Luke 22:42), we may be hoping for the best but we are usually expecting the worst.

We fill our hearts with too many doubts and fears and negative thoughts. But try to imagine what the great Creator would have us do if we did his will. Can you conceive of any limits he would place upon our progress? What would God have us "arouse a desire for"? Certainly not for weakness, or failure, or sin! Certainly he does not want us to fill our minds with the temptations down. He is not pleased when we become the problem children of God. His will is for us to become beautiful and glorious like him.

But the great truths of life become known only to those who are prepared to accept them. So I would like to present for your consideration the thrilling temptations of the gospel, the temptations to live worthily of the celestial kingdom, to attain a celestial body, a celestial mind, a celestial personality, to live with a celestial family and celestial friends on a celestial earth. The gospel offers us the temptation to accept the challenge of Jesus when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

"Thy will be done," means to become

like God. Now try to imagine what the mind of the Creator is like. If you should lose all of your material possessions, you might have reason to be greatly depressed. But how poor you would be if you lost your faith in God!

My brothers and sisters, we have lived successfully through the long ages of a pre-existence. Now we live in mortality which is very short. And we are very near the end of the race. How unfortunate are they who relax their efforts when on the very verge of success, like the great Roman general, Cato, who committed suicide on the very eve of his triumph. If you sometimes feel that the water is a little cold

and the way is a little foggy, then is the time to look up and have faith, for there is land ahead.

"All things are possible to him that believeth," and so in our daily devotions we hold ever closer the very foundation of our faith, God's formula for success, "We believe in God."

May God bless our faith, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Sterling W. Sill, Assistant to the Twelve, has just spoken to us. We shall now hear from Elder LeGrand Richards of the Council of the Twelve.

## ELDER LEGRAND RICHARDS

### *Of the Council of the Twelve Apostles*

I AM SURE as we come to the closing moments of this great conference our hearts are full of gratitude to the Lord for the blessings it has brought to each of us individually, and to the Church. We have had some wonderful counsel and advice and instruction given to us. The music has been delightful. The prayers from these mission presidents have thrilled us, and, altogether, I am sure that we feel in our hearts a re-dedication of our lives and our talents and all that we have to the building of the kingdom of God in the earth.

I recall fifty years ago when with the missionaries and President Grant who was then the president of the European Mission, I attended a conference in Holland that lasted all day. There were many tears shed during that day. At the close of the conference President Grant said: "Today we have feasted on the fat things of the Spirit of the Lord. Now, brethren, go out and give it away. The more you give away the more you will have left." That should be the feeling in the heart of every member who has been privileged to attend this conference. We ought to carry its spirit wherever we go—in our workshops, in our businesses, on our farms, and in all our activities in the Church, and in whatsoever we are called to do, we should carry this wonderful spirit with us into the world.

I am grateful for the presence here of these mission presidents and the great work that they are accomplishing. They are noble men. They have great responsibility. They have entrusted to them your boys and girls, the youth of Zion, who have gone forth as missionaries, and when new converts come into the Church, they have the responsibility to see that they are all put to work, that they use the gifts and the talents with which the Lord has endowed them for the building up of his kingdom, and for the honor and glory of his name, and for the blessing of his children, that there shall be no wasted manpower, just as the bishops in these wards share that great responsibility also.

While Brother Bennion and Brother Evans were speaking about joy and happiness, my thoughts went to the experiences I have enjoyed during the past year. It has been my privilege, besides mingling with the Saints in the stakes of Zion, to go to four of the missions of the Church. I toured two of them. Over in Hawaii, with President Nelson, we held a testimony meeting that lasted from seven o'clock in the morning until five o'clock at night, and we had only a fifteen minute recess. We were all there fasting, and eighty-eight of us bore our testimonies, and the Spirit of the Lord was manifested in rich measure.

Then I toured two missions and in-

interviewed eighty-five missionaries individually in one and sixty-five in the other. I was in another mission where one young man said, "Bishop, why do the brethren not send someone around to teach our parents the gospel the way we are teaching it to these people here in the mission field?" I came to feel that if you wanted to find the happiest people in this world, and those who really have had their hearts touched with divine joy, you should go into the mission field. You find these young men and young women who are giving all their time to the work of the Lord, and one by one they will testify that it is the happiest time of their entire lives. I have met for hours with the missionaries in the mission field, and they would say: "When we were home, we heard the returned missionaries say that their mission was the happiest time of their lives, and we did not believe a word of it, and now we know what they were talking about." One young man said, "There isn't a corporation or a company in this world that could pay me a large enough salary to get me to leave my mission." Another young man said: "I would not take a check for a million dollars for the experience of my mission," and as I listened to such statements, I thought of the words of Alma when he said that he would that he had the voice of an angel that he might cry repentance to all the world. Surely the Lord is the best paymaster in all the world. He knows how to make his children happy when they are doing his great work.

I have said, and I repeat here, that as long as the Lord will put such faith and feelings and satisfaction and joy in the hearts of his missionaries, you just cannot stop this work from rolling on in the earth, and I thank the Lord for the great work that is being done in the missionary fields of the Church, not only in the foreign fields, but also here in the stakes of Zion.

Last year, according to reports, 18,573 people decided to cast their lot with this great Church, leaving the teachings they had been taught, because of the efforts of the missionaries in bringing to them the gospel of the Lord, Jesus Christ, and I thank the Lord for each one of them and pray that they them-

selves may become working units and witnesses of the great truths the Lord has established in the earth.

We have a great responsibility, those of us who are privileged to be here in Zion. You remember the words of the Prophet Jeremiah of old when he said,

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give you pastors according to mine heart. (Jer. 3:14-15.)

Now, when we are gathered to Zion, either here or in her stakes or missions, we have a great responsibility. I think of the words of the psalmist, who saw our day. Quoting from the fiftieth Psalm:

The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined. (Psalm 50:1-2.)

Now, I ask you, how has the Lord "shined" out of Zion the perfection of beauty? He has gathered them one of a city and two of a family and taught them with pastors after his own heart, and then he sends them out again, calling to the earth from the rising of the sun unto the going down thereof, and God cannot call to the earth crying repentance to bring his children to a knowledge of the truth without instruments to do the calling. That is where our great responsibility lies, and as I have indicated, over 18,000 during the past year have heeded that call and have gone down into the waters of baptism, being born again, taking upon them the name of Christ, and as Paul said,

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (Gal. 3:28.)

That, we feel as we travel in the missions, as President McKay has just done, down in the islands of the South Pacific, and down in Central America where I have just been, I interviewed some of the missionaries who are converts to the Church who have never been here in our midst, and when they tell us that



they had nothing to live for until the gospel found them, and now they really have something to live for, and bear witness that the time that they have been in the Church is the happiest time of all their lives, it makes you feel grateful to God that the Church has grown to such proportions that it can begin to reach out into all these foreign fields and carry to them the message of eternal truth as the Lord has revealed it.

I told those good people down in that land that if I had come to them from the States with enough money to give each of them a million dollars, it would not be worth one hundredth part as much to them as the message that I had to bring to them. That represents the importance of our message. It is what Jesus called the "pearl of great price."

He said that when a merchant man seeking goodly pearls found the "pearl of great price," he went and sold all that he had and bought it. (Matt. 13:45-46.) And when one has acquired it, it is a thing that brings joy and peace and happiness and satisfaction into one's soul, the like of which he cannot find in any other way in the world.

I have great faith in the words of the prophets. I believe, as Isaiah said, that known unto God are all of his works from the beginning, and he has permitted his prophets to speak of those things, and when you stop to analyze what prophecy really is, no mortal man of himself could catch as it were the intelligence of God and know the future events of the world and portray them to the world except by the power of the Holy Ghost.

That is what Peter meant when he said,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

When you put the prophecies together and see what the Lord permitted

his prophets to see, you realize that we are living in the Dispensation of the Fulness of Times that all of the prophets have looked forward to, the greatest gospel dispensation the world has ever known. In the words of the Lord through the Prophet Joseph Smith, we live in "the light of the noon day sun," and you know that is the brightest period of the entire day. We live in the day when the brightest spiritual light is available to all men, and if the world knew what we have, I testify to you that there is not an honest man, or an honest woman, in all this world who really loves the Lord, and who would be willing to sacrifice friends and loved ones in order to be identified with his Church, who would not accept the gospel message as it is brought to them by the elders of this Church, because it is in very deed God's eternal truth.

Therefore, I said to the people in Central America, that if I could bring them a million dollars it would not be worth as much to them as the message we have to bear.

Some years ago, one of our great commentators is reported to have made this statement. He said he was asked what message could be broadcast to the world that would be considered of greater value than any other message that could go out over the air. He said after giving the thought consideration, he came to the conclusion that the greatest message that could be broadcast to this world would be to say that a man who had lived upon the earth and died, had returned again with a message from God. If that be true, we have the greatest message that can possibly be broadcast to the world. We not only testify that a man who lived upon the earth and died has returned with a message from God, but also that God, the Eternal Father, introduced his own Son in his resurrected body of flesh and bone, to the boy Prophet, Joseph Smith, which event we will celebrate next Sunday, it being Easter, and from him, this boy Prophet, Joseph Smith, learned that he should join none of the churches.

Now, that is a hard thing to say to most people because they think all the churches are good. And there is good in them, just as there is in the Kiwanis Club and the Rotary Club, and the

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Exchange Club, and other civic organizations, but there are no people, no organization, nor individual, who can take upon himself or themselves the power of the Holy Priesthood, the power to bind on earth and it shall be bound in heaven. That power has to come from God, the Eternal Father.

When we see the perfectness of nature and how marvelous the Lord's works are, it is hard to believe that he could be the author of all the confusion there is in the world today in spiritual matters. Some of our greatest leaders have borne their testimonies of the need of Christianity coming again as it was formerly. I would like to read a few words from Dr. Harry Emerson Fosdick, who you know is one of our great spiritual leaders in the United States. He said:

A religious reformation is afoot, and at heart it is the endeavor to recover for our modern life the religion of Jesus as against the vast, intricate, largely inadequate and often positively false religions about Jesus. Christianity today has largely left the religion which he preached, taught, and lived, and has substituted another kind of religion altogether. If Jesus could come back to earth now, hear the mythologies built up around him, see the creedalism, denominationalism, sacramentalism, carried on in his name, he would certainly say, "If this is Christianity, I am not a Christian."

This is not a statement from the Mormons but in substance is the same statement the Redeemer of the world made to this boy Prophet, Joseph Smith, when the Father introduced him and the Savior inquired of Joseph what he wanted to know. He told him he should join none of the churches. President McKay has referred here today to that great promise that a marvelous work and a wonder was about to come forth. That was also the statement made nearly three thousand years ago recorded by Isaiah, when he said:

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and

the understanding of their prudent men shall be hid. (Isaiah 29:13-14.)

I wonder, in the minds of the world, when they read such promises as this, how they can sit idly by and not believe that some day the God of heaven would fulfil this promise, because as Peter said, we have a more sure word of prophecy, and here the Lord declared that he would bring forth a marvelous work and a wonder. Why should not the world open their hearts and be willing to investigate when we bring to them the announcement that the God of heaven has revealed himself, and with him, his only Begotten Son? Such a knowledge as this certainly is worth more than all the wealth of the world and is the greatest message that could possibly be broadcast to the world.

Take the other prophecies of the scripture. I think of the words of Jesus as he walked along the way and met the two disciples on their way to Emmaus, following his crucifixion, and as he listened to them you will recall he said,

O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and enter into his glory? (Luke 24:25-26.)

Then he began to explain the scriptures to them and opened their understanding that they might understand the scriptures.

So today, if the Savior were here among us, he would say to this world in which we live,

Have I not permitted the prophets to speak unto you? Have I not given them the signs of the times in the latter days by which you should know that there was to be a new truth revealed to the earth in the day when men should teach for doctrine the commandments of men? Why should you not be praying unto the God of Israel that this great message that is promised by the prophets should come, just as Israel should have been praying for the coming of the great Redeemer of the world when he came in the Meridian of Time?

Today we are, as the prophets of old have indicated, speaking of the world generally, as they who have eyes that see not, and ears that hear not, and hearts that do not understand and com-

prehend the marvelous things that the Lord has done.

We have testimony here today of the fact that the Father and the Son are real personages with bodies. You remember, some of you, who read the book written by Senator Beveridge, in which he devoted a chapter to the young man and the pulpit. He told of his experience interviewing ministers and others during his vacation time, and how people wanted to believe. They wanted to believe that there is a God who is a real Personage, and then he said that one great railroad magnate said that he would give all the wealth of the United States to know that after he died he would live again with a conscious identity, knowing who he was and who other people were.

To every Latter-day Saint, through the restoration of the gospel, that becomes an obvious common truth in our Church, and yet here was a man who would have given all the wealth of the United States in order to know that one great truth that we have to teach.

I want to say a few words about the coming of Moroni, who brought the plates from which the Book of Mormon was translated. You just cannot believe the words of the prophets, you cannot believe the Holy Bible, without knowing that there is a companion volume of scripture to go with it. What is it worth? To some of us it has been a great inspiration in our lives.

I heard a young serviceman, who returned from the service, talking in a youth meeting not long ago. He held up the Book of Mormon and said: "This book kept me clean and brought me home clean to my loved ones. I read from it every day that I was in the service."

Some years ago a story was told about an elderly brother who was sent on a mission. He wrote letters back to President Joseph F. Smith, calling his attention to this statement and that statement in the Book of Mormon, so wonderful he thought the Presidency of the Church had never read them just because he had not read them.

I wonder how many copies of the Book of Mormon there are in our libraries that never get read?

A short time ago an article appeared

in the newspaper which stated that William A. Kennedy was here from Lima, Peru, to gather money to establish a research university down in Lima, Peru, to study the early inhabitants of the Americas, particularly dealing with the Mayan and Incan civilizations. This article said that with the pledges he had, when matched by the small American countries, as they had promised, it would give them over thirty million dollars, with an assurance that within five years the amount would be increased to between sixty and seventy million dollars, and that President Hoover had agreed to serve on that board.

I have never heard what became of it, but this was the thought I had. They were willing to contribute sixty to seventy million dollars to learn something about the early inhabitants of that land, and when they have spent it all, they would not know one thousandth part as much as they could learn by reading the Book of Mormon that they could get for fifty cents, and if they did not have the fifty cents, we would give them a copy for nothing.

The Book of Mormon not only tells us the history of the people, and what they did, but it also gives unto us the words of their prophets, and not only that, it also tells us that this is a land choice above all other lands. Upon this land shall be built the New Jerusalem of the Lord our God, and they will not likely find that recorded in any relics they find down in those mounds in South and Central America, many of which I have recently seen.

I was thrilled by Brother Hunter's testimony of these records that parallel the records of the Book of Mormon. I have never seen this in print, but I heard President Callis make this statement: that after the Book of Mormon came forth the Prophet Joseph was terribly worried about what the world would say, and he said, "O Lord, what will the world say?" And the answer came back, "Fear not, I will cause the earth to testify of the truth of these things," and from that day until now, and only the Lord knows what is yet ahead, external evidences have been brought forth of the divinity of that book.

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But more than all this is the promise contained in the last chapter by Moroni, that if one will read it with a prayerful heart the Lord will manifest the truth of it unto him by the power of the Holy Ghost.

When I was a boy, I led our Sunday School in reciting the testimony of the three witnesses, and their words have rung through my heart from that day until this, when those men testified that an angel of God came down from heaven and brought and laid before their eyes the plates from which the Book of Mormon was translated and testified that it was translated by the gift and by the power of God.

I give you that witness today. I wish there were time to discuss other marvelous things the Lord has given us in the restoration of the gospel. Then you would know why it is the greatest message that could be broadcast to the world and why it is worth more than all the wealth of this world.

I bear you solemn witness that I know this work is of God. I know the greatest joy that can fill the human soul and breast is the testimony of the Spirit of God, and I tell you, brothers and sisters, we ought to go out and share it

with our neighbors and our friends, and may God bless every effort that is being put forth by the membership of this Church in that direction I pray, and leave you my love and blessing, in the name of the Lord, Jesus Christ. Amen.

### President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve, has just concluded speaking.

There are two other members of the General Authorities from whom we should like to hear, but we told them in the Thursday meeting preceding the opening of this Conference that we would excuse them, that they might conserve their physical strength which they lost, one several years ago, and one a few months ago, in over exertion in the performance of their duties: Elder Thomas E. McKay, and Bishop Joseph L. Wirthlin.

I extend to you their appreciation and gratitude for your faith and prayers and their love for the Church, for the membership, their testimony of the truth of the divinity of this work. God bless them both.

### PRESIDENT DAVID O. MCKAY

**N**OW, IN CONCLUSION of this inspirational Conference, we wish to express once again our gratitude to all who have contributed to its success including those who have furnished these lovely flowers not only for the beauty of the flowers themselves, but especially for the spirit that prompted the giving. The calla lilies come from Berkeley Stake and the daffodils, from the Tacoma Stake through the courtesy of the Puyallup Daffodil Festival Committee of Tacoma.

We express appreciation to City officials for their efficient care in directing traffic during the Conference; to the reporters; to radio and television stations, for the service in our own City and State and other States named throughout the sessions—this service has been the means of permitting tens of thousands to hear the proceedings of the Conference:—to the daily papers, here in the City and in

the State, we express appreciation for their cooperation and their efforts accurately to report the proceedings of this great Conference.

Once again, we express appreciation and gratitude for those groups who have furnished such inspiring music—the Men's Chorus of the Tabernacle Choir last Saturday night; the Tabernacle Choir, faithful members, capable, inspiring; the Brigham Young University Combined Choruses. You who heard them will join me in expressing appreciation of their presence, as well as for their inspiring singing; and finally, and how glorious it is to have our Conference concluded with their singing—we express appreciation to our singing Mothers. You notice the Choir seats are filled, and also the two rows extending on each side of the gallery.

I should like to acknowledge with gratitude the presence of the Spirit of

the Lord. After all, that is what makes a Conference inspiring. I felt its uplifting influence last Saturday morning. It was about one hour after this unprecedented snowstorm swept over the valley. As Sister McKay and I approached the Tabernacle to fill our appointment with the Primary Association officers, we felt that there would probably be many vacant seats. It was snowing, in fact it was almost a blizzard as we entered the Tabernacle. I shall never forget the inspiration that I felt as I looked over an audience that completely filled this historic building.

That morning, two great impressions came to my mind. One, that this demonstration of the Primary Association is but illustrative of other groups in the Church, equally active, equally responsible. There came to my mind the saying in Ephesians: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers . . ." and so forth. (Eph. 4:11.) Seven organizations, including two of the Aaronic Priesthood, with 273,142 officers and teachers—teachers, guides, inspirers, of the membership of the Church, engaged in perfecting the Saints, working in the ministry, edifying the body of Christ.

When I listened to the Primary workers and heard them report several stakes that have 100% enrollment, and the officers and teachers guiding them and teaching them, I was reminded of an article, a story I read twenty years ago in one of our national magazines. It is a story of a little boy who had wandered from his home into the "Bad Lands" of North Dakota.

On Tuesday, July 18, 1933, at about 3 o'clock in the afternoon, a little three-year-old lad was lost in the "Bad Lands" of North Dakota. He was bareheaded, barefooted and wore only a pair of coveralls. The "Bad Lands" are noted for their pitfalls, canyons, rattlesnake holes and as a rendezvous for wild animals.

Upon discovering that the little boy was missing, his parents began an immediate search. Later in the evening neighbors and friends were notified, an all-night search was made. Early Wednesday morning a neighbor rode sixteen miles to Walford City to give the alarm that a child was lost. Farmers, house-

wives, shepherds, cowboys, business and professional men, storekeepers, Boy and Girl Scouts, law officers without delay gathered on the town square at Schafer to hear Sheriff Thompson's instructions as follows:

"We are all going out to the 'Bad Lands' to find and bring back the little Cornell boy. The best way I know to do this is for all of us to form into one single line and march out there. Each man, woman, and child of us will be spaced a few feet from each other. Every hole and canyon in the way must be searched. Every brush must be examined as we go along. This line, friends and neighbors, must not be broken. Every water hole, ravine and cave must be searched thoroughly. Every square inch must be scanned by us as we go. It is the only way. I don't know how long our search will take, but Alfred Cornell is out in the 'Bad Lands' somewhere and when we turn back the little fellow will be with us. We can only hope that we shall not be too late. Now, let's get going. I have appointed some of you deputies to ride on horse back so that there will be no slip up, and there will be none if I know anything about the people of this state."

The line formed—at 6:30 Thursday evening the boy was found kneeling at a water-hole. His legs and feet were badly bruised and inflamed. His father and mother rushed to him clasping him in their arms and said, "How did you like it, lad?"

"Fine," answered the plucky little fellow and burst into tears.

When that ten-mile-line of human beings saw that the boy was found and really alive, a great cheer arose from 250 voices.

They had found that which was lost. They had answered the challenge, had overcome all obstacles and saved a life.

Two hundred seventy-three thousand, one hundred forty-two officers and teachers are assembled in the Church of Christ, going out to search for young boys and girls who are in the Bad Lands of immoral influence that surround us. Let us pray God that we shall not be too late, and we shall not be if we will honor our callings and do our duty as urged upon us through this great Conference.

I have time just to summarize the address given by King Benjamin at the conclusion of his great address as recorded in Mosiah:

"I say unto you . . ." if ye "... humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, . . .

"... ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.

"And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:11-15.)

God bless you, officers and teachers of the Church in the Church of Jesus Christ.

May the love of our Redeemer be in each heart, and that means that that love will be expressed in serving one another, for—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said Christ. (Matt. 25:40.)

Oh, what love is in your heart this moment as you contemplate the greatness and goodness of our Father throughout this Conference.

May the Lord continue to bless these brethren of the General Authorities, and others who have spoken to us during this Conference. They represent the hundreds of thousands of others in the Church. God bless his work here among mankind, that the influence of love and goodwill may radiate from this center throughout the whole world, and bring glory to our Father in Heaven, I pray, in the name of Jesus Christ. Amen.

## President David O. McKay:

Our Singing Mothers will now favor us with "God Shall Wipe Away All Tears," with Florence Jepperson Madsen conducting.

The closing prayer will be offered by Elder R. Scott Zimmerman, President of the Western Canadian Mission, after which this Conference will be adjourned for six months.

---

Selection by the Relief Society Singing Mothers, "God Shall Wipe Away All Tears."

## President David O. McKay:

Sister Madsen, Mothers, a glorious, inspirational conclusion!

The benediction will be offered by President R. Scott Zimmerman, after which this Conference shall be adjourned for six months.

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The benediction was pronounced by Elder Scott Zimmerman, President of the Western Canadian Mission.

Conference adjourned for six months.

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The congregational singing of the Conference was conducted by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Tabernacle Choir furnished the choral singing for the Sunday morning and afternoon sessions, J. Spencer Cornwall conducting.

The Tabernacle Choir Men's Chorus, under the direction of J. Spencer Cornwall, furnished musical numbers at the General Priesthood meeting Saturday evening.

At the Monday morning and afternoon meetings, the choral music was furnished by the Combined Choruses of the Brigham Young University, with John R. Halliday conducting at the morning session and Norman Gulbrandsen at the afternoon session.

The Relief Society Singing Mothers from the Jordan Valley and Mount Timpanogos Regions, and Kolob, Nebo, Palmyra and Santaquin-Tintic Stakes, with Sister Florence Jepperson Madsen conducting, furnished the music for the

Wednesday morning and afternoon meetings.

J. Spencer Cornwall directed the singing of the Tabernacle Choir and Frank W. Asper was at the organ on the *Church of the Air* program, and also the *Tabernacle Choir and Organ* broadcast.

Accompaniments and interludes on the great organ were played by Alex-

ander Schreiner, Frank W. Asper and Roy A. Darley.

---

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference





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*One Hundred Twenty-sixth*

SEMI-ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*September 30, and  
October 1 and 2, 1955*

With Report of Discourses



Published by  
The Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah

Printed in the United States of America





# The One Hundred Twenty-sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, September 30, 1955, and Saturday and Sunday, October 1 and 2, 1955.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 1, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL, the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: K SVC at Richfield, KVEL at Vernal, KVNU at Logan, KSUB at Cedar City.

In Idaho: KID and KID-TV at Idaho Falls, KRXX at Rexburg, KEEP and KLIX-TV at Twin Falls, KFXD at Nampa, KBOI and KBOI-TV at Boise, KBAF at Burley, KWIK at Pocatello.

In California: KEEN at San Jose, KSRO at Santa Rosa, KNXT-TV at Los Angeles, KFMB-TV at San Diego, KGO-TV at San Francisco, KOVR-TV at Stockton, and KBLA at North Hollywood.

In Arizona: KOLD at Yuma, KOOL-TV at Phoenix, KTYL at Mesa.

In Colorado: KEXO at Grand Junction, KLZ-TV at Denver.

In Nevada: KELY at Ely, KLAS and KLAS-TV at Las Vegas.

In Oregon: KWRC at Pendleton, KOIN-TV at Portland.

In Washington: KTNT and KTNT-TV at Tacoma, KXLY-TV at Spokane, KIMA-TV at Yakima, KEPR-TV at Pasco.

In Texas: KTSM at El Paso.

All general sessions of the Confer-

ence were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies in Utah, Idaho, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, and California.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record.

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans, and George Q. Morris.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* Thomas E. McKay, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins,

Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

GENERAL OFFICERS AND OTHER  
AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of the General Welfare Committee, Church Welfare Program.*

*Members of Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.*

*Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.*

## FIRST DAY

### MORNING MEETING

The opening session of the Conference convened Friday morning, September 30, 1955 at 10 o'clock, with President David O. McKay presiding and conducting the services.

The large Tabernacle auditorium and galleries were filled with people, the Assembly Hall just south of the Tabernacle was also occupied by Saints who had come from far and near, as was also Barratt Hall (60 North Main Street), provision having been made for the overflow crowds to hear and see the services of the various Conference sessions by means of television. In addition, many others assembled on the Tabernacle grounds where they listened to the Conference proceedings by means of amplifiers that had been installed for the accommodation of the listening audience on the grounds.

The choral singing for this session was furnished by the German-Speaking L.D.S. Organization Choir, Elder Heinz Rimmasch, Conductor. Frank W. Asper was at the organ.

#### President David O. McKay:

This is the opening session of the 126th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

I wish to make an announcement at this time of a special meeting to be held on the fourth floor of the Salt Lake Temple Sunday afternoon, October 2nd, at 4:45 o'clock—a meeting of Temple Presidencies with the General Authorities of the Church. We announce that now so that those who are not here may have an opportunity to be present.

We are pleased to announce that all the General Authorities are in attendance at this session, excepting probably Elder Ezra Taft Benson who was called to Washington to a special meeting of the Cabinet this morning. He will return sometime tomorrow and be

with us at some of the sessions of the Conference.

Elder Joseph Anderson is Clerk of the Conference.

These services, and all General Sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, over a public address system and by television.

The services this morning are also being televised over KSL-TV, Channel 5, and by arrangement through KSL over 14 radio stations in Utah, Idaho, Nevada, Oregon, Arizona, and California. Special television cable installation will be shown in four chapels in Pocatello, Idaho. The names of these stations have already been announced to the radio audience.

We desire to express our appreciation to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts.

To the audience seated here in the Tabernacle and the Assembly Hall and to the thousands listening in over the radio, the First Presidency and General Authorities extend a most hearty welcome, and pray that we may receive encouragement and inspiration during our attendance at this great Conference of the Church.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we mention the following: Senator Arthur V. Watkins; United States Representatives, Honorable William A. Dawson and Honorable H. Aldous Dixon; Secretary of State LaMont Toronto; President A. Ray Olpin of the University of Utah; Dr. William P. Miller of Weber College; President Ernest L. Wilkinson of the Brigham Young University, and probably others. If we have omitted you, you know that our eyesight is getting dim, and also be assured that you are welcome with these whom I have named.

Friday, September 30

To all we extend a hearty welcome and express satisfaction and pleasure in your presence, and especially for your cooperative spirit in these sessions.

The singing for this morning's session will be furnished by the German Speaking Church Organization Choir, with Elder Heinz Rimmasch conducting, and Elder Frank W. Asper at the organ.

We shall begin this session by the German Speaking Church Organization Choir singing, "Guide Us, O Thou Great Jehovah," conducted by Elder Rimmasch.

The opening prayer will be offered by Elder Marden D. Pearson, president of the Sevier Stake.

The German-Speaking L.D.S. Organization Choir sang the hymn, "Guide Us, O Thou Great Jehovah."

Elder Marden D. Pearson, President of the Sevier Stake, offered the opening prayer.

### President David O. McKay:

The invocation was just offered by President Marden D. Pearson, president of the Sevier Stake.

The German Speaking Church Organization Choir will now sing, "Christ is Risen," conducted by Elder Heinz Rimmasch.

Singing by the Choir, "Christ Is Risen."

### PRESIDENT DAVID O. MCKAY

**B**RETHREN AND SISTERS: Being keenly sensitive of the great responsibility of this moment, I crave an interest in your sympathetic attention and especially in your faith and prayers.

My feelings this morning can be expressed in one word—gratitude. I should like to quote from the Psalmist:

"O give thanks unto the Lord; call upon his name: make known his deeds among the people.

"Sing unto him, sing psalms unto him: talk ye of all his wondrous works." (Psalm 105:1-2.)

Giving thanks means in this case, I am sure, a fulness of thanks, which is the outward expression of a grateful feeling. Gratitude is the feeling itself. That is in the heart. Thankfulness is measured by the number of words; gratitude is measured by the nature of our actions. Thankfulness is the beginning of gratitude; gratitude the completion of thankfulness. "Gratitude is the heart's recognition of kindness that the lips cannot repay."

I feel grateful and happy this morning for so many evidences of the goodness of the Lord that I wish I could strike a note of optimism that would reverberate to the uttermost parts of the Church. In the words of Frank L. Stanton:

"This world o' God's is brighter  
Than we ever dream or know;  
Its burdens growin' lighter—  
An' it's Love that makes 'em so!  
An' I'm thankful that I'm livin'  
Where Love's blessedness I see,  
'Neath a Heaven that's forgivin'  
Where the bells ring 'Home' to me!"

I know that since our conference last April, many of us have had difficulties, disappointments, and failures where we wanted so much to succeed; wounded feelings from barbed tongues; sickness; some of us have passed through the experience of death of loved ones; but these are all incidents in life which, when not understood, may harrow our feelings until we are crushed.

I am aware, too, that there have been jealousies, petty intrigues, meannesses, misunderstandings on occasions, and that men and women, magnifying these weaknesses of human nature, have made themselves miserable and perhaps scattered gloom instead of sunshine into the hearts of their associates.

But notwithstanding these disagreeable, discouraging facts, I am sure that we have cause this morning to rise above petty things and, as the Psalmist says, make known among the people the Lord's deeds, which are always good and beautiful. Paraphrasing a familiar song, let us, "Count our many bless-

ings; name them one by one, and it will surprise us what the Lord has done."

There are so many things for which we should be thankful, time will not permit our even naming them, but I should like to call your attention at least to four or five:

First: loyalty and devotion of the presiding priesthood of the Church.

Second: the vitality and growth of the Church.

Third: the success of the choir on its recent tour in Europe.

Fourth: the dedication of the temple.

Fifth: *the happiness we may secure in obedience to the restored gospel of Jesus Christ.*

I haven't words to express my gratitude for the support and loyalty of President Richards and President Clark and the work they have carried on at the office and throughout the Church. I make this public expression of my appreciation and gratitude, which applies also to the Council of the Twelve, the Assistants, the Seventy, the Bishopric, and the Patriarch, and to all those who preside in stakes and wards and quorums and organizations, in the presidencies of missions throughout the world. Nobody who has not come in contact with these men and women can realize their loyalty, their energy, and devotion. I wish to express, too, appreciation for the co-operation of the civic authorities in our state and in nations, in the South Pacific, in Europe, and wherever the missions of the Church are operating. I know these are mere words, but they express a true feeling of gratitude. God bless them wherever they are.

#### *Activity and Growth of the Church*

Now as to the activity and growth of the Church, that is shown in many ways:

First, in the increase in membership. You will be pleased to know that since we met last October, over 73,500 people have joined the Church; two new missions have been organized—the South Australian Mission, attended by Elder Marion G. Romney, who was accompanied by Sister Romney; and the Southern Far East Mission (the Japanese Mission changed to the Northern

Far East Mission) where President Joseph Fielding Smith officiated, accompanied by Sister Smith, and by Brother Herald Grant Heaton, who is president of the Southern Far East Mission—a great opportunity—the ground laid for that division by Elder Harold B. Lee and Sister Lee a few months ago.

Other missions are demanding similar attention.

The activity and vitality of the Church are shown also in the increase in tithing. Last year the tithing was the largest we have ever had, and this year up to September, it is 10.7 percent higher than last. This is a very significant index to the service, loyalty, and spirituality of the members of the Church. We are grateful to you for your devotion. You have shown in increased attendance at sacrament meetings that devotion. I sincerely hope that I may report an improvement in these sacrament meetings in order and reverence.

As members of the Church in our worshiping assemblies, we should improve I think, in this regard. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make special effort to maintain better order and more reverence during hours of worship and of study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept children should be impressed with the inappropriateness of confusion and disorder in a worshiping congregation. They should be impressed in childhood, and have it emphasized in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness to leave a worshiping assembly before dismissal.

Courtesy, respect, deference, and kind consideration are all pleasing attributes that may be shown on all occasions, and wherever manifested contribute to the pleasure and sweetness of human relations.

If there were more reverence in human hearts, there would be less room for sin and sorrow and more increased capacity for joy and gladness. To make more cherished, more adaptable, more attractive, this gem among brilliant vir-

Friday, September 30

First Day

tues is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

### *Successful Tour of the Tabernacle Choir*

Another reason for gratitude and joy this morning is the recent successful tour of the choir in Europe.

The reception given them at Greenock, Scotland, when the Provost, Mr. John Porter, and the Bagpipe Band of that city, gathered on the wharf, took a tug out even to the ship, and returned with the second group of singers, was almost a royal welcome. I cannot refrain from mentioning that, because fifty-eight years before, I stood on the same wharf and saw emigrants, returning missionaries take the tugboat out to the ocean liner. I contrasted our feelings and the attitude of the people fifty-eight years ago with this reception on that morning.

Then in the afternoon, it was repeated by the Lord Provost of Glasgow and his Lady, Lord and Lady Andrew Hood. As he stated, in his extemporaneous speech of welcome—as he laid aside his prepared speech—this is probably the first time an organized group of the Church of Jesus Christ of Latter-day Saints has been officially received in Scotland. That was Friday, August 19, 1955.

I shall let others who were constantly with the choir report their achievements. Sister McKay and our party had the opportunity to attend only four concerts—the one held in Kelvin Hall, Glasgow; in Royal Albert Hall, London; the Fest Hall in Bern, Switzerland; and in Tonhalle in Zurich, Switzerland.

The service rendered by the Tabernacle Choir on their tour brought credit to our state, and the Church, and to our country as perhaps no other organization has been able to do.

To transport 379 members of a singing group with their escorts, making a company of approximately 600, was a herculean task. The difficulties of transportation and hotel accommodations had really just begun when they landed at Greenock. But their tour, as you all know, proved to be successful beyond our fondest hopes. At every concert they were given an ovation.

Elder Richard L. Evans—especially, who gave the spoken word, Elder Lester F. Hewlett, president of the choir, the directors, the organists, and every member of the choir deserve the highest praise. The dignified attitude of the group as a whole, their comely deportment, their evident sincerity of purpose, their responsiveness, won the audience even before they started to sing.

Mr. Edmund J. Pendleton, music critic of the *New York Herald Tribune* of Paris, France, wrote as follows: (I will read this one because I think it has not been published.)

"The simplicity of attitude and the evident sincerity on the part of every participant from the last chorister to the conductor, J. Spencer Cornwall, is moving to behold. The wealth and health of the choir's sonority, and its freely consented discipline, achieved results difficult to duplicate without a similar faith in a job to be done. The whole program was sung by heart, in the most literal sense.

"The technical side of the performance—balance, tone quality, attack, shading, diction—was thoroughly satisfactory, and in certain strong moments thrilling."

It gives me great pleasure, therefore, to make public acknowledgment and express the thankfulness of a grateful heart to Elder W. Jack Thomas and his faithful wife, Emma, who first suggested a European tour and worked so diligently and enthusiastically in soliciting funds, and who labored so faithfully for months in looking after the transportation and physical comforts of the members of the choir; also to the advisory committee—Elders Mark E. Petersen, Adam S. Bennion, LeGrand Richards, who proved themselves masters of details, the application of which contributed much to the success of the tour.

To President Paul C. Child, who with Mr. Charles D. DeKock, manager of the Foreign Escorted Tours Department, New York City, and Mr. Robert H. Smith, also representing the Foreign Escorted Tours Department of New York, had complete charge of all the transportation problems as soon as the choir landed at Greenock, Scotland, until the final concert held in the Palais de Chaillot Theater, Saturday night,

September 17, we wish to express deep appreciation.

These men, with Elder Richard L. Evans, worked night and day to make the trip successful. In London, for example, when the tour managers were selling round-trip tickets to the groundbreaking ceremonies in Newchapel near London, at a cost of two dollars each, Mr. DeKock worried all night about it and the next morning said to Brother Child: "This is a very important event, and many people are coming from all over Great Britain and various other countries to attend; it would be a shame if members of the choir were not present." (That was not scheduled, you see, originally.) "I am going to furnish the transportation free of charge to everyone who wishes to attend those services."

After he heard the choir concert in Manchester, England, the same gentleman said: "Paul, I took this job as an objective thing; I want you to know from this hour on it is *subjective*. I have never been so lifted up in all my life! I am going to give everything I have to the success of this tour."

Mr. Robert R. Mullen who handled the over-all publicity of the choir tour and worked in conjunction with the J. Walter Thompson Company in Europe, told Elder Mark E. Petersen that his company was so much in sympathy with the over-all purpose of the choir tour that they did all of their work at cost, without charging any agency commission such as is usually the case.

To all individuals and business firms who contributed their money towards paying the expenses of this eventful tour, we now publicly express our gratitude. I have no hesitancy in saying that from the standpoint of good will, in fostering better understanding between our Church, our state, our country, and the European nations visited, money has never been spent more profitably.

Of course, there were difficulties and inconveniences, even tragedies, but these are incident to any great undertaking, and especially one of such herculean proportions as transporting six hundred people over Europe in thirty days.

To the doctors who looked after the health of the choir members and to all

others who assisted in any way in making this tour successful, we now express our thanks and deep appreciation.

#### *Dedication of the Swiss Temple*

Another cause for rejoicing this morning (and I tell you it is a most significant one as an event in the history of the Church) is the dedication of the first temple on European soil, Sunday, September 11, 1955, with two sessions that day, and two each succeeding day until Thursday, September 15. The Tabernacle Choir was present and furnished the music, with Sister Ewan Harbrecht as soloist. The choir and Sister Harbrecht never sang more feelingly than they did at both the morning and afternoon sessions of the first day of the dedication. I wish all members of the Church might have felt the intensity of the spiritual services on that memorable occasion.

When the time came to welcome the hundreds who crowded the rooms at the first session, it seemed proper to express also a welcome to an unseen, but seemingly real audience, among whom were possibly former presidents and apostles of the Church, probably headed by the Prophet Joseph Smith, to whom was revealed the essential ordinances of baptism for those who died without having heard the gospel; also his nephew, President Joseph F. Smith, who prophesied forty-nine years ago in the city of Bern that "temples would be built in divers countries of the world." Among them, too, I thought surely might be numbered Elder Stayner Richards who was president of the British Mission at the time those two temple sites in Europe were chosen. With these distinguished leaders we thought, too, there might have been departed loved ones whom "we could not see, but whose presence we felt." At any rate, we all agreed that the veil between those who participated in those exercises and loved ones who had gone before seemed very thin.

Again, we take opportunity to express publicly appreciation to the architects, contractors, technicians, and workers who labored long and faithfully to have the temple completed for dedication on that day. Two nights before that service, workmen labored all night long and

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expressed themselves as doing it willingly.

It had been announced that regular ordinance work would not commence until Monday morning, September 18, but through the indefatigable efforts of Elder Gordon B. Hinckley, assisted by Elder Paul Evans and others, it was reported that a company might be accommodated on the morning of the 16th following the final dedicatory service Thursday night.

Accordingly, two sessions were scheduled for German-speaking people—one at 7 o'clock in the morning, and the other at 1 p.m. But members from the French Mission said, "the choir will be in Paris Saturday night, and if, while we are present here, we could go through the temple and get home for that, we should appreciate it." Accordingly, we gave them 5:00 p.m. Friday, as their opportunity to go through the temple.

Then came President Eben R. T. Blomquist, representing the Swedish people, who said, "if we could come at 9:00 o'clock at night, we would be willing to wait over so that we could return Saturday in accordance with our schedule." So instead of two sessions, we granted four, resulting in continual sessions from seven o'clock Friday morning until seven o'clock Saturday night.

Members from the Netherlands Mission had been invited to come Saturday morning at 7:30. They were there, and the workers who had worked all night, who were necessary to guide the workers from Holland, continued on duty.

The faithful members endured the inconveniences gladly because the privilege of going through the temple at that time was a great accommodation to them.

We here express appreciation to President William F. Perschon, President Samuel E. Bringham, Elder Edward O. Anderson, Elder Gordon B. Hinckley, Elder Paul Evans, and all the missionaries and workers who rendered such unselfish service to the fortunate members of the Church who were privileged to go through the first temple in Europe.

### *The Gospel Plan the Greatest of All Blessings*

Truly, it is fitting to give thanks to the Lord and to talk of all his wondrous

work; and in doing so, we must include the greatest of all of his blessings—the sending of his Only Begotten Son to give to all our Father's children redemption, and to those who will listen and obey the gospel, salvation and exaltation in the kingdom of our Father. *Obedience to the principles of the gospel brings happiness*, and happiness is what all men seek. Indeed, the Prophet Joseph Smith said that "Happiness is the object and design of our existence, and will be the end thereof"—and this is important—"if we pursue the path that leads to it." As an end in itself, happiness is never found; it comes incidentally. Note: "It will be the end thereof if we follow the path that leads to it, and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*Teachings of the Prophet Joseph Smith*, pp. 255-256.) "Happiness consists not of having, but of being—not of possessing, but of enjoying. It is a warm glow of the heart at peace with itself. A martyr at the stake may have happiness that a king on his throne might envy. Man is the creator of his own happiness. It is the aroma of life lived in harmony with high ideals. For what a man has he may be dependent upon others; what he is rests with him alone. What he obtains in life is but acquisition; what he attains is true growth."

William George Jordan continues: "The basis of happiness is the love of something outside itself. Search every instance of happiness in the world, and you will find, when all the incidental features are eliminated, there is always the constant, unchangeable element of love—love of parent for child; love of man and woman for each other (husband and wife); love of humanity in some form, or a great life work into which the individual throws all his energies.

"Happiness is the voice of optimism, of faith, of simple, steadfast love," interest in some great cause, that is worthy of a life's work. My fellow workers: What is the "Great cause worthy of our life's work?" *The restored Church of Jesus Christ!* Is there anything greater in all the world?

My heart rejoices that we have the



privilege of working together to establish through that Church the kingdom of God on earth.

May our great life's work be the promulgation of the restored gospel, that God's purposes may be consummated for the peace and happiness of man-

kind, I humbly pray this morning, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Richard L. Evans will be our next speaker. He will be followed by Elder Bruce R. McConkie.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*



Y BELOVED brethren and sisters:

I should like to echo from the depths of my heart this morning, that gratitude of which President McKay has so beautifully and eloquently spoken; gratitude to my Father in heaven for so much beyond my ability to mention, for the onward march of his Church and kingdom, for his goodness in the lives of all of us.

At this time I should like to express gratitude for Sister Evans and me for the privilege we have had of being witnesses of some of those glorious and significant events of which President McKay has spoken; and gratitude for the leadership of President McKay and his Counselors, and for the association of these, my brethren, and you, my brethren and sisters.

We watched the President under a wide variety of conditions in a number of countries of Europe, in several of the great cities of the continent and of Great Britain, exchanging greetings with public officials, meeting in press conferences, attending the concerts, and participating in public receptions. He was seemingly indefatigable, always gracious, always an effective and wonderful representative of this Church and people; not sparing himself, traveling many hours and many miles sometimes to attend one of the choir concerts under stormy and difficult conditions, getting back to his hotel in the very early hours of the morning.

I should like to echo his gratitude for the success of this tour.

I think a public confession here would not be inappropriate: Some of us, many of us, maybe most of us, had great apprehension and some reservations con-

cerning the choir's tour. I must confess humbly, that some of us might have postponed it, and perhaps would have looked again at the commitment to do it. I must confess that as the two trains pulled us out of Salt Lake City on the evening of August 10, I felt, if not like a lamb going to the slaughter, at least like one that was going to be shorn. But the President of the Church had committed us to it, and so we went. (I should hesitate to say this publicly, but when he sets a deadline, the seemingly impossible happens, as witness the dedication of the Swiss Temple. When you get a mixture of the quiet, purposeful stubbornness of the Scots and the Welsh, along with the courage and conviction of a prophetic calling, you have a combination which, once having been committed to a course or a great cause, is something to be reckoned with!)

Blessedly and providentially, by the combined services of a great number of able and devoted people, many of whom the President has mentioned, and by the hand of Providence, we had a great venture in understanding, as we so characterized it before our European audiences.

I am glad that the President paid tribute to all of those to whom he paid tribute and appreciation this morning. There are many others, who could and should be mentioned, and perhaps that can be done at another time and place.

Now, to some of the highlights, briefly: The President has mentioned the reception at Greenock, Scotland, by the Provost of the city and the Bagpipe Corps, and the reception of the entire choir by the Lord Provost of Glasgow and the great audience at

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Glasgow's Kelvin Hall the following evening. Then we went to Manchester and to Cardiff, where the Stars and Stripes were raised over Cardiff Castle by the gracious Lord Mayor of that great city in honor of the Tabernacle Choir and its sponsoring institution, and of the country from which it came—not beneath the British flag, or any other flag, but waving there alone as we came into the city, the Stars and Stripes over Cardiff Castle, with the Lord Mayor addressing us as brothers and sisters, and giving every evidence of his feelings of sincerity in the terms in which he addressed us.

There are many other unforgettable experiences. Berlin is one of them. We presented an extra concert in the afternoon for those who came, principally from the Eastern Zone, who would neither be able to afford, nor, for the most part would be able to be present in the evening hours because of distances traveled and restrictions encountered. To see that audience of those from the areas which have not known some of the great privileges and blessings that we have known, to feel their spirit, to feel them wanting to be demonstrative, wanting to overflow in appreciation, and seemingly not knowing quite how to, and then melting and overflowing—it was an unforgettable experience. The audience of the evening was one quite in contrast with the refugee audience and those from eastern areas who had come in the afternoon.

The President has mentioned the temple dedication and the concerts in Switzerland, where we sang in Bern and Zurich; those in Copenhagen (an extra one being presented there by our male chorus in Tivoli Gardens, in response to public demand); the great audience in the Royal Albert Hall in London, a place of great tradition, of great prestige, sometimes of great reserve—an overflow audience there in that great hall of some seven to eight thousand people, melting, taking us into their hearts and we taking them into ours. It was a wonderful and satisfying and unforgettable experience.

Then in Paris, the final concert (not forgetting those in Amsterdam and Scheveningen in the Netherlands and in Wiesbaden, Germany, which were

equally significant) where the city council and the ranking officers of the city of Paris presented medals to the principals of the choir and scrolls of commendation, not only to individuals, but also to some of us as representatives of the Church, they having also passed a special appropriation for refreshments for the entire group of six hundred in the magnificent city palace where royalty has been entertained for generations. There was no honor that we knew of that the city of Paris could do for the Tabernacle Choir and the Church and the country from which they came that they did not do and extend to us.

Everywhere public officials of the countries in which we found ourselves, as well as our own diplomatic officers, and the press, and the public, were as gracious and warm and wonderful as one could ask from his own kin and countrymen. Scores—hundreds—of pictures and fair and favorable stories appeared throughout Europe in the public press; and we were on the air in many places. It seemed that virtually no doors that we had time to open were closed to us—and no hearts either, or so it seemed.

Thank God for all his blessings and mercies and for far-reaching consequences beyond our ability to estimate or to foresee.

I think the Berlin *Telegraf* summed it up in a sentence when it said in its edition immediately after the Berlin concert, "This was not only music, but the building of a human bridge." This we also felt is what it was.

Now as to two or three of the side-lights: One was the language barrier. What happened at the Tower of Babel never should have happened, but by the perverseness of men it did, and by the dispersion of men it has continued. We wrestled with it all the way, but not with so much difficulty as we might have supposed. In all places to which we went a large percentage of our audiences were bilingual and understood us without translators. We used interpreters, but in many places the reaction of the audience to the English was more immediate than the reaction to the translations which followed.

We found no insurmountable barrier

of language or of geography to understanding among men. We found nothing that could prevent sincere and honest people from taking one another to the hearts of each other, in peace, in honor, and in understanding.

We found nothing to cause us to come to any conclusion except that all men are children of the Lord God, and that all are precious in his sight. We found no people that we could not love. We found no people for whom we did not come away with affection in our souls and in our hearts. We found no people for whom we did not feel a genuine, deep, and grateful friendship. Thank God for this, also—for not letting the barriers of language or of boundaries or of geography keep us from a satisfying and glorious understanding.

There were some other sidelights. We had about two-thirds of the passenger list on the SS *Saxonia*, on which we sailed from Montreal to Europe—some six hundred out of a passenger list of some nine hundred. I think perhaps the most frustrated man on the SS *Saxonia* on this trip was the bartender! (I think perhaps the next most frustrated man aboard was the steward who operated the bingo game!)

There were many incidents of humor, some of illness and difficulty, but despite fatigue, despite difficult and sometimes discouraging conditions and a close, demanding schedule, the choir rose magnificently on every occasion and did a marvelous and wonderful service.

I am grateful this morning in following the theme of gratitude, for the courage and conviction of President McKay in committing us to the tour, despite our fears and apprehensions. I am grateful for the favorable outcome, which is beyond our ability to estimate.

If I may be pardoned another thought or two of personal gratitude: I am grateful that my gracious wife was with us. I was proud of her performance at press conferences and public receptions and on all other occasions (as I was of Sister McKay also, and those who were with her and the President). I am grateful to have our eldest son serving among the missionaries of Europe (hundreds of whom we have met), serving in my own field of labor

at precisely the age, even to the month, at which I entered the same field, some twenty-nine years ago. I am grateful for the work of all the missionaries, and the mission presidents, and all the devoted people, and for the onward move and the great and glorious achievements and progress and opportunities that are ours.

We come back not much given to boasting. We are aware of the art and culture of Europe, of its great cathedrals, of its great contributions, its great peoples, its great history, its great accomplishments, and are not so much disposed to boast of ourselves or of any physical attainments. I am not sure that we have the greatest of many things here. But of this I am sure, and of this I bear you witness this day: that we have the greatest message for mankind, the gospel of Jesus Christ restored in its fulness, and the greatest opportunity to convey it to others that any people ever had, and the greatest responsibility upon us to do it.

God help us to do it and to meet the greatness of this responsibility.

I should like to close with a few words from the closing sentences of King Benjamin's great sermon to his people, from the Book of Mormon:

My friends and my brethren, my kindred and my people, . . .

if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life, . . .

this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

And again, believe that ye must repent of your sins and forsake them, and humble

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yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

\* \* \* \* \*

And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true. (Mos. 4:4, 6, 8-10, 12.)

God help us to have the courage and the wisdom to be what we should be, to live as we should live, to do what we

should do, and to arise to the greatest message to mankind and to the greatest opportunity and responsibility that is ours, to deliver it, I pray in Jesus' name. Amen.

### President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve has just spoken to us. Elder Bruce R. McConkie of the First Council of Seventy will be our next speaker. Following Elder McConkie the Choir and Congregation will join in singing, "Come, Come, Ye Saints."

### ELDER BRUCE R. McCONKIE

#### *Of the First Council of the Seventy*



Y HEART WAS moved today, as I am sure all of your hearts were, as we heard President McKay tell of the achievements and results of the Tabernacle

Choir trip and then bear witness of his feelings and sentiments relative to the dedication of the new temple in Switzerland.

It appears from what is going on relative to this temple and others that are in course of construction and are contemplated, that you and I are living in an age when the brethren feel that the great blessings of the temple should be made readily available to people in all nations and in all places where congregations of the Saints are of sufficient numbers to warrant such.

I think if I might have the Spirit for a few moments, that I would like to say something to you as to why the Latter-day Saints build temples. Temples are not just houses of worship; they are not meetinghouses or tabernacles; they are not something designed where we can assemble together and be fed the bread of life and taught our obligations and responsibilities. But temples, as we understand, build, and dedicate them, are sacred sanctuaries, set apart from the world, houses prepared and given to the Lord in which can be performed the ordinances, and in which can be taught the principles, whereby you and I can have opportu-

nity to enter into an eternal fulness in the kingdom of our Father.

When we come out of the world and join the Church, when we become members of this kingdom, we get on a path which is named the "strait and narrow path." Membership in the Church starts us out toward a goal which is called eternal life. Baptism is not an end in itself; it is the beginning of the process of working out our salvation with fear and trembling before the Lord.

After we have joined the Church and have come into the kingdom, and have been given the right to the constant companionship of the Holy Ghost, then if we press forward and keep the commandments of God, at long-last and eventually, we are entitled to an inheritance in his eternal world where the fulness of his glory is found.

As we understand the revelations, when we accept Christ and join the Church, we have power given us to become the sons of God. We are not his sons and daughters by Church membership alone, but we have the ability and the capacity and the power to attain unto that status after we accept the Lord with all our hearts. (See D & C 39:1-6.)

Now the ordinances that are performed in the temples are the ordinances of exaltation; they open the door to us to an inheritance of sonship; they open the door to us so that we may

become sons and daughters, members of the household of God in eternity. If we go to the temples with an honest heart and a contrite spirit, having prepared ourselves by personal righteousness and worthiness and proper living, then in those houses we receive the ordinances and the instructions which enable us, if we thereafter continue faithful, to receive eventually the fullness of the Father.

The temple ordinances open the door to gaining all power and all wisdom and all knowledge. Temple ordinances open up the way to membership in the Church of the Firstborn. They open the door to becoming kings and priests and inheriting all things.

Now the mere fact that we receive the ordinances in no sense guarantees that we will receive these rewards. The fact that we are sealed in the temple for time and eternity to our wives and our children does not guarantee that in the end we shall obtain those blessings.

In my judgment there is no more important single act that any Latter-day Saint ever does in this world than to marry the right person in the right place by the right authority. The right person is someone for whom the natural and wholesome and normal affection that should exist does exist. It is the person who is living so that he or she can go to the temple of God and make the covenants that we there make. The right place is the temple, and the right authority is the sealing power which Elijah restored.

All of these things, these exaltations and honors and glories, are offered to us and all the world in and through the ordinances that are performed in these sacred sanctuaries which are set apart from the world. After we have partaken of these ordinances, then it is

incumbent upon us that we live in harmony with the principles of eternal truth and walk uprightly before the Lord. If we keep the covenants that we have made in these holy places, then we will have reward and honor in eternity, to say nothing of that peace and happiness in this life which is beyond any comprehension or understanding that anyone of the world could have.

It appeals to me that we ought to think, all of us as individuals, since the brethren are doing all the things they are relative to temple building, that this is an age and a time and an hour when all of us ought to set our houses in order and do the things that I am sure we already know we should, in order to become inheritors of these eternal blessings. The blessings come on conditions of personal righteousness, on conditions of overcoming, as the Lord said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.) In the name of Jesus Christ. Amen.

**President David O. McKay:**

Wherever "Come, Come, Ye Saints" was sung in Europe, the audience demanded an encore. It was remarkable.

Let us all join with the Choir in singing that favorite hymn, conducted now by Elder Heinz Rimmasch.

Singing by the Choir and congregation, "Come, Come, Ye Saints."

**President David O. McKay:**

Our next speaker will be Elder Delbert L. Stapley of the Council of the Twelve. He will be followed by Elder Hugh B. Brown.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*



Y BROTHERS AND SISTERS: I face you humbly this morning. A feature of a general conference is the diversity of messages treated by members of the General Authorities. I hesitate to break

the theme of the previous speakers, but I firmly believe variety does have some value.

I have often thought that I should like to say a few words about the Church welfare program in a general conference of the Church. I believe in

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and accept the program with all my heart and soul. Perhaps I cannot add anything new, but a re-emphasis of some basic principles with a few personal thoughts and feelings may more fully encourage complete acceptance and support of this inspired plan.

It is distinctly a new approach to providing social care. The plan is not a dole. The edict, "In the sweat of thy face shalt thou eat bread," (Gen. 3:19) applies today as anciently. Also in this dispensation the Lord declared, "... he that is idle shall not eat the bread nor wear the garments of the laborer." (D & C 42:42.) Each able person is expected to work for what he receives, which in part is the genius and a basic principle of the plan; however, the incapacitated and aged, unable to work, whose relatives cannot or do not provide for them, are taken care of according to their wants and needs as long as these needs are just.

Welfare workers should make those helped feel good in receiving welfare assistance. Some claim humiliation in accepting help from the Church, yet are not embarrassed by receiving a government dole. The best antidote against humiliation is to furnish work opportunities for those receiving benefits in the program to give them the right feeling of having earned and therefore entitled to welfare assistance.

We are setting a pattern in welfare work that the world is watching. Being inspired of God, it must work successfully, but the success of it lies in leadership and people. It is leadership's point of view and attitudes which must be right. The stake presidents and bishops of the Church who stand out as acknowledged and respected leaders are those who, according to their divine appointment, have taken seriously the welfare program and in love and understanding have made it work advantageously in the lives of their people. Training Church membership in welfare activities has proved an important facility in getting them to do other things important to spiritual growth and testimony.

Welfare is still, however, a program of education. Leadership must see to it that information concerning the plan, together with the counsel and instruc-

tion from the presiding brethren, reaches the rank and file of Church members for better understanding. Improved understanding wipes out prejudice and resentment to the plan. Our people are entitled to be properly informed. The better informed they are, the more ready the acceptance and the better work they will do. We cannot overlook the importance of proper attitudes toward the plan on the part of the membership of the Church. All must be encouraged to accept and come the Church way completely or the program will fall short in its goals. It does not replace tithing but is an added step supplementing that divine law in the care of the needy of the Church.

Ofttimes the greatest antagonisms and the worst enemies to the program are found within our own ranks. I will always remember and thank Elder Marion G. Romney for the important lesson he taught me many years ago in a special stake and ward welfare meeting held in Phoenix, Arizona, while the program was still quite young. I informed him our company was paying heavy taxes, and I wanted to see our people obtain their proportionate share of public assistance. At that time I felt keenly the rightness of this position. He said to me, "That may be good for the world, but it isn't the Lord's plan. The welfare program is the Lord's way of providing for his own." He then explained its purpose and operation in more detail. No doubt other of the welfare brethren or General Authorities had given the same counsel on previous visits, but somehow it did not register nor take root in my mind. On that occasion the Holy Ghost bore witness to my spirit of the truth of that which Elder Romney testified. Fortified with this witness, from that time forward I have strongly advocated and supported this worthy program from the Lord. It is right in principle and true in its concepts, regardless of one's approach to the plan. A little prayerful meditation in an honest and sincere manner will bring true conviction into the hearts of the uncertain and skeptical.

The welfare program in operation since 1936 is a continuing plan for the people of the Church until a more perfect and higher plan is revealed. When

we demonstrate our faith, worthiness, willingness, and unity to live fully the principles of the welfare plan, it will lead and prepare us for the higher law of the celestial kingdom. The Lord has affirmed in this dispensation:

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. (*Ibid.*, 105:5.)

I would dislike to see any logical facet or service that comes within the concepts and functions of the welfare plan sacrificed in exchange for what I would term insecure man-made social formulas for collective or personal benefits. I should not like to see any proposed substitute for the plan unless it is better, and the only way it could be better, in my estimation, is for God to reveal it.

We may not yet see or understand the immediate need of the welfare program, but as surely as God lives and as time goes on, the inspiration of it will prove a blessing to the people of the Church. Sometimes I think people not of the Church who take time to learn about the program see the divine nature and the rich blessings of it more fully than some of our own who have not gone to that trouble. I am confident that knowledge of the welfare program has brought much good will and friendliness to the Church. Thus it has opened many doors to our missionaries for the teaching of the restored gospel of our Lord. It has become, then, a powerful missionary agency, not for the help it offers but for the faith the plan promotes.

Listen to the written comments of a few visitors representing a cross section of many faiths who have visited Welfare Square to learn about the program and have the privilege of seeing it in action:

"A very good piece of work. Every church should have it."

"The Mormons are to be admired for their great work which sets an example for others."

"Wonderful program! If only there were more, it would be a better world."

"This has been a real opportunity to see the way the entire world problem could be solved."

"Am surprised. Think your program

is almost beyond conception. Wish you all success."

"I've found this a truly inspiring experience. The sincerest principles I have ever found. A program and religion one should well be proud of."

"I do not question that this program is divinely inspired."

"I think your work is wonderful, and Christ must have a hand in all of it."

"As anyone can see, God has his eyes on this organization. May the people continue to live this way. It is uplifting to anyone's morale to see that people can still work together."

"I consider this a God-given project."

"Truly wonderful what God can do with his people who will obey."

"I believe it's God's plan of salvation. God bless you."

"This is a wonderful work! The Mormons have shown me what it means to have God with them."

"This work is truly God-inspired, and our prayers will be with you in the continuation of such a good work."

"The whole program is most amazing, and I have seen with my own eyes Jesus Christ at work in the hearts of people."

"The philosophy back of your welfare program is sound. However, [and here is some real advice] I feel that it must take constant indoctrination to keep up the enthusiasm of employed people to continue working here. Off-hand I would welcome the opportunity to work a day in the cannery. The women appear to be having fun."

About a year and a half ago I received an answer to a letter of condolence I had written to a school friend of mine, not a member of the Church, who in loving devotion had taken care of her parents throughout life. Her aged father had just passed away. The letter in part read, "Old age is tragic in many respects. I am so thankful I could take care of my parents. The attitude of your Church for the aged is wonderful. Never fail to stress family obligations to the aged and helpless. May God bless your Church and you in your work."

Such favorable expressions from our friends should give us greater appreciation for the welfare plan. Also, these expressions emphasizing the God-given

values and encouragement for continued functioning are challenges for us to make the plan succeed, which it cannot do unless we accept it fully and really work at it enthusiastically.

If some people of the Church are waiting for adverse circumstances to affect them personally before supporting the program, they should remember that there are many faithful souls who now require assistance, and some of them may be their own immediate relatives. If the true concepts of this plan are operating in families, the families will be drawn closer together through helping the ones in distress out of financial problems and temporal difficulties. In the eyes of God this work is of a spiritual nature; therefore I have more faith and assurance in the stability and the effectiveness of the welfare plan to care for the needy of the Church under all conditions and circumstances, if operated fully by faithful and devoted members of the Church, than I do in any plan of assistance devised by man, regardless of how good those plans may be or how well they may be administered. With the heavy costs of operating government at all levels and the interest and principle payments on the national debt, any downward changes in our present economic structure would make insecure cash assistance payments to qualified recipients. Also, high inflationary conditions or excessive war needs of machinery, goods, and services would render impossible to low income groups life's necessities. These conditions, as a Church, we must guard against, for God will hold us responsible for failure to care for his people.

Love and brotherly kindness in administering help are basic concepts of the Church welfare plan. We own and operate diversified production projects and distribution centers manned by those receiving help in the program or by voluntary labor. Dollar costs for the most part have been eliminated. We are not dependent on economic factors nor the amount of cash income. We produce and store ahead on a recommended two year basis in homes and in stake, region, and Church storehouses. At the present time we are producing seventy percent of all welfare requirements, and thirty percent is

acquired from commercial sources. When all stakes have acquired projects and meet fully budget assignments, it is anticipated welfare can produce ninety-two percent of all commodities used, and only eight percent will come from commercial channels. During 1954, 56,566 persons were assisted through the welfare plan of the Church, which represents a marvelous and invaluable service.

As I have analyzed the causes for increased faith, activities, devotion, and tithing throughout the Church, I am constrained in all honesty to give much credit to the functions, activities, and work connected with welfare. The organizational plan that makes possible immediate contact with bishops, presidencies of priesthood quorums, and Relief Societies for help and assistance from its members on any given welfare project or activity, brings into service many people, the inactive with the active, whose opportunity of working together develops moral and spiritual strength that expresses itself in the improved record of ward and stake accomplishments.

I call your attention to the great service the Church through its welfare program rendered to the destitute Saints in Europe following World War II. Conditions were tragic; the outlook of the people hopeless. Immediate help was required. The storehouses of the Church were well-stocked. Here was a test to meet a real crisis. How well that crisis was met is now history, but the performance was creditably done, thanks to the faith and works of the people. In what finer way could the second great commandment, to "love thy neighbour as thyself" (Mark 12:31) be so ably demonstrated? Friendly and brotherly hands clasping across the sea in the spirit of love and good will! A strength and blessing to the faraway Saints who in their troubles were not forgotten by their brothers and sisters in Zion! Their morale was lifted; their courage and faith returned. The Church became better known in Europe through the welfare distribution of life's necessities; the attitudes of non-members became more tolerant and friendly toward us; and missionary work flourished again. It was a turning point for a



brighter and a more hopeful future for the Church.

I sincerely believe and am bold enough to suggest that one of the chief foundations and contributing factors leading to the erecting of the Swiss Temple, with all of its blessings to the European Saints, can be credited to this magnificent welfare effort.

It has been said that future events cast their shadows before them; therefore, accepting the experience of history and the prophecies concerning the calamities of the latter days, there is sufficient cause to promote and develop the great welfare program further, to make it fully and successfully operative, stable and strong, with assurance and security to our people, and thus inviting to the entire Church membership. The people of the Church can then be encouraged to come the Churchway with confidence.

We must always remember the parable of the five wise and the five foolish virgins. When difficult times come, and

surely they will, let us not be found unprepared and thus appear foolish because we have not obeyed the Lord or the counsel of his servants. The welfare plan is the Lord's way to care and provide for his people. We have been sufficiently warned; now it is a test of faith and devotion. Can we, my brothers and sisters of the Church, measure up?

I bear you my witness to the truthfulness of this great program. I hope we have the faith and the strength to go forward and make it function even as it has been revealed and as it has been outlined for the blessing of the people of the Church, I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

You have just listened to Elder Delbert L. Stapley of the Council of the Twelve. Elder Hugh B. Brown, Assistant to the Twelve, will be our concluding speaker.

## ELDER HUGH B. BROWN

*Assistant to the Council of the Twelve Apostles*

**T**HE HUMBLE and moving prayer of our President at the opening of his address, and his request that we pray for him, were gloriously answered as he gave us that inspiring opening talk. When I hear him, and the other great men on this stand, express feelings of weakness and inadequacy and prayers for strength as they address us, I wonder how some of us even dare approach the pulpit. My soul is subdued, my heart is humble, as I listen and worship with you.

There are two activities of the Church which are not only of paramount importance to the members of the Church, but are also of great and increasing interest and concern to all who hear of them. They have the same objective and the same purpose. They are a part of the everlasting and unchangeable plan of redemption. I shall speak for a moment on the great missionary work of the Church—the preaching of the gospel—and of the building and operation of temples—to make available to

both living and dead the blessings that come through the performance of the ordinances of the gospel.

The gospel of Jesus Christ makes knowledge of and obedience to law prerequisite to the enjoyment of its blessings. The plan of redemption provides that all the sons of God must hear the gospel and be given an opportunity to embrace it, directly or vicariously.

The injunction of the Savior, given in Jerusalem and repeated in this day, "Go ye into all the world, and preach the gospel to every creature," (Mark 16:15) is imperative. That it must be done before his work can be consummated is evidenced by his further statement,

... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

This gospel of which we speak is a message of good will, of glad tidings. It is the way of salvation in this life, and a method of exaltation in the life

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to come. Furthermore, it is a message of peace on earth, for which all the world is praying. The Apostle Paul defined it as "... the power of God unto salvation to every one that believeth." (Romans 1:16.)

Now if this gospel, this power of God, is to be effective unto the salvation of men, they must believe it, but quoting Paul again,

... how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? (Romans 10:14-15.)

That the preaching of the gospel is of transcendent importance is evidenced by the fact that it was enjoined in every dispensation from the beginning. Jehovah himself taught it to Adam, who received it and called upon his sons to repent. Enoch and his associates taught it and lived it so effectively that their city was translated, and Enoch walked with God.

And thus the Gospel began to be preached, and by his own voice, and by the gift of the Holy Ghost. (Moses 5:58.)

For one hundred and twenty years Noah warned the unheeding people of judgments to come. The gospel was known to Abraham, to Moses, and to the prophets.

Jesus of Nazareth, in the Meridian of Time, went about the whole of Galilee teaching in their synagogues and preaching the gospel of the kingdom of God. (See Matthew 4:23.) Peter taught it, and on the day of Pentecost epitomized its saving principles in the memorable words,

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, ...

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (*Ibid.*, 2:38-39.)

He predicted the latter day appearance of the Savior saying,

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)

We have the same message, and it is taught by the same authority as that which led the apostles to dedicate their lives to it. To carry this message to Jew and gentile, Paul went from Jerusalem to Antioch, thence west to Cyprus and Asia Minor, even into Europe, and finally took his long and adventurous journey to Rome where he knew prison awaited him and where some of his greatest epistles were written. It was in Rome that he gave his life for the cause which he advocated with such consummate skill. He ended his life with a benediction,

I have fought a good fight, I have finished my course, I have kept the faith. (II Timothy 4:7.)

The early missionaries of this Church, like their predecessors, endured persecution, made many sacrifices, and were willing to die if need be in proclaiming and defending the gospel of Christ. The prophet founder of the Church, the organizer of the missionary system in this dispensation, was, like Paul of old, tried before many magistrates and judges, appealed to the highest authority, was imprisoned many times, and finally sealed his testimony with his blood.

Believing as we do that this is the same gospel which Jesus taught, that in fact, as Paul said, there is no other gospel, and that it must be preached to all the world as a witness, all Latter-day Saints are or should be missionaries, either at home or abroad. Let him that is warned warn his neighbor.

Since 1830 more than 71,000 men and women have served in foreign mission fields. They are literally carrying out the injunction, "Go ye into all the world." Missions have been established in Europe, Asia, Africa, Australia, North and South America, and in the islands of the sea. We are constantly pushing back the frontiers of the mission field. Since the British Mission was established in 1837, modern apostles have

dedicated many lands and countries for the preaching of the gospel. The last to be so blessed were Korea, Okinawa, the Philippines, and Guam. They were dedicated for this work by President Joseph Fielding Smith in August last.

The weekly broadcasts of the Tabernacle Choir have carried the gospel of good will and harmony unto millions during the past twenty-six years. In their recent tour of Europe, 379 members of the choir sang their way into the hearts of all who heard them. Many were led to say with Isaiah and with Paul, "How beautiful are the feet of them who publish the gospel of peace; . . ." (See Isa. 52:7.)

Other millions of strangers within the gates of Temple Square have learned of the heretofore unpublished chapters of the life of Christ—chapters telling of his visit to his other sheep on the American continent after his crucifixion in Jerusalem—also of his glorious opening of the last dispensation as he appeared to the Prophet Joseph Smith in 1820.

That the General Authorities of the Church are devoted to this work with self-sacrificing zeal is evidenced by the fact that they traveled since last October conference a total of more than 756,000 miles.

Let us refer to only a few of the brethren and only part of their travels. President Joseph Fielding Smith traveled over 30,000 miles in his recent tour of the South Pacific Mission. Elder Lee made a similar journey last year. Elder Kimball has just returned from Europe where he visited fourteen countries and traveled more than 50,000 miles. Elder Mark E. Petersen in his tour of South American missions covered 20,000 miles, and Elder Romney traveled 33,000 miles in visiting Australia, New Zealand, and other South Pacific countries.

The members of the Council of the Twelve spent their whole time visiting stakes and missions. The members of the First Presidency have been even more active. We all wonder at and pray for a continuation of their vitality, endurance, and inspiration.

From January 1954 to October 1955, President David O. McKay, now in his 83rd year, visited twenty-five countries

on six continents in land, sea, and air journeys of approximately 100,000 miles.

Our Heavenly Father, in order, as he said, to cut his work short in righteousness, has made available to us such improved facilities of travel and communication as would have been nothing short of miraculous in the days of Peter and Paul or even to our pioneer fathers. Steamships and airplanes enable us to go farther in hours than they could have gone in months. Radio and television have amplified the voice and made it possible to take the gospel into the homes of the people of almost all nations.

The day may not be far distant when there will be a world-wide re-enacting of the day of Pentecost on such a colossal scale that people in every land may hear the message of the gospel, each in his own tongue and at his own fireside. Surely out of Zion shall go forth the law and the word of the Lord from Jerusalem. He has said,

... he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;

And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh. (D & C 133:21, 25.)

But is salvation to come only to those now living who accept the gospel or to the few—always a minority—who listened to the prophets in other dispensations. No, the thought is repugnant to reason, and inconsistent with the character and attributes of God. That the preaching of the gospel is not to be limited to mortal beings is attested by the scripture, for Christ

... went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing. . . . (1 Peter 3:19-20.)

And further,

For . . . this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (*Ibid.*, 4:6.)

While the message of the gospel is being carried to them that are dead, the living have for the past 125 years been doing for them what they could not

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do for themselves. Jesus said a man must be born of the water and of the spirit before he can see the kingdom of God. This is a universal law applying to all, both living and dead. Water is a mundane element, and baptism is an earthly ordinance. How then shall the dead comply with the law respecting baptism?

The need and efficacy of the law of agency, of proxy or vicarious service was recognized before the world was created. The doctrine of the atonement could not have become operative unless it were possible for one person to do for another that which the latter could not do for himself. It was under the law of vicarious service that Christ redeemed us from the fall of Adam,

... as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:22.)

Since the Church was organized more than fifteen million saving ordinances have been performed by the living for the dead. New temples are being built in many lands to facilitate and consummate this stupendous work. The tremendous cost of preaching the gospel to both the living and the dead and making its blessings available is met largely from the voluntary contributions of the people. The missionary and temple work of the Church is an unequaled mass demonstration of self-sacrificing service.

Yes, the gospel is the power of God unto salvation to all them that believe. There is a power available to man which, when properly utilized, will result in his salvation. This power is equal to the task because it is in fact the power of God as Paul declared it to be. Before men can use this power, they must hear, believe, and obey. There will be no arbitrary use of this power; no force will ever be applied. The keys to its use are faith and intelligent co-operation. Our mission is to declare to the world first that there is such a power; second, to explain the eternal and immutable laws which govern its use; third, to perform authoritatively the ordinances which by divine decree have been made prerequisite to seeing or entering the kingdom of God; and fourth, to warn the nations of the calamities which shall be visited upon

the ungodly before the second advent of the Savior.

We preach the same gospel that was taught anciently. We teach it by the same authority. That gospel, and the authority to teach it and administer in its ordinances, was restored to this earth at the dawn of the Dispensation of the Fulness of Times. We hail that dawn as we sing the great hymn of Parley P. Pratt:

The morning breaks; the shadows flee;  
Lo, Zion's standard is unfurled!  
The dawning of a brighter day  
Majestic rises on the world.

\* \* \* \* \*

Jehovah speaks! let earth give ear,  
And Gentile nations turn and live.  
His mighty arm is making bare,  
His covenant people to receive.

Heavenly Father, wilt thou bless all of us that we, too, may fight a good fight, may finish the course, may keep the faith, we humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Hugh B. Brown, Assistant to the Twelve, has just concluded speaking. The German Speaking Organization Choir will now favor us with "Praise Ye The Lord," conducted by Elder Heinz Rimmach. The closing prayer will be offered by Elder William Howard Allen, president of the Granite Stake, after which this Conference will be adjourned until 2 o'clock this afternoon.

The music for this session has been furnished by the German Speaking Church Organization Choir, Elder Frank W. Asper at the organ. We appreciate the beautiful flowers that adorn the rostrum and these side tables. They are from the Saints in Honolulu, and the Wilford Stake of Salt Lake City.

"Praise Ye the Lord," now, and then the prayer by Elder William Howard Allen.

The German-Speaking L.D.S. Organization Choir sang "Praise Ye The Lord."

Elder William Howard Allen offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## FIRST DAY AFTERNOON MEETING

Conference reconvened promptly at 2 o'clock p.m., Friday, September 30.

The German-Speaking L.D.S. Organization Choir furnished the choral music for this session. Heinz Rimmasch conducted the Choir. Frank W. Asper was at the organ.

### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second session of the 126th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television.

These services are also being televised over KSL-TV, Channel 5, of Salt Lake City, and are being heard over radio station KSL of Salt Lake City, and by arrangement through KSL over 12 radio stations in Utah, Idaho, Nevada, Arizona, and California. A special television cable installation will be shown in four chapels in Pocatello, Idaho, and by special arrangement over two television stations in Idaho. The names of these stations have already been announced to the radio audience.

We shall begin these services by the Choir's singing "A Mighty Fortress,"

conducted by Elder Heinz Rimmasch.

The opening prayer will be offered by Elder Jesse M. Smith, president of the Snowflake Stake.

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The Choir sang the musical number, "A Mighty Fortress."

Elder Jesse M. Smith, President of the Snowflake Stake, offered the invocation.

### President David O. McKay:

The invocation was offered by Elder Jesse M. Smith, president of the Snowflake Stake.

The German Speaking Church Organization Choir will now favor us with, "Cherubim Song," conducted by Elder Heinz Rimmasch, following which President J. Reuben Clark, Jr. of the First Presidency will speak to us.

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Singing by the Choir, "Cherubim Song."

### President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this afternoon. If President Thomas E. McKay will make his way to the rostrum, we should like to hear a few words from him following President Clark.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*



Y BRETHREN AND SISTERS, those who are before me and those who are on the air: I rejoice with you in the glorious inspiration that we had in the morn-

ing session and for the encouragement which it gave to us as to the way in which we are regarded in the world, and as to the duty which that imposes upon us, and for the other instructions which we received. It is my earnest

desire and my prayer that I may be able to say something today that will be fruitful, that will build up our faith, and that will, I hope, call attention to one great principle which I think is at the base, one of the two great incidents that are at the base of all that we believe and all that we know.

Paul, speaking to the Corinthians, in the beginning of his First Epistle, thanked God that he had only baptized two of them in Corinth, Crispus and

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Gaius, and he more or less repudiated the rest of them because of their paganism and their unbelief. Very early in his First Epistle he told them about how he felt about this. He said: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:2.)

And if you would read in this connection, and I hope you will, the fifteenth chapter of First Corinthians, dealing with the resurrection, you will read there one of the great, masterful sermons that have been preached in the world on the resurrection, in which, with searching logic and great argument, Paul showed how vain was all we believed and all we taught if Christ was not resurrected.

I recall, also, in this connection, those words of Peter at the time he and John had gone to visit the Temple. As they started inward from the Court of the Gentiles to the Court of the Women, there at the Gate Beautiful, which was the entrance, they came to a beggar who seemingly had been brought there for years. He made his living by what he got begging from those who went in. Peter and John stopped a moment, said to him: "Look on us," and he, expecting to receive alms from them, looked up, and Peter said to him:

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And he reached down and took the man by the hand, and as the man came to his feet, his feet and his ankles straightened, and he walked and leaped for joy and praised God. (See Acts 3:1-8.)

The Jewish rulers could not endure this challenge. Peter and John were arrested, thrown into jail, and then, when morning came, they were called before Annas, the real high priest, Caiaphas, his son-in-law, who was the titular high priest, made so by the Roman government, with John and Alexander, and others, kindred of the high priest, and the others who were members of the Sanhedrin. These demanded of Peter and John by what power and by what name they had done these things. (See *ibid.*, 4:1-12.)

Peter, who made their defense, said: "... by the name of Jesus Christ of

Nazareth, whom ye crucified." And added: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (*Ibid.*, 4:10, 12.)

Today the great Christian world are retreating from their early and true belief in Jesus as the Christ. They are explaining him in different ways. They are taking away from him his divinity.

One great church is loosening, apparently, the bands which they formerly had that bound them to Jesus Christ, by setting up in his place the mother of Jesus, Mary. We of our faith know that Jesus of Nazareth is the Christ. This is our knowledge. We must proclaim it at all times and under all circumstances.

You know, it is not difficult to understand that the Christian world does not have the knowledge which we possess, because the Bible, the Old Testament, contains scant notice about the Christ and about his work. There are some glorious passages in the Psalms which describe his crucifixion, tell about his birth, but by and large there is not much told about him.

Why should Jesus of Nazareth assume this tremendous place and importance in the Christian world, as described by Paul and Peter?

Modern revelation has revealed this to us. I have not time, this is not the place, to undertake to discuss the Fall and the atonement, more than to say a few words.

We know of the Grand Council, we know of the determinations there made, we know that the world was created in order that the spirits from the spirit world might come here and be tabernacled.

We know of the placing of Adam in the Garden and the instruction which was given to him regarding the two trees. We know of the disobedience to the instruction with reference to the tree of the knowledge of good and evil. I do not like to call it a transgression because the act that was done by Adam had been foreseen; and it had been planned before the world was that he would do all he did do.

But an immortal being had disobeyed the commandment of the Lord. An immortal being had eaten the fruit. An immortal being had suffered the con-

sequence. He and Eve became mortal, and she afterwards sang in a great hymn of praise, her gratitude for thus having disobeyed, because now they could have seed. (See Moses 5:11.) We know that by having seed they could go forward in fulfilling the plan that was originally mapped out in the Grand Council.

**A**DAM BECAME mortal; spiritual death came to him; and mortal death came to him. This was the first great crisis in the history of mankind. Indeed, it may be said to have produced mankind.

In order for him to get back to the place whence he began, it was necessary that there should be an atonement for this disobedience.

Quite obviously, Adam could not retrace his steps; he could not un-eat. He was mortal. No matter how good any of his children might be, they, also mortal, had no more power than had he. So, to pay for the disobedience, it took a Being conceived by the Infinite, not subject to death as were Adam's posterity; someone to whom death was subject; someone born of woman but yet divine. He alone could make the sacrifice which would enable us to have our bodies and our spirits reunited in the due time of the Lord and then go back to the Father, thus reunited; and finally, body and spirit together, we might go on through all the eternities.

Jesus of Nazareth was the one who was chosen before the world was, the Only Begotten of the Father, to come to earth to perform this service, to conquer mortal death which would atone for the Fall, that the spirit of man could recover his body, so reuniting them.

(Note: Speaking to the multitude in Jerusalem, Jesus said:

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." [John 10:17-18.]

That is the reason why, however good any man, son of Adam, may have been, he could not do the things, make the

atonement that would bring us back into the presence of our Heavenly Father. Again, he could not un-eat the fruit. Jesus was not the son of Adam, but of the Father.

As John was baptizing in the Jordan, he saw Jesus approaching and exclaimed:

"... Behold the Lamb of God, which taketh away the sin of the world." (*Ibid.*, 1:29.) The record does not say sins.

We frequently are told and understand that not alone did Christ atone for that "original sin," so-called, but that he atones for our sins, generally. As I understand it, so far as the resurrection is concerned, the overcoming of mortal death, he did atone for our sins. That is to say, no matter what we do here on earth, even though we commit the unpardonable sin, yet the atonement of Christ will for that purpose and to that end atone for our sins, and so will bring about our resurrection. But after the resurrection, then we have to be judged according to the deeds of the flesh, good or bad. On the judgment day we will receive our rewards or punishments; we must pay for our own sins.

So as I conceive it, we must stand adamant for the doctrine of the atonement of Jesus the Christ, for the divinity of his conception, for his sinless life, and for, shall I say, the divinity of his death, his voluntary surrender of life. He was not killed; he gave up his life.

You know, I think that all through his life, he gave evidences of his divinity, his divine powers and authority. It is true that frequently other prophets who were not divinely begotten had done some of his works. If you run it over in your mind, you will remember that by walking on the water he defied gravity. You will remember his control over the elements, the winds, and the waves, and the storm. You will remember the exercise of his creative powers, for he created food when he fed the five thousand and the four thousand, and he made wine out of water. You will remember how he cured the halt, the lame, the blind. You will recall how he brought life back to the lifeless. You will recall his great duel with Satan which he won.

You will recall his great victory, when he died and was resurrected.

I often think that one of the most beautiful things in the Christ's life was his words on the cross, when, suffering under the agony of a death that is said to have been the most painful that the ancients could devise, death on the cross, after he had been unjustly, illegally, contrary to all the rules of mercy, condemned and then crucified, when he had been nailed to the cross and was about to give up his life, he said to his Father in heaven, as those who were within hearing testify: "... Father, forgive them; for they know not what they do." (Luke 23:34.)

It is our mission, perhaps the most fundamental purpose of our work, to bear constant testimony of Jesus the Christ. We must never permit to enter into our thoughts and certainly not into our teachings, the idea that he was merely a great teacher, a great philosopher, the builder of a great system of ethics. It is our duty, day after day, year in and year out, always to declare that Jesus of Nazareth was the Christ who brought redemption to the world and to all the inhabitants thereof.

I bear my testimony that I know that God lives, that Jesus is the Christ, that he was divinely begotten, was born, lived his life, was crucified, and on the third day arose, the first fruits of the

resurrection, thus making it possible for all of us to be resurrected.

I bear my testimony that he, with the Father, appeared to the young Prophet and opened up the Dispensation of the Fullness of Times.

I bear my testimony to the truth of the restored gospel.

I bear my testimony to the restoration of the priesthood.

I bear my testimony that the keys and powers which Joseph the Prophet held as President of the Church, as prophet, seer, and revelator, have come down from him until now with the Presidency of this Church, down to and including our present President, David O. McKay.

God give us all increasingly, day by day, this testimony. God give us the power and the faith and the courage always to declare, Jesus is the Christ, the only name under heaven given among men by which we must be saved.

This is one of the prime duties of this people. That we may fulfil it and meet it unto the last degree, I humbly pray, in the name of Jesus. Amen.

**President David O. McKay:**

He to whom you have just listened, a great testimony regarding Jesus the Christ, is J. Reuben Clark, Jr. of the First Presidency. He will be followed by Elder Thomas E. McKay, Assistant to the Twelve.

## ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

**I** AM VERY GRATEFUL, my brethren and sisters, for this wonderful opportunity again to bear you my testimony to the divinity of this work. I have thoroughly enjoyed the testimonies that have been borne this morning and now the testimony of President Clark.

I was very pleased to hear our German brethren and sisters furnishing the music this morning. I thought at one time that perhaps there might be some in the choir to whom I taught in English my favorite song, "Love At Home"; but after hearing their voices, they all sounded so young and fresh I got to

thinking of how long ago that was—over fifty years—so I decided that none of them were born at the time I taught that English class. I am grateful for the great missionary work that is being done in the Church. I am grateful especially for the gospel, and as I say, this opportunity of again bearing my testimony of its divinity.

I am thankful, especially for my parentage and for my brothers and sisters. About a week or ten days ago, Sister McKay and I were up at the old home; we had some visitors. They came in. We knew them, not too well; I had met them before. We were delighted to say some things about the old home, about



our childhood experiences there, especially those with President McKay, and when we got through and were saying good-bye, the brother there held my hand a while. Then he said, "You have been blessed with understanding parents." I had not heard it described just that way before, not in so many words, and I told him so. I said, "Yes, not only have I been blessed with understanding parents, but with a kind, black-eyed, beautiful, understanding wife."

I am very happy for this opportunity to bear testimony to the goodness of my parents, my wife, our family, my brothers and sisters, and children and grandchildren, for their kindness to me. I can truthfully say that there has been love in the home, there in the old Huntsville home.

My favorite song, as some of you already know, is "Love at Home."

There is beauty all around  
When there's love at home;  
There is joy in every sound  
When there's love at home.  
Peace and plenty here abide,  
Smiling sweet on every side.  
Time doth softly, sweetly glide  
When there's love at home.

In the cottage there is joy  
When there's love at home;  
Hate and envy ne'er annoy  
When there's love at home.  
Roses bloom beneath our feet;  
All the earth's a garden sweet,  
Making life a bliss complete  
When there's love at home.

Kindly heaven smiles above  
When there's love at home;  
All the world is filled with love  
When there's love at home.  
Sweeter sings the brooklet by;  
Brighter beams the azure sky;  
Oh, there's One who smiles on high  
When there's love at home.

Yes, I am grateful for my parents, my wife, and my children. God bless our mothers, our wives, not only in the Church but throughout the world. Whenever you find a leader among the men, you will find that there is a good wife at his side. She may not be mentioned; she may not be very well-known; the man gets the credit, the plaudits of the people, but I tell you when the final

score is made up, perhaps the wife will receive greater mention, greater blessings than the husband. So do not forget these wives and our mothers, you brethren.

I was so happy to hear all about the movements of the Tabernacle Choir in Europe. Sister McKay read to me all we could get out of the newspapers, and I listened to the radio very carefully. I received a thrill, brothers and sisters, when they were in Berlin, and I do not know who had charge of the broadcast, but there came over the radio the singing of our members in Berlin. They burst forth in song to express their appreciation for this great event in their district. I was especially overcome when I heard the choir had been able to sing to those refugees. God bless them. There are thousands and thousands of them there that need such music now, and that need the gospel. I know what kind of people some of them are.

On my second mission over there I had the privilege of visiting the members up in Koenigsberg, where they had, I think I may say, one of the finest choirs in the Church. To hear those brothers and sisters sing, you would know they are of the house of Israel. We went on up farther north and had the privilege of crossing the boundary line from the Memel Branch into Russia. The people there were so kind. They are ready for the gospel, so do not be hard on them (the people are not responsible for what the leaders do), but pray for them.

I am so happy and thankful that our Church school, Brigham Young University, has a class in Russian. I hope more of the young men will prepare. I am not saying that anything might happen, but so many things are happening and are happening so fast that we cannot tell. It is a good thing to be prepared. I often thought, while in the mission field, of some of the prophecies that have been made with reference to the conclusion here on this earth, "when the end shall come"; for example, the gospel, it says, of the kingdom shall be preached to all nations, "and then shall the end come."

Well, I visited in Europe, Germany, Austria, Hungary, France, Switzerland;

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all included in the then Swiss-German Mission. There are millions of people there. I thought, "Well, if the end does not come before all of these people receive the gospel, I guess it will be a long while." But judging from events that have recently happened, especially with my brother, President David O. McKay, visiting so many countries of the world in such a short time, the broadcasts of our choir and their wonderful visit over there, the gospel may be preached to all people before we realize it.

I am so thankful for the temple that has been established in Bern, the beautiful capital of Switzerland, beautiful Switzerland. It is a great little country. If I had been consulted on the location, (I am so thankful now I was not) I believe I would not have thought of Bern. The larger branches and most of the members are outside of that city. But Bern is the capital where are located the beautiful government buildings. There is one of the finest genealogical libraries that I have ever had the privilege of visiting located in Bern. I visited there and met the head man. We visited so long we could not get away. The telephone rang, and his wife asked why he did not come home to lunch. She was not very happy about it, but he told her to never mind waiting any longer, that he would get his lunch down near the building that day.

They are anxious and ready to explain the work that they have done there already in genealogical work. I believe from all I have heard and studied that the records in Switzerland that have been kept in the various churches are the most complete or as complete as any others in the world, and in Germany, also. Now we have the modern inventions that are able to film these records. Before it was so difficult for our members to decipher them; the churches are not heated and dimly lighted. Our members had great difficulty going down in the archives and getting the names. But it has been changed. The records have been filmed, and thousands of names are ready to be taken to the temple.

And may I say this, many of the members are already here, and I suppose over eighty per cent of them have come here with hundreds of names to work for in the temple. I love these members; they are temple workers; they are temple-minded; and I am so happy and thankful for the completion of this temple in Bern.

God bless the brethren for their inspiration in building it there. I am thankful that I have had the privilege of bearing my testimony to so many people over in Europe. I was there on three different missions.

I remember very well the last testimony I bore in Berlin, at the time of World War II in 1939. At the conclusion of the meeting, a stranger spoke to me. He appeared to be a very intelligent man. He said, "You ought not to talk to people that way; they will believe you." I told him of the goodness of the gospel, and that all mankind would be happier if they followed the plan of salvation, as it had been revealed in the gospel and added, "I do hope they follow my testimony." I asked him his name, and he said, "Never mind."

Scores of people since have arrived here in Zion and are living examples of the testimony that I bore in Berlin.

I could mention many names, but time will not permit. However, I have lived to see the benefits realized by those who have accepted the gospel.

The gospel is true and given to us for our happiness in this life.

God lives; Jesus is the Christ and head of this Church. I bear you this testimony, and I do it in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder LeGrand Richards of the Council of the Twelve will now speak to us, following Elder Thomas E. McKay, Assistant to the Twelve, who has just spoken. Elder John Longden, Assistant to the Twelve, will follow Elder LeGrand Richards.

## ELDER LEGRAND RICHARDS

*Of the Council of the Twelve Apostles*

Y BROTHERS AND SISTERS: I rejoice with you in the wonderful testimonies and instructions we have received in this conference. I pray that the Lord will

let me have the spirit of testimony bearing for the few moments that I stand before you.

After listening to the beautiful discourse here this afternoon by President Clark on the life and the mission of the Redeemer of the world, and remembering what President McKay said this morning, as he counted his blessings and advised us to count ours, and he put at the head of the list in counting his blessings the great work of the Master, I am sure that all of us as Latter-day Saints feel that the greatest event of recorded history of all time was the life and the mission of the Redeemer of the world.

His work is not yet finished. We read in the Book of Mormon that—

... my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever. (2 Nephi 29:9.)

And I think today of him as the Creator of worlds, as we are told in the Pearl of Great Price, unnumbered to man, "but all things are numbered unto me," the Lord said, for I made them and by the power of mine Only Begotten, created I them. (See Moses 1:33, 35.)

Then I think of his great atonement and of the promises that yet await us of his unfinished work. You remember when he stood before the chief priest of the Jews, Caiaphas, and Caiaphas said,

... I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. (Matt. 26:63.)

And Jesus answered,

Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (*Ibid.*, 26:64.)

It is this "coming in the clouds of heaven," and the work that is necessary to be done to prepare for his coming that I would like to say a few words about this afternoon. Let us turn to the holy scriptures for the promises of the resurrection, and President Clark has referred to the resurrection. Think of getting our bodies back out of the grave and being reunited with our loved ones, and then read the testimony of John when he was banished upon the Isle of Patmos, describing that time:

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. . . .

He that overcometh shall inherit all things: and I will be his God, and he shall be my son. (Rev. 21:4, 7.)

Then we read farther that it is they who die in Christ who shall come forth in the morning of the first resurrection, but that the rest of the dead live not again until the thousand years are ended.

What is there in this world that we could do as individuals to repay for the privilege of coming forth in the morning of the first resurrection and receiving our loved ones and being united with them and with the servants of the Living God, and with the Redeemer of the world, when he comes in the clouds of heaven?

If we understood really what the gospel is, we would know why Jesus said that the merchantman seeking costly pearls would sell all that he had in order that he might acquire it and called it the Pearl of Great Price, and we would also understand what he meant when he said,

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:26.)

We just do not have the capacity to appreciate the great blessings that await the faithful, for the Lord said to the Prophet:

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Great shall be their reward and eternal shall be their glory. (D & C 76:6.)

In this great preparation the Master is to make, it requires that he have an organization. He called his twelve, humble men they were, but they were men who could be taught, and they were men full of faith, and they were true to the testimony that they had, and they went forth fearlessly even until each one gave his life, except the Apostle John, who was privileged to tarry until the Savior should come, for the testimony of Jesus that burned in their souls.

I sit here among these brethren who are special witnesses of the Lord Jesus Christ unto the world. I do not believe there is one of them who would not give his life willingly for the testimony of Jesus. I know that the Presidency of this Church never has to ask any of these men if he is willing to go here or there or assume this responsibility or that responsibility. They could not find men in all the world who would be more willing to accept the assignments that come to them. I know they are men of God. I know the joy of the testimony of the Holy Ghost, that rapture that fills your bosom as you feel yourself in his very presence. I know it is worth every effort that we can put forth.

In our meeting in the temple yesterday, one of the Presidency indicated that he thought one of the things we needed to teach the Saints most was to live worthy to go to the temples. We are building temples. They are great institutions in the Church, and we should teach our young people to appreciate them. I had this additional thought that what our people, who have been through the temple, need to know is the sacredness of the obligations they enter into in these holy temples.

When they agree there to consecrate all that they have and all that they are for the building up of the kingdom of God, I do believe that in the eyes of the Lord they are not idle words; that we ought to put first our duty and responsibility to the priesthood that we bear and to the building of the kingdom of God, and all other things ought to be secondary unto that. And if we realize this, and we realize the majesty of this great work in which we are en-

gaged, it would not be difficult for us to do that very thing.

I have great faith in the fulfillment of the prophecies. I think of the words of Jesus as he walked along the way to Emmaus following his crucifixion. The eyes of the two disciples, as you will recall, were holden that they could not recognize him, and as he heard them talking of the things that had been done in Jerusalem, (his crucifixion), he answered, "... O fools, and slow of heart to believe all that the prophets have spoken." And then he explained to them from the scriptures the words of Moses and the prophets how that they had all testified of him and of his work. Then we are told he opened their understanding, that they might understand the scriptures. (See Luke 24.)

And then we have the words of Peter in which he said,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

And that is what makes the word of prophecy more sure than anything else in all this world.

We ought to analyze the prophecies with respect to this great latter-day dispensation and the preparation for the coming of the Son of Man as he testified to Caiaphas that he would come in the clouds of heaven.

I would like to read to you a statement about the need of a prophet. This is from a minister. While I was in the South, two conventions were held by one of the large churches in Atlanta, Georgia, and in one of them Bishop Warren A. Candler, among other things, made this statement:

"We need the reappearance of prophets sent from God."

Then Dr. Ainsworth discussed the condition of the world and the need of something to arrest the world from its present decadent condition, and asked these words:

"Never in the nation's history was the arresting voice of a prophet of God more needed than it is today."

Then here are the words of a minister in England a few years ago:

"We all recognize that something has got to be done, for at the moment we are in a plight where our earthly leaders falter, our people drift and die. We cannot forget that when the blind set out to lead the blind, chances are that both will find themselves in a ditch. *A dictator being out of the question, what about a prophet?* The prophet never is self-appointed. It is well to keep that in mind. Nor is he chosen of his fellows. Always he is heaven-sent; yet I am cheered at the thought that he has the knack of appearing at the right time. That being so, I incline to the belief that our prophet must surely be getting ready for us. Let us not forget that; hope and pray as we will for his coming. Men have an old habit of greeting the true prophet with stones. We need not be surprised if an old-fashioned welcome awaits the prophet of our day. No one can say when such a prophet will come, but of our need of him there is no question."

We find people today who say, "Well, we could accept your message, but we cannot believe that Joseph Smith was a prophet." If they believed in the pre-existent life, they could then understand. When Jeremiah was called as a boy to be a prophet, he could not understand it, and the Lord said to him,

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. (Jer. 1:5.)

The Lord not only knew Jeremiah, but he also knew Joseph Smith. Three thousand years ago the Lord revealed unto Joseph who was sold into Egypt, that in the latter-days, out of his loins, he would raise up a choice seer and a prophet like unto Moses. (2 Nephi 3:11, 14-17.)

And we read in holy writ that there was no prophet in all Israel like unto Moses because Moses talked with God face to face, and that is the kind of prophet the Lord promised Joseph he would raise up out of his loins in the latter days, and that Joseph Smith was

this promised Prophet is our testimony to the world. The things that Jesus and the prophets declared would have to be accomplished before his coming, could not be accomplished without a prophet through whom the Lord could work.

We read in Malachi where the Lord said through his prophet that he would send a messenger to prepare the way for his coming, and swiftly he would come to his temple. Who but a prophet could be this messenger? Has there ever been a time that he came swiftly to his temple? How could the temple be prepared for his coming without a prophet? This promise has reference to his second coming, for Malachi adds:

... who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. (Mal. 3:2.)

So in his last coming, he will come swiftly to his temple. He will come to sit in judgment, as Malachi saw, and Malachi's thoughts, going along that same line, saw the coming of the great and dreadful day of the Lord in the latter-days when

... all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (*Ibid.*, 4:1.)

And then he goes on to say that before that day he would send Elijah the prophet to turn the hearts of the fathers to the children. Now why does not the world believe that Elijah will come? They can believe that he was taken to heaven in the clouds of heaven, in a flaming chariot, and here is the promise that he should come in the latter days. And we bear witness that Elijah did come, and because of the knowledge and the information he brought, we continue to build these temples and do this great work that is being done in the temples of the Lord.

When Peter was speaking to those who had put to death the Christ, he said,

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

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And he shall send Jesus Christ, which before was preached unto you. (Acts 3:19-20.)

Now, remember he had already been among them. He had already been crucified, and here is the promise of Peter that the Lord would send him again, but he adds:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (*Ibid.*, 3:21.)

How can one believe the Holy Bible and not believe that one of the preparatory things for the coming of the Redeemer of the world would be a "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

We have mentioned the coming of Elijah. President Clark mentioned the restoration of the priesthood, the Aaronic and the Melchizedek, and then there was the kingdom to be set up that Daniel saw in the last days that should become as a great mountain and fill the whole earth, and how could that be without a prophet of God?

Then there was the new record of Joseph to come forth to be joined with the record of Judah according to the command the Lord gave to Ezekiel, and how could that be without a prophet who should do this work, for the Lord said that he would bring it forth and he would join it to the record of Judah, and he would make them one in his hands. (Ezek. 37:16-17.) The Lord works through his servants, the prophets.

These are only a few of the things the Lord promised to do before the coming of the Redeemer of the world. We bear witness to the world that this Prophet, Joseph Smith, raised up of the Lord, was in very deed the instrument that the Lord had in waiting through the centuries, in the pre-existent state when the Lord stood in the midst of the spirits and said to Abraham:

"These I will make my rulers"; for there were many of the noble and great ones there, and then he added: "Abra-

ham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:23.)

Jesus knew that he would work through the instrumentality of his servants just as he did when he called the Twelve, and that is why he said, as he stood overlooking Jerusalem,

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, [notwithstanding his promise]—Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. 23:37-39.)

We have had some wonderful testimonies of people of standing on the great work that the Prophet Joseph has done. I cannot take time to go into that. I will just give you this one thought. The other day Brother Levi Edgar Young showed me a history of the state of Vermont, and under the caption, Sharon, we read these words:

Sharon enters the Hall of Fame by being the birthplace of one of the immortals of American history, Joseph Smith, who founded the Mormon religion.

The world is beginning to recognize the power and the spirit that is in this work, a power which causes every man to be willing to devote himself to the building of the kingdom which is the kind of power and influence that can overcome the world and establish his kingdom in the earth.

I bear you my witness that this is in very deed the work of the Lord, and that he is at the helm, and I do it in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve has just spoken to us. Elder John Longden, Assistant to the Twelve, will now address us.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

**J**OSEPH SMITH was and is a Prophet of the Living God. We have heard witness from this pulpit today that a prophet should be called to lead, guide, and direct latter-day Israel. I believe that Joseph Smith was a great spiritual leader. I believe that he is the greatest spiritual leader since the advent of Jesus Christ in mortality. I believe there are four great events, spiritual events, if you please, that may form the cornerstones of this great Church.

First, the vision to the boy, Joseph, who humbly desired to know truth and secluded himself in the woods to pray. Four weeks ago it was my privilege to stand in that hallowed place, and with bowed head and gratitude in my heart for the witness that has come to me that he is in very deed a prophet. I visualized in my mind's eye what the experience must have been as he was visited there by God, the Father, the Father of our spirits, and Jesus Christ, his divine literal Son. This was in answer to his humble plea and prayer after reading the first chapter of James, and the fifth verse:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

But there was a provision,

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (*Ibid.*, 1:6.)

As we have heard testimony borne today, he sealed his testimony with his life's blood, that he had seen God the Father and Jesus Christ, the Son.

I believe in that vision.

I believe the second great event is the coming forth of the Book of Mormon. It was not written by Joseph Smith but translated by him under the inspiration of our Heavenly Father.

It was my privilege a few months ago to visit a stake in Idaho. I listened to a young man, a convert to the

Church, bear witness and testimony in the morning session, and I shall ever be grateful for his testimony. During the war he was assigned in a Naval unit to Logan, Utah, at the Utah State Agricultural College. He attended one or two of our meetings, and then he was sent for further training to San Diego. He became acquainted with one of our chaplains, Elder John Boud. John Boud presented him with a Book of Mormon. The young man, after completing his service for Uncle Sam, returned to his home in the East, attending again Columbia University, so he might finish his studies and graduate.

He had a Jewish professor in one of his classes. He presented the Book of Mormon to this professor one day. He fingered through it for a few moments, then he made the statement that either Joseph Smith was a genius or he was inspired. The young man said, "Take it and read it, and when you have finished with it, bring it back." After several weeks he did that, and he said to the young man, "Joseph Smith was inspired."

The young man further investigated truth as each soul has a right to investigate truth. And I testify by the power of the Holy Ghost ye shall know truth, if you have that desire. And so he embraced this great gospel because he had that witness.

I believe the third great spiritual event was the organization of the Church of Jesus Christ, with apostles, prophets, pastors, teachers, evangelists and so forth. And you have my witness and testimony this afternoon that these men in the First Presidency, the Council of the Twelve Apostles, and the Patriarch to the Church, are in very deed prophets of the Living God, representing him and bearing special witness of his divinity to the world today.

Then I believe, finally, the fourth cornerstone or spiritual event was the embodiment of the truths contained in the message which Joseph Smith gave to the world, completely revolutionizing, if you please, the spiritual things,

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something that was definitely contrary to the doctrines of men which had been taught up to that period, and in that gospel we have a form or a pattern for living. For the gospel of Jesus Christ teaches me how to live, not how to die, but to enjoy life here in this mortal life, with all its problems, with all its trials, with all its troubles.

I am grateful that I can have echo in my heart and in my mind the words of Jesus:

Come unto me, . . . Take my yoke upon you, . . . For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

Brothers and sisters, may we be further resolved today, as we leave this glorious conference, more to spiritualize our lives upon the great truths which are presented for our study, contained in the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

I bear you my testimony that God lives, that Jesus is his divine Son, our Elder Brother, that he is the Savior of the World, that Joseph Smith was and is a Prophet of God and that those who have succeeded him in that position in this Church have been men of God,

even prophets, down to President David O. McKay today.

May God bless us that that testimony may abide within our hearts, that we will be equipped to meet the various trials and problems which may confront us, I humbly pray, in the name of the Lord Jesus Christ, our divine Savior. Amen.

**President David O. McKay:**

Elder John Longden, Assistant to the Twelve, has just concluded speaking. The congregation will now join in singing, "High On the Mountain Top." Elder Alvin Brey, assistant conductor of the German Church Choir, will lead us. After the singing, Elder Levi Edgar Young will speak to us.

The Choir and congregation joined in singing the hymn "High On The Mountain Top."

**President David O. McKay:**

Elder Levi Edgar Young of the First Council of the Seventy will now speak to us, and Elder Young will be followed by Bishop Joseph L. Wirthlin.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

**I** AM VERY GLAD TODAY to know that the members of this choir are descendants of the German people. Many of them were born here, it is true. It always reminds me, when I hear music rendered by Germans, of the lovely words of Schiller: "You weep today, but you have peace in your hearts tomorrow."

We, my brethren and sisters, have a great heritage, and the object of our general conferences is to bring the members of the Church together to hear the word of God. We are living in an age when the truths of God are needed to solve the problems of our times. Our fathers, their lips glowing with the words of faith, called God to witness that the truths of the gospel would be taught our children of the future. No

age of history has been more complex than that of today, and one of the problems is how to teach our children that they may grow up with faith in God and his eternal purposes. There are fundamental truths that must ever be known and held sacred by us and by the children of the world, for we have been passing through an age of wars, and never in all history has the hate of man for man been so universal as it has been the last few years. It was a writer of ancient times, 500 years B.C., who wrote:

The age in which we live should be distinguished by some glorious enterprise. Let the leaders strive to put an end to our present troubles. Treaties of peace are insufficient for that purpose. They may retard, but they cannot prevent our misfortunes. We are in need of some durable plan which



will forever put an end to our hostilities and unite us by the lasting ties of mutual affection and fidelity.

It is only a few weeks ago that Albert Schweitzer left this message to Americans, and we may say the world, for he has become a world character:

If men can be found who will revolt against the spirit of thoughtlessness and who are personalities sound enough and profound enough to let the ethical ideals radiate from them as forces, there will start an activity of the spirit which will be strong enough to evoke a new mental and spiritual disposition in mankind.

A few days ago we had the opportunity of meeting a group of students who are doing advanced work in a well-known university who came with the purpose of talking over a few questions that had puzzled them. It was a pleasant hour which we spent together, for their minds were open to the great truths of religion. They were not all of the same church, and one of them was the son of well-known Jewish parents. We had a chance of speaking about the Holy Bible and particularly the book of Genesis, part of which came up for discussion. We all agreed that nothing surpasses the first chapter of Genesis in sheer beauty, for it is the divine truth that God lives and is the Creator of heaven and earth and is the Father of mankind. What a fine thing for the youth of the world to have this knowledge taught them. It was just a few days ago too, that a student from Harvard College, writing his thesis for his doctor's degree in philosophy, had his attention called to the belief that Williams James, one of the most learned men, wrote when his little boy died:

Our little Humster, whome you never saw since his first babyhood, has also gone over to the majority. We buried him yesterday under the pine tree, at my father's side. For nine days he had been in a desperate condition, but his constitution proved so tenacious that each visit of the doctor found him still alive. At last his valiant little soul left his body. He was a broad, generous, patient little nature, with a noble head who would have done credit to his name had he lived. It must be now that he is reserved for some still better chance than that and that we shall in some way come into his presence again.

Another beautiful truth could be taught to the youth of our schools. It concerns the American Indians. The tribes of America always held through the years that the whites had taken their lands, and this brought about many Indian wars. Indian chiefs rose at times to great heights of noble thoughts and actions. It was in the early days of the last century that one of the noblest chiefs left this message. It is called the message of Gard and was quoted in the *Overland Monthly* in 1872:

Many snows ago, there lived a young Hoopa named Gard. He knew the stars and the habits of the trees. "Wide as the eagles fly," was he known for his love of peace. He walked in the paths of humility, and clean was his heart. His words were not crooked nor double. He went everywhere, teaching the people the beauty of meekness. He said to them, "Love peace, and eschew war and the shedding of blood. Put away all wrangling and the spirit of wrath. Dwell together in the singleness of love. Let all your hearts be one heart. So shall ye prosper greatly, and the great One above shall build you up like a great rock on the mountain. The forests shall yield you abundance of game, and rich nutty seeds and acorns. The red-flecked salmon shall never fail in the rivers. Ye shall rest in your wigwam in good joy, and your children shall run in and out like the young rabbits of the field for number."

The report of Gard went throughout the land. Gray-bearded men came many days journey to sit at his feet. But one day Gard went from his wigwam and was gone many suns. His brother was distressed and feared. At first he said: "He is teaching the people and will come back."

But his people feared, and in a few days they left the wigwams and began to search the hills and valleys for their Gard. They called through the forests. Day after day they beat up and down the mountains. They shouted in the gloomy canyons, but no sound came to them except the echo of their own voices. Still the brother wandered on. He went through the forest; he exclaimed aloud: "O Gard, my brother, if indeed you are already in the land of souls, then speak to me at least one word with the voice of the wind that I may know it for a certainty and therefore be content."

Then Gard came to him from the sky and spoke to his brother. "Listen. I have been in the land of souls. I have beheld the great God above. I have come back to earth to bring a message to the Hoopas,

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that they must dwell in peace with their neighboring tribes. Put from you all thoughts of vengeance. Wash your hearts clean. Redden your arrows no more in your brother's blood. Then the Great Man will make you to increase greatly and be happy in this good land. Ye shall keep the dance of Peace which the Great Man has appointed. When ye observe, ye shall know if ye are clean in your hearts by a sign."

Having said these words, Gard was wrapped in a cloud and floated up into the land of souls.

With all the individual and racial differences among men of the nations of the world, there are also common characteristics. Spiritually minded people have always lived. The sublime faith in God as shown in the writings of the Old Testament indicates that this life on earth is but a period of preparation for the life hereafter. Maeterlinck, the Belgian writer, tells us that when we become acquainted with ancient religions, we find them complete in their broad outlines and divine principles, and the farther back we go, the more perfect they are and the more closely related to the loftiest beliefs of our own times. Rudolph Steiner, a German scholar, says that what we read in the *Vedas* or Hindu scriptures gives us only a faint idea of the sublime doctrines of the ancient teachers. It seems that the more ancient the texts, the purer and more awe-inspiring the doctrines which they reveal.

Then we think of the Hebrew conception of immortality and how the prophets taught the word of God. Men were to find their relationship to the Creator which was an eternal tie here and hereafter. Community of conviction grew up, and this conviction bound men into a brotherhood to serve God and to learn and keep his commandments. The sublime faith in God as shown in all the writings of the Old Testament shows that this life is but a period of preparation for the life hereafter. From the Psalms we have "The Lord is my shepherd," and then in the book of Job we have Job uttering these divine words:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God. (Job 19:25-26.)

In the early days of Kirtland and following the organization of the Quorum of Twelve and the Seventies, the Prophet Joseph Smith organized Hebrew and Greek classes in the temple which had just been finished. This was in keeping with the ideals of education which the prophet had at the very beginning of our history. In the dedicatory prayer of the Kirtland Temple, we have these words:

Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith. (D & C 109:7.)

We are further admonished:

... study and learn, and become acquainted with all good books, and with languages, tongues, and people. (*Ibid.*, 90:15.)

The Prophet Joseph Smith employed a noted Hebrew scholar from New York City to come and teach classes in Hebrew. While he also kept Greek and Latin in mind, he first wanted to be able to read Hebrew that he might read the Holy Bible in the original language in which it was written. From the journal of the Prophet, we find him studying daily and attending the classes with many of his brethren who were reading and studying with him. We read: "After a hard day's work, went to my Hebrew class, and studied far into the night. Up in the morning and out at nine o'clock, attended the school and translated with the morning class. . . . Attended my studies as usual and made some advancement."

"Every man who learns," says Ralph Waldo Emerson, "must do so by laborious reading." Such a man looks forward to an expanding knowledge. He becomes a lover of books, and great books tell us of God and truth. The attitude of the Prophet Joseph Smith alone in reference to study and the gaining of knowledge from books is one of the sublime truths of his life. He had the spirit of learning, a thing we need in our schools today.

The gospel of Jesus Christ will yet appeal to millions; yes, it will be seen and known in all the world. The future is lighted for us with the radiant colors of hope. Strife and sorrow will disappear. Peace and love will reign supreme sometime. The lesson of prophets, the dream of poets and musicians is confirmed in the light of modern knowledge, and as we gird ourselves for the work of life, my brethren and sisters, today and tomorrow, we may look forward to the time when in the truest sense the kingdoms of this world will become the kingdoms of Christ, and he

shall reign forever and ever as King of kings, and Lord of lords.

That is the great ideal of the future of the members of this Church, of the gospel of Jesus Christ, and that we may know it, I ask in the name of Jesus Christ, our Redeemer. Amen.

**President David O. McKay:**

Elder Levi Edgar Young, Senior President of the First Council of Seventy, has just concluded speaking. Bishop Joseph L. Wirthlin of the Presiding Bishopric will now speak to us.

## BISHOP JOSEPH L. WIRTHLIN

### *Presiding Bishop of the Church*



RESIDENT MCKAY, my beloved brethren and sisters; I sincerely trust that the Lord may bless me in the endeavor to express to you one or two thoughts that I have in connection with my belief that we are in the Church of the Lord Jesus Christ established through the Prophet Joseph Smith.

In thinking of the Prophet Joseph Smith, there comes to mind a great statement made in the Doctrine and Covenants, section four, wherein the Lord said this to the Prophet:

Now behold, a marvelous work is about to come forth among the children of men. (vs. 1.)

That was given to the Prophet in 1829. In 1830, the Church was organized with but six members. The Prophet lost his life in 1844, at which time there were in the Church approximately forty to forty-five thousand members, an indication to me, and I am sure to you, that when the Lord said to the Prophet, "Now behold, a marvelous work is about to come forth among the children of men"—the men who heard of that great revelation accepted it, and the result, as I said, was that there were between forty and forty-five thousand who were members of the Church when the Prophet lost his life.

It is most inspiring to me to know that the Church was in existence for

fourteen years when the Prophet died, and when you think of the accomplishment in that period of time, there is no question but what the Prophet Joseph was being inspired by the Lord in building up the kingdom.

From that time on, after the death of the Prophet, it was necessary for the Church to leave Nauvoo and come into the tops of these mountains where we now exist. Brigham Young became the President, and during his period there were approximately 150,000 members; in the time of President John Taylor, approximately 200,000; in the time of President Wilford Woodruff, approximately 250,000; in the days of President Lorenzo Snow, approximately 278,645; in the days of President Joseph F. Smith, approximately 495,960; in the days of President Heber J. Grant, approximately 979,454; and in the days of President George Albert Smith, approximately 1,111,314 members. Today, in the day of President David O. McKay, there are approximately, in 1954, 1,302,240.

This again proves to us, as the Lord said through the Prophet Joseph, "Now behold, a marvelous work is about to come forth among the children of men." And the children of men have accepted it from that day until this day, and are accepting it as it is being taught to them by missionaries and others who are bringing to them the gospel of the Lord Jesus Christ.

I think of the great work of Presi-

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dent David O. McKay. In 1952, President McKay visited eleven nations. In 1953, President McKay selected sites for two new temples—one of which, of course, has already been prepared and dedicated, you know, in far-off Switzerland, and another one soon is to be built in Great Britain. In addition, in 1954, President David O. McKay covered 50,000 air miles, visiting eight nations in Europe, South Africa, and South America. In 1955, President McKay visited seven nations in the South Pacific, including Hawaii, Samoa, Australia, and New Zealand, and at the same time selected a site for a temple in New Zealand; all of which again is evidence of the fact that the Lord did reveal to the Prophet Joseph that a great and a marvelous work was about to be taught and sent forth among men.

In 1893, President Woodruff made this statement as he dedicated the Salt Lake Temple, "That from this time on, the power of the evil one would be broken and that the enemy would have less power over the Saints." How true that is! When we go back into the history of this great Church, from 1893 until now, we find that the power of the evil one has become weak; and therefore, it has been possible to go out and preach the gospel in the world. When you stop to think, the Prophet Joseph lost his life through the power of Satan; and the Saints were driven from Nauvoo to this country because of the power of the evil one; and from that time until 1893, there was difficulty and suffering for our people; nevertheless, as the Lord said to the Prophet Joseph, "Now behold, a marvelous work is about to come forth among the children of men."—and the children of men have accepted the same, even though the Prophet was murdered; and the Church has grown and exists to the point now to where we have, as I said, over 1,302,000 members.

It is marvelous to know that in this day and age we have more missionaries out in the world than ever before, preaching the gospel of the Lord Jesus Christ. There will be more, and the time will come when mankind will listen to what the Prophet said in the establishment of the Church of the Lord Jesus Christ.

I also, brethren and sisters, would like to say this, that each and every one of us has great responsibilities because we belong to the Church of the Lord Jesus Christ, and the Lord said this through the Prophet Joseph to us:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work;

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; (*Ibid.*, 4:2-4.)

Actually, if we have the faith in our hearts that this is the work of the Lord Jesus Christ and desire to serve the Lord, we can only do it through the work—through the results of our efforts in building up the kingdom and making it strong, so strong that the world will accept the great truths as they are being forwarded to them through our missionaries, and as has been done through our Prophet in the last two or three years.

I accept what the Lord said through the Prophet to us, in speaking about what we should do, and what our attitude should be:

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Then he went on to say:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. Amen. (*Ibid.*, 4:5-7.)

There is no question in my mind that when an individual who, in his heart, desires to serve God and live the gospel of the Lord Jesus Christ and prays to the Lord, he will receive the blessings of the Lord according to what his needs are. I think of the words of the Lord, too, wherein he said this: "The glory of God is intelligence, . . ." (*Ibid.*, 93:36.)

What a marvelous opportunity we all have in this great Church where the

apostles of the Lord Jesus Christ teach us the gospel! Therein we do receive the knowledge of the glory of God. "The glory of God is intelligence, . . ." (*Ibid.*, 93:36) which intelligence we can use in our lives from day to day. Surely it becomes the glory of God unto us.

In my testimony I feel as did the apostle of old, when Paul said:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . (Rom. 1:16.)

I would make one addition, and I might say, I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation revealed to us and given to us through the Prophet Joseph and every one of the Apostles who has lived from that day until this time.

I am grateful for the testimony I have that this is the Church of the Lord Jesus Christ. I am grateful for the testimony that I know that Joseph Smith was a Prophet of God, and every President of the Church has been a prophet of God—has been an apostle. I am grateful for the opportunity of the services that are rendered through the power of the priesthood, for with our priesthood, brethren and sisters, we have many responsibilities and many opportunities to help build up the kingdom. I leave you my humble testimony that this is the Church of the Lord Jesus Christ, that Joseph Smith was indeed a Prophet of God. There is no question about it: This is the work of God. May we do all within our power to continue to build it up, and therein enjoy all of the blessings that the Lord will give us as we go forward in his behalf, I humbly ask, in the name of Jesus. **Amen.**

### President David O. McKay:

I know I express your feelings when I say that we are grateful to hear Bishop Wirthlin speak with his characteristic energy and faith. The Lord bless him, and continue to bless him

that he may continue in the great work he is performing.

The Presiding Bishopric will conduct a special meeting in the Tabernacle tonight, beginning at seven o'clock. The meeting will feature the Aaronic Priesthood program. The following leaders are invited to be in attendance: stake presidencies, high councilmen, bishoprics, members of stake and ward Aaronic Priesthood committees, and all other leaders interested in the Aaronic Priesthood program—in the Tabernacle tonight at seven o'clock.

The singing for this session has been furnished by the choir organized and composed of our German speaking Saints, led by Elder Heinz Rimmasch, with Elder Frank W. Asper at the organ. We are truly thankful for their inspirational singing this day. What a blessing their songs have been, and the way they have been rendered. The song of the righteous, truly is a prayer unto the Lord.

We thank you members of the choir and your leaders. Less than three weeks ago, it was our privilege to meet several hundred of your countrymen, perhaps some of your relatives, and I feel impressed in their behalf to thank you for representing them so inspirationally, and I express the appreciation of all who have listened in as well as those who have been here this morning and this afternoon.

The Choir will now sing, "The Lord Bless You and Keep You," following which the benediction will be offered by Elder Harry E. McClure. After the benediction this Conference will be adjourned until ten o'clock tomorrow morning. President McClure was formerly president of the Gridley Stake. At the present time he is a member of the Church Building Committee.

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Singing by the Choir, "The Lord Bless You and Keep You."

The closing prayer was offered by Elder Harry E. McClure. Conference adjourned until Saturday, October 1 at 10:00 a.m.

## SECOND DAY

### MORNING MEETING

The third session of the Conference was held in the Tabernacle Saturday morning, October 1, at 10 o'clock, with President David O. McKay presiding and conducting.

The music for this session was furnished by the M.I.A. Chorus from the Salt Lake Valley stakes, with Elvis B. Terry conducting. Roy M. Darley was at the organ.

#### President David O. McKay:

Several requests have been received this morning for announcements. All announcements will be made on the bulletin board of the Bureau of Information.

The poet has asked, "What is so rare as a day in June? Then, if ever, come perfect days."

I think we can paraphrase that and say, "What is so rare as a day in October in Utah?" This beautiful sunshine this morning, the hills bedecked in the autumn colors, all nature seems to be at peace. This is, indeed, a glorious occasion, and a glorious state.

The third session of the 126th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints is convened in the Salt Lake Tabernacle on Temple Square in Salt Lake City.

We welcome all present in the Tabernacle, which is filled to overflowing, and announce that over flow meetings are held in the Assembly Hall and in the Barratt Hall, and that 13 Radio Stations in Utah, Idaho, Nevada, Colorado, Arizona, and California are broadcasting the messages and proceedings of this Conference. There is a special television cable installation showing in four chapels in Pocatello, Idaho. The names of the stations broadcasting the proceedings have already been announced to the radio audience. We express appreciation for the presence of prominent national and state officials, and educational leaders in our own state.

The singing for this session will be furnished by the Mutual Improvement Association Chorus from the Salt Lake

Valley stakes, with Elder Elvis B. Terry conducting, and Elder Roy M. Darley at the organ.

We shall begin these services by the Mutual Improvement Association Chorus singing, "The Morning Breaks."

The opening prayer will be offered by Elder Oral J. Wilkinson, President of the Murray Stake.

The M.I.A. Chorus sang the hymn, "The Morning Breaks."

Elder Oral J. Wilkinson, President of the Murray Stake, offered the invocation.

#### President David O. McKay:

The invocation was offered by Elder Oral J. Wilkinson, president of the Murray Stake. The Mutual Improvement Association Chorus from Salt Lake Valley stakes will now favor us with "Break Forth, O Beauteous Heavenly Light."

I wish all who are listening in could see this beautiful choir, made up of the young people of these stakes. You television operators, just let the observers see the overflow from the choir seats into the gallery on each side—an impressive illustration of the interest of youth.

Singing by the Chorus, "Break Forth, O Beauteous Heavenly Light."

#### President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, will now give the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

Elder Joseph Anderson, Clerk of the Conference, read the following report:

**CHANGES IN CHURCH OFFICERS  
STAKE, WARD AND BRANCH  
ORGANIZATIONS SINCE APRIL  
CONFERENCE, 1955**

#### NEW TEMPLE PRESIDENT

Samuel E. Bringham appointed president of the Swiss Temple.

### MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Gulf States Mission, formerly known as the Texas-Louisiana Mission.

Northern Far East Mission, formerly known as the Japanese Mission.

South Australian Mission, new mission created from a division of the Australian Mission. Thomas Sanford Bingham appointed president.

Southern Far East Mission, new mission, created from a division of the former Japanese Mission. Herald Grant Heaton appointed president.

Zelph Y. Erekson appointed president of the Australian Mission, to succeed Charles V. Liljenquist.

Clifton G. M. Kerr appointed president of the British Mission, to succeed A. Hamer Reiser.

Henry D. Taylor appointed president of the California Mission, to succeed Bryan L. Bunker.

J. Earl Lewis appointed president of the Canadian Mission, to succeed J. Melvin Toone.

Edgar L. Wagner appointed president of the Central American Mission, to succeed Gordon M. Romney.

Henry A. Smith appointed president of the Central Atlantic States Mission, to succeed Claude W. Nalder.

Douglas H. Driggs appointed president of the Northwestern States Mission, to succeed James A. McMurrin.

Berkeley L. Bunker appointed president of the Southern States Mission to succeed Peter J. Ricks.

Alfred Eugene Rohner appointed president of the Southwest Indian Mission, to succeed Golden R. Buchanan.

Fred W. Stone appointed president of the Tongan Mission to succeed D'Monte W. Coombs.

Frank D. Parry appointed president of the Uruguayan Mission to succeed Lyman S. Shreeve.

### NEW STAKES ORGANIZED

Honolulu Stake organized August 28, 1955 by division of Oahu Stake.

New Orleans Stake organized June 19, 1955 from branches in the Texas-Louisiana and Southern States Missions.

Redondo Stake organized May 29, 1955 by division of Inglewood Stake.

### STAKE PRESIDENTS CHOSEN

Phil D. Jensen, president of Alpine Stake, to succeed Edward V. Burgess.

Frank B. Bowers, president of Bonneville Stake, to succeed Junius M. Jackson.

Ben E. Lewis, president of East Sharon Stake, to succeed Henry D. Taylor.

Julius B. Papa, president of Gridley Stake, to succeed Harry E. McClure.

Jay Ambrose Quealy, Jr., president of Honolulu Stake.

Clive M. Larson, president of New Orleans Stake.

Grant M. Burbidge, president of Pioneer Stake, to succeed Henry A. Smith.

Leslie Lloyd Prestwich, president of Redondo Stake.

George C. Ficklin, president of South Bear River Stake, to succeed Clifton G. M. Kerr.

Percy K. Fetzner, president of Temple View Stake, to succeed Adiel F. Stewart.

G. Marion Hinckley, president of West Utah Stake, to succeed J. Earl Lewis.

### NEW WARDS ORGANIZED

Palmdale Ward, Bakersfield Stake, formed by division of Lancaster Ward.

Ogden 48th Ward, Ben Lomond Stake, formed by division of Ogden 40th Ward.

Cowley 2nd Ward, Big Horn Stake, formed by division of Cowley Ward and Deaver-Frannie Branch.

Hailey Ward, Blaine Stake, formerly Hailey Branch.

North 33rd Ward, Bonneville Stake, formed by division of 33rd Ward.

Logan 21st Ward, Cache Stake, formed by division of Logan 9th and 15th Wards.

Cannon 7th Ward, Cannon Stake, formed by division of Jordan Park Ward.

Cedar 7th Ward, Cedar Stake, formed by division of College Ward.

Kaysville 4th Ward, Davis Stake, formed by division of Kaysville 3rd Ward.

Kaysville 5th Ward, Davis Stake, formed by division of Kaysville 2nd and 3rd Wards.

Kaysville 6th Ward, Davis Stake, formed by division of Kaysville 1st Ward.

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Union 4th Ward, East Jordan Stake, formed by division of Union 1st Ward.

Whittier 3rd Ward, East Los Angeles Stake, formed by division of Whittier 1st Ward.

Whittier 4th Ward, East Los Angeles Stake, formed by division of Whittier 2nd Ward.

Garden Heights South Ward, East Mill Creek Stake, formed by division of Garden Heights Ward.

Phoenix 13th Ward, East Phoenix Stake was formerly Spanish-American Branch.

Hanford Ward, Fresno Stake, formerly Hanford Branch.

Colonial Hills 2nd Ward, Hillside Stake, formed by division of Colonial Hills, Edgehill, and Wasatch Wards.

Mountain View 2nd Ward, Hillside Stake, formed by division of Mountain View Ward.

Mountain View 4th Ward, Hillside Stake, formed by division of Monte Vista and South Edgehill Wards.

Wasatch 2nd Ward, Hillside Stake, formed by division of Wasatch and Edgehill Wards.

Iona 2nd Ward, Idaho Falls Stake, formed by division of Iona Ward.

Idaho Falls 20th Ward, Idaho Falls Stake, formed by division of 5th, 9th, and 14th Wards.

Idaho Falls 21st Ward, Idaho Falls Stake, formed by division of 5th, 9th and 14th Wards.

Layton 8th Ward, Layton Stake, formed by division of Layton 3rd Ward.

Long Beach 7th Ward, Long Beach Stake, formed by division of Long Beach 2nd Ward.

Westwood 2nd Ward, Los Angeles Stake, formed by division of Westwood Ward.

Casa Grande Ward, Mesa Stake, formerly Casa Grande Branch.

Rupert 4th Ward, Minidoka Stake, formed by division of Rupert 2nd Ward.

Riverside 2nd Ward, Mt. Rubidoux Stake, formed by division of Riverside Ward.

Middleton Ward, Nampa Stake, formed by consolidation of Black Canyon and Star Branches.

Baton Rouge Ward, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Biloxi Ward, New Orleans Stake,

formerly a branch in the Southern States Mission.

Columbia Ward, New Orleans Stake, formerly a branch in the Southern States Mission.

Hammond Ward, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Hattiesburg Ward, New Orleans Stake, formerly a branch in the Southern States Mission.

Liberty Ward, New Orleans Stake, formerly a branch in the Southern States Mission.

New Orleans Ward, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Idaho Falls 18th Ward, North Idaho Falls Stake, formed by division of the Idaho Falls 4th and 10th Wards.

Idaho Falls 19th Ward, North Idaho Falls Stake, formed by division of Idaho Falls 10th and 13th Wards.

North Highlands Ward, North Sacramento Stake, formed by division of Del Paso Ward.

Ogden 49th Ward, Riverdale Stake, formed by division of Ogden 32nd and Riverdale Wards.

Auburn Ward, Sacramento Stake, formerly Auburn Branch.

Sacramento 5th Ward, Sacramento Stake, formed by division of Sacramento 1st Ward.

San Jose 4th Ward, San Jose Stake, formed by division of San Jose 1st Ward.

Monticello 2nd Ward, San Juan Stake, formed by division of Monticello Ward.

Westdale 2nd Ward, Santa Monica Stake, formed by division of Westdale and LaCienega Wards.

Shelley 4th Ward, Shelley Stake, formed by division of Shelley 1st Ward.

Kearns 5th Ward, Taylorsville Stake, formed by division of Kearns 4th Ward.

Vernal 4th Ward, Uintah Stake, formed by division of Vernal 2nd Ward.

Vernal 5th Ward, Uintah Stake, formed by division of Vernal 1st and 3rd Wards.

Belvedere 2nd Ward, Wells Stake, formed by division of Belvedere Ward.

South Jordan 2nd Ward, West Jordan Stake, formed by division of South Jordan Ward.

West Jordan 3rd Ward, West Jordan



Stake, formed by division of West Jordan 1st Ward.

Wilford 2nd Ward, Wilford Stake, formed by division of Wilford and Cummings Wards.

Evanston 4th Ward, Woodruff Stake, formed by division of Evanston 1st and 3rd Wards.

#### WARDS AND BRANCHES TRANSFERRED

Auwaiolimu, Kahala, Kailua, Kaimuki, Kaneohe, Waikiki, and Waimanalo, Honolulu Stake, formerly of Oahu Stake.

#### WARD AND BRANCH NAME CHANGED

Cannon 6th Ward, Cannon Stake, formerly Jordan Park Ward.

Edgehill 2nd Ward, Hillside Stake, formerly South Edgehill Ward.

Mountain View 3rd Ward, Hillside Stake, formerly Monte Vista Ward.

Eastland Branch, San Juan Stake, formerly Lockerby Branch.

#### INDEPENDENT BRANCHES ORGANIZED

Albany Branch, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Bayou LaCroix Branch, New Orleans Stake, formerly a branch in the Southern States Mission.

Bogalusa Branch, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Darbun Branch, New Orleans Stake, formerly a branch in the Southern States Mission.

Gonzales Branch, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

McNeill Branch, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Pride Branch, New Orleans Stake, formerly a branch in the Texas-Louisiana Mission.

Sand Hill Branch, New Orleans Stake, formerly a branch in the Southern States Mission.

Sharp Park Branch, Palo Alto Stake formed by division of San Bruno Ward.

Elk Grove Branch, Sacramento Stake, formed by division of Sacramento 4th Ward.

Vacaville Branch, Santa Rosa Stake, formed by division of Fairfield Ward.

Deer Park Branch, Spokane Stake, formed by division of Spokane 3rd Ward.

Riggins Branch, Weiser Stake, formed by division of McCall Branch.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Deaver-Frannie Branch, Big Horn Stake, membership transferred to Cowley Ward.

Sahara Branch, Layton Stake, membership transferred to Layton 7th Ward.

La Brea Ward, Los Angeles Stake, membership transferred to Arlington and Wilshire Wards.

Tooele 9th Ward, North Tooele Stake, membership transferred to Tooele 5th and 8th Wards.

Kahana Branch, Oahu Stake, membership transferred to Hauula Branch.

Kimball Ward, Shelley Stake, membership transferred to Firth Ward.

#### THOSE WHO HAVE PASSED AWAY

Howard J. McKean, Chairman, Church Building Committee.

Cornelius Zappey, president of the East Central States Mission.

Claude W. Nalder, president of the Central Atlantic States Mission.

Clarence A. Hurren, president of the East Cache Stake.

John D. Giles, business manager of the Improvement Era, Boy Scout official, and executive secretary of the Utah Pioneer Trails and Landmarks Association.

#### President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, has just read the vital statistical data, changes in ward and stake organizations, and obituaries.

President Joseph Fielding Smith, President of the Quorum of the Twelve, will be our first speaker. He will be followed by Elder Sterling W. Sill.

## PRESIDENT JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

**I** SUPPOSE THERE are members in the congregation and who are listening in who are anxious to know something about their boys who are in the service of the country in the Far East; and others who are anxious to know about their sons serving in the mission fields in that section of the world. I will have more to say about that as I continue. I wish to make a brief report of what was accomplished in the mission assigned to me to the Far East.

Monday, July 25, accompanied by my wife, Herald Grant Heaton and his wife and baby, and a group of missionaries, I arrived in Tokyo, Japan. The first two days were spent in visits to military quarters with the chiefs of staff, all of whom received us kindly.

Wednesday the 27th, conference convened in Karuizawa in Japan and was held for three days with the missionaries of the Japanese Mission and servicemen who were able to attend. At that conference the division of the Japanese Mission was presented, renaming the northern part composed of Korea, Japan, and Okinawa, the Northern Far East Mission, and the southern part, composed of Formosa, Hong Kong, the Philippine Islands, and Guam, the Southern Far East Mission, with Herald Grant Heaton as president, Hilton A. Robertson remaining as president of the Northern Far East Mission. He had been presiding over all that territory before the division.

At this conference, for the first time, a vote was taken by those assembled to approve the division of the mission and other action which was taken. This vote was received unanimously in the affirmative, and every place we went and held conference from that time on, the same procedure was carried out, so that the members of the Church in each place had an opportunity to vote on the matter of creating two missions out of what was the Japanese Mission.

Now the term Japanese Mission hardly suited the situation, for it was not just Japan that was concerned. Therefore, they readily accepted the change

and that the northern part be called the Northern Far East Mission, taking in Korea, Japan, and Okinawa.

Monday, August 1, Presidents Robertson and Heaton, Colonel Robert H. Slover, Captain Hildebrand, and I left Japan for Korea, arriving in Seoul that afternoon. Of course you realize we could only do that by going by air, and all of our traveling after reaching Japan was by air.

Tuesday afternoon, August 2, on a hill overlooking Seoul and in the presence of a small group, I dedicated the land of Korea for the preaching of the gospel and the establishment of the work of the kingdom of God. We held meetings with the Saints in Seoul and also with the servicemen. I will give these details, and then, if time will permit, I wish to say something about the servicemen and the missionaries.

Wednesday we went to Munsani-ni. We held a meeting there on the borders of the land separating North from South Korea. On Thursday following, we returned to Seoul, attended to some business there, and then took plane for Pusan and held meetings with members of the Church and servicemen there.

In Korea at Seoul and at Pusan, I ordained men to offices in the Aaronic Priesthood, ordaining some priests, some deacons, so that these good people could hold their meetings and administer the sacrament. Also I set apart Dr. Kim Ho Jik, the only elder in Korea, as president of the Korean District of the mission, and gave to him as counselors, Elder Frederick Shumway, who was in the service of the country in that part of the country, and later Houk Yung Gil, a native, as second counselor.

Returning to Japan we held meetings in Osaka and Tokyo.

August 11, President Robertson, his wife, Sister Smith, and I, left Japan for Okinawa. President Heaton had previously left for Hong Kong. On the island of Okinawa we located a site for a building. On Sunday, August 14, in the presence of a large group of members, I dedicated the island of Okinawa, as we had done the land of Korea, for

the establishment of the work of the Lord in that island.

Monday, the fifteenth we parted from Colonel Robert H. Slover, who had accompanied us in all of our travels up to that point, and took a plane for Hong Kong, and there were met by President Heaton. In Hong Kong, before a small group of members, we presented the matter of the division of the mission and the sustaining of Herald Grant Heaton as President of the Southern Far East Mission, which was enthusiastically received.

Friday evening, August 19, we parted company with President and Sister Robertson who returned to Japan, and President Heaton and wife, my wife and I left for Manila, Philippine Islands. We arrived at 10:30 p.m. and were met by a number of servicemen and E. M. Grimm, better known as "Pete," who was very kind to us and placed at our service an automobile and driver, two automobiles and drivers when necessary, for our entire stay in the Philippine Islands, and in other ways he was very kind and looked after many of our interests.

Sunday, August 21, 1955, at a beautiful grove in Clark Military Field, I dedicated the Philippine Islands as I had done Korea and Okinawa.

Tuesday, August 23, we left at 10:30 p.m. for the Island of Guam where we arrived the next morning. We remained in Guam, holding meetings with Saints and servicemen until the morning of Friday, August 26, when we took our leave and by plane arrived in Honolulu, Friday morning, August 26, at 4:45 a.m.

Before leaving, however, on August 25, in the presence of a large congregation of members, I dedicated the Island of Guam, thus dedicating Korea, Okinawa, the Philippines, and Guam while on this mission to the Far East.

I want to say a few words of commendation for some of these brethren in the Far East who are doing a wonderful work: first, Colonel Robert H. Slover, chairman of the servicemen's co-ordinating committee in those lands, a vigorous, energetic, faithful man in the service of the country, devoting his time to our servicemen, attending to the details and looking after the interests

of the young men in the service in a most thorough manner.

He is assisted by Captain Clain Smith, Major LeRoy Walker, Corporal Mark Frazer, and with these I must also mention Elder Rodney W. Fye, who is serving in the intelligence department of the Army in Korea, who has done a wonderful work for our young men in Korea. He is a very outstanding young man. Also, I wish to mention Elder Youngberg in Okinawa, presiding in the branch; Blain Elmer in the Philippines where we do not have members, but who is looking after the interests of our servicemen there, and Victor A. Olsen in Guam.

Now I want to say to you mothers, particularly, fathers, too, who have sons in the mission field in any of these Eastern countries—(Well, we have no missionaries in some of these places yet.) If your sons are called to go to the Far East to labor among the Japanese people, the Korean people, the people on these islands of the Far Pacific, do not feel disappointed. Do not feel sorry and wish that they had been appointed to some European country or somewhere within the borders of the United States or the South Pacific. These people in these lands who have joined the Church are just as good as we are. Those people in those Far East countries are human beings, with like feelings and passions. They can love and they can hate just as you and I may love and hate. When they receive the gospel of Jesus Christ, they are just as good as we are.

I could not help, when I met with them and took them by the hand and looked into their countenances, but feel that I could and did love them. They are the people of God, just as the people are anywhere else on the face of the earth who receive the truth, and they can bear testimony of the truth, as I have heard them do, as the people can do in any of the stakes and wards of Zion.

Do not feel disappointed. The missionaries do not feel disappointed unless perchance they never received the spirit of their mission. You fathers and mothers who have sons serving in the forces, be proud of them. They are fine young men. Some of our servicemen are con-

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verts, who have been brought into the Church by the teachings, by precept and by example—principally by example by the members of the Church who are also serving with them in the forces.

I met a number of young men who said, "We came in the Church because of the lives of these young men and because they taught us the principles of the gospel."

They are doing a good work. There might be one or two that may be careless, but those young men with whom I had the privilege of meeting, talking to, would bear their testimony of the truth and were walking humbly.

And as I met with the officers and chaplains (and unfortunately, at this time, we have no chaplain of the Church there), but when I met with them, universally they said, "We like your young men. They are clean. They are dependable."

One of these chaplains, when I was talking with him, said, "I keep two of these young men of your faith with me all the time. If I lose one of them, if he is called away, I get another." While I was talking with him, a young man came in with a message, and when he was in there, he held out his hand and said, "I am Brother so-and-so. (I do not remember his name now.)" He received the instruction given him and departed. A little later another one came. He likewise was a member of the Church. This man, not a member of the Church, said, "I keep them with me all the time because they are dependable."

Be proud of your boys. Be proud of your young men in the mission field. That is a good field, and those people

are entitled to hear the truth just as well as the people of Europe or of any other part of this world. These people who are living and laboring among them are happy. I saw none that was discontented.

The Spirit of the Lord is leading them. The doors are opening for them to preach the gospel.

Now just one more word that I would like to say. This comes a little close to me; nevertheless I want to say it. Sister Smith's singing everywhere we went was a great help. When she could not go to Korea, we took a record of "The King of Glory," and we were able to broadcast the recording from the military grounds so it could be heard all over the city; so her voice was heard there, although she was not privileged to accompany me.

It was a glorious visit. I think we accomplished some good.

Brother Heaton, a young man, full of energy and astonishingly full of knowledge, knows those people in the Far East and loves them, and he will be successful in his mission field.

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

That interesting report of the expansion of the Church in the Far East, a significant epoch in Church history, to which you have just listened, was given by President Joseph Fielding Smith, President of the Quorum of the Twelve Apostles. We shall now hear Brother Sterling W. Sill, Assistant to the Twelve. He will be followed by Elder Marion D. Hanks.

### ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*



MUCH HAS BEEN said at this conference about the life and mission of the Master. I pray that what I may say will not detract from that which has already been said.

After that long awful night of betrayal and trial, Jesus was brought before Pilate. Pilate believed that Jesus

was innocent of any wrong and made a weak attempt to try and save his life by taking advantage of one of his privileges as Roman governor to release a prisoner to the Jews at the time of the Passover. Pilate had in his custody a noted insurrectionist and murderer by the name of Barabbas, and probably relying upon the sense of fairness of the Jews that certainly they would not

consent to the release of this notorious criminal and punish an innocent man, Pilate said, "Whom shall I release unto you—Barabbas or Jesus which is called Christ?" (See Matt. 27:21.) And Pilate must have been startled to hear them say, "Barabbas."

He said, "Then what shall I do with Jesus?" And the Jews replied, "Let him be crucified." Pilate said, "Shall I crucify your king?" And they said, "We have no king but Caesar."

Then Pilate took water and washed his hands before the multitude, saying, "... I am innocent of the blood of this just man: see ye to it." And the Jews said, "... His blood be upon us and on our children. Then Barabbas was released and Jesus was delivered to be crucified." (See Matt. 27:24-26.)

We might safely assume that both Pilate and the Jews felt that they had permanently settled any question which may have arisen in connection with the life of Christ—Pilate by merely washing his hands, and the Jews by putting to death the very Son of God.

But there is a peculiar relationship which exists between the life of Jesus Christ and every other soul born into the world. In that great period of our pre-existence, Jesus was appointed and ordained to be the Savior of the world and the Redeemer of men, and there is no other name given by which man can be saved. What Pilate and the Jews did to Jesus did not alter that relationship in the slightest degree, either for them or for us. For Jesus also bore our sins, and we are therefore party to his suffering and his atonement.

In our lives we are forced to make many decisions. By our answers to life's questions, we determine our own destiny. James Russell Lowell wrote some significant lines entitled, "The Present Crisis." He says—

Once to every man and nation  
Comes a moment to decide  
In the strife of truth and falsehood  
For the good or evil side.

Some great cause, God's new Messiah  
Offering each the bloom or blight  
Parts the goats upon the left hand  
And the sheep upon the right.

And the choice goes on forever  
'Twixt the darkness and the light.

Certainly the greatest question to be decided by any man during his lifetime is the one suggested by Pilate, "What shall I do with Jesus?" The Jews made their decision. They said, "His blood be upon us and on our children," and so it has been. And so it may be with us because the question is still before us, and each must answer for himself.

For Jesus is standing on trial still.  
You may be false to him if you will.  
Or you may serve him through good or ill.  
What will you do with Jesus?

You may evade him as Pilate tried  
Or you may serve him whate'er betide.  
Vainly you'll struggle from him to hide  
What will you do with Jesus?

What will you do with Jesus?  
Neutral you cannot be,  
And someday your soul may be asking—  
What will he do with me?

One of the best methods for solving a problem is to weigh carefully each of the alternatives. In this case there seem to be three. The first is that we may follow the example of the Jews and reject him and thereby, as Paul says, we crucify unto ourselves the Son of God afresh. Such a course is unthinkable. But much of what the Jews did, they did in ignorance. Upon the cross Jesus said, "... Father, forgive them; for they know not what they do." (Luke 23:34.) The Jews didn't really understand what they were doing when they put to death the Savior of the world. Pilate didn't know that this young peasant carpenter standing before him was in very deed the great Jehovah who had created the earth.

But we might ask ourselves this question. Why didn't they know? There is probably only one answer: They lacked the honest effort, earnest inquiry, and humble prayer necessary to find the truth. But in large measure, we make exactly the same mistakes. When we absent ourselves from sacrament meeting, we don't really understand what we are doing. When we fail to pay our tithing or when we are married "until death do us part," we know not what we do. It is our ignorance as well as our sins that stands between us and our salvation.

If the Jews suffered so great a penalty

for their sins committed largely in ignorance, what about us? We have all of the information that the Jews had, but in addition we have the judgment of time shining upon the life of Christ. We have the testimony of the apostles bearing witness to his divinity and sealing their testimony with their blood.

But in addition, a great flood of new knowledge has come into the world. In the early spring of 1820, God the Father and his Son Jesus Christ reappeared upon the earth to re-establish among men a belief in God. Besides this, we have been given three great volumes of new scripture outlining and explaining in every detail the simple principles of the gospel. If we lose our way, it will be by our own choice and not because we can't know the truth, except, if like the Jews, we fail to be sufficiently thoughtful and diligent, thereby exposing ourselves to the risk of "ignorantly" rejecting our personal Savior and with him our chances for eternal exaltation.

The second alternative of this question, "What shall I do with Jesus?" is that we may try to be neutral, and believe neither one thing nor the other. That is impossible, for either God is, or God is not. There is no middle ground. It is all or nothing. We either accept him by design or we reject him by default. For when we fail to decide a question one way, we automatically decide it the other way. That is, when we fail to decide to get on the train, we automatically decide to stay off the train.

Yet there is a group of people who insist on trying to maintain this damaging neutrality. It isn't merely that they don't believe; their skepticism goes deeper. They don't give it a thought one way or the other. There is one thing more serious than merely to "not believe," and that is to "not care."

It has been said that there is one folly greater than that of the fool who says in his heart there is no God, and that is the folly of him who says he doesn't know whether there is a God or not. Thereby he is guilty of unbelief rather than disbelief, and unbelief is usually a confession that one has not made sufficient honest inquiry necessary to find the truth.

If a man should err in believing the

gospel of Jesus Christ to be true, he could not possibly be the loser by the mistake. But how irreparable is his loss who should err in supposing the revelations of God to be false. There are many people who try to dispose of this question, "What shall I do with Jesus?" by saying that he was merely a great teacher. This is certainly a poor substitute for knowing the truth. It is also pretty dangerous, for as has been said:

Suppose there is a Christ, but that I should be Christless;  
Suppose there is a cleansing, but that I should remain unclean;  
Suppose there is a Heavenly Father's love, but that I should remain an alien;  
Suppose there is a heaven, but that I should be cast down to hell.

It has been said that "Man's greatest unkindness to man is not to hate him but to be indifferent to him." "He who is indifferent to his friend is unkind to his friend. But he who is indifferent to his Savior is unmerciful unto himself."

Our third alternative to this question of "What shall I do with Jesus?" is that we may accept him. We may accept him eagerly and enthusiastically. We may fill our minds with his word, and consecrate our lives to his service. We have his own counsel on this question. In our own day he has said,

O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D & C 4:2.)

Each of us has been complimented by being reserved to live upon the earth in this greatest of all dispensations. We live when a great flood tide of wonders and knowledge and accomplishment has been released in the world. Our forefathers lived on a flat, stationary earth and plowed their ground with wooden sticks. But we live on an earth of power steering and jet propulsion. Noah preached the gospel for many years and failed to bring conversion to a single person outside his own family. Even in the dispensation of Jesus, less than one hundred years had passed before the apostles had all been put to death

and the world was well on its way into darkness of complete apostasy.

But we live in a time when "the field is white already to harvest." We have examples of stake missionaries who have brought conversion into the lives of five or ten or twenty human souls in a single year, and as Samuel Walter Foss cried, "Give me men to match my mountains," so the Church is crying for men to match the great opportunities of the present day.

In 1932 Walter Pitkin wrote a book entitled *Life Begins at Forty*. But life begins every morning. Life begins when we begin, and our real progress

begins when we accept God's answer to that greatest question of our lives, "What shall we do with Jesus?"

May our Heavenly Father inspire us to get the right answer before it is too late, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

You have just listened to Elder Sterling W. Sill, Assistant to the Twelve. We shall now hear Elder Marion D. Hanks of the First Council of Seventy. He will be followed by Elder Alma Sonne.

## ELDER MARION D. HANKS

### *Of the First Council of the Seventy*



HUMBLY PRAY for direction and inspiration in these few moments. It seems to me that I am almost under compulsion to abandon that which I

might have said, and in view of this warm and heartwarming sermon by President Joseph Fielding Smith and in view of the presence here of this magnificent group of young people, add my testimony and an expression of my conviction to that which has been said.

Memory is a beautiful and wonderful thing. As President Smith named this morning the places he had been and some of the events of his missionary adventures, my heart responded as many of yours must have to the enumeration of places familiar to many of us under circumstances very different from the mission which motivated him. I thought specifically of one island he did not visit but which might well be some day the subject of such a mission, where 5300 American boys gave their lives in order that the cause which they represented might be successful.

It was of one of those boys that I thought this morning, and as President Smith spoke, I tried to remember and write down a few words I once memorized which came from the pen of one of the American boys who died in the battle of Iwo Jima.

This twenty-year-old, (and I know nothing of him save that), was one of

the 5300. In a little ten-cent notebook dated 18 February 1945, the day of his great adventure, he wrote his last will and testament—a short and incisive thing. He might have written about many different subjects. After all, he was only twenty. He was on an island he had never heard of, I suppose, before war took him there. I assume he might have had in his heart some resistance to what awaited him. He might have been thinking about home and loved ones; but what he wrote seems to me to have been inspired of God. These are the words as I remember them, and I think they are right.

"This is the time for new revelation. People don't think much about religion nowadays, but we need a voice from on high, brother, and I don't mean maybe. This thing has got out of human ability to run. I'm no religious fanatic, but we are in a situation where something better than human brains has got to give us advice."

This was the last will and testament of a twenty-year-old boy who died with the thought in his mind that the predicament mankind had worked themselves into was one which only divine help might solve. He cried for new revelation, for a voice from on high, for a voice of spiritual authority. I wondered when I first read it which of those whom I knew and loved and lost had answered his cry—whether it be Marsden or Elwin

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or Ray or Chick or David or one of many others—I wonder which one has told him, as surely one of them has, that the voice of spiritual authority has been and is being heard in our very day. The voice from on high has spoken to man, a voice which has proclaimed that God in truth does live, that Jesus is in truth his divinely Begotten Son who lived to teach us how to live, and died to save us; that there is a plan which God himself has made available to his beloved children, obedience to which will bring us the blessings which we might as his children naturally expect if we are obedient to his will, and which will ultimately exalt us in that condition of beauty and glory which will allow us eternally to work, to grow, to learn, to love, to live with him who is our Father.

As I have traveled through this Church, I have been blessed on many occasions with experiences like those of President Smith, as have all of these other brethren. This morning the name of Biloxi, Mississippi, was read as a ward in the recently organized New Orleans Stake. In Biloxi, some few of you will know, there stands a magnificent chapel erected at the cost of about \$75,000, and that chapel was almost one hundred percent built and paid for by dedicated Latter-day Saint servicemen. I had the blessing of dedicating the building, and afterwards talked with a humble young fellow. I asked him what he was doing and how he was enjoying the service, and he said, "I do not enjoy the service so much, but I am enjoying service in the Church." He told me that he was a stake missionary.

I said, "Have you had any success?" "Oh, some," he said. "We have baptized eight this year—my companion and I—and we have some other good possibilities."

As we moved to Pensacola, we found a young navy officer active as one of the district presidency, traveling with two of his wonderful young companions in the service from branch to branch, bearing witness of the truth, stimulating the saints, and doing the work that needs to be done. Almost everywhere we have gone—San Antonio, Los Angeles, Washington, D. C.,

and elsewhere—we have found the same dedication and the same basic loyalty to the Lord.

Now to you wonderful young people who are here behind me, and to all others, may I say that there are those who would seek to make a "deal" with you, in the vernacular of our day, who would invite you to trade your faith, your self-respect, your loyalty to the Lord, for some of the enticements of this day—for education or wealth, for social preference, for political prominence or business success, for acceptability at school, for improper indulgence, for any of the others of the enticements which allure.

May I say to you that there is *nothing* in this world *worth having* which you need to give up to be a good Latter-day Saint. If wealth or education, social preference or political prominence, power in your profession—if these are what you want, my testimony, and I get it traveling through the Church among the wonderful people of this faith, is that you may be anything you want to be worth being, *and a believing, faithful Latter-day Saint.*

There was a writer who said: "People who take off their religion to be educated or wealthy or socially accepted are like the man who took off his boots to walk in a briar-patch."

If ever you need the Spirit of God, if ever you need faith and loyalty to his way, it is while you are educated (and the Church encourages you to become so); it is while you have wealth (which may come to you if you seek it honestly and use it wisely); it is while you are politically prominent or socially accepted; it is while, in your school activities and achievements, you find occasions for leadership.

I think, as I conclude, of a wonderful young man—perhaps the only Latter-day Saint in a leading university in a great southern state—who was the president of the student body, editor of *Law Review*, one of the outstanding young men of the nation. His studies had perhaps been interfered with a little by having to go from dormitory to dormitory in answer to requests to talk about the Church and the gospel, but he had done it consistently, had lived his religion loyally, and had been an



intelligent, and faithful representative of the Church.

I think of a few weeks ago in Logan when a fine young man bore testimony in our conference before returning to Columbia College, where he is serving as student body president of that great school. He said he had been offered a graduate scholarship when he was finished, and hoped it would still be available after he had served a mission. There are many, many similar cases throughout the Church. No Latter-day Saint young person needs to sacrifice anything important to be a real member of the Church. Remember that there are many wonderful people, old and young—like the boy on Iwo—who

desperately seek what you have, or may have if you desire it and seek it and live for it.

I bear testimony that God lives, and that this is his work, and if I know anything in the world it is that obedience to his law brings happiness, and the opposite—disobedience—brings unhappiness, of which I testify in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Marion D. Hanks of the First Council of Seventy has just spoken to us. Elder Alma Sonne, Assistant to the Twelve, will now address us.

## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*



MY BRETHREN AND SISTERS, I am very happy for the privilege of standing before you for a moment, to express my gratitude for the fine things we have heard and seen at this general conference of the Church. This morning at 7:30 in the Assembly Hall we held a welfare meeting. We heard something about cattle, beef cattle, and dairy cattle, and how to manage farms, especially the welfare farms. This instruction was given by experts from the Utah State Agricultural College. When they had given their talks, President Clark made some observations. President Clark, you may know, is a farmer and a cattleman in his own right—if he can qualify for that distinction, by working two or three hours on Saturday afternoon on his farm. We were greatly edified.

It reminded me of the funeral service which was held up in the Bear Lake country for Brother Hyrum Nebeker, also a cattleman. Prior to his death he had selected the hymns he wanted sung at the service. Among them was the well-known hymn we sing so frequently, "We Thank Thee, O God, for a Prophet." He also requested that everyone in the gathering join in singing this hymn, not only the choir, but those also

who sat on the front seats, and the entire congregation. Seldom does one hear a song sung with more feeling than was done on this occasion. Everyone sang, and all seemed to feel the spirit and the significance of this great hymn.

I thought of the statement made by someone who said, "Tell me the ballads a people sing, and I will tell you their character." I hope the Latter-day Saints will be judged by the songs they sing on occasions like this. This hymn, in particular, suggested guidance, prophetic guidance. Guidance is a beautiful word, it is a meaningful word. We all need to be guided and directed and inspired in our work and in our responsibilities.

I recall a poem I learned as a boy;

Hand in hand with angels through the  
world we go;  
Brighter eyes are on us than we blind ones  
know;  
Tenderer voices greet us than we deaf will  
own;  
But never walking heav'nward can we walk  
alone.

Those who dislike guidance, it seems to me, lack in humility. Jesus believed in guidance. I read a verse from the Gospels:

... when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he

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shall hear, that shall he speak: and he will shew you things to come. (John 16:13.)

Mark the words "he will guide you into all truth . . . and he will shew you things to come." Of all the leaders who have lived upon the earth, only Jesus, the Lord, could make a promise like that. These words are tremendously important and reassuring, especially to those who are striving for a better life.

Christ's plan of salvation came to light gradually through holy prophets. Back of them is Jesus Christ, the light of the world, and the greatest of all the prophets. His gospel is the beacon light. The voice of the prophets is the voice of God to generations past, present, and future. These prophets came as they were needed. They were chosen before they were born. Their messages were always vital, important, and timely. Their testimonies were strong and fervent. They called people to repentance. They rebuked sin in high places. Their mission was to purify and regenerate the human family and to turn the hearts of men to God, who is the Creator, the Ruler, and the Giver of life. These living oracles seldom argued. They announced and interpreted God's will and made no compromise whatever with worldly standards and patterns, however glowing and colorful they might appear.

You will realize the significance of Paul's question put to Agrippa and the others: "Believest thou the prophets?" Paul believed the prophets. He quoted their words to justify and substantiate his claims. I am convinced that the warnings and admonitions of the prophets, had they been duly regarded and respected, would have transformed the world, and evil forces operative in public and private life, now and in the past, would have been far less powerful.

We believe in prophets. We believe the only safe course for us is to follow the admonition of the prophets. Said Jesus:

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city. (Matt. 23:34.)

And then his concluding words: "That upon you may come all the righteous blood shed upon the earth, . . ." (*Ibid.*, v. 35.) The deniers of God's servants were to answer for their repudiation of the prophets. Had the Jews believed John the Baptist and heeded his admonitions, many people (more than did), would have believed on Jesus the Christ. But they rejected him and maligned him. He was put in prison, like his predecessors, and finally put to death, but they could not entirely destroy his influence nor his memory. The common people, the meek and the lowly, listened. They heard his words and accepted his divine calling and followed him. But the magistrates and the rulers, the high and the mighty, the professional religionists, were not among the multitude which followed him to the River Jordan, but Jesus came, and Jesus was baptized by this great prophet, the greatest of all the prophets, said Jesus, born of women. (See Luke 7:28.)

These prophets were not dreamers, they were not visionary men—they were practical men. They saw the present and the future needs of the people to whom they were sent.

President Brigham Young, for instance, was a great prophet and more than a prophet. He was called to a great responsibility. It was not unlike that which fell upon Moses, the law-giver of Israel, during the years of exodus from Egypt. Both of them were deeply concerned with the spiritual and temporal welfare of their people.

Looking back over the magnificent achievements of Brigham Young and those who followed, we can picture the tragic exodus of covered wagons and handcart companies. Every day was a challenge, and every night a hazard, full of danger and uncertainty. But the sturdy and unconquerable pioneers, under their prophet, never faltered; they pressed forward to their destination. On their arrival, they beheld a barren wasteland, covered with sagebrush and possessed by the savage Indians. What did this modern prophet do? He made friends with the Indians. He cultivated the soil, and he irrigated the fields.

Prophets came as they were needed. May we, you and I, heed the prophets who live today. May we be guided by

their inspiring instruction, and may we undertake with them to build up God's kingdom upon the earth, and eventually be worthy of an exaltation in that kingdom, I pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Alma Sonne, Assistant to the Twelve, has just concluded speaking. The congregation will now sing, "We Thank Thee, O God, for a Prophet," conducted by Elvis B. Terry.

After the singing Bishop Thorpe B. Isaacson will speak to us.

The congregation and Choir will now sing.

The Choir and congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

**President David O. McKay:**

Bishop Thorpe B. Isaacson of the Presiding Bishopric will now speak to us, and our concluding speaker will be Elder Harold B. Lee.

## BISHOP THORPE B. ISAACSON

*First Counselor in the Presiding Bishopric*

**P**RESIDENT MCKAY, President Richards, President Clark, my beloved brethren and sisters, and friends: I feel very humble in standing before you this morning, and after a great deal of worrying and fasting and praying, I hope the Lord will bless me. I shall be grateful for an interest in your faith and prayers.

I would like to thank my wife now because I did not do it this morning, when she was kind enough to offer a very beautiful prayer in my behalf. I was too touched then to do it, but I would not feel right if I did not do it now.

I had prepared one or two thoughts, but they have been so beautifully treated already that I do not feel I could possibly add anything to them. I was going back again to an experience I had on the Hill of Calvary, mentioned by President Clark so beautifully yesterday, Brother Sill today, and Brother Sonne just now. I shall not say more on that. So I shall entirely rely on the Spirit of the Lord to guide me today, in what I might say.

It is good to see many in the audience whom we meet in stakes as we come to you each Sunday in stake conferences. Many times we come to you as total strangers, but after we have been with you for a couple of days, we feel as if we have known you forever. After we leave, even though we have held many meetings and are tired

physically, we are uplifted in our spirits and our faith because of your great devotion to the gospel of Jesus Christ and to the responsibilities to which you have been called.

We are grateful for your thoughtfulness and for your kindness and courtesy to us. We are grateful to you for your encouragement. I cannot help expressing deep affection and appreciation for the stake presidents of this Church and for the ward bishoprics, for we see your great devotion. You so frequently put aside your own personal interests because of your responsibilities in the Church, and particularly among the young people of the Church.

I wish you could have all been at the meeting in the temple Thursday morning where the General Authorities were invited and privileged to meet with the First Presidency. When President McKay was speaking to us and sharing with us his experiences recently in Europe, I could not help thinking of a passage or statement that Brigham Young once made when he was referring to the humble man who converted him to the Church. He said something like this, "His spirit bore witness to my spirit, and I believed." That morning in the temple it was as if the Spirit of the Lord was speaking to the President of the Church and prophet of the Lord, and his Spirit bore witness to our spirits, and we believed.

I cannot help thinking you are partaking of that same Spirit in this con-

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ference, because it has carried over into the conference so beautifully, and we have all felt that Spirit. What is that Spirit? It is the Spirit of our Heavenly Father, and we are privileged to enjoy that Spirit through the gift and the power of the Holy Ghost, for which I am sure all members of the Church are very grateful.

Sometime ago it was my privilege to visit one of the army camps, a large post of the government where many of our Latter-day Saint boys are stationed. Many of them are stationed there for their entire time in the army. Because they are stationed there for such a long time, many of them are privileged to bring their wives and children to live at the post.

I attended their Sunday evening service, and when I entered that chapel hall, it was filled to capacity. It was a thrill to see all those Latter-day Saint boys dressed in their military uniforms, and in the main accompanied by their wonderful wives, and in many instances, their new babies.

I wish all the parents of those boys could have looked in on them that night and listened to some of them speak. The brotherhood that existed in that group is not often found in the world. Those men loved one another. They were living with each other and praying for each other. I saw many of the young men in that audience whose fathers I know. I saw some of the young married women with their babies whose parents I know. You would have been very proud of them. They told me that there was seldom a time when any of our Latter-day Saint boys ever missed this Sunday service. President Joseph Fielding Smith just now told us that our servicemen are doing a great work for their country and for their Church. Of this I am confident.

After that wonderful meeting where we were all spiritually uplifted, a young man came up to me with his wife, and I recognized her. I knew her parents well. He asked, "May I ride with you into a certain city where tomorrow morning I must go to the hospital? I have an appointment to be there by eight o'clock." We told him that he could ride with us. I watched him bid goodnight to his wife and baby before

leaving for the hospital for surgery. He was so calm and so wonderful, and so was she.

When they bade each other good-night, I thought how unusual. What faith those two young people have in each other! What confidence they have in the Lord! But it did not take me long to find out what was behind it. As we were riding along, I asked, "Will your wife get to see you while you are in the hospital?" And he said, "Oh no. It is too far away, and she hasn't a car." "Is she here on the post alone?" "Yes. Her folks aren't here, and my folks aren't here, but we have each other." Then he said, "We have the Lord, so she'll get along all right, and I'll be just fine. I'll be home in a few days."

What faith! Then he said, "While we've been out here, we've had wonderful experiences that mean so much to us." Then he gave me this experience as near as I can repeat it.

They were going to have a new baby, and his wife was not at all well. She had not been well for months. The doctor was worried about her, and so was he. There they were alone, except for the wonderful buddies that were around them, but no parents on either side were there with them. They were far from home.

One day the doctor called this young man and his wife to his office, and said, "I think I ought to tell you that I am very worried about your wife, and I think I should tell you that even your wife's life is in danger as well as that of the baby."

Now, that would be quite a hard thing for a young couple to take. The doctor said, "Come back in three days. I am going to have another specialist here because I need his help. I am not a specialist in that line, but I know things are not right." He had made a lot of tests, examinations, and X-rays. So in three days he asked them to come back.

That young couple went home that night, and I believe as nearly every young couple would do in this Church, they fasted, and they prayed nearly all night, pleading with the Lord to bless her that she would be well and that they could have their little baby. Next

day he went to his assignment. He came home the second night, and they followed that same procedure, praying into the night with little sleep. The third day he went to his assignment, and he came home again. They followed that same procedure, and the three days were up. They should meet with the two doctors the next day.

The following morning when the sun came up and his wife awoke, she said to her wonderful sweetheart, "I feel much better," and as he looked at her, he said, "I am sure you are better." Her eyes were bright, and there was a little color in her cheeks, but they went off to see the doctors. When they walked in, the first doctor said to her, "Well, you look so much better today," and she said, "I feel much better."

Then the new doctor and the first doctor went over the charts and the history of the case. The second doctor was just as alarmed after he studied the charts and the X-rays. Other X-rays were taken, and the two doctors took the X-rays and developed them and went into the other room, and they couldn't believe their eyes. X-rays do not lie. They are factual. They put these X-rays down by the side of each other, and the first doctor was astounded, and the second doctor said, "Are you sure these are the same X-rays you took before?" "Oh yes," he said, "they are the only ones I have. I am sure they are the same X-rays."

They went back out to the office and told this young man and his wife that they could go home, that there was nothing for them to worry about, that everything would be all right. The new second doctor went away, assuring the first doctor that he need not be concerned. This young couple was very happy and knew the Lord had answered their prayers.

This young man testified to me that, of course, those doctors, not being in the Church, could not understand the power of the priesthood. They could not understand our faith and the prayers and the fasting of these young people. "That night when we went home," the young

man said, "we spent most of that night thanking the Lord for his blessings and for the miracle that had been performed, and in two or three weeks we had our new baby. You saw her tonight—a beautiful, healthy, lovely baby." Then he bore a strong testimony, testifying to the power of the priesthood; and his witness and his testimony was wonderful for a young man. I am sure that such testimonies are shared by thousands and hundreds of thousands of Latter-day Saints. What would that young man and his wife have done if they had not had that faith? What would they have done if they couldn't go to the Lord?

So, I would plead with all young married couples that you should be careful in everything you do so that nothing will prevent you from going to the Lord when you are faced with similar problems, and you will be faced with them. Perhaps not the exact one of this young couple, but many similar. You will need the blessings of the Lord just as that wonderful young couple needed them.

I would plead with all of us that we adjust our affairs and our lives and our living so that when the time comes that we need the blessings of the Lord, we can go to him and know that he will hear us and grant our petitions.

I bear testimony to you that I know that God lives. Yes, his Spirit has borne witness to my spirit, and I believe, and I know, and I know Jesus was the Son of God—our Savior and our Redeemer. We should love him for the mission and the sins that he took upon himself that we might live—probably God's greatest gift to man.

God bless you, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just addressed us. Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.

## ELDER HAROLD B. LEE

*Of the Council of the Twelve Apostles*

**T**HE EXCELLENT remarks of Elder Sterling W. Sill this morning have recalled a story I heard repeated in a very impressive talk which was given recently where I was assigned to dedicate a new chapel. Our attention was called to the name on the front of the building—The Church of Jesus Christ of Latter-day Saints. This is the story that was to impress our responsibility to Him in whose name we were then in meeting.

It was in 1909 at the University of Edinburgh. Lord Balfour, then the Prime Minister of England, was delivering an address on the subject of moral values which unite nations. He spoke of the common knowledge and the common commercial resources which nations had to unite them, their social intercourse made possible through diplomatic relationships, the bonds of human friendships, and the improved methods of communication; and then closed his address amid the thunderous applause of those who had heard his, as judged by the world's standards, masterful address.

But the applause was interrupted by a Japanese student who was studying at the University. He stood up in the gallery and asked, "But Mr. Balfour, what about Jesus Christ?" There was a hushed silence as the presiding officer arose to conclude the meeting. They had heard a stern rebuke thus voiced by one of a pagan nation to the representative of one of the greatest so-called Christian nations on the face of the earth, for in his address Mr. Balfour had omitted the greatest and most fundamental of all essential bonds which would unite the nations of the earth.

The essentiality of that knowledge of the Savior and his divine mission was impressed by the Master on one occasion when he said to the Pharisees who had gathered around him, as they usually did to try to embarrass or to entrap him, "What think ye of Christ? . . ." And they answered, "The son of David"

(Matt. 22:42)—referring of course to his Israelitish lineage.

In all likelihood the Master was trying to call them back to what John, the forerunner of the Master, had taught when he had impressed the vital importance of this essential knowledge in his declaration.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John 3:36.)

During his ministry there had been others not possessed of faith who had declared themselves about the Master. In his home country of Nazareth they had said in derision:

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? . . . And they were offended in him.

The Master sadly replied:

A prophet is not without honour save in his own country, and in his own house. (Matthew 13:55, 57.)

On another occasion they said of him in scorn:

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. . . . (*Ibid.*, 11:19.)

In Jerusalem the scribes which came down said,

He hath Beelzebub, and by the prince of the devils casteth he out devils. (Mark 3:22.)

In contrast to these unsavory epithets, his faithful followers such as Peter, the chiefest of the apostles declared: "Thou art the Christ, the Son of the living God." (Matt 16:16)—and from his faithful Martha, "Yea Lord: I believe that thou art Christ, the Son of God, which should come into the world." (John 11:27.) And from another of his disciples after he had seen and handled the Risen Lord, Thomas im-

pressed his testimony with these simple words: "My Lord and my God!" (*Ibid.*, 20:28.) The measure of difference between those two groups of individuals who answered the query, "What think ye of Christ?" (Matt. 22:42) was the quality of which the Master had spoken of in his great Sermon on the Mount: "Blessed are the pure in heart: for they shall see God." (*Ibid.*, 5:8.)

Our responsibility as members of the Church of Jesus Christ to declare the mission of the Savior was impressed upon us recently in a council meeting when President David O. McKay made this significant statement:

This is the Church of Jesus Christ, and it is our obligation to preach to the world that he is the Son of God, our Redeemer and our Savior—not just a great teacher, but in reality the Son of our Father in heaven, and the Redeemer of the world; that he has broken the bands of death and has brought resurrection, that through him, by obedience to the gospel, we will gain eternal exaltation in his kingdom. May the Lord give us power and increase our ability to represent him in the world.

In that memorable Wentworth Letter, historically important to the Church, where the Prophet Joseph Smith answered the query as to what the Church believed, was the statement: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

The symbolism of our belief and our declaration to the world is to be found everywhere. As I saw the pictures of the Swiss Temple, I read the words above the entrance and again recalled that on many of our other sacred structures are those significant words: "Holiness to the Lord." As you go out of this Tabernacle, look upon the west towers of the great Salt Lake Temple, and just underneath the battlements will you see the dipper pointing to the North Star—the symbolism, as explained by Truman O. Angell, the architect of the temple, in an article written in the *Millennial Star* for the British Saints, suggesting that through the priesthood of Almighty God the lost may find their way. As you go into the great Salt Lake Temple, you will see what the pioneers did to symbolize every move they were to make through

that sacred building. Even on almost every doorknob there has been cast in the beauty of their artistry those same words, "Holiness to the Lord." By that symbol every door in the temples of our God, indeed every step we take in life, is opened to those who go forward in "Holiness to the Lord!"

The dreariest prospect that can be imagined to those who have not only these symbols to constantly remind them, but also the testimony of that humble boy who told of the coming of the Father and the Son in very person to converse with him, who bore testimony that other worthies came and restored their powers, and their keys of the priesthood,—the dreariest prospects of those of this Church who have those testimonies and that knowledge given them, is that to be found in the Lord's castigation of those who have been given a divine calling by a divine command and had disobeyed when he said: "They who are not chosen have sinned a very grievous sin in that they are walking in the darkness at noon-day." (D & C 95:6.) Then he added, "If ye keep not my commandments, the love of the Father shall not continue with you, therefore ye shall walk in darkness." (*Ibid.*, 95:12.)

Under the caption of an article, "What Makes Men Strong?" recently, J. Edgar Hoover, the head of the Federal Bureau of Investigation, made this significant statement:

When a man leans on his own understanding, when he lives by his own strength, when he boasts of probing the mysteries of the atom, the depths of the sea, or the secrets of outer space, he forgets God and claims he is his own master. The result is untold suffering. Even though one's position is maintained, even though material wealth increases, a success quickly turns to failure when God has been forgotten. There is no peace of mind, no personal satisfaction, no personal experience of inward joy. To "trust in the Lord with all thine heart" is a mark of strength, and it is the only path to happiness, success, and true fulfillment.

I contrast the fearful Peter who, on the night of the betrayal, denied that he had known the Savior, with that Peter who on another occasion, after he had witnessed the appearances of the

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Master, in jail, being readied for another inquisition by his unjust captors. He was not surprised when an angel touched him and said, "Arise up quickly," and the shackles fell from him, and when he went to the door he found it open. He went to the outer court, and it was open; then he went to the home of his friends, and they were surprised because from the time of his imprisonment they had been praying that the Lord by his matchless powers would undo the mischief that was now trying to nullify the work of this great Church. He was not afraid. Why? Because Peter knew the power of the risen Lord. (See Acts 12.)

I am thinking now of two contrasting incidents. A dear friend received one of those fateful messages: "We regret to inform you that your boy has been killed in action." I went to his home, and there I saw the shattered family, possessed of all the things that money could buy—wealth, position, the things that the world would call honorable, but there they were with their hopes and dreams shattered around them, grasping for something that they had not lived to obtain and from that time on, seemingly did not obtain. The comfort which they could have known was not there.

I contrasted that with a scene I witnessed up in the LDS Hospital just about six months ago now, when one of our dear faithful mission presidents was there slowly dying. He was in extreme pain, but in his heart there was a joy because he knew that through suffering oftentimes men learn obedience, and the right to kinship with him who suffered beyond all that any of us can ever suffer. He, too, knew the power of the risen Lord.

Today we should ask ourselves the question, in answer to what the Master asked of those in his day, "What think ye of Christ?" We ought to ask as we would say it today, "What think we of Christ?" and then make it a little more personal and ask, "What think I of Christ?" Do I think of him as the Redeemer of my soul? Do I think of him with no doubt in my mind as the one who appeared to the Prophet Joseph Smith? Do I believe that he established this Church upon the earth? Do I ac-

cept him as the Savior of this world? Am I true to my covenants, which in the waters of baptism, if I understood, meant that I would stand as a witness of him at all times, and in all things, and in all places, wherever I would be, even until death?"

Many times we have heard and sung that hymn,

That I might have seen his kind look  
when he said,

"Let the little ones come unto me."

I should like to have been with him then.

Some have said they would have liked to live in the days of the Prophet Joseph so that they could have been his defenders. Heber C. Kimball wrote this:

Let me say that many of you will see the time when you will have all the trouble, trial, and persecution you can stand, and plenty of opportunities to show that you were true to God and his work. This Church will have many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties of this work will be of such a character that a man or woman who does not possess this personal knowledge will fall. Remember these saying, for many of you will live to see them fulfilled. The time is coming when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, you will not stand.

After some of the persecutions and the evidence of the power of evil over our first missionaries in London, these missionaries returned to the Prophet to seek an answer as to why these experiences with evil spirits had come to them. Had they done something wrong that the evil had thus tried to overthrow them? And the Prophet replied, "I rejoiced when I heard of your experiences because I have passed through similar experiences, and I want to say this to you: the nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of his purposes."

That is what the Master meant when he said:



Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:11-12.)

I have heard some of the testimonies of men like Brother Hugh B. Brown and Brother Adam S. Bennion, and Brother Richard L. Evans, who, when they were called to their high places have been subjected to the trials of the power of evil. There is no question in my mind but that they were near unto the Lord, and the devil knew it and was trying to confuse them and if possible destroy them.

You and I stand in this day when we are basking in the sunshine of great plaudits of the people all over the world. We rejoice that the persecution which used to be is not now, and yet I am sobered by the warning that the Master gave when he warned:

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. (Luke 6:26.)

When I think of that warning, I am remembering the words which sobered the people of England after one of their great jubilee celebrations, when Kipling wrote:

The tumult and the shouting dies;  
The Captains and the Kings depart:  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of hosts, be with us yet,  
Lest we forget, lest we forget.

May I echo and paraphrase those words of Kipling and say that while today we glory in that which our President has reported to us as the good feeling of the peoples of the world—may I say to all of us, each of us individually, let us not forget that the measure of our acceptance in the king-

dom of our God will be our answer to the question which we must make honestly to ourselves: "What think I of Jesus Christ? What kind of a testimony do I have of the divinity of his mission?"

God grant that we may not lose that testimony. I bear you my testimony that I know that he is the Savior of this world, and I bear that testimony humbly and in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has just addressed us. The Mutual Improvement Association Choruses from the Salt Lake Valley stakes will now sing, "Behold, God the Lord Passed By," conducted by Elder Elvis B. Terry. The closing prayer will be offered by Elder Antone K. Romney, president of the Provo Stake, after which this Conference will be adjourned until 2 o'clock this afternoon.

We are favored now to hear this pleasing group of singers, our young men and young women, sing the closing song.

The M.I.A. Chorus from the Salt Lake Valley Stakes sang the selection, "Behold, God the Lord Passed By."

### President David O. McKay:

Will President Critchlow, president of the South Ogden Stake, come to the rostrum immediately at the close of this meeting.

President Antone K. Romney will now offer the benediction.

Elder Antone K. Romney, President of the Provo Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m.

President David O. McKay presided

and commenced the meeting promptly at the time appointed.

The M.I.A. Chorus from the Salt Lake

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Valley Stakes was present and furnished the choral music for the meeting, with Ruth Hardy Funk conducting and Roy M. Darley at the organ.

### President David O. McKay:

This cable which I hold in my hand was sent today from Buenos Aires, South America, and illustrates how close our far away members are to us here at headquarters. It is from President Valentine, who says, "The Argentine Saints and missionaries are all safe. Joining you in spirit at Conference."

Again the great Tabernacle on Temple Square in Salt Lake City is filled to capacity. Every seat is taken, so far as we can observe, and there are people standing in the doorways, at this the fourth session of the 126th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Overflow meetings are being held in the Assembly Hall and in Barratt Hall and services are being televised over KSL-TV, Channel 5, and broadcast over Radio Station KSL, and by arrangement over eleven radio stations in Utah, Idaho, Oregon, Arizona, and California. And this is particularly interesting: special television cable installation will be shown in four chapels in Pocatello, Idaho, and by special arrangement over three television stations in Idaho. The names of these stations have already been announced to the radio audience.

The singing for this afternoon's session will be by the Mutual Improve-

ment Association Chorus from the Salt Lake Valley stakes, with Sister Ruth Hardy Funk conducting, and Elder Roy M. Darley at the organ.

We shall begin by the Mutual Improvement Association Chorus singing, "Let the Mountains Shout for Joy," conducted by Sister Funk.

The opening prayer will be offered by Elder David E. Heywood, Sr., President of the Phoenix Stake.

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Singing by the Chorus, "Let The Mountains Shout For Joy."

President David E. Heywood, Sr. of the Phoenix Stake offered the opening prayer.

### President David O. McKay:

Elder David E. Heywood, Sr., offered the invocation. He is president of the Phoenix Stake.

The M.I.A. Chorus from the Salt Lake Valley stakes will now favor us with "Jesus, Name of Wondrous Love," conducted by Sister Ruth Hardy Funk, after which Elder Mark E. Petersen of the Council of the Twelve will address us.

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The Chorus sang the anthem, "Jesus, Name of Wondrous Love."

### President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Eldred G. Smith.

## ELDER MARK E. PETERSEN

### *Of the Council of the Twelve Apostles*

**I** WAS SURELY PLEASED, brothers and sisters, when the First Presidency invited these wonderful young people to sing at this conference, and I would like you young people to know how grateful I am for your willingness to be here and for the excellence of your performance.

I am very proud of the MIA and the work the MIA is doing, and I am very proud of you that you sing so beauti-

fully to our Savior, whom I know you love. I am glad that now, this year, together with all the rest of the young people of the Church, every week you recite our MIA theme in which you declare that you are not ashamed of the gospel of Christ. I know you love it. I hope that always you will love it and that you will be faithful and true in every respect. God bless you for your work.

I do love the young people of the

Church, and I love their faith. As I visit with them from time to time, I know that the Spirit of God rests upon them, and that the spirit of conversion is in them, and that most of them are serving the Lord and keeping his commandments. So I feel very, very good about the rising generation and about the future of this great Church.

Occasionally, however, there are some of our young people who go off on a tangent and do not keep the faith. One day I had a young man come in to visit with me. He had lost his faith. He came to me not because he thought I could do him any good, but because his mother had asked him to come to one of the brethren and see if some different picture might be given to him whereby his faith might be restored. As he came into the office and sat down and opened the subject, he told me he had lost his faith, and he told me in what class at school he had lost it and who the teacher was who had been responsible for it.

As he told me about his difficulty, he said that he could not believe in God any more because who could believe in a Creator or suppose that there was some being who could create an earth like this. He did not believe in the Savior nor that the Savior ever wrought out an atonement that would do us any good. How could the death of a man on a cross two thousand years ago benefit a person now in this modern, enlightened time? And who could believe in a resurrection? It was all just incredible.

Then my mind went back to the time Paul stood before Agrippa and began there to defend his faith and his faith in the resurrection, and he asked Agrippa, you will remember, why he thought it was incredible that God could raise the dead.

And so we talked together, this young man and I. I asked him if there was anything in this modern world that he considered to be incredible. He could accept most things that are going on now.

I showed him a picture in a magazine of a little platform about four feet in diameter, with a railing around it, and a man standing in the middle.

That platform stood in the air without any visible means of support.

I said, "Do you believe it is possible that the picture you see there really is a picture of something that happened and that a man could stand on a little platform, six or twelve feet in the air—just stand there—and that by turning a little handle he could cause this platform to move up or down?"

I said, "It looks incredible to me, but there is a photograph of it. The United States Navy has it and is using it. Does it seem incredible to you? Does it really seem possible that a little platform could stand in the air like that?"

Then I asked him if he had read some of the things that are being spoken of these days about a trip to the moon. No longer is it idle talk. Men are actually talking about flying to the moon.

They are going to prepare what they call an island in the sky as a springboard, and that island is going to be stationary. They plan to fly their airship to that island, get out on it, walk around, and then take off again and go on to the moon.

Does that seem incredible? And yet the men of science today say that it is within the realm of possibility. They are really figuring it out. Incredible?

"No," he said, "it isn't incredible. I believe that a man could fly to such an island as that and then go on to the moon."

I said, "You are no different from the scientists of the world who are believing the same thing and working in that direction. But," I said, "is it any more incredible to believe that a man could leave this earth and go out into space than to believe that a man could come from space and visit this world? Which is more difficult to believe, that you or I could fly to the moon or that Moroni could come to the Prophet Joseph Smith?"

Then he said, "But then there is that gold plate story that I cannot take."

I said, "What about the gold plate story?"

He said, "Well, this idea that there was a book of gold plates with ancient inscriptions, and that Joseph Smith found it buried in the ground."

I said, "Would you believe it if it

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came from an archaeologist? If an archaeologist should find plates of ancient vintage with inscriptions upon them, and those plates were metallic, would you accept it?"

He said, "Well, I could believe it because archaeologists are men of science."

I said, "These men of science have proven that there are such things as plates of gold. They themselves have dug up metallic plates with ancient inscriptions on them, records of the past, and they may be seen in museums of this day. Is that incredible? Is it any more difficult to believe that an archaeologist could find ancient records of lead or silver or copper or gold, with inscriptions, records of the past, than to believe that the Nephites made records of the past and that they were brought forth in our day? Which is the more difficult to believe?"

Then he said, "But, I do not believe in prayer."

"Why don't you believe in prayer?"

"I don't believe that I could kneel down in my bedroom and whisper a few words and have God way up in heaven, if there is a God, hear what I would whisper those many, many miles away."

Then I told him about my wife and me being in Buenos Aires last Christmas. As we sat with the missionaries in the mission home that evening, the telephone rang, and we said, "Hello." On the other end of that telephone wire and across space where there were no wires, and then again picked up by other wires, came the voices of our daughter and son-in-law wishing us "Merry Christmas," saying it would not be Christmas unless they could speak to us.

Incredible? There we were in Buenos Aires speaking in a normal tone of voice. They were in Salt Lake City. Our voices would go to the end of the wire, and then they would travel where there would be just space, and beyond the space over another wire. Is that incredible? If man can do that, do you not suppose God could hear your prayer?

Then I brought up another thing. "In the Book of Mormon, which you say you do not believe, it says that the

voice of Christ was heard all over the land by the people, all at once, simultaneously. I have heard people like you say they could not believe that."

"No, I could not believe it," he said.

Incredible? Which is more difficult to believe, that God could speak in heaven and all the people of America hear it, or that the President of the United States could speak in the White House and all the people in America hear it? Which is more difficult to believe? Are these things incredible?

Then he brought up the Bible. "The Bible is full of stories that nobody could believe."

I said, "For instance?"

"Well, I don't think of any at the moment."

I suggested the story of Moses and the bulrushes. "Yes, the story of Moses and the bulrushes," he quickly said.

"Do you not know that the archaeologists have discovered facts which prove that Moses was found in the bulrushes by a daughter of Pharaoh, and that they can even tell you the name of daughter of Pharaoh, that they know now from ancient records which they have dug up that that story is true, and that Moses was reared in the household of Pharaoh, and that he became a leader of the Israelites and led them back to Palestine? If the archaeologists have proved it, is it any longer incredible to you?"

"Well, I would believe them, but I would not believe the Bible."

"What about the story of Abraham? Do you believe there ever was an Abraham?"

"No, I do not."

"But the archaeologists have also found out that there was a person called Abraham, a great astronomer of ancient times, who went down into Egypt and taught the Egyptians astronomy. That has been discovered. Is the story of the Bible then incredible?"

Then I said, "I would like to tell you something that is incredible to me. I can believe all these things, but I would like to tell you something that is incredible."

And he said, "What is that?"

I said, "It is incredible to me to believe that the earth could be made by chance, without a Creator."

Then I took from my bookcase a little book called, *Man Does Not Stand Alone*, by Cressy Morrison. Cressy Morrison is past-president of the New York Academy of Science, past-president of the American Institute of New York, member of the Executive Board of the National Research Council, a Fellow of the American Museum of Natural History, a life member of the Royal Institution of Great Britain. He wrote this little book to prove from the standpoint of an up-to-date scientist that it would have been impossible for the earth to be made by chance. I read this:

Suppose you take ten pennies and mark them from one to ten. Put them in your pocket and give them a good shake. Now try to draw them out in sequence, from one to ten, putting each coin back in your pocket after each draw. Your chance of drawing number one, is one to ten; your chance of drawing one and two in succession would be one in a hundred; your chance of drawing one, two, and three in succession would be one in a thousand. Your chance of drawing one, two, three, and four in succession would be one in ten thousand, and so on until your chance of drawing from number one to number ten in succession would reach the unbelievable figure of one chance in ten billion.

Then Morrison goes on to say:

The object in dealing with so simple a problem is to show how enormously figures multiply against chance. So many essential conditions are necessary for life to exist on our earth, that it is mathematically impossible that all of them could exist in proper relationship by chance, on any one earth at any one time. Therefore, there must be in nature some form of intelligent direction. If this be true, then there must be a purpose.

Then he reviewed the intricacy of creation, the intricacy of our own lives, of our bodies, the bodies of other living things, even of little plants. He talked about evolution and said that Darwin's theory was concocted before science had learned about the genes. "The genes," he says, "keep all forms of life within their own spheres. Life produces creations," he said, "of varied designs in the image of its predecessors and gives them the power to repeat themselves for untold generations."

Then he asked the question whether it

is really incredible to believe what the Bible says about everything having been formed originally to bring forth after its own kind:

Then he writes,

No oak tree ever bore chestnuts. No whale ever gave birth to a fish, and waving fields of wheat in every grain are wheat, and corn is corn. Law governs the atomic arrangement in the genes which absolutely determine every genus of life from beginning to extinction.

Then he makes this startling statement:

The first chapter of Genesis contains the real story of creation, and its essence has not been changed by knowledge acquired since it was written. The differences have arisen over details, which are not worth controversy.

He says that even the chronological arrangement in the story of the creation as given in Genesis fits into the modern scientific knowledge, and then he asks the question, "Can science pick a flaw in this briefest story ever told, the world's history in a few lines of print?" With regard to the story of creation, he again asks whether we should consider it incredible.

Finally, as he closes his book, he says:

The existence of a Supreme Being is demonstrated by infinite adjustments without which life itself would be impossible. Man's presence on earth and the magnificent demonstrations of his intellect are a part of a program being carried out by the Supreme Intelligence. Let us then hold fast to our belief in a Supreme Intelligence, the love of God and the brotherhood of man, lifting ourselves closer to him by doing his will.

I was certainly happy, recently to read a graduation address delivered at the commencement exercises of one of our large universities, by Dr. Joseph W. Barker, president and chairman of the Research Corporation of America and formerly dean of the engineering school of Columbia University.

He explained in his address that the scientists of the nineteenth century had been misled by certain of their observations and as a result came to conclusions which definitely were atheistic, but now he says:

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Even the most pragmatic materialist in the face of present-day scientific knowledge, is led to the inevitable conclusion that the heavens declare the glory of God and the firmaments sheweth his handiwork.

As the children of Israel foreswore the worship of the golden calf and returned to the faith of Jehovah, so have we foresworn the crass mechanistic materialism and returned to that faith in God, of which the Psalmist of old sang: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1.)

To paraphrase the words of Paul: Why should it be thought a thing incredible with you, that there should be a God? Why should it be a thing incredible with you, that he should speak to men and show himself to them? Why should it be a thing incredible with you, that he should record the history of his people on plates of gold? Why should it be a thing incredible with you that a little boy of fourteen years should go into a grove of trees near his home, pray to God in all humility and receive an answer?

I testify to you, and I testify to all men, that God has made known to me that he lives, and I know it as well as I know that I live. He has given me testimony that Jesus of Nazareth was

his literal Son in the flesh, and that he is our Savior, and our Redeemer.

And he has given to me testimony that Joseph Smith truly knelt in prayer and in answer received the glorious visitation in which he talked face to face with the Father and the Son.

And he has given me personal testimony that the Book of Mormon is true. I know it as well as the three witnesses or the eight witnesses who held the plates in their hands. I know it. God has made it known to me, and I give you my testimony. It is not incredible.

And I, together with the young people of the Church, "am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

May we be faithful and true to our trust, true to the restored gospel, and not be incredulous, is my humble prayer, in Jesus' name. Amen.

**President David O. McKay:**

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve. Elder Eldred G. Smith, Patriarch to the Church, will now address us. He will be followed by Elder Milton R. Hunter.

## ELDER ELDRED G. SMITH

### *Patriarch to the Church*



Y BROTHERS AND SISTERS: It is a thrilling experience to be in these conferences. Nevertheless, I humbly seek an interest in your faith and prayers in my behalf.

I have heard President Clark a number of times refer to his theme song, as he calls it, that of unity, and with his permission I would like to join his chorus. We should all join his chorus, not alone in words, but in action. Paul taught the same doctrine when he wrote to the Ephesians:

I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness, with longsuffering, forbearing one another in love;

Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism,

One God and Father of all, who is above all, and through all, and in you all, (Eph. 4:1-6.)

When I talk about unity in the gospel, I am often reminded of an experience that I had while on a mission in Germany. When this German Choir sang for us yesterday in the conference meetings, I was reminded again of those experiences, especially when I was assigned to work in Celle in the Hanover District in Germany. Once a month we went to the little town of Uelzen, which was a self-sustaining branch. We went there to get their reports and to help them as we could. Since my companion

was assigned to the branch at the same time I was, this first visit to Uelzen was a new experience for both of us.

We took our seats in the first meeting we attended in the front of the hall. The branch president announced that the meeting would be started by the choir singing such and such a song. I looked about and found no choir up in front, but before I could ask any questions or discover an answer to the problem in my mind as to where the choir was coming from, my companion and I found ourselves the only ones sitting in the audience. The entire congregation, except for my companion and me, had gone up to the front and sang as a choir. It is no wonder we have Saints who can come here and produce a chorus such as we had yesterday.

I found from the reports that they not only all sang together, but they also worked together. I found that there was 100 percent membership of the branch paying 100 percent tithing, and that was not just the month that I went there on that one visit, but that was the report I got all the time I was there. Attendance in their meetings was the same. They worked together in everything they did. I discovered, also, that there were two women in the branch at that time whose husbands had gone to America, and that the branch had agreed together, before these two men left, that they would all work together; they would keep the commandments of the Lord to the best of their ability; they would do all that was required of them without excuse; nothing would stop them from fulfilling the responsibilities given to them. Those who remained in the branch would see to it that the wives of these two men were taken care of, that they would not be in need.

The two men who left for America agreed that they would do likewise in living the commandments of the Lord and that they would find jobs and work hard and save their money and send for their wives as soon as possible. It was not long until I was transferred from that section of Germany, and then soon after, I was released to come home.

Some twenty years later, after I became Patriarch to the Church, I had an appointment to give a blessing to a

young girl. When she arrived, her mother was with her. I found that the mother was one of those two sisters whose husbands had left Uelzen when I was over there. I had a long talk with this sister and her daughter. The daughter, of course, had grown up from a small child, and her mother told me this story: that one by one, or two at a time, as occasion came, different members of the branch would have the opportunity of leaving and coming to America, until finally, before World War II broke out, there was not one member of the Church left in that branch in Uelzen. They had all come to America safely before the war broke out.

Then she told me also that in the end of the war, when the American soldiers invaded that section of Germany, for some reason unknown to her, the German soldiers set up a resistance in Uelzen which resulted in a four-day battle. The bombings and general destruction were such that there was not a house left in the section where most of the Saints had lived, yet there was not a member of the Church left in Uelzen—a result and reward of unity, working together to keep the commandments of the Lord.

I could tell another story of another branch in Germany where they worked more as individuals. None of them left Germany, and as a result of the war the entire city was destroyed. I received a letter from one of the members there who told me that even some of the members lost their lives, their friends, and some of the members of their families lost their lives in that war and the destruction in that city. They were good Saints, but they had not learned the lesson of working together as the Saints in Uelzen had learned.

This is a challenge to us, brothers and sisters, that we might do as they did in Uelzen—not just to move to another section, but that we might live the commandments of the Lord as they did. They did it for a special purpose, and the Lord blessed them in their efforts. We have a responsibility today to unite together in keeping the commandments of the Lord. We need to be united in keeping his commandments

more now than ever before because the eyes of the world are upon us now more than ever before.

With this tour of the Tabernacle Choir in Europe, some of us might think, "Well, that was just the Tabernacle Choir. That was something they did. I do not have to take part in that." There is not one of us who is a member of the Church who does not take part in it, and we cannot afford to let the choir down. We have to live the commandments of the Lord to bolster up what they have done in Europe, for now truly, as we sang yesterday in our conference meeting:

"High on the mountaintop  
A banner is unfurled;

Ye nations now look up;  
It waves to all the world."

To keep that banner flying, we must stand unitedly valiant in the faith, and I pray that the Lord will bless us that we might be united; that we will be unitedly valiant in keeping the commandments of the Lord, and in sustaining our testimonies of this gospel, for this is the strength and the power of the gospel, and this I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. Elder Milton R. Hunter of the First Council of Seventy will be our next speaker.

### ELDER MILTON R. HUNTER

*Of the First Council of the Seventy*



Y DEAR brethren and sisters: I humbly pray that I shall be guided by the Spirit of the Lord in the brief remarks that I make this afternoon.

I hold here in my hand what I consider to be three of the most valuable treasures in the world. From a monetary standpoint, they are beyond price. If all of the people in the world would make complete application of what these three treasures contain, utilizing them to the fullest, I believe their contents would do more good for the human family than do all the armies in the world, all the kings that sit on thrones, all the governments that rule, or any other things that we might attain in this world. I am holding in my hand the Latter-day Saints' triple combination of holy scriptures—the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. They contain the word of God as revealed in the latter days from heaven through the Prophet Joseph Smith, for the salvation and exaltation of all the members of the human family who will receive their divine teachings and render obedience.

Members of the Church of Jesus Christ accept one more book as scripture—the Holy Bible—and hence they

regard it as authoritative and binding on their lives. I shall not speak of that scripture today but confine my remarks to the scriptures given to the world by the power of the Lord through his Prophet Joseph Smith.

The first of these three scriptures of the Latter-day Saints, as it appears in the triple combination, is the Book of Mormon. This volume contains the gospel of Jesus Christ as the ancient Americans received and understood it.

The most vital purpose that the writers had in mind in preparing the Book of Mormon was that it should serve as a new witness for Christ, especially a new witness for Christ to the Jews and gentiles in the latter days.<sup>1</sup> It was written to verify the messiahship of the Only Begotten as proclaimed in the Old and New Testaments.

Towards the close of his life, Nephi, the first writer on the Nephite records, handed the plates to his brother Jacob and instructed Jacob to record carefully

... preaching which was sacred, or revelation which was great, or prophesying, ... and touch upon them as much as it were possible, for Christ's sake, ...<sup>2</sup>

<sup>1</sup>2 Nephi 26:12; Mormon 5:9-14.

<sup>2</sup>Jacob 1:4.



And so the Nephite records were written and preserved to come forth in the latter days to bear witness that Jesus is the Christ, the Savior of the world, the Mediator between the heavens and the earth, the Only Begotten of the Eternal Father in the flesh, and the Redeemer of the human family. A careful reading of the Book of Mormon convinces one that not only Jacob but also all the prophets who succeeded him carefully followed Nephi's injunction. Throughout the entire book witness is born almost continuously to the divine mission of the Lamb of God, the Anointed One of Israel.

In fact, Moroni, the last prophet of the Nephite race, in his preface to the Book of Mormon, pointed out that the record had been written primarily for the purpose of

... the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations—...

I think that both the Jaredite and Nephite prophets did an excellent work in giving us much evidence of the divinity and mission of Jesus Christ; thus making the Book of Mormon indeed a new witness.

The Book of Mormon contains a number of teachings which help to explain, amplify, and clarify doctrine found in the Bible; for example, according to the Sermon on the Mount as recorded in the Gospel of Matthew, while Jesus was talking to the entire multitude of people he instructed:

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.<sup>2</sup>

Brilliant scholars—and I think many of them faithful men, perhaps believing that Christ was the greatest of all teachers, proclaiming at all times eternal truths—saw in the Master's foregoing statement what appeared to be an economic fallacy. They observed that if people in general throughout the world took no heed of what they should eat or wear or drink, they would soon be hungry, thirsty, and unclothed; and so those scholars wrote numerous explana-

tions in their efforts to interpret what the Master may have meant.

But the Book of Mormon in one brief statement gives, I believe, more clarification to that problem than is found in all the explanations given by the scholars. According to that record, Jesus appeared to the Nephites following his resurrection and gave a sermon similar to the one known in the New Testament as the Sermon on the Mount. Jesus was talking to the multitude, and then the Nephite record states:

And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: . . . Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on.<sup>3</sup>

Thus by turning from the multitude and giving his instruction to only twelve men, Jesus reduced the problem of those who would be provided for by the Lord to only twelve servants of God. Certainly the laborers in the Lord's vineyard are worthy of their hire.

The Book of Mormon contains some of the most marvelous doctrinal teachings found in any scripture or in any other writings in the world. The ancient American prophets explained the gospel doctrines as clearly and as beautifully as any prophets have ever explained the gospel. I rejoice in the superb vision beheld by Nephi in which he viewed the history of the world down to the present time. I marvel as I read the teachings of King Benjamin. Perhaps no other teacher except the Master has given a more beautiful, humble sermon. I thrill every time I contemplate the marvelous teachings of Alma and Amulek on death, resurrection, immortality, judgment day, and the atonement of Jesus Christ. I take delight in meditating on Mormon's strong denunciation of the doctrine and practice of infant baptism, realizing that nowhere is this doctrine more forcefully condemned. And of course the greatest of all the teachings found in the Book of Mormon are those found in the Third Nephi. Herein is recorded the marvelous and beautiful story of the appearances of the resurrected Lord to the inhab-

<sup>2</sup>Matthew 6:25.

<sup>3</sup>3 Nephi 13:25.

itants of ancient America, proclaiming his victory over death and offering eternal life unto all those who would accept and obey his gospel. The book delineates in an astounding manner the Master teaching the inhabitants of this land the same gospel plan of salvation which he had taught while in mortality among the Jews. For example, read chapter twenty-seven of Third Nephi. Herein Christ gave a definition of the gospel of Jesus Christ which, I think, is unsurpassed anywhere in religious literature.

There are numerous individual statements on various subjects in the Book of Mormon which I choose to call diamond-like statements, and which I think are unsurpassed in other scriptures and in world literature; for example, the oft-repeated, sincere, simple, but beautiful expression of faith given by Nephi is superb. To quote:

I will go and do the things the Lord hath commandeth, for I know that the Lord giveth no commandments unto the children of men, save he prepare a way for them that they may accomplish the thing which he commandeth them.<sup>61</sup>

I believe that possibly the greatest statement recorded on the purpose of man or purpose of life was given in two short lines by father Lehi wherein he said: "Adam fell that men might be; and men are, that they might have joy."<sup>62</sup> It is my conviction that the joy of which Lehi spoke is a joy that would come today and remain tomorrow, next week, next year, a hundred years, a thousand years, yes—joy eternally. A thorough study of the Book of Mormon and its companion scriptures which I hold in my hand assures us that the only way to attain that joy is to render obedience to all of God's commandments continuously. The more completely our lives conform to the teachings of the Master, the greater shall be our joy.

The Doctrine and Covenants, the second volume of these latter-day scriptures which I hold in my hand, is filled with revelation from heaven, given primarily through the instrumentality of the Prophet Joseph Smith for the salva-

tion of all the members of the human family who will receive and obey. These revelations were also given for the building of the kingdom of God or the Church of Jesus Christ here upon the earth in the latter days preparatory for the coming of the Savior to usher in the millennial reign.

The Doctrine and Covenants, in my opinion, like the Book of Mormon, contains many of the greatest teachings found in any book in the world; for example, I know of no revelation given through the holy prophets in any age of world's history regarding post-mortal life and the final status of the human family which surpasses section seventy-six of the Doctrine and Covenants, known as the vision, or the three degrees of glory. This stupendous revelation was given to the Prophet Joseph Smith and Sidney Rigdon. They were permitted to look into the celestial degree of glory, behold conditions there, and record what they saw while "yet in the Spirit."<sup>7</sup> Then they were shown in vision the terrestrial glory and likewise the telestial glory. A short vision of perdition was also shown unto them. The conditions requisite for entrance into any of these worlds were made known unto them.

In addition to the great revelation on the three degrees of glory, the Doctrine and Covenants contains many more revelations regarding post-mortal life. For example, section eighty-eight expands our knowledge of the three degrees of glory. Also, there is a marvelous statement found in section 131. To quote:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it.

He may enter into the other, but that is the end of his kingdom; he cannot have an increase.<sup>8</sup>

One of the greatest revelations in any scripture is the one on celestial marriage, found in section 132 of the Doctrine and Covenants. This marvelous revelation deals with the crowning prin-

<sup>61</sup> 1 Nephi 3:7.

<sup>62</sup> 2 Nephi 2:25.

<sup>7</sup> D & C 76:87, 113.

<sup>8</sup> *Ibid.*, 131:1-4.

ciple of the gospel of Jesus Christ, setting forth the condition on which one may gain eternal life or exaltation in the presence of God. This revelation informs us that man cannot be exalted without woman, nor the woman without man. It makes clear the doctrine that those who prove faithful in all things which the Lord hath commanded, go to the house of the Lord and enter into the covenant of marriage according to God's plan, and continue faithful all the days of their lives, shall rise in the resurrection and

... shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, . . . \*

Thus section 132 gives us an understanding of how to obtain the highest blessing that our Eternal Father has in store for those who love him and keep his commandments. Furthermore, the revelations which I have referred to briefly give us more definite information on the post-mortal life of man and the ultimate goals to be attained than can be found in any other scriptures in the world.

The Doctrine and Covenants, like the Book of Mormon, also contains diamond-like statements which are superb; for example, the one on law is remarkable. To quote:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.<sup>9</sup>

Another diamond-like statement is: "The glory of God is intelligence, or, in other words, light and truth."<sup>11</sup>

In addition to the great revelations referred to, the Doctrine and Covenants contains the wonderful instructions known as the Word of Wisdom, several revelations on missionary work, instruction on priesthood, and numerous other pertinent revelations which I cannot

name in the short time allotted to me.

The third great treasure which I hold in my hand is the Pearl of Great Price, a pearl indeed. It is composed of two revelations given to Moses and re-revealed to Joseph Smith; the book of Abraham, written by the great patriarch and translated by the Prophet Joseph; the twenty-fourth chapter of Matthew; some of the early visions beheld by the Prophet; some of his teachings; and the Articles of Faith. They are compacted in approximately sixty pages, but every page is dynamic and powerful. It is a wonderful book.

The Pearl of Great Price also contains revelations on certain subjects superior to any other scriptures or writings on those subjects found in the world; for example, Abraham's vision of pre-mortal life in which he learned of the eternal nature of things; of the grand council in heaven; and of the plan of salvation as presented there constitutes one of the greatest of God's revelations to his holy prophets. And the knowledge obtained by Moses in his vision of Lucifer and the part he played at the grand council, added to Abraham's vision, gives us the most complete understanding found in any literature regarding man's pre-mortal life and God's purposes for the good of man.

The Pearl of Great Price also helps to clarify some of the difficult passages in the other scriptures; for example, when Jesus Christ was living in mortality, the New Testament writers report that time and time again he referred to himself as the Son of Man. Many modern scholars in their commentaries have endeavored to explain what the Master may have meant by this appellation. These scholars have almost universally maintained that Jesus in referring to himself as the Son of Man meant that he was a mortal man. They maintain that Christ was making no claims of his divinity in referring to himself as Son of Man, but that he was merely pointing out his mortality. The Pearl of Great Price, however, clarifies this point beautifully. Speaking of God the Eternal Father, this record tells us that

... in the language of Adam, Man of Holiness is his name, and the name of his

<sup>9</sup>*Ibid.*, 132:19-20.

<sup>10</sup>*Ibid.*, 130:20-21.

<sup>11</sup>*Ibid.*, 93:36.

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Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.<sup>12</sup>

Thus we see that Jesus of Nazareth was not pointing out his mortal manhood but that he was declaring his divinity, his Godhood, his Messiahship, his powers as a Savior, his position as the Only Begotten of the Father, each time that he called himself the Son of Man. He was referring to himself as the "Son of the Man of Holiness," even the Only Begotten Son of the Eternal Father.

The Pearl of Great Price also contains some diamond-like statements, as do the other latter-day scriptures. As an example, I shall quote: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."<sup>13</sup>

Never in my life have I read in any scripture or in any other writing a statement which defines the work of God (meaning the Father and the Son) more completely, more thoroughly, and more accurately, in one short statement, than does that one. Jesus Christ came into the world, being sent here by the Father to die, to be resurrected, and to break the bands of death. He did rise from the grave, and he did put into operation, so to speak, a universal law of resurrection so that every man, woman, and child who ever lives upon this earth will rise from the grave and thereby receive immortality. The wicked as well as the righteous shall be resurrected and, through the grace of Christ and by the authorization of the Father, receive immortality. Thus God's work is to give immortality to the human family.

Shortly after Adam and Eve were cast from the Garden of Eden, Jesus Christ, the Savior of the world, began his work to give man eternal life by revealing the gospel plan of salvation to Father Adam. In the Meridian of Time Christ came to the world to show us how to live. The revelation of the gospel has continued to come from heaven throughout the various gospel dispensations and climaxed in our dispensation, coming to

the world through the Prophet Joseph Smith in the Dispensation of the Fullness of Times. All the sons and daughters of God who live fully in accordance with this gospel plan will receive eternal life, thereby helping to complete the work and the glory of God.

In conclusion, I desire to speak briefly to the members of Church of Jesus Christ. If we as members will give heed to the teachings of the Savior, rendering obedience to all of his commandments, if we will walk along the path which these latter-day scriptures point out, all of the blessings promised in these scriptures will be ours. Some day we shall come back into the presence of the Father and the Son and receive eternal life.

My brothers and sisters, I have merely given a brief analysis of these three great treasures. Let me admonish that we all study the scriptures—that we study them day and night, and that we keep their teachings in our minds continually. The Savior said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."<sup>14</sup>

The holy scriptures have been my closest companion throughout my life. I love them and read them continually. I think I have gone through the Book of Mormon forty-five times. Every time I read it I find new thoughts. I believe with all my heart, as I said in the beginning of my talk, that these three latter-day scriptures, together with the Bible, constitute some of the greatest treasures that we possess. If we will permit them to do so, they will serve as our guides to bring us back unto God. May our Heavenly Father bless us that we may fully utilize effectively in our lives these great treasures, I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Milton R. Hunter of the First Council of Seventy has just concluded speaking. The Choir and congregation will now sing, "O Ye Mountains High."

<sup>12</sup>Moses 6:57.

<sup>13</sup>*Ibid.*, 1:39.

<sup>14</sup>John 5:39.

After the singing Bishop Carl W. Buehner will speak to us.

The congregation and the Chorus sang the hymn, "O Ye Mountains High."

## BISHOP CARL W. BUEHNER

### *Second Counselor in the Presiding Bishopric*



Y DEAR brethren and sisters: I think if I were perfectly honest with you at this moment, I would tell you that I appreciate shaking before you the next few

minutes.

This has been a marvelous conference. I expected it to be so, knowing of some of the great events that have happened in the Church during this past year. I am sure it has been one of the greatest years in the history of the Church. When I think of temple work and temple building alone—one temple dedicated, one ready for dedication, ground broken for a third, a fourth one ready for construction immediately, and land purchased for a fifth, all in one year—it is a great day in the history of the Church.

We have heard marvelous reports of what has happened in other parts of the Church, the creation of new missions, and the growth of the Church. I was very impressed yesterday morning when President McKay announced how many new members had come into the Church in the past year, I suppose more than in any other one year in the history of the Church. I have been interested in how some of these new converts have joined the Church and the reasons for their joining the Church. I thought today I would like to say just a few words about some of them.

I remember a mother standing up in a conference in the southern part of Utah, giving credit for her membership in the Church to a four-year-old daughter. She said, "My husband and I and our three children moved into this community a few months ago, and shortly after we became established, we decided that our children should have some religious affiliation. I do not know why I did not think the parents should, but

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric will now speak to us. He will be followed by Elder Spencer W. Kimball.

at least we thought the children ought to have some. So we suggested to the children that they go to Church with other children living in the community. A few weeks later my little daughter, four years old, came home to me after Sunday School one morning, and said, "Mother, how is it that everyone else's mother goes to Sunday School with them, but you don't go to Sunday School with me?" And the mother said, "You might as well have stabbed me in the back with a dagger, it cut that deep. I decided I wasn't going to have my little daughter accuse me of being the only mother not attending Sunday School with her daughter, so I began going." Then she said, "I met some of the most wonderful people that I have ever learned to know in my life, and I heard things in Sunday School that were new and impressive to me, and it wasn't very long after that, that I became a member of this Church."

I have heard some who have had some unusual experiences in becoming members of the Church through the building program. I was down in a stake in California a while ago. We had a little time to visit, and the stake president took me to a new branch that was under construction. While we were riding to the new building, he said, "You know, this has been a very unusual project. The Church has furnished the material, and the branch has done all of the work. They have a man here who is a non-member of the Church who has contributed free all of the plumbing labor for this building, and a senior member of the Aaronic Priesthood who has done all of the electrical work in the building."

As we approached the building, I noticed the roof was on, and the outside was stuccoed. We went around to the front. There we saw a plaster mixer

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running, and a woman shoveling sand and hard-wall into the mixer. That seemed a little unusual to me. We walked into the building, and I was made acquainted with the branch president. I said to him, "Say, I am a little worried about a woman outside, shoveling sand and hard-wall into a mixer." He said, "You better be careful what you say; that is my wife. She is a part of my firm. She is the best hod carrier we have here in Yucaipa." Just at that time she came into the front door with a large wheelbarrow full of plaster and loaded up her husband's mortar board until he could not talk to us any longer. He had to get it on the wall. I feel certain that the man who did the plumbing in that building has plumbed himself right into the Church. I am quite sure he has.

I have heard of others who have painted their way into the Church. Not long ago I heard of a man who had some good Mormon neighbors who were building a chapel. He was a painter. He was invited to assist in painting the chapel, and he not only made a fine contribution painting, but he painted himself right into the Church.

I heard of a man down in Las Vegas, just a month or so ago, that plastered himself into the Church. So you see, you can become interested in the Church in many different ways.

I think we are losing some opportunities if we do not invite our neighbors who are not members of the Church to help us in the erection of our wonderful buildings. The plasterer was thrilled as he told me of his profession. He was invited to come over and help. He met the finest men he has known working on that building. Through this contact, he became a member of the Church.

The most recent I have heard is about a minister of a church, who, I think, is going to preach himself in. The chorus we heard this morning is bound to sing people into the Church. Through our living the gospel, we can melt people into the Church. But here is a man who is going to preach himself in and may bring with him a number of his own congregation. I would like to read a little from a talk he delivered. It is a good Mormon sermon delivered by

the Reverend Frank S. Morley of the Grace Presbyterian Church of Calgary, Alberta, Canada. His subject was, "What we can learn from the Church of Jesus Christ of Latter-day Saints." This is what he said:

"About all I knew of the Mormons until comparatively recently was what I had read in Zane Grey. I remembered an adverse picture built around one of Zane Grey's novels that I had read when I was a boy, that I had seen as a boy. That sort of impression remained with me unhappily until comparatively recently when I came to know a good many of that Church more intimately, and I began to find out a bit more about that Church. Especially did I find it out when two young men came to call on me not long after I had been in Calgary. They came from afar down in the United States. They came just to talk over their faith with me. I thought that was very wonderful of these two young men. It took some courage—at least I would have thought it took some courage to come up and face a rather formidable Presbyterian minister, and they walked in and talked—just young fellows who had just started to shave, I think—and began to talk about their faith. I asked them how they were managing to make a living because they said they paid their own expenses, and one boy told me had had just written home and told his father to sell a cow he owned and to send up the money. They dedicate two years to such work and pay their own expenses. After that, another couple of young men came up to see me and also talked about their faith and answered some more of my questions.

"At the [Utah] centennial celebration in 1947, the Mormon Church said they had sent out 51,612 missionaries in that one hundred years—going out for two-year terms and paying their own expenses! They had in 1949, 8,695 at work in thirty-eight countries. But since then they are sending out something like four thousand annually, so I guess they have more missionaries at work in the world now. An amazing missionary work for a Church that is comparatively small and comparatively new.

"Now what are the things that I like

about this Church? First, their clear-cut statement of faith. For example, their first statement is that they believe in God, in Jesus Christ, and in the Holy Spirit. It had been said to me that Mormons do not believe in Jesus Christ! Such superstitions and misunderstandings we have regarding them need clearing up. They believe in things that we would find a little peculiar, perhaps, like eternal progression, revelation taking place today—prophetic revelation—and eternal marriage. They don't believe that death makes any divorce. But is this faith bad?

"The second thing I like about them is that their religion enters into their life immediately. Idleness, laziness, living off the government—these things to them are evil. They believe that one should work and should not be supported by the government.

"Third, is that it is a family-centered religion. This family-centered religion begins with family prayers in the morning and family prayers at night, and no food is eaten until it is blessed. The entire family goes to Church, led by the father and the mother. There is a home evening each week. Isn't that a wonderful thing? One evening in the week everybody is home in the Mormon family, and they again have family life.

"In order to hold office in the Mormon Church, you have to follow the Book of Wisdom strictly—no tea, no coffee, no liquor, and no tobacco (which will immediately rule out a good many of us). You have to be morally clean, you have to pay a tithe, and you have to be an active worker in the Church. Now I don't know whether it's because of this way of life to which their religion is related so intimately or not, but they are perhaps the healthiest people in the world. During the war, in Utah you found more men acceptable for the services than any other state in the United States.

"The death rate in the United States is 10 per 1000, but among the Mormons it is under 6 per 1000. The births per 1000 in the United States are 24 but among the Mormons 38. In the leading 22 civilized nations of the world, the average number of children born out of wedlock are 74 per 1000. In

the United States 40 per 1000 are born out of wedlock, but in Utah only 10, and in Idaho (which is next in proportion being a Mormon state) 11. An amazing contrast! They have a very low divorce rate also.

"Another thing I like in the Church is its fellowship, especially among young people. They keep their young people around the Church. And another thing, and it may result from this fellowship, they believe in early marriage. That's a good idea. As a matter of fact, they prepare their young people for marriage. It would be a fine thing if our young people were prepared more for marriage. The protestant church has a most inadequate preparation of young people for marriage.

"Another thing I like about their Church is their devotion. Take the stake president for example. A stake is a certain area that goes a long way outside of Calgary—takes in a vast area. The stake president is unpaid. The man that holds that position is a most prominent citizen—one of our busiest—and yet that stake president gives this sort of time to his Church: He gives one night a month for faculty meeting of the stake officers. He gives one night a week for a stake presidency meeting. He gives two Sundays a month to visit the wards. He gives one full afternoon one Saturday a month. He attends two general conferences a year at Salt Lake City, and they last for three days each. He has four stake conferences a year where he gives one and one-half days each, and one day a month he gives to the temple. Now just think of that sort of time! Just think of it! I can't; it appalls me. [And here I would like to say, I am glad he does not know how much more time a stake president or a bishop puts in for the Church or he might faint.] That amazing sort of time! We have nothing like it! In our church there's nothing at all resembling that sort of sacrifice of time, and I know my church from coast to coast.

"I think also of their generosity not only in the matter of time, but with their tithes. They pay one-tenth. On the first Sunday of each month they have a fast offering. They go without two meals on that Sunday and give the money to the poor. President Hoover

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said that if all churches were to practise help to the poor as the Mormon Church does, there would not have to be any state support whatever. They take care of their members, and that's another thing I like about their Church. Their wards are divided into what they call 'blocks,' which merely means a section of the city, and in that section there will be from 3 to 8 families who are Mormons, and they will be visited by two teachers. Every month they will be visited by two teachers. [And I wish that were right, too.] They may be missed this month for some reason, they may be in California or away when called upon, but they will be visited next month. Every family in the Mormon Church is visited by these teachers from 6 to 12 times every year. Last month they aimed at 100 percent visitation, and they failed. They didn't get 100 percent. They only got 95 percent. [And if the rest of you do that well, then you will hear no more complaints from the ward teaching committee.] Some folk were away when they were called on. Normally their program is about 80 percent efficient in their calling. These teachers do three things. They carry, first, a message for the month. Secondly, they go to help, if any is needed, and then they encourage activity in Church life.

"What message does this hold for us? First of all, this Church is composed of laymen. There is no one in the Calgary Stake who is paid at all. Isn't that astounding? It's a layman's church. Just think of the work these laymen do. Our protestant church is built upon laymen. Our Presbyterian Church is built upon laymen. Unless we can revive the laymen of the Presbyterian Church, I don't believe it has any great future. All of the work except some inconsequential things are turned back upon the minister of the Church. Unless we can get the laymen of our church to teach, I tell you our church will be a dwindling church.

"The teaching we get from this Mormon Church is this—that religion is not to be taken easily. A religion that imposes no obligation is no religion."

He said many other wonderful things. I have the complete sermon over in my

office, if some of you would like to get the rest. I cannot help feeling that this man is on his way to preaching himself into our Church. And if he talks to the same audience another time or two, he is going to bring some of them with him.

I am interested in the new converts to the Church. I am grateful to see them coming from all walks of life and through all the different channels we have in the Church. I would like to say to those listening to me today who are not members of the Church: Investigate the Church; listen to the missionaries; work your way into the Church on a building project; catch the spirit through the singing of these choruses or through any other avenue that will impress you with the most important thing that can come into your life—a testimony of the gospel. And then for some of you that are not as active as you should be, I would like to say to you: Become more active, enjoy the great blessings that our Father in heaven has in store for the faithful of this great Church and kingdom of his, established for the last time upon the earth.

I would like to close by adding my testimony that I know that God lives, and that Jesus Christ is his Son, the Savior of the world, and that the gospel has been restored in this Dispensation of the Fulness of Times through his servant, the Prophet Joseph Smith.

One other thought I would like to leave is this: "It is recommended that we take an interest in the future . . . that's where we'll spend the rest of our life."

This may be a good thought to close on. May the Lord bless each and every one of us, I pray, humbly, in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

Bishop Carl W. Buehner of the Presiding Bishopric has just concluded speaking. We shall now hear Elder Spencer W. Kimball of the Council of the Twelve, who, six months ago, was appointed to visit the European Missions.



## ELDER SPENCER W. KIMBALL

*Of the Council of the Twelve Apostles*

MY BROTHERS AND SISTERS: Never before has the word *home* meant so much to me as it did this week when I came with others into New York harbor, saw Old Glory and the Statue of Liberty, and as I flew west and saw the dry plains, and the high mountains of the Uintahs, and the frost-colored Wasatch Mountains, and then landed at the airport here in Salt Lake City and to be met by my family and my brethren.

When we landed in Hannover, Germany, many weeks ago, Sister Gregory said to me, as we drove away from the airport, "Now, Brother Kimball, you have been all over Europe. What did you see that was the most interesting?" I do not know what she had in her mind, but I am sure there would be many who would be thinking of statues and monuments, cathedrals and museums, rivers and glaciers. It did not take me long to give her the answer: "The most interesting thing I saw was the people."

In 1937, Sister Kimball and I went to Europe as tourists. We took with us a camera and much film. We saw all of the strange, funny things in Europe. We went through many of the museums, and I think most of the cathedrals. We saw the monuments and much that was of interest. We saw bicycles by the millions, we saw women working in the fields, and we laughed as we wrote in our journals about the odd, unusual things.

In 1955 we went to Europe without a camera—the only persons in Europe, I think, who did not have a camera. We saw the bicycles as means to an end, to take people to their work and to bring people to Church services. We saw women not only working in the fields, digging potatoes and planting crops, but we saw them also in their homes and in the Church work. We saw into their hearts; we heard their testimonies; we felt their love.

I was grateful for this privilege that came to us, to meet the people and to

see what the gospel does for them when it enters their lives. We realized before that there were Norwegians and Finns and Germans and French, but when the gospel comes, they all melt into one composite figure.

We bring to you the greetings of your missionaries who are in the European countries, a thousand of them. We heard a thousand testimonies, sweet, resonant, glorious testimonies from hearts filled with faith and sacrifice. I looked into their hearts, and I found them good. They love you folk at home more than they have ever told you. One young man said, "Oh, I hope my sick father will live until I return so that I can tell him what I really think of him—how much I appreciate him."

I learned from these testimonies, of hundreds of people who have become active in the Church through their missionary sons and daughters, some who have joined the Church, even fathers and mothers. One example: A mother dissuaded her eldest son from going into the mission field. She and his father were not members of the Church. They said, "You are wasting your time. Go to college instead; do something that is worth while. Do not go on a mission." They used all of their persuasive powers, but finally, when they realized that he was positively going, they said, "All right, go ahead." Two weeks before the boy sailed from New York, his mother approached him one morning and said, "Son, today I am being baptized."

Another boy said, "My mother works fourteen hours every day to sustain me on my mission." Another boy said, "I am on my mission because of the blessings of the Lord. My highschool graduate brother could not go to college if I went on my mission, but my mother said, 'You are going on your mission.' And as I was about ready to leave, we had word that my younger brother had received a scholarship to the university, and good neighbors brought in a hundred dollar bill to put into my hand, and I am still in the

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mission field and nearly ready to go home."

I shall never forget a certain testimony meeting. A young man who was still quite emotional after the upset of the week said to us: "I just got a cablegram last week telling of the death of my father." He continued: "I telephoned across a continent and across an ocean, and I heard my mother's voice on the wire, the sweet voice of my newly widowed mother." He said, "I am the youngest of her eight children, and I said to her, 'Mom, how are you?' and she said, 'I am all right, son; I want you to stay and fill your mission. The Lord will take care of us.'"

That kind of faith in parents, that kind of faith in sons and daughters, brings rich dividends.

I bring you greetings from your servicemen, men in the military. Your boys, some of whom have their families with them, love the gospel with all their souls and show that love by their actions. We met eight hundred of them down in the Bavarian Alps at Berchtesgaden, underneath Hitler's famous Eagle's Nest which stands high on the Alpine mountain above. The hotels were evacuated and turned over to this great concourse of men and their families.

I remember just as the four-day program was ending how the servicemen with their families were moving out of the hotel. There had been no smoke, no rowdiness, but as they moved out, there came in a woman's club, women with their cigarets, fouling the air in the hotel lobbies which had been so clean and sweet for four days, something those hotels, perhaps, had never seen before.

I remember well the banquet which we held down on Chiemsee Lake, in another building built by Hitler and his associates, but which now is used by the United States Army and which they turned over to our boys for the retreat program. I remember this long hall, surely as long as this tabernacle, with 650 people sitting around the tables—mostly our own people, but a few other chaplains and special guests. There were 650 glasses of milk sitting on those tables, and not one glass or cup of anything else. I think that Eu-

rope has never seen anything like that before.

I remember these servicemen as I saw them assisting elderly women, Austrians and French and Germans, up the two or three or four flights of stairs to the branch houses.

I think of these young men and their financing chapels which they would never inhabit. Down in Heidelberg they were raising the money to build a chapel which would be used by the local Saints and which they themselves would never occupy. Again at Salzburg, Austria, thousands of dollars were raised by them to match that which was so generously given by the Church, and another beautiful structure is being erected there. Tall, clean handsome, stalwart young men, in England, France, Germany, Austria, even in Austria where they are now watching with great interest the packing of the suitcases and trunks by the eastern neighbors.

I bring you greetings from the members, 36,000 of them over there, about half of whom we saw and to whom we bore witness, and many of whose testimonies we heard. We saw them in all these many countries. In Norway from Oslo north, through all the principal cities. At Trondheim our hearts beat a little faster as we realized that that was Brother Widtsøe's home, and we flew over the little island where he was born, and we knew how happy he would be to see the chapel which is now being erected in his home town. Here in Norway we found happy people, handsome and healthy, too proud to be petty. We flew low over the fjords in seaplanes. We could see all the little fishing villages and the beauty of the fjords and the mountains.

We came to Boda, up in the north part, way up in the Arctic Circle, and there we saw a sign which said, "twenty-two hours to Los Angeles" over the North Pole. In fact, we went so far north that we could almost smell the sulphur in the Southern California smog.

In Narvik the lights went out at 10:30 every night, according to city ordinance. After our meetings we sat eating some refreshments furnished by kind friends, and the lights went out, but

we hardly knew it. We went right on eating and finished our evening and then went home, and at two o'clock that morning, as we prepared to go into Sweden, I read the newspaper outdoors and then again in the room, without any lights. We were far up in the north country.

We crossed over the Swedish border and the fjords and the thick ice, and the deep snow. We saw the Laplanders and the reindeer; we saw nearly everybody but Santa Claus there in the north country.

We found the Swedes were solid, reliable, wonderful people, and we traveled three weeks down through Sweden, to all the principal cities, dedicated eight chapels in that area and came to the beautiful green carpet of the level country of the south where they have more windmills, they say, than are found in Holland.

Finland was a place which brought us a great joy, and we found youth gathered together there, Finnish youth, strong and resolute. Finland has been the football of neighbor nations through the centuries—Finland, little Finland, the honest little country that pays its debts, Finland that has just paid its war assessment, not debt, and has just completed paying the levy which was assessed by its eastern neighbors. They never call them by their names; they always call them the neighbors. Little Finland is on a granite peninsula which the glaciers cleaned of its soil and left hard and difficult, but these people, solid and determined, are like the granite on which they build their houses, and they carry on. We found the people, and especially the members of the Church there, 400 and some odd in number, growing and faithful, devoted missionaries among them.

Denmark has its level country, so level in fact that you sometimes wonder if you are seeing a great ocean liner crossing the land. It does not seem that there is water beyond. They are a happy, independent people.

We went to Britain, over to Britain where four societies are rolled all into one—four societies that have been likened by one writer to a horse, a bull, a mule, and a deer: the Scotsmen with their thrift and their conscientious

loveableness; the Welsh people with their shrewd, intense, patriotic devotions; the Irish, with their whimsical, mystical, delightful personalities; and then the English with their determination—the people who sang as they were being bombed almost to the last inch, "There will always be an England."

We went to the Netherlands and found strong people there. They have been fighting against the ocean and other elements all their eternities. They are wholesome, warmhearted people who take their families with them everywhere they go, even on their bicycles. Two bicycles will take a family of four or five or six to Church, to the beach, riding. They go as families.

Belgium is in both the French and the Netherlands missions. Here we find people much like the French, to whom I had difficulty at first to get close, but they grow on one, and I found sweet, lovable people, old women who loved the gospel as any of our mothers love the gospel, and youth who are willing to sacrifice and give themselves to it.

We have found some Spanish members in France, Italian members in Switzerland. We have Indonesian brothers and sisters in Holland and Yugoslavs in Austria, members of the Church, faithful members. Greeks, we found, and even Russians in East Germany belonging to the Church. One of our East German lady missionaries was begging for the privilege of going on a mission among the Russians over in East Germany or in Russia.

We went into the Saar, to Saarbruchen, and saw the devastation there. One cannot forget the war; its ruins are everywhere present, though it has been ten years. I cannot imagine what Brother Benson saw a decade ago, when there is still so much destruction. I crossed the Sarr at early dawn. I walked with the workers as they went with their lunch baskets over to their employment, and I came to a section of the city, the old section, which has hardly had a broken brick disturbed since the bomb dust settled, and all of the ugly terrible things that were there ten years ago still remain ghosts of the past.

The first morning in Berlin we came

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to the Charlottensburg Chapel for our meeting with the missionaries. We had already become somewhat used to the sight of armless men and legless men on the streets. We saw sightless men and crutch-supported men and battle-scarred men, but we were wholly unprepared for the experience that was to meet us on the path before the chapel when there came running to us a human form like a derelict at sea. His hair was disheveled, his eyes glaring, his face unshaved, his clothes in tatters. He came shuffling to us almost as much like animal as man. He wrapped his arms around our feet; he kissed our hands; he hugged our arms, all the time uttering a plaintive cry and finally spreading his fingers over his eyes to simulate prison bars he cried out in anguish, "Six years in prison. Today, released from enemy prison." We wept inside as we saw this reduced human, this being who like many tens of thousands of others had suffered similar fates.

Other heartaches came in various parts of the city: old women pacing long-worn station platforms meeting trains and busses, their placards reading, "Have you seen my boy?" Sometimes his picture was on the placard, and pictures and descriptions were in newspapers of lost sons and husbands and fathers.

The husband of one of our own lovely sisters disappeared ten years ago. A twenty-five year prison term was meted this political prisoner, but for five long years the family never knew whether he lived or died. After five years he was located in a prison with twenty more years to serve. Now his wife may visit him under guard a half hour each three months; he may write twenty lines once a month, letters which are censored.

I arose very early one morning in Berlin and walked out to see the ruins on every hand—across the street, around the block, everywhere they were. I plunged into a sad, reminiscent reverie and fell into the mood to write it down and returned to the typewriter.

May I quote a few lines from my journal:

Friday, August 26, 1955:

Ten years now since the world war tragedy!

Here were fences around the former grand estates  
Wire fences,  
Rusty fences,  
Wind-blown rotting fences,  
Proud, haughty fences leveled in humiliation.

Metal gates hanging unkept; creaking hinges.

Naked walls, irregular walls, pock-marked walls, and weeds growing from their toothlike stabbing jaggedness;

Green ivy trying hard to cover the nakedness of walls—gaping walls—absent walls but with scores of broken bricks still indicating where—

Chipped walls,  
Grass atop the jagged walls holding brave little flowers struggling for existence.

There were windows, too many windows, cold, open windows, open to storm and sky

Boarded-up windows,  
Bricked-up windows,  
Glassless windows.

There were jagged chimneys piercing skys, Iron bedsteads hanging from chimneys, Plumbing pipes reaching into space like dragons' claws.

Here were trees—  
Limbless trees except for new growth,  
Tall trees leaning, branches all one side, Amputated limbs and trunks, but not with saw.

Jagged arms pointing at—at whom are they pointing?

Vines climbing naked trunks to cover broken limbs and torn and battered trees.

Small trees, ragged shrubs growing from the rubble where once were pianos, rugs and pictures;

Trees growing untended  
Vines climbing and spreading to cover ugliness.

Nature trying to sweeten sourness.  
Grotesque figures standing out against the sky, pointing into space like accusing hands and fingers.

Empty pools,  
Broken swimming pools, a reminder of leisure and luxury of forgotten rich.

Twisted steel,  
Arches without buildings,  
Doorways without walls  
Porches and doorways, nothing else, porches and doorways.

Sagging floors,  
Ceilings of splintered wood, shattered plaster hanging like cobwebs.

Excavations like graves,

Excavations which are graves—  
Excavations where rodents play and insects  
find their homes.

Proud estates, quarter blocks, ghost yards,  
spectre houses, all so still.  
Silence, silence, deathly silence  
No playful shouts, no children laugh.  
Silent walls, silent houses, silent blocks,  
silent death.  
Bricks are here—  
Broken bricks,  
Pulverized bricks,  
Piled up bricks, covering bones of humans  
never found.

Rubble, rubble, rubble,  
Foundations up-ended,  
Rotting wood,  
Twisted steel,  
Destruction, devastation, desolation,  
Broken fountains,  
Shattered statues,  
Creaking shutters  
Rusty mail boxes,  
Rustiness!  
Ugliness!  
Jaggedness!  
Screaming jaggedness!

Unmolested squirrels scampering,  
Tiny birds twittering  
To bring back life to deadness.

Walls, chimneys, trees, grotesque writhing  
apparitions!  
Persons? Things? Dragons? Disfigured, de-  
formed things  
Slumped in misery and shame.

We went across the corridor into Berlin. We came to feel much as they seemed to feel, I think. The slamming of a door startles one. A new voice one has not heard disturbs one for the moment. There is the corridor with its numerous inspections by Americans and Russians. I went to catch the train as we came out, and as I got out of the car at the depot, in the dark, I heard a strange voice which startled me. It said, "Mr. Kimball. Let me see your passport and travel permits with the Russian translations." I found it was only one of the United States Army boys, but coming out of the darkness it was quite a shock.

We held a meeting all day with the district presidents, about a hundred of them from the Russian Zone, from Koenigsberg down to Dresden and Leipzig. From all over the area they had come in for this meeting, and I stood

three hours without interruption explaining to them the doctrines, the program, the policy, the plan of the Church. They cannot get much help from the mission because the mission authorities cannot pass through the iron curtain. They can come over to the American sector once in a while with some jeopardy to themselves.

Another day we had thirty-four missionaries from beyond the curtain, wonderful missionaries, in an all-day session of testimony and instruction. There were twelve young women and twenty-two young men, just like your own sons, not quite so expensively groomed, few cameras, little money to spend. Many of them average about \$3.40 a month.

That is what sustains a missionary with the depreciated currency of East Germany. Thirty-four dollars would take care of ten missionaries a month; a hundred dollars would nearly take care of the whole mission for a month or would sustain one missionary through a mission. They do not have many luxuries, very few indeed, but their testimonies are warm and convincing. I could have spent weeks with them, they inspired me so!

We met many families that have been disrupted. One sweet member's husband had been the district president and had disappeared ten years ago and has never been heard from since. The little ten-year-old son who played about his father's knees at the time he disappeared, has been the branch president over in a place in West Germany to which they had been evacuated, and now he is on a full-time mission. It was my privilege the other day to see that mother and that son together in the Swiss Temple through the blessings of a kind soul in America who made it possible for this woman to go to Switzerland. I saw the sweet mother and the stalwart son embrace and kiss as they met in the holy temple in Bern, and they went through the temple together for their endowments and are waiting now, of course, until they find their husband-father or know that he is dead so that the rest of the temple work may be attended to.

The privilege of my attending the temple dedication was a glorious one: to be with President McKay; to feel the

inspiration of that occasion; to feel, as he has expressed, the nearness of those who may generally be thought to be far away; to see the glistening eyes of the Saints coming from all these countries; to hear their whispered gratuities; to feel their newly found peace. Someone said yesterday, there never should have been a Babel. There having been a Babel, it is in reverse now. The confusion of Babel is being overcome. The Finns and the Dutch and the British, the Germans and the French and the Hollanders, the Scandinavians, Italians, Austrians all meeting under one roof! All of them heard the voice of the prophet of the Lord. Everyone of them heard his message in his own tongue. Everyone of them heard the ordinances of the gospel, the ordinances of the temple, in his own tongue. The confusion of Babel is in reverse.

The hatreds so prevalent in the past, are melting—French, Britishers, and Hollanders, and Germans, all together with love for each other. I am sure the hatred is not all gone in the nation, but I feel it is greatly reduced among the Saints, and they love each other, and their is sacrifice, and there is devotion, and there is faith, a great faith among those good people.

So I come home from Europe, after six months of glorious experiences with the people, with the fine leadership, with the excellent missionaries, the faithful servicemen. I come home with a deeper appreciation for the gospel and the Church and its people.

Nineteen hundred and fifty-five is an important year. If the press of Europe knew what had actually happened in 1955, every paper would have had screaming headlines and full-page, front-page articles, about the happenings of the year. But we know that when the Father and the Son appeared in 1820, there were no headlines, and perhaps no newspaper heralded the coming of the Melchizedek Priesthood to the world in 1829 or the organization of the Church in 1830 or the dedication of the temple in Kirtland in 1836. In 1955, the priesthood quorums came to all the missions of the Church, including the European missions; the temple came to Europe; and the Church came to Europe as it has never come before;

and now, as we have told the Saints in Europe in hundreds of meetings in many different locations, if the Saints in Europe will remain in their lands and will build the Church and the kingdom in Europe and train and hold their children and bring them into the holy temples in Europe for marriage, the kingdom can grow and prosper, and God will bless them, and that I know.

I bear you my testimony, as I express my gratitude upon returning home. I bear you my witness that the gospel is true, it is glorious, it is good, it is wholesome, it is divine, and I say this earnestly but humbly in the name of Jesus Christ. Amen.

#### President David O. McKay:

Will you please take note of the following:

He who has just concluded speaking is Elder Spencer W. Kimball of the Council of the Twelve who has just completed a six months' mission visiting the European Missions of the Church.

The following announcement is of importance as regarding the Sunday morning broadcast. The broadcast of the Tabernacle Choir, to be heard in this building tomorrow morning, was recorded in Zurich, Switzerland. This broadcast will be heard in the Tabernacle and on the air from 9:30 to 10:00 a.m. The doors of the Tabernacle will be opened at 9:15 tomorrow morning. Those who enter the building after 9:30 a.m. are asked to do so quietly, and without conversation, so that visitors assembled here may hear the recorded broadcast undisturbed.

As we have listened to your inspirational singing, you dear young folks, I have been reminded of the poet's tribute to youth:

How beautiful is youth! how bright it gleams

With its illusions, aspirations, dreams!  
Book of Beginnings, Story without End,  
Each maid a heroine, and every man a friend!

I wish to add to that, how inspirationally you have sung this day, and awakened righteous pride in our hearts for your willing service rendered; and

the third thought—years rush by us like the wind. You are enjoying youth today. You have rendered service which all the congregation here assembled and listening in, have enjoyed. It will be only a few years when you will be carrying the responsibilities of the Church. God bless you that you may so live that you will be worthy of the inspiration and guidance of our Lord and Savior, Jesus Christ, who stands at the head of our Church, and who loves every one of you and would have you join him in representing the whole human family, eventually, to his Father, our Father, and God. Thank you and your leaders, and God bless you.

This great Chorus will now sing, "Psalm 150," conducted by Sister Ruth Hardy Funk. The closing prayer will be offered by Elder John L. Murdock, President of the Santa Rosa Stake, after which this Conference will be adjourned until 7 o'clock this evening, when the General Meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle.

Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly re-

frain from attempting to enter the building. This Priesthood Session will not be broadcast, excepting in the overflow meetings that have already been appointed, in the Assembly Hall and Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled, in addition to Barratt Hall and the Assembly Hall, in fifty-seven other Church buildings in Idaho, Utah, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, and California. It will probably be the largest assembly of Priesthood ever held in the Church.

The session at 10 o'clock Sunday morning will be broadcast over the stations already named.

The Choir will now sing "Psalm 150." Benediction will be offered by Elder John L. Murdock, and this conference will be adjourned until this evening.

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The M.I.A. Chorus sang an anthem, "Psalm 150," after which the closing prayer was offered by Elder John L. Murdock, President of the Santa Rosa Stake.

Conference adjourned until 7:00 p.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, October 1, 1955.

The Tabernacle, auditorium and galleries, was filled to capacity. The Assembly Hall just south of the Tabernacle, and the Barratt Hall were also filled with people. Provision had been made for the overflow crowds to meet in these buildings and see and hear the services as they were broadcast from the Tabernacle. In addition, the services were broadcast by direct wire over a public address system to members of the Priesthood who had assembled in 50 other Church buildings in Utah, Idaho, Wyoming, Nevada, Colorado, Washington, Oregon, Arizona, and California.

The singing for this meeting was furnished by the Bonneville Stake Priesthood Chorus, under the direction of David A. Shand. Roy M. Darley was at the organ console.

President David O. McKay presided and conducted the services of this meeting.

### President David O. McKay:

My dear fellow workers in the Cause of the Redeemer: I wish that each of you might stand where I am now standing and behold this inspirational sight. It cannot be duplicated, I think, anywhere else in the world. And there are others crowding other halls, as we are crowding this Tabernacle, all one in thought, in purpose, and I hope, in brotherhood.

You will be interested to know that these services are being broadcast in the Assembly Hall, in Barratt Hall, and in addition, by direct wire over a public address system to members of the Priesthood assembled in 57 other Church buildings in Utah, Idaho, Col-

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orado, Washington, Oregon, Arizona, Wyoming, Nevada, and California.

The singing during this session will be furnished by the Bonneville Stake Priesthood Chorus, with Elder David A. Shand as Director, and Elder Roy M. Darley at the organ. This chorus will now sing, "The Lord's Prayer." After the singing Elder David B. Haight, president of the Palo Alto Stake, will offer the opening prayer.

As an opening number the Bonneville Stake Priesthood Chorus sang "The Lord's Prayer," after which the invocation was offered by Elder David B. Haight, President of the Palo Alto Stake.

#### President David O. McKay:

In case some of our brethren listening in are a little late, he who offered the invocation is Elder David B. Haight, president of the Palo Alto Stake.

The Bonneville Stake Priesthood Chorus will sing, "Zion Hears the Watchman Singing," directed by Elder David A. Shand.

The Chorus then sang, "Zion Hears the Watchman Singing."

#### President David O. McKay:

I have often said that love is the divinest attribute of the human soul, and I believe that. I think that sympathy is next to it. There are others who say that reverence is the highest virtue of the human soul. I believe that Carlyle places reverence as the highest attribute.

The First Presidency, in anticipating this vast audience, and the importance of this great Priesthood meeting, thought that it would be a good place to center our minds upon Reverence, and the need of applying it or expressing it in our houses of worship.

Consequently, we assigned the subject, "How to Obtain Better Order and More Reverence in Our Houses of Worship," to two of your associates, presidents of stakes. We shall now hear from President Thomas W. Muir, president of the Emigration Stake, on that subject.

### ELDER THOMAS W. MUIR

#### *President of the Emigration Stake*



MY BELOVED BRETHREN of the Priesthood, I can assure you that it is an awesome task to stand before you this evening, in the presence of the Lord's anointed, and of you my brethren, and attempt to discuss the subject of obtaining and maintaining reverence in the Church. Were it not for the sympathy and the love of my presiding brethren, and for the prayers which I feel are in your hearts for me, I should shrink from this great responsibility.

When I consider the number of brethren who are gathered here this evening, and those who will listen to the proceedings of this session of this Conference, I am grateful to my Father in Heaven that, through the medium of the great inventions that have been brought to us for our benefit, through the inspiration of our Father in Heaven,

the messages of this great Conference may be heard by our brethren and sisters throughout the length and breadth of the Church.

Someone has said that "reverence is the mark of a divine testimony and of sincere worship." I should like to agree, my brethren, with that definition, for without a divine testimony burning in our hearts that God lives and that Jesus Christ is the Savior of the World, we should find it difficult to worship them in spirit and in truth.

That is what we have met for in this great Conference of the Church. We have been invited to meet here where we may hear the messages of the Lord's anointed and where we, under the influence of the Spirit of the Lord, may resolve to correct and better our lives, that we may more fully live in keeping with the commandments and the desires of our Father in Heaven.



I believe this matter of reverence is a personal matter with each one of us and as we come to love our Heavenly Father more dearly, and as we bring into our lives the realization of the great mission of our Lord and Savior, Jesus Christ, we become more reverent in our thoughts concerning them and in the actions of our lives.

I believe among other things that the matter of reverence resolves itself into responsibilities which you and I have. First I shall name an acceptance of our responsibility to worship and to adore God our Father and his Son, Jesus Christ. I am sure that no people upon the face of the earth have a better understanding of the attributes and nature of God our Father, and our Lord, Jesus Christ, than have we.

We who have a testimony of the Gospel believe that in that Sacred Grove, on that beautiful spring morning, the Father and Son actually appeared to the Prophet Joseph Smith, and this is the basis of every testimony and belief which we have, and were it not that we believe implicitly and without doubt in this testimony of the First Vision, we should not be led to believe any of the other principles of the Gospel of Jesus Christ which have been revealed through the Prophet Joseph Smith.

Because of this testimony which we have, and this feeling which is within our hearts, our minds, and our souls, we are led to the conclusion that our great responsibility is to honor and reverence God our Father, and his Son, Jesus Christ.

Then I think another conclusion we must come to is that an acceptance of this belief brings to us the great responsibility that no blasphemy shall pass our lips, that our lives shall be wholly in keeping with that which we know to be the truth, that we shall not be found telling rude or lewd stories, but that our language in all that we say must be in accordance with that which we believe.

Then I think we have the great responsibility to honor and revere and reverence those who have been chosen, set apart, and ordained as the divine servants of our Father in Heaven, and they should know that we of the Priest-

hood have in our hearts a desire to sustain and support them in the great responsibilities that are theirs.

Then I believe that we have the great responsibility of honoring the Sabbath Day and keeping it holy. Coupled with that is the obligation to visit the House of the Lord on the Sabbath Day and then conduct ourselves within the sacred edifices which have been dedicated to the worship of Almighty God to the end that we may have the Holy Spirit of our Father and His Son, Jesus Christ, to be with us.

Now, what is our problem, my brethren of the Priesthood? I believe that you all know that as Latter-day Saints we are a friendly people. We usually attend Sacrament Service with our neighbors, those with whom we are well acquainted, and throughout the Church it has become a habit with us to meet with them and talk to them, prior to the convening of our Sacrament Services and sometimes during those Sacrament Services, to the annoyance of some and to an exhibition of a lack of reverence on our part.

I know that most of you have had within your hearing criticism levelled at you by investigators and others who are not members of the Church, that we are not a reverent people. I believe that we shall have to accept this indictment of our friends. I believe that the time has now come within the Church that we should weigh this important matter within our minds and see if our Sacrament Services, and the other services which we hold in the name of our Father in Heaven, cannot come more closely to that which we desire.

Now, I know the power and influence of the Priesthood of this Church is great and that each one of us, individually, accepting the responsibility to teach and persuade others to live in a spirit of reverence would accomplish wonders within our Church. I believe that each of us who hold the Priesthood has a responsibility to bring to the attention of our families the condition which exists.

I believe the brethren of the Church who are the patriarchs of their own homes have the greatest influence, or at least should have, with their families

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of any who might talk to them. I believe that we, as fathers in Israel, have the responsibility of calling our children and our wives into counsel with us and there we should explain to them the great necessity of our conforming our lives to this great principle of reverence.

I would like to say that I believe that those who are in charge of the Aaronic Priesthood of the Church, as advisors, as bishops of wards, should explain this great principle of reverence to our young men. I believe that the auxiliary organizations of the Church, through their officers and teachers, should explain that which is required and that which is desired, that our services may be more beautiful and in keeping with that which our Prophet desires.

I would like to say something, too, about the physical conditions in our Houses of Worship. I believe that when we invite the Spirit of our Heavenly Father to meet with us there, that his house should be immaculate. When our Father told us that we should keep our bodies clean, I believe that he also meant that we should keep our Houses of Worship in the same way. You are all aware that at our Sacrament Services the central and most important feature is the administration and passing of the Sacrament to the membership of the Church. I should like to see the day when every Sacrament table in the Church would be graced with the finest and most immaculate linen that is possible to place upon that table. I believe that there are those within our wards who would be happy to receive that assignment.

I believe there are many things that would especially contribute to the solemnity of our Sacrament Services, and one of those is this: That we be more punctual in our attendance at those meetings. My brethren, I have attended meetings where there were so many who entered the chapel late, and the disturbance so great, that I felt the Spirit of the Lord had been offended. Someone has said that "Punctuality is a stern virtue and a graceful courtesy." I say when we are invited to meet in the House of the Lord with the Spirit of our Father in Heaven, that we should be there on time and that we should not destroy the spirit, the solemnity, nor

the beauty of the meeting by our arriving late.

I believe that we might enlist the services of the Ward Teachers and our Relief Society Teachers of the Church as they visit in the homes of the Saints to carry this message of reverence into their homes. If our brethren who are called to this great responsibility of Ward Teaching have the influence they should have in the homes of the Saints, they could carry this message and be a great instrument in changing the lives of many of our people in their conduct in our meetings.

I am sure that you are all aware of the interest President David O. McKay has had in this matter. I am sure that most of you have read his message in the October issue of *The Improvement Era*. If you have not done so, will you go home and read that message, that you may know his desires in this important matter.

Then I am happy that the Primary Association of the Church has instituted a project of teaching reverence to the children of the Primary Association and each month of this year they have brought a message of reverence to the young people who attend this organization.

Since the invitation by President McKay to speak to you tonight I have been thinking of two lines of one of our beautiful hymns which I believe express this spirit of reverence which should be in the hearts and minds of each one of us:

Jesus, the very thought of thee  
With sweetness fills my breast.

My brethren of the Priesthood, this is the very spirit of reverence. In conclusion I should like to bear witness to you, my brethren, of my testimony, of the truth of this great work in which we are engaged. I believe with all my heart that our Lord and Savior, Jesus Christ, and our Heavenly Father, appeared to the Prophet Joseph Smith in that Sacred Grove. I believe that every commandment and every revelation that has been given to us to accomplish the fullness of the Gospel is indeed the Word of the Lord unto his servants.

Now, may our Father's choicest blessings be with us, and as we go back into our homes in the stakes and the missions, in the wards and the branches of the Church, may we seek more reverently to serve our Father in Heaven.

This I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

## ELDER WILLIAM J. CRITCHLOW, JR.

### *President of the South Ogden Stake*

**M**Y DEAR BRETHREN, I have hardly had time to collect my wits, let alone my thoughts and notes, since President McKay called me this afternoon, to talk

on the subject, "How to Improve the Reverence and Order in the Chapels of our Stakes." I believe that obedience is one of the first principles of the Gospel and that reverence is the very soul of Christianity. I revere our President, and I pray that I may have the courage to always follow his counsel, to sustain him and the General Authorities of the Church, and to follow their counsel. Such obedience, it seems to me, is the real essence of reverence.

A month or so ago, President and Sister McKay attended a Pioneer League ball game at Ogden, and my heart filled with pride when the activity on the field stopped and the three thousand people present arose to their feet when the President and his dear wife entered the stadium. Honor and respect, my brethren, are elements of reverence.

The Priesthood offices which we hold deserve our own personal respect and honor and the respect in which we hold them, I am sure, is a measure of our reverence.

Our Priesthood is undoubtedly God's greatest gift to his children. Three reasons prompt that statement. First, we who hold the Priesthood are officers in his Kingdom; we are in training; and greater responsibilities lie ahead. Only one and one-half million out of two billion children—our Father's children—now gracing the earth, are presently enrolled in his Kingdom and

### President David O. McKay:

Our next speaker will be President William J. Critchlow, president of the South Ogden Stake. He will speak on this same subject. I will say that he was engaged in organizing the group assembled tonight in the Ogden Tabernacle. He has driven 35 miles to respond to this invitation.

since it is destined to cover the earth, the weight of our responsibilities is not only apparent but staggering. May the training we are now experiencing fit us for our tasks.

Secondly, offices in the Priesthood are accompanied by a power that is beyond our present ability to appreciate. It may be likened to electrical energy. Vocationally I have been selling electricity for years, yet I've never seen it and I don't know what it is, but I do know some of the things it can accomplish and I'm sure additional uses will be discovered. The power of the Priesthood is similar to electrical power in that it, too, cannot be seen. And again, we do not know what it is, yet we are aware of many miraculous things resulting from its use. We have seen the sick healed; we know the dead have been raised; and we have been told that by the power of the Priesthood worlds without number were created. As officers in God's Kingdom, we have access to this power, and as we progress in our training we shall become aware of many other applications of this marvelous power.

Lastly, if we are faithful to our Priesthood and magnify our callings, we may be sanctified, so we are told, by the spirit unto the renewing of our bodies, and all that our Father has may be ours.

Now brethren, can you think of a greater gift? May I repeat, our Priesthood deserves honor and demands our greatest respect. These constitute the essence of reverence.

My objective is not to philosophize on this subject of reverence. I have been asked to tell you what a stake president

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can do to promote and increase reverence in his stake. In my stake we have asked our stake Primary Board to introduce and spearhead an activity which they accepted at the last General Primary Conference. They have prepared a little dramatic skit involving the reverence theme which will interest any age group. It was presented to our stake executives in our monthly stake leadership meeting where Sunday School, M.I.A., Primary and other stake officers were in attendance. It was also presented in our monthly Priesthood Leadership Meeting where bishoprics, presidencies of elders, seventies and high priest quorums were in attendance. We have requested that it be presented in Ward Leadership Meetings and to groups of parents, invited by our bishops for the express purpose of discussing the problem of reverence. I commend it to you stake presidents with a suggestion that you have your stake Primary Boards, to whom the skit has been made available by the General Board, present it to leaders in your respective stakes. Witnessing the skit will create more interest and be more helpful than anything I might say tonight on the reverence subject.

The conduct as well as attitudes of leaders in the stakes and wards too frequently promote irreverence. We teach by example as well as precept, and the first step in solving the reverence problem, or any other problem for that matter, is a frank recognition that the problem actually exists.

The earliest training in discipline belongs in the home, but since parents generally neglect teaching the Gospel in their homes, it is reasonable to suspect that training in reverence is similarly neglected. The problem accordingly has fallen into the laps of Church leaders and teachers and we are obliged to make up for this parental neglect in order to enjoy reverence in our meetings or gatherings.

Recently I observed a bishopric in action. Five minutes before Sacrament Meeting was scheduled to begin, I sat alone on the stand; the bishopric were greeting people at the door. When it was time to begin the meeting, they came to the stand, conferred among themselves, then signaled the organist

to stop playing and then the meeting began, tardily. Notwithstanding the lovely preliminary music, there was disorder. Conversation was rampant, until the bishop arose to start the service.

It seems to me that order or reverence might well begin with the leaders. Bishoprics should be counseled to be reverently in their place during the quieting music. How can they expect others to refrain from talking when they are conferring among themselves? In the Primary skit, to which I have made reference, teachers were observed coming to meeting late, as well as unprepared. They were shown in a huddle determining who would conduct, who would lead the singing, what song to sing, who would teach a class and who was to pray.

Preparation, my brethren, is a key to reverence. Promptness in beginning meetings begets respect, and discipline is born of respect.

One of my bishops, a while ago, visited a Primary meeting. He arrived before the teachers and he found children dancing on a grand piano; others climbing out of chapel windows. He angrily forbade his Primary to hold subsequent meetings in the lovely chapel. Later he did relent upon promise of the president to have at least one officer of the Primary there early to supervise the children as they arrived. We want our children to enjoy the environment of our lovely chapels. Beautiful surroundings—lovely class rooms—promote reverence.

A new Primary president once came to me and said, "Our janitor at the chapel refuses to let children enter the building until the exact starting time of our meetings because the children run wild and deface the furnishings. He is rough; has an iron hook in place of a missing hand and has scared children away from Primary." What had really happened was obvious. Primary officers and teachers were arriving later than the children. There was no supervision and I discovered that children had actually been kept out in rain and snow until teachers arrived. This problem again was easily remedied by the simple assignment of one teacher to be on hand when children arrived

with further instructions to stay on guard while other teachers were enjoying an early prayer meeting.

When did you bishops last attend a Primary meeting, or an M.I.A. meeting? Some of you saw the film here last evening. You witnessed the interest the Aaronic Priesthood advisors had in the boys, how they labored with them, talked to them, and visited in their homes. When all of our leaders exhibit the same love and interest in the membership of their groups, discipline or reverence will no longer be a problem.

Executives in all of our organizations can well afford to hold preliminary prayer meetings, in which arrangements for teachers and all other business of the meeting to follow can be checked. Teachers should never absent themselves from classes without providing substitute teachers and they should always remember that they are teaching children rather than lessons.

Recently I visited an elders quorum meeting. The teacher passed the lesson manual around, inviting members to read sections of the lesson. I detected a spirit of irreverence. Obviously the class resented the procedure; some were reluctant to read, preferring, I am sure, to be taught by the teacher. He, obviously, was unprepared. Unpreparedness on the part of a teacher may well be a contributing factor to a state of irreverence.

Now a word about younger children in sacrament meetings. Bishops, you have the responsibility of tactfully advising parents not to let their children run up and down aisles. This practice distracts attention and also disturbs speakers. Members have been frank enough to tell me that they dislike to go to meetings. "Too many noisy children," one said. Many of our chapels now have cry rooms. Parents with noisy children should be tactfully counseled to use them.

Some of us may presently be occupying new chapels. There is no better time to initiate a program of reverence. The building is new, beautiful, and one has a natural desire to respect it as a House of the Lord. Years ago, I attended a sacrament meeting in a new chapel in Brigham City. My host said to me, as we were about to enter,

"Please don't whisper during the service, otherwise one of the appointed monitors, seated in the rear, may observe and will surely come down and tap you on the shoulder. Let's not be humiliated." You may be assured I did not whisper.

Now brethren, let us, too, be firm in this matter of reverence. Our approach should be firm, sincere, and of course tactful. Irreverence may actually be keeping some of our members from our meetings.

Our stake Primary Board made a survey at the request of the General Board, to find out what children liked or disliked about Primary. One of the questions asked was, "How could my teacher make Primary better?" Many of the children answered, "Keep order in the class." Another question was, "What do you like least about Primary?" One child's answer summed up the many, "Disorder—especially when the teacher doesn't come." The survey clearly indicated that children want to be disciplined. The kind of teachers they like are good ones, strict ones, those who can give a good lesson, those who can keep the class quiet, the kind ones, etc. Surveys of this kind can be revealing. To questions that may involve embarrassment, adults are inclined to be evasive; children will speak truthfully, as well as eagerly. We discovered that in another children's survey several years ago. We asked, "How many of you have family prayers in your homes?" The truthful answers were startling, to say the least. We learned some things about the habits of a few of our leaders.

In conclusion, let me inject one other very good reason for the most profound reverence possible in our sacred gatherings, namely, to avoid offense to our unseen visitors. There have been times when I have been conducting stake conferences that I thought I felt the presence of unseen visitors. We always request the help of our Heavenly Father in our opening prayers. Why then is it unreasonable to fancy the presence of that requested help? Isn't it reasonable also to expect that authorities on the unseen side of our Father's Kingdom are interested in what we may be doing?

General Authorities come to our

stake conferences to help and check on us; stake authorities go into the wards to help and check; and I fancy that some of our Father's other authorities, likewise come occasionally, to inspire and to check. And for their sakes, we ought to be profoundly reverent.

Stake presidents and bishops cannot escape the responsibility of promoting reverence in our respective stakes and wards. Responsibility may be delegated but in the delegation presidents and bishops lose none of it, yet those so delegated receive it all. It's like "eating our cake and having it." That, however, is the peculiar nature of responsibility.

I found an excellent reverence application in this story told by a Primary teacher. "Rupert stood by the side of the road watching an unusual number of people hurry past. At length he recognized a friend. 'Where are all of you going in such a hurry?' he asked. The friend paused, 'Haven't you heard?' he said. 'I've heard nothing,' Rupert answered. 'Well,' continued his friend, 'the King has lost his royal emerald! Yesterday he attended a wedding of the nobility and wore the emerald on the slender golden chain around his neck. In some way the emerald became loosened from the chain. Everyone is searching, for the King has offered a reward of ten pieces of gold to the one who finds it. Come, we must hurry.' 'But I cannot go without asking grandmother,' faltered Rupert. 'Then I cannot wait. I want to find the emerald,' replied his friend. Rupert hurried back to the cabin at the edge of the woods to seek his grandmother's permission. 'If I could find it we could leave this hut with its dampness and buy a piece of land up on the hillside,' he pleaded with grandmother. But his grandmother shook her head. 'What would the sheep do,' she asked. 'Already they are restless in the pen, waiting to be taken to the pasture and please do not forget to take them to water when the sun shines high in the heavens.' Sorrowfully, Rupert took the

sheep to the pasture and at noon he led them to the brook in the woods. There he sat on a large stone by the stream. 'If I could only have had a chance to look for the King's emerald!' he thought. Turning his head to gaze down at the sandy bottom of the brook, suddenly he stared into the water. What was it? It could not be! He leaped into the water, and his gripping fingers held something that was green with a slender bit of gold chain. 'The King's emerald!' he shouted. It must have been flung from the chain when the King was crossing the bridge, on the highway, and the water washed it here. With shining eyes Rupert ran to his grandmother's hut to tell her of his great find. 'Bless you, my boy,' she said, 'but you never would have found it if you had not been doing your duty, herding the sheep.' And Rupert knew that this was the truth."

Brethren, we too, will never find the reverence we seek unless we do our duty. May our Heavenly Father help us to do our duty in this respect, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

The Bonneville Stake Priesthood Chorus will now lead the congregation in singing, "I'll Go Where You Want Me to Go, Dear Lord," with Elder David A. Shand conducting.

I suggest the Chorus sing the verse and we will all join in the chorus, and those listening in, please join in with us. All arise.

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The congregation and chorus then sang the hymn, "I'll Go Where You Want Me To Go."

**President David O. McKay:**

President J. Reuben Clark, Jr., will now address us.

## PRESIDENT J. REUBEN CLARK, JR.

*Second Counselor in the First Presidency*

**M**Y BRETHREN: We do not know now how many there are attending this great Priesthood meeting, twenty thousand, twenty-five, thirty thousand. I do not know how many, but there are enough of us to be the leaven that would leaven the lump if each of us will come here tomorrow morning, if each of us who are listening in, will go to our respective places of worship, tomorrow, if each of us will show the reverence about which we have heard tonight, if each of us will not visit, will not talk, will not discuss business, it will not be many Sundays until I think, brethren, we shall have the reverence that has been talked about.

I wonder if we cannot try it, tomorrow, just to see what will happen.

I have listened to this music, tonight, President McKay, and I have listened to it on the other days of this Conference, we have had a new singing organization each day, we will have another tomorrow, when I think that these will be drawn primarily from this particular area, and when I think that out of this area, perhaps has been drawn for the Tabernacle Choir, which is largely absent, the whole choir that went to Europe, and then when I think of all the Church organizations, all over this western country, equally proficient, I am prepared to declare that this people of ours, have a culture in music that is more excellent, more universal, than any other group of people in the world. I firmly believe that. And our culture is not only in music. Our culture is in literature. Our culture is manifested in our public speaking. Our culture is manifested in the training which our young people have and which they demonstrate, as it is reported to us, to the astonishment of the leaders of the Army and of the Navy. We have a culture in art. This people of ours is a highly cultured people. We have a few rough edges to grind down, but our courtesy, our kindness, our affection one for the other,

passes far beyond that which is found among other peoples.

One reason, I think, for that is, among many other reasons, that the Gospel teaches us to be respectful one of another. You know, in this Church of ours, as I have often said before, every man who is worthy has a chance to direct and a chance to serve, and when the man directs he will have in mind the time when he served and when he serves, he will recall when he directed. It builds for a mutual consideration, a mutual affection, a mutual regard, a mutual fellowship, a mutual brotherhood.

I thought I might say a word tonight on two fundamentals. Who are we? Well, we are Joneses and Smiths and Clarks and all the rest. Yes, but after all, who are they? And my mind always runs back to the beginning, for this earth and for us, and the Grand Council, when the Father came down among the intelligences that were organized, and held this great Council. I think we were all there. We are the sons of our Heavenly Father, tabernacled in the flesh through his divine plan, but that does not rob us of our divine origin. It emphasizes that origin because, save for the plan which our Heavenly Father put into effect, we had not been here, we had not taken on bodies, we would still remain, so far as I can see, in the state in which we were before the Grand Council and its plan, and that would have left us without the destiny which God marked out for us. We are the real children of our Heavenly Father.

And what are we? We bear the Priesthood. What is the Priesthood? Through it we exercise certain authorities and powers of Godhood, itself. He has not given us all of the powers, and we are not living up to the requirements sometimes, some of us, that entitle us to exercise the powers which he has given, —we would be a mightier people if we did.

I have always been impressed with the fact that Adam received his priesthood in the Creation, so said the

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Prophet, before the world was. The Prophet also said that any man who had the responsibility of administering to the inhabitants of this earth likewise was ordained in the Council of Heaven; and he further said, "I suppose that I was ordained to this very office in that Council."

What are we? We are the agents of God, himself, through the Holy Order of the Priesthood of the Son of God. I wonder if we think of that. I wonder if that is on our minds when we deal with one another, when we deal with our families, with our neighbors, and with our friends. We hold these powers with which out of his abundance God has endowed us, that we might be able to carry on the mission with which we were charged when we came here.

Brethren, may the Lord bless me and bless you, give you and me abundantly of his spirit, that will enable us, first, to recognize what we are, the representa-

tives of God on earth, endowed with certain of his powers. Never forget that. And next, help us so to live that we may enjoy those powers and exercise them, and then we shall rear our families as they should be reared. We will heal them when they are sick. We will be protected from harm and accident and disease. We will have more happiness than any of us can now imagine, all subject to the will of the Lord.

May God give us all of the blessings that we need to help us to magnify our Priesthood, which is the power and the authority to exercise some of the powers that God, himself, possesses, I humbly pray, in the name of Jesus. Amen.

**President David O. McKay:**

We shall now hear from President Stephen L Richards.

## PRESIDENT STEPHEN L RICHARDS

*First Counselor in the First Presidency*



FEW YEARS ago I stood on the banks of the Susquehanna River at or near the place where Joseph and Oliver received under the hands of John the Baptist the Aaronic Priesthood. I learned that it is not known just where the Melchizedek Priesthood was bestowed, but it is assumed that it is in that vicinity. I had time for contemplation in the visit to this historic place, and I knew, as I contemplated the remarkable gift that the Lord had brought in this Dispensation, that the accounts of Joseph and Oliver were true; and I felt as sure of that divine experience as if it had taken place before me. I had not had occasion to doubt it before, and certainly I have entertained no doubt about it since; and it has been my pleasure and satisfaction throughout the years to declare the authenticity and the divine origin of the Priesthood of God which has come through his servants in his latter-day work.

I do not know how to give proper estimate of that great power. I know

that man by nature is the most noble of all the Lord's creations. I know that he is endowed with intelligence, with reason, with a conscience, and many of the virtues that we think so highly of, and I have great admiration for men who develop their native talents and latent endowments to a point where they possess great intelligence and great learning, and equip themselves for great service to our Father's children.

But I have reached the conclusion in my own mind that no man, however great his intellectual attainments, however vast and far-reaching his service may be, arrives at the full measure of his sonship and the manhood the Lord intended him to have, without the investiture of the Holy Priesthood, and with that appreciation, my brethren, I have given thanks to the Lord all my life for this marvelous blessing which has come to me—a blessing that some of my progenitors had, and a blessing which more than any other heritage I want my sons and my grandsons and my great-grandsons to enjoy.

There may be many of our young



men, and some older ones, who are in this vast listening congregation tonight—some who have not been with us before and some who have not felt the warmth of the fellowship that we are permitted to enjoy. I hope I am not presumptuous when I welcome them into the bonds of fraternity and the brotherhood of the Holy Priesthood. And I know of few things that you can do to more perfectly bring to these newcomers a deep appreciation of this great and wonderful blessing than to take them to your hearts and your counsels in the quorums of the Holy Priesthood. The Lord has provided these quorums. He has specified them. He has given the very numbers which constitute them, and we know that he intends that they should be true fraternities among our brethren. Every one of us needs the help of a friend. We all need sympathetic understanding. We need encouragement. Sometimes we need correction. Within the quorums of the Priesthood there lie the facilities and the opportunities for a brotherhood that shall help all within it.

I would like to see the quorums of the Priesthood assume a larger and more important place in the teaching of the Gospel, in the nurturing of our young men and boys, and in their prepara-

tion for the great work of the latter days. I believe that they are organizations which the Lord himself designed to bless all of our brethren.

Now of course many things might be said about the opportunities that these quorums afford. Will you, my brethren, give to these groups to which you belong, these sacred societies, your allegiance, your love and devotion, and your help. The Lord needs his Priesthood to carry forward his work. I do not know that any of us can envision what the coming of the Savior will be like, but I have always felt that when he does come he will require the aid of his servants in perfecting the Kingdom, and that he will call upon his Priesthood in preference to any others to consummate his glorious work. I would like to be ready to serve acceptably to him when that day comes, and I know you would also, so I ask the Lord to bless us that we may so devote ourselves to the great Cause to which we have the honor to belong, to so uphold the standards of righteousness, to so proclaim the Gospel of our Lord, and to so live as to be worthy to be called and chosen now and when he comes, and that is my prayer for all of us, in the name of Jesus. Amen.

## PRESIDENT DAVID O. McKAY



WE HAVE RECEIVED a message reading as follows: "Gathered in San Fernando Stake nearly completed stake center are 251 boys, 456 men, or a total attendance of

707."—James D. Pratt, First Counselor, Stake Presidency.

Later in the Conference perhaps we can give you a total report.

Much has been said, brethren, during the Conference about the favorable reports made in the public press, compliments paid by government and state officials, to the leaders of the Choir in Europe, to the excellency of the Choir, paying compliments to the Church, etc., and every word spoken has been merited. Some might feel that such praise will be dangerous. Let me tell you that nothing has been said about the efforts

of the Adversary coordinately with these words of praise.

When permission was granted by state and local officials to erect the Swiss Temple near Bern, notice was given that such permission had been granted, and the request made that if anybody had any objection, let him so express himself. High poles were erected on the site, showing the height of the main building.

Well, there was opposition led by a minister. A certain time elapsed—for other objections. Finally the authoritative council met and decided that the application to erect a temple be granted.

This minister met again and said, "I protest it." "Oh yes," said the chairman, or leader of that group, "but you did not put your objections in writing."

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"Well," said the minister, "I did not know that was necessary."

"You are too late now. Permission is granted."

He resorted to the press, and the most scurrilous articles appeared, revamping all the old falsehoods, accusing the people of everything. But they paid little attention to it. I was surprised to learn recently that the temple stands just across the street from the town in which that man preaches.

Down in South America in Argentina, favorable reports were given regarding the Church and its activities. One paper, and I will not mention the church it represents, came out with scurrilous articles. On the following day the public press announced that President Peron had received officials of the Church. The next issue of the scurrilous sheets modified its attack, and later ceased entirely.

Right here at home the Adversary is at work. Some of you have received accusations that the Church has apostatized, and that Cultists doctrine should be accepted.

Well, the best way to treat these lies and scandalous reports is so to live that our actions will prove their falsity, and that is what we are trying to do. There are "fleas," and we shall have to treat them as such, I suppose. We shall always have people attacking us. As long as the Adversary to truth is free to exercise dominion in this world, we are going to have attacks, and the only way to meet those attacks is to live the Gospel.

Now, I mention this—and I could say a great deal more—to put you brethren on your guard. It is learned that in some cases excommunicants are moving into wards where they are not known, and are being or have been used in teaching classes. Bishops and branch presidents should not use anyone in their various organizations until the bishops and branch presidents have received their membership records, or at least know of their worthiness. The importance of that is evident. We do not want people who are prompted by the spirit of the Adversary, the spirit of an apostate, to be poisoning the minds of our youth. The latter are too precious, and they are in our keeping.

There is true philosophy in that old saying of David Harrum: "A certain amount of fleas is good for a dog. It keeps him from worrying that he is a dog." Well, the Adversary will see to it that we have plenty of these fleas as they exercise their pestilential acts in trying to undo the good that the Church is doing. I shall be glad and thankful when our friends who speak well of us, papers who publish the truth, will be more numerous than they are today, and it is our duty so to live that the people will have to speak well as they had to speak well of the excellency of our Choir and the concerts given in Europe.

Thank you brethren who have spoken to us on the great principle of Reverence.

A few weeks ago, with some companions, I had the pleasure, through the kindness of A. Hamer Reiser, of visiting Stoke Poges where Thomas Gray wrote that great poem, "Elegy Written in a Country Churchyard." Of course I had in mind renewing the interesting passages in that poem and visiting for the first time the spot where he is buried. He died about 1871, as I remember. As we rode out there we recalled:

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth  
e'er gave,  
Awaits alike th' inevitable hour:—  
The paths of glory lead but to the grave."

Then that familiar quotation:

"Full many a gem of purest ray serene  
The dark unfathomed caves of ocean  
bear:  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert  
air."

Those two sublime stanzas follow his tribute to the humble of Stoke Poges. Those who lie underneath the old elms, still standing, "some mute inglorious Milton here may rest," you remember.

I saw something else in that old Churchyard that is appropriate tonight. By the way, we should never know anything about that if it had not been for

Thomas Gray. We should never know anything much about Stratford-on-Avon had it not been for Shakespeare; nothing about Ayr had it not been for Bobby Burns. These great men have immortalized those humble places. Let us not look with disrespect upon these great leaders in the literary world. They make life worth living and give us the best in the world.

Note this about the theme tonight. As we entered the old Stoke Poges Church built in 1086 by the Normans, my attention was called to a plaque on the door upon which was written the following: "Our courteous Lord wills that we should be as homely with him as heart may think or soul desire, but let us beware that we take not this homeliness so recklessly as to leave reverence and courtesy." I do not know when it was written, but I leave it with you tonight as coming from somebody 200 years ago.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it there would be no courtesy, no gentility, no consideration of other's feelings or of other's rights. It is the fundamental virtue in religion. Reverence is one of the signs of strength, irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered, or they will be foresworn in the day of trial.

We walked recently through those old halls of Westminster Abbey. Everybody spoke in whispers. In one place—I have never before visited it—we were asked to take off our shoes. It was more to save the old floor, though, than to pay deference or reverence to the room.

When Brother Cannon and I went round the world we visited some of the temples of Buddha and Shinto. We had to take our shoes off before we entered. We are not going to worship houses, and we certainly do not wish to violate the command of God to worship images, but we do want to be courteous, deferential, reverent, when we enter the presence of our Lord, to whom all should give reverence. If you were invited to go before a Governor-general, before one of Royalty, you would pre-

pare in dress and in attitude so as to appear properly in his presence. Well, our houses are dedicated by the Priesthood, and our chapels are consecrated for the worship of the Lord, and we give them over to him. It is not just a mere act, and I promise you, my brethren, that the Lord will be there and we shall feel his Presence, if we approach him properly. That is a fact because he lives, and this is his Church, and you are his servants by divine right. I know the world thinks we are unreasonable, fantastic in our ideas when we tell them that there is no other authorized Church, but that is true. The Priesthood came direct from our Lord and Savior, Jesus Christ, who is the great High Priest, and he authorized Peter, James and John, on whom he bestowed that Priesthood, to bestow it upon the Prophet Joseph Smith; and John the Baptist, who held the Aaronic Priesthood to bestow the Aaronic Priesthood upon Joseph Smith. Joseph Smith did not take it; it came direct, and you brethren, everyone present, can trace your ordination, probably within five steps, right back to the Savior himself.

When we go into the chapel, let us go in there realizing that we are in the presence of our Heavenly Father, and we sit and commune reverently from within. Happiness is from within. It must be, as one of the brethren said, an individual matter. What right have I to go into a chapel and speak in loud tones and disturb somebody who is communing, probably praying in his heart?

Oh my brethren, presidents of stakes, bishoprics of wards, God bless you in your leadership, in your responsibility to guide, to bless, to comfort. Many of our people need comfort. Lead them to come to you in confession. Guide them to go to the Lord, and seek inspiration so to live that they may rise above the low and the mean and live in the spiritual.

This has been a glorious Conference. It is a glorious Conference, and tonight is an epoch-making event in the history of the Church. God bless every man assembled tonight who has come with his heart and soul filled with the desire to come closer to our Heavenly Father, filled with the desire to get a stronger testimony that our Lord and

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Savior, Jesus Christ, stands at the head of the Church. There is no question about it.

God bless the man who sneaked in here to find something to publish to weaken the faith of those who might be weak. May he repent and be led to know the truth.

I bless you, my brethren, with the power that the Lord has given us to bless, that from this hour we go forth with renewed determination to discharge our duties more faithfully, more successfully under the inspiration of God than ever before, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

I have just been handed the information that there is a total of 22,004 in assembly, and 12 more places to hear from.

To you brethren of Bonneville Stake we express our sincere gratitude for your having practiced to render the service you have rendered so inspirationally tonight—Brother Shand, the presidency of the stake, and all of you. We are proud of you, and as President Clark has said there is no other body in the world with so many singers who like music as you.

What a feast we have had today and yesterday, from the German Choir and those young people today, and now just one stake tonight, with the string instrument accompaniment. In behalf of the 22,000, (and 12 more places to hear from), we thank you from the bottom of our hearts.

The Chorus, under the direction of Brother Shand, will now sing "Hosanna Anthem," and Elder George Z. Aposthian, president of the Wilford Stake, will offer the benediction.

Just a moment please about tomorrow morning. There will be a broadcast, but the Choir will not be in their seats, of course. You may hear it in the Tabernacle and on the air from 9:30 to 10:00 a.m. This record was made in Zurich, Switzerland. Those of you who enter the building after 9:30 are asked to do so quietly, and without conversation, so that visitors assembled here may hear the recorded broadcast undisturbed.

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The Chorus sang the "Hosanna Anthem."

The benediction was pronounced by President George Z. Aposthian, of the Wilford Stake.

## THIRD DAY MORNING MEETING

The Sunday morning session of the Conference convened in the Tabernacle at 10 o'clock.

However, prior to the commencement of the Conference session the Tabernacle Choir and Organ Broadcast was presented as follows:

### TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, was recorded in the Grosser Tonhalle-Saal in Zurich, Switzerland, on September 14, 1955, and was presented from 9:30 to 10:00 a.m. Sunday, October 2, 1955, through the courtesy and facilities of KSL and the Columbia Broadcasting

System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew from Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you with music and the spoken word as the Tabernacle Choir continues its European concert tour.

The CBS Radio Network and its affiliated stations bring you today's presentation, transcribed, from the Grosser Tonhalle-Saal in Zurich, Switzerland, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank

Asper, Tabernacle Organist, and the spoken word by Richard Evans.

First today is a stirring hymn with the music of William Croft and the words of Isaac Watts: "O God Our Help In Ages Past, our hope for years to come. Our shelter from the stormy blast and our eternal home."

(The Choir sang: "O God Our Help, in Ages Past."—Arr. by Mueller.)

**Announcer:** With Frank Asper at the Grosser Tonhalle-Saal Organ in Zurich, Switzerland, we move into a stately religious march movement by Karg-Elert: "Now Thank We All our God."

(Organ selection: "Now Thank We All our God."—Karg-Elert.)

**Announcer:** The Choir continues with a song of the peace and quiet of a hallowed place, a song by Evan Stephens; "Holiness becometh the house of the Lord, house of prayer, house of song, house of the holy word . . . Hushed be the footfall and gentle the voice . . . with quiet, contentment, and peace . . . holiness becometh the house of the Lord."

(The Choir sang: "Holiness Becometh the House of the Lord."—Stephens.)

**Announcer:** From the Grosser Tonhalle-Saal Organ in Zurich, Switzerland we hear another quietly thoughtful mood and melody as Frank Asper presents a song without words by Joseph Bonnet.

(Organ selection: "Romance sans Paroles."—Bonnet.)

**Announcer:** In the pressures and impatience and thoughtlessness of life, our relationships with others are often likely to be less considerate than they should be—and all of us it seems, are almost sure to have our feelings hurt from time to time—and often, unthinkingly, are likely to hurt the feelings of others also. Sometimes the consequences of hurt feelings, of personal offense, have been appallingly serious, far out of proportion to the first cause, as men have stubbornly misunderstood one another and families and others implacably have fought and feuded (like Shakespeare's Capulets and Montagues), and the lives of the innocent have been blighted (like Romeo and Juliet), and irreparable

damage has been done—because someone has had his pride injured, because someone has had his feelings hurt. It is true that people are often thoughtless, often inconsiderate, blunt, undiplomatic, sometimes cruel, and often deal with others the wrong way. But men being as they are, imperfect as they are, so long as we live with one another, we are sometimes going to have our feelings hurt, even when others don't know they have hurt us. There likely isn't one of us who hasn't been hurt (and likely there isn't one of us who hasn't hurt others, whether we know it or not). But if too easily we assume a martyr's role, if we nurture and magnify our hurts, if we withdraw ourselves from fellowship, from activity, and sulk and brood and let our injuries fester, we do serious damage to ourselves, our families, our friends, and to the causes we might have served. As in the healing process following some kinds of surgery, so hurts of the heart, hurt pride, and injured feelings can sooner be healed if we don't nurse them too long, if we are sooner up, and out, and active. Life goes on whether we go with it or not, and sitting aside in hurt silence when there are things to be done is one unfortunate way of letting life waste away. We do ourselves great damage by languishing too long in injured inactivity. We commend once more these words recalled from an unidentified author: "In the very depths of your soul, dig a grave; let it be as some forgotten spot to which no path leads; and there in the eternal silence bury the wrongs which you have suffered. Your heart will feel as if a load had fallen from it, and a divine peace will come to abide with you."\*

\*Revised

(Organ selection: "I Need Thee Every Hour."—Lowry.)

**Announcer:** With Dr. Asper at the Grosser Tonhalle-Saal Organ we have heard a hymn tune by Robert Lowry, which is titled from the words of Annie S. Hawkes: "I need Thee every hour, most gracious Lord; no tender voice like thine can peace afford . . . I Need Thee Every Hour."

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And now, the Tabernacle Choir sings from this impressive Swiss setting a song by Percy Fletcher, a song of the quiet of closing day with the consoling, strengthening words of Samuel Longfellow: "Again, as evening's shadow falls, we gather in these hallow'd walls: And evening hymn and evening pray'r—Rise mingling with the hallow'd air. May struggling hearts, that seek release, Here find the rest of God's own peace, and strengthen'd here by hymn and pray'r, Lay down the burden and the care. O God of Light, to Thee we bow; Within all shadows standest Thou, Give deeper calm than night can bring; Give sweeter songs than lips can sing."

(The Choir sang: "Again as Evening's Shadow Falls."—Fletcher.)

(The Choir sang: "Abide With Me."—Monk.)

*Announcer:* Abide with me, fast falls the eventide, the darkness deepens, Lord with me abide. When other helpers

fail and comforts flee, help of the helpless, O abide with me.

Once more we leave you until another seven days of life have swiftly come and gone again. May peace be with you, this day—and always.

This concludes another presentation, continuing the 27th year of this traditional broadcast, brought to you by CBS Radio and its affiliated stations, transcribed, from the Grosser Tonhalle-Saal in Zurich, Switzerland, and produced by Radio Station KSL.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more as the Tabernacle Choir concludes its European concert tour.

## SUNDAY MORNING GENERAL CONFERENCE SESSION

At the conclusion of the Choir and Organ Broadcast the regular session of the Conference convened with President David O. McKay, who was presiding and conducting the services, making the following introductory remarks:

### President David O. McKay:

The thousands assembled in the Tabernacle in Salt Lake City this morning have just listened to the weekly broadcast of the Choir, but this time by transmission from Zurich, Switzerland—a good illustration of how we may utilize modern inventions and discoveries for the preaching of the Gospel.

There are thousands assembled not only in the Tabernacle and on the Tabernacle Grounds, but in the Assembly Hall, Barratt Hall, and in other buildings throughout the west. Last evening we had a large Priesthood Meeting, one of the largest ever held in the history of the Church, if not the largest. There are 12 meeting places yet to hear from, and the total attendance as given

from those who reported was over 22,000. They met in Arizona, California, Colorado, Idaho, Nevada, Oregon, Washington and Wyoming. As an illustration of the success, here is one message from California which came last evening:

"Gathered in San Fernando Stake at nearly completed stake center are 251 boys and 456 men, or a total attendance of 707." That came from the first counselor in the stake presidency, and another message from California, at Oakland: "Over 300 Priesthood members Berkeley and Oakland Stakes deeply grateful for opportunity enjoying Priesthood conference with you. Reception over closed circuit wonderful." That is from the high council.

From Compton: "Enjoying the Conference. Reception very fine. 182 members of the Priesthood attending."—Los Angeles Stake High Council. Another from the high council in Colma, California: "120 Priesthood members hearing Conference in San Francisco Stake House." We are grateful for the inspiration of last evening's meeting.

The speakers were President Thomas W. Muir, president of the Emigration Stake; President William J. Critchlow, president of South Ogden Stake, both of whom treated the subject, "How to Attain and Maintain Better Order and More Reverence in Houses of Worship." They were followed by each of the members of the First Presidency—President Clark, President Richards and President McKay.

The Bonneville Stake Priesthood Chorus, under the direction of Elder David A. Shand, furnished the music, and it was most inspirational. They were accompanied by a string orchestra, which added to the impressiveness of their excellent singing.

These services and the services this afternoon will be broadcast in the Assembly Hall and in Barratt Hall as usual, and also over 16 radio stations in Utah, Idaho, Nevada, Colorado, California, Arizona, and Texas.

We have a telegram here from one of the brethren in California saying that they would like to have the people in California understand or learn of the passing of Brother Louis A. Thomas, who has served as a Church architect in Southern California for the past 30 years. It does not say when his funeral will be, but you who are listening in California may obtain the information necessary. We express our sympathy to the family.

The names of all the stations over which these services will be broadcast and telecast have already been announced to the radio and television audiences. Some of you heard it.

We again express deep appreciation to these various radio and television stations for their courtesy in making available their time and facilities for these broadcasts. In behalf of the members of the Church, who are very appreciative, we thank you.

We extend greetings this morning to leaders in educational circles, and in our nation, and in the state. These men and women are influential, and we appreciate sympathetic cooperation and help in time of need. Senator

Watkins we know is here; Congressman H. Aldous Dixon; Congressman William A. Dawson; Mayor Earl J. Glade; Dr. Ernest L. Wilkinson of the Brigham Young University; Dr. Chase of the Utah State Agricultural College. I do not see Dr. Olpin. Yes, he is here. There are plenty of hands to say you are. Also present are Superintendent Lynn Bennion; Brother Lamont Toronto, and others. To all, listening in from all the stakes, and those assembled here, we extend a hearty welcome. You will be blessed, I am sure, as we have been in previous sessions.

We desire to express appreciation for these lovely flowers from Hawaii, and from the Wilford Stake.

The Choir singing for this morning's session, as you note, is composed of Combined Singing Mothers Choruses from 21 stakes in the Bannock and East Idaho Regions, with Sister Florence Jepperson Madsen conducting, and Brother Frank W. Asper at the organ.

We shall begin these services by the Combined Singing Mothers Choruses singing: "How Happy All They That Love the Lord." The opening prayer will be offered by Elder Edwin Alan Pettit, president of the Bakersfield Stake.

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The Combined Singing Mothers Choruses sang "How Happy All They That Love the Lord."

Elder Edwin Alan Pettit, President of the Bakersfield Stake, offered the opening prayer.

### President David O. McKay:

The invocation was offered by Elder Edwin Alan Pettit, president of Bakersfield Stake.

The Combined Singing Mothers Choruses will now sing, "Lord, Hear Our Prayer," conducted by Florence Jepperson Madsen.

Following the Choir singing, we shall hear from President Stephen L. Richards of the First Presidency.

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The Combined Singing Mothers Choruses sang "Lord, Hear Our Prayer."

## PRESIDENT STEPHEN L RICHARDS

*First Counselor in the First Presidency*

MY DEAR brethren and sisters: I thank the Lord for the inspiration of this great conference, coming to us from lovely singing, part of which we have just listened to, and from the lofty, inspirational messages of our brethren. I humbly pray that I may contribute a little to the appreciation of the great work in which we are engaged and to its advancement in the world. I think the missionary work of the restored Church of our Lord has received major emphasis at this conference. The extended and outstanding labors of our beloved President; the dedication of a European temple with the prospect of others to follow; the history-making tour of the choir over the seas to foreign lands; the organization of new missions on the other side of the world, and the extended visits of existing missions by our brethren of the Twelve, have all served to arrest and focus our attention on missionary work to an extent probably never exceeded in the history of the Church, except perhaps in its early beginning when such a vast proportion of the means and energies of the people were devoted to the carrying of the gospel to foreign lands.

What an encouragement, and what rejoicing this has brought to all those who love the Lord's work of the latter days! On every hand are heard expressions indicative of the gratification and joy of the people in these accomplishments. They voice their love for and admiration of the President, their jubilation over the successful trip of the choir, and their expectation of great results to follow.

I have thought, my brethren and sisters, that it might be appropriate here today to propound this question: How may all this just pride, admiration, rejoicing and enthusiasm be translated into effective service and devotion for the continued expansion of our Father's kingdom here in the earth?

Perhaps a general answer to this question might suffice—to live righteously and serve faithfully—but I think

a breakdown of that answer might be of some value to us.

The first specific item which I shall mention is the need for more people to serve in these missionary callings.

Fortunately, after deliberations and negotiations covering a long period of time, we have some clarification and consequent liberalization in the calling of our young men to serve as foreign missionaries. A foreign missionary is one who serves outside the stake where he lives. It has long been the practice of the Church to utilize young men for this service. I wish here to express my own gratitude and that of the officers and membership of the Church for the young men who have so dutifully, willingly, and faithfully responded to their missionary calls. What a glorious and admirable segment of our society are these young men of the Church! They are the pride of the communities from which they come.

Young men are well adapted to missionary service. They have the physical strength and stamina; they have the mental alertness; they have the adaptability and the buoyance of youth, and when properly conditioned for the service, they have the spiritual receptiveness to bring them a firmness of conviction and testimony that becomes contagious to those whom they serve.

The innate goodness of these young men shines from their very countenances, as they visit the homes of the people.

It has been my observation that although young, these missionaries quickly attain a maturity in thought, judgment, and wisdom that is without parallel for those of their age. As ministers of religion they are frequently confronted with important problems and situations of vital nature to those concerned. They handle organizational matters; they deal with delicate domestic problems; they give fatherly counsel to young and old alike; and they bless with a sagacity and power far beyond the maturity of their years. You know what it is, my brethren and sisters, which enables them so



successfully to perform these labors of wisdom and love.

Some understandings have recently been reached which enable us to call to the missionary service more of our young men. We need them. We can use them to great advantage. We hope bishops, presidents of stakes, and presidents of missions, will diligently search out those who are eligible for this distinguished service. The young men do not call themselves. No one does in this Church. All are responsive to the appointment of the Holy Priesthood which presides over all. So I appeal to the presiding officers to make a diligent search and make recommendations, and I appeal to all who receive calls to respond with glad hearts to embrace the glorious opportunities of missionary service.

Missionary service is strenuous. Its success depends on energy and intelligent devotion to its ideals and procedures. Good health is a requisite for mission eligibility, at least in the foreign missionary service. Our missionaries travel in pairs. No one goes alone. One sick or disabled man detains another from his work and often retards the performance of important responsibilities. So, while we cannot insure against unforeseeable sickness and accident in the mission field, we must take every precaution to assure physical fitness and good health before departure on these assignments.

If any of our people suffer disappointment because of our requirements for good health as a requisite to the foreign missionary calling, we hope they may take a measure of comfort in the realization that the missionary work to be accomplished is immeasurable, and that it is just as important to bring the gospel to their next door neighbors as to one of our Father's children ten thousand miles away.

I cannot pass by without mention of some phases of the preparation for our missionaries. We have had a little difficulty in recent years in convincing some public officials that our young men possess the qualifications to be classified as ministers of religion. Legally now the point is pretty well cleared.

We extend our appreciation for the good offices of this state's representa-

tives in Congress and their friends in bringing about a Congressional Historical Record in the Legislation extending the Draft Act, which clearly recognizes in the interpretation of the statute the exemptibility of our missionaries as ministers of religion. We do not regard this favorable interpretation as being a discriminatory concession to us in any respect or degree. It helps us because it is a just clarification which may not have been clear to some officials.

Now, not because there is urgent need of it, but because I think it may serve other purposes, I wish to bring forward a few items which justify this conclusion that our young men missionaries are ministers of religion. I grant you that they do not always look as other ministers look. They may be disappointing to some in formality and grace of expression. Many of them may not have attained the scholastic standing reached by most of the profession. What is the missionary's training for the ministry?

First, he is usually reared in a home presided over by a man of the priesthood, who, in certain aspects at least, may be looked on as a man of the ministry. The functions of the ministry are carried forward in large measure in the future missionary's home. Prayer, blessings, scriptural and religious learning are features of his early environment. He is accorded the opportunity of participation. He prays, he sings, he reads, he studies, and in adolescent years, joins in sacred religious ordinances.

Second, in the religious educational program of the Church, he becomes identified with the organizations of the Church. His mother may bring him to Sunday School as a baby; he toddles into the infant classes; and from then on he is taught, and he learns the literature of the Church and the ways of the Lord.

Third, he is integrated into a spiritual society. His recreation, which not infrequently brings the contacts which enable him to choose his life's partner, is supervised and directed under religious auspices, whose constant endeavor it is to clarify and define the ultimate goals of life. In the atmosphere of such spirituality, his spirit na-

ture is nurtured and developed. His liberal participation in all such institutions and exercises is calculated for the development of that spirituality. What I may ask, is more essential to a ministerial calling?

Fourth, there then comes to the adolescent youth training and experience without counterpart in any other institutions of which I am aware. He enters the quorums of the priesthood. At the age of twelve he is first ordained and inducted into a group of approximately his own age.

He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic power given by the Lord Jesus Christ through his servants to those selected to receive the priesthood in this dispensation of time, and from whom it has come in direct and authentic succession to this boy. He has respect for this calling, and he seeks to discharge his duties as a youthful holder of the priesthood of the Lord. Is that training for a minister in the gospel of Christ? Is there anything taught in the seminaries of ecclesiastical learning more important as a groundwork for ministerial service than actual participation in the functions and offices of the priesthood?

Well, this young man continues through the various gradations of the priesthood, always being given and assuming larger participation in the functions of the Church and the blessing of the people.

Fifth, much of the education of the young man, not only in the Sunday School, the other auxiliary organizations, and the priesthood quorum, but also in his academic training, is directed toward acquisition of theological learning and capacity to live and expound the principles of the gospel. Church schools, institutes, and seminaries are available to him in this preparation.

If he avails himself of all these privileges, I say he is prepared for missionary service and for ordination and setting apart to go forth as an ambassador and minister of the Lord Jesus Christ in teaching his gospel to the people and performing ministerial serv-

ices among them. I hope that never again in our own country or in other countries will the ministerial status of our missionaries be seriously questioned.

We can use young women of eligible age, health, and spiritual qualifications in the missionary service. They have performed an outstanding work in foreign and local missions. Their pleasing manner, their intelligent and persuasive elucidation of the principles of the gospel have won for them sympathetic listeners where others have failed. Their services are sought by all the missions because of their competence and the lovely atmosphere and spirit they bring, but they must have good health, for the labors are strenuous.

We have need for married couples in the missions—men and women of maturity and experience whose families have been reared, who can go into missions and not only proselyte but also teach to branches of the mission the great principles of self-government, to give guidance under the direction of the mission president to the efforts of new members who have not been schooled in the procedures of the Church.

Perhaps I have said too much with reference to the details of some of our missionary procedure. If I have, please ascribe it to my intense interest in the success of our great system.

May I now make a few comments on some matters which, in my judgment, have a bearing on our whole missionary endeavor. I have spoken to you about these matters before, but I deem them worthy of further attention to fortify our resolution to capitalize on the notable missionary experiences which I first mentioned.

These comments and observations I bring forward under the general caption of *courage* and *frankness* in gospel exposition. I think perhaps I may have received my idea and urge to mention this matter from the series of addresses presented by our brethren during recent months on the Sunday evening program of the Church broadcast over the radio. I do hope that many of you have listened to these programs, and I hope sincerely that many of our friends not in the Church have listened, also. The messages were meant for them.

I think these messages are furnishing a pattern that all of us may well adopt in our attempt to share the gospel with our neighbors and with the world. The addresses were dissertations on gospel principles, literally reciting scriptural support for the doctrines we espouse and teach. The feature of the discourses, however, which arrested my attention was the speaker's approach to the listening audience.

After or during each exposition of a principle of the restored gospel, the speaker confronted his listeners with one or more personal questions, of which the following are examples. (I attempt to give only the idea, not the language.) All of the questions were presented with the utmost courtesy, and in a spirit of friendliness, but in frankness.

After the lecture on the personality of God, follows the question: Are you, my friend, converted to the worship of a personal God, the Father of the Lord Jesus Christ, our Eternal Parent, and the Organizer and Ruler of the universe? Is he a real Father in heaven to you, as you offer your prayers and supplications to him? Or are you inclined to accept in lieu of such a concept that God is merely a principle of power in the universe without personality? Do you believe that such a nebulous concept of the Almighty will be adequate to govern in the affairs of men and bring reverential obedience to divine law and brotherhood among the sons of God?

And then after an explanation of baptism, these frank questions: Are you, my Christian friend, convinced in your own heart that the baptism you have received is the baptism prescribed by the Savior of the world as essential for the salvation of man and entrance into the Father's kingdom? Have you complete confidence that the authority performing baptism for you emanates directly from the Savior, who is the Author of salvation? Would you not, if you seek for truth, feel far more contented to receive baptism in the manner in which our Lord himself received it, performed by divine authority traceable directly to reliable sources verified by recent history, not subject to the debate and confusion arising out of question-

able interpretations and practices of antique times with historical records inadequate for present competent proof?

After the subject of the Holy Ghost has been explained in the light of the scriptures and modern revelation, these questions, very frank, perhaps bold, addressed to the friend who listens: Have you received the Holy Ghost? If you answer yes, how did you receive it? Do you believe, after what you have heard, that it can be conferred upon anyone except under the laying on of hands by him who holds the priesthood of God? Would you like to have the Holy Ghost as a guide and companion in life as promised by the Savior?

Finally, as to modern revelation, so important and essential in the establishment of the restored Church: Have you, my friend, one single piece of competent evidence to negate the actuality of the experiences of Joseph Smith, which through his record and solemn testimony he has left to the Church and all men? Do you deny the power of the Lord to reveal himself to his children and to give to them his word and will? Do you acknowledge the necessity, in the varying and discordant interpretations of the Lord's ministry and the subsequent history of his Church, for a word from him, which you must admit is the answer to disputation and controversy? Do you not find it in your heart, if you love God, to seek to know the truth about him and his work? Is there any adequate answer except in revelation?

I dwell upon this personal approach by personal questions because I think it is calculated to bring a personal blessing to him who is questioned. I do not want the investigator to be offended. I do not want his right of privacy and thinking and affiliation to be invaded. I do not want to do anything of this nature without his consent, but if he does consent to listen, I believe the greatest good to him comes in a frank statement of the way the principles we teach affect his personal life.

Now, you may say, we are always frank. Are we? How many men and women are there among us who find it much easier to present things about the Church and the gospel in more or less generalized statements? It is not diffi-

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cult to uphold and contend for the virtues of Christian life in a Christian community. Many like to do it; I am glad they do. The more all people acknowledge the Lord Jesus Christ as the Savior of the world, the more hope we shall have for the prevalence of his doctrine and principles in the affairs of men.

I have observed that there is frequently adopted a principle of negotiation between conflicting groups and interests which runs something after this order: emphasize the areas of agreement and minimize those of difference. It may be that that is acceptable as a diplomatic policy, and it may have some virtue in religious discussion, but I am not able to see how we can make great progress in teaching the true gospel to our fellow men without forcefully bringing to their attention in frankness, but good spirit, the differences which in reality represent the essence of revealed truth.

This is the sesquicentennial year of the birth of Joseph Smith. We should like to pay great honor and respect to him as the chosen servant and prophet of the Lord. How, may I ask, can we hope to do this in a way more acceptable to him than by the world-wide dissemination of the distinctive interpretations and features of the gospel which have come to us through his inspired teachings?

May I mention a final item in our missionary effort. It is what I choose to designate as background for the missionary. Communication in the world today is relatively easy. Many travel. There is widespread knowledge, particularly where there is no censorship in the dissemination of news, of communities, and social systems. Our missionaries go to the world representing not only great principles of truth, but also a divinely appointed society, established under the revelations coming from our Father in heaven. The principles of life which they teach are exemplified in that society, and their vitality and effectiveness are measured and appraised very largely by the living and behavior of that society.

We often say we have a converted

ministry who go forth with complete conviction and testimony. These missionaries need a converted constituency whose conviction is attested by their living. They must be able to point with pride to us as we point with pride to them. It is almost impossible to calculate the retardation and injury to the great cause which comes from those whose performance is not consistent with their professions. In the stakes and wards of Zion the Lord has caused to be set up divisions of his kingdom. God grant that the Latter-day Saint in these divisions may have the courage, the vision, the devotion, and the strength of character to make these divisions of the kingdom effective and impressive background for the proclamation of his gospel by his missionaries.

We live in a good day, my brethren and sisters, a day of encouragement and hope and boundless opportunities. Above all else we are blessed with truth, truth about God, truth about man, his salvation and destiny. We have a burning desire to share that truth with all the children of our Father. To that end we send our missionaries to them at great cost and sacrifice.

We invite all men to listen with open minds and hearts, and fortified by divine authority and the prophecies of the holy scriptures and lifetime experiences of good men, we solemnly make the promise to them that if they will hearken and receive, their lives will be enriched. Whether wealthy or poor, they will be infinitely happier, and they will thank the Lord to the end of their days for the missionaries who brought them the truth.

I invoke the blessings of the Lord on his Church and kingdom in the earth, and upon all men, in the name of Jesus Christ. Amen.

**President David O. McKay:**

President Stephen L. Richards of the First Presidency of the Church has just spoken to us. We shall now hear from Elder George Q. Morris of the Council of the Twelve, who will be followed by Elder S. Dilworth Young.

## ELDER GEORGE Q. MORRIS

*Of the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters: I thank the Lord for fellowship and association with you in this glorious conference opened by an inspiring message from

the President of this great Church, and I think his spirit has penetrated our hearts and permeated all the sessions of this conference, as the Lord blessed him with his spirit and power.

I have felt that this conference is marking a new epoch in the advancement of this the kingdom of God. I am sure there have been other conferences where splendid reports have come from various parts of the world, but there surely has been no other conference in the history of this Church where such events have been reported as have been reported in this conference—events which have thrilled our hearts, and there is no question in my mind but, with the temple dedication and choir tour in Europe, the advancement of the Church has been greatly accelerated, and we find ourselves in the midst of an advancement of this great cause spreading over the earth in a new way, under new conditions.

Just about a hundred years ago this people were a driven, mobbed, outraged people, banished from one of the states of the Union, in the hope of those who banished them—after killing their two leaders, Joseph and Hyrum, prophets of God—that they would perish in the western wilderness. We did not perish. Now a hundred years or so later our President and our choir, with members of the Quorum of the Twelve, are made welcomed and honored visitors in the nations of the world, being accorded welcomes that were heartfelt and generous, such as are perhaps given to royalty and other people of distinction—and the Lord will bless those peoples.

Why has this occurred? Because this is the kingdom of God. Daniel saw this day, and we should realize, and I hope our children realize, that we are taking part in events which prophets saw and described centuries ago that the Lord knew would take place; and in my

judgment all that is going on in the world today, with our world wars and our great movements that seem to be shaking the earth—is being utilized for the consummation of his holy purposes as he has always done. So we are seeing the fulfilment of this prophecy of Daniel:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. (Daniel 2:44.)

How could we identify this kingdom? Well, there are many ways. Mark the advance of civilization, from the ancient, Asiatic powers, with whom God had dealings through his prophets, advancing westward over Asia, advancing westward through Europe, always westward, and then it was stopped for centuries. Thousands of miles of ocean formed an impediment to this advancement. Then in due time the Lord bridged that great gap, inspiring Columbus to discover this land, this the greatest of all continents and the choicest of all lands, which God had reserved for the setting up of his kingdom; on which he established this free government, giving this nation power over the mother country in the Revolutionary War. During these years in Europe before America was discovered, kingdoms were established all over the land and continued for centuries.

It was in the time of these kings that this kingdom of God was to be established. It is interesting to note that in great movements, and the establishment of kingdoms and dominions, two things are very essential: transportation and communication. Without those, developments of that kind are not possible. The Lord has taken care of that, and now as his kingdom advances in power, we hear the spoken word around the world, and we are on the way, I think, even to be able to see around the world through television; and we are having planes built that will take us

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from here to our temple in Bern and to our other operations in Europe between sunrise and sunset. The Lord has provided the necessary means at the right time.

Another identification: The Lord, through his prophets, and the Savior while he was with the Nephites, said that there would be a sign given when the Father would undertake to establish his kingdom for the last time among the nations.

He said to them when the record of this people comes to your descendants then you may know that the work of the Father is being begun among the nations of the earth.

Well, that Book of Mormon came to their descendants, and they have had it for a hundred years. The Lord also said that the time would come for the gathering of Israel—Israel to this nation, the land of Joseph, and the Jews to their land in Palestine. For a hundred years, the gospel has been preached. You or your fathers and mothers have been gathered from all the nations of the earth because you and they are of the blood of Israel. They heard the message of the gospel, and we have been gathered here to this nation. Significantly enough, the movement westward continued when this great land was opened, even in this land, when we were driven from the east we moved further west, until we have come to the last stand in the westward movement, in the tops of these Rocky Mountains. There is no place further west to go and no further need of it, for God has now established his kingdom in the tops of these mountains, and Israel is gathering to it.

The Jews, because of conditions growing out of World War I, are going back to Palestine, crowding back so rapidly that they can hardly be cared for. They do not understand why, but we do. They are building up their cities, planting their vineyards, developing industry, and they are beginning to believe in Jesus Christ as foretold. I was in touch with an association in New York City while I was there that was a mission to the Jews, to preach Christianity to the Jewish people, and singularly enough it was an organization of Jews who had been converted to Christianity

—such as they were able to comprehend and believe.

I went into their establishment, not knowing just who they were, to inquire about something, and then I saw the New Testament and other evidences that led me to ask them, "Are you Christians?"

They said, "Yes, we are Christians." "Do you mean to tell me that you Jews believe in the divinity of Jesus Christ?"

"Yes, we do."

"You believe then that Jesus Christ was the Messiah, he whom your fathers crucified?"

"Yes, we do."

They had suffered hardship and trial and difficulty facing the enmity of their own people. I was present in one of their meetings where they sent away a young woman missionary, as we send our missionaries, in a way. And where do you suppose she was being sent? She was being sent to Jerusalem where their fathers crucified the Lord Jesus Christ, to bring them the message that this same Jesus Christ is the Savior of the world.

The Lord said when these things were happening we would know that he was at work among the nations, that he had set his hand to carry on his work. The Prophet Joseph Smith, just three years before the powers of evil finally so gathered around him that they took his life, made this prophecy. It is in the famous Wentworth letter of 1842, Mr. Wentworth having asked him to supply information and something of the doctrines that might be published concerning the history of our people. After he had outlined the history and persecution of the people, before setting forth our beliefs in what we now call our Articles of Faith, he prophesied:

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, Australia, the East Indies, and other places; the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth, boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accom-

plished and the Great Jehovah shall say, the work is done. (D.H.C. IV:540.)

I bear my humble witness that that prophecy is of God and that this is the kingdom of God that Daniel saw the Lord set up, never to be given to other people; that angels have visited the earth and restored the Holy Priesthood, without which the kingdom of God has never been in the earth, and never can be in the earth; and God is carrying on this work; and the miraculous things referred to by Elder Petersen yesterday are part and parcel of the kingdom of God. Unless we can accept the supernatural, which means the power of God, we cannot accept salvation in the kingdom of God, and we do not believe in the Lord Jesus Christ. We do not believe that the gospel is the power of God, if when the power of God is manifest to bring it to us, we reject it and deny it.

This is the Church and kingdom of God. I bear my humble witness to it. His power is here for the salvation of the world. Would to God they would believe and join with us in advancing this kingdom over the earth, for there is no power under heaven, or ever will be, except the gospel of Jesus Christ and the kingdom of God, that will bring universal peace and happiness to the children of men, and that process

is now in operation. May God further it and bless it. I bear witness to the divine calling of the Prophet Joseph Smith—a glorious Prophet, who has paid the price that prophets have paid in this world that enshrines the dead prophets and destroys the living ones.

May God bless us and preserve us so that we will live the gospel and preach it. People may not believe it—I wish they would—but it is our business to declare it with all its marvelous works and wonders. The definition in the dictionary for “miraculous” is “marvelous, wonderful,” and that is exactly how the Lord describes the work that he is to bring forth in the latter days, a “strange work,” “a marvelous work and a wonder,” because his power will be made manifest.

May God bless us and help us to be true to every principle and doctrine and teaching of this Church, to live them, and to preach them to the world, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom you have just listened is Elder George Q. Morris of the Council of the Twelve. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*



LAST EVENING President Richards referred with some feeling to the children and to the grandchildren and to the great-grandchildren, who if the Church is to carry forward, must somehow catch the great message from their parents and go forward when the torch is tossed to them. I should like to spend my few moments in talking to them, if I might have the Spirit of the Lord.

I should like to speak to Lori and to Park, to Charlotte and to Annette, to Jack, to Brook, to Becky, and to Kirk, to Joan, to Norma, and to Ann, to Suzette, and to Carol Gay, and to Don, to Dale, and to LeGrand, and to Henry

and to David—I could go on and on and on naming the children, some of whom are listening this morning, and many of whom are in Sunday School.

Some of them, when given opportunity, would arise to their feet and say something like this: “I believe the gospel. I believe that Joseph Smith was a Prophet.” And then they qualify it by saying, “I do not know yet that it is true, but I believe it.” I desire to say something to them concerning this qualifying statement, and I should like to say it in simple language so they can understand.

The power to bear testimony, the ability and the feeling of being able to say that one knows that Jesus is the

Christ and that the restoration of the gospel has come through the hands of Joseph Smith, comes entirely by the power of the Holy Ghost. That power does not come through any education or through any special preparation on the part of the recipient in earthly things, but rather it whispers into the heart of the one who wants to know, and once whispered and once understood, that person may stand and say as surely as I or anyone else may stand and say it, that he knows that Jesus is the Christ. For the Spirit bears the witness, and it comes to everyone that in truth desires it.

I think that is the great message of Joseph Smith himself. He was only fourteen years of age, and he walked into his mother's home one morning and said, "Mother, I have learned for myself that Presbyterianism is not true." Well, each of our children is not going to receive a vision such as Joseph Smith received, but each can have the whispering, and each can know just as surely, no matter what his age. He does not have to grow to be an adult to have this knowledge.

I can remember when I was a small child at the Lowell School up on D Street and Second Avenue. Four of us boys were gathered in the corner by the school fence, two of us were Latter-day Saints, and two of us were not. The two who were not were baiting the two Latter-day Saints. One of them (it was not I, although I might have had the courage to do it) turned on these other boys and said, "Well, we have the truth, and you haven't, and that is all there is to it." And that is all there was to it, too. He did not know why he knew it, but he did know it. He was going to learn why later. All children will learn to understand that whispering someday, and only by that whispering can you children, wherever you be, know that Jesus is the Christ. You may pile up evidence and knowledge, but only by that spirit will you know it.

Now the spirit does not always whisper. Sometimes it leaves one, and then one is left to his own resources. Then enters free agency. I should like to say to my children, my grandchildren and yours, that you can be determined to

know about this thing by your own desire. You do not have to take someone's else word about it. Say to yourselves, "I know that this is so. I believe it, and I am going to abide by it." As you get that determination and say it, somehow the spirit will re-enter into you and fortify you in it.

There will be times when the spirit will not come to you. Here are some evidences which eventually will grow into your hearts until they will sustain you when the spirit is not present. There is the evidence which you will gain from the Book of Mormon. When you read that book, it will be an evidence to you. Coupled with it will be evidences found in the ancient Old Testament of how the Lord dealt with his ancient people. You will discover that it is very similar to the way he dealt with those in the Book of Mormon. The pattern of the New Testament will be an evidence to you, for like that pattern the Church today is established. There you will read it and take comfort from it.

You, when you get old enough to understand them, will be able to gain great comfort from the books of Moses and of Abraham, the revelations of the Lord to great, inspired men. These will give you renewed assurance. Archaeological discovery, that is, the digging in ancient mounds to find evidences of what kind of people lived there, will further your belief, because slowly but surely, as these evidences come forth, they bear their silent, dusty witness of the truth of the gospel.

One of the most noble witnesses and one of the most assuring and convincing witnesses is the lives of your own parents. Watch them live, watch how the gospel touches their hearts and makes them gentle and kind. That is the surest evidence that it is a power beyond any earthly conception—its effect upon the lives of your own folk and those you see around you who are trying to work righteousness.

Another evidence, as you get older, will be the evidence you will see in the effort of the Church to help its own through the welfare program. Such altruistic things can come only from those who want to practise and believe the truth. This great evidence will



also bear its witness to you as you get older and take part in it; as you go to the cannery or as you go to weed the beet fields and help harvest the peas. Those evidences will come to you because of your work and your actions in that program.

Then, of course, you are going to have a great deal of pleasure and fun, but you are going to see the evidence of the auxiliary programs of the Church. How they touch your lives, starting with childhood and taking you through to adulthood, giving you ideals and knowledge of how to handle yourselves and your companions, how to be happy and joyful, and how to enjoy that portion of the gospel, for the gospel is a happy thing. And the Mutual Improvement Associations and the Sunday School and the Primary will contribute evidences within your ability to understand if you will but heed.

And finally, not finally but somewhere along the line, each young man will be given the priesthood. And then he will have a chance to practise the power which will eventually take him into the presence of our Heavenly Father. You will not know much about it at first, for it will be evidenced by such simple acts as the passing of the bread when the sacrament is administered in honor of our Lord and Savior. Later on you will be able to baptize, and, too, you will be able to lay on hands for the reception of the Holy Ghost, and after that you will be able to administer to your own sick. And still you will not know what that power is. Finally you will feel it, and you will learn, when you become old, that eventually it will take you into the presence of your Father in heaven.

Determination does it, my young friends. Be determined that you are going to get these evidences into your hearts, and then pray to the Lord that he will give you the Spirit of the Holy Ghost.

One more thing—you will have evidence of the whispering of the Spirit. You will hear testimony borne by others that there sits on this stand one who is not only the President of the Church but who is the Prophet of the Living God. That evidence can be borne into your hearts no matter how young you

are, that the Lord has seen to it that his power has been carried forward from the days of Joseph Smith.

Let me give you an example of what can happen to you. Brigham Young stood up one day in the early history of this Church and told the assembled people that the Lord, through the Prophet Joseph Smith, had put upon his shoulders and those of the Twelve, the kingdom; that they were to bear it on, and it was not to be done by Sidney Rigdon and others who were making claim, but that the Prophet had given to him and his fellows in the Twelve the power of God to carry on this work. There sat in that audience, my young friends, those who were full of faith, and the Lord manifested to them through a miracle that what President Young said was true, for he appeared unto them to be the very Prophet Joseph himself, and his voice sounded like the Prophet. They knew by that sign that he spoke truth.

But there also sat in that audience those who did not, and who did not want to believe, and who were critical. They saw and heard nothing, and they did not believe, and they apostatized. Of those who believed, you in this audience are their descendants. Those who did not believe, where are they?

It is the right and privilege of everyone, grown-up, half-grown, or tiny, to know by the Spirit that the President of this Church today, President David O. McKay, is a prophet of the Living God, that his Counselors are prophets, that the members of the Quorum of the Twelve and the Patriarch are prophets. All of the rest of us should sustain them in their holy offices so that they can direct the work, and we can forward it under their direction.

That testimony every man, woman, and child may know, not by any knowledge that comes from books, but by the whispering of the Spirit of the Holy Ghost.

I would that I were as simple as a little child, so that I might have as simple a testimony as has a child, but I do know that these things of which I have spoken are true, I bear witness of them humbly in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder S. Dilworth Young of the First Council of Seventy has just concluded speaking.

The Choir and Congregation will now sing: "For the Strength of the Hills," after which we shall hear Elder Ezra Taft Benson.

The Combined Choruses and the con-

gregation joined in singing the hymn, "For the Strength of the Hills."

**President David O. McKay:**

We acknowledge the receipt of a dozen or more telegrams from those who gathered last evening in Priesthood meeting in the various parts of the west. Their numbers will add to the 22,000 reported already.

Elder Ezra Taft Benson of the Council of the Twelve will now speak to us.

**ELDER EZRA TAFT BENSON***Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters and friends: I thank God for that stirring Mormon hymn which we have just sung. ["For the Strength of the Hills."]

In deep humility I stand before you this morning. I seek an interest in your faith and prayers, and the blessings of our Heavenly Father, that I might have his Spirit to sustain me.

This is a great honor, a sobering responsibility, and a sacred privilege. I thrill with this great conference and the messages that have been given. Although I will have to get part of the messages through the written word, I am very grateful to the Lord that I was able to attend part of the meetings yesterday and to be here this morning. It became necessary to attend an important cabinet meeting in Washington on Friday and to stop in Denver en route to Salt Lake City.

I would like to say to you, my brothers and sisters and friends, that I am very happy to report, based on that visit and on a telephone conversation five minutes before this session began, that the President of the United States continues to make excellent progress. He has been informed of the spontaneous prayers that have ascended to our Heavenly Father in the sessions of this great conference, and more particularly the prayer which was offered in his behalf by the General Authorities of the Church as they surrounded the sacred altar in the temple in fasting and prayer

on Thursday. Knowing the President as a great and good man—a man of faith and deep spirituality—I know he would want me to express to all within the sound of my voice his gratitude for the faith and prayers which have been offered.

I have been deeply impressed the past few years with the growth in spirit, fellowship, and brotherhood which seems to be in evidence in the Church. For the past three years I have been traveling approximately one hundred thousand miles each year. Almost everywhere I have gone I have been greeted by members of the Church, either at the airport or at meetings—which they were not obligated to attend—and always there were expressions of love and confidence and prayers in my behalf, and an expression of interest and pride in the growth of the Church in all the world. I believe I have also found evidence of increased faith and devotion.

It is quite appropriate, it seems to me, that much reference has been made in this conference to conditions in Europe and the great events that have taken place there in recent months: the dedication of the temple at Bern; the breaking of ground for a new temple in England; the announcement of a possible third temple.

Reference has been made to the European tour of the choir, the faith of the Saints, and the blessings which they enjoy today compared with only a few years ago—yes, just a short decade ago. I am very grateful to President McKay

and the other members of the Presidency that Sister Benson and I were invited to attend that glorious dedication in Bern, Switzerland. I think I have never felt in all my life the veil quite so thin as it was three weeks ago this morning as we met in the opening session of that dedication service in that lovely spot in the house of the Lord, and as we listened to the prayer offered by President McKay and the remarks which preceded that prayer. Surely he was inspired, and surely we were all uplifted and convinced beyond any shadow of a doubt that the action taken by the First Presidency in extending temples into Europe had the benediction and approval of our Heavenly Father. I shall never forget that glorious event! To me it was the most important event that has transpired in Europe in 118 years since the gospel was first taken to those shores. I am grateful to the Lord that my official duties permitted me to attend that dedication, almost in a miraculous manner, because had it not been for the postponement of a week I probably would not have had the opportunity. I think, President McKay, that the postponement was in part an answer to my prayers.

Naturally I was deeply impressed with the contrast between conditions in Europe in 1946 when I was there last and conditions as we find them now. I have been going back in memory, off and on ever since the dedication, reviewing in my mind the conditions that existed there when I went on an emergency mission in response to the First Presidency's call in 1946, and conditions as we saw them and as others saw them on this recent tour of the choir and the visit of the other brethren and the dedication of the temple. Surely the God of heaven has blessed Europe and the people of those countries. It almost seemed impossible for me to realize that in 1946, while traveling over 60,000 miles, most of it by army planes — unheated planes with bucket seats—in jeeps, and some of it in wooden railway coaches and on army trains—that much of Europe was in complete economic and spiritual collapse; it seemed almost impossible to realize the change that had come about,

the comforts that are available now which were entirely absent then. Then there were railway stations that were bombed and blasted, schedules that were irregular and undependable, whole cities laid waste, service disrupted, and business paralyzed. Now everything seems to be in order—no more sleeping on straw beds or living on “K” rations. Everything seems promising and peaceful.

The people too have changed—no more shivering with cold; no more evidence of malnutrition; no more people poorly clothed and in rags; no more hungry and starving people, especially little children. No more great streams of refugees crowding the country roads with all their earthly belongings on their backs; no more great hordes of displaced persons, families broken, people discouraged, bewildered, frustrated, sick at heart! Yes, there has come a great change, and I thank God that his blessings have been showered upon those nations, particularly those that have suffered so much because of World War II.

I would like to mention this morning just one simple experience to illustrate not only the changes that have come about, but also something of the influence and the power of music and the Tabernacle Choir. I have wanted to relate this to the Tabernacle Choir ever since I returned. Even though they are not all here this morning, I want to mention it.

You will recall the accounts of the bombing of that great city of Hamburg, a great and proud city, a great industrial center. When we went there in the spring of 1946, it seemed as if the whole city was a shambles. There was nothing but rubble. There were no streetcars operating, no bus lines—all services were broken. Everything seemed to be broken to pieces. As I remember they estimated that the city was over seventy percent destroyed. A thousand planes had swooped down upon that city night after night. During one terrible night—and I heard the account firsthand from many of our faithful Saints—during one terrible night five of our six places of meeting were destroyed. We lost, as I recall, twenty-six members of the priesthood.

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Then there followed one of the best demonstrations of the spirit of the well-fare program that I think this Church affords: The district president called the Saints together and they brought such food, bedding, and clothing as they could salvage and put it at the feet of the district presidency for distribution among the members of the Church according to need.

While this experience was still fresh in our minds, we were meeting at the city of Herne with the Saints of the battered Ruhr industrial area for their first district conference after the war. The meeting was being held in an old bombed-out schoolhouse. I do not recall exactly how many people were there, but there were several hundred. We had set the meeting for eleven o'clock in order to give them time to walk the long distances many of them had to come, some of them carrying babies in arms because there were no public conveyances available, and most of them had worn out their bicycles or were unable to get repair parts.

The district presidency had arranged, with our co-operation, a special surprise for the congregation that morning. From somewhere they had obtained an old radio which they had placed under cover in one corner of the building. At a certain moment in that service, which I shall never forget, the controls of that radio were turned to Radio Stuttgart, the American army radio station operated by a Mormon serviceman, and we heard strains of the Tabernacle Choir float out over the audience in that stirring and beautiful pioneer song, "Come, Come, Ye Saints."

After the second number, "O My Father," had been sung, I think there was not a dry eye among the adults in that audience. I saw before me an audience literally melted to tears through the singing of Mormon hymns by our great choir. It seemed as if all the cares of those suffering Saints were forgotten that morning. Even during the thirty-minute lunch period—when the most common item for lunch was a mixture of cracked grain and a little water such as we used to feed the baby chicks—even during the lunch period they talked of their blessings and expressed their gratitude for the gospel.

Then as we left that evening after the second session, the common expression was, as we bade them good-bye, "All is gut, Brother Benson." Well, all is good now surely. With the coming of the temples, with the material restoration that has come to those countries, and with what I hope is a deepened interest in spiritual matters—to which the temple will contribute in great measure—I hope too there will be a great increased interest in things spiritual, that those nations might be preserved in peace.

May God bless those wonderful people who will be recipients of the blessings of the temple, provided they prepare themselves for those blessings by living the gospel. And I sincerely hope and pray that not only they, but also all of us everywhere, will make that preparation that we may enjoy the richest blessings known to men and women in this world which are tied up with the sacred ordinances and blessings of the temples of God. While I recognize that there are many Saints who are still isolated and who will be unable, probably, to reach the temples, this movement in Europe which I am sure was made under inspiration will bring the temples closer to many thousands of our Father's children.

To those who are still isolated may I say this: In my humble judgment if you continue to live the gospel and keep the commandments, and keep yourselves pure and unspotted from the world, the Lord will in some way make up to you that which you seem to be losing because it may not be possible for you to go to the temple. You will not be deprived of blessings which your lives merit.

Now, my brethren and sisters, much has been said regarding the attitude of the world toward the Church and kingdom of which we are a part. It seems as if we have been accepted, as it were, by the world. Much of praise, much of commendation, many favorable comments in the press and elsewhere have been made regarding the Church in recent years. Sister Benson and I were delighted as we traveled officially through six countries of Europe. We were delighted to find as we visited with officials of governments and agri-

cultural leaders, men of prominence, in dinners and receptions, and in informal meetings, that everywhere there was favorable comment regarding the Church and its people. Many, many were the conversations we held regarding the Church and its program.

But I would like to raise this warning, my brothers and sisters. In this period of apparent goodwill—good feeling toward the Church—when it seems as if we have no great obstacles any more as we once had, there should be deep concern. In my judgment, in the hour of our success is our greatest danger. And apparently this is an hour of great success. No more persecution—persecution which once tended to drive us together and make us united! Now we seem to be accepted by the world. Will it mean disunity? Will it mean that we will rest on our laurels and sit back, as it were, and think that all is well in Zion? I think there is real danger in this period, this period of praise and commendation. I am happy for it, provided we be careful, that we be on our guard. The praise of the world will not save us. It will not exalt us in the celestial kingdom. Only the living of the principles of the gospel will bring us salvation and exaltation. And so I hope that our performance in living the gospel will be equal to the commendation and the praise we are receiving, that our performance will at least equal our reputation, and we have a good reputation. God grant that we may merit all the good things that have been said about us, and that more good things might be accurately said about us in the future.

I realize that the devil is alert. He is the enemy of this work. He is the enemy of all righteousness, and I know that he is clever, that he never takes a holiday. He works overtime. He is ingenious. I am confident he will devise new ways to fight this work. We may not know just what form those schemes will take, but we must be vigilant.

President McKay, I thought, very wisely said last night that should opposition come the best way for us to meet it is to live to prove false any false accusations. With all my heart I endorse that sentiment.

But there is real danger, my brothers and sisters. There is real danger that during this period we may let down our guard, as it were; that we may be tempted to join with the world and adopt some of their standards against which we have been warned by the Lord. I think this is particularly true in the social field. Only recently there came to my attention the fact that a group of young women, wives, some of whose husbands are employed in the government of the United States and of men who had attained a certain amount of prominence in their respective fields, who had more or less concluded that in order to be accepted by the world, in order that their husbands might get ahead in the world, they would have to let down just a little in their standards. They had concluded they would have to serve cocktails and coffee in their homes when friends came.

I want to testify to you, my brothers and sisters, and particularly to the young married couples of this Church, that such a conclusion is not only unwise and unjustified, but it is also dangerous and can lead only to heartache and disappointment and a loss of faith. I am confident that now more than ever before, possibly, is a time for us to live the gospel, to keep the commandments, to maintain every standard of the church, and to be true to our covenants. By so doing we not only guarantee and safeguard our own future and our salvation and exaltation, but we will also tend to safeguard the future of our own descendants and assure to a much greater extent our own success in our chosen fields, no matter what those fields might be.

I think it was Nephi who said that the time would come when there would be a tendency for people to become pacified; they would be lulled away into a false security; there would be those who would be at ease in Zion, saying, "Zion prospers, all is well"; and that the devil would cheat their souls and lead them carefully down to hell. (See 2 Nephi 28:21.)

I think we need to be on the alert today to see that that does not happen in the Church. I had occasion many times on this last tour through Europe, as I have had before, to thank the

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Lord for the Word of Wisdom. Many were the conversations we had regarding the Church, and particularly those my good wife had, as we sat at dinners, luncheons, etc., and it came to their attention that we did not drink liquor, smoke, etc. Immediately they wanted to know more about the Church, and always there was commendation for our standards. Never once was there any embarrassment. Always there was a feeling of gratitude and thanksgiving on our part at the end of the day or evening because of the standards which the God of heaven has provided in his Church.

This was the same no matter how high the station of the officials with whom we met. And I say to you, it always will be true of men of goodwill, men of character. As Latter-day Saints we cannot afford to let down our standards, to refuse to live the gospel completely and fully.

God bless us, my brethren and sisters, that we may continue a peculiar people, as Peter said of the saints of old. He referred to them as a peculiar people. So are we, and may we continue so. May we who hold the priesthood of God be unafraid to step forward and provide the righteous leadership which is necessary in our various fields of activities! This is a time for demonstration, my brethren of the priesthood, to let the world know something of the fruits of Mormonism, something of the testimonies which we bear, something of our faith and our determination to live the gospel.

Yes, let us do what is right, and we shall have no occasion to worry. I testify to you with all my soul that this work in which we are engaged is the truth. God has again spoken from the heavens. His work is upon the earth. Joseph Smith was in very deed a Prophet of God. The same power and authority which he bore is now in the hands of President David O. McKay.

God help us to realize these facts and to heed the counsel of our great leader and those who serve as leaders in the priesthood everywhere, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking.

The closing song by the Combined Singing Mothers Choruses will be, "Still, Still With Thee," conducted by Sister Florence Jepperson Madsen. The closing prayer will be offered by Elder William Jackson O'Bryant, president of the Idaho Falls Stake, following which this Conference will stand adjourned until two o'clock this afternoon.

"Still, Still With Thee," by the Singing Mothers.

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Selection by the Singing Mothers Choruses, "Still, Still With Thee."

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference was held at 2:00 p.m., Sunday, October 2, with President David O. McKay presiding and conducting the services.

The choral music for this session was furnished by the Singing Mothers Choruses, under the direction of Florence Jepperson Madsen, with Frank W. Asper at the organ.

President David O. McKay:

The music for this, the seventh session of the 126th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, will be rendered by the Combined Singing Mothers' Choruses from Twenty-one Stakes in the Bannock and East Idaho Regions, and from Star Valley, under the direction of

Sister Florence Jepperson Madsen. Elder Frank W. Asper is at the organ.

The Mothers Chorus will now sing, "When Children Pray," Sister Madsen conducting, following which the opening prayer will be offered by Elder Alwyn C. Sessions, president of the Fresno Stake.

The Singing Mothers Choruses sang "When Children Pray."

Elder Alwyn C. Sessions, President of the Fresno Stake, offered the invocation.

President David O. McKay:

President Alwyn C. Sessions, presi-

dent of the Fresno Stake, has just offered the invocation.

The Combined Singing Mothers Choruses will now favor us with "Unto Thee I Lift Mine Eyes," conducted by Sister Florence Jepperson Madsen.

Following the singing by the Mothers, President J. Reuben Clark, Jr. will present for your consideration and action the General Authorities, General Officers, General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

The Singing Mothers Choruses sang the anthem, "Unto Thee I Lift Mine Eyes."

### SUSTAINING OF THE GENERAL AUTHORITIES OF THE CHURCH

#### PRESIDENT J. REUBEN CLARK, JR.

##### *Second Counselor in the First Presidency*

President J. Reuben Clark, Jr.:

My brethren and sisters, perhaps that beautiful song, so beautifully rendered, is a fitting prelude to the functions which we are now about to perform. In the language of political science, this is a constituent assembly. Your action

here today binds the whole Church. This is your one opportunity at this Conference to express your views, and I feel to urge upon you the understanding that here you covenant with the Lord that you will support and sustain those whom you do support and sustain by your vote.

President Clark then presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

#### THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

#### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

#### QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith  
Harold B. Lee  
Spencer W. Kimball  
Ezra Taft Benson  
Mark E. Petersen  
Henry D. Moyle

Delbert L. Stapley  
Marion G. Romney  
LeGrand Richards  
Adam S. Bennion  
Richard L. Evans  
George Q. Morris

#### PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

#### ASSISTANTS TO THE TWELVE

Thomas E. McKay	John Longden
Clifford E. Young	Hugh B. Brown
Alma Sonne	Sterling W. Sill
El Ray L. Christiansen	

#### TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

#### THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Milton R. Hunter
Antoine R. Ivins	Bruce R. McConkie
Oscar A. Kirkham	Marion D. Hanks
Seymour Dilworth Young	

#### PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
 Thorpe B. Isaacson, First Counselor  
 Carl W. Buehner, Second Counselor

#### CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith  
 A. William Lund, Assistant

#### CHURCH BOARD OF EDUCATION

David O. McKay	Henry D. Moyle
Stephen L. Richards	Delbert L. Stapley
J. Reuben Clark, Jr.	Marion G. Romney
Joseph Fielding Smith	LeGrand Richards
Harold B. Lee	Adam S. Bennion
Spencer W. Kimball	Richard L. Evans
Ezra Taft Benson	George Q. Morris
Mark E. Petersen	

Ernest L. Wilkinson, Administrator

#### CHURCH AUDITING COMMITTEE

Orval W. Adams  
 George S. Spencer  
 Harold H. Bennett

#### TABERNACLE CHOIR

Lester F. Hewlett, President  
 J. Spencer Cornwall, Conductor  
 Richard P. Condie, Assistant Conductor

#### ORGANISTS

Alexander Schreiner  
 Frank W. Asper  
 Roy M. Darley, Assistant



## CHURCH WELFARE COMMITTEE

## ADVISERS

Harold B. Lee	El Ray L. Christiansen
Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Oscar A. Kirkham
LeGrand Richards	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Clifford E. Young	Carl W. Buehner
Alma Sonne	

and the General Presidency of the Relief Society.

## GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman  
 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director

Paul C. Child	W. T. Lawrence
T. C. Stayner	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Velma Nebeker Simonsen, Second Counselor  
 with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 David Lawrence McKay, First Assistant Superintendent  
 Lynn S. Richards, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted.

## PRIMARY ASSOCIATION

LaVern W. Parmley, President

Arta M. Hale, First Counselor

Leone W. Doxey, Second Counselor

with all members of the Board as at present constituted.

President McKay, so far as I was able to see, the voting was unanimous in the affirmative.

## President David O. McKay:

We thank you, brethren and sisters, for your unanimous vote.

Our first speaker this afternoon will

be Elder Antoine R. Ivins of the First Council of Seventy. He will be followed by Elder Adam S. Bennion of the Council of the Twelve.

## ELDER ANTOINE R. IVINS

*Of the First Council of the Seventy*

**M**Y BRETHREN AND SISTERS: I sincerely seek an interest in your faith and prayers, that what I shall undertake to say in the next few minutes may be directed by the Spirit of our Heavenly Father and may be delivered in a spirit of love and fellowship, for I love the work of the Lord, and I love his people; I love to work with them.

I have been interested in this conference, especially interested in the many references that have been made to the foreign missionary work and to the newly completed temple in Switzerland. Those references have caused me to reflect upon the purposes of temples. We have had some instruction already as to why we build them. It seems to me that so far as a newly erected temple is concerned, perhaps its major purpose would be to take care of the living, because I believe the accommodations of those already existent would take care of the vicarious work that we have available at the present time. So this newly erected temple is likely to be most beneficial for the living people of Europe. They who have never had the experience of an endowment in the temple before, will receive a wonderful uplift in their spirituality as they enjoy this rare and wonderful privilege which is given to us in the temples of God.

The priesthood has for its purpose integrating into the lives of people the ordinances and the benefits of the gos-

pel of Jesus Christ. The greatest and most supreme of all of these blessings comes to us through the administration of the priesthood in the temples of God and in no other place and were this new temple limited to the benefits the people receive in mortality, its erection and administration would be amply justified, but the benefits of these ordinances when they are carried through to their ultimate end, are not limited to mortality. They penetrate the veil between mortality and eternity, giving people advantages which are past our understanding. Really, they are so sublime and wonderful that they stagger our imagination.

In the Doctrine and Covenants we are told that any man who can attain to the magnification of all of his duties in the Melchizedek Priesthood would and will ultimately attain to the powers of God.

No man who goes into a temple and is content with receiving his own endowments realizes the full possibilities that the temple offers him. He only who takes a wife into the temple and is sealed to her for time and all eternity can ultimately attain to the tremendous and wonderful blessings that are held out as an inducement for righteous living. That seems to me to be the sublime and supreme distinction between the Church of Jesus Christ of Latter-day Saints and all other religious denominations.

During the last year, 1954, and this

year up to the present, as we have ministered among the stakes of Zion, there has been placed in our hands an item, a statistical item relative to the numbers of people who avail themselves of this grand and glorious privilege. I have kept account of the stakes I visited last year and this. Last year there were reported 1811 marriages in the stakes that I visited, and I was surprised to learn that less than half of them were consummated in the temple, a fifth of them involving people who were not members of the Church.

It is an astonishing thing. I rather feel to regard that as an unsatisfactory percentage. There may be people who think it is perhaps all that could be expected, but I do not. I think that we ought to strive to increase that percentage, and then once you make up your mind that that should be an incentive and an objective, the question then is: Where are you going to start to bring about an improvement?

It seems to me that the duty of teaching people who are approaching marriageable age, the advantages of celestial and eternal marriage, first, and always, is with the parents. Then I wonder how parents who have not availed themselves of that privilege and who hardly live so as to impress their children with the desirability of perpetuating the marriage relationship, can expect so to impress their children. I have come to decide, brethren and sisters, that the place to start is not with the young folk, but with the old folk, to get the fathers and mothers of young people fully to appreciate the advantages, the wonderful advantages of celestial marriage, and then to present to their growing children an example which will make marriage, a marriage for eternity, attractive to them.

If the parents do not do it, where can we lay the responsibility for it? We have a good many agencies that are supposed to supplement the efforts of the parents, brethren and sisters, but it seems to me that fathers and mothers can never escape the responsibility for this instruction.

So it behooves us to live to be worthy of it. If we have not already availed ourselves of the opportunity to bring our lives into conformity with the

standards of the gospel so that we can avail ourselves of that privilege, what example do we set as a lesson to our children? Words fall flat when they do not show in the example of the parents the value of the teaching.

So I believe that is where we ought to begin, brethren and sisters, and there are many of us who can take it to heart. I am sure there is a wonderful percentage of people who make every possible effort to magnify their calling and obligation, but there are many others of us who do not. We let jealousy and hatred and other things enter into family relationships which disrupt them and disturb them, resulting too frequently in the dissolution of the union, and all of that is not right, brethren and sisters. It is not right, and it behooves us as fathers and mothers to set the example and then give the instruction. That instruction should be subtle. It should be attractive. It should be convincing.

Then to supplement the efforts of the father and the mother, we have the bishopric of the ward. We had a wonderful film on the responsibility of a bishop the other night. There have been bishops in the Church who have seen and used the opportunity that is theirs to instruct their young people when they approach marriageable age in the advantages of celestial and eternal marriage. There, again, is the closest contact I believe that we have in the Church to supplement the efforts of the fathers and the mothers. And if fathers and mothers and bishops and auxiliary associations should combine in a serious effort to teach this truth, I believe we could make it so attractive that the evils which befall many of our young people would cease to be attractive to them, and they would develop a strength in their youth which would carry them through all their future lives in honorable service to God, our Heavenly Father, and in righteous living.

Now what will we do about it? We cannot dream ourselves into it, brethren and sisters, and if any single one who is here today finds opportunity, he should start action at once to correct his life and make it appropriate for the realization of these grand and glorious principles and privileges.

The greatest result of such living is the union of a man and a woman for time and eternity, sealed by the Holy Spirit of Promise, with the power of eternal increase, an attribute of Godhood. "... all that my Father hath shall be given unto him" (D & C 84:38) is the promise made to the man who re-

ceives and magnifies the priesthood.

God bless you. Amen.

### President David O. McKay:

President Antoine R. Ivins has just concluded speaking. He will be followed by Elder Adam S. Bennion of the Council of the Twelve.

### ELDER ADAM S. BENNION

#### *Of the Council of the Twelve Apostles*

**T**HIS HAS BEEN a stirring conference, my brethren and sisters, and I trust that the few minutes I may occupy I may catch its spirit in the prayer that was uttered at the beginning of this session. We have always had beautiful music at these sessions. Today's singing was music at its best. While this group of mothers sang, I looked over the brethren down below, and I think I got a new meaning to the Eighth Psalm:

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels. . . . (Psalm 8:4-5.)

When they sang that first song, "When Children Pray," I was reminded of the experience of the little fellow, two-and-a-half, who was sitting at the table and was asked to say the blessing. He had his hands crossed over his eyes, said the author, "The better to peek through," and then offered his prayer, understandable only to his mother—and one other. I am sure this choir has brought us into the spirit of Him who understands.

It is an honor to follow the leadership of this great First Presidency and to labor in the fellowship of my Brethren of the General Authorities. The evidence of this conference, I think, must be convincing to all of you that they are strong, devoted men. I give you my witness that they are men of God.

As we walked out of the morning session, I shook hands with Sister John A. Widtsoe, the wife of the man whom I had the honor to follow into this quorum. As we threaded our way through

the narrow lane that is prepared down there in the great crowd that gathers around the car of our President, Sister Widtsoe said, "The soul of people hungers for an ideal." I was impressed that it may be that same hunger that prompts us to believe in God. There are so many evidences, the mystery to me is not that men may believe in God, but as Ballard once wrote, "the great miracle of mankind is the miracle of unbelief."

Dinmore has put it beautifully: "If no help had ever come from God, the impulse to pray would have died out long ago."

Among the stirring things of this conference is the living evidence here today of Thomas E. McKay and Bishop Joseph L. Wirthlin. They have been so critically ill that man's power alone could never have made it possible for them to give the witness they have given in this conference.

The other night as I read into the Book of Mormon, I turned to the book of Ether, wherein is this remarkable passage:

Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God. (Ether 12:4.)

As I pondered the meaning of an anchor, I was impressed that faith is that anchor. It is a wonderful thing to be anchored to the truth of Almighty God through faith which bids us to know that he lives. But faith is more than an anchor. As a matter of fact, if I have a theme for these few minutes, it centers in the thought of the faith

which impels us to action. Faith is a dynamic thing. Faith is an adventurous term.

I was so much impressed a couple of nights ago with the declaration of PeeWee Reese, the great little shortstop of the Brooklyn Dodgers. (In case anyone did not get the word during the noon hour today, the Dodgers won again.\*) You will remember in this series, the Yanks had taken the first two games, and historically the record seemed to indicate that no team which ever lost the first two games ever came back to take the series. So the commentator asked PeeWee Reese what he thought of that.

"Well," said Reese, "I know what the record is, but sometime it ought to be broken, and I believe we have the team this year to do it."—I do not want to be partisan.

As a matter of fact, faith exists in every field of activity. It is faith—it is confidence—that risks everything for the pearl of great price. The scientist watching the test tube does it in terms of faith. The men these days who are searching for a cure against polio have been following the lead of faith these many years. A neighbor of mine devotes his entire life and plans to dedicate his life to the search for something that will prevent the hardening of the arteries. It is faith that prompts men to move toward their coveted goal always. Really, it is faith that prompts a teacher to try to inspire students with the thought that there is a better life ahead.

I wish I had the magic to give to the teachers of our own schools, and to all others, the precious formula that was given to me when first we went east to go on with advanced training. My mother, who had had none of it, said, "All right son, get all of it you can." Then she gave me a farewell message that has rung in my ears ever since: "Get all the learning you can, son, but don't ever let it destroy your faith." God bless her for that admonition.

\*After losing the first two games of the World Series to the New York Yankees, Brooklyn won three straight games. The day following Elder Bennion's address the Yankees won again, but Brooklyn won the seventh, and concluding game.

## THE FAITH OF THE SCRIPTURES

I. Now, in these brief minutes I am going to lead your thinking to the faith of the scriptures. I think I shall beg leave to print in the interest of time. There are wonderful passages. As a matter of fact, the more I read the scriptures, the more I am impressed that the great echo through the scriptures is an echo of faith and of love and of obedience. When you put the three of them together, you have a great formula for proofreading all the experiences of life.

For those who receive it in faith, and work righteousness, shall receive a crown of eternal life. (See D & C 20:14.)

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (Hebrews 11:3.)

I love to read the life and story of Abraham and of Nephi, and both of them echo the same sentiment.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. (*Ibid.*, 11:8.)

Read 1 Nephi, chapters 2 and 3, the glorious experience of Nephi, who believed he could get the plates from Laban, against the doubt of his brother, Laman, who was sure he could not. Read those two chapters to find the power of faith and the emptiness of doubt and disbelief.

The kind of faith that I have in mind is the kind that always leads into works. I am mindful of James' injunction,

But wilt thou know, O vain man, that faith without works is dead? (James 2:20.)

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (*Ibid.*, 2:18.)

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6.)

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Consider these further meaningful scriptures:

For as the body without the spirit is dead, so faith without works is dead also. (James 2:26.)

And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me. (Moroni 10:23.)

And except ye have charity ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope. (*Ibid.*, 10:21.)

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

And if you have not faith, hope, and charity, you can do nothing. (D & C 18:18-19.)

But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness; . . . (*Ibid.*, 20:6.)

And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart. (1 Nephi 2:19.)

And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (*Ibid.*, 3:7.)

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost. (Fourth Article of Faith.)

## THE FAITH OF OUR FATHERS

II. The second thought I want to leave with you is the faith of our fathers. What a wonderful place to contemplate the faith of our forebears. Before you go out this afternoon from these grounds, won't you take one more look at the Seagull Monument and read the inscription on the north side:

"Erected in grateful remembrance of the mercy of God to the Mormon Pioneers." When you gather in this edifice, you must think of the faith of men who from 1863 to 1867 toiled to build it—to 1870 to complete the balcony. As you look now at the pipes in this great organ, you must be mindful that some of them were made possible only because the pioneers discovered certain kinds of timber three hundred miles to the south.

I talked the other day with a grandson of a man who helped to saw that timber, and he said it took eighteen yoke of oxen to drag the tree from where it grew to the location of the saw that had been set up. Then by ox team they had the problem of bringing it three hundred miles to this square—and over what roads! Men without faith never would have done it!

I go out through these grounds, and though I have said it many times, will you let me say it again: The privilege that is ours at times to bring visitors to this spot always inclines me to take them to the southeast corner, for when our grandfathers lived in log cabins such as you see out there, they were dreaming dreams of the temple into which they put forty years of effort and four millions of dollars, which they did not have. That is faith!

Reference has been made to the glorious experience of the choir, and I understand every place they sang "Come, Come Ye Saints" they were encored again and again. We sing it frequently. Let me read the third verse again. William Clayton was not speculating about their arrival here. He said:

We'll find the place which God for us prepared,  
Far away in the West,  
Where none shall come to hurt or make afraid;

There the Saints will be blessed.  
We'll make the air with music ring,  
Shout praises to our God and King;  
Above the rest these words we'll tell—  
All is well! All is well!

Do you know what he was doing when he wrote that? It was on the 15th of April between Nauvoo and Winter Quarters, one of the toughest trips that any people ever took. I beg

of you to remember that six hundred people lost their lives in those three hundred miles. He had been sick much of the time. Pick up his journal and read the first twenty pages—the little journal of William Clayton. He had been ill. His wife, Diantha, was still ill—too ill to travel. As you read those twenty pages, you will notice how often he was writing a letter to be sent back to his wife, hoping that she would be well. Then came the glad news that she had given birth to a son, she herself too ill to move. She struggled against the ague and against the mumps. He himself was sick, but the morning—I love to read this—the morning the word came that he had a son—notice the practicality of it—he said they had been spending the day in a search, for “Henry Terry’s horses are missing. They’ve been hunted all day, but are not found yet. This morning I composed a new song, ‘All is Well.’ I feel to thank my Heavenly Father for my boy, and pray that he will spare and preserve his life and that of his mother, and so order that it be soon that we may be together again.” He asked President Brigham Young, “Could they not send back and bring her along?” and President Young said, “You may.”

I tried to conjure up last night that as William Clayton talked to Brigham Young about the new song he had just written, whether either one of them could ever have imagined, even in fancy, that a hundred years later 379 voices of the choir would take that same hymn and sing it to 60,000 people in Europe. And yet they did it. And we live today under the reflected glory of that choir. That’s faith in its fulfilment.

Brigham Young said these remarkable things:

I do not wish men to understand I had anything to do with our being moved here; that was the providence of the Almighty; it was the power of God that wrought out salvation for this people; I never could have devised such a plan. . . . We have faith, we live by faith; we came to these mountains by faith. We came here, I often say, though to the ears of some the expression may sound rude, naked and barefoot, and comparatively this is true. We had to have faith to come here. When we met Mr. Bridger on the Big Sandy River, said he, “Mr. Young, I would give a thousand

dollars if I knew an ear of corn could be ripened in the Great Basin.” Said I, “Wait eighteen months and I will show you many of them.” Did I say this from knowledge? No, it was my faith; but we had not the least encouragement—from natural reasoning and all that we could learn of this country—of its sterility, its cold and frost, to believe that we could ever raise anything. But we travelled on, breaking the road through the mountains and building bridges until we arrived here, and then we did everything we could to sustain ourselves. We had faith that we could raise grain; was there any harm in this? Not at all. If we had not had faith, what would have become of us? We would have gone down in unbelief, have closed up every resource for our sustenance and should never have raised anything. (*History of Brigham Young*, Ms. 3:95.)

### THE FAITH OF TOMORROW

III. Then I wanted you to take just a brief look at what I like to call the faith of tomorrow. I was impressed a little while back at a convention in Chicago of the young people of that town. They said they were getting a little tired of those screaming headlines each day about some wild exploit of some wild youngster, so they gathered themselves together, and they made a study. They took a look at police records in Chicago, and they discovered that of all the juvenile delinquency cases that came before the court in Chicago in Cook County, all were attributable to three percent of the population, and they made a plea in that convention: “Let’s not forget the ninety-seven percent as we brand the immaturity of the three.” Then they said what to me was a wonderful thing: “We pledge ourselves to live so as to honor and revere our parents, to be decent ourselves, and to prepare ourselves to defend this nation—so to live that those whose names we bear will be proud we came along.” That gives a man faith in a new generation!

This has been a wonderful year to me. A year ago now I was not here. I give you my witness along with Brother Wirthlin and Brother Thomas E. McKay that the God who lives answers prayers. I give you my witness that that same God can carry the benediction of the faith of these people to President Eisenhower. May it be so.

I want to close with two or three con-

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crete cases which out of this year have thrilled me. We go to these stakes week after week and come back so built up, so reinforced, so strengthened! We love you people for your faith. We are grateful for the prayers you utter for us, and we return them in the councils of these good brethren.

A young couple came into the office the other day, and the girl said, "We've always wanted him to go on a mission. Either he didn't get the call or the circumstances were not quite right, but he has not gone. Now we have a little baby, but that ambition still burns." Then she said, "I have made arrangements so I can work to support myself and the baby and have a good bit towards his keep. Is it possible that he can go?" You love that kind of faith!

Reference has been made in this conference to Brother Nebeker of Bear Lake. He went on his mission after the children had come, and one of the dramatic things, in my judgment, in Bear Lake is the day when his wife wrapped her skirt loosely around the children as she waved good-bye to the husband who rode horseback to make his train connection, and said, "In a situation like this the only things that help are work and prayer."

A few short weeks ago in Hawaii I had the privilege of giving a blessing to two Japanese girls, lovely young people, the only ones out of their families to come into the Church. They were willing to bid good-bye to the family circle. They had faith that this is the work of God, and they wanted to go on a mission. They want to go among their own people and carry this great message to them.

Then let me take you, as I close, to Cumorah. I could pay tribute to the wonderful boys and girls in the missions of the great Northwest. President McMurrin, we are grateful to you for the notable job you have done. I look down at Brother Steed and President Taylor, and I am grateful for the great theater that they have built against the Hill Cumorah. There are stirring things in life, but to stand against that hill, with only the darkness of the night for a curtain, and then have the four trumpeters come out on the top of that hill and play "An Angel from on High!"

Then sit through the evenings that attracted 54,000 people to witness the pageant, and then go through four days of testimony in the Sacred Grove!

I want to take you into that Sacred Grove for just a minute. We had listened through those four days to 248 wonderful young men and women—missionaries, and students from Brigham Young University—if you could have heard them, you would have been proud, too. They all bore wonderful witness, but included in that Sunday service, attended by some 750 people, were two women I shall never forget, both of them brought up in wheelchairs to the little platform that stands in the Grove.

One of them, Sister Louise Lake, has a sublime faith, the faith that one day she will walk again. God grant her that request. The other girl, a Miss Brown from Connecticut, who said, as she was wheeled up, "I know that I shall never walk again"—misshapen limbs, which under palsy she has such a hard time to control. She said that when that disease first struck her, she was numbed for awhile, and she was bitter for a while, but she said, "I have risen above all that"—and I think when she was through, there wasn't a dry eye in the grove. The young people who heard Miss Brown that day will never forget. She said, "Crippled as I am in my body, I rejoice that my spirit is still intact. I have the faith to believe that one day, either here or elsewhere, God will work out the healing of my body—and while I live, let me never complain, but let me go about bearing my witness to his goodness."

This has been a wonderful conference. God bless you to go out in the spirit of faith, the spirit that bids us to make a rededication of our lives and our services. We can all pray; we can all labor; we can all gather the family around us; we can attend our services; and we can do some good for somebody. In the spirit of that kind of faith, I ask God to bless you in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder ElRay L. Christiansen will succeed Elder Adam S. Bennion of the



Council of the Twelve who has just spoken to us.

We shall now hear Elder ElRay L. Christiansen, Assistant to the Twelve.

## ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

**I** AM SO GRATEFUL, my brothers and sisters, for the blessings that have come to me from this conference. I have thought of it in this way: "If thy brother ask thee to go with him one mile, go with him twain." (See Matt. 5:41.) As someone put it: "The first is an obligation; the second, a consecration."

I have made up my mind that henceforth, because of the marvelous things that have been said here, I will be more determined to dedicate that which I have in the way of energy and substance to the work of the Lord here upon the earth—more determined than I have ever been before.

It seems to me that the life of a Latter-day Saint is intended to be a life of dedication and of consecration to the things of God. The gospel of Jesus Christ is a program for the perfecting of the individual member by his adherence to the principles of that gospel. It is designed to teach us to forget ourselves, to be unselfish. I have come to think that selfishness on the part of those of us who are inclined that way is one of the great deterrents to our progress and to the realization of a divine destiny. Let us be determined to overcome selfishness and personal aggrandizement by sharing with others that which we have, by dedicating ourselves to the work at hand which we have to do, through dedication of our talents, our time, our substance, our tithes, and our offerings, our love, our goodness and kindness one to another, always seeing the good that always may be found in others.

When we partake of the sacrament, brothers and sisters, we presumably take upon us the name of Christ. We agree to do as he would do, to act as he would act:

... by love serve one another.

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. (Gal. 5:13-14.)

The reward of unselfish service has been told us by the Lord when he has said that "... whosoever will save his life shall lose it: and whosoever will lose his life for my sake [I take it, in his service and the service of his fellow men] shall find it." (Matt. 16:25.) The sweetness and the joy of life is found when we are willing to deny ourselves for the good and the benefit of others. Service to others, service in the Church, giving of our substance, is part of the life of a Latter-day Saint. We are taught that sacrifice brings forth the blessings of heaven. In no other way, as I see it, can the Lord raise up a people who will be fit for the kingdom, who will have it ready for his coming. By offering himself as a sacrifice for the sins of the world and the redemption of mankind from death, Jesus set an incomparable example to us in the way of sacrifice and of love for others.

Again, when Abraham and Sarah were commanded of the Lord,—requested at least—to give as a sacrifice their son Isaac, we can imagine what must have gone through their minds. Nevertheless, they met the test. The Lord did it to see how much they loved him. Abraham was sustained, I am sure, by an unwavering trust in God. I am sure that Abraham knew that to accomplish his purposes, God could, if he desired, raise up Isaac from the dead, even after he had died. But what a lesson that is in service, of dedication, of consecration of that which he dearly loved! No wonder that Abraham was called a "friend of God."

An opportunity to demonstrate his love of the Lord was given to another man. He had great possessions, and he had a chance to test his unselfishness when he asked of the Lord, "What shall I do to inherit eternal life?" (Luke 10:25.) Now this man had done many good things. He had kept most of the commandments, I understand, but he had become selfish because of his great possessions. Evidently he thought more

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of them than he did of eternal life, because when told by the Savior that in order to gain eternal life he should sell whatsoever he had and give to the poor and take up the cross and follow him, he was sad, and according to the record, "... went away grieved: for he had great possessions." (Mark 10:22.) He had not learned the meaning of dedication and of consecration.

Contrast this man with a certain poor widow who cast into the treasury her two mites, which made a farthing—all that she had. Her contribution amounted to very little in monetary value, about one half of a penny of our money, but it was not the smallness of her offering that made it especially acceptable unto the Lord as he witnessed her placing her money in the treasury, but it was the spirit of sacrifice that she had shown. As he observed others throwing their money into the treasury, the record states:

... he called unto his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury:

For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. (*Ibid.*, 12:43-44.)

Dedication, it seems to me, in some form, is the real essence of all religion. Dedication to the will of the Lord and to his work is the religion of the Latter-day Saints. In this dispensation of the gospel, thousands have met the test when called upon to sacrifice their personal positions, their time, and even their lives, in order to establish and defend the kingdom of God upon the earth.

The Prophet Joseph Smith permitted himself to be taken by the mob and be put to death, and along with him, Hyrum, whose life was lost by an assassin's bullet, and in the same room at the same time, Dr. Willard Richards and John Taylor, who refused to leave him, and Dan Jones, and others who were loyal and devoted and would have given their lives gladly in preference to the Prophet's life. They set an example for us in this dispensation! There is scarcely an end to the list of those who have done likewise or who stand

now willing to do all that is required of them. A spirit of dedication, willingness to serve in any capacity and to sacrifice, if necessary, characterizes the true Latter-day Saint.

It was not long ago that I was in one of the stakes in southern Idaho. I was asked to interview five young men between twenty-five and thirty-five years of age, most of them married and having one or two children, to see if they were ready to receive an office in the Melchizedek Priesthood for which they had been recommended. I received the thrill of my life. Somehow, I decided—I don't know whether I made a mistake or not—but I decided to see what the depth of their willingness to sacrifice was. As each one came into the room, I sat down with him, introduced myself, and became better acquainted with him. Then I stated that the Church had acquired a great tract of land in Brush Creek and wished to prepare it for settlement for the Saints. The water had to be brought on to it, the brush had to be cleared and the land leveled, homes built, schools erected, and all things must be done from scratch. It would be no easy thing. I said: "If you were asked to go, would take your wife and family and leave what you have and go to Brush Creek and settle it?" Every one of those young men said yes.

I said: "What would your wife think about it?" In every case they said, in effect, "I am sure she would feel as I do, that if the Church required it, we would go." Then I explained that I had concocted the story.

I felt like putting my arms around each of those young men. I commended them, and then I got down on my knees, and I thanked the Lord for such young men of this day who were ready to dedicate, to consecrate, to leave all that they had and go, no matter where they may be called to go and build up Zion. That is the test that we all should be ready to meet.

There is a veritable army of men and women such as these in the quorums, in the missions, and in the wards and stakes, and in all places, where they serve without a thought of compensation. There is no end to the list—the ward teachers, who do good jobs, all of those who serve, all of you. It is com-

mendable, and it must be pleasing in the sight of the Lord. Among them, not to be overlooked, are those much unnoticed, unsung men and women, who day after day, month after month, year after year, labor in the temples of the Lord, giving vicarious service on behalf of the dead. Along with them are those who do research work, hiding behind desks and files, where nobody knows about them, spending hours and money and time and energy that the work might be perfected. It is one thing, you know, to do something for those who can return the goodness and who can thank you, but these people—this great army of those who do vicarious service, who do not expect a return in thanks, at this time at least—I think win our most sincere commendation and our admiration for that type of dedication.

Paul has said that “. . . He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

“. . . let him give, not grudgingly, or of necessity: for God loveth a cheerful giver.” (II Cor. 9:6-7.)

With the Apostle Paul, brothers and sisters, let us say, as we go from this conference,

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor

powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39.)

May it be so with us. I testify that this is the work of God; that his power is within this Church—the power to bring redemption to the dead and salvation to the living, and I am honored to be affiliated with the membership of this Church and to do my little bit in furthering the work. God bless you and keep you and comfort you when you need comfort, I pray humbly, in the name of Jesus Christ, our Lord. Amen.

#### President David O. McKay:

The congregation will please rise and sing one verse of “Praise to the Man Who Communed with Jehovah.”

The Combined Choruses and the congregation joined in singing the hymn, “Praise to the Man Who Communed with Jehovah.”

#### President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve will now address us.

### ELDER MARION G. ROMNEY

#### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brothers and sisters: President McKay began this great conference on a note of gratitude. My soul immediately responded to the theme. The spirit of it has inspired the proceedings of every session of the conference. In harmony with it, let me say that I am grateful for the peace that has come into my heart during the conference, and for the peace of this moment as I stand before you to express my feelings.

Among the many things for which I am thankful is the sanctifying process of repentance. I am grateful to the Lord Jesus Christ who, through the

atonement he wrought, gave us the gift of repentance. I am grateful that he was willing voluntarily to give his life for us: That is literally what he did. He did not have to give it; he did not have to die. Because he was the Son of God, he was not subject to the fall, as were men. Within him was power to live forever. “. . . I lay down my life for the sheep”—he said. “No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” (John 10:15, 18.) He inherited power over death from his divine Father.

It took a person with power over death to pay the debt to justice to bring men

forth in the resurrection. It took a sinless one, a god, even the sinless Son of God, to satisfy the demands of justice for men's sins. They themselves could not make an atonement which would either bring about their resurrection or pay for their sins and bring about their spiritual rebirth.

And so I repeat, I am grateful for my Redeemer, grateful that he paid the debt and brought about the means of repentance so that by repenting of my transgressions I can bring my soul within the reach of his atoning blood and thereby be cleansed of sin; for, after all, it is by the grace of Christ that men are saved, after all they can do. The thing they can and must do is repent. I love the doctrine of repentance.

During the past few months I have seen the need of it—oh, how I have seen the need of it. I have seen missionaries, saints, and non-members of the Church, in far-off lands sorrowing with a godly sorrow for sin. I have heard them say, "Oh, Brother Romney, do you think there is any hope for me, any chance for me to get on even the bottom rung of the gospel ladder?"

And as I have witnessed their sorrowing, I have remembered the sorrowing of repentant men in days of old; Zeezrom, for example, whose "soul," after he realized what he had done in opposing the ministry of Alma and Amulek, "... began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell." So severe were his sufferings that he "... lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness." (See Alma 14 and 15.) And Alma, who said of the suffering he endured for "seeking to destroy the church of God":

I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins. Yea, I ... was tormented with the pains of hell; ... with inexpressible horror, ... even with the pains of a damned soul. (See *ibid.*, 36.)

But then I also remembered the rest which came into their souls when, through repentance, they found forgive-

ness. "Yea, I say unto you," said Alma to his son Helaman, that as "there could be nothing so exquisite and so bitter as were my pains"—so "... on the other hand, there can be nothing so exquisite and sweet as was my joy." (*Ibid.*, 36:21.)

And so I was comforted and encouraged those who confided in me, and I encourage all sorrowing, repentant men to be comforted—comforted by the experience of Alma and by Paul's assurance that "... godly sorrow worketh repentance to salvation. . . ." (II Cor. 7:10.) For today, as well as in days of old, there is hope, there is peace, there is rest in Christ for all whose godly sorrow brings them to that repentance which worketh salvation. Forgiveness is as wide as repentance. Every person will be forgiven for all the transgression of which he truly repents. If he repents of all his sins, he shall stand spotless before God because of the atonement of our Master and Savior, Jesus Christ; while he that exercises no faith unto repentance remains "... as though there had been no redemption made, except it be the loosing of the bands of death." (Alma 11:41.) Such is the gist of God's merciful plan of redemption.

My brothers and sisters, there are many among us whose distress and suffering are unnecessarily prolonged because they do not complete their repentance by confessing their sins. You will recall the following words of the Savior,

I command you to repent, . . . and that you confess your sins, lest you suffer these punishments of which I have spoken. (D & C 19:20.)

In another revelation he said,

By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them. (*Ibid.*, 58:43.)

Repeatedly he says that he forgives the sins of those who confess their sins with humbleness of heart, "... who have not sinned unto death." (See *ibid.*, 61:2; 64:7.) And he adds,

... he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. (*Ibid.*, 58:42.)

But how are we to fulfil this commandment? To whom are we to confess our sins? In the fifty-ninth section of the Doctrine and Covenants, the Lord, with other directions concerning his "holy day," says,

... remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (*Ibid.*, 59:12.)

I would assume that we are to confess all our sins unto the Lord. For transgressions which are wholly personal, affecting none but ourselves and the Lord, such confession would seem to be sufficient.

For misconduct which offends another, confession should also be made to the offended one, and his forgiveness sought.

Finally, where one's transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Jesus Christ, full and effective confession would, in my judgment, require confession by the repentant sinner to his bishop or other proper presiding Church officer—not that the Church officer could forgive the sin (this power rests in the Lord himself and those only to whom he specifically delegates it) but rather that the Church, acting through its duly appointed officers, might with full knowledge of the facts take such action with respect to Church discipline as the circumstances merit.

One having forsaken his sins and, by proper confession, cleared his conduct with the Lord, with the people he has offended, and with the Church of Jesus Christ, where necessary, may with full confidence seek the Lord's forgiveness and go forth in newness of life, relying upon the merits of Christ.

Let us in this manner clear for righteous living the decks of our own lives, and get on our way to eternal life. Only by so doing can we rid ourselves of those guilty feelings of unworthiness, depression, fear, uncertainty, and self-

condemnation which block our upward climb. So long as we put off either the forsaking or confessing of our sins, just so long do we delay the day of our redemption.

Let not the past hang heavy as a millstone to thy heels,

To drag thee downward as each upward impulse to thy nobler self appeals;

But as the joyous butterfly from its chrysalis shell breaks free,

So from the past must thou rise jubilant, thine own true self to be.

This we may do today if we will, for Amulek assures us that

... if [we] will repent and harden not [our] hearts, immediately shall the great plan of redemption be brought about unto [us]. (See Alma 34:31.)

And President Joseph F. Smith spoke these comforting words:

... none of the children of the Father who are redeemed through obedience, faith, repentance, and baptism for the remission of sins, and who live in that redeemed condition, and die in that condition, are subject to Satan. . . . They are absolutely beyond his reach just as little children are who die without sin. (*Gospel Doctrine*, p. 570.)

God grant that it may be so with us all, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

**President David O. McKay:**

Elder Clifford E. Young will please come forward. Elder Marion G. Romney of the Council of the Twelve has just spoken to us, and some of you will be wondering who the Elder is who spoke just prior to our singing. It was Elder ElRay L. Christiansen, Assistant to the Twelve.

Elder Clifford E. Young, Assistant to the Twelve, will now speak to us, and he will be followed by Elder Oscar A. Kirkham of the First Council of Seventy.

## ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

MY BRETHREN AND SISTERS:

When I was on my mission many years ago, I was laboring in Southern Germany, and in 1907 President Joseph F. Smith, in company with then Bishop Charles W. Nibley, who subsequently was called to be a Counselor to President Heber J. Grant, was traveling through the missions. While in Switzerland, as has been related here, a meeting was held attended by Saints and some of the missionaries, at which President Smith made that memorable prediction that the day would come when there would be temples in Europe and in that land of Switzerland.

It seemed so incredible at that time. We were facing persecution. In Germany we were not permitted to meet openly, so we held our meetings in the forests in the summer and in private homes in the winter.

The newspapers carried articles against the Church and the missionaries, vicious in their nature. It seemed that the powers of the evil one had been turned loose to stop the work, and when that prediction was made, as we talked about it in our little missionary group, we wondered if it would ever be fulfilled.

I came home from my mission in 1908. Conditions here were not too good. There was persecution here at home, criticism toward the leaders of the Church, President Joseph F. Smith being especially singled out in newspapers and magazines for vitriolic attacks on the part of those antagonistic to the Church.

There are two types of persecution. In the early history of the Church it was more or less physical. Later on it was of the nature I have described. It just seemed that the work could not go forward.

What a change now! God moves in the affairs of men. It is his work. We are his children, and no matter what may come, if we do our part in preaching the gospel, declaring its message, its saving truths, there will be no ques-

tion about the outcome. These things we have learned over the years.

No one would have hazarded such a prediction except a prophet of the Living God. He saw, he knew, through the prophetic powers that he possessed, and today, during this conference, we have had related to us the fulfilment of that great prediction.

Thus, my brethren and sisters, it has ever been, and thus it will ever be in this work. There will be no failure. We may fail. Six months ago, you will recall we had a heavy snowstorm—conference weather they called it—and President McKay announced that all the roads in Wyoming were blocked and that the Saints should not attempt to drive home until the storm cleared. Today under such beautiful weather conditions we meet in conference. How this epitomizes the rolling forth of the work of the Lord! We meet storms; we meet roadblocks; then the storm clears. We ourselves sometimes throw up road blocks when we fail to do our part, when we fail to support the organizations, when presiding officers in wards and stakes fail to give the necessary direction to the auxiliary organizations, helping them in their work, all of them being important and necessary. We throw up road blocks when we fail to do our duty and keep his commandments. But the Lord, just as the storm cleared, clears the way, and in spite of us his work goes on, and there is no failure.

I am grateful for my testimony. I am grateful for the cleansing power of the gospel of the Lord Jesus Christ. I thank the Lord for faith in God. I thank him for his blessings that come even in the face of adversity and affliction, for the power to see even beyond the affliction. I am grateful for these blessings.

God sustains us. You know what was said of the Savior—that although he were a son, yet learned he obedience by suffering, by the things which he suffered, and being made perfect through that suffering, he became the author of eternal salvation to all who obey.

Thus it is with us, my brethren and sisters, and I leave with you my testimony, and pray that God may help us that there may be no failure on our part, and that we may not place any road-blocks because we have sufficient evidence to know that even against odds and adversity, there is no failure.

God help us to appreciate these

things, I pray in the name of Jesus. Amen.

#### President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, has just spoken to us. Elder Oscar A. Kirkham of the First Council of the Seventy will be our concluding speaker.

### ELDER OSCAR A. KIRKHAM

#### *Of the First Council of the Seventy*

**I** PRAY for the blessings of our Heavenly Father.

President J. Reuben Clark, on his eighty-second birthday, said these words: "This is a great world for each youth, but he must conquer it for himself by work and right living."

President Stephen L. Richards, at the dedication of a ward chapel in Cache Stake stated: "We are engaged in building the kingdom here on earth. That is our assignment. Men are not endowed with the same talents, but everyone can make a contribution in his way."

President David O. McKay said, at the dedication of a chapel in the Box Elder Stake: "Three virtues contribute to the spirit of man: first, control of the passions; second, reverence; a great man is reverent in his attitude toward God and his Son, Jesus Christ; third, service to his fellow men."

Out of our welfare program has come: "They are putting a roof on the house of a sick brother. Men and boys are harvesting the widow's potato crop."

Lucy B. Young, one of President Brigham Young's wives, said one day in Germany to me, "I went up the hall in the Lion House. President Young had just crossed the road on South Temple and hurried into his office. With the curiosity of a good woman, I walked up to the end of the hall and listened at the door. I heard President Brigham Young say: 'Down on your knees, Brigham! Down on your knees!' He had had some difficulty with the men across the street. In a few mo-

ments he opened the door calmly, with perfect control, and went about his work.

May God school our feelings, give us a desire to do the right with such fine determination and faith, I humbly pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Oscar A. Kirkham of the First Council of Seventy has just addressed us briefly, but he said much in those few words.

We have been deprived of the inspiration of remarks from Elder Henry D. Moyle. He would rather I would not say what I am going to say, and I do not want my remarks to arouse any undue anxiety in your hearts.

Brother Moyle was one of four of the Twelve who were present at the dedicatory services of the Swiss Temple. Just prior to that he filled a special appointment. As always, he said, "Yes, I will go." I think that the filling of that appointment did not result in the cold from which he suffered when he got back to Bern. Be that as it may—I want to say that he participated in all the exercises, too. He speaks German fluently, and hundreds of thousands of German Saints rejoiced in his message.

The doctor thought he should not attend these services. He has a very painful case of shingles. I have deemed it unwise to have him exert himself to address this large congregation. We unite our prayers, Brother Moyle, for your complete and permanent restoration to your usual vigor and health.

## PRESIDENT DAVID O. McKAY



O YOU SAINTS listening in: Thank you for the many telegrams you have sent. We rejoice with you in the excellent transmission of the messages from this tabernacle. I know the Saints would be pleased to hear your comments, but time will not permit our reading them. I have two here, though, which I am sure the Saints and you in California will be pleased to hear.

One is: "The servicemen assembled at Fort Ord and those gathered in homes enjoyed the TV broadcast of conference this morning. Approximately ninety in attendance."—Chaplain Connell.

The other is from Tijuana, Mexico: "The Saints gathered here in Mexico enjoying good conference reception. Proceedings are being translated into Spanish. Best wishes.—The Tijuana Branch Presidency, Tijuana, Mexico." Then, as you see, dozens of others. We are just one great, united Church—united in love.

In your behalf, may I express appreciation and gratitude to all who have assisted in any way in making this great semi-annual conference such an inspirational success. As I was driven down to this session, I saw the officers of the law on duty, and I thought that their diligence has prevented accidents; perhaps they have saved lives by their faithfulness. I know they have greatly contributed to our convenience, and we thank them and our city fathers for their co-operation. To you reporters for your fair and accurate reports we express thanks; also to the audience as a whole for your responsiveness, attentiveness, and example in reverence, too, even you who have to stand in the doorways. It is all these little things which contribute to a spirit of unity, brotherhood, and love. The fire department has been on hand in case of any emergency. Red Cross officials have been rendering service.

These flowers we have mentioned before. I did not tell you however that the presidency of the Wilford Stake asked permission to furnish these flowers. We did not ask them. They asked for the privilege of contributing to the

beauty. We accept their flowers as messengers of love. We thank you, and to think that these other flowers could come across the Pacific Ocean and retain their beauty and fragrance as these have done emphasizes the nearness of our Saints in the far-off parts of the world to us.

We mention the ushers. Have you noticed how quietly they have attended to their duty? They have been on hand, each at his post, with no confusion whatever. Thank you for considering your post important and doing your duty so well.

To the various radio and television stations in our own city and state, and in other states named in the various sessions of the conference, we render our special thanks in behalf of the tens of thousands of people who have heard these proceedings due to your courtesy and contribution.

To these groups of singers from Friday morning on, we cannot say in words that which we feel in our hearts. The German Saints on Friday—how well they sang! How gladly they rendered that service! That group of young men and young women on Saturday—why they just seemed to throw their young hearts into the expression of love through singing, and we all responded to it!

And this afternoon, shall I say the climax? I can, because our mothers who always sing from the heart have just lifted us to spiritual heights, and Sister Madsen, how the Lord has blessed her to get these groups of mothers together and to sing with such expression! It is so inspiring! Well, on behalf of the thousands who listen, we thank you, one and all, for what you have done today.

I have time to say only a word in conclusion. The brethren who have addressed us have been inspired of the Lord, as you will all testify, and they have given us sublime messages. They have given us the gospel. What shall we do about it?

I remember fifty-eight years ago, on one occasion I sat in council with two local elders in Glasgow who had trouble



which they could not solve, and which threatened to become serious. Something that was said touched the sympathy of one, and when you touch the sympathy of a Scotchman you have him, and he said, "Tell us what you want us to do, and we'll do it." (Tell us what you want us to do, and we'll do it.)

Well, we have been told in this conference what to do. God help us to do it. May I mention two important things just by way of emphasis upon which we should center our efforts. One pertains to the priesthood quorums. Fellow presiding officers in missions, stakes, wards, and quorums, *make your quorums more effective in regard to brotherhood and service.* The quorums are units which should effectively hold the priesthood in sacred bonds and in helpfulness.

I refer particularly to the senior members of the Aaronic Priesthood—you businessmen, successful in the business world; you professional men who have devoted your time to the success of your vocations and are successful and are leading men in civic and political affairs—get together more closely in your quorum. Yes, it may be teachers—that is all right. You meet as teachers, adult teachers, and help one another. If one of your number be sick, two or three of you get together and call on him. You can do that. You do not like to preach, and you hesitate to appear before an audience, even to pray. You can go together and sit by the side of your comrade who lies in bed. He will never forget it.

You elders perhaps have one of your number sick, and his crop needs harvesting. Get together and harvest it. One of your members has a son on a mission, and his funds are getting low. Just ask if you can be of help to him. Your thoughtfulness he will never forget. Such acts as these are what the Savior had in mind when he said, "Inasmuch as ye do it unto the least of these my brethren, ye do it unto me." (See Matt. 25:40.) There is no other way that you can serve Christ. You can kneel down and pray to him, that is good. You can plead with him to give you his guidance through the Holy Spirit—yes, we do that and must do it.

We have to do it. But it is these practical, daily visits in life, it is the controlling of our tongue, in not speaking evil of a brother, but speaking well of him, that the Savior marks as true service.

Read Peter's first epistle where he refers to the Holy Priesthood: "... ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (I Peter 2:9.) In his second epistle (see ch. 1:4) note the significance of this: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, . . ." When you sense that, you have reached happiness.

Now the other point relates to your homes. Let us go home with a determination to have our homes places of contentment and peace. There is not one of us who cannot contribute to that condition. The ideal home should be found among the members of the Church of Jesus Christ, and I am just sufficiently old-fashioned to think that the home is still the foundation of the state, especially of a republic. Do not forget it. And the state has no right to take your children and attempt to train them and substitute for your protection, mother, and your prayerful guidance.

Brother Bennion referred to the influence of a mother. He expressed what each one of us may do. But I am referring now to the fathers' contributing to the home by showing a high sense of regard and courtesy to your wives in the home. Courtesy is a wonderful virtue, and it should be shown in the home. Courtesy is saying "thank you"; "if you please"; "pardon me." Have you forgotten those terms in the home? Children, hearing them, will themselves become courteous to mother and to father, and to each other. The home is the place to teach the virtues of society. The home is the place to instill the faith that has been emphasized in this conference.

Husbands, remember the covenants you have made to your wives. Do not permit your affections to be led away from the mother of your children.

Sunday, October 2

Third Day

Mothers, do not forget that you owe something to your children and to your husband. You, too, can keep yourself attractive. You, too, can refrain from finding fault. You, too, can contribute to the happiness and contentment of the home, the sweetest place on earth. That is about as near heaven as you will get here. Do not make it a hell. Some do.

We have had too many broken homes since the war, too many separations by divorce. Let us reduce that number. There is no use terminating a marriage just because of a few misunderstandings. Guard against misunderstandings by curbing your tongue. You hold the priesthood. Can't you control your tongue as well as your actions? Do not say the thing that comes to your mind when things go wrong, and by a quick-tempered remark wound her who has given her life to you. Control your temper.

Yes, you see weaknesses. The women see them in us husbands, too. I'll tell you they see them! They control their tongues more frequently, I think, than we do. Let us reverence womanhood. Is it not strange, when you think of it, that the one thing of which the world has accused this Church is the one thing in which this Church deserves most credit—keeping the home pure and stable, educating children in the faith of our fathers, faith in the Lord Jesus Christ and the Father and in the restoration of the gospel.

Now, here is a final appeal at this conference for us to go home, to go back and set our homes in order. God bless you in so doing, I pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

The Choir will sing, "The Silent Sea—I Know not What the Future Hath of Marvel or Surprise," after which the benediction will be offered by Elder George L. Nelson, president of the Monument Park Stake, after which this Conference will be adjourned for six months.

"The Silent Sea," by our Singing Mothers, led by Sister Madsen.

Singing by the Combined Choruses, "The Silent Sea."

#### President David O. McKay:

The Deseret Sunday School Union Conference will convene in this building tonight at 7 o'clock. All Sunday School workers will desire to be in attendance, and all are invited.

Presidencies of the temples will please make their way at once to the fourth floor of the temple building.

President George L. Nelson of the Monument Park Stake will now offer the benediction.

The benediction was offered by Elder George L. Nelson, President of the Monument Park Stake.

Conference adjourned for six months.

The congregational singing of the Conference was conducted by the conductors of the various choirs which furnished the music for each day's sessions, and by Elder Richard P. Condie.

The choral singing for the Friday morning and afternoon sessions was furnished by the German Speaking Church Organization Choir, with Heinz Rimmasch conducting, and Frank W. Asper at the organ.

At the Saturday morning and afternoon sessions the choral singing was furnished by the MIA Chorus from the Salt Lake Valley Stakes, with Elvis B. Terry conducting at the morning session, and Ruth Hardy Funk at the afternoon session, with Roy M. Darley at the organ.

At the General Priesthood Meeting held Saturday evening the choral music was furnished by the Bonneville Stake Priesthood Chorus, with David A. Shand as director, and Roy M. Darley at the organ.

The Relief Society Singing Mothers from 21 stakes in the Bannock and East Idaho Regions, with Sister Florence Jepperson Madsen conducting, and Frank W. Asper at the organ, furnished the music for the Sunday morning and afternoon sessions.

Accompaniments and interludes on the great organ were played by Frank W. Asper and Roy M. Darley.

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Stenographic notes of the Conference

were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference



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*One Hundred Twenty-sixth*

ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 6, 7 and 8, 1956*

With Report of Discourses



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# The One Hundred Twenty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 6, 7, and 8, 1956.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 7, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KVEL at Vernal, KVNU at Logan, KSUB at Cedar City.

In Idaho: KBAR at Burley, KBOI and KBOI-TV at Boise, KRXX at Rexburg, KID and KID-TV at Idaho Falls, KLIX-TV at Twin Falls.

In Colorado: KEXO at Grand Junction, KVFC at Cortez, KLZ-TV at Denver.

In Nevada: KLAS and KLAS-TV at Las Vegas, KELY at Ely.

In California: KEEN at San Jose, KSRO at Santa Rosa, KGO-TV at San Francisco, KNXT-TV at Los Angeles, KEYT-TV at Santa Barbara, KFMB-TV at San Diego, KOVR-TV at Stockton, KERN-TV at Bakersfield.

In Oregon: KWRC at Pendleton, KOIN-TV at Portland, KBES-TV at Medford.

In Arizona: KTYL at Mesa, KOOL-TV at Phoenix.

In Washington: KXQ-TV at Spokane, KIMA-TV at Yakima, KEPR-TV at Pasco, KTNT-TV at Tacoma.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaker

system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies in Utah, Idaho, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, and California.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record, as is also a full account of Columbia's *Church of the Air* program. (See pages 125-129.)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, \*, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans, and George Q. Morris.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* Thomas E. McKay, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

\*Elder Ezra Taft Benson was absent being engaged in duties pertaining to his office as United States Secretary of Agriculture.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of the General Welfare Committee,* Church Welfare Program.

*Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.*

*Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General,*

*Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.*

*Mission Presidents:* Richard L. Evans, Temple Square, Salt Lake City; Henry D. Taylor, California; J. Earl Lewis, Canadian; Edgar L. Wagner, Central American; Henry A. Smith, Central Atlantic States; Alvin R. Dyer, Central States; M. Ross Richards, East Central States; Theodore C. Jacobsen, Eastern States; Lorin L. Richards, Great Lakes; Legrand F. Smith, Gulf States; Claudious Bowman, Mexican; Junius M. Jackson, New England; G. Eugene England, North Central States; Thomas W. Gardner, Northern California; Isaac A. Smoot, Northern States; Douglas H. Driggs, Northwestern States; Berkeley L. Bunker, Southern States; Alfred E. Rohner, Southwest Indian; Harold I. Bowman, Spanish-American; Samuel A. Hendricks, West Central States; Moroni M. Larson, Western Canadian; and Albert Lewis Elggren, Western States.

## FIRST DAY MORNING MEETING

The opening session of the Conference convened in the Tabernacle, Salt Lake City, Utah, Friday, April 6, 1956, at 10:00 o'clock a.m.

President David O. McKay presided and conducted the meeting.

The Brigham Young University Combined Choruses furnished the choral music for this session of the Conference, Ralph Woodward conducting.

President McKay made the following introductory remarks:

### President David O. McKay:

All who saw the glorious eastern sky this morning before sunrise must have responded to the words of the poet: "Now morn her rosy steps in the eastern clime advancing, sows the earth with orient pearls." All Salt Lake Valley, and I think this western area, is filled with that sunlight. I hope that all who are listening and all who are assembled in houses of worship this morning will have their hearts filled with the sunshine of the Holy Spirit, that we may have the spirit of love and true brotherhood abiding with us during this session, and those that follow in the One Hundred Twenty-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We are convened in the Tabernacle on Temple Square in Salt Lake City. All the General Authorities are in attendance excepting Elder Ezra Taft Benson, whose duties as Secretary of Agriculture necessitated his flying back to Washington last evening.

Elder Joseph Anderson is Clerk of the Conference.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall, in Barratt Hall, over public address system and by television. The Tabernacle is filled to capacity. The services this morning are also being televised over KSL-TV, Channel 5, of Salt Lake City, and by arrangement through KSL over three television stations in Idaho. They likewise are being heard over twelve radio

stations in Oregon, Utah, Idaho, Colorado, Nevada, and Arizona. The names of these stations have already been announced to the television and radio audience.

We desire most appreciatively to express our gratitude to those various radio and television stations for their courtesy in making available their time and facilities for these broadcasts. It is truly a great service.

To those who are assembled in person, and to the untold thousands comprising the television and radio audiences, the First Presidency and General Authorities extend a most hearty welcome, and pray that our souls may be uplifted and inspired by our assembling together in this great Conference of the Church.

We greet the young people from the Brigham Young University, and their leaders, who are here to furnish music for us. It is a joy to have you with us.

We note these beautiful Calla Lilies and Daffodils. For the tenth consecutive year the Berkeley Stake has graciously furnished us flowers to beautify this building during the sessions of Conference. These Calla Lilies are messengers of their affection and loyal support. We thank the members of the Berkeley Stake for this loving service. These beautiful Daffodils have come from the Puyallup Daffodil Festival through the Tacoma Stake in the northwest. Thank you for these lovely flowers. Mrs. Mary R. Persson of Woodland, California, sent several dozen Calla Lilies to gladden our hearts, and in a note, stated: "Grown in my own garden." We send deep appreciation and thanks to Mrs. Persson.

Here is another interesting feature. We learned yesterday that sometime today 18 or 20 servicemen will come in a government plane to attend Conference from Scott Air Force, Belleville, Illinois, and about the same number from the Vance Air Force, Enid, Oklahoma. They will be a little late for this morning's session, so we suggest that Bishop Isaacson and his excellent corps of ushers reserve seats with the stake presidencies

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this afternoon, so the servicemen may enter the Tabernacle. We shall appreciate it.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles, and in the state. I am not sure that we have been able to observe all who are present, but we mention the following: Senator Wallace F. Bennett; Congressman H. Aldous Dixon; Mayor Adiel F. Stewart of Salt Lake City; Superintendent of Salt Lake City Schools M. Lynn Bennion; Lamont Toronto, Secretary of State; President Ernest L. Wilkinson of the Brigham Young University. There may be others whom we have not been able to observe, but we mention these and assure you that you and all others unmentioned are welcome at our services.

We have before us also our mission presidents from United States, Mexico, Central America, Canada. We have stake presidencies, bishoprics, all temple presidents, and General Auxiliary officers. To all we extend a hearty welcome and express satisfaction and pleasure in your presence and your co-operative spirit in these exercises.

The singing for this morning's session will be furnished by the Brigham Young University Combined Choruses, with Elder Ralph Woodward conducting, and Elder Alexander Schreiner at the organ.

We all know that the Primary Conference concluded last evening, and it is a note of interest, very significant, to

know that there were so many in attendance that they could not accommodate them in this large Tabernacle, and so they held two sessions, and they were very inspirational—according to reports, exceptionally so. I think that the Primary General Presidency and Boards should be happy this morning on the success of their great Conference.

The Brigham Young University Combined Choruses will now sing, "The Heavens Are Telling," with Ralph Woodward conducting.

The opening prayer will be offered by Elder Arthur J. Godfrey, president of the Santa Barbara Stake.

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Singing by the Brigham Young University Combined Choruses, "The Heavens Are Telling."

President Arthur J. Godfrey, president of the Santa Barbara Stake, offered the invocation.

**President David O. McKay:**

The invocation just offered was by Elder Arthur J. Godfrey, president of the Santa Barbara Stake. The Brigham Young University Combined Choruses will now sing, "Prayer Is the Soul's Sincere Desire."

Following the singing, President McKay will speak, and he will be followed by Bishop Joseph L. Wirthlin.

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The Combined Choruses sang "Prayer Is the Soul's Sincere Desire."

## PRESIDENT DAVID O. MCKAY

**M**Y BELOVED brethren and sisters: If you knew the weight of the responsibility of this moment, you would gladly answer the prayer of my heart—that I might have your united support and the inspiration of the Lord. I know what I should like to say and will try to say it, but it is a question whether I can get that message over to the thousands who are listening as I should like to give it, and, I hope, as the Lord would have it given.

"... verily I say unto you, ... [that] marriage is ordained of God unto man.

"Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation." (D & C 49:15-16.)

That passage from the Doctrine and Covenants indicates the message I have in mind to give this morning—some helpful hints for happy homes.

First, however, I should like to say a few words relative to the general conditions in the Church. A most outstanding accomplishment since our conference last October is the completion



and dedication of the Los Angeles Temple.

On the original twenty-four acres purchased by President Heber J. Grant, assisted by Elders David Howells and Preston D. Richards, there are now, besides the temple, the following Church edifices, all finished and paid for: the Westwood Ward chapel, recreation hall, and classrooms; headquarters of the California Mission, bureau of information, central heating plant, and sufficient lot space for an inter-stake auditorium.

During the pre-dedicatory visiting days, December 19, 1955, to February 18, 1956, 660,000 persons availed themselves of the opportunity of viewing this sacred edifice. Forty thousand attended the eight dedicatory services held March 11 to March 14.

It is highly appropriate to express to this general conference appreciation of the contributed efforts, time, and means of the thousands of men and women who had the responsibility of directing and caring for the convenience and comfort of the hundreds of thousands of visitors, sometimes as many as 25,000 a day.

First, this appreciation applies especially to the stake presidencies, high councils and bishoprics in the temple area, and all the members of committees appointed by them; second, to the architect and his associates; and third, to the contractor and assistants; fourth, to the faithful women who constituted a reception committee, who were at their assigned posts of duty every day for over nine weeks, outside and inside the temple; fifth, to the presidency of the Temple Mission and directors of the Bureau of Information; sixth, to the eleven doctors who were on hand to render first aid. Incidentally, forty-seven persons received medical care. We express appreciation also to our own committees and those in California—the committee on transportation and accommodation; the committee on the printing and distribution of tickets; the committee on press and radio and public relations; the committee on seating those thousands of people; and, I might say especially, the committee who, through KSL, installed television in the various rooms, thus adding to the interest and convenience

of over 5,000 members to attend each of the eight sessions of the dedicatory services.

We wish to express appreciation for the welcome extended by the governor of the state, Governor Goodwin Knight, and his commendation and words of appreciation for that sacred edifice; also the message sent by Mayor Norris Poulson of Los Angeles; and for the receptions given and messages sent by the Los Angeles Chamber of Commerce and the Los Angeles Rotary Club. We appreciate their attitude and their entertainment. Great as that temple is, beautiful as it is, we shall ever associate with it the attitude of the people toward it, members and non-members alike.

We appreciate the contributions given by people in the temple district, every promise fulfilled, and more—voluntarily given.

Finally, we are appreciative of the tithes and offerings of the entire Church, making that edifice and others possible.

Brethren and sisters, one hundred and twenty-six years ago today, the Church of Jesus Christ of Latter-day Saints was organized in the home of Peter Whitmer, Sr. Six members founded the organization, though there were others present.

About fourteen months prior to that organization, a revelation was given to the Prophet Joseph saying, a marvelous work was about to come forth among the children of men.

In that revelation we read the following regarding the spirit of the Church:

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. . . .

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D & C 4:2, 5-6.)

Compared with the nearly two thousand years since Jesus Christ, the Son of God, established his Church in the Meridian of Time, one hundred and twenty-six years constitute a very brief period, yet the growth and progress of the restored Church during that time have been remarkable. From a member-

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ship of six, the Church now numbers over a million and a quarter, divided into 227 stakes and forty-four missions. It has built twelve temples, with two more under construction, and 2,646 other houses of worship are completed and under construction.

In educational matters, its accomplishments are highly commendable. Besides the general interest of the members in the University of Utah, the Utah State Agricultural College, and other state institutions, the Church supports an educational system of which it may justly be proud: Brigham Young University, Ricks Junior College, 140 seminaries and institutes, and is now building junior colleges in New Zealand, Hawaii, Tongatabu, Tonga, Pesega, and Mapusaga, Samoa.

The Church supports twelve hospitals, and through its welfare department needy persons are either rehabilitated or given necessary assistance from fast offerings and tithing funds. Though temples, tabernacles, and other Church edifices cost millions, all dedicated buildings are wholly paid for, and the Church is entirely free from debt.

On behalf of the First Presidency and other General Authorities of the Church, I take great satisfaction in reporting that all departments of the Church are progressing very satisfactorily and express gratitude to our Heavenly Father for his divine guidance and inspiration.

#### *An Appeal for Stability and Harmony in the Home*

But I am not so sure whether we are maintaining the high standards required of us in our homes. I feel constrained, therefore, at this opening session to make an appeal for more stability, more harmony and happiness in home life. It has been truly said that "the strength of a nation, especially of a republican nation, is in the intelligent, well-ordered homes of the people." In no other group in the world should there be more contented, more happy homes than in the Church of Jesus Christ of Latter-day Saints.

Just this month there appeared in a leading magazine the encouraging statement that American homes and family life are steadily strengthening. According to that article, the total popula-

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tion of our country has doubled since 1900. The number of families has tripled. This growth in family life is shown by the rapid increase in home ownership. One hundred-twenty percent more families owned their own homes in 1955 than in 1940. There are sixty-seven percent more children under five years of age now than in 1940, that is in the country at large. There are sixty-one percent more children in group age five to nine years.

#### *Loyalty as a Contributing Factor*

**R**ECENTLY OUR attention has been called to conditions that seem to justify our admonishing the membership of the Church to keep their homes exemplary before the world.

To the young people of the Church, particularly, I should like to say first that a happy home begins not at the marriage altar, but during the brilliant, fiery days of youth. The first contributing factor to a happy home is the sublime virtue of loyalty, one of the noblest attributes of the human soul. Loyalty means being faithful and true. It means fidelity to parents, fidelity to duty, fidelity to a cause or principle, fidelity to love. Disloyalty to parents during teen age is often a source of sorrow and sometimes tragedy in married life.

I have received several letters this last month from young folk—two of them in their teens—irked because of what they consider interference of parents. Young people in all the Church and all the nation should understand that both the Church and the state hold parents responsible for the conduct and protection of their children. The Church, you will recall, is very explicit in that. "... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized." (D & C 68:25-26.)

That is explicit, and parents, that is your responsibility.

Some of you would be surprised to know that the statute of the state requires explicitly that not only parents, but also any guardian who has charge of a child eighteen or under is held responsible for the protection of that child and for his moral teachings. Any guardian or parent that will do anything to injure the morals of the child is guilty of a misdemeanor and subject to imprisonment of not more, if I remember rightly, than six months, and a fine of not less than three hundred dollars, or both.

So, girls and boys, your parents, not only because of their love, but also by command of the Lord and by legislative enactment of the state, are compelled to watch over you and guide you. And parents, once again, that is your responsibility. The effect of this guardianship will be shown by this illustration.

A New York City judge not long ago wrote to the *New York Times*, saying that in seventeen years that he had been on the bench not one Chinese-American teen ager had been brought before him on a juvenile delinquency charge. The judge queried his colleagues, and they agreed that not one of the city's estimated 10,000 Chinese-American teen agers, to their knowledge, (not one) had ever been hailed into court on a charge of depredation, narcotics, speeding, burglary, vandalism, stickup, purse snatching, or mugging accusations.

A check with San Francisco, where there is a large colony of Chinese-Americans, tells the same story.

P. H. Chang, Chinese Consul-General in New York City, was asked to comment on that. He said, "I have heard this story many times from many judges. I'll tell you why I think this is so. Filial piety is a cardinal virtue my people have brought over from the China that was once free. A Chinese child, no matter where he lives, is brought up to recognize that he cannot shame his parents. Before a Chinese child makes a move, he stops to think what the reaction of his parents will be. Will they be proud or will they be ashamed? Above all other things, the Chinese teen-ager is anxious to please his parents.

"Most Chinese-Americans, no matter

how wealthy or poor, maintain a strict family style home. Mealtime is a ceremonious affair which must be attended by every member of the family. Schooling, reverence for religion, and decorum plus reverence for the elders, are the prime movers in developing the child from infancy."

And the paper says, "The amazing record of the Chinese-American youngster shows that it is in the home that the cure for juvenile delinquency will be found, and in no other place."\*

So, young people, loyalty to parents, if not a direct contributing factor to a happy home, is at least a safeguard against hastily assuming and lightly esteeming the duties and responsibilities of marriage.

### *Loyalty to Self*

Next to loyalty to parents, I should like to urge loyalty to self. Remember, if you would be happy, if you reach the goal of success in the distant future, your first duty is to be loyal to the best that is in you, not to the basest.

There is a saying in the Bible that "every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36.) Psychology assures us that "We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, 'I won't count this time.'

"Well!" continues James, the psychologist, "he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no

\* (From an editorial in the *Saturday Evening Post* reprinted in the *Reader's Digest*, July 1955.)

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youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the power of judging in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youth embarking on arduous careers than all other causes put together." (*Psychology*, William James, Henry Holt, 1892, p. 150.)

A good ideal for youth to build a happy home is this: Keep true to the best and never let an hour of indulgence scar your life for eternity.

#### *Loyalty to Your Future Companion*

Next under that heading of loyalty, I urge *loyalty to your future companion*. When harmony, mutual consideration, and trust pass out of the home, hell enters in. A memory of a simple indulgence in youth sometimes opens hell's door. Girls, choose a husband who has respect for womanhood! Young man, choose a girl who, in her teens, has virtue and strength enough to keep herself true to her future husband! Down the road of indulgence are too many good young girls, seeking vainly for happiness in the by-ways where people grovel but do not aspire. As a result their search for happiness is in vain. They grasp at what seems substance to find only ashes.

If you would have a happy marriage, keep your reputation as well as your character unsullied.

It is a common saying throughout the world that young men may sow their wild oats, but young women should be chaperoned. In general, this is pretty well carried out, but in the Church we have but one single standard, and it is just as important for young men to keep themselves chaste as it is for young women. No matter what the oppor-

tunity, no matter what the temptation, let the young man know that to find happiness he must hold sacred his true manhood. Marriage is a failure when manhood is a failure. Let him know that to gain moral strength he must learn to resist temptation, learn to say with Christ, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.) Then he is happy; there is peace instead of turbulency in his soul.

#### *Continued Courtship*

NEXT TO LOYALTY as contributive to a happy home, I should like to urge *continued courtship*, and apply this to grown people. Too many couples have come to the altar of marriage looking upon the marriage ceremony as the end of courtship instead of the beginning of an eternal courtship. Let us not forget that during the burdens of home life—and they come—that tender words of appreciation, courteous acts are even more appreciated than during those sweet days and months of courtship. It is after the ceremony and during the trials that daily arise in the home that a word of "thank you," or "pardon me," "if you please," on the part of husband or wife contributes to that love which brought you to the altar. It is well to keep in mind that love can be starved to death as literally as the body that receives no sustenance. Love feeds upon kindness and courtesy. It is significant that the first sentence of what is now known throughout the Christian world as the Psalm of Love, is, "Love suffereth long, and is kind." The wedding ring gives no man the right to be cruel or inconsiderate, and no woman the right to be slovenly, cross, or disagreeable.

#### *Self-Control*

THE NEXT contributing factor to your happy marriage I would name is *self-control*. Little things happen that annoy you, and you speak quickly, sharply, loudly, and wound the other's heart. I know of no virtue that helps to contribute to the happiness and peace of the home more than that great quality of self-control in speech. Refrain from saying the sharp word that comes

to your mind at once if you are wounded or if you see something in the other which offends you. It is said that during courtship we should keep our eyes wide open, but after marriage keep them half-shut.

What I mean may be illustrated by a young woman who said to her husband, "I know that my cooking isn't good; I hate it as much as you do, but do you find me sitting around griping about it?" This griping after marriage is what makes it unpleasant. I recall the words of Will Carleton:

### WORDS

"Boys flying kites haul in their white-winged birds—  
You can't do that when you're flying words. . . .  
Thoughts unexpressed may sometimes fall back dead,  
But God himself can't kill them when they're said."

### *Children in the Home*

Marriage offers an opportunity to share in the love and care of children, and that is the true purpose of marriage. One writer truly says: "Without children, or without believing that children are important, marriage is incomplete and unfulfilled. Children take time, trouble, and more patience than we usually have. They interfere with freedom, good times, and luxury, but children are the real purpose and reason behind marriage. If we do not put the proper value on parenthood, we are not emotionally or socially ready for marriage.

"Marriage is a relationship that cannot survive selfishness, impatience, domineering, inequality, and lack of respect. Marriage is a relationship that thrives on acceptance, equality, sharing, giving, helping, doing one's part, learning together, enjoying humor," and a home is full of humor with children.

The more you keep in company with your wife, the happier you are. Business takes you away from home. She is there alone. Do not let companionship with other women divide your affection, and that applies to woman as well as to man. At one time I thought that it did not; that man was wholly

to blame for the unrest, the disagreements and sorrows that are occurring too frequently, but I have had to modify my opinion. Companionship is the means of perpetuating that love which brought about your union.

In conclusion, for the proper solution of the great problems of marriage we may turn with safety to Jesus, our Guide. He declared, as I read in the beginning, that marriage is ordained of God and that only under the most exceptional conditions should it be set aside. In the teachings of the Church of Jesus Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaints, shall not dissolve until the last day."

It will not dissolve when sealed by the authority of the Holy Priesthood throughout all eternity. The marriage ceremony, when thus sealed, produces happiness and joy unsurpassed by any other experience in the world. "What therefore God hath joined together, let not man put asunder."

"Home's not merely four square walls,  
Though with pictures hung and gilded;  
Home is where Affection calls,  
Filled with shrines the Heart has  
    built! \* \* \* \* \*

"Home's not merely roof and room—  
It needs something to endear it;  
Home is where the heart can bloom,  
Where there's some kind [heart] to  
    cheer it!

What is home with none to meet,  
None to welcome, none to greet us?  
Home is sweet—and only sweet—  
Where there's one we love to meet us."

—Charles Swain

To the Church, not only to young people, but also to married people, I plead this morning for more contented homes brought about through love, faithfulness, loyalty, self-control, and obedience to the principles of marriage as set for us by revelation to the members of the restored Church of Jesus Christ.

May God help us to be exemplary to the world in this respect, I pray in the name of Jesus Christ. Amen.

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President David O. McKay:

Bishop Joseph L. Wirthlin will be our

next speaker. He will be followed by Elder Sterling W. Sill.

**BISHOP JOSEPH L. WIRTHLIN***Presiding Bishop of the Church*

**P**RESIDENT MCKAY, President Richards, President Clark, and my beloved brethren and sisters: I sincerely hope that I may have an interest in your prayers in the endeavor to give you one or two thoughts that I have in my mind. It is needless to say that the Presiding Bishopric is deeply interested in all the young men of the Church who hold the Aaronic Priesthood. Are fathers and mothers holding a weekly home evening where they sit down with their children and discuss the gospel of the Lord Jesus Christ and what it will mean to them in their lives?

I think it would be a most inspiring story—it is a true story—to tell of Jesus the Christ, at the age of twelve, being invited by Joseph and Mary to go into Jerusalem wherein they were to pay their taxes, and while there the Christ went into the temple. Immediately he entered into discussion with learned men. In the meantime, Mary and Joseph started homeward. They soon discovered that the Christ was not with them. They returned to Jerusalem and found him in the temple. Mary was sorrowful because Christ had not been with them, but he said to them,

How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:49.)

I think the young men who will eventually hold the Aaronic Priesthood, who have in their hearts the words, "Wist ye not that I must be about my Father's business?" as the priesthood is bestowed upon them, will be anxious to go forward and render the assignments that will come to them.

It is a wonderful thing in the home to discuss with our young people the history of John the Baptist, a very young man who had an assignment from on high. The beloved John the Apostle said, "There was a man sent from God, whose name was John," (John 1:6) and John was sent among the people to preach repentance and baptism for the

remission of sins, to tell them that Jesus the Christ was to appear, and in the course of time confer upon them the Holy Ghost.

Our sons should know of the crucifixion of the Christ and his resurrection; that after the resurrection he appeared on this, the American continent, and established the Church of Jesus Christ as he had established it in far-off Jerusalem. I think if our young people had that history and had it in their hearts and understood fully the gospel of the Lord Jesus Christ as it has been restored through the Prophet Joseph Smith, it would so impress them that they would endeavor to live it in every way.

It would be most inspiring and wonderful to tell these young people something about the Apostles who lived in the days of Jesus the Christ, and who were selected by him, particularly of Peter, James, and John who were actually the presidency of the first Church established by the Christ. They should know and understand that the Church of Jesus Christ was actually organized by Christ in the days of these apostles.

They should know something of the Book of Mormon—how Joseph Smith received the same—and in that wonderful book we find the story of the Christ and his gospel in its fulness. It is an interesting thing to tell them, too, how that same Christ appeared among the Nephites, and among other things the Nephites heard God the Father saying, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him," (3 Nephi 11:7) and thereby, came the establishment of the great Church of Jesus Christ here upon the American continent.

Thereafter, I think it is a fine thing to discuss with these young people and point out to them that the gospel of the Lord Jesus Christ was lost because men were seeking different doctrines, that the priesthood had been taken away, and there was darkness upon the earth. It

would be inspiring to discuss the Prophet Joseph who went to the Lord and asked the Lord wherein he might find the true Church, and in reply the Lord appeared and introduced the Christ himself, saying, "This is My Beloved Son. Hear Him!" (P of G P, Joseph Smith 2:17.)

It would be a source of inspiration for our young people to know that the Aaronic Priesthood was brought back to the earth through John the Baptist and bestowed upon Joseph Smith and Oliver Cowdery and also that the Melchizedek Priesthood was restored by Peter, James, and John, the Apostles of Jesus the Christ in a former day. These young people should know that these are realities, that they actually happened, and then there will be a desire to live the gospel and enjoy all of the blessings therein.

As parents, we have great responsibilities, as President McKay has already pointed out to us. I suggest that sometime you read in the Doctrine and Covenants, section 68, verses 25-28, with reference to our responsibilities as parents. The Lord made it very clear, as far as our sons and daughters are concerned, that we should teach them the doctrine of repentance, faith in Christ, the Son of the Living God, baptism, and the gift of the Holy Ghost by the laying on of hands. Then the Lord went on and said this to us in conclusion: "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D & C 68:28.)

We should read to them about the appearance of John the Baptist to the Prophet Joseph when he said this:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D & C 13.)

These young men are ordained members of the Aaronic Priesthood at the age of twelve. In the minds of many people, this may seem questionable; but it should not be, because if they will but read or hear the words again, and repeat them and remember them, the

words of Christ, when he spoke to his mother and said: "Wist ye not that I must be about my Father's business?" I am sure that every deacon will have that same attitude.

It is a wonderful thing if a father will tell his son what it means to pass the sacrament and what it means to be called by the bishop to go out and collect the fast offerings for the good of those who are in need. It is an inspiring lesson that ought to be taught to these young men to the end that day by day they will endeavor to live the gospel of the Lord Jesus Christ and actually have in their hearts his spirit. It is a marvelous thing to talk to these young men about the Prophet Joseph, who at the age of fourteen asked the Lord, "Lord, where may I find the Church of the Christ?" and in answer thereto, the Father and the Son appeared, and the Father said, "This is My Beloved Son. Hear Him!" And Joseph, at the age of fourteen, heard these words of the Christ and received direction from on high as to how the Church should be established.

It is well to remember that many of these young men who hold the Aaronic Priesthood at the age of fourteen are called to be teachers—to go out among the people and teach them the gospel of the Lord Jesus Christ, with a member of the Melchizedek Priesthood, and to render such other service as the bishop may feel is necessary.

It is a wonderful thing to think of the priests, these young men who at the age of sixteen become active in the same assignments as did John the Baptist. It is marvelous to know that these young men have the right to preach repentance, perform the ordinance of baptism, and bless the Sacrament. John the Baptist did not have the privilege of blessing the Sacrament because he had passed on, and the Sacrament of course was established just before Christ was crucified. So these young priests of today have opportunities that John the Baptist did not enjoy. We also read in the Book of Mormon: "After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said:

"In the name of Jesus Christ I ordain you to be a priest, (or, if he be a teacher)

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I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen." (Moroni 3:2-3.)

Responsibility devolves upon bishops, bishops' counselors, fathers and mothers, that we should impress upon these young men the sacredness of blessing the Sacrament, and what the Sacrament means and its purpose; and also the privilege of performing the ordinance of baptism. If these young men understand the full meaning of the Sacrament and preaching repentance, they will become so interested that they will try to live lives in harmony with Jesus the Christ and say, as he said: "Wist ye not that I must be about my Father's business?"

So, brethren and sisters, as parents we have great responsibility, as President McKay has already pointed out, in our homes; and I think one of the greatest responsibilities that falls upon us, and one we should follow closely, is the matter of holding a home evening with our young people. Call on some of them to pray. Give some of them the assignment to tell us something about faith, something about the gift of the Holy Ghost, and something about the matter of holding the Aaronic Priesthood. If that is done, there is no question that these young people will meet all of the requirements that come to them through the gift and the power of the Holy Ghost.

Only last Sunday, I attended a conference where many of these young people had the opportunity of bearing testimony. It was a great thrill to hear them say that they know that Jesus the Christ lives—that they know that this is his Church. Some might question it because of their age; but nevertheless if they receive the gift of the Holy Ghost, they will have that knowledge.

I recall the time when I was baptized and confirmed a member of the Church at fast meeting. I had a peculiar feeling, and something came to my soul that gave me happiness and joy—something that I had never experienced before. On the way home, I said to Mother: "I had a peculiar feeling, Mother, when the bishop laid his hands upon my head and

confirmed me a member of the Church, and said, 'Receive the Holy Ghost.'"

"Son, what was the feeling?"

I said, "A feeling of happiness, a feeling that filled my soul—something I have never had before."

She said, "What did he say to you, Son?"

I said, "'Receive the Holy Ghost.'"

So mother said to me, "Son, without a doubt the Lord was good enough to bestow upon you the gift of the Holy Ghost," and from that time until this time I have known that Jesus the Christ lives. I know that Joseph Smith was a prophet of God. I know our President here is a prophet of God, and those who assist him. I know that these twelve men are all apostles, each one of them, with the same power and privileges and rights that Peter, James, and John enjoyed in their time and age.

So, parents, it is a wonderful thing that your sons who hold the Aaronic Priesthood will have the feeling and the desire to go forward and to render every service that is required of them, that they may follow the admonition in the fourth section of the Doctrine and Covenants, verse 3:

Therefore, if ye have desires to serve God ye are called to the work.

And they are called if they receive the Aaronic Priesthood, especially if you and I will so encourage them and teach them.

So, fathers and mothers, I think, too, of what the Lord has said to you and me, as parents, when he said this: "And they [speaking of us] shall also teach their children to pray, and to walk uprightly before the Lord." (D & C 68:28.) So there is no question about prayer; there is no question about walking uprightly before the Lord, but that he will bless them and inspire them and lead them on, and that everyone of them will have the same feeling as the Christ had at the age of twelve, when he said: "Wist ye not that I must be about my Father's business?" This I pray will be the blessing of every member of the Aaronic Priesthood, and every young person who has membership in this Church, which I humbly ask and pray for in the name of Jesus Christ, our Savior. Amen.



President David O. McKay:

Before Elder Sill speaks to us, the Choir and Congregation will join in singing two stanzas of "O Ye Mountains High."

The Brigham Young University Combined Choruses and the congregation

joined in singing the hymn, "O Ye Mountains High."

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Oscar A. Kirkham.

## ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

**L**AST SUNDAY we celebrated the event which initiated upon this earth the universal bodily resurrection. Great events have a way of increasing in importance in our minds when we hold them up for study and contemplation and try to determine their significance, particularly as they apply to our own lives. To assist in this process, we have adopted the very helpful custom of setting aside special days to think about special things. In addition to Easter we have many other wonderful days.

We have set aside the thirteenth of next month as Mother's Day, and we hold the significance of this great occasion with all that it stands for, up before our minds, and as a result the quality of our lives tends to adjust upward to maintain the level of our thoughts.

Each Fourth of July we set aside a day to celebrate our nation's birthday, and we think about our freedom, and what it means, and what it has cost, and what would happen if it were lost, and what we might be able to do to further promote the great idea of freedom in our lives, and in the world about us.

On the twenty-fifth of December we set aside another day and hold up before our minds the life and teachings of Him who was ordained to be the Savior of the world and the Redeemer of men.

And we think about his example and his sacrifice and what they mean to us, what he had in mind when he said, "If I be lifted up, I will draw all men unto me." (See John 12:32.)

It has been said that the human mind has some of the qualities of the tendrils of a climbing vine; that is, it tends to attach itself and draw itself upward by what it is put in contact with. We set

aside these special days to put our minds in contact with the greatest ideas and ideals in the world. From this point of view, think what the effect has been in America over the years to both old and young, of looking up to the virtues and accomplishments of Washington and Lincoln, both of whom we believe to have been raised up by God, one to be the father of this divinely favored country and the other to save it from dissolution. The lives of both of these great men so rich in integrity, honor, and devotion to duty, are held up before our minds to draw us to a higher level of thinking.

This year happens to be the 250th anniversary of the birth of Benjamin Franklin, and during this year throughout America much is being written and spoken about the outstanding character qualities of this great American. And as our minds attach themselves, we tend to absorb these qualities to ennoble our own lives. Each of these special occasions serves a necessary and different purpose.

This morning I would like to put your minds in contact with the fact that this is the 150th anniversary year of the birth of the Prophet Joseph Smith whose life marks the beginning of the greatest and final gospel dispensation. The importance of this great event has an unusual and overwhelming significance in the life of every human being who lives upon the earth.

In holding this thought up for your consideration, I would like to take you back in history some 3700 years to the birth of another prophet by the name of Joseph. This Joseph was the son of Jacob and one of the twelve brothers who later became the leaders of the

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Twelve Tribes. Like Joseph Smith, this Joseph also received manifestations of the will of the Lord at a very early age. This apparent favor caused some jealousies among his brothers, and when Joseph was seventeen years old, he was sent by his father to inquire about the welfare of his brothers who were tending the family flocks at Dothan. When they saw him approaching, they said, "Behold the dreamer cometh," and they plotted to take his life. But by the intercession of one of his brothers, a compromise was reached, and they sold Joseph for twenty pieces of silver, which is approximately eleven dollars in American money, to a group of Ishmaelites who were going down into Egypt to sell their spices.

In Egypt God did not forsake Joseph but continued to give him other manifestations of the divine will. This fact was known to some of Joseph's associates, and fifteen years later when Pharaoh had a dream which troubled him, Joseph was sent for. Joseph told Pharaoh that there would come seven years of great plenty. These would be followed by seven years of famine, and Joseph advised Pharaoh to build granaries and store up the corn in the good years to reduce the suffering during the years of famine. Pharaoh, seeing that Joseph was a man of ability and understanding and that the Lord was with him, appointed him to be the manager of this great Egyptian welfare program. Then Joseph built granaries and stored up the corn during these seven years of plenty.

Finally the years of abundance were over, and the great famine began. Then Joseph opened the granaries, and all of the surrounding nations, including the brothers of Joseph, came to Egypt to buy corn. When the brothers learned that Joseph was now a man of great authority and power, they were naturally very frightened. But Joseph quieted their fears with these words. He said,

... be not grieved nor angry with yourselves, . . . that ye sold me hither: for God did send me before you to preserve life. (Gen. 45:5.)

And thus for approximately eleven dollars, several nations were saved from starvation.

It is a little bit difficult to understand "a famine" when one of our most pressing problems is surplus and oversupply. But it is even more difficult when men have pushed God out of their interests, to understand another kind of famine which he foretold should come upon the earth in consequence of disobedience and sin. In foretelling this famine, the Prophet Amos said,

Behold the days come, sayeth the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord:

And they [men] shall wander from sea to sea, and from the north even to the east, and shall run to and fro to seek after the word of the Lord, and shall not find it. (Amos 8:11-12.)

This famine was also literally fulfilled as foretold. Isaiah had said,

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. (Isaiah 24:5.)

The ministry of the Master himself was permitted to continue for only three short years. Then one by one each of the apostles was put to death. According to tradition Peter, Andrew, Simon, and Philip were crucified; James and Paul were beheaded; Bartholomew was flayed alive; Matthew was slain with a battle-ax; Thomas was run through with a lance; James was beaten to death; Thaddeus was shot through with arrows; Barnabas was stoned; Mark was dragged to death in the streets of Alexandria; and John, the one surviving apostle, was banished to that rocky little island in the Aegean Sea called Patmos.

The Church, thus left without divine leadership, soon sank to the lower level of a strictly human institution, and as conditions went from bad to worse, that prophecy of Isaiah saw complete fulfillment which said, "For, behold, the darkness shall cover the earth, and gross darkness the people." (Isaiah 60:2.)

But as has been said, God always provides the remedy before the plague. Six hundred years B.C. a little group of Israelites who were descendants of Joseph were led away from Jerusalem by the Lord, headed for a far-off land which

we now know as America. They brought with them their records and the writings of their prophets, including the writings of this same Prophet Joseph who was sent into Egypt "to preserve life." After their arrival in the promised land, Lehi read to them a prophecy made by their famous ancestor, Joseph, about events that should take place in the latter days in this new land.

He said,

Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. . . .

And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation. (2 Nephi 3:7, 15.)

Joseph Smith fulfilled these prophecies. Joseph had said, "His name shall be called after me," Joseph. "And it shall be after the name of his father." Joseph Smith's father's name was Joseph. Then the prophet said, "And he shall be like unto me." Joseph, the son of Jacob, was sent before the face of the Egyptian famine to preserve life. And Joseph Smith was sent before the face of the spiritual famine spoken of by Amos, for exactly the same purpose, to unlock the granaries of spiritual truth, to dispel the darkness that covered the earth, and make possible that every living soul might have "life everlasting."

One of the most thrilling events that has ever happened in the world came as a part of the fulfillment of this prophecy, when in the early spring of 1820, God the Father and his Son, Jesus Christ, reappeared upon this earth to open this greatest and final gospel dispensation. And God has placed in the hands of men three great volumes of new scripture, outlining in every detail the simple principles of the gospel, that all men might be fed the bread of life and be enabled thereby to work out their individual personal exaltation.

But it is possible to perish even in the

presence of plenty. In the early gold rush days of this country many men lost their lives trying to cross what was known as the great American desert. Later when their bodies were recovered, it was found that many of them had died in close proximity to the water holes. With just a little additional knowledge, they would have been able to have saved their own lives.

This experience of the forty-niners has its spiritual counterpart in our own day. Emerson indicated this possibility when he said,

On the brink of the waters of life and truth we are miserably dying. Sometimes we are furthest away when we are closest by. We stand on the brink of an ocean of power, but each must take the step that would bring him there.

It is always a pathetic tragedy when that step is not taken.

This is evidenced by the fact that nineteen hundred years ago unheeding men lived in the very presence of the Son of God, and in response to his invitation to partake of the truths of eternal life they merely said, "His blood be upon us, and on our children." (Matt. 27:25.) And so it has been. They were so near—yet they were so far away. How this event should challenge our initiative and put us on our feet, earnestly seeking that greatest of all blessings, eternal exaltation!

But nineteen hundred years have come and gone since that time, and the lives of men are still being wasted by the devastation of spiritual famine. Certainly it is just as true now as it was then, that "there is only one name given whereby man must be saved." (See Acts 4:12.) Yet out of over two billion people who presently occupy the earth, only one-third even bear the name of Christian. And this one-third is divided into some 250 contending sects, all claiming to accept the Bible as the inspired word of God and the only authoritative rule of faith and doctrine. Their confusion on even the most simple points of doctrine is indicated by the report that some seventy-eight of these baptize by immersion, many sprinkle, sixty-eight have optional forms, sixty-seven practise infant baptism, many have no baptism. Thirty-nine require

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no adherent to creed or doctrine of any kind.

Almost every Protestant church came into existence because of "a protest" or an "argument." The division of opinion caused by the Civil War was responsible for the formation of many new churches. The Church of England was organized because the Pope refused to give Henry VIII a divorce. There are many "state churches." It was Emperor Constantine, not the servants of the Lord, that made Christianity the church of the Roman Empire.

And as this famine has run its long, destructive course, many of the truths that Jesus came to give to the world have been lost, even to "know God" which Jesus declared was "life eternal."

One of the most popular of present day ministers recently said, "No one can possibly know about God. God is absolutely immeasurable, undiscoverable and undiscernible." He said, "He has no body or shape." St. Augustine attempted to describe the nature of God as a circle whose center was everywhere and circumference nowhere.

In the severity of this famine of spiritual understanding, men have denied personality to deity. They have also deprived him of his body. They have left him without senses, faculties or feelings. And as a natural consequence, the world in large part is still where Paul found it nineteen hundred years ago, worshipping at the feet of an "unknown God," and this without proper understanding of even the most simple principles taught by Jesus and recorded in the Bible. These include such important doctrines as the literal bodily resurrection, the degrees of glory, the pre-existence of man, salvation for the dead, the functions of the Aaronic and Melchizedek Priesthoods, the proper organization of the Church, what the name of the Church should be, the function of sacred temples, the eternity of the family unit, and many other important doctrines vital to our salvation and all plainly taught by Jesus and recorded in the Bible.

So far as I know, the most important fact there is in the world today is that God has again restored the priesthood, and his voice has regiven that divine

commission saying, "Go ye therefore, and teach all nations, . . ." (Matt. 28:19.) Amos said that many should "run to and fro seeking the word of the Lord but should not find it." One of the reasons that some can't find it is that as of old, some have eyes that see not. There are some others who can't find it because some of us who have access to it, keep our lights hidden under a bushel. There are others who can't find it because of their confusion when our lives don't accord with our teachings.

The restoration of the gospel has a vital significance in the life of every person upon the earth. This cannot be evaded nor avoided. This responsibility we must understand. In one of the most meaningful of all latter day scriptures, the Lord has said, "It must needs be that all men must be left without excuse," (see D & C 88:82) and that applies to those who fail to hear, and even more particularly to those who fail to teach, for those who bear the divine commission to dispense spiritual truth must also share in the prospective condemnation spoken of by Paul who said, "Woe is me if I preach not the gospel."

And so during this anniversary year, we hold up before our minds and the minds of all men the tremendous message of the restoration, and pray that our minds may attach themselves to the revealed word of the Lord with such great power, diligence, and faith, that this devastating famine may be dispelled, that all men may be able to find the clear waters of eternal life, and that because of our obedience to the gospel, that God may thereby be enabled to draw all of his children upward to him to inherit the celestial kingdom.

May God bless us I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

You have just listened to Elder Sterling W. Sill, Assistant to the Council of the Twelve. We shall now hear Elder Oscar A. Kirkham of the First Council of Seventy.

## ELDER OSCAR A. KIRKHAM

*Of the First Council of the Seventy*

**I**N these few minutes allotted to me, I humbly pray that the Lord will bless me. I feel the weight of the responsibility. I certainly need the blessings of the Lord. I want to try and leave with you one idea that you may carry back into your own private thinking and life to magnify, to bless, to make beautiful. And I believe out of my own thinking and prayers it is here.

There is a phrase that is often heard among the Latter-day Saint people. It was heard when I was a boy. The four standard works of the Church of Jesus Christ of Latter-day Saints. Have you read them? Do we know what they are? I often think of the inspiration and help that has come to me as I have read the word of the Lord.

The Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price! There are the four great standard works of the Church.

During the last year or two I have tried to make them a part of my life. I humbly bear testimony that in them there is inspiration, there is strength, there is confidence, there is the word of the Lord.

Let me read a few sentences of the Bible. I quote from the 27th Psalm—one of my favorite passages of scripture. They are all familiar to you.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . .

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. . . .

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. (Psa. 27:1, 3-6, 14.)

There is great beauty and strength in the Bible. Do you read the Bible? Do you read it prayerfully? A library of sixty-six books written by many men, covering nearly three thousand years. The general theme is a true and living God sounding the call to reform and rededication.

The Old Testament is the divine foreshowing of his coming. The New Testament, the gospel of Jesus Christ, our Lord, the masterpiece of world literature, the most majestic exposition of religion ever given to man.

The first five books of the Old Testament stand at the head of the literature of the world. Words like these:

In the beginning God created the heaven and the earth. . . .

And God said, Let there be light: and there was light. . . .

So God created man in his own image, in the image of God created he him. (Gen. 1:1, 3, 27.)

It contains the great teachings of the Ten Commandments, the Sermon on the Mount. Fewer words, if any, have such a great influence for good upon the human family. Here by prayerful study we may learn the truer values of life, the road to real happiness.

I am going to try to make it a real part of my life. Out of prayerful thought I bear testimony and invite you that this year may be a great year for you and for me in this glorious literature.

Another of these standard works of the Church is the Book of Mormon, to which I refer briefly. I read from Third Nephi:

Therefore ye must always pray unto the Father in my name;

And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. (3 Nephi 18:19-21.)

A lonely boy in Shanghai, China, hunts for a Mormon. No one is found. He wants to find one of his own people. "Try a Latter-day Saint," says a fellow companion. "They are sometimes called that." Discouraged he goes back to his bunk. He finds the fellows waiting with a package on his cot. He opens it and finds the package wrapped in a white box. At first he thinks it is a box of candy and goodies, and then when he looks closer he sees a name. Reverently he says, "Hello, Mother." "A Book of Mormon," says a fellow nearby.

Inspirations came to three of these chaps. They pledged together that they would read the Bible, the Book of Mormon, and the other general scriptures.

... the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (1 Nephi 3:7.)

This startled the imagination and the will of these fellows to go after this task.

The Doctrine and Covenants, another of the standard works of the Church. In Section 78:

And ye cannot bear all things now; nevertheless, be of good cheer, for I will lead you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours.

And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more. (D & C 78:18-19.)

When we had finished reading the Doctrine and Covenants, my wife said, "Oscar, I think we should say a prayer." We prayed.

The Pearl of Great Price, another of the four standard works of the Church. This book contains the Book of Moses, the Book of Abraham, and extracts from the history of Joseph Smith, the Prophet, and other important words of the Lord.

I close with these words from the Third Epistle of John, 4th verse:

I have no greater joy than to hear that my children walk in truth.

May the Lord bless us as we prayerfully study the four great standard works of the Church.

May the Lord bless our children that they may ever walk in truth, that by the reading or studying of these great books, there shall come to them inspiration, I pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Oscar A. Kirkham of the First Council of Seventy has just addressed us.

The Brigham Young University Combined Choruses will now favor us with, "The Gospel Restored." This is arranged by Dr. Gerrit de Jong, to be conducted by Elder Ralph Woodward.

The closing prayer will be offered by Elder Austin Gudmundsen, president of the Inglewood Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

The music for this session has been furnished by the Brigham Young University Combined Choruses, conducted by Elder Ralph Woodward. Elder Alexander Schreiner has been at the organ. This group of choice young people with their inspirational singing will be with us again this afternoon.

The Combined Choruses sang the selection, "The Gospel Restored."

**President David O. McKay:**

Elder Austin Gudmundsen, president of the Inglewood Stake, will now offer the benediction and the Conference will be adjourned until two o'clock.

Elder Austin Gudmundsen, president of the Inglewood Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## FIRST DAY

### AFTERNOON MEETING

The second session of the Conference convened promptly at 2 o'clock p.m., Friday, April 6, with President David O. McKay presiding and conducting.

The Brigham Young University Combined Choruses were present at this session and furnished the choral music for the meeting.

#### President David O. McKay:

This morning, you will remember, we announced that some of our servicemen in the Air Force from Scott Air Field, Belleville, Illinois, were flying to attend this Conference by permission and really by appointment of their superior officers; also there was another airplane group from Oklahoma, the Enid Air Force. Here is a note: "You might wish to announce that two plane loads of servicemen are here from the Houston Stake." These numbers are naturally larger than those mentioned from other localities this morning. Well, we welcome all plane loads, we are very glad to have you boys with us. It is encouraging. We just say, God bless you. Your coming shows an interest most commendable, and we extend appreciation to your officers and the United States authorities who have contributed by their consent and appointment to have you with us.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second session of the 126th Annual Conference of the Church of Jesus Christ of Latter-day Saints. For those who are unable to enter the building we announce that these services are being broadcast in the Assembly Hall and in the Barratt Hall over a public address system and by television. These services are also being televised over KSL-TV, Channel 5, and are being heard over radio station KSL, Salt Lake City, and by arrangement through KSL over 10 radio stations in Utah, Idaho, Nevada, and Arizona.

The music for this session will be rendered by the Brigham Young University Combined Choruses, under the

direction of Elder Crawford Gates, with Alexander Schreiner at the organ. We are happy to have these students with us again this afternoon.

We shall begin this service by the Brigham Young University Combined Choruses singing, "High On the Mountain Top," with Brother Crawford Gates conducting. The opening prayer will be offered by Elder Wendell S. Lambert, president of the Nevada Stake. The Choir will now sing.

The Combined Choruses sang as the opening number, "High On the Mountain Top," Crawford Gates conducting.

Elder Wendell S. Lambert, president of the Nevada Stake, offered the opening prayer.

#### President David O. McKay:

The Brigham Young University Combined Choruses will now sing, "God So Loved the World," conducted by Elder Crawford Gates. Following the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, financial expenditures, and so forth, of the Church.

Singing by the Choruses, "God So Loved the World."

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

#### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1955

#### TEMPLE PRESIDENTS APPOINTED

Ray E. Dillman, president of the Hawaiian Temple to succeed Benjamin L. Bowring.

Benjamin L. Bowring, president of the Los Angeles Temple.

#### MISSION PRESIDENTS APPOINTED

Joseph T. Bentley, president of the new mission to be created from a division of the Mexican Mission.

Friday, April 6

First Day

Holger P. Petersen, president of the Danish Mission, to succeed Junius M. Sorensen.

Paul C. Andrus, president of the Northern Far East Mission, to succeed Hilton A. Robertson.

Ray Engebretsen, president of the Norwegian Mission, to succeed Axel J. Andresen.

Jesse R. Curtis, president of the Swiss Austrian Mission, to succeed William F. Perschon.

Moroni M. Larson, president of the Western Canadian Mission, to succeed R. Scott Zimmerman.

### NEW STAKES ORGANIZED

Brigham Young University Stake organized January 8, 1956.

Covina Stake organized February 26, 1956 by division of Pasadena Stake.

East Mesa Stake organized November 20, 1955 by division of Maricopa and Mesa Stakes.

Grand Junction Stake organized October 16, 1955 from branches in the Western States Mission.

Holladay Stake organized March 18, 1956 by division of Cottonwood Stake.

Rose Park Stake organized October 9, 1955 by division of Riverside Stake.

### STAKE PRESIDENTS APPOINTED

Antone K. Romney, president of Brigham Young University Stake.

Casper W. Merrill, president of Cache Stake, to succeed L. Tom Perry.

James E. Faust, president of Cottonwood Stake, to succeed G. Carlos Smith.

Elden L. Ord, president of Covina Stake.

Cecil B. Kenner, president of East Cache Stake, to succeed Clarence A. Hurren.

Donald Ellsworth, president of East Mesa Stake.

John Clyde Spencer, president of Garfield Stake, to succeed Douglas Q. Cannon.

Loyal Bain Cook, president of Grand Junction Stake.

Arthur L. Barrus, president of Grantsville Stake, to succeed Paul E. Wrathall.

G. Carlos Smith, president of Holladay Stake.

Henry A. Matis, president of Lake View Stake, to succeed Rulon P. Peterson.

Loren Allen, president of Mesa Stake, to succeed Donald Ellsworth.

Khalil V. Hansen, president of Montpelier Stake, to succeed Walter A. Hunzeker.

Delphin Sylvester Hiatt, president of Nebo Stake, to succeed George Christensen.

George B. Glade, president of Park Stake, to succeed Charles B. Richmond.

Howard Dean Knight, president of Parowan Stake, to succeed W. Clair Rowley.

Aura C. Hatch, president of Provo Stake, to succeed Antone K. Romney.

Robert Leatham Bridge, president of Riverside Stake, to succeed Glen S. Burt.

Joseph Fielding Steenblik, president of Rose Park Stake.

Clifton A. Rooker, president of San Joaquin Stake, to succeed Wendell B. Mendenhall.

Leonard Marion Haynie, president of San Luis Stake, to succeed Walter Fredrick Haynie.

Benjamin W. Wilkerson, president of South Carolina Stake, to succeed W. Wallace McBride.

Voyle L. Munson, president of Wayne Stake, to succeed Royal J. Brinkerhoff.

### NEW WARDS ORGANIZED

Concord Second Ward, Berkeley Stake, formed by division of Concord Ward.

Blackfoot Seventh Ward, Blackfoot Stake, formed by division of Blackfoot Fourth Ward.

B. Y. Campus First Ward, Brigham Young University Stake; B. Y. Campus Second Ward, Brigham Young University Stake; B. Y. Campus Third Ward, Brigham Young University Stake; B. Y. Campus Fourth Ward, Brigham Young University Stake; B. Y. Campus Fifth Ward, Brigham Young University Stake; B. Y. Campus Sixth Ward, Brigham Young University Stake; B. Y. Campus Seventh Ward, Brigham Young University Stake; B. Y. Campus Eighth Ward, Brigham Young University Stake; B. Y. Campus Ninth Ward, Brigham Young University Stake; B. Y. Campus Tenth Ward, Brigham Young University Stake; B. Y. Campus Eleventh Ward, Brigham Young University Stake; B. Y. Campus Twelfth Ward, Brigham Young University Stake.

Price Fifth Ward, Carbon Stake,



formed by division of Price Fourth Ward.

Holladay Seventh Ward, Cottonwood Stake, formed by division of Holladay Sixth Ward; Holladay Eighth Ward, Cottonwood Stake, formed by division of Holladay Fourth Ward.

Denver Sixth Ward, Denver Stake, formed by division of Barnum Ward.

East Mill Creek Third Ward, East Mill Creek Stake, formed by division of East Mill Creek Ward; Canyon Rim Second Ward, East Mill Creek Stake, formed by division of Canyon Rim Ward.

Phoenix Fourteenth Ward, East Phoenix Stake, formed by division of Phoenix Seventh and Scottsdale Wards; Poenix Fifteenth Ward, East Phoenix Stake, formed by division of Phoenix Eleventh and Scottsdale Wards.

Pleasant View Second Ward, East Sharon Stake, formed by division of Pleasant View Ward.

Warden Ward, Grand Coulee Stake, formerly Warden Branch.

Dugway Ward, Grantsville Stake, formerly Dugway Branch.

Kailua Ward, Honolulu Stake, formerly Kailua Branch.

Las Vegas Ninth Ward, Las Vegas Stake, formed by division of Las Vegas First and Sixth Wards.

Montpelier Fifth Ward, Montpelier Stake, formed by division of Montpelier First, Second and Third Wards.

Draper Third Ward, Mt. Jordan Stake, formed by division of Draper First Ward; Draper Fourth Ward, Mt. Jordan Stake, formed by division of Draper Second Ward; Sandy Fifth Ward, Mt. Jordan Stake, formed by division of Sandy Fourth Ward.

Granger Sixth ward, North Jordan Stake, formed by division of Granger Fifth Ward; Granger Seventh Ward, North Jordan Stake, formed by division of Granger Fifth Ward.

West Warren Ward, North Weber Stake, formerly West Warren Branch.

Spencer Second Ward, Oquirrh Stake, formed by division of Spencer Ward.

Anaheim Second Ward, Orange County Stake, formed by division of Anaheim Ward; Buena Park Ward, Orange County Stake, formed by division of Anaheim and Fullerton Wards.

Orem Ninth Ward, Orem Stake,

formed by division of Orem Eighth Ward.

Rigby Fifth Ward, Rigby Stake, formed by division of Rigby First and Fourth Wards.

Rose Park Sixth Ward, Rose Park Stake, formed by division of Rose Park Fifth Ward.

Canoga Park Ward, San Fernando Stake, formed by division of Woodland Hills Ward; Granada Hills Ward, San Fernando Stake, formed by division of Reseda and San Fernando Wards.

Santa Rosa Second Ward, Santa Rosa Stake, formed by division of Santa Rosa Ward.

Seattle Seventh Ward, Seattle Stake, formed by division of Seattle Third Ward; Seattle Eighth Ward, Seattle Stake, formed by division of Seattle Fifth Ward.

Orem Sixteenth Ward, Sharon Stake, formed by division of Orem Thirteenth Ward.

South Gate Second Ward, South Los Angeles Stake, formed by division of South Gate Ward.

Ogden Fiftieth Ward, South Ogden Stake, formed by division of Ogden Thirty-fourth Ward.

Tucson Fourth Ward, Southern Arizona Stake, formed by division of Tucson Third Ward.

Afton Third Ward, Star Valley Stake, formed by division of Afton First and Second Wards.

Pioneer Second Ward, West Utah Stake, formed by division of Pioneer Ward.

Cummings Second Ward, Wilford Stake, formed by division of Imperial and Imperial West Wards.

## WARDS AND BRANCHES TRANSFERRED

Pella and View Wards, Cassia Stake, formerly of Burley Stake.

Cannonville, Henrieville, and Tropic Wards, Garfield Stake, formerly of Panguitch Stake.

Dugway Ward, Grantsville Stake, formerly of Tooele Stake.

Ukiah, Fort Bragg, Lakeport and Willets Branches, Northern California Mission, formerly of Santa Rosa Stake.

Antimony, Circleville, Junction, and Kingston Wards, Panguitch Stake, formerly of Garfield Stake.

Friday, April 6

First Day

San Pedro and Wilmington Wards, Redondo Stake, formerly of Long Beach Stake.

Fifteenth, Sixteenth, Twenty-Eighth and Thirty-Fourth Wards, Riverside Stake, formerly of East Riverside Stake.

#### WARD AND BRANCH NAME CHANGED

Denver Fifth Ward, Denver Stake, formerly Barnum Ward.

Orem Second Ward, Orem Stake, formerly Vermont Ward.

Orem Third Ward, Orem Stake, formerly Sharon Ward.

Orem Fourth Ward, Orem Stake, formerly Geneva Ward.

Orem Fifth Ward, Orem Stake, formerly Geneva Second Ward.

Orem Sixth Ward, Orem Stake, formerly Windsor Ward.

Orem Seventh Ward, Orem Stake, formerly Timp View Ward.

Orem Eighth Ward, Orem Stake, formerly Beverly Ward.

Orem Eleventh Ward, Sharon Stake, formerly Timpanogos Ward.

Orem Twelfth Ward, Sharon Stake, formerly Hill Crest Ward.

Orem Thirteenth Ward, Sharon Stake, formerly Lincoln Ward.

Orem Fourteenth Ward, Sharon Stake, formerly Crest View Ward.

Orem Fifteenth Ward, Sharon Stake, formerly Crest View Second Ward.

Provo Seventeenth Ward, Sharon Stake, formerly Grand View First Ward.

Provo Eighteenth Ward, Sharon Stake, formerly Grand View Second Ward.

Afton First Ward, Star Valley Stake, formerly Afton North Ward.

Afton Second Ward, Star Valley Stake, formerly Afton South Ward.

#### INDEPENDENT BRANCHES ORGANIZED

Rainier Branch, Columbia River Stake, formerly dependent on St. Helens Ward.

North Denver Branch, Denver Stake, formed by division of Denver Second Ward.

Battle Mountain Branch, Humboldt Stake, formed by division of Winnemucca Ward.

Mexican Branch, Juarez Stake, formerly dependent on Juarez Ward.

Payson Branch, Maricopa Stake, formed by division of Pine Ward.

Slide Branch, Morgan Stake, formerly Slide Ward.

Lafayette Branch, New Orleans Stake, formed by division of Baton Rouge Ward.

Shivwitt Branch, St. George Stake, formed by division of Ivins Ward.

Sonora Branch, San Joaquin Stake, formed by division of Oakdale Ward.

Issaquah Branch, Seattle Stake, formed by division of Renton and Kirkland Wards.

Nogales Branch, Southern Arizona Stake, formed by division of Tucson Fourth Ward.

#### STAKE DISCONTINUED

East Riverside Stake, wards transferred to Riverside Stake.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Campus Branch, East Provo Stake, membership transferred to B. Y. Campus Wards; North Campus Branch, East Provo Stake, membership transferred to B. Y. Campus Wards; Wymount Branch, East Provo Stake, membership transferred to B. Y. Campus First Ward.

Raymond Ward, Montpelier Stake, membership transferred to Geneva and Cokeville Wards; Nounan Ward, Montpelier Stake, membership transferred to Georgetown Ward; Wardboro Ward, Montpelier Stake, membership transferred to Dingle and Montpelier First Wards.

Glencoe Ward, Oneida Stake, membership transferred to Mink Creek Ward; Glendale Ward, Oneida Stake, membership transferred to Preston Seventh Ward.

Nutriosio Ward, St. Johns Stake, membership transferred to Alpine Ward; Vernon Ward, St. Johns Stake, membership transferred to Eager Second Ward.

McNary, Branch, Snowflake Stake membership transferred to Lakeside Ward.

#### THOSE WHO HAVE PASSED AWAY

Willard L. Smith, president of the Alberta Temple.

Thomas Colley Stayner, member of the General Church Welfare Committee.

## STATISTICAL AND FINANCIAL REPORT — 1955

*For the Information of the Members of the Church*

The First Presidency issues the following statement of items concerning the condition and operation of the Church for the year 1955. The statement will include two sections: First, Statistical Information; and Second, Financial Data.

### I. STATISTICAL INFORMATION

Number of Stakes of Zion, at end of 1955 .....	224
An increase of 5 during the year	
Number of Wards .....	1835
Number of Independent Branches .....	247
Total Wards and Independent Branches, at end of year.....	2082
An increase of 89 during the year	
Number of Full-Time Missions at end of year.....	44
An increase of 2 during the year	
Church Membership, December 31, 1955:	
In the Stakes .....	1,126,265
In the Missions .....	231,009
Total Membership .....	1,357,274
An increase of 55,034 during the year	
Church Growth during 1955:	
Children blessed in Stakes and Missions.....	48,421
Children baptized in Stakes and Missions.....	32,807
Converts baptized in Stakes and Missions .....	21,669
An increase in 3,096 in convert baptisms over the preceding year	
Social Statistics:	
(of membership in the Stakes, 1955)	
Birth rate per thousand .....	37.64
Marriage rate per thousand .....	8.64
Death rate per thousand .....	5.53
Priesthood:	
Members holding the Aaronic Priesthood December 31, 1955:	
Deacons .....	62,963
Teachers .....	46,942
Priests .....	59,906
Total number holding Aaronic Priesthood.....	169,811
An increase of 8,189 during the year	
Members holding the Melchizedek Priesthood December 31, 1955:	
Elders .....	127,438
Seventies .....	21,030
High Priests .....	37,782
Total number holding Melchizedek Priesthood.....	186,250
An increase of 7,103 during the year	
Grand total, members holding Aaronic or Melchizedek Priesthood .....	356,061
Auxiliary Organizations:	
Relief Society (membership) .....	163,513
An increase of 7,213 over the preceding year	
Deseret Sunday School Union (Average Attendance in the Stakes).....	388,433
An increase of 20,185 over the preceding year	
Young Men's Mutual Improvement Association (enrollment).....	158,619
An increase of 19,133 over the preceding year	
Young Women's Mutual Improvement Association (enrollment).....	151,709
An increase of 16,447 over the preceding year	
Primary (Children and Adults Participating) .....	255,061
An increase of 5,746 over the preceding year	

Friday, April 6

First Day

*Welfare Plan*

Number of persons assisted from Bishops' Storehouses in 1955 .....	60,165
Number placed in remunerative employment during year.....	8,265
Man-days of work donated to the Welfare Plan during year.....	128,212
Unit-days of equipment use donated .....	13,701

*Genealogical Society:*

Number of names cleared and forwarded to the Temples in 1955 for ordinances to be performed .....	687,474
Genealogical records microfilmed in 9 countries during the year were equivalent to 95,570 printed volumes of approximately 300 pages per volume.	

*Temples:*

Number of ordinances performed during 1955 in the 9 operating temples:	
For the living .....	32,226
For the dead .....	2,453,268
Total number of ordinances .....	2,485,494
An increase of 133,104 over the preceding year	

*Missionaries:*

Number of missionaries who at the close of 1955 were laboring in the full-time missions .....	4,687
An increase of 968 during the year	
Number engaged in missionary work in the Stakes at the close of the year	6,565
Total number of missionaries at end of year.....	11,252
Number of missionaries who received training in the Missionary Home during 1955 .....	2,410
An increase of 388 over the preceding year	

*Church School System:*

Total cumulative enrollments in the unified Church School System during the year 1955-56 .....	64,467
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**II. EXPENDITURES OF THE CHURCH IN 1955**

This section will show for each of the major fields of activity, first, expenditures of CHURCH GENERAL FUNDS, these funds having been received principally from the tithes of the Church, and second, expenditures of other contributions of the people to stakes, wards, missions, schools, and other agencies of the Church.

*Missions and Missionary Work:*

For buildings, sites, furnishings and building repairs in the Missions (including meeting houses, mission headquarters, and mission school buildings):	
From Church General Funds .....	\$4,750,248
From Other Contributions .....	999,091
For operating expenses of the missions, including expenses of mission branches; for publicity work; for expenses of bureaus of information; for operation of certain schools in foreign missions and for general expenses of the Missionary Program:	
From Church General Funds .....	2,321,809
From Other Contributions .....	778,549
Total Expenditures for Missions and Missionary Work.....	8,849,697

(Note: In addition to the foregoing expenditures of the Church for Missionary Work, it is estimated that members and friends paid out over \$3,200,000 for the support of full-time missionaries during the year, bringing total expenditures by the Church and its people for all mission purposes to more than \$12,000,000 in 1955, not including value of the time given by the missionaries themselves.)

*Stakes and Wards:*

For buildings, sites, repairs and furnishings:	
From Church General Funds .....	8,421,288
From Other Contributions .....	6,992,516

For general operating expenses:	
From Church General Funds .....	3,833,608
From Other Contributions .....	4,961,310
Total Expenditures for Wards and Stakes.....	24,208,722
<b>Temples:</b>	
For new construction, improvements, repairs, and equipment:	
From Church General Funds .....	2,093,272
From Other Contributions .....	322,592
For operation of Temples:	
From Church General Funds .....	489,992
From Other Contributions .....	15,650
Total Expenditures for Temples.....	2,921,506
<b>Educational Institutions:</b>	
For land, buildings, repairs, and equipment:	
From Church General Funds .....	2,667,563
From Other Contributions .....	375,862
For general operating expenses of Brigham Young University, Ricks College, Juarez Stake Schools, the institutes of religion, and the seminaries, and of the Church College of Hawaii:	
From Church General Funds .....	4,650,849
From Other Contributions .....	0
Total Expenditures for the Church School System.....	7,694,274
<b>Welfare:</b>	
For erection, purchase, remodeling, and repair of Bishops' Storehouses and other general welfare properties, and for equipment:	
From Church General Funds .....	279,670
From Other Contributions .....	2,252,113
For the care of the needy (rents, fuel, hospitalization, burials, etc.); for operating expenses of Bishops' Storehouses; for purchase of commodities and containers and for transportation; and for General Church Welfare Committee administrative expenses:	
From Church General Funds .....	952,751
From Other Contributions .....	2,574,827
Total Expenditures for Welfare (not including value of donated labor) .....	6,059,361
<b>Buildings and Grounds:</b>	
For construction, improvement, repair and equipping of buildings not included under other headings:	
From Church General Funds .....	533,328
From Other Contributions .....	387,323
For operating expenses of general buildings and grounds:	
From Church General Funds .....	374,608
From Other Contributions .....	0
Total Expenditures for Buildings and Grounds not included elsewhere .....	1,295,259
<b>Genealogical Society:</b>	
For operating expenses, and for the obtaining of records and research materials:	
From Church General Funds .....	1,091,944
From Other Contributions .....	0
<b>Auxiliary Activities:</b>	
For expenses of the Auxiliary General Boards and of the Primary Children's Hospital:	
From Church General Funds .....	0
From Other Contributions .....	486,832
<b>Administrative Expenses:</b>	
For personnel and other costs of operating the general administrative offices of the Church; for living allowances and traveling expenses of the General Authorities; and for current expenses of special committees:	
From Church General Funds .....	1,620,198
From Other Contributions .....	0

Friday, April 6

First Day

*All Other Activities and Expenses:*

For taxes, insurance, contributions to civic and miscellaneous organizations and causes, and for other purposes:

From Church General Funds .....	573,275
From Other Contributions .....	0
Grand Total, Budget Expenditures from Church General Funds.....	34,654,403
Grand Total, Expenditures From Other Contributions.....	20,146,665
Grand Total, Expenditures Both From Budgeted Church General Funds and From Other Contributions .....	\$54,801,068

*Recapitulation of Building Project Expenditures:*

The foregoing table includes the following amounts spent for construction, purchase, furnishing, and repair of buildings, and for purchases of land and equipment:

From Church General Funds .....	18,745,369
From Other Funds Contributed by the People .....	11,329,497
Add: Amounts loaned by the Church to Hospitals and Church Schools for capital improvement projects, <i>not included</i> in the foregoing table .....	1,648,401
Grand Total of Building Project Outlays in 1955.....	\$31,723,267

**President David O. McKay:**

Elder Joseph Anderson has just read the statistical and financial data relating to the Church of Jesus Christ of Latter-day Saints. Elder Orval Adams will now read the report of the Church Auditing Committee, following which President J. Reuben Clark, Jr., will present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

Elder Orval W. Adams of the Church Auditing Committee read the following report:

Salt Lake City, Utah  
April 4, 1956

President David O. McKay  
and Counselors,  
Salt Lake City, Utah.

Dear Brethren:

We, your Committee, have reviewed the income and expenditures of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for

the year ending December 31, 1955. The expenditures are well within the income. We are advised that the Church is free from debt.

Respectfully submitted,

ORVAL W. ADAMS  
GEORGE S. SPENCER  
HAROLD H. BENNETT  
Church Auditing Committee

**President J. Reuben Clark, Jr.**

My brothers and sisters, I am asked to present for your sustaining vote, the various officers designated in general terms by President McKay. As you know, you are in certain senses a constituent assembly and your vote is the vote of the Church and in your voting therefore, you represent not only yourselves, but all the members of the Church who are not here. This vote testifies that you pledge your support to the officers who shall be presented to you and for whom you vote affirmatively, and as I take it, is a covenant with the Lord that you will so sustain, loyally, those for whom you vote.

**GENERAL AUTHORITIES OF THE CHURCH****THE FIRST PRESIDENCY**

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

## QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen  
 Henry D. Moyle

Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Adam S. Bennion  
 Richard L. Evans  
 George Q. Morris

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Thomas E. McKay  
 Clifford E. Young  
 Alma Sonne  
 El Ray L. Christiansen

John Longden  
 Hugh B. Brown  
 Sterling W. Sill

## TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
 Antoine R. Ivins  
 Oscar A. Kirkham  
 Seymour Dilworth Young

Milton R. Hunter  
 Bruce R. McConkie  
 Marion D. Hanks

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
 Thorpe B. Isaacson, First Counselor  
 Carl W. Buehner, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

## CHURCH BOARD OF EDUCATION

David O. McKay  
 Stephen L. Richards  
 J. Reuben Clark, Jr.  
 Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen

Henry D. Moyle  
 Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Adam S. Bennion  
 Richard L. Evans  
 George Q. Morris

## ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

## GENERAL CONFERENCE

First Day

## CHURCH AUDITING COMMITTEE

Orval W. Adams  
George S. Spencer  
Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
J. Spencer Cornwall, Conductor  
Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS:

Harold B. Lee	El Ray L. Christiansen
Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Oscar A. Kirkham
LeGrand Richards	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Clifford E. Young	Carl W. Buehner
Alma Sonne	

and the General Presidency of Relief Society

## GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Paul C. Child	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover
W. T. Lawrence	

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
Marianne Clark Sharp, First Counselor  
Velma Nebeker Simonsen, Second Counselor  
with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
David Lawrence McKay, First Assistant Superintendent  
Lynn S. Richards, Second Assistant Superintendent  
with all members of the Board as at present constituted.



## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent

with all members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor

with all members of the Board as at present constituted.

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Leone W. Doxey, Second Counselor

with all members of the Board as at present constituted.

## President Clark:

President McKay, so far as I could observe the vote to sustain these officers was unanimous in the affirmative.

## President David O. McKay:

Elder Thomas E. McKay will be our first speaker this afternoon. We have

just heard President J. Reuben Clark Jr. of the First Presidency present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference, and preceding President Clark, we heard Elder Orval Adams, Chairman of the Auditing Committee, read the report of that Committee.

## ELDER THOMAS E. McKAY

*Assistant to the Council of the Twelve Apostles*

**P**RESIDENT McKAY and Counselors, President Smith, members of the Council of the Twelve, other General Authorities, and my brethren and sisters and friends: I am very happy and thankful for this opportunity of being here this afternoon and also this morning, listening to the wonderful testimonies of the brethren, and participating in the business of this great Church. I am grateful that I have had the privilege of voting. I have always been taught to vote. I still vote in Huntsville, and I have never missed an occasion on election day to be there if I were in the country.

I had a grandmother who used to visit us in Huntsville when we were quite young. I remember one morning she arose early. My father, however, had already gone to the canyon to get some

barn timber. She asked about him. They told her where he had gone, so she said, "Well, it's election day in Ogden. I'm going down to vote." There was nothing special to vote for, no specific items, but she walked the thirteen miles and cast her vote. That is an example that we can follow.

A short time ago I received a telephone call, a rather unusual call. When I said hello, the speaker called me by my first name and said, "Tom, I have wanted to call you for some time. You are one of the kindest men that I have ever known." I appreciated the compliment.

It also suggested, besides being a compliment, giving me, as it were, a shot in the arm, a theme around which I should like to say a few words today. That theme is kind words. "Let us all speak kind words to each other. Kind

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words are sweet tones of the heart." I like those sentences—I like that definition of kind words. They are sweet tones of the heart, and if I may take just a minute or two out of the time allotted to me, I should like to express appreciation for a group of singers, student singers, who have not often been mentioned. They mention our choir—God bless them. This is a wonderful choir we have heard today. Our own Tabernacle Choir has been emphasized. You cannot estimate the good they are doing, and especially on their recent trip to Europe. I have done missionary work in those countries visited by the choir, and, oh, how those people will appreciate and continue to appreciate the good that the members of the choir did at the dedication of the temple.

But this group of singers that I refer to were students. They were advanced students in music, studying abroad. I first came in contact with some of them when I landed in Liverpool on my first mission. I had been ordained a seventy and set apart to labor in Great Britain as a missionary by President Heber J. Grant. When I arrived in Liverpool, Elder James McMurrin, a counselor in the European Mission presidency, met the boat and asked our names. When I told him my name, he said, "Are you a brother of David O. McKay?" I said, "I am." He said, "Well, if you do just half as good a work as he did, we will be satisfied. I think we will take you with us to Glasgow tomorrow night." They were going there to hold conference.

Well, I had expected to go to Scotland. I had a little black book full of addresses from my father and from my brother who had been there before me. That night, however, the brethren had had a meeting, and we were called together Saturday morning, and after they had heard from each of us, Brother McMurrin again came to me, put his arm around me, and said, "Brother McKay, what would you think, and what would your parents think if we sent you to Germany instead of to Scotland?"

The words of my father just before I left Ogden to go on that mission came to me. "Remember, my boy, it doesn't matter so much where you work. It is

how you work. You go where the Lord wants you to go." I repeated that to Brother McMurrin, and he said, "Well, we are going to send you to Germany. President Schulthess is in Berlin as mission president. He is calling for missionaries, and there is not one in this large group (and it was a large group) assigned to the German Mission. You may spend a few days visiting in London and then go to Paris, (it was 1900, and the World Fair was on), and wait there at a hotel where the missionaries who are visiting the fair are staying, until you hear from President Schulthess."

I went to London. I had promised our local paper in Ogden, the *Standard* [now the *Standard-Examiner*], to write a report occasionally of my visit. I started one from London. I am glad I never sent it. I was disappointed in London. It was storming. I had been on the boat eight days. I was sick eight days, and then to have my assignment changed to a country that I knew nothing about—at least I did not know the language. I was rather discouraged.

However, I met some people there in London on Sunday at the meeting who were from Ogden, and I want to mention them; they were missionary students. It was Brother Edwin Tout and his family. They were all musicians, all singers. He had rented his home in Ogden, and they had moved to London, so he could be there with the children while they were getting advanced lessons in music. Of course I had known them at home, and they made me welcome and invited me to come to their home while I was visiting in London, urged me to come, and it didn't take much urging.

Thirty-six months later I stopped in London again on my way home. I suppose it was the same London, but it did not look the same to me, and I want to relate this incident concerning the Tout family. They had regular tours from London up through the Trossachs. I had not been in Scotland, so my folk had sent me a little extra money to make that trip. It was a great trip—no automobiles, no busses, but four horses attached to one of those wonderful coaches, I call them, and we would travel in those, and then get out and take a boat from one lake to another,

and have an opportunity to walk through the beautiful woods occasionally.

We were walking on one of the trails through that beautiful country. Sister Maggie Tout, the eldest daughter of the Tout family, a great singer, was in the group along with some of the missionaries from London. There was quite a percentage of the group who were members of the Church. We stopped there to rest, loitering through the trees, and Nannie, as I always called her, stood between two beautiful trees, and started to hum a tune. All the tourists quieted, and we sat down and listened. She burst forth singing that wonderful song, "Oh, My Father."

My first attendance at the statewide mission conference was in Berlin, and it was surprising how many of these advanced music students I knew and had met at home. One of those students who was there is the one who telephoned to me. He is now near his eighty-second birthday but still going strong, and, Hugh, I want to thank you for those few kind words, if you are listening in.

There were others there, but as I say, it is dangerous to mention names, but I wish to pay tribute to the group of singers, those advanced students who have done so much towards music in the Church, along with our other singers in the choirs. God bless their memory. Some of them have gone to the other side, and I have not carried out what I generally preach, when I have the opportunity, of expressing appreciation before it is too late. We feel appreciation. We love, for example, our wives, but how often do we tell them that we do? We just let them take it for granted.

It is like another of my old friends who often visited us. He was circulating until he was ninety-eight years old. He passed to the other side, however, a short time ago. He always gave us something. He had a wonderful memory, and I always remembered this poem that he quoted:

Don't Wait 'till I'm Gone

When I quit this mortal shore  
And mosey round the earth no more,  
Don't weep, don't sigh, don't sob;  
I may have struck a better job.

Don't go and buy a huge bouquet  
For which you'll find it hard to pay;  
Don't mope around and feel all blue,  
I may be better off than you.

Don't tell the folks I am a saint  
Or any other thing I ain't;  
If you have jam like that to spread,  
Please hand it out before I'm dead.

If you have roses, bless your soul,  
Just pin one in my buttonhole  
While I'm alive and well today;  
Don't wait until I've gone away.

That was his favorite poem. It was requested at his service that this poem be read, and I understand that it was. I refer to Brother James Hart. God bless his memory, also.

Now, with reference to this telephone call, it did give me a theme, kind words; I never heard my father, and nobody else did, speak an unkind word to my mother, so it has not been difficult for me to say kind words. I trust, my brothers and sisters, and pray that we may all remember to speak kind words to each other, and especially may the Lord help us to remember that "Kind words are sweet tones of the heart," I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Thomas E. McKay, Assistant to the Twelve, has just spoken to us.

The Congregation will now join in singing, "Oh, Say, What Is Truth?" with the Choir, conducted by J. Spencer Cornwall. Following the singing, Elder Levi Edgar Young of the First Council of Seventy will speak to us.

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The Brigham Young University Combined Choruses and the congregation joined in singing the hymn, "Oh Say, What Is Truth?"

President David O. McKay:

We shall now hear from Elder Levi Edgar Young of the First Council of Seventy, who will be followed by Elder Eldred G. Smith, Patriarch to the Church.

## ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy*

**P**RESIDENT MCKAY, my brethren and sisters: I pray that the Lord may bless me that what I say may be of some help to everyone in this large audience. It is quite natural that when we are called upon to speak, we give utterance to the thoughts that are on our minds and in our hearts.

I have been thinking this day of the words of the Vermont Historical Society when they wrote concerning the history of Sharon. To quote a sentence or two, the paragraph to which I refer says that: "Sharon was settled in 1765 by Connecticut emigrants and organized in 1768. Sharon entered the Hall of Fame by being the birthplace of one of the immortals of American History, Joseph Smith who founded the Mormon religion." It is a noble tribute written by the state historian concerning the Prophet Joseph Smith.

In the book of Ecclesiasticus, [Apocrypha], chapter 17, we read:

The Lord created man of the earth.

He endued them with strength by themselves and made them according to his image,

And put the fear of man upon all flesh, and gave him dominion over beasts and fowls. . . .

Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

Withal he filled them with the knowledge of understanding, and shewed them good and evil.

He set his eye upon their hearts, that he might shew them the greatness of his works.

He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding. . . .

Besides this he gave them knowledge, and the law of life for an heritage.

He made an everlasting covenant with them, and shewed them his judgments. \* \* \*

Their ways are ever before him, and shall not be hid from his eyes.

These words direct our minds and hearts to the Holy Bible and the first chapter of Genesis, the beauty and truthfulness of which impress every reader with its inherent greatness. We think of the Holy Bible and the other holy books, the Book of Mormon, the Doc-

trine and Covenants, and the Pearl of Great Price. This being the anniversary of the founding of the Church of Jesus Christ of Latter-day Saints by the Prophet Joseph Smith, it is good to think of them, for they give us the teachings of God, our Father. A few thoughts in reference to the Holy Bible as a whole will be welcome to all. William Lyon Phelps, professor of English literature at Yale University, wrote these words in his, *Human Nature in the Bible*:

Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals, come more from the Bible than from all other books put together. It is a revelation of divinity and humanity; it contains the loftiest religious aspirations along with a candid representation of all that is earthly. . . .

The Holy Bible was written by many men under different conditions. It is the product of men inspired of God, covering a period of three thousand years. Like John of Patmos, we hear the "voice of many waters," yet unified "as the clear note of a trumpet." Beginning with our first parents and culminating in Jesus Christ and the Church he founded, it is a manifestation of the divine will, and was written by the inspiration of God, our Father in heaven. The book shows that the Hebrew prophets gave their lives to the service of God. They wrote by the power of the Holy Ghost. God directed them.

The Book of Genesis stands indeed at the head of the literature of the world. It is more recent than some of the writings of Chaldea or Egypt which have come down to us and is incomparably the noblest composition of early ages, in its moral and spiritual characteristics. (Geikie, *Hours With the Bible*.)

However highly we may estimate the scientific, philosophic, and religious genius of the narrators of Genesis, more important

to us, and for the religious instruction of youth, is the fact that they were men, who had surrendered themselves wholly to God, and who had derived their knowledge from Him. (Rudolph Kittel of Leipzig University.)

"The first leaf of the Mosaic record," says Jean Paul, "has more weight than all the folios of men of science and philosophers." "And he is right," says Geikie, "for we owe to it the earliest and grandest revelation of that first principle of all religion—the existence, the unity, the personality, and the moral government of God."

The life of Christ, our Savior, as given in the New Testament, is to old and young alike, the most moving and convincing truth that he came from some higher sphere into our earthly history with a mission to reveal God and save man. "He preached the gospel of the kingdom; and forever even until all the aeons have been closed, and the earth itself, with the heavens that now are, have passed away, shall everyone of his true and faithful children find peace and hope and forgiveness in His name, and that name shall be called Emmanuel or God With Us."

In reference to the other Church works, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price stand with the Bible at the head of the religious books of today. Everyone of our four Church works has a genuine and divine truth that God lives and that we are his children and are given the duty to work out our destinies. We cannot study them enough. Just to read the first chapter of the Book of Mormon gives us a lesson in the meaning of education. To think that Nephi was educated in both the learning of the Egyptians and the Jews! Today few people realize what that learning was. Some scholars maintain that the learning of the Egyptians in ancient times has never been equaled.

We are all thinking this day of Jesus Christ, our Savior. Among the many things of his life we will recall his Sermon on the Mount. It is the most beautiful sermon ever given to man, and no one can read a single sentence of it without being built up in spirit and truth.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

We must remember that there were ancient religions long before the Redeemer of the world was born, and the writers were men of divine knowledge. An ancient Japanese leader of religion writes,

I will halt here today and having purified myself, we will go forth tomorrow and worship in the temple of the Deity.

And a writer of Buddhism says,

Let us cultivate good will towards all the world. This is the mode of living.

In the chronological writings of Padre Claudio Clemente is conserved a form of prayer said to have been used by Columbus on Friday morning, October 12, 1492, as he stepped on the land of the New World. The prayer was used by Cortez, Balboa, and Pizarro later on in their discoveries.

O God, our Father, eternal and omnipotent, Creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world.

So many of the fathers of our church were descendants of the early Pilgrims to Massachusetts. For this reason we have always felt the beauty of the story

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of the Pilgrim Fathers and their coming in the *Mayflower* to America in 1620. We have the story of Pastor Robinson uttering a farewell prayer to the Pilgrim Fathers as they left for America. In reading it, we see the prophetic spirit of it when he said:

I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord, Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident that the Lord has more truth yet to break forth out of His holy word.

It was Sir Isaac Newton who lived some three hundred years ago who wrote a book on mathematics which is said to be the greatest scientific work of its kind ever written. I speak of Newton for his life has always thrilled me. Born in 1642 in Lincolnshire, England, he was a frail little farm boy who used to wander into the gardens and fields where he lived. He would look up at the sun and stars, for to him they possessed such heavenly qualities unlike anything on earth. The sight of a falling apple one day caused him to wonder about the force that drew the apple to earth. Newton began to work with the laws of motion and universal gravitation. As a result he produced one of the greatest books of all times entitled, *Principia*. It was a scientific work of the highest merit. Just before he died he wrote that the wonders of the universe had been given their shape and motion by the hand of God.

A copy of the *Principia* was given to the Seventies' Library by Orson Pratt who had been called by President Brigham Young to go to Austria on a mis-

sion in 1864. Elder Pratt had already written and published his book called, *Biquadratic Equations*, which was used at the University of Vienna. It was in Vienna that he obtained Newton's *Principia* which he brought home to the Seventies' Library.

After the Quorum of the Seventy had been organized in Kirtland in 1835, the brethren were stirred by certain words of the Prophet Joseph Smith as found in the Doctrine and Covenants:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith; . . . (D & C 109:7.)

The admonition of the Prophet grew in the hearts of the seventies who knew that they must become the missionaries of the Church. It was not long before a library was established which developed into one of the largest collections of history and literature in the early history of America. Books were brought from all over the world, and the collection of the great works of mankind stirred the seventies to a desire to develop the art of reading.

I pray that we may come to a greater appreciation of the truth and beauty of the divine books that teach the gospel of our Lord and Savior, Jesus Christ. Amen.

President David O. McKay:

Elder Levi Edgar Young of the First Council of Seventy has just concluded speaking. Elder Eldred G. Smith, Patriarch to the Church, will now speak to us. He will be followed by Elder Adam S. Bennion, who will be our concluding speaker.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

I APPRECIATE the prayers that have been offered in behalf of those who shall take part in this conference, and I pray that I shall receive my share of those blessings which have been asked.

I appreciated the privilege of attending the Los Angeles Temple dedication with

the other General Authorities of the Church, and I also want to express appreciation for the sustaining vote in my behalf of this assembly today, for I feel that is a very personal help and support to me in my work. I also wish to sustain with you the General Authori-

ties and others whom we have sustained in this conference, especially President McKay as the President of the Church of Jesus Christ of Latter-day Saints, who holds the keys of the gospel at this time through which we may receive the blessings of the Lord of salvation and eternal life which are promised through the gospel.

On that memorable occasion which we read of in the Book of Mormon, in Third Nephi, when Christ spoke from the heavens so that all could hear, he said,

Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

And continuing further, he said:

... And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, ... (3 Nephi 9:14, 20.)

All are invited to come unto him that they may have eternal life. The glory of God is "... to bring to pass the immortality and eternal life of man." (P. of G. P., Moses 1:39.) The Lord wants only to bring us back into the presence of God. For that purpose he has established the priesthood on the earth. He has established his kingdom with just laws and ordinances, through obedience to which we may obtain eternal life in the presence of our Father in heaven.

All God asks of us is that we keep his commandments, that we obey the laws and ordinances of the gospel. These laws are not unjust, as are some which are given by corrupt rulers. They are simple laws which bring nothing but happiness to those who obey them.

The Prophet Joseph Smith makes the following comparison:

Were a king to extend his domination over the habitable earth, and send forth his laws which were the most perfect kind, and command his subjects one and all to yield obedience to the same, and add as a reward to those who obeyed them, that at a certain period they should be called to attend the marriage of his son, who in due time was to receive the kingdom, and they should be made equal with him in the

same; and fix as a penalty for disobedience that every individual guilty of it should be cast out of the marriage feast, and have no part nor portion with his government, what rational mind could for a moment accuse the king with injustice for punishing such rebellious subjects? In the first place his laws were just, easy to be complied with, and perfect: nothing of a tyrannical nature was required of them; but the very construction of the laws was equity and beauty; and when obeyed would produce the happiest condition possible to all who adhered to them, beside the last great benefit of sitting down with the royal robe in the presence of the king at the great, grand marriage supper of his son, and be made equal with him in all the affairs of the kingdom. (*Teachings of the Prophet Joseph Smith*, p. 52.)

Then the Lord has said, "Behold, mine arm of mercy is extended towards you." (See Jacob 6:5.) This means to all the inhabitants of the earth, not just to the few who then heard his voice, but to all the children of God, to the ends of the earth, to those of all nations, regardless of time or place of their life on the earth. Yes, his invitation reaches to those who lived before his ministry on the earth, who then or even now dwell in the world of spirits, to those who are yet to be born on the earth. Most important of all this invitation is to us, to all of this generation, to you and to me. Are you willing to accept his invitation, can you offer a broken heart and a contrite spirit, are you willing to seek him? He has said,

... seek, and ye shall find; knock, and it shall be opened unto you. (Luke 11:9.) ... Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

The Prophet Joseph Smith said, "Search the scriptures," as Brother Kirkham has told us this morning.

Search the revelations, which we publish, and ask your Heavenly Father in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God. (*Teachings of the Prophet Joseph Smith*, p. 11.)

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The Lord is constantly making it easier to find him. He has established his Church with the divine authority to teach and administer in the ordinances thereof. He has established the missionary system to teach and to seek out those who wish to accept his invitation to eternal life.

It was a glorious privilege to listen to the testimonies of the mission presidents who have gathered here at this conference. Surely they are men of God, and they, too, will testify that as they work they receive more for their labors. I testify to you that our missionaries are in good hands.

Those who accept His invitation are surely blessed. It is a real thrill to see the joy expressed by these converts; many through tears of joy tell how wonderful it is that they have been privileged to receive the gospel. Some tell of the joy they received in going into the waters of baptism, that joy is increased again to a climax when they have the privilege of coming to the temple and enjoying the blessings of the sealing ordinances.

The Lord has recently provided more temples to make it easier for men to accept his invitation, including the new Los Angeles Temple. Not only does it make it easier for us, but it also leaves more of the people of the earth without excuse. And woe unto him who has the gospel taught to him and has all these opportunities given to him and does not avail himself of the blessings of the Lord. This may also be a fair warning to those who have the opportunity given to them to go forth to teach the gospel, and do not avail themselves of that opportunity. They too shall surely forfeit great blessings.

Foreign missionaries are not the only ones who have the privilege of teaching the gospel, for it is our privilege to teach the gospel in our own lives, as well as those who are called to local missions. I heard of a man who lived in Salt Lake City in the same house for seventeen years before joining the Church. When he was asked why he had not joined sooner, he replied, "No one asked me."

I talked with a man in Ogden who had lived in the same place for about fifty-five years and had recently accepted

the Lord's invitation. He told me no one had asked him before, either.

The invitation to receive eternal life requires more than mere acceptance of baptism. When we receive the Holy Ghost which reveals unto us the truth, it is then our responsibility to extend his invitation to others. This is one case where the more you give to others, the more you receive unto yourself. Then give generously in teaching the gospel. Accept of his invitation to receive him, that you with your family and friends may return unto our Father in heaven, exalted in his kingdom.

May the blessings of the Lord be with us, for I bear unto you my testimony that this is the gospel of Jesus Christ through which we may receive eternal life and become exalted in the kingdom of our Father in heaven. May these blessings be upon us, I pray, in the name of Jesus Christ. Amen.

#### President David O. McKay:

A meeting devoted to the work of foreign and stake missions will be held in the Tabernacle this evening at 7:00 o'clock. Mission presidents, all stake mission presidencies and district presidents are requested to attend this meeting. A special invitation is extended also to stake presidencies, high councilmen, bishops, presidents of Seventies quorums, and officers and members of auxiliary General Boards.

The Temple Presidents in attendance will please meet at 4:30 this afternoon. That is why we are dismissing a little early.

The singing for this session has been furnished by the Brigham Young University Combined Choruses, with Crawford Gates conducting and Alexander Schreiner at the organ. I do not know what to say to express your appreciation to these young people for their presence today. There comes to my mind a saying that:

There are gains for all our losses.  
There are balms for all our pain.  
But when youth the dream departs,  
It takes something from our hearts  
And it never comes again.

And just your presence today, young men and young women of the Brigham Young University, has rejuvenated our



hearts, but more than that, your singing this morning and this afternoon has been most inspirational. In behalf of the congregation and those listening in as well, I extend to you hearty thanks. The Lord bless you, I pray.

The meeting for the patriarchs was set at 8:30 tomorrow morning. That will not give you sufficient time. President Smith and the members of the Twelve, we would like you to meet them at 8:00 o'clock instead of at 8:30, in the Barratt Hall, if you will please.

The Brigham Young University Combined Choruses will sing, "And the

Glory of the Lord," conducted by Elder Gates, and the closing prayer will be offered by Elder John F. Hobson, president of Summit Stake, after which this Conference will stand adjourned until 10:00 o'clock tomorrow morning.

The Brigham Young University Combined Choruses sang an anthem, "And the Glory of the Lord."

Elder John F. Hobson, president of the Summit Stake, offered the closing prayer.

Conference adjourned until 10:00 a.m., Saturday, April 7, 1956.

## SECOND DAY MORNING MEETING

The Conference reconvened Saturday morning, April 7, at 10 o'clock a.m.

Music for this session of the Conference was furnished by the Relief Society Singing Mothers from the Pioneer, Salt Lake and Sugar House Regions, and Davis, Layton and North Davis Stakes, with Sister Florence Jepperson Madsen conducting.

### President David O. McKay:

At this the commencement of the third session of the 126th Annual Conference of the Church of Jesus Christ of Latter-day Saints, we are pleased to announce that the Tabernacle is filled as far as we can see to overflowing, and other meetings are being held in the Assembly Hall and in the Barratt Hall. These services are being broadcast over radio stations and television stations as heretofore announced.

We are pleased to welcome all who are present, particularly the servicemen who are in attendance, and officials of Church, State and Government. I note in the audience Senator Wallace F. Bennett, our Mayor, Adiel F. Stewart, educational leaders, Dr. A. Ray Olpin of the University of Utah, Dr. Ernest L. Wilkinson of the Brigham Young University, our State Superintendent, E. Allan Bateman, and there are possibly others, to all of whom we extend a most hearty welcome.

We have received messages of good will from some of our foreign missions. Here is one you will be interested in from New Zealand: "All the Saints and missionaries join with me in sending our Aloha Nui to you and the Saints assembled. Our three thousand Saints gather in Hamilton for our Annual Conference hui tau where the Spirit of the Lord blesses and stimulates us to be better Latter-day Saints."

And here is a cable from Sweden which came principally for the Los Angeles Temple dedication, signed by President Blomquist: "Wishes, love and greetings from the Swedish nation." We appreciate the spirit of unity, the realization that there are thousands of members of the Church, tens of thousands and hundred of thousands of others who are uniting with us in this worship. We are happy to thank those various television and radio stations for their courtesy in making available their time and facilities for this great assembly. We will announce later where they are.

This morning you will note with satisfaction and gratitude that we have the Singing Mothers with us. They are from the Pioneer, Salt Lake and Sugarhouse Regions and Davis, Layton and North Davis Stakes. Sister Florence Jepperson Madsen is conducting, with Frank W. Asper at the organ. These mothers inspire us just by their presence.

We shall begin these services by the Choir singing "Incline Your Ear," un-

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der the guidance and leadership of Sister Madsen. The opening prayer will be offered by Elder William C. Olsen, president of the North Sanpete Stake.

The Singing Mothers Chorus sang, "Incline Your Ear."

Elder William C. Olsen, president of the North Sanpete Stake, offered the invocation.

#### President David O. McKay:

The invocation was offered by Elder William C. Olsen, president of the North Sanpete Stake.

The Relief Society Singing Mothers from the Pioneer, Salt Lake and Sugar House Regions, and Davis, Layton and

North Davis Stakes, will now favor us with, "Come Unto Him," conducted by Sister Florence Jepperson Madsen. Following the singing, President J. Reuben Clark, Jr. of the First Presidency will address us.

The Singing Mothers Chorus sang the anthem, "Come Unto Him."

#### President David O. McKay:

Mothers, there is just one word which partly expresses that inspirational singing. It's glorious.

President J. Reuben Clark, Jr. of the First Presidency will be our first speaker. He will be followed by Elder Adam S. Bennion.

### PRESIDENT J. REUBEN CLARK, JR.

#### *Second Counselor in the First Presidency*

**M**Y BROTHERS AND SISTERS: It is with deep humility that I rise this morning to say something to you. As always, I trust that you will add your prayers to mine that what I say may be of some value to us. Without the help of the Lord we stand but weak mortals, not able to do too much to the advancement of his cause.

I would like to begin by expressing my gratitude to our Heavenly Father for the devotion, the loyalty, and the great service of thousands of our Latter-day Saints. There is no sacrifice which they will not make. They stand as ready to do the bidding of the spirit as manifested through the Presiding Authorities of the Church as did the early Saints even in the time of the Savior and thereafter, and the early Saints in the beginning and the opening of this the Last Dispensation of the Fulness of Times. I am grateful to you for that. I appreciate that without that loyalty and that devotion the work of the Lord would drag, and we should not do the things that he desires that we should do. Thank you for your devotion, your loyalty, your service.

It is a trite expression that we live in an age of materialism, a materialism which has enthroned worldly things and in a materialism that has cast a

shadow even over our spirituality. As I see it, one of the great reasons for this is the shadow which we have cast over Jesus as the Christ. Even some of our great sectarian churches, like ourselves sons of our Heavenly Father, are forsaking him. They are making of Christ, as I have often said, a great teacher, a great philosopher, a great character, where they do not question that, but they deny to him that he was and is the Christ.

Of all of the innumerable testimonies regarding his personality, I should like to call your attention only to two or three. The first is the great prayer which he offered on the night before his crucifixion, after they had left the chamber and gone out to the Mount of Olives, that great prayer: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) And the testimony of Peter before the Sanhedrin, when challenged as to the name by which he had performed the miracle at the Gate Beautiful of the temple, he replied: "... the name of Jesus Christ of Nazareth, ... for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10, 12.)

And that testimony embodied in that

great declaration of the Father himself to Moses, because it is the epitome, the summary of the gospel of Jesus Christ: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (P. of G. P., Moses 1:39.)

There has been an apostasy from that knowledge of the Christ. You know, the more I contemplate the life of the Savior, the more I am impressed, the more I come to value his lowliness, born in the home of a lowly carpenter, not in the halls of the great, not in the palaces of national rulers, but with royal blood in his mortal veins. I am impressed with the observation which he made to a man who came seeking to follow him, to go with him, and he said to the man, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:20.)

He was indifferent, so indifferent to the worldly things. His mind was fixed quite otherwise. The very temptation that came to him from Satan, when Satan offered him all the kingdoms of the world if he would merely bow down and worship him, offered him all the power that could be bestowed through human hands; but he cast that aside.

I recall how after he fed the multitude of five thousand, they would have taken him and made him king, but he thrust that aside also. Worldly power had no allurements. Worldly power was not for him.

I recall that as he stood before Pilate, Pilate's first question was political. "Art thou the King of the Jews? . . ." (Matt. 27:11.) And finally he said to Pilate, who six times tried to get the Jews to release Jesus—he finally said to Pilate, "My kingdom is not of this world," and that his mission was to establish truth, and then that poor, perplexed Pilate queried, "What is truth?" (See John 18:36-38.)

I have in mind the things which He did, the miracles which he performed. There were only three occasions, I believe, when he undertook specifically to provide food for the multitude or for anyone. The first was the feeding of the five thousand on the mount, the second was the feeding of the four thousand on the plain, and the third was

that beautiful incident on the Lake of Galilee after he was resurrected when, as the fishermen, the Apostles who had turned again to fishing, drew near the shore with their nets empty, he, the Resurrected Christ, stood on the shore with coats of fire and fish and bread prepared for eating.

I recall but one instance where in fact he furnished money, and I am not sure of another incident somewhat similar to it. I refer to the time when he lacked money for taxes, and he sent Peter down to secure it from the mouth of a fish. He was not providing money to those with whom he worked. The other incident where money was involved directly for him, was when he was asked if taxes should be paid to Caesar, and he, taking a coin and showing the image thereon, said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.)

As to wealth: You will remember how the rich young ruler came to him and asked what he should do. The Savior told him to obey the commandments. He said, "Master, all these have I observed from my youth." Then said the Master, "Sell that thou hast, and give to the poor . . . and follow me." And the rich young man turned away. (See Matt. 19:16-22.) He wanted all of the spiritual blessings which God could bestow, but at the same time he wanted to retain his wealth.

John's disciples came questioning.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples,

"And said unto him, Art thou he that should come, or do we look for another?

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matt. 11:2-5.)

That is the work of the Savior.

On another occasion, he said unto another, "Follow me," but the other said, "Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go

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thou and preach the kingdom of God." (See Luke 9:59-60.)

"And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:61-62.)

Much more along this line might be said, but I want to call your attention to his formula, the principle which guided him, and how beautiful it is, and how it lets all of us who are poor come to him, and how it promises to us his spirit. He said in the closing of the incident that was connected with the coming of the disciples, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.)

I thank the Relief Society for their song.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:29-30.)

His gospel can be lived, can be enjoyed by the poorest of us; the poorest

of us may enjoy the blessings of the gospel, the blessings of the priesthood which accompany it. We need neither worldly position nor wealth in order to enjoy all that he has to give. His is the salvation and exaltation if we follow him, of all of us. There is nothing requiring more than a broken heart and a contrite spirit, and all that flows therefrom.

May the Lord give us the power so to live that we may have the blessings which he has promised; may he give us, to each of us, the broken heart and the contrite spirit; may we turn to Jesus the Christ, the Author of our salvation, our Elder Brother; may we worship him in spirit and in truth; may we approach our Heavenly Father through him, that his blessings may be ours, I humbly pray, in the name of Jesus. Amen.

**President David O. McKay:**

President J. Reuben Clark, Jr. of the First Presidency has just spoken to us. We shall now hear Elder Adam S. Bennion of the Council of the Twelve. He will be followed by Elder Richard L. Evans.

### ELDER ADAM S. BENNION

#### *Of the Council of the Twelve Apostles*

**P**RESIDENT MCKAY, my brethren and sisters: To look at this great audience and to follow the strength of these leaders behind us, makes a man humble. I sincerely trust that the Lord may give me his spirit through the few minutes that I shall occupy.

It is a stirring thing to listen to these mothers sing. I think when I was a baby I must have been rocked asleep by a good mother because I have loved music ever since. Sister [Florence J.] Madsen continues to be a great blessing to this Church, and through her to all these wonderful women we give our appreciation.

President McKay yesterday afternoon against the pressure of time, with his usual graciousness, gave me a promise that I might suffer through another night. And I want to pay tribute to his prophetic insight. All night long I

suffered the pain of an undelivered speech. As a matter of fact, some of my good friends at the close of the meeting yesterday afternoon said I had never before been so effective.

This is my first experience with a warmed-over speech. I was so impressed with the presence of these fine young men from Oklahoma and Missouri and Texas, had I said it yesterday afternoon all I had in my heart then to say was, "The eyes of Texas are upon you." Not only the eyes of Texas but also the eyes of the Church are upon you, and the eyes of all America are upon you. When you take to the blue going back home, just know that our prayers go with you, with you and the stewardesses, too. We are judged by the young men and women of this Church, and could I have said it in the presence of that fine student body choir from BYU, I would

have said the Church is measured in no small part by the lives you fine young men and women live.

I met with a group of boys like these up in faraway Alaska. As I visited with them, I asked them how they were getting on and whether they saved anything. One of those fine young men said, "I have plans ahead. I am saving an E Bond—it is true it is a small one, only \$18.75 a month, but if I stay here for three years I will have \$1,000, and then if I have the good fortune to get my GI benefits, I am on my way through college." That prompted the thought that when we talk of Bonds, we usually talk in terms of money. But there are other bonds, and I want to turn to them for just a few minutes this morning.

Following yesterday's inspiring message from our President, I turned to a book that was handed me by my good friend, Orval Adams, a collection of talks of Frank Totton, one of the outstanding businessmen of America. When he died, his good wife gathered together, as a fitting memorial to her husband, some of the things that he had said. The friendliness of Orval Adams who put the book in my hands, I shall always appreciate.

I beg you to remember that this is the speech of a man who spent his life in banking. But he said to some fine men of America, "There are finer bonds than money bonds. They are more secure, and they pay finer interest." I want to turn to just one of the bonds to which he made reference.

I. And I quote: "There are family Bonds." I wish he could have sat here yesterday morning. "Nothing can impair these ties except ourselves. The average modern home is equipped with countless inventions which have practically eliminated the drudgery of housework. The mechanics of the home are faultless, but mechanics do not make a happy home. The success or failure of human relationships determines the value of human bonds. Some of us in moments of discouragement may think that the American home is breaking down. But in spite of the widely chronicled divorce cases the fact remains that many families are happy families: the father and mother still in love with each other and the children dutiful and respectful.

Business success, honors, titles, and rewards in the last analysis are all brought home to the family, and all those glittering accomplishments are empty honors indeed if one has not a proud family to share them. The family is by far the most important single institution in our commonwealth, and happy indeed is the man, who, when he closes his desk at night has before him the glad-some picture of the sparkling family group with which he shortly will have his evening meal. Family bonds are gilt-edged investments. If you wish to check me on this, 'ask the man who owns one.'"

I am prompted by that little article and what we listened to yesterday morning to add these humble suggestions to the parents who would continue to hold gilt-edged family bonds:

1. Live as you would have your children live.
2. Breathe affection into the family's circle by "staying engaged" as the years come and go.
3. Anticipate situations and keep discipline in the spirit of section 121 of the Doctrine and Covenants.
4. Know your children's companions. Invite them to share your home. Establish sensible coming-in times at night and know fully where their evening entertainment takes them.
5. Cultivate a family with shared responsibility in the home. The unkindest thing that parents who have worked hard can do in their lives is to deny the children the blessed privilege of work under responsible assignments.
6. Feature regular family prayers.
7. Build a spirit in the home in keeping with Galatians 5:22.

If I had a theme this morning it would be "Bonds—Series F." You have had your experience with the E bonds; these are F bonds. The first one is that family bond to which I have made reference.

II. The second is the Bond of friendship, one of the richest bonds in all the world.

I was prompted to say as I looked out over this audience, do not come to this conference with ten thousand people without shaking hands with two or three good men and women you never have met before. There are wonderful peo-

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ple gathered here. If anybody is too bashful and thinks he would be snubbed, there is one handshake from one man who would love to share it with you.

I like to think of David and Jonathan—of Ruth and Naomi—and I like to think of the Prophet Joseph and Hyrum, who died together. I like to think of the three men who sit behind me. I like to think of the men that we visit week after week, you men who constitute stake presidencies and high councils and bishoprics, presidents of organizations—you will all bear me witness that along with all the gifts that come as a result of your callings, there is the blessed privilege of knowing one another well—the privilege of finding out how wonderful people can be.

I have always loved Dr. Samuel Johnson's famous admonition: "If a man does not make new acquaintances as he advances through life, he will soon find himself alone. *A man should keep his friendship in constant repair.*" (Ital. author's.)

Then I think of that wonderful line from Shakespeare:

Those friends thou hast, and their adoption tried,

Grapple them to thy soul with hoops of steel. (Shakespeare, *Hamlet* 1, 111, 62-63.)

Philips Brooks added the thought, "There is no more beautiful sight to see in all this world—full as it is of beautiful adjustments and mutual ministrations—than the growth of two friends' natures, who as they grow old together, are always fathoming with newer needs, deeper depths of each other's life, and opening richer veins of each other's helpfulness."

III. But the third of this series F bonds I want to leave with you this morning is Bonds of faith.

I am so glad that this conference was launched upon the basis of something you can do. It is no mere academic sort of thing; it is a way of life, this religion of ours. We can say with Micah:

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8.)

*Family, friends, and faith*, to me are three of the supreme values of life!

Two days ago we had the privilege of listening to the witnesses of thirty-one mission presidents. Among the wonderful things they told us was the report of a conference in faraway Japan, where people sat all day long in a room unheated, so cold that every Saint gathered could see his own breath through the whole conference—but they stayed. That takes faith.

Crowded into this life, rich in experience through all the years, I bring you an experience that is a tremendous tribute to faith. It was not written in a parlor, and it does not reflect the ease and the comfort of a hammock under a tree. The little woman who penned these half-dozen lines sat guardian through days and nights over a son suffering cancer of the bone. Within the year she had lost her husband and faced the problem of trying to establish a farm with her nine children. She lives in my state. I am proud to know that women like this still live. With nine children, the eldest of whom was stricken so that only a miracle could preserve him, she wrote this:

I wrote my prayer of faith while I waited one awful night alone beside my boy in the hospital:

Let me ride brave and buoyant on the angry waves of life—  
Let me see to pluck the sweetness from each moment of strife—  
Let me borrow no trouble—  
Feel no pangs of fear—  
Let strength, calmness, peace be mine  
For I know Lord, thou art near.

That is faith!

You can invest in faith, my brothers and sisters, and it pays rich dividends, rich beyond any of the bonds I know.

Will you let me close with my simple witness to you in the terms of the faith that I cherish? I was born into this Church, proud that one grandfather came into the valley in '47 and that another one used to freight between here and the Missouri River. With that kind of heritage, God forbid that I should ever falter in the faith of those progenitors.

I have studied this gospel through four universities, and I am so happy to be

able to say that the more I have studied, the more wonderful this gospel becomes—so simple, so sublime, so satisfying. I give you my witness I have tried this gospel on, and it works—it works in every situation in life. And finally, I give you my testimony that the witness has come. It has come from Cumorah; it has come from Alaska; it has come from Hawaii; it has come from the hearthstone in my own home. I know as I stand here that God lives and hears and answers prayers. The recipient of answers to those prayers bids you to build richly, to invest in the bonds

that never fail—bonds of family, of true, sacred friends, and faith in Almighty God.

And I leave that witness with you, humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Adam S. Bennion of the Council of the Twelve. We shall now hear from Brother Richard L. Evans of the Council of the Twelve.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

**I** SUPPOSE that the singing which most of us first remember is the singing of our mothers. I can remember, as a child, my cheeks wet with tears for the sweetness of my mother's singing. Music can be very mechanical or it can stir and feed and satisfy the soul. Of such we have heard here this day, and with you I am grateful for the sweetness of the singing of these mothers here assembled.

There is a sweet presence which I miss here this morning, and did yesterday—that of Sister McKay. I should like her to know that she is much missed at this conference. I have seen her and her beloved husband in their graciousness together in various countries, under many conditions, and when our President spoke of love at home yesterday and of what pertains to the making of a good home, I am sure he was speaking out of the experience of his life and heart, for his courtly graciousness and gentlemanly consideration of Sister McKay on all occasions, under all conditions, and in all places, has been a source of inspiration.

At a time of conference I am always faced with a dilemma—one which stems from the necessity of selecting always two subjects: one for the Sunday morning CBS broadcast and one for the regular conference sessions. It isn't ever easy. Those who work with me at the office know that I seldom select a subject for Sunday before Friday, and my family well know that the agonizing

experience between Saturday evening and Sunday morning does not see these short subjects in their final form until a very late hour. That is a dangerous way to live, a hazardous way!

People often ask why I do not work farther ahead. I cannot tell you why. I wish I could prepare in advance, and I have no criticism of those who do—I only envy them. But I have a conviction from experience that there is a kind of contagion in the air, and if one waits to catch it, he will come closer to the spirit of the occasion than if he prepares too far in advance. I have tried it both ways, and those things, even for radio, which I have prepared too far in advance seem to have a sort of pre-prepared flavor.

Fortunately for me today the theme I selected for tomorrow morning has been running concurrently in my mind with that which I should like to say in just a few words at this session of conference.

It is interesting how, in reading scripture over and over again, one often, after many readings and a long time, quite unexpectedly finds some word or phrase that comes into his consciousness with a new and particular meaning. I have had, within the last few hours, just such an experience.

This scripture, so familiar to you, and which will perhaps be the theme of the broadcast tomorrow morning, is no doubt one of the most quoted in the Church—one which I have read most

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often and heard most often, even unto thousands of times—that “Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life” (and this is the phrase that struck me anew only yesterday) “*through his diligence and obedience* than another, he will have so much the advantage in the world to come,” not just a miscellaneous acquisition of knowledge, but knowledge and intelligence, through *diligence and obedience*. (See D & C 130:18, 19.)

Those words are most meaningful—and I have no fear of learning, of the pursuit of knowledge, for any of our young people, if they will keep in mind *diligence and obedience*—obedience to the commandments of God, diligence in keeping close to the Church, in keeping active, keeping prayerful, keeping clean, keeping circumspect in their conduct. It isn't learning or the love of learning, or knowledge, or the pursuit of any subject that would take from a man his faith, but it is failure to keep the commandments, the failure of a man to feed all sides of himself, and on this subject I should like to read just a few lines that I discarded from what might be used tomorrow morning, and make them serve now:

“Intelligence would not let a man lose his faith in finding truth. Learning does not lead to loss of faith. False learning might, but not true learning. Lack of learning may. Ignorance may. Failure to keep the commandments may lead to loss of faith. Loss of balance may lead to loss of faith. A man may pursue learning along too narrow lines and forget to feed all sides of himself; he may forget his spirit and starve it, but not learning itself leads to loss of faith, not the search for truth, for truth cannot come in conflict with truth. A man can have the pure love of learning and seek for it insatiably, and still keep a simple faith if he will keep the commandments, if he will feed his spirit, if he will be patient, and sweet in humility, and not commit himself to quick conclusions or tentative theories. If he will really seek for eternal truth, with ‘*diligence and obedience*’ he can keep and pursue an insatiable love of learn-

ing and still keep his faith, for ‘the glory of God is intelligence.’”

(That isn't too bad for something having been thrown away from what might be used tomorrow morning! Maybe I have been throwing away the wrong stuff! It's a terrible thing to have to put one's own immortal word-children in the wastebasket week after week.)

We are committed to continuous revelation, to an infinite search for truth, and there are some very significant lines accredited to Thomas Edison that I should like to share with you: “We don't know the millionth part of one percent about anything. We don't know what water is. We don't know what electricity is. We don't know what heat is. We have a lot of hypotheses about these things, but that is all; but we do not let our ignorance about these things deprive us of their use.”

We don't altogether know what faith is, or prayer, and the ultimate meaning or power of them. We don't altogether understand all the commandments, but the limitations of our knowledge should not keep us from observing them and using them, as we pursue learning and the love of learning, keeping the commandments of God and keeping close to him and his truth, in a well-balanced life, in the gospel of Jesus Christ, and using it as our standard as the measure of all things.

I am not concerned about the unanswered questions. I should like to know all the answers, but those I don't know do not bother me. This I know, and leave it with you as the conviction of my soul—that God lives, that Jesus the Christ, his divine and very Son, lives and stands by his side in the Godhead; that these two did appear to a young man, more than a century ago; that we live; that God made us in his image; that he has unspeakably great eternal blessings in store for us as we will search and seek and keep faith and keep clean, and keep his commandments and live in obedience and keep our lives balanced, and keep close to him.

In the wonderful words of Emerson: “All I have seen teaches me to trust the Creator for all I have not seen.”

God bless you, my brothers and sisters, in all things as you meet the daily



decisions of life and move on to those great as yet unseen activities and opportunities of eternity, toward which the ways of all of us move, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve has just concluded speaking. The congregation will now join with the Singing Mothers in singing, "Now Let Us Rejoice." Elder Richard P. Condie, the Assistant Director of the Tabernacle Choir, will lead us.

## ELDER JOHN LONGDEN

### *Assistant to the Council of the Twelve Apostles*

**I** HAVE NO DESIRE to stand here alone. Humbly, in every fiber of my being, I seek the blessing of my Heavenly Father that has been so richly manifest here this morning as we have listened to his true servants speak under his inspiration.

The hymn we have just sung ["Now Let Us Rejoice"] calls to mind an inspirational experience I shared just about six months ago with President and Sister Jacobsen of the Eastern States Mission. We visited Brother and Sister Moss who are assigned to take care of the Peter Whitmer home in close proximity where the Church of Jesus Christ of Latter-day Saints was organized 126 years ago. I suggested we sing "Now Let Us Rejoice in the Day of Salvation." I am grateful for the inspiration of that moment. The day of salvation, yes—

... but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:7-8.)

These were the words of the Apostle Paul to the Galatians almost two thousand years ago. I testify to you this morning the words you hear in this conference are truly the gospel of Jesus Christ. It is his gospel—not the gospel of Peter, not the gospel of Mark, not the gospel of Paul, not the gospel of John, or any of the other of those great apos-

Elder John Longden, Assistant to the Twelve, will speak to us following the singing.

The Singing Mothers Chorus joined with the congregation in singing the hymn, "Now, Let Us Rejoice in the Day of Salvation."

### President David O. McKay:

Elder John Longden, Assistant to the Twelve, will now speak to us. Elder Longden will be followed by Bishop Thorpe B. Isaacson.

ties—they are merely the servants of the Lord Jesus Christ ordained to preach the gospel of Jesus Christ.

I should like to call the attention of the young people here and in the unseen audience to one or two thoughts which I trust will be a stimulation. Following the excellent remarks that have been given already, truly the word of the Lord, I would hope to continue in the same spirit.

How does our spiritual growth compare with our material progress? I realize that there would be those who would pervert the gospel, who would endeavor to weaken faith, who would endeavor to weaken the testimony of you young people as you go to study and improve your minds and to develop the intelligence which God has given you, but I humbly plead that you will always remember and understand who you are as you seek to study and to improve your minds. See that your spiritual growth keeps up with your material and economic progress.

I testify to you that you are the light of the world. Just previous to the statement which I quoted from Paul to the Galatian saints two thousand years ago, Jesus Christ, in his Sermon on the Mount said,

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and

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it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:14-16.)

You have the opportunity to be the light of the world, for today is a new day. The eyes of the world, I feel, are upon us. All the glorious things that have occurred within recent months—the visit of the choir to Europe, the dedication of the temple in Switzerland, and then the Los Angeles Temple a few weeks ago, have focused much attention on the Latter-day Saints. In an hour and a half in Los Angeles in a taxi and on a bus and in a store, several people who did not know who we were—neither Sister Longden nor I, asked if we had seen the Mormon temple, and all seemed most anxious to talk about it. They said, “Be sure you see the Mormon temple and see the Angel Moroni.”

I thrill as I see tourists come to these grounds and on Main Street and look heavenward to see the Angel Moroni. There is much gratitude and appreciation swelling in my heart that that light has come into our lives. We should understand the message that he has delivered to the earth.

Yes, do not leave the Lord out of your studies. A few weeks ago I read the story of a great physician. Someone said to him, “How does it feel to have within your hands the power of life and death as you operate?” And he said, “I never feel that way. In fact, in my younger days when I was cocksure, I was glorying in my record. I was not humble. In an operation I had to reach a hairbreadth decision, and I was incorrect. So for some years I did not practise, and then as I sat one day meditating upon my failure, there was a spirit came to me. It seemed to say, ‘God has given you these hands. God has given you your brains—develop them and utilize them in worth-while effort,’ and so now, since taking up my practice again, I never take scalpel in hand unless there is a prayer in my heart, ‘O God, guide my hands, and give to me of thy knowledge, for thou art the Great Physician, and I am only thy servant.’”

I pray that we will have the desire to develop our spiritual selves, for only under and by and through that spirit can we attain the great accomplishments that are held out for us by our Heavenly Father. I ask, as you study the philosophies, that you will give the gospel of Jesus Christ an even break. Study consistently the truths embodied in this great gospel, which I testify to you has been restored to the earth in its fullness. Latter-day Saints need not wander in darkness.

In conclusion I should like to give you a spiritual thought. I visited the Juarez Stake just a little over two years ago. I went out into an apple orchard. I saw there a glorious harvest which they were reaping, the like of which I had never seen before. Branches were literally touching the ground, they were so heavily laden with delicious fruit. I know they were delicious because I sampled several of those apples. They were delicious by name and also to taste.

I said to the stake president: “How come? Do you have a harvest like this every year?” He said, “No, this orchard is ten years old, and this is the first time I have ever had or experienced such a crop.”

I said, “How do you account for it?”

“I’ll tell you. I decided deliberately to do something about it because I wasn’t happy with the results I was getting, and so last spring I placed a bouquet of flowers in every apple tree in that orchard, and then God provided the rest, for the bees came along, and they feasted upon those flowers, and they pollenized those apple trees, and here is the rich harvest.”

And I likened that to our lives. Are we pollenizing our spiritual lives with the things contained in the four standard works of the Church, which have been so beautifully called to our attention in this conference? God is anxious and ready to help us if we will only learn of him. I humbly pray, young people, that you will not leave the Lord out of your lives; and as you study, regardless of what the subject may be, you will realize that there is need to develop your spiritual natures.

God bless us so to do, and ever to be humble in accepting his blessings and

extending unto him our gratitude. I know that he lives. I know that he is ready to bless us if we will be obedient, diligent students, ever striving to be influenced by his spirit. This I pray, in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just addressed us. We will now hear from Bishop Thorpe B. Isaacson of the Presiding Bishopric. He will be followed by Elder Milton R. Hunter.

## BISHOP THORPE B. ISAACSON

*First Counselor in the Presiding Bishopric*

**P**RESIDENT McKay, President Richards, President Clark, my brethren of the General Authorities, and my dear brothers and sisters: I feel very humble this morning standing before this great audience, this wonderful audience. I humbly pray that the Lord will answer my prayers and sustain me and guide me in what I shall say.

If I have the strength and if I may be forgiven, I should like to thank my wife for a prayer that she offered this morning. As we had our family prayers, she asked if she could say a prayer, also, and I felt ashamed that I had not asked her without her asking me. I think, brethren, that we ought to have our wives join often in our prayers. While they may not hold the priesthood, I am not so sure that the Holy Ghost does not function in the lives of our wives and mothers in probably a keener sense than in our own. After she had prayed for President McKay and all the General Authorities of the Church, she made a special petition to the Lord for her husband and asked that he could be blessed with courage, and then she said, "For courage cometh of the Lord."

Yes, young people, courage cometh from the Lord. Argument, debate, criticism, and faultfinding are not of the Lord. Despondency and discouragement are not of the Lord. Courage cometh from the Lord.

On Thursday morning it was our privilege as General Authorities of the Church to meet the First Presidency in the temple preparatory for this great conference. I do not have the ability to express to you and share with you the spirit of that meeting, but I can testify to you that I know that the spirit of the Lord was there in rich abundance and that the prayers that were offered and

instructions that we received were divine.

Someone said at the close of the meeting in the temple, "If we could only go now from this beautiful meeting in the temple to the conference, then we would not need to worry, because of the beautiful spirit present." I believe that same sweet spirit that existed in the meeting in the temple has carried over in full according to the prayers and the supplications there, pleading with the Lord to bless the conference. Yes, I think the same sweet spirit has been here as we prayed to the Lord that it would be.

Much has been said about the Aaronic Priesthood. I shall not forget the visit I recently made to the Susquehanna River and the feeling that I had as I stood somewhere near the spot where the Prophet Joseph and Oliver Cowdery went to seek the guidance of the Lord, and where John the Baptist appeared to them. I wonder if we can imagine how they must have felt when the heavenly messenger appeared to them.

You know, when the Prophet received his first vision, there were some who said he was not a learned man. Perhaps not, if you judge by the knowledge of men, but he had seen God. He knew more about God than any other man in his dispensation. He had seen the Resurrected Christ. He knew more about Jesus than any other man in this dispensation. To know God and his Son, Jesus Christ, as Joseph Smith knew them, is divine power and the fountain of all knowledge. Someone has said, "He who knows books knows much; he who knows nature knows more; but he who knows God has reached the goal of human wisdom."

Much has been said about the visitation of John the Baptist to the Prophet

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and to Oliver. Oh, the feeling that they must have had! Oliver Cowdery attempted to write a letter to his brother, explaining the kind of feeling he had when the Aaronic Priesthood was bestowed upon him. Their eyes of spiritual understanding were opened. May I read a copy of the letter that Oliver sent to his brother describing the visit of John the Baptist and the restoration of the Aaronic Priesthood?

On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the “blaze of day”; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, “I am thy fellow-servant,” dispelled every fear. We listened, we gazed, we admired! ‘Twas the voice of an angel from glory—’twas a message from the Most High, and as we heard we rejoiced, while his love enkindled upon

our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood, . . . (D.H.C. 1:43.)

May I plead with the boys of the Aaronic Priesthood and the men holding the Aaronic Priesthood to value highly that great blessing of the Aaronic Priesthood. May I plead with you, my brethren, my friends, and my associates, my business acquaintances, to make such adjustments as necessary in your lives and do not put it off too long so that you can have the joy and the blessings that come from the Holy Priesthood.

God bless you, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just concluded speaking. We shall now hear from Elder Milton R. Hunter of the First Council of Seventy.

### ELDER MILTON R. HUNTER

#### *Of the First Council of the Seventy*

**M**Y DEAR brethren and sisters: It is with deep humility that I occupy this position this morning. I sincerely ask an interest in your faith and prayers and that the spirit of God may direct the things that I may say.

During the past eleven years in which I have served as a member of the First Council of the Seventy, I have had the marvelous opportunity, privilege, and blessing of participating in missionary work both in the stakes of Zion and in the foreign missions. I am indeed grateful for the numerous blessings derived therefrom and humbly express sincere thanks to my Father in heaven. I also take this opportunity to express deep gratitude to President David O. McKay, to his Counselors, and to President Joseph Fielding Smith, and to any others who have had a part in giving me

my assignments, because I love missionary work very much and have a strong testimony of the truthfulness of the gospel of Jesus Christ.

I know that the missionary program is one of the greatest assignments that God has given to the Church in this dispensation. I thoroughly appreciate the fact that the responsibility rests upon you and me to take the gospel to every nation, kindred, tongue, and people preparatory for the coming of the Son of Man. It is my firm conviction that when we have done this job sufficiently well, the Lord will accept our sacrifices, our efforts, and our accomplishments, and will usher in the millennial reign. The Savior told his apostles that

. . . this gospel of the kingdom shall be preached in all the world for a witness unto

all nations; and then shall the end come. (Matt. 24:14.)

As I stand here today, my thoughts revert to the numerous wonderful experiences which I have enjoyed while touring various missions. Perhaps paramount in these experiences are the missionary testimony and report meetings which I have attended. These meetings constitute some of the highlights of my life and especially of my participation in missionary work. In these meetings the elders and lady missionaries have poured out their deepest feelings unto God. On numerous occasions in those meetings missionary after missionary in deep humility bore witness that God lives, that Jesus is the Christ—the Savior of the world, that Joseph Smith was a prophet of God, and that the gospel is on earth again; and then with the deepest of gratitude each missionary in turn thanked God for the privilege of serving in the great missionary work, even expressing gratitude for the privilege of paying his own expenses or of his parents paying them. On all of these occasions the room was filled with the spirit of God, and the Holy Ghost bore witness to me that the gospel of Jesus Christ was true and that the missionary program was of supreme importance. My heart was filled to overflowing even beyond expression; and silently I thanked God for the gospel of Jesus Christ, for my membership in the Church, for my sacred testimony, and for my privilege of participating in missionary work.

On many of those occasions the thought came to my mind: "If the parents of these elders and lady missionaries could be here today and could feel, hear, and see what we are experiencing, they would be fully repaid for sending their children on missions."

In addition to the principal purpose of missionary work, i.e., finding the honest in heart, teaching them the gospel, and thereby bringing souls unto God, I truly believe that a mission is one of the greatest schools in the world for the personal development of the missionaries. Those humble laborers who put their hearts and souls into the work and lose themselves in the service of others naturally receive an individual growth and development beyond their

greatest expectations. I think there is no university that can better prepare our sons and daughters for positions of leadership and for life in general, developing their personalities more fully, than can service in the mission fields. From this viewpoint, as well as from many others, the missionary program is marvelous and a great blessing to the members of God's kingdom.

In addition to the personal development that the missionaries receive, they attain an enrichment of one of God's greatest gifts—an increased testimony of the gospel of Jesus Christ. By doing so they receive hidden treasures of knowledge—an absolute assurance that God lives, that Jesus is the Christ, the Savior of the world, and that the gospel has been restored to earth again—which knowledge surpasses anything which they could receive in a material way.

I rejoice in the numerous opportunities I have had to participate in the various phases of church work, and especially do I appreciate the privilege I have had of touring twenty-one missions which has given me the opportunity to bear witness to the truthfulness of the restored gospel and to the divinity of Jesus Christ in practically all of the major cities from Alaska in the north to the Panama Canal in the south. I sincerely thank my Eternal Father for these opportunities and once again express deep appreciation to the First Presidency and the Council of the Twelve, under whose leadership I serve.

Recently I had the privilege of touring the Central American Mission. Its headquarters are in Guatemala City. I am thoroughly convinced that there are prospects for unusual success in this mission. I am happy to report that under the able leadership of President and Sister Wagner, the proselyting work is going forward rapidly and successfully. The missionaries are laboring faithfully and enthusiastically. There was an average attendance of 229 percent throughout the entire mission tour, which fact indicates that the missionaries had done an unusually successful work in preparing the Saints and investigators for the conferences held during the mission tour. I congratulate President and Sister Wagner, as well as the missionaries of the Central Ameri-

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can Mission, for their intelligent efforts and the high quality of work that is being done. May God's blessings continue to attend them.

I also congratulate all of the mission presidents and their wives in all the missions throughout the world for the unusual accomplishments that they are achieving. I know that the mission presidents are outstanding men and their wives are marvelous women. Perhaps in no period in church history has the leadership been better in the mission fields than at the present time. I also congratulate all of the missionaries throughout the world for the high caliber of proselyting work that is being done. I know of no time in the history of the Church when the missionary program has been carried forward on as energetic, intelligent, and high plane in general as is occurring at the present time.

I was especially grateful for the privilege of touring the Central American Mission because of my intense interest in the Book of Mormon and in the Lamanites or Indians. Perhaps there is no part of either of the Americas that has as many full-blooded Indians residing therein as do some of the countries of Central America. This fact is especially true of Guatemala. In that country approximately sixty percent of the people are full-blooded Indians. They are primarily of the Quiché Maya race. These people have refrained from marriage with white peoples primarily because they believe that their Indian blood and their people in general are equal, if not superior, to the white races. The parents among the Quiché Maya people regulate the marriages of their sons and daughters, just as did the parents in ancient Israel. It is their purpose to see that their children marry within their own race and preserve their own religion and culture as far as possible.

The Quiché Mayan Indians have a great heritage and an unusual culture. They are a very religious people. Their religion became definitely paganized following the Book of Mormon period; however, a study of their religious beliefs and practices readily reveals the fact that the roots of many of their religious practices extend back into Book of Mor-

mon times when the true gospel of Jesus Christ was had by their ancestors.

Following the Spaniards conquest of the Quiché Mayas during the sixteenth century, the Catholic *padres* soon found that they could not stamp out the Indians' religion; thereupon they superimposed as many of the Catholic beliefs and practices on the Indian religion as the natives would take, making the Quiché Mayan religion of today a conglomerate.

It is my personal belief that the Quiché Mayas of Guatemala are as directly descended from Book of Mormon peoples as any of the Indians of the Western Hemisphere. Through my research and personal contact with these people, I have learned that they have many traditions that have a kinship to the Book of Mormon teachings. This fact holds true in the written works, such as the *Title of the Lords of Totonicapán*, the *Popul Vuh*, and *The Annals of the Cakchiquels*, as well as in their oral traditions, many of which have been handed down from generation to generation to the present day. The fact that many of the Quiché Mayas do not speak Spanish but have retained their native tongue has made it possible for their traditions to be carried forward unpolluted to our day.

I had been informed that the Quiché Mayas of Guatemala still retained many of their ancient traditions, some of which evidently had their roots in Book of Mormon times, and so when I received the assignment to tour the Central American Mission, I wrote to President Wagner and requested that his missionaries arrange for me to interview some of the old Quiché Maya Indians at Totonicapán. I advised the president to have the missionaries make arrangements for me to interview someone who was well informed on the traditions of that people. In accordance with my request, when I arrived at Totonicapán I found that the missionaries had engaged the services of a man named Jesus Caranza Juarez. Mr. Juarez was a very intelligent person. He not only spoke Quiché Maya, but he also was very apt in the use of the Spanish language. He had been initiated in all the rites and rituals of the Quiché Maya religion and had a thorough under-

standing of the traditions of that people. For these reasons he was an ideal person to interview.

Since I do not speak Spanish, I asked one of the missionaries to act as interpreter. I said to the missionary, "Do not give Mr. Juarez any lead questions that might indicate to him the kind of answers that we desire to receive. I want to know the exact and accurate traditions of his people; and so I would suggest that you ask simple, straightforward questions; for example, the first question I suggest that you ask is: 'What are the Quiché Maya practices and teachings regarding marriage?'"

Once again I warned the missionary to make no explanation to Mr. Juarez but merely to give him the direct question as I had suggested. This procedure the missionary followed. In response to the foregoing question, Mr. Juarez immediately replied:

"Marriage is the most sacred, the most revered, the most holy, and the greatest of all the religious teachings and practices in the Quiché Maya religion. We have two kinds of marriages. In one kind the ceremony is performed by the priest. Only the good people marry in this kind of marriage. By good people I mean those who do not get drunk, those who do not steal nor lie, and those who are morally clean—in brief, the people who live in accordance with all the teachings of the Quiché Maya religion."

Then he said, "The priest performs the marriage ceremony for those good people; and when he marries them, they are married not only for this life but for the next world also. They remain husband and wife forever."

I was surprised, in fact astonished, to get such an explanation regarding the marriage custom of the Quiché Maya Indians, and so I injected a question at this point. I said to the missionary, "Ask Mr. Juarez where the Quiché Maya people ever got such a teaching and practice in their religion. Ask him if they got it from the Catholic Church?"

The reason I asked that question is because the Catholic religion is about the only one that has made much headway in Guatemala. The Quiché Maya Indians have had some of the Catholic beliefs and practices superimposed upon

their ancient paganized Indian religion.

The missionary asked Mr. Juarez the question as directed, and Mr. Juarez immediately replied:

"Oh, no! Certainly not! We did not get that teaching from the Catholics. The Catholics do not have that kind of marriage, and they never have had that kind of marriage."

Then Mr. Juarez explained: "We got that type of marriage from our ancestors. It came down from generation to generation through tradition. Our people practised that type of marriage and had a belief in marriage after death many, many years before the Spanish conquest. In fact, it dates back as far as our traditions go."

I have never read in the writings of archaeologists or other students of the Quiché Mayas that these Indians perform marriages which they believe will endure after death. Perhaps the fact that these Indians believe that their marriages continue for the next world would not be of interest to most people who contact them, and so authors would neglect to make a record of that practice even if they had been told that such existed.

Although I was greatly surprised to find that the Quiché Maya Indians practise a form of marriage which they believe will endure throughout the next world, I was pleased to learn that such was their tradition because I have understood that every time the gospel of Jesus Christ has been on the earth in its fulness that God's true law of celestial marriage constituted part of that gospel. I also know that the true gospel of Jesus Christ was had in ancient America in Book of Mormon days, and certainly the Nephites would have had the true order of celestial marriage. Thus the Quiché Maya Indians of Guatemala, being descendants of the Book of Mormon peoples, have preserved in their system of marriage certain things which hold a resemblance to the true order of marriage as given by the Lord to the Nephites.

Mr. Juarez continued his description of the Quiché Maya custom of marriage by describing the other type of marriage in a rather interesting terminology. He said:

"The other kind of marriage our peo-

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ple call the renegade marriage. Those who receive this kind of marriage are the people that the priests will not marry because they are not good people. They do not live in accordance with the teachings of the Quiché Maya religion."

Then he explained why they were not good people, pointing out that their lives were opposite to the lives of the people who were married by the priests for this life and for the world to come. He said:

"These people who receive the renegade marriage get drunk. They are not honest. They are immoral, and they are not people of good integrity. Their marriages last only until death. They are not married for the world to come."

Mr. Juarez also described to us the various orders of the Quiché Maya priesthood. He stated that the priests were selected from among the spiritual-minded or psychic boys just as they merged into adolescence; and then he explained how these boys were trained for their appointments as priests. He also described to us the Quiché Mayas' system of baptism and the various other rites in their religion, as well as the tradition of their origin.

As you probably already know, the Quiché Mayas have a tradition that they are descendants of Abraham and Jacob, being of the house of Israel. Their traditions maintain that their ancestors came from over the sea and that they were brought to America by the Lord, being led by a prophet of God. They also maintain that that prophet had a peculiar instrument which guided them here which instrument operated in accordance with the faith of the people. Certainly one readily recognizes that instrument as being the Liahona, which is described in the Book of Mormon. (Alma 37:38.) All of the foregoing claims made by the Quiché Maya Indians are recorded in their early writings, and of course they correlate quite closely with the account given in the Book of Mormon.

The following day after interviewing Mr. Juarez at Totonicapán, the mission president, his wife, some missionaries, and I drove to Chichicastenango, Guatemala, for the purpose of attending a Quiché Maya religious service. At eight

o'clock in the morning in the St. Tomas Cathedral, erected for the Indians by the Catholic Church, the Catholic priest conducted mass for the Indians, it being a Catholic religious service.

As soon as the Catholic mass ended, the Indians conducted their own religious services, which in general were definitely pagan but in which I could also readily recognize some factors which evidently had their origin in Book of Mormon days.

I was intensely interested to see twelve Quiché Maya men on the stand at the front of the cathedral presiding over the Indian services. I asked a young Quiché Maya man who was serving as our guide who those twelve men were. He replied:

"They are the twelve high priests who are in charge of the Quiché Maya religion."

I then asked, "Why twelve?"

The answer I received was: "Custom, tradition!" And then the guide explained that the twelve men were the best men that could be found among his people. He said that they were selected to be head over the church because of their good characters, because of their abilities of leadership, and because of various other good qualifications which he enumerated.

This young man who was serving as our interpreter could speak English fluently as well as Spanish and Quiché. He informed us that he had had very little schooling and had learned English and Spanish from the tourists. This fact indicated to me that he was very intelligent.

In a recent conversation with President Edgar Wagner of the Central American Mission, I stated that it was my opinion that if his missionaries could convert this Quiché Maya guide and several other young men of similar abilities—young men who could speak Spanish, English, and also Quiché—and then if they were called to do missionary work among the Quiché Maya people, they perhaps would make a marvelous contribution in taking the gospel to those people. Some of the elders from the United States could be assigned to serve as companions to the Quiché Maya missionaries for the principal purpose of giving them a basic



understanding of the gospel. Then these Quiché missionaries, who would undoubtedly be favorably received by their own people, could easily obtain admittance into the homes of the best of the Quiché Maya families, perhaps even into the homes of the twelve high priests who preside over their church. In this way the gospel of Jesus Christ, with special emphasis on the Book of Mormon, could be taken to the Indians who speak only Quiché. I believe that these Indians would readily recognize that the Book of Mormon was their book, since the traditions which they hold so sacred fit so well with the teachings of that book.

At the present time we are not able to do missionary work with a vast majority of the Quiché Maya Indians because they do not speak Spanish or English and our missionaries do not speak Quiché. These Indians are a very religious people, practising their own religion according to their highly cherished traditions. I believe the day will come when missionary work will go forth with much power and success among this people. At that time we shall see results similar to those which we read about in the Book of Mormon when the sons of King Mosiah did such phenomenal work among the Lamanites. Eventually the day of the Lamanites will come when all of the predictions regarding them made by the holy prophets and recorded in the Book of

Mormon will be fulfilled. It is my opinion that at that time thousands and thousands of the Quiché Maya Indians will join the Church of Jesus Christ of Latter-day Saints and will become valiant in the faith.

In closing I humbly ask God's choicest blessings to come upon the missionaries in the Central American Mission and also upon the missionary work throughout the entire world. May the proselyting program go forward with much force that the honest in heart may be sought out quickly. This I ask humbly, in the name of Jesus Christ. Amen.

**President David O. McKay:**

The Relief Society Singing Mothers will now favor us with "Christ Is Risen," conducted by Sister Florence Jepperson Madsen. The closing prayer will be offered by Elder Grant G. Woolley, president of Lethbridge Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

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The Relief Society Singing Mothers Chorus sang the selection, "Christ Is Risen."

President Grant G. Woolley of the Lethbridge Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference convened in the Tabernacle Saturday afternoon, April 7th, at 2:00 p.m.

The music for this meeting was furnished by the Relief Society Singing Mothers of the Pioneer, Salt Lake and Sugar House Regions and the Davis, Layton and North Davis Stakes, Sister Florence Jepperson Madsen conducting.

President David O. McKay, who was presiding and conducting, opened the session with the following introductory statement:

**President David O. McKay:**

For the benefit of those standing in the doorways—we are pleased to announce that overflow meetings are being held in the Assembly Hall, in Barratt Hall, and over public address system; by television through arrangement with KSL over three television stations in Idaho, and over 12 radio stations in Utah, Idaho, Colorado, Nevada, and Arizona. The names of these stations were announced just a few minutes ago.

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from the Pioneer, Salt Lake and Sugar House Regions, and Davis, Layton, and North Davis Stakes are with us this afternoon to furnish the music for this, the Fourth Session. Sister Florence Jepsen Madsen is conducting and Elder Frank W. Asper is at the organ.

We shall begin these services by the Singing Mothers favoring us with "The Wintry Day Descending to Its Close."

The opening prayer will be offered by Elder Royle S. Papworth, president of Columbia River Stake.

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Singing by the Relief Society Singing Mothers, "The Wintry Day Descending to Its Close."

The opening prayer was offered by Elder Royle S. Papworth, president of the Columbia River Stake.

### ELDER DELBERT L. STAPLEY

*Of the Council of the Twelve Apostles*

**F**IRST I SHOULD like Elder [Adam S.] Bennion to know that it doesn't take a prophetic statement for one to suffer. I have been suffering since yesterday morning when it was anticipated that I should speak.

I desire to preface what I have to say today by recognizing and paying honor to our beloved President, David O. McKay, who has rounded out fifty years of devoted service as one of the General Authorities of the Church. I want you to know that it is a great privilege and blessing to be associated with him in the General Councils of the Church. We love him as you love him. It is our privilege to feel the strength of his spirit, the power of his personality, the strength of his character, and the inspiration of his soul as we associate daily with him in the affairs of the Church of Jesus Christ of Latter-day Saints.

President McKay is the epitome of saintliness, for he has incorporated into his life the great truths of the gospel of our Lord. We all know that the gospel has a great refining influence in the lives of those who accept it and who obey it. It is a great blessing in our Council, after a matter has been taken

### President David O. McKay:

President Royle S. Papworth of the Columbia River Stake just offered the invocation.

"O Savior, Hear Me," will now be rendered by the Relief Society Singing Mothers, and Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker following the music.

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Selection by the Singing Mothers, "O Savior, Hear Me."

### President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker. He will be followed by President Joseph Fielding Smith.

care of, to hear President McKay say: "The will of the Lord has been done." My brethren and sisters, President McKay has given a long, faithful, and devoted service to this Church and its people. Truly he represents everything the Church teaches, and it couldn't fall to an individual to have a greater privilege than to sit at his feet and to learn of him. There is not anything too unimportant for him to give his personal attention and consideration. The Lord loves him and is sustaining him by his holy power. He represents what we look for in a prophet of the Living God. I hope we will all pay him honor on this important day in his life.

Now, my brothers and sisters, today I should like to represent another voice speaking in behalf of the Lamanite people and the Church's responsibility to them, with the hope we shall all be encouraged more fully to support and carry the Lamanite banner until these people of chosen lineage realize every privilege and blessing promised to them by revelation and prophecy.

While there are many scriptural statements in the Book of Mormon that support with unquestioned evidence a return to them of the true gospel of our

Lord and the restoration of promised blessings as members of the house of Israel, I shall refer to three only:

In 1 Nephi, 15th chapter, we are informed by Nephi that in the latter days and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the gentiles, and from the gentiles unto the remnant of father Lehi's posterity, who are the American Indian and his blood relations in the isles of the Pacific.

"And at that day shall the remnant of our seed know," continues Nephi, "that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved." (1 Nephi 15:14.)

Now, my brothers and sisters, as I speak of the Indians, I have in mind all elements of this branch of the house of Israel.

When the Savior visited the Nephites on this continent following his resurrection on the Eastern Hemisphere, he informed them that the establishment of his Church among the gentiles in this land of freedom, the coming forth of the Book of Mormon and its teachings to their descendants, was the sign by which they were to recognize his work among the children of men. Then he affirms:

And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. (3 Nephi 21:7.)

Mormon, a great prophet toward the close of the Nephite history, speaks of the loathsome state to which the Indian should fall, beyond the description of that which ever had been among the Nephites or the Lamanites, and then declares that after the scattering of his

people by the gentiles and after they have suffered much affliction and tribulation, then the Lord will remember the covenant which he made unto Abraham and to all the house of Israel.

When the Lord brought forth the record of the Book of Mormon to Joseph Smith in this dispensation, he committed to his Church with that important record the responsibility of taking to the Indian and Lamanite people the knowledge of their forefathers and the fulness of the gospel, which record also includes the Lord's promises to them as a branch of the house of Israel.

In the Doctrine and Covenants, section 3, the Lord, after reproving the Prophet Joseph Smith for the loss of certain manuscripts relating to the first part of the Book of Mormon, declared:

Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people—

... through the testimony of their fathers—

And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwined in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.

And for this very purpose are these plates preserved, which contain these records—that the promises of the Lord might be fulfilled, which he made to his people;

And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. (D & C 3:16-20.)

Very shortly after this revelation was given, the Lord gave another revelation that instructed the Prophet to open the work among the Lamanites, as we learn in reading section 28 of the Doctrine and Covenants, wherein Oliver Cowdery was called as the first missionary to the Indians from the newly restored Church. The assignment reads:

And now, behold, I say unto you that you shall go unto the Lamanites and preach

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my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them; . . . (*Ibid.*, 28:8.)

Three others were later appointed by revelation to accompany Oliver Cowdery on this first mission to the Indian people.

[President Brigham Young gave much prayerful thought and attention to promoting the gospel among the Indians and in establishing friendly relations between them and the Saints.]

President John Taylor was greatly concerned about an active Lamanite program, for he declared:

The work of the Lord among the Lamanites must not be postponed, if we desire to retain the approval of God. Thus far we have been content simply to baptize them and let them run wild again, but this must continue no longer; the same devoted effort, the same care in instructing, the same organization of priesthood must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from gentile nations. As yet, God has been doing all, and we comparatively nothing. He has led many of them to us, and they have been baptized, and now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes, organizations, etc. In one word, treat them exactly in these respects, as we would and do treat our white brethren. (*The Gospel Kingdom*, p. 247.)

President Wilford Woodruff stated:

I am satisfied that, although we have done a little for the Lamanites, we have got to do a great deal more. (*The Discourses of Wilford Woodruff*, p. 296.)

President George Albert Smith, in inaugurating work among the Indians during his administration, strongly emphasized the importance of the Church mission to the Indians in these simple yet dynamic words:

"The day is here for the gospel to go to the Lamanites, and we must never fail them again."

This was later reaffirmed by President David O. McKay when he emphatically declared: "God would hold us accountable if we failed."

These statements make unmistakably clear what our duty is to the Indian people. Now, my brothers and sisters,

we should not deny to them longer their full rights and opportunities for blessings. We must always remember, we only have the authentic record which furnishes the true origin of the American Indians, their history and God's work and gospel teachings among them. Great are the promises of the Lord unto the Indians, which spiritual blessings this people alone hold the keys, rights, and powers to grant and bestow upon them.

In a sense I do not feel sorry for the Indian people because they are children of promise, belonging as they do to the house of Israel and are the posterity of Abraham, the father of the faithful, through whose lineage the Lord promised that all nations of the earth are to be blessed; therefore, they are a chosen race and people unto God, possessing a divine and royal heritage. However, I do feel sorry about the lack of privileges, denial of citizenship rights, and insufficient opportunities for schooling and culture which continue to shroud them in darkness and despair. There are too many of them in our modern day, living under most primitive conditions and circumstances which destroy faith, initiative, ambition, and confidence. That it required hundreds of years for the Indians to reach their low state of degeneracy does not allow the Church or the nation unlimited time to return them to the high civilization and spiritual activation they once enjoyed nor the opportunities and blessings of our present enlightened era of scientific knowledge, productive achievement and culture.

Our apparent insufficient interest and somewhat unsatisfactory follow-up of the Prophet Joseph Smith's taking the Book of Mormon and the gospel to the Indian as well as partial failure to heed the counsel of all presidents of the Church in relation to this program, is an indictment against us and represents a challenge and an obligation we cannot afford longer to ignore.

It is unfortunate that we have permitted others to indoctrinate them to different ways of life than that of their fathers as recorded in the Book of Mormon. Our efforts over the years have not been sustained, but intermittent, and each stoppage of activity causes us

to lose ground and permits others to become more firmly entrenched, creating a serious proselyting problem which could in large measure have been avoided. The Indians themselves have chided the missionaries about such conditions and occurrences.

Without question in my mind, we must fulfil completely the Church duty to the Indian and thus lay suitable plans to prevent any future departure from a chosen course of intense missionary activity among them. We truly cannot afford to neglect them again. If called to an accounting by the Lord, could we vindicate the apparent indifference towards them? The Lord has counseled that we are not to be commanded in all things and he that doeth not anything until he is commanded and receiveth a commandment with doubtful heart and keepeth it with slothfulness, the same is damned. (See D & C 58:26.) The revelations make clear the Church path of duty. What additional direction is needed to awaken us to the importance of this God-given task?

My brothers and sisters, the Indian cause and program is not a dead issue in the Church today but continues a constant challenge and duty. We must regain through devoted service to the Indian God's approval and blessing upon this most important assignment.

In my judgment, to be successful the Indian program must become a full Church effort that involves every person and organization. We should also encourage government bodies to study more thoroughly Indian problems, give them increasing local autonomy and furnish the type and quality of leadership and help to elevate the Indian to his rightful place of ultimate full citizenship with opportunity to enjoy every educational and work advantage that will make him independent and self-sustaining. Because the first inhabitants and rightful citizens of our great country are in a minority group does not justify indifference to their cause, nor should they be ignored by the strong political parties of our nation. The government, having subjugated and taken possession of their lands and made them wards of the government, places upon this nation

and people a debt and obligation that should be fully and honestly met to permit them in proper time to enjoy full rights and benefits of citizenship with economic and social privileges and proper home life in the society of American peoples.

Perhaps too thoughtlessly we consider the Book of Mormon as belonging to us exclusively, overlooking the source of its divine preparation, also the descendants of the people to whom the record was originally given. We hold it in sacred trust for the American Indian as well as for our own use. The Book of Mormon record has for the American Indian a familiar voice speaking as it does from the dust, of their ancestors.

We must rely on stake and full-time mission leadership and missionaries, priesthood quorums, also the Church auxiliaries, to carry forward this important work. I cannot promise you that it will be an easy task. It will be full of discouragements and will require years to attain reasonable progress, but when accomplished, think of the marvelous blessings and satisfactions we as a people can experience for bringing a backward branch of the house of Israel to a knowledge of truth and of their God. The problems and handicaps that now exist in working among the Indians cause an assignment to be distasteful to some, and because the results often are disappointing and quite unproductive, tend to frighten many away who are considered for missionary service among them. Perhaps they are fearful of what they might find and revolt against the idea of working and associating with these people who live under such humble circumstances and for the most part are without modern facilities that we accept as a part of our daily living. The Lord taught that to eat with unwashed hands did not defile a man, but those things which proceed out of the mouth and come forth from the heart, they defile the man. (See Matthew 15:18-20.)

We should take seriously these words of Jacob, the brother of Nephi:

Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; . . . (Jacob 3:9.)

Why do we as a people hesitate, my brothers and sisters, to pursue fully the work God has assigned us to do by revelation? How can the Indians be encouraged to a full life of opportunity, joy, and happiness without our help? As we meditate this challenge, we should remember the example of the Christ who humbly and graciously washed the feet of his disciples to teach them the lesson of humility in his service.

Calling to mind the vision and lesson given to the Apostle Peter, who at first resisted taking the gospel to the gentiles, "We cannot call that common or unclean which God has cleansed." (See Acts 10:15.) Does not that same counsel apply to us today, now that the time has arrived for the Indian to receive the fulness of the gospel of our Lord? I am firmly convinced the Lord in his own way is preparing the Indian people to receive the message of the restored gospel, but we must willingly cooperate with him in this program according to the important assignment given to the Church.

Now we should resolve, my brothers and sisters, to never give up in this program regardless of disappointments and discouragements, but fulfil in a pleasing way to the Lord our duty to the Indian people with patience, love, and kindness. Also, we must faithfully keep all promises made to them, and by real sustained interest and never failing them again build confidence through our ef-

forts to serve and thus create a desire within them for the gospel and kingdom of our Lord.

I do not want you to get the idea from this talk that the Church does not have an Indian program and is not making some progress in this field of service, because we are, but we must step up our efforts, increase effectiveness of the work, and accomplish much more than we are now doing to fully bless these people and to please the Lord, our God.

I recognize and express appreciation to those of our brothers and sisters who have given and are giving such faithful and devoted service to the peoples of Lamanite origin. I pray that the choice blessings of our Heavenly Father will be upon this branch of the house of Israel, that our efforts among them will never diminish but will continue to increase in order that they may enjoy the blessings that God has promised to them, which I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

That earnest appeal for the Lamanites to which we have just listened was given by Elder Delbert L. Stapley of the Council of the Twelve. President Joseph Fielding Smith, president of the Quorum of the Twelve, will now speak to us. He will be followed by Elder Henry D. Moyle.

## PRESIDENT JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters: We are here assembled, as we assemble at every conference, for the purpose of being instructed, built up, and encouraged so that when we return to our homes, we will be able to teach our people and keep them in the path of truth. We may even be admonished, if that is necessary.

This afternoon I wish to bear testimony to the restoration of the gospel, to the mission of our Redeemer, to the call of the Prophet Joseph Smith and the establishment of this work in the dis-

pensation in which we live, known as the Dispensation of the Fulness of Times. I know absolutely that Jesus Christ is the only Begotten Son of God, the Redeemer of the world, the Savior of men insofar as they will repent of their sins and accept the gospel. Through his death he redeemed all men and took upon him that sacrifice which would relieve us of our sins that we may not answer for them if we will accept him and be true and faithful to his teachings.

I am just as fully satisfied, because I know, that the Father and the Son ap-

peared to Joseph Smith and revealed to him the great truth which had been lost because of the wickedness of the world; that they are separate distinct Personages; that the Father and the Son, together with the Holy Ghost, constitute the Godhead, the great ruling power of the universe; that Jesus Christ volunteered to come into this world to redeem it; that John the Baptist came to the Prophet, as did Moroni before him, and Peter, James, and John later, to give authority and to usher in the kingdom of God anew in this dispensation in which we live, because men had turned away from the truth. Through darkness which covered the earth they had lost the knowledge of God; they had transgressed the laws and changed the ordinances; and instead of teaching the simple truths of the gospel of Jesus Christ, they taught the commandments of men just as the Lord Jesus Christ declared to the Prophet Joseph Smith.

I am grateful for my membership in this Church, for the opportunity that has been mine to serve. My desire is to prove true and faithful to the end. I realize that this is the Dispensation of the Fulness of Times; that we live in perilous days; that men's hearts are failing; that contention prevails; nations stand in opposition to nations; and there is no peace.

## ELDER HENRY D. MOYLE

### *Of the Council of the Twelve Apostles*

I, like Elder Stapley, have had in mind calling to your attention at least, a part of the great service that President David O. McKay has rendered the Church and his Maker during the last fifty years, and particularly that service which has been rendered during the last twenty years since the establishment of the great Church welfare program came about.

When the Lord speaks through his servants, as he did in 1936, there is no room left for any doubt in the minds of true Latter-day Saints. We believe in the words of Amos which have been quoted here before today, that

Surely the Lord God will do nothing,

I realize, because I discover it, that there is commotion not only among men, but also in the elements pertaining to this earth; that they too are becoming angry. The judgments of the Almighty are being poured out upon the inhabitants of the earth by earthquakes, by flood, by famine and pestilence, and in many other ways, and all of these are signs that have been given by our Lord Jesus Christ to convince men upon the face of the earth that his coming is near, even at our doors.

When you return to your homes, teach the people. Call upon them to repent wherein they need to repent, to get on their knees before the Lord, to remember their covenants, and their obligations to keep them, and to walk faithfully and humbly in the sight of their Eternal Father.

That is one of the most important missions that we have. Let us carry it out, I humbly pray in the name of the Lord, Jesus Christ. Amen.

### President David O. McKay:

We have just heard President Joseph Fielding Smith, president of the Quorum of the Twelve. Elder Henry D. Moyle of the Council of the Twelve will now address us. He will be followed by Elder Alma Sonne.

but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

In this respect we reaffirm our ninth article of faith:

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.

There is a story that has oft been told by President McKay, particularly during the early days of the welfare program, that I should like to repeat. It is the story of an engineer who pulled his train into a station one dark and stormy night, and while the engineer was going

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calmly about oiling his engine, getting ready for the next run, a timid passenger from the coach came up to him and asked him if he were not afraid of going out into the dark. Without looking up the engineer said, "I'm not pulling my train out into the dark tonight." "Oh, I beg your pardon, I thought you were going to be our engineer," said the man. "I am, but I won't be in the dark tonight." He said, "Why, I should think you would be very nervous with the lives of all these men and women on this train depending upon you." For an answer the engineer pointed up to the headlight that threw an intense white light several hundred yards ahead on the track and said, "When I pull out of this station tonight I am going to run just to the edge of that light, and when I get there, that light will be extended several hundred yards ahead, and I shall run to the end of that light and so on throughout the night. I'll be running in the light all the way." And the man replied, "Thanks for the lesson, faithful engineer."

President McKay continued: "I can say this to you: The first circle of light we have seen is October 1st, 1936, when by that date we shall see to it that we have sufficient food, fuel, clothing, etc., to see every needy family through this coming winter, and by the time we get to October 1st, the light will have extended sufficiently far to permit us to see the next move we should make. I can promise you one thing, that we'll be running in the light all the way through this dark night."

No more prophetic utterances, I am sure, could have been made at that time. And it is my privilege today to bear testimony to the fact that that prophetic statement has been fulfilled, and that ever since then we have been running in the light, and the story, of course, is not yet told but will yet reveal a great work of inspiration and of progress.

When we sing, "We Thank Thee, O God, for a Prophet" it has a meaning to Latter-day Saints; it has a meaning to welfare workers throughout the Church. Our presence here today indicates how happy and how grateful we are to live in a day and age when a prophet of God is in our midst. We

know that we are not left alone to our own judgment or the devices of men.

Those who have been helped by the program during the last twenty years are naturally grateful for the program of the Church, for the generosity of the Saints, and for the inspiration of the brethren who preside over them, but the interesting fact is that those who have been called to labor and to give and to sacrifice and to carry out this great work, are also extremely grateful. They are grateful for the opportunity that they have had to serve their fellow men. They know the truthfulness of the words that "it is more blessed to give than to receive." They have cause every day of their lives to thank the Lord for the privilege which has been theirs of carrying on this inspired work. As a matter of fact, this is the spirit of welfare work. It has insured its success from the beginning, and it will continue with us to carry on in the future.

I know of nothing more faith-promoting in the Church than to be associated with the welfare program and to participate in its activities. Back of it all has been the faithfulness and the devotion of the people of the Church. I do not want to deal in superlatives today, but I am sure that no credit would be too great for the membership of the Church who have met every emergency and have provided for every need which has made itself known since this great program was initiated. The people have not failed. They are not failing now. Their efforts are keeping pace with the needs of their brethren. Both have necessarily expanded as our problems have arisen.

Whereas twenty years ago we only had 115 stakes, we now have 227. Not alone has there been an increase in numbers, but our society has become more complex. I mean by that, of course, the society in which we live. So far as the Church is concerned, our society should be kept as simple as ever. Now in the world there are many limitations imposed upon our freedom of action, individually and collectively, many restraints upon us in government and industry, and in all our activities of life we are circumscribed, of necessity. Many of these influences are in-



sidious in their nature, some of which we are not aware of until we are struck with the full force and effect thereof, and often then we are left helpless if we stand alone.

I have long since been satisfied in my own mind that the commencement of our intensive collective effort to meet these problems was timed of the Lord. Had it not been for the inspiration of the Almighty, President Grant and his Counselors would not have foreseen as they did the future requirements to meet the changing conditions in the world in which we live. Their prophetic foresight made it possible for the people to anticipate and prepare for the future. They also gave us the plan under which we have operated. Up to this time, April 1936, most of our welfare cases were handled by the bishop, individually. He stood, as it were, alone out in the world, with his own resources pretty much, and the result was that he was not capable, standing alone, of meeting these intricate problems as they arose in our new society. With the advent of the program designed to meet our present complex problems, all the bishops of the Church were united in a way that each might share with the other, and all profit by the experiences gained throughout the Church.

But this change in the program from the individual bishop to the welfare program did not in any wise change the principle or the practice upon which our care for the poor was based. It still remains the work of the individual bishop to take care of his own. Thus we continue to carry out in the welfare program the mandate of the Lord given to us in the establishment of his Church and kingdom here in these latter days, just as it was imposed upon the people of prior dispensations.

What happened in the primitive church? The same practice of taking care of the poor and the needy, no doubt in a greater degree of perfection than now, for we are told:

... all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all men, as every man had need. (Acts 2:44-45.)

And the multitude of them that believed were of one heart and of one soul: neither

said any of them that ought of the things which he possessed was his own; but they had all things common. . . .

Neither was there any among them that lacked. . . . (Acts 4:32, 34.)

You know, King Benjamin, in speaking of those who would not assist the poor, would not succor the needy, said,

... O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God. (Mosiah 4:18.)

And Amulek, speaking on the same subject, said:

"... behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith," (Alma 34:28) when we do not take care of the poor and the needy.

And in the opening of this dispensation, the Lord said unto us through his Prophet, Joseph Smith:

Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, . . . (D & C 44:6.)

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple. (D & C 52:40.)

I know of no more eloquent characterization of the welfare program than that made by President McKay on October 2, 1936, after we had had six months' experience in this work:

"I do not know of any activity," the President said, "with which we have been associated which promises more fruitful results in temporal and spiritual achievement than this Church security [welfare] program. . . . It is going to stand out in Church history as significant. . . . Brethren, I congratulate you with all my heart. You are not doing it for yourselves, but for others and for the Lord, by providing, and contributing to the progress and success of the Church.

"The development of our spiritual nature should concern us most. Spirituality is the highest acquisition of the soul, the divine in man; 'the supreme, crowning gift that makes him king of all created things.' It is the consciousness of victory over self and of communion with the infinite. It is spirit-

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uality alone which really gives one of the best in life.

"Throughout this conference frequent reference has been made, and appropriately so, to the plan inaugurated by the General Authorities of the Church for the relief of those who are unemployed. It is at present one of our greatest, and one of the most important concerns of the Church. During the few minutes allotted to me I desire to call attention to the spiritual value of this important and far-reaching undertaking.

"In the 29th Section of the Doctrine and Covenants, we are told that all things unto the Lord are spiritual, 'and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal or sensual.' (D & C 29:34-35.)

"It is something to supply clothing to the scantily clad, to furnish ample food to those whose table is thinly spread, to give activity to those who are fighting desperately the despair that comes from enforced idleness, but after all is said and done, the greatest blessings that will accrue from the Church security [welfare] plan are spiritual. Outwardly, every act seems to be directed toward the physical: re-making of dresses and suits of clothes, canning fruits and vegetables, storing foodstuffs, choosing of fertile fields for settlement—all seem strictly temporal, but permeating all these acts, inspiring and sanctifying them, is the element of spirituality."

That is the declaration of our beloved President to us, and it has been the inspiration not alone for the general Church welfare committee through all these years, but I am sure also the inspiration for you, my brethren and sisters, who have made this great accomplishment possible.

Historically important as is the past, our attention must now be riveted upon the present and the future while we are still taking care of our daily tasks.

It is of prime importance, of course,

that we should have acquired the various projects that we have throughout the Church, but it is my humble judgment today that it would be better for us never to have acquired a welfare project than to fail to take care of it now that we have it. The Lord will not hold us blameless, those of us who lead in the wards and the stakes of the Church, if we take of the funds of the people, those sacred trust funds, and purchase projects and then do not utilize those projects as the Lord would have us. So I say today that the severest test is here confronting us now.

Now we have never judged the success of our welfare projects by their earning power, by any profit which might accrue therefrom, nor have we judged them as they might function in time of plenty, where there is no unemployment, where we have been required to draw upon the busy people of the Church for the greatest contribution for their maintenance. We should never forget the fact that these projects reach the peak of their importance when they produce in time of need that which is necessary to meet the emergency, and which at the same time will furnish to the greatest number of men and women in periods of unemployment the employment by which they can gain that which they need for the sustenance of themselves and their families.

I say to you today, this welfare plan has become a great insurance, not only to the people of the Church but also to our neighbors and friends in the world. And you might ask me, of what benefit is this program to the world and particularly the communities in which we live. I say to you, it is a benefit to them because we are prepared and will continue to be prepared to take care of our own and thus relieve the public load and to give that which the public has to those who have not been blessed by the inspiration and direction of the prophet of God who leads the Church of Jesus Christ of Latter-day Saints in these days.

I want to say a word in conclusion about our tax situation. Some people both within and without the Church seem to worry about some welfare projects upon which no state tax has been levied. Let me say to you humbly,

my brethren and sisters, and to the world, that we pay in very deed a hundred percent of the production of these farm projects of ours to the same identical cause to which much of our taxes are dedicated. The gross production of our welfare projects goes to relieve a tax burden rather than the small fraction which would be charged us were we limited alone to the tax that might be levied upon it if it were not tax-exempt by law. I am sure that the people in the Church and out of the Church should have no worry about our not meeting our civic responsibilities. I am sure that we will always be found doing more than our share in the communities in which we live throughout the world. Think of it, with the great number of welfare projects we have now, scattered as they are throughout the United States and Canada, we can be assured that no particular climatic condition or no particular disaster could

affect us all, and that we are in the position where when one community is hurt we can draw from the other communities and the other projects of the Church to assist them. With every new project we have added insurance for our future welfare and protection.

I hope and pray that we may always be responsive in the future as we have been in the past to the great leadership of President McKay and to that inspiration and direction which will come to him as he continues to preside over us in the Church and kingdom of God, and this I pray humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Moyle of the Council of the Twelve has just addressed us. We shall now hear from Elder Alma Sonne, Assistant to the Twelve.

## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS: I want to say that I endorse with all my heart the remarks which have been made this afternoon by Elder Stapley, President Smith, and Elder Moyle, and I join with them in expressing my love and admiration for President David O. McKay, who has given this Church fifty years of unselfish service. I remember him for almost that number of years. During all of that time he has traveled through the nations of the earth representing this Church, explaining the gospel principles, and bearing his testimony to the divinity of this great work.

I had a friend once who was educated along literary lines. He told me one day that the finest sentence in all literature is in the Bible. When I asked him to repeat it he said, "God said, Let there be light: and there was light." (Gen. 1:3.) I suppose from the standpoint of beauty and majesty that sentence has no parallel, and yet I thought of another sentence, a sentence of only three words, spoken by the angel on the morning of the resurrection. The angel said, "He is risen." (Mark 16:6.) I believe that was

the most important announcement ever made to the world.

I rejoice in the stability of this Church, in the soundness of its doctrines, and I am very happy that all of those doctrines are in agreement with the Holy Bible.

I read a book the other night which suggested that the stories of the resurrection, and the stories of the miracles performed by Jesus originated during a period of myth making. I confess that I am somewhat annoyed when a supposed leader of a Christian church will make a statement like that. Strip the Christian religion of the doctrine of the resurrection, and you lose its motivating power, as was stated so well by President McKay the other day. There is no doctrine which received more attention of Christ's twelve apostles, whom he sent into the world, than the resurrection. To deny it is to be ruled entirely by skepticism and unbelief. Mankind needs to have a conviction concerning the resurrection of the Lord Jesus.

There are those who have relied entirely on their finite understanding and

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their human vision which, to say the least, is darkened "by the shadows of earth." The human soul needs an anchorage. Man cannot live by bread alone. Mankind needs a vindication against the tyranny of death and against the ravages of time and decay. Jesus Christ and the prophets have supplied that vindication. The Savior supplied it when, in the throes of agony and death, he said to the felon on the cross: "To day shalt thou be with me in paradise"; (Luke 23:43) also, when he appeared to Mary in the garden, when someone said, "Woman, why weepest thou?" She said unto him, "Because they have taken away my Lord and I know not where they have laid him."

Jesus said unto her, "Woman, why weepest thou? whom seekest thou?" (John 20:15.) She supposed him to be the gardener, and said unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus said unto her, "Mary." She turned herself and said unto him, "Rabboni, which is to say, Master." (See John 20:13-16.)

In all the writings, either ancient or modern, there is nothing more beautiful, more touching, and more reassuring than these words quoted by John. Jesus again supplied that vindication when he faced the apostles in an upper room and when he talked and ate with them: "A spirit hath not flesh and bones, as ye see me have," (Luke 24:39) said the Master. Again he supplied it when he restored the wavering faith of Thomas Didymus: "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing." (John 20:27.) That circumstance led up to the last Beatitude, probably the mightiest of them all: "Because thou hast seen me, thou hast believed: blessed

are they that have not seen, and yet have believed." (John 20:29.)

That doctrine is the very foundation of the restored gospel of Jesus Christ. Jesus again supplied it when he appeared to Saul of Tarsus on the way to Damascus when he asked the question: "Saul, Saul, why persecutest thou me?" (Acts 9:4.)

And last, but not least, he gave to the modern world a vindication and an irrefutable witness when he appeared to Joseph Smith, the Prophet, in a grove of trees in New York, where God spoke these words:

"This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:17.)

The strongest fortification you and I can have against the uncertainties of life is the testimony which we have received from our Father in heaven concerning the resurrection. May we cherish it, and may we keep it strong; and may we always be valiant for the truth, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Alma Sonne, Assistant to the Twelve, has just concluded speaking. The congregation will now sing, "We Thank Thee, O God, For a Prophet," conducted by Richard Condie. Following the singing, Elder Bruce R. McConkie will address us.

The Singing Mothers Chorus and the congregation joined in singing the hymn, "We Thank Thee, O God, for a Prophet," Richard P. Condie conducting.

**President David O. McKay:**

Elder Bruce R. McConkie of the First Council of the Seventy will now speak to us. Elder McConkie will be followed by Bishop Carl W. Buehner.

## ELDER BRUCE R. McCONKIE

### *Of the First Council of the Seventy*

**W**E BELIEVE in the law of justification. By virtue of this law, if a man walks, acts, and lives in this life in such a manner that his conduct is justified by the Spirit, he eventually will

attain an inheritance in the celestial world.

On the day the Church was organized, April 6, 1830, the Prophet, writing by way of prophecy and revelation,

summarized the basic doctrines of the Church. Among other things he wrote this:

And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true. (D & C 20:30.)

In the summary of the gospel law given in the days of Father Adam, we find this sentence:

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. (Moses 6:60.)

In the early 1830's, when the Lord was talking to the Prophet about what is called the new and everlasting covenant—that is, about the fulness of the gospel—he revealed this further truth relative to this great law of justification, and I think these following words are a perfect one sentence summary of the whole law of the whole gospel. The Lord said:

... All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power ... are of no efficacy, virtue, or force in and after the resurrection from the dead. (D & C 132:7.)

One more expression in the revelations has bearing on this. The Lord said:

... the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. (D & C 76:53.)

Now, to justify is to seal, or to ratify, or to approve; and it is very evident from these revelations that every act that we do, if it is to have binding and sealing virtue in eternity, must be justified by the Spirit. In other words, it must be ratified by the Holy Ghost; or in other words, it must be sealed by the Holy Spirit of Promise.

All of us know that we can deceive men. We can deceive our bishops or the other Church agents, unless at the moment their minds are lighted by the spirit of revelation; but we cannot de-

ceive the Lord. We cannot get from him an unearned blessing. There will be an eventual day when all men will get exactly and precisely what they have merited and earned, neither adding to nor subtracting from. You cannot with success lie to the Holy Ghost.

Now let us take a simple illustration. If an individual is to gain an inheritance in the celestial world, he has to enter in at the gate of baptism, that ordinance being performed under the hands of a legal administrator. If he comes forward prepared by worthiness, that is, if he is just and true, and gains baptism under the hands of a legal administrator, he is justified by the Spirit in the act which has been performed; that is, it is ratified by the Holy Ghost, or it is sealed by the Holy Spirit of Promise. As a result it is of full force and validity in this life and in the life to come.

If an individual thereafter turns from righteousness and goes off and wallows in the mire of iniquity, then the seal is removed, and so we have this principle which keeps the unworthy from gaining unearned blessings. The Lord has placed a bar which stops the progress of the unrighteous; he has placed a requirement which we must meet. We must gain the approval and receive the sanctifying power of the Holy Ghost if eventually and in eternity we are to reap the blessings that we hope to reap.

The same thing that is true of baptism is true of marriage. If a couple comes forward worthily, a couple who is just and true, and they enter into that ordinance under the hands of a legal administrator, a seal of approval is recorded in heaven. Then assuming they do not thereafter break that seal, assuming they keep the covenant and press forward in steadfastness and in righteousness, they go on in the next world as husband and wife; and in and after the resurrection, that ordinance performed in such a binding manner here has full force, efficacy, and validity.

I think perhaps this doctrine, as almost all other doctrines that we teach in the Church, leads us back to the same central conclusion, which is that it is obligatory upon us to keep the commandments of God if we ever expect to inherit the blessings that he has promised the Saints. We should re-

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mind ourselves again and again of these words which he has spoken:

... he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D & C 59:23.)

In the name of Jesus Christ. Amen.

## BISHOP CARL W. BUEHNER

### *Second Counselor in the Presiding Bishopric*

IT IS TRULY a spiritual feast to attend one of these great conferences. There has been a theme running through these talks that has said to me that we are a great Church of action, and the more action the greater the Church. I am sure we believe in being doers of the word and not hearers only.

I constantly marvel at some of the stories I hear of the faith of the young people in the Church, and I have been inspired by them. I heard a story of a student of psychology who was given an assignment to ask a series of questions of some of our very young people as part of his assignment at the university. Among the questions that he asked was: "Who are the three greatest men in the world?"

The first youngster he asked the question of was seven years of age, and the seven-year-old boy said: "George Washington, Abraham Lincoln, and Brigham Young." And I thought that was a pretty good answer for a seven-year-old boy. The student went two houses down the street and asked the same question of a five-year-old boy: "Who are the three greatest men in the world?" And the five-year-old boy said: "Our Heavenly Father, Jesus, and President McKay." If you could add fifty years to the age of the five-year-old child, I doubt he could give a better answer fifty years later than he did when he was interviewed at five years of age. That was a remarkable answer for a five-year-old boy, and it denotes the teaching that is going on in the homes of some of our young people.

Then this same man asked another question of a lad just turning three years of age—not much more than learning to talk. He said to this boy three,

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy has just concluded speaking. We shall now hear from Bishop Carl W. Buehner of the Presiding Bishopric. Bishop Buehner will be followed by Elder Marion G. Romney, our concluding speaker.

"Who is God?" And the youngster, after a second, said, "Sunday School." He identified the word God with Sunday School. This man said: "I asked the same question of a girl much older one day: 'Who is God?' and she said, 'That's a naughty word. We do not say that in our home.'"

These statements are full of meaning to me, and I appreciate them. Good training by the parents of their children, even though they are very young, usually stays with them all their life. Think of these same youngsters a little later when they hold the Aaronic Priesthood. I have shaken hands with hundreds of young men, and girls of corresponding ages, who are attending this great conference because of having a perfect record in attending all of their meetings during the past year.

Last evening Elder LeGrand Richards and I had the honor of being entertained by a group from the West Arcadia Ward of the Pasadena Stake. Some forty-one youngsters have been brought here by their bishopric because they are one hundred percenters in the Church, and I never saw such a fine group and felt such a marvelous spirit as I did among these young people. I sat next to a girl who has been a 100 percenter, who has only been a member of the Church for three weeks, and sitting on the same row was another girl twenty years of age who had been a hundred percenter for a whole year. Her parents have been objecting to her becoming a member of the Church. She said, "I am just waiting to be twenty-one years of age so that I can be baptized a member of the Church. My parents, not understanding what this means to me, have been objecting to

this." In spite of the fact that this girl is not a member, her record has still been 100 percent perfect, and she has paid to the Church one-tenth of all she has earned during the past year. I could not help remarking to her, "Because of your great faith, I would not be surprised if you bring your father and mother into the Church when you are admitted."

It is a great blessing and a wonderful privilege to be associated with these young people—to feel their marvelous spirit. Just a few days ago a bishop came into our office, and said, "I must tell you about one of my Aaronic Priesthood boys. He has had a perfect record ever since he has been in the Aaronic Priesthood. On Monday morning he was stricken with polio. He was taken to the hospital. As soon as he arrived at the hospital and his doctor came to attend him, he said to his doctor: 'Doctor, I have to be out of here next Saturday night, even if I go on crutches. I am a hundred percent in my Church activities, and I have to be in my meetings next Sunday,' and his doctor said: 'Son, I am afraid you are going to be here for months. You will never be home next Sunday to attend your meetings.' The young man said, 'Well, I have faith that the Lord will let me get back so that I will not break my record.' He was administered to during the week. On Saturday night that boy left the hospital on crutches. On Sunday he attended his meetings, and three days later threw away his crutches."

I like the faith of these young men. I told the brethren in our temple meeting last Thursday of two others that impressed me. I was attending a conference in Idaho a year ago on a cold winter's night, with deep snow on the ground—it was seven or eight below zero. At the close of our priesthood leadership meeting, a man brought a deacon up to shake hands with me. He said, "This young man tonight walked five and a half miles through the deep snow, with the stinging wind blowing in his face to catch a ride to come sixty-five miles farther to be in the priesthood leadership meeting because you wanted the presidents of the Aaronic Priesthood in this meeting."

Well, I'll tell you, it is a great honor to shake hands with a boy who magnifies his priesthood as did this young man.

The following Sunday I could not attend my conference because of roads that were all but impassable. Early Sunday morning I was digging a little pathway through the deep snow that had fallen during the night, and down the street came another youngster without a hat on, whistling a little, yet very cheerful. As he came by, I said, "Son, is it time to go to Church?" and he said, "Yes, sir. It will be priesthood meeting in fifteen minutes, and you'd better be there."

Well, you know, if every man in our ward had had an invitation to come to priesthood meeting as I had that Sunday morning, we would have had one hundred percent of our men in attendance. As long as we have young men exercising such great faith and appreciative of the power of the priesthood as have these young men, we are always going to have leadership in this great Church.

Just one more—I heard this just a few days ago, and this is for you men in the service. We are proud of you. I heard of a young man who, with members of his company, attended a beer party. As the party progressed, the other members noticed that this young man was not indulging. They used every method they could to try to get this young man to drink beer and to smoke cigarets along with the rest of them, and the young man said, "No, I have been taught differently. I am not interested. I am just here to see what is going on, but not to take part."

Finally, they decided they were going to test him a little more, and the different men of the company began a collection until they had collected \$17.00. Then they said to this young fellow, "If you will take a drink of beer or if you will smoke a cigaret, here is \$17.00" and the young man said, "No, sir. No money can buy that which I have been taught not to do."

Standing nearby, but unobserved, was someone who heard this young man being tempted. It was the captain of his company. The following morning, the captain called this young man in

for an interview, and said to the boy, "I saw and heard what you did last night when you were out with other men of your company. I admire you for your stand. Our company and this army needs men like you. You can have any job you wish in this company."

Well, young servicemen, you are a great asset to the Church when you live your lives in harmony with its teachings. Some of you have been excellent missionaries. We have heard of a number who have been converted to the Church through your devotion and faithfulness. I say, "God bless you and the young men of the Church and

all of us." Let us make this a great Church of action.

I have often said, "Life in this Church means a job in this Church." May we all secure a job and be active and do all we can to help build up God's kingdom, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just spoken to us. Elder Marion G. Romney of the Council of the Twelve will be our concluding speaker.

### ELDER MARION G. ROMNEY

#### *Of the Council of the Twelve Apostles*

WITH YOU, my brethren and sisters, I have enjoyed this day very much, and in harmony with Elder Sonne there echoes in my heart feelings of approval of all that has been said and done. I join with the other brethren in congratulating the Church on having our great President, after fifty years of wonderful service, as our leader. I have loved him for a long time. I met him first in California when as a lad I was a Mormon refugee from Mexico. I saw him later in far away Australia. More recently I had the great honor to be the first member of the Council of the Twelve selected by him. I greatly honor him.

I think I can give you my message for this conference so that you can get it fully if you will do a little reading. Because of the great interest evidenced by the public in, and some resulting confusion from, certain so-called supernatural manifestations, such as telecast healings, hypnotic performances, and the doctrine of reincarnation, I thought it might be appropriate for me to take as my text the seventh Article of Faith, which reads: "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

You can get the message I would like to give you in more detail than I will have time to give it here if you will read the forty-sixth section of the Doctrine and Covenants and an editorial written by the Prophet Joseph Smith in

1842, titled "Try the Spirits," which you will find in Volume IV, *History of the Church*, page 571. It is also printed in the *Teachings of the Prophet Joseph Smith*, compiled by our beloved President of the Council of the Twelve, beginning on page 202.

#### *I. Gifts of the Spirit a Characteristic of the Church of Christ*

The gifts named in the seventh Article of Faith, quoted above, are gifts of the Holy Ghost. The enjoyment of them has always been a distinctive characteristic of the Church of Jesus Christ. As a matter of fact, without the gift of revelation, which is one of the gifts of the Holy Ghost, there could be no Church of Jesus Christ. This is apparent from the obvious fact that in order for his Church to exist, there must be a society of people who individually have testimonies that Jesus is the Christ. According to Paul, such testimonies are revealed only by the Holy Ghost, for said he, "... no man can [know] say that Jesus is the Lord, but by the Holy Ghost." (See I Cor. 12:3.) In the 46th section of the Doctrine and Covenants, the Lord specifically lists such knowledge as one of the gifts of the Holy Ghost, as follows: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, . . ." (D & C 46:13.) Everyone who has a testimony of Jesus has re-



ceived it by revelation from the Holy Ghost. The Holy Ghost is a revelator, and everyone who receives him receives revelation.

Wherever and whenever revelation is operative, manifestations of other gifts of the Holy Ghost are prevalent. This has been so in all dispensations. It began with Father Adam who, having obeyed, repented and called upon God in the name of the Son, "... was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

"And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, . . ." (Moses 6:64-65.) And in that very day "the Holy Ghost fell upon" him, and he "began to prophesy." (*Ibid.*, 5:9-10.)

The prophets from Adam to Malachi all enjoyed gifts of the Spirit. To Abraham was shown in vision the spirits of men as they were in the spirit world ere this earth rolled into being or ever "the morning stars sang together or the sons of God shouted for joy." (See Job 38:7.) In the days of Moses, Aaron's rod became a serpent, the waters of Egypt were turned to blood, for the Israelites a dry passage was provided through the Red Sea, and in the desert water burst from the solid rock to quench their thirst. In the days of the prophets, the widow's son was raised from the dead, and fire came down from heaven to consume Elijah's sacrifice in his contest with the priests of Baal. The leprous Naaman was instantly healed by following the instructions of Elisha.

Jesus exercised power over all things. He healed the sick, restored the lame, gave sight to the blind, cast out devils, and raised the dead. He turned water into wine, cursed the barren fig tree, stilled the storm, and walked upon the sea. He miraculously fed the four and the five thousand, and provided the tribute money.

Among the gifts of the spirit manifest in the Apostolic Church, Paul lists wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, and the interpretation of tongues. The New Testament records numerous examples of the manifestation of these gifts.

Among the Jaredites and Nephites, the manifestations of these gifts were likewise prevalent. Mormon testified that they would not cease except for unbelief, "... so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?" (Moroni 7:36.)

Unfortunately, however, and because of unbelief, they did cease, both in the old world and in the new. For more than fifteen centuries, so far as our records reveal, no mortal man enjoyed them. Then finally came that glorious event in 1820 when, by the appearance of the Father and the Son, this awful darkness was put to flight and the return of these gifts of the spirit heralded.

The Prophet Joseph translated the Book of Mormon by the gift of the Holy Ghost. The directions to him to organize the Church came in like manner. Within a year from the organization of the Church, the Lord set forth in a revelation the gifts which were to be enjoyed in the restored Church. He named all those listed by Paul, to which were added the following:

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

To others it is given to believe on their words, that they also might have eternal life if they continue faithful.

And again, to some it is given by the Holy Ghost to know the differences of administration, . . .

And . . . to some to know the diversities of operations, whether they be of God, . . . (D & C 46:13-16.)

In 1839 the Prophet Joseph told Mr. Van Buren, then President of the United States, that possession of "the gift of the Holy Ghost" was the distinguishing difference between the restored Church and other religions of the day.

I know that the gifts of the Holy Spirit are in the Church today. Every faithful Latter-day Saint knows that they are. As Sister Romney and I left this building at the close of one of the conference meetings yesterday, a faithful sister was waiting at the door for us. She called our attention to an administration received by her some three years ago at a stake conference in Cali-

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fornia. She, with cancer, and her family, all fasting, sought for her a blessing. She reported yesterday that she was well. No evidence of her former affliction remains. Presently she is a stake missionary.

Yes, all the gifts of the Holy Spirit are in the Church today.

## II. Not All Supernatural Manifestations Are Gifts of the Spirit.

By the statement in the revelation on spiritual gifts, "... it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, ... and to others the discerning of spirits," it appears that there are some apparently supernatural manifestations which are not worked by the power of the Holy Ghost. The truth is there are many which are not. The world today is full of counterfeits. It has always been so. Away back in the days of Moses, when Aaron's rod became a serpent, then Pharaoh's wise men, sorcerers and magicians "... cast down every man his rod, and they became serpents: ..." (Ex. 7:11-12.) Isaiah warned against seeking "... unto them that have familiar spirits, and unto wizards that peep, and that mutter: ..." (Isa. 8:19.)

Jesus, in his great Sermon on the Mount, plainly stated that:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; ...

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21-23.)

Before the end of 1830, the very year in which the restored Church was organized, some of the leading brethren were deceived as to the source of certain spiritual manifestations. "To our great grief ..." wrote the Prophet Joseph, "Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain 'revelations' concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order

of God's house, as laid down in the New Testament, as well as in our late revelations." (*History of the Church*, Vol. I, pp. 109-110.) In a revelation given in answer to the Prophet's prayer concerning the matter, the Lord said to Oliver Cowdrey:

... thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him; (D & C 28:11.)

The Saints were cautioned by the Lord to walk uprightly before him, doing all things with prayer and thanksgiving, that they might "... not be seduced by evil spirits, or doctrines of devils, or the commandments of men; ..." (*Ibid.*, 46:7.)

These citations not only sustain the proposition that there are counterfeits to the gifts of the spirit, but they also suggest the origin of the counterfeits. However, we are not required to rely alone upon their implications, plain as they are, for the Lord states specifically that some of the counterfeits "... are of men, and others of devils." (*Ibid.*, 46:7.)

Some of these counterfeits are crude and easily detected, but others closely simulate true manifestations of the spirit. Consequently, people are confused and deceived by them. Without a key, one cannot distinguish between the genuine and the counterfeit. The Egyptians could not tell the difference between the power through which Moses and Aaron worked and that by which the magicians worked. On the day of Pentecost, the non-believers did not recognize that the apostles were speaking in tongues by the power of the spirit; on the contrary, they concluded that they were "drunken with new wine." The Savior himself said,

... there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant. (Joseph Smith 1:22.)

Now, those "who are the elect according to the covenant" are members of the Church, so we ourselves are on notice to beware.

### III. Distinguishing Between the Manifestations of the Spirit and the Counterfeits.

This brings us to our most important consideration. Believing as we do in all the gifts named in the 46th section of the Doctrine and Covenants, and knowing that there are counterfeits to them, how are we to distinguish between the true and the false, the genuine and the counterfeit?

The Apostle John gave to the saints in his day the following test:

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: . . . (1 John 4:1-3.)

This was a good test for them. It will not, however, do for us. The reason is given by the Prophet Joseph as follows:

Did not the Apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it, and expose themselves to death. (*History of the Church*, Vol. IV, p. 580.)

The Prophet Joseph having recited some of the workings of evil spirits in his day, said:

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are habiliments in which it has been clothed. (*History of the Church*, Vol. IV, p. 573.)

Without attempting an exhaustive discussion of this question, I shall take the liberty to suggest three simple tests which, if applied, will prove of great value in making the distinction.

First, determine whether the alleged supernatural manifestation is edifying. If it is not, then it is not of God because spiritual gifts are given for the edification of God's people.

Paul, writing to the Corinthian saints concerning spiritual gifts, instructed them to "let all things be done unto edifying." And of those who would speak in tongues he said, "If there be no interpreter, let him keep silence in the church; . . ." And as to prophecy he added, ". . . the spirits of the prophets are subject to the prophets.

"For God is not the author of confusion, but of peace. . . ." (1 Cor. 14:26-33.) He compared the speaking in tongues without a clear interpretation thereof to a trumpet giving forth an uncertain sound, at which no one would know whether to prepare for the battle. "There are," he wrote, . . . So many kinds of voices in the world, . . .

Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. (1 Cor. 14:8-11.)

That the saints of the infant Church in this dispensation be not deceived, the Lord pleaded with them to keep in mind that the purpose of spiritual gifts was to benefit those who loved him and kept his commandments. They were not to be given as signs to those who would consume them upon their lusts.

Second—this pertains particularly to purported supernatural healings—find out whether the purported healer follows the divinely established procedure, that is, does he do as Jesus did when he laid his hands upon the sick and healed them (See Mark 6:5) and as his apostles did when, at his direction, they "went out, and preached that men should repent.

"And . . . cast out many devils, and anointed with oil many that were sick, and healed them." (*Ibid.*, 6:12-13.) The pattern which prevailed in the Apostolic Church, and which has been prescribed anew by revelation in this

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day (D & C 42:43-44), is set out by James as follows:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. (James 5:14-15.)

Third, find out whether the worker of the purported miracle has himself received the gift of the Holy Ghost through the prescribed ordinances. If he has not, then his works, whatever they may be, are not the manifestations of the Holy Spirit. This is a key test because, as we have already pointed out, the gifts of the spirit are given by the power of the Holy Ghost. Without the gift of the Holy Ghost, the manifestations of his gifts may not be enjoyed. The Prophet Joseph Smith states this foundation doctrine as follows:

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' day; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. (*History of the Church*, Vol. V, p. 27.)

Thus one who has never received the gift of the Holy Ghost cannot possibly work miracles by his power.

Now, we know that there is but one way to obtain the gift of the Holy Ghost. That way is through the prescribed ordinances of baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost. The Apostle Paul's procedure emphasizes the indispensability of these ordinances. Coming to

... Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto

the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (Acts 19:2-6.)

These gifts of the spirit they could not possibly have exercised until after they had received the gift of the Holy Ghost through compliance with the proper ordinances. Such has been the procedure for receiving the gift of the Holy Ghost from the days of Father Adam. We quoted at the beginning of these remarks the procedure by which he received it. That procedure was precisely the same as that followed by Paul in bestowing it. Such will always be the procedure, for God established it. Said the Prophet Joseph,

Baptism is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

The gift of the Holy Ghost by the laying on of hands, cannot be received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with it is of no use, but withdraws. (*History of the Church*, Vol. III, p. 379.)

Now, righteous men, bearing the holy priesthood of the living God and endowed with the gift of the Holy Ghost, who are magnifying their callings—and such are the only men upon the earth with the right to receive and exercise the gifts of the spirit—will do so circumspectly and in all humility. They will not spectacularly advertise their divine power nor boast about it. Neither will they display it for money. Of this you may be sure.

#### IV. Tests for Special Claims and Doctrines

Now, the Prophet gave other tests applicable to special claims and doctrines, of which the following two are typical.

(1) He made it clear that there is never more than one man on the earth at a time authorized to receive revelations for the Church. This principle answered the claims of the purported peepstone revelations.

(2) Of an interview with a Mr. Matthias, the Prophet wrote:

He said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias, the Apostle, who was chosen in the place of Judas that fell; that his spirit was resurrected in him; and that this was the way or scheme of eternal life—this transmigration of soul or spirit from father to son.

I told him that his doctrine was of the devil. (*History of the Church*, Vol. II, p. 307.)

Thus removing all doubt with respect to the purported doctrine of "transmigration of souls or spirits," currently referred to as reincarnation.

In conclusion, I again call attention to the statement of the Prophet Joseph Smith already quoted, that "A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors;" for after all, the things of God can be understood only by the spirit of God. (See I Cor. 2:11.) The gift of "discernment of spirits" is the sure solution to this knotty problem. Seek after this gift, brethren and sisters, and after its kindred gifts—knowledge, wisdom, and "to know the diversities of operations whether they be of God,"—and not after sensational and miraculous signs and wonders. Remember that

... unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God.

And it shall come to pass that he that aseth in Spirit shall receive in Spirit;

That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. (D & C 46:27-29.)

Finally:

Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things [gifts] of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto

the perfect day. (*History of the Church*, Vol. V, p. 31.)

God grant that it may be so, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us. Tonight, at 7:00 o'clock, the General Meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. The Priesthood Session will not be broadcast. However, in addition to the overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 65 other Church buildings in Utah, California, Idaho, Oregon, Nevada, Colorado, Washington, Arizona, Wyoming, and Hawaii.

The session at ten o'clock Sunday morning will be broadcast over station KSL and by arrangement through KSL over fourteen radio stations in Utah, Idaho, Colorado, Nevada, Arizona, and Oregon. These services will also be televised over KSL-TV, Channel 5, and by special arrangement over eighteen television stations in Idaho, Washington, California, Oregon, Arizona, Nevada, and Colorado. This will be the largest television coverage we have ever had.

The Church of the Air broadcast over the CBS network which will have been recorded in advance will be released by KSL radio station from 8:00 to 8:30 A.M., tomorrow. President Joseph Fielding Smith, president of the Quorum of the Twelve, will be the speaker.

The Tabernacle Choir broadcast will be from 9:30 to 10:00 A.M. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 A.M. It is requested that the audience during the broadcast refrain from making any disturbance. Large crowds will undoubtedly be waiting outside the closed doors and when opened there is usually a rush by those outside to get

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good seats. We plead with those thus standing to be courteous and considerate one to another. Avoid pushing, crowding, will you please. Courtesy is a great virtue. Let us show it one to another and especially to our visitors who are within the city's gates.

All the music to be used by the Tabernacle Choir in the Conference sessions tomorrow and the numbers to be sung by the Choir over the CBS broadcast tomorrow morning will be taken from the Choir's European concert repertoire.

The regular session of the Conference will begin at 10:00 o'clock tomorrow morning.

You who have been following this session over the television, as you who have been sitting here in the Tabernacle, will have observed that our Singing Mothers have filled all of the seats usually occupied by the Choir, and as I have counted, 35 others on each side of the Tabernacle occupy seats in the gallery. They move over to join in the inspirational singing.

I do not know what to say in appreciation of what these mothers are doing, what they do to furnish this music, to practice and to take time out of their busy lives to take the songs given by Sister Madsen, practice them and then come to a general practice so that they can sing as they have sung this day to us.

There is one of the most beautiful

tributes in literature to Mother—it is most poetic, but I like it and I like to think of my mother when I say it. It is in "The Princess." The Prince is talking to his father, who had been speaking rather disparagingly about women, and the Prince adds:

"... and she of whom you speak,  
My mother, looks as whole (now note  
this comparison) as some serene  
Creation minted in the golden mood  
Of sovereign artist; not a thought, a  
touch,  
But pure as lines of green that streak  
the white  
Of the first snowdrop's inner leaves."

Many in the audience undoubtedly have their mothers here. Thank you, and God bless you. And you, Sister Madsen, for your masterful leadership.

The Relief Society Singing Mothers will now favor us with, "I Know That My Redeemer Liveth." After the benediction by Elder C. Bryant Whiting, this Conference will be adjourned until this evening at 7:00 o'clock.

"I Know That My Redeemer Liveth."

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Singing by the Relief Society Singing Mothers, "I Know That My Redeemer Liveth."

The benediction was offered by President C. Bryant Whiting of the St. Johns Stake.

Conference adjourned until 7:00 p.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle Saturday evening, April 7, 1956, at 7:00 p.m.

President David O. McKay presided and conducted the services.

The special music for this session was furnished by the Reno Latter-day Saints Male Chorus, with Elder Ladd R. Cropper, director and Elder Roy M. Darley as organist.

**President David O. McKay:**

This General Priesthood Session is the Fifth Session of the One Hundred

Twenty-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being broadcast in the Assembly Hall, in the Barratt Hall, Salt Lake City, over a public address system. In addition the services are being relayed by closed circuit to members of the Priesthood assembled in 65 other Church buildings in Utah, Idaho, Wyoming, Nevada, Colorado, Washington, Oregon, California, Arizona, and Hawaii.

President Clark reminded me tonight, or expressed the thought, that probably

this is the first time in the history of the Church that Priesthood services have gone across the ocean.

The singing during this session will be furnished by the Reno Latter-day Saints Male Chorus, with Elder Ladd R. Cropper, director, and Elder Roy M. Darley, organist. That is an event to have these young men coming from Reno, Nevada. We welcome them and appreciate their presence, and I know we shall be inspired by their singing.

We shall begin these services by the Reno Latter-day Saints Male Chorus singing, "Onward Christian Soldiers," conducted by Elder Cropper. Elder Ralph B. Lake, president of the Willamette Stake, will offer the opening prayer.

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The Reno Latter-day Saints Male Chorus sang the hymn, "Onward Christian Soldiers."

## ELDER MARK E. PETERSEN

### *Of the Council of the Twelve Apostles*

**I**N HIS magnificent opening address, President McKay, you will recall, spoke of the great responsibility we have to our children, of the importance of parents properly rearing their children, and then, of course, of the responsibility of the Church in cooperating with the family in assisting the children to understand the reason for living a righteous life.

We are endeavoring to develop among the Latter-day Saints what Peter spoke of as a "royal priesthood, an holy nation, a peculiar people called out of darkness into his marvelous light." And yet, as we do so in this modern age, it seems that the very gates of hell at times seem open to invite our young people in. With alluring advertisements on radio, on TV, and in the newspapers and magazines, men of the world attempt to make evil appear to be good and desirable. They attempt to make temptation glitter like gold. In the face of it our children must make a great decision. They must understand so that they can intelligently make a choice between that which is right and that which is wrong.

Elder Ralph B. Lake, president of the Willamette Stake, offered the invocation.

The Reno Latter-day Saints Male Chorus sang the hymn, "I Need Thee Every Hour."

### President David O. McKay:

For some time past members of the Council of the Twelve, through a special committee, have been working on a special project that we all feel sure will be of great value to the entire Church, and particularly to the young people of the Church.

Elder Mark E. Petersen of the Council of the Twelve will present that project to you now. We wish that you brethren listening in had television, but I am sure Elder Petersen will explain it so that you will be interested as well as the 8,000 or 10,000 members who are here in the Tabernacle.

We believe that as a general thing, if we train up a child in the way he should go, when he is old he will not depart from it. We believe that comes with the inspiration of our Father in Heaven. The Lord has said in revelation in these, the last days that he would bless us, his people, so that the gates of hell would have no power over us if we would but be obedient unto him. If we properly teach our children to do what is right, the allurements of the world need not have any great effect upon them. We need not have such great fears if we teach them properly and convert them and help them to obtain a testimony of the Gospel, because that testimony will be a fortification for them, a great defense against the temptations and the allurements of the world.

So, in our homes we endeavor to teach our young people properly. We have our Home Evenings. We sit down and talk with them and teach them objectively. We teach our children as we attend recreational events. We set them a proper example.

We do all we can to convert them to

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the Gospel. But as we do so, we must have help from the Church. We must have full cooperation from our brothers and sisters in the auxiliaries and the priesthood quorums so that in very deed, with the Church and the home working together, we may accomplish the great purpose we have in mind.

As President McKay explained, a Committee of the Twelve, under the direction of Elder Harold B. Lee, has been studying the problem of how to help you in your homes and your Church organizations better to give the young people of the Church an appreciation of the standards of the Church, that they may love them better, that they may uphold them and sustain them.

As we studied the matter over, and as we considered the allurements of the advertising, we felt that we could use advertising methods to good advantage in our program. By using the skill and the devices that are available through advertising and through the work of wonderful Latter-day Saint men in advertising, we hoped to be of some assistance in helping our young people, just at a glance at times, to catch a new view of the beauties of the standards of the Church.

So, as we talked it over as a Committee, we thought we would like to present to our young people a series of advertisements in an attractive way so that they could catch more of the spirit and the beauty of the standards of the Church, and have something to reinforce them in their resistance to the temptations of the world. As we talked about the possibilities, we realized that we would need professional assistance.

One day we invited Brother David W. Evans, who has a splendid advertising agency which operates in many parts of the United States, to come and sit in with us and discuss the matter. We told him about our idea, and asked if he would cooperate with his wonderful organization. He, like every other Latter-day Saint, responded wonderfully to the call and said that he would be glad to give us any time that he could, and give us the facilities of his organization in working out a campaign.

So as we talked further, and he told

us about an artist he has working for him—Dale Kilburn—who did some beautiful work. He showed us some of the things Brother Kilburn had done, and the result was that Brother David W. Evans and members of his staff and Dale Kilburn cooperated in preparing for us the advertisements we hope to present to the Church.

It is our thought that we shall give an advertisement in poster form to every ward in the Church once every two months, so that the poster would stand in a good place in the meeting house for a two-month period. These beautiful posters—and they are beautiful—will need to be well displayed. Unless they are properly displayed they will lose much of their value, and we are asking, therefore, that a proper display be made in each one of the ward meeting houses. These posters may best be displayed in a glass covered case that might be placed upon the wall in the foyer of a meeting house.

We realize that you do not have such a case, but as we talked with Brother Lee about it, Brother Lee suggested that here would be an excellent priesthood project. The Church service committee of the elders' quorums in every ward has, in connection with its activities, the anti liquor-tobacco program. Brother Lee suggests that a project be given to each Church service committee of each elders' quorum to provide a case such as we speak of for each ward in the stake—a glass front, a wooden frame, a proper back to which may be attached these posters.

We believe this will be a very good priesthood quorum project under the direction of the Church service committee. If you will immediately begin on the construction of these cases and have them ready by the middle of May, then we will begin the presentation of these posters on the first of June, or very shortly thereafter. Keep in mind that the poster will stay up for two months, and then we will give you another one.

Before I describe the posters further, I should like to have the lights out, and we will show our pictures on the screen. For the sake of those in the building who cannot see, or those who are in other buildings, I will describe the pictures as well as I can.



Isn't that a beautiful poster? The entire approach is positive. We will not make any kind of a negative approach in connection with this program. Everything will be positive teaching. You will see here the first poster we have in mind. It is entitled, "Virtue Is Its Own Reward." There is an excellent picture of a young bride and her groom, who, having lived a beautiful, virtuous, clean life, now may go into marriage with all of the rewards that come from a pure, clean life.

You will notice that at the bottom of the poster we have the expression: "Be Honest With Yourself." That will become the theme of the entire series, and will appear on each of the posters.

The poster, as you see, carries a great message by itself, and we believe that as young people see the poster, just at a glance they will catch the idea, and they will be taught in a moment. But for those who will pause, we will have an addition to the poster, as will be seen now on the next picture. It will be a side-piece. At the top you will see the same bride and groom, the same expression, "Virtue Is Its Own Reward." At the very bottom you will notice that we have again, "Be Honest With Yourself." The message is this:

"Virtue is its own reward, and these are its rewards: peace of mind, the love of loved ones, a good name, a quiet conscience, the confidence of family and friends, the strength of personal purity, the trust of your children, the sense of purpose in life here, an assurance of everlasting life with those you love, and of peace and limitless progress hereafter. All this is yours for keeping the commandments. Be true to your friends, your family, your Father in Heaven. In other words, Be Honest With Yourself."

I was so thankful for what President McKay said yesterday about being loyal to ourselves, because this entire program will tie in with his suggestion. We will teach our children to be honest with themselves.

In the next picture you will see how the two will be displayed together—the main poster on the one side, and the additional piece on the other. That is the way it will appear in the display case we are asking the priesthood quo-

runs to provide in each ward. This will come, as we say, once every two months, each time with a new theme.

As we talked about this still further, we decided it would be a wonderful thing not only to display this poster in the lobby or the foyer of a meeting house, but we thought it would be a wonderful thing to give to each young person in the ward from 12 to 20 this poster in miniature, with a beautiful message on the reverse side—something they could put in their pockets and carry home, something beautiful enough so that they could set it on their dresser, something that they would be glad to read over with their friends. So we decided that we would use the main picture of the bride and the groom with the large caption: "Virtue Is Its Own Reward," and then the theme at the bottom, "Be Honest With Yourself," as the face of this card, which will be approximately postcard size.

Then, as we show you in the next picture, on the opposite side will be a message: "Virtue is its own reward. There is more to marriage than music and moonlight. There is trust and sharing, and being loved and deserving to be. There is companionship through years of growing old together, and to each partner in an honest marriage there will come a time when nothing will be more important than personal purity, and it will not be just at some passing hour, but day after day, year after year, as long as you look at your loved ones, as long as you can feel in reality or in memory the small hand of a son or daughter as it closes around your finger. You, each of you, should take no less to marriage than personal purity. You have a right to expect it of the companion you choose. You have a sacred obligation to keep it and to offer it in return. The rewards of virtuous living are rich and enduring, but the price of sin runs high. The reward of virtue is a quiet conscience, the right to answer every question without reservation, the right to look every man squarely in the eye, and every boy and girl and woman also, without an accusing conscience. It is the right to pass on to your children and your children's children a clean record, a clean heritage, a good name. You cannot

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cheat, you cannot avoid consequences, so be virtuous. Be honest with yourself."

In order to insure a proper distribution of these cards so that every boy and girl, active or inactive, from the ages 12 to 20 in every ward and branch in all the stakes of the Church, shall receive a card like this, we are now going to the bishops. The bishop is the head of the Aaronic Priesthood, and the bishop has a counselor who is assigned to work with the YWMIA on the LDS Girls' Program. We are asking each one of you as bishop, when these cards are delivered to your ward, to see to it that every boy in the Aaronic Priesthood, and every boy of Aaronic Priesthood age who is not ordained to any priesthood, receives one of these cards.

Then, through your counselor who is associated with the LDS Girls' Program in the YWMIA, we ask that you see to it that every girl, active or inactive, in that age group, receives one of these cards so that it may be read and understood, and possibly be of help in converting them to be clean.

In the next picture we show you another poster—a very happy looking young couple, a boy and a girl, and the expression, "Healthy, Happy, Lucky You. Be Honest With Yourself."

In the next picture we will show you the side-piece that goes with it, which reads: "Healthy, Happy, Lucky You. Lucky is he who learns from his parents and the Church that health and happiness come with clean living, that some things should be left alone, not to be touched or tampered with. We have one mind, and one earthly body which must last a lifetime. Our Maker planned it that way. He knows what is good for us. That is why he has given us commandments, not left us alone in our search for happiness. Lucky is he who does not have to learn everything the hard way, the painful way, too often when it is nearly too late. Be smart. Be clean. Be happy. Be healthy. Be honest with yourself."

When these two are put together, they will be displayed in your display case. At that same time we will distribute small cards based on this theme.

Our next picture shows a lovely young lady before a mirror, combing her hair.

The caption is, "Beauty Is More Than Skin Deep," and then again, our theme, "Be Honest With Yourself." The side-piece, which is shown in the next picture, reads like this: "Beauty is more than skin deep," and may I say that this is just as much a message to boys, who should have the proper measure of beauty, as it is to girls.

"What is beauty? Who can have it? Ask John Robert Powers, famous beauty authority. He will tell you, though it sounds trite. It is the glow of health, a radiant personality, a complete self assurance and naturalness, intellectual curiosity and integrity. To sum it up, beauty is largely a matter of the thoughts we think, the deeds we do, the food we eat, the interest we show in others. It is the sum of sincerity, enthusiasm, and unselfishness. It is obedience to the laws of good and wise and unselfish living. It is the reflections of what we are inside ourselves. So if you would be beautiful, be honest with yourself," so reads the side piece. And then cards will be based upon that theme also, for individual distribution.

In our next picture we have something based on Emily Post: a young couple out for the evening being offered drinks by the host. The caption at the top says, "The Guest, the Host, and Emily Post." The side-piece shown in the next picture reads like this: "When your host invites you to have a drink, or take a cigarette, what is the proper answer? When you are offered things you don't want, Emily Post says it's proper to say 'No, thank you.' The obligation of courtesy is not that of the guest, but of the host and hostess. Wanting to be popular is natural, but when an inner voice says, 'Don't do that, it is wrong,' then say no and hang on to that no. So it's not only proper, it's wise to say, 'No, thank you.' Be honest with yourself."

Our next picture is based on the value of prayer. This picture shows George Washington, Abraham Lincoln, and President Eisenhower in the background, and then in the foreground a family group. At the top we read, "Great Men Pray," and again at the bottom, "Be Honest With Yourself."

In our next view on the screen the side-piece is shown, and it reads like

this: "Great and wise men and women of all ages have sought and received help through prayer, and all these are proper petitions to an understanding Father in Heaven: the trust of a child at his mother's knee, the prayer of a father for the return of a wayward son, the students' honest seeking for answers, a young man's reverent request for strength to do his best in a ball game or business venture, the young woman's plea for guidance in choosing a husband. Do you ever need help from a higher source? Then follow the example of the great and good of all the ages. Ask and receive. Pray. Be honest with yourself."

Brethren, we are planning to continue this program for some time. The artist has in mind painting such additional ones as representations of modesty, in dress and actions, and other such subjects.

Now, brethren, as these posters and cards come to you, you will be getting additional support. We are going to ask the publishers of all of the Church publications, the magazines and the Church Section of the Deseret News, to give us a full page, once a month. During the month when the posters appear new we will place, with their permission, a full-page display tied in with the current poster. We are having written up a series of success stories from the lives of true Latter-day Saint men who have made good in a big way in big business

or in the professions, still maintaining their standards. The theme will be that they are succeeding not in spite of, but with the assistance of, their observance of the standards of the Church. This human interest story based on the standards of the Church will come in the alternate months in between the placing of the new posters.

The MIA have already pledged to us their assistance, and they will give us a further follow-through at their June Conference. The Presiding Bishopric, who have helped us in this planning, particularly Bishop Joseph L. Wirthlin, will give us their support for our program. The other organizations, although not yet contacted, are always similarly cooperative.

Brethren, we humbly ask that each one of you cooperate with this positive effort to teach good Latter-day Saint standards to the young people of the Church. We believe that by these positive methods we can help them to realize that to help them succeed most in the earth, they will desire to keep the standards of the Church, and that this may be is our humble prayer, in the name of the Lord, Jesus Christ. Amen.

**President David O. McKay:**

Elder S. Dilworth Young of the First Council of Seventy will be our next speaker.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

I CANNOT express in words, my brethren, the honor that is paid me by President McKay in asking me to address you this evening. I feel very much indebted to him. I was eight years of age when he entered the Quorum of the Twelve, and I have grown up through most of my life always remembering him as an Apostle of the Lord.

It was he who called me on the phone one day in April of 1945 and invited me to come to the Conference and take my place in the First Council of the Seventy. There have been times when I have

needed to be rebuked, as I guess all men do. I shall never protest as long as those I receive in the future are as gentle as those President McKay has given me, for he always leaves me built up and strengthened when he calls attention to the errors which have been made.

President McKay, I should like you to know that my own personal feeling toward you is one of deep devotion, and toward your family likewise. I think I have no greater love for any man than I do for your brother, Thomas, who has been to me always a friend, often in time of need.

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I should like to indulge myself for a moment, and ask you to indulge me, in an imaginary thing. I should like to have you imagine with me that we have gone back 136 years. I imagine myself to be a member of a family, newly moved into New York State, by the name of Smith.

We were having a hard time. Father had contracted for some land. It was heavily forested. It is no easy thing to cut down hardwood trees of diameter from three to four feet, and yet that was our lot if we expected to clear the land and make a farm out of it. We progressed slowly by hard work.

On one particular clear sunshiny day in early spring, when the buds were starting to come out a little, a rare thing in New York state in that season of the year, I had been sent to clear in the lower bottom land, and having spent the whole day there, did not have much connection with the family. I came home that evening in time for supper and gathered with the family around the table. Our usual custom was to have a verse of Scripture and a prayer over the food, and then to indulge ourselves in conversation concerning religion. We had good cause, because at that moment there were in the town four ministers representing four churches, all of them pleading with us to be saved and to accept Christ.

My mother and my brother, Hyrum, had felt they would like to espouse the cause of the Presbyterian Church, and so indicated. Myself, I favored the Methodist Church. I thought that was nearer to what I considered Christ to be. But we were a loyal family and we did not ever quarrel over these things. It was all happy conversation, reason was given, Scripture was quoted, and we had a good laugh whenever we came to a difference we could not resolve.

After the supper was cleared away, my father said to us children, "Gather around the fire. We have something important to have you hear." And so we gathered, and after we were seated in the various chairs and on the floor, my mother gently rocking in her favorite rocking chair with her knitting in her lap, my father said:

"Now, Joseph," and then I saw my

younger brother stand. I noticed he had been a little quiet during the evening. Now he spoke. He told us what we all know so well about his experience of the morning. He told us it was a vision. A remarkable thing occurred to me. In my heart as I heard him speak I had no more doubt about religion. There was no argument in my mind. Somehow, without any thought, without any analysis, I knew he spoke the truth. I did not have to analyze it. I did not want to analyze it. There was no need for it. I was sure.

As I remember back, it seems to me that each of my brothers and sisters were equally sure. I think the whole thing—the whole explanation—was summed up by my father when he said, in his quiet way, "Boys and girls, it is of God." That seemed to be the feeling of all of us.

I experienced also a new feeling toward Joseph. In my eyes, suddenly, though he was but a boy, he seemed to assume the stature of a man, and I had equal confidence, as I had of the sureness of his vision, that he had the stature and would grow to fill it in such a way that he could always carry the burdens which the Lord was placing upon him.

The passing years have done nothing to change my feelings in that respect. He did measure up. For the first time, I guess, since the history in the days of Christ, we had found the truth about the Father and the Son, which is now so clearly testified of in the Scriptures. Up until that time the Father and Son relationship had been a mystery. But another thing we also learned: we learned the true feeling which comes when the Holy Ghost bears witness of the truth, for that, my brethren, was also a part of the revelation that day.

You see, it could not very well be that the Father and the Son could come and reveal themselves to a boy and have the world believe that boy unless the third member of the Grand Presidency of Heaven also played his part and bore witness to our souls with such sureness we could not fail to accept the fact that what he said was true. It was the still, small voice, not loud, not contentious. We just knew.

Thank you for your patience in this

imaginary excursion. My brethren, that great revelation of two glorious Beings, and the testimony of its truth, witnessed by the Holy Ghost—has been the basis of this Church. The strength we have today of a million and three hundred and fifty thousand, our immense outlay of buildings and the vast numbers of you of the Priesthood, is because all of us have also had borne in upon our souls that same, still, small, quiet, witness that indeed the events did transpire; that indeed Joseph Smith was a Prophet; and indeed carried his work to the satisfaction of his Father in Heaven, and we know by the same whispering of the spirit that his keys are held by President McKay and those who associate with him as prophets and seers and revelators.

That is my testimony also, in the name of Christ. Amen.

**President David O. McKay:**

The congregation will now sing, "Do What Is Right," with Elder J. Spencer Cornwall conducting.

The Chorus and the congregation joined in singing the hymn, "Do What Is Right," Elder J. Spencer Cornwall conducting.

**President David O. McKay:**

President J. Reuben Clark, Jr., will now speak to us.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**M**Y BRETHREN: Again in this semi-annual Priesthood Meeting, I am privileged and honored to be asked to say a few words to you. I hope that you will aid me, that the things that I wish to say, have thought I might say, will seem to be appropriate, and that I may be led either along that line or some other. I know in part the value of your prayers. I know in part the power of the Priesthood. I know in part the power of our Heavenly Father. And these things I invoke at this time.

If Brother Young will permit me, I should just like to make one observation. You know, if I cannot accept this First Vision, I do not see how I can be regarded as a member of this Church. I do not see any alternative to that, because it is elemental. There are some, in numbers I am sure few, in position of some importance, who seem to think that the Church is a great social organization and such it is, and if that were all it is I suppose it would be worth belonging to, but the Church is that and far, far more. The social activity, the economic set up of the Church is most important, but without the First Vision and all that flows from it, this Church as we know it, would never have been built, would not now exist, and would have been but a memory.

You know, of course, I cannot think for anybody else but myself but I believe that if I held that erroneous view which I have named, I would have the courage, the ordinary, everyday honesty publicly to proclaim myself and ask to be relieved of my membership. That is the way I would feel.

Now, I am sure the brethren who are still waiting here, President McKay and President Richards, have much that they want to say, and I have only one or two points that I would like to mention. What I am going to say now I cannot be too sure about, and I do not give you these things that I shall read to you, tell you about, as being actual facts. But I think they are fairly accurate. Compared with the most numerous, that is the Church with the most membership in the United States, we stand as one to 24, by which I mean that the largest is twenty-four times plus larger than are we.

However, when it comes to the Priesthood, the situation is very different. In the United States, according to our best figures, there are 165,000 holding the Melchizedek Priesthood; there are 143,000 bearing the Aaronic Priesthood; a total of 309,000.

Now I cannot be sure about the figures I shall give you next, but the best I have

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been able to obtain would show that they, that other Church, of which we are only 1/24th as large, has only 54,344 priests. That gives us 5.6 bearers of the Priesthood to their one.

Now if you add in to that number of theirs, those who belong to their Seminaries, who as I understand are not yet bearers of their Priesthood, and so should not be included, but including them, it appears that we have 3.5 bearers of the Priesthood to one with them. Yet they are perhaps 24 times larger than we.

Brother Mark Petersen quoted some scriptures, and I would like, if Mark will permit it to quote them. The Lord told Moses, you will find this in Exodus 19:6:

"And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

And then as Peter has quoted it and enlarged it, Brother Mark:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2:9.)

I am sure there is no other Church on this earth that has the proportion of Priesthood to total membership that we have. The plan which the Father had for Israel could not be carried out because they refused to receive the Melchizedek Priesthood, and the Lord took the Priesthood and then Moses out of their midst and left them with the Aaronic Priesthood.

Now the lesson I would like to get out of this situation, is what a tremendous advantage not only, do we have over any other church, I think I may safely say in the world, but I would like to point out to you we have a corresponding responsibility, a responsibility that we cannot escape. We have been made in general language, a kingdom of priests, a priesthood kingdom. The Lord so looks at us, I am sure, and I am sure he will hold us responsible.

I wonder, well organized as we are (years ago when the German Army was regarded as the best drilled and best officered and best organized army in the world, we used to hear that an appraisal

of us was to this effect) whether we are as well organized as the German Army. Our organization is perfect. We can have no excuse, no reason for failing to do what the Lord expects us to do, save our own indifference, unwillingness, or indolence.

Brethren, I think this is a tremendous responsibility, and how shall we meet it. I come back to the theme I have spoken of ever since I have been talking to you, unity. I want to take time with your permission to read a part of perhaps the greatest prayer of which we have record, that prayer which was uttered by the Savior the night before the crucifixion after he and the disciples had left the Upper Chamber and had gone out to the Mount. That is the one in which near the beginning, Jesus declared, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

And if you will bear with me, I want to read most of the rest of that prayer. It was uttered in behalf of the disciples by Jesus himself, and you brethren who are here, bearers of the Melchizedek Priesthood, hold precisely the same Priesthood, enjoy, I think, precisely the same rights and powers and keys that were enjoyed by them. And I want to read you by way of recalling to your remembrance, how the Lord prayed for them. I am reading from John, chapter 17.

"For I have given unto them the words (he is talking to the Father) which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

"And all mine are thine, and thine are mine; and I am glorified in them. (He is speaking of those, I repeat, who hold the same Priesthood that you brethren here before me, holders of the Melchizedek Priesthood, now possess.)

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

"And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

"They are not of the world, even as I am not of the world.

"Sanctify them through thy truth: thy word is truth.

"As thou hast sent me into the world, even so have I also sent them into the world.

"And for their sakes I sanctify myself, that they also might be sanctified through truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me

I have given them; that they may be one, even as we are one:

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

"And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (John 17:8-26.)

Brethren, I take it that that is a prayer offered for us, just as applicable to us as it was to the Apostles in whose immediate behalf Christ was intervening.

May the Lord give us the unity, the faith, the powers, which the Lord prayed that his Disciples might have, I humbly pray, in the name of Jesus. Amen.

**President David O. McKay:**

President Stephen L Richards will be our next speaker.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**I** MIGHT well have chosen a subject for this evening other than that on which I propose to dwell had I not been impelled a few days ago in contemplating this meeting to bring a particular matter to your attention. I trust that it may not be too inappropriate for this great occasion. If at the beginning it seems so, please reserve judgment.

I read in the newspaper the other day an article. It prompted me to bring the matter here. It is written by Judge Rudolph C. Geissler of Connecticut. Some of you may have seen it, but I fear that it was not read generally and seriously, or I would not take the time to reproduce at least part of it. The Judge says:

"In the 24 years I have been on the bench, I have never given a speeder a second chance. I never will. If he is convicted in my court or pleads guilty, the speeder gets a fine or a jail sentence and his license gets blemished.

"In the sense that I adhere strictly to the law, I am a 'tough' judge. In my opinion, that is the judge's job. As a speeder, you are one man in a traffic court on one particular day; as a judge, you are a witness day in day out, by the hundreds and thousands, to the worst carnage man has ever known. Worse than plague. Worse than war.

"Motorists are inclined to think that when they come up before a judge on their first speeding charge, they should

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be given a second chance. They don't want that 'black mark' on the back of their driver's license. They offer excuses. They get friends of the judge to try to fix things for them. They hire lawyers to pull strings. What they don't understand is that speed is their enemy, not the court. The court is simply their conscience.

"Excuses, entreaties, attempts at influence, I've heard them all:

"Judge, I've been driving for twelve years with a clean record—just give me this one chance."

"Judge, if you put this second speeding on my license the company will fire me."

"Your Honor, I don't have a job and my kids are sick and if you fine me, I'll have to go to jail."

Then he cites the cases of friends pleading for those who are arrested.

"Yes, I've heard them all, and I've turned them all down. Sometimes it makes my heart ache, like when a man is out of a job and is up against it, but I don't give him a second chance. 'What kind of justice is that?' you may ask. 'Have you no compassion? Can't a man be forgiven one mistake?' One mistake. Compassion. What do you think I have seen and heard during my 24 years on the bench? A man drives at 70 miles per hour at night on a two-lane highway. He sideswipes another car going around a curve; both cars spin out of control and crash. Four people are dead. That's only one mistake, isn't it?"

"A group of young people are coming home from a dance, and the 19-year-old driver decides to show off by pushing the speedometer up to its limit—one mistake. A driver speeds up to beat a changing light at an intersection—just one mistake.

"The fact is, that's all a speeding accident ever amounts to—just one mistake. The vast majority of serious collisions involve people, with 'clean' records. Yes, I have compassion, and so do most other judges, but the compassion is for the permanently crippled, the 'innocent' corpses in the other car, the children left without one or both parents. We judges have to look at unending photographs of butchered bodies and mangled automobiles, introduced into evidence by police officers—the

mute evidence of a speeder's one mistake."

And he cites other instances. Then he says:

"I know quite a lot about boys, and I do think about them. For instance, I think about those two young fellows at Storrs, Conn., who killed themselves smashing into a tree; the Hartford boys who wound up on morgue slabs after their car turned over three times and landed in a ditch; those four college boys who were doing 75 on the Wilbur Cross Parkway—two died instantly and two in the hospital.

"I know about boys, all right. I've got three sons and eight grandsons, and if they ever start speeding I only hope and pray that a State Trooper is there to catch them and that a judge fines them properly.

"Here's what I tell most young people who come before me and try to talk themselves out of their 'jam.' 'Young man,' I say, 'consider this one of the luckiest days of your life—for you have wound up in a traffic court instead of a graveyard.'

"I recently had an 18-year-old high-school student in my court. He had been clocked at midnight doing 80 m.p.h. on a two-lane highway. I asked him why his father had not come to court with him.

"He's here," the boy said, 'in the back of the court.' I asked the father to come forward.

"My son got himself into this," the father said, 'and he'll have to get himself out of it. There's no excuse for driving a car at that speed.'

"Did you have a reason?" I asked the boy.

"Yes, sir," he answered. 'I had been up late several nights in a row, so I wanted to get home to catch up on my sleep.'

"Well," I said, 'you had a distance of twenty-five miles to cover. Now by going eighty miles an hour instead of the legal limit you probably saved about fifteen minutes. And in the process, you might have been killed—or killed somebody else. Do you think the risk was worth it?'

"No, sir," the boy said. 'I guess not. I guess I deserve to be fined.'

"I noticed the father perk up at that, and I could see he felt a little better



about his son's scrape with the law. I admire that father much more than one who tries to 'protect' his son by influencing the judge or prosecutor.

"How can we slow you down? How can we make you obey the speed limit which is clearly and incessantly indicated on every highway in this country?"

"Fines haven't worked.

"Threats haven't worked.

"Public education doesn't seem to be working.

"Maybe Connecticut's new experiment will. Governor Abraham A. Ribicoff recently issued an order which, as far as I know, is the most drastic speed rule in the nation. Any one who exceeds the speed limit on any road, highway or street in the state of Connecticut now automatically loses his driver's license for 30 days; if it is a second conviction, he loses it for 60 days. And the regulation applies not only to residents of Connecticut, but also to speeders from other states with which Connecticut has reciprocity agreements." (Reprinted from *This Week Magazine*. Copyright 1956 by the United Newspapers Magazine Corporation.)

Now, I did not read this to advocate that Governor's recommendation. I do not know enough about it to know whether that is the best recommendation that can be proposed. I read this to try to save the lives of some of our people. I notice these smash-ups in the paper every day or two, and if it does not tell what Church they belong to, I nearly always follow it up and find where they are to be buried from, and I find out that a great proportion of all those in this area are members of my own Church, my brethren in the Priesthood.

I know that some young folks think that they have freedom to do what they will. They seem to think that they have freedom to do with their lives as

they desire. They ought to be taught the Lord's words regarding life. Life is precious, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:20)

No man has the freedom and the liberty to dispose of even his own life and to be so careless as to endanger the lives of others.

I used to have an old friend—Brother McKay will remember him—who was taken out of business, almost, by the prohibition act. I remember him making a statement that I never forgot. He said, "I reserve the right to criticize the law, but not to break it." As far as I know he never broke it.

Who makes the law? Your representatives. Isn't it disloyal to them to break the laws they make? I think there is not only an element of disloyalty to it, but I know that it breeds disrespect for the law, and it is immoral to break the laws of the land.

Life is too precious. It is the greatest gift that the Lord has given to us. We cannot waste it, and if I, by bringing this to your attention, can save one carload of teenagers from careening into a station and killing them, as they did the other night, I shall be grateful, and therefore I take the liberty of bringing this to the attention of my brethren of the Priesthood to see if we cannot develop a respect for the law which will enable us to avoid many of these tragic accidents. My heart bleeds for the victims. My heart bleeds for the innocent victims who ride along safely and are run into by these speed demons. This Judge has a whole lot of good sense, and I think maybe he has a deterrent that will be helpful in this greatest carnage that our Country has ever known.

The Lord bless us, help us to preserve our lives, and to use our lives for the high purposes that the Lord has given us, I pray in the name of Jesus. Amen.

## PRESIDENT DAVID O. McKAY

**M**Y ESTEEMED fellow-workers. I hope what I say now may not detract from the spiritual instructions received and the appeals made for our young people. But there are a few sug-

gestions to you, stake officers, stake presidencies and bishoprics of wards, which we hope you will take without comment. I will just name them.

1. In our Handbook of Instructions we

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read (which many of you bishops probably have not read, because it has not been reprinted): "Sunday School should not be closed on a day of Stake Conference. All classes with the exception of the Gospel Doctrine and other adult classes, should remain in session. This applies to every ward except where Conference is being held in a ward building and Sunday School and Conference cannot be accommodated in the building at the same time. It is understood, however, that the attendance of all members of the Church, old and young, at Stake Conference shall be encouraged, and that a member of any Sunday School class who desires to attend Stake Conference should be excused to do so, and that any class in the Sunday School may, under proper supervision, attend a Stake Conference in a body," but to close the Sunday School and turn out a hundred or several hundred, young boys and girls who do not go to Conference or who cannot find seats in the congregation, is contrary to instructions given.

2. Many wards at different times of the year decide that they will not hold any Sunday night meeting on Fast Day. These meetings should be held in the interest of the Auxiliaries.

3. This is very important. Substitutions should not be made for our Sacrament Meetings. Seminary graduation exercises should be held at some other hour or on some weekday night; they should not take the place of our Sacrament Meetings.

And now just for a final message. We have been worried, not for a few days or a few months, but for many years, over the problem of making our ward teaching more effective. This is in harmony with our great lesson tonight—to help our young people and to help those of our older ones who are indifferent.

Tonight I shall take time to mention only two features.

"The teacher's duty is to watch over the church always"—this is the Word of the Lord, and the more closely we follow that the more satisfaction we shall have in our labors.

"The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D. & C. 20:53-55)

One day, when my brother and I were in our teens, we were ready to leave the barnyard and go out to the field for a load of hay. Father came out, shut the gate behind him, and then looking towards the sidewalk, saw two men coming towards the house. He recognized them as ward teachers, "Al" Sprague and Eli Tracy. He said, "Boys, there are the ward teachers; tie up your team and come into the house." Though we demurred, we obeyed. Seated as a family, we heard our father say, "Now brethren, we are in your hands."

I give you the picture. Now I give you what the teacher said: he started with my father, who was the Bishop of the Ward, and asked him if he was doing his duty; if he was living in harmony with his neighbors; if he was sustaining the authorities. He asked Mother questions about doing her duty, and he went from the parents to each child who sat around in that meeting.

Those teachers emphasized one part of their duty. First, Father submitted himself to them, for they came as his representatives and would be in every house. Their duty was to see that "each member does his duty." Now that takes tact and some of you say for teachers so to question the people gives offense. I grant you all that, and I am not going to discuss it. But the Lord has asked you to do just that thing. How you do it, the inspiration of the Lord must prompt.

Now tonight I should like to emphasize another phase of ward teaching—"watching over the Church always."

The teacher's duty is not performed when he goes only once a month to each house. I remember when one Bishop made it a duty of the ward teacher to go at once to a house bereaved of a loved one and see what could be done in order to bring comfort to those who were grieving and to make arrangements for the funeral. It is the teacher's duty to see that

there is no want; if there is sickness there, to go and administer—watching over those families always.

Tuesday morning at the dedication of the Los Angeles Temple—that was the beginning, I think, of the fifth session—we were entering the Temple when somebody said, “There is an old lady coming down the walk. Evidently she wants to see you.” She was walking, but she had to be helped. We returned and met her just as she and her companions came up the steps leading to the north entrance of the Temple. We shook her hand and greeted her and gave her a blessing as much as we could in that short, brief time, and to encourage her said, “Are these your two fine sons?” “No,” answered the one on her left, “we are her ward teachers.” What a beautiful example of watching over the church always. They knew the old lady wanted to attend that service. I do not know what help they had to give her in order to bring her there, they had to get an automobile probably. I do not know whether she had any sons. I know only what I have told you. But they were her ward teachers and they knew her needs.

Well, in every group assigned to you ward teachers, there are young folks who are crippled, there are young folks who are staggering, who need help morally. Somehow, some way, you can reach them and give them some help. Not just when you go to make a formal visit, when you are sitting there before the radio or the television, but at some party, some way, wherever they are going, get in their company, get their confidence, take a hold of their arm—“watch over them always.”

Those two things we can do, in addition to what the bishoprics are now asking you to do: teach them their duty, watch over them always and see that they attend to their meetings.

In conclusion, let me commend the Committee of the Twelve for the great project they have presented to us tonight. You can see its value. I am sure that you were all deeply impressed with Brother Petersen’s message.

These lines came to me when he gave the principal theme:

“You ought to be true for the sake

of the folks who believe you are true.

You never should stoop to a deed that your friends think you wouldn’t do.

If you’re false to yourself, be the blemish but small,

You have injured your friends; you’ve been false to them all.”

(Edgar A. Guest)

God help us to save our young people, to bring peace in our wards, in our homes, and in our hearts, by keeping the commandments of God as He has given them to us in this the Latter-day through the restoration of the Gospel of Jesus Christ; given it to us by direct revelation by the direct appearance of the Father and the Son, to the boy Prophet; given unto us, as President Clark has explained tonight, the Priesthood, the same as held by the Apostles of old.

With all my heart I bless you, fellow-workers in the Priesthood of God, and I do it in the name of Jesus Christ. Amen.

### President David O. McKay:

The Reno Latter-day Saints Male Chorus will now sing, “Thanks Be to God.” In your behalf we thank these young men and their able leader for their presence here tonight and their impressive singing. They are directed by Brother Cropper.

Elder Roy D. Olpin, president of the Millard Stake, will offer the closing prayer.

The session at 10:00 o’clock Sunday morning will be broadcast over station KSL and over 14 radio stations as named heretofore. These services will also be televised over KSL-TV, channel 5, and by special arrangements over 18 television stations in Idaho, Washington, California, Oregon, Arizona, Nevada and Colorado.

The Church of the Air broadcast will be from 8:00 until 8:30 a.m. tomorrow. President Joseph Fielding Smith will be the speaker. The Tabernacle Choir broadcast will be from 9:30 to 10:00 a.m. tomorrow morning. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15

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a.m. It is requested, and we repeat this, that the audience during the broadcast refrain from making any disturbance. Large crowds will undoubtedly be waiting outside the closed doors. We suggest that those standing be courteous when the doors are opened and considerate of others in the crowd. Avoid pushing or crowding, will you please.

The regular session of the Conference will begin at 10:00 o'clock tomorrow morning. The Reno Male Chorus will now sing, "Thanks Be to God." The benediction will be offered by Elder Roy D. Olpin, president of the Millard Stake.

The Reno Latter-day Saints Male Chorus sang the hymn, "Thanks Be to God."

### President David O. McKay:

As thousands leave this great Priesthood Meeting tonight, let us keep in mind the timely admonition given by President Richards to drive carefully.

President Roy D. Olpin of the Millard Stake offered the closing prayer.

Conference adjourned until Sunday morning, April 8, at 10 o'clock a.m.

## THIRD DAY MORNING MEETING

Conference reconvened at 10 o'clock a.m., Sunday, April 8, 1956.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, was present and furnished the choral music for this session of the Conference.

(For a full report of the *Church of the Air and Tabernacle Choir and Organ* broadcast see pages 125-129.)

### President David O. McKay:

In solemn worship this Sabbath morning thousands are assembled in the Tabernacle on Temple Square, in the Assembly Hall and Barratt Hall in Salt Lake City, and many are gathered on the walks and lawns of the grounds listening to the services over the public address system.

Last evening there was held a large Priesthood Meeting—undoubtedly the largest ever held in the Church. This general Priesthood Meeting was held in the Salt Lake Tabernacle with overflow meetings in the Assembly Hall and Barratt Hall, and the proceedings were relayed by closed circuit to members of the Priesthood assembled in 22 Church buildings in Utah; 12 in Idaho; 3 in Wyoming, 2 in Nevada; 1 in Colorado; 4 in Washington; 3 in Oregon; 15 in California; 3 in Arizona; 1 in Hawaii, or a total of 66 buildings.

For your interest this morning we should like to say that as nearly as the

ushers could count there were assembled in that Priesthood Meeting approximately 30,000 men holding the Priesthood. The speakers were Elder Mark E. Petersen of the Council of the Twelve, of whose message you will hear more throughout the Church; Elder S. Dilworth Young of the First Council of the Seventy; and members of the First Presidency.

The Reno Latter-day Saints Male Chorus furnished the music under the direction of Elder Ladd R. Cropper, who is our Institute Director in the University of Nevada. The singing was excellent, as was all that we have had in the Conference.

President Joseph Fielding Smith, President of the Council of the Twelve, was the speaker on Columbia's Church of the Air program this morning at 8 o'clock.

We are now assembled in the Sixth Session of the One Hundred Twenty-Sixth Annual Conference of the Church. Just a further word or two about last night—I am sure you would be interested in the following—that here in the Tabernacle, Assembly Hall and Barratt Hall, and on the Temple Grounds, there were 11,165 members of the Priesthood. In the Brigham Young University there were 2009. Other groups in Utah: 7,000; in California, 3,641; in Arizona, 712; in Colorado, 250; Idaho, 2,600; Nevada, 685; Oregon, 460; Wash-

ington, 593; Wyoming, 306; and I do not know how many in these telegrams this morning.

What an inspiration! What hopes and assurances we have for the future!

These services are broadcast in the Assembly Hall and Barratt Hall, and over a public address system and by television over 18 television stations operating in Utah, Idaho, Oregon, Nevada, Arizona, California, Washington, and Colorado, this morning. We welcome you all. We are likewise being heard over 14 radio stations in these western states. The names of these stations have already been mentioned over KSL. Thank you all. You have our appreciation for the time and facilities you are furnishing for this great Conference. In behalf of the membership of all the Church we thank you.

We welcome the following special visitors and regular members of the Church: you who are listening in will be pleased to know we have present Senator Wallace F. Bennett, Congressman H. Aldous Dixon, Mayor Adiel F. Stewart of Salt Lake City, President Ernest L. Wilkinson of the Brigham Young University, President A. Ray Olpin of the University of Utah, President Daryl Chase of the Utah State Agricultural College, Superintendent E. Allan Bateman, superintendent of Public Instruction, Superintendent M. Lynn Bennion of the Salt Lake City Schools, Brother LaMont Toronto, Secretary of State. Undoubtedly there are others whom we have not seen, but you are all cordially welcomed. It is glorious to meet with you and have you partake of the spirit of the Conference, and to let us partake of your spirit by your presence here.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**I**N THE SPIRIT of the brotherhood and the love which the gospel of our Lord inspires, I greet you this morning, my brethren and sisters and friends. The sun is shining in Salt Lake City, bringing with it good cheer to those assembled here in the conference. I hope that those who are away from us, and who listen in, are likewise happy and

The Choir this morning, as you already know, is our own Tabernacle Choir, with J. Spencer Cornwall conducting, and Alexander Schreiner at the organ, and as has been announced already by Brother Evans, the numbers that they have sung at the Broadcast and the numbers that will now be sung are from the Choir's European concert repertoire.

The Choir will now sing "The Lord's Prayer," by LeRoy Robertson, our own composer, with J. Spencer Cornwall conducting.

The opening prayer will be offered by Elder Thomas Gay Myers, president of the Las Vegas Stake.

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An anthem, "The Lord's Prayer," was sung by the Tabernacle Choir.

The opening prayer was offered by President Thomas Gay Myers of the Las Vegas Stake.

### **President David O. McKay:**

He who just offered the invocation is Elder Thomas G. Myers, president of the Las Vegas Stake.

The Tabernacle Choir will now sing, "For Unto Us a Child Is Born." Following the Choir singing, we shall hear from President Stephen L Richards.

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Singing by the Choir, "For Unto Us a Child Is Born."

### **President David O. McKay:**

President Stephen L Richards of the First Presidency will be our first speaker this morning. He will be followed by Elder LeGrand Richards.

well, rejoicing in the blessings that the Lord has so bounteously bestowed upon all.

I wish to bring you this morning a message of encouragement. I need the aid of our Father and his spirit in so doing, and I trust he will bless all of you likewise.

It is said that the Dispensation of the

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Meridian of Time opened with the words: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2) first uttered by John the Baptist and then by the Savior after his ordeal of fasting and temptation, when "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matt. 4:17.)

It is interesting to contemplate the intonation of voice used in the pronouncement of these first portentous words. I have heard them repeated in tones of a piercing proclamation to convey the impression of a stern command and authoritative exhortation. Undoubtedly they were meant to be all three—a penetrating pronouncement, a command, and an exhortation. But I like to think that there was also an intonation in the voice of our Lord, as he spoke these words, indicative of entreaty and kindly solicitude to the erring ones to whom the words were addressed.

A part of the mission of our Savior was to bring the element of mercy to the rigorous, exacting, hard-hearted people among whom his mission began. When he taught forbearance and kindly, merciful consideration for human frailty and weakness, he was accused of violating and dispensing with the law. His reply to this accusation was: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matt. 5:17.)

Repentance was always, and is, a part of the law and the gospel plan, and the mercy which the Savior brought is essential to the doctrine of repentance and to the administration of the laws of God. The fine balance between the two is preserved for us in the great principle that mercy shall not rob justice (Alma 42:25), nor justice, mercy.

Before I comment further on the principle of repentance, I wish to make it clear that I regard all laws of the gospel as essential in the plan of salvation, and that no one of his children may hope to obtain the highest exaltation in the celestial kingdom without complying with every law and every commandment given of the Lord for men to follow. I believe also that the Lord fully recognizes the frailties and the weaknesses of his children while they

undergo mortal probation. He subjected them to the tests of mortality. He gave them their free agency to cope with its temptations and problems. He planted within them a sense of right, and surrounded them with his Holy Spirit to help them chart the course of their lives, but he knew from the beginning that not all would have the vision and the strength of character to pursue the straight and narrow way. He knew that many would succumb to the seductive temptations of the adversary whom he permitted to be in the world with his children to test and ultimately to strengthen their faith and determination.

So, repentance was from the beginning a necessary part of the plan. It was not the only part of the plan indicative of the love and mercy of the Lord. The laws and commandments are themselves generous and loving provisions, formulated by our Father to bring to pass the greatest possible happiness and blessing to his vast family whom he loves. Every single commandment, stern as it may appear to some, is in reality an avenue to the glorious realm of peace and happiness. But repentance is an outstanding principle of mercy and love and kindness, attesting the concern and love of the Father for his children, for in final analysis, he gave his Beloved Son, not alone to redeem us from the effect of transgressions which lay heavy upon the whole race of men, but also to give to us the inexpressibly glorious opportunity of repenting of our own individual transgressions so that we might again come back into his presence clean and forgiven, through the precious gift of repentance.

I have never regarded repentance as being a static thing. It is difficult to imagine how men may repent once and for all for a full lifetime of experience. I look upon it as a progressive principle applying to each of us day by day. With those who have been given the noble concepts of a perfect life, there must be very few, if any, who do not feel that each day he or she may have fallen short of the ideal of perfection; so, each day, working toward, but failing fully to realize this lofty goal, each must feel the need for repentance—and so each,

with such a feeling of inadequacy, will seek the forgiveness of his Father in heaven and also his fellow men if them he has offended. It is this constant sorrowing and striving that constitutes the progressive, constantly applicable, principle of repentance. This ever-recurring acknowledgment of weakness and error and seeking and living for the higher and better will lead us to perfection.

We have a tendency to grade and evaluate the mistakes of life, in which we have support from the revelations. Some deviations we classify as serious, even to the point of unforgivable. Others we look upon with more allowance. In some cases the gravity of the offense and the extent of culpability are subjects for judicial determination by those appointed to be judges in the Church of our Father. All such judgments are authoritative, and we believe, almost without exception, righteous judgments. The penalties are to be observed. But even such serious infractions do not do away with the merciful principle of repentance, and I know of no judicial tribunal in the Church that does not uniformly admonish and entreat those who are convicted of offenses to repent, to sin no more, and by their lives seek and be worthy of forgiveness.

There are so-called lesser offenses which are not brought to the attention of Church tribunals but which frequently come before the presiding officials who are judges in Israel, with relation to the advancement of men and women in the offices and privileges of the Church. Questions arise in connection with advancement in the priesthood, temple recommends, and suitability for offices in the organizations. I wish each one who may feel that his progress is being retarded, and he is not recognized as he would like to be, might ask himself what there is in his life to bring about this retardation. I am sure that each one, if he is frank with himself, will find the answer. There is a remedy—a universal remedy—that does not fail. It is repentance, turning away from that which impairs progress and deprives one of the true Spirit of the Lord. While I have mentioned offenses that are spoken of as serious and those

which are less serious, I would have all understand that there is no departure from the ways pointed out by the Savior which is not serious and which will not impair the full development of a child of God.

I have said these things about the great salutary doctrine of repentance as a constantly applicable, progressive principle of life. I would like now to devote a little attention to the encouragement we may give each other and all our friends in the adoption of this principle. We are enjoined by the revelations coming to us with the restored gospel to call all men to repentance. Indeed, missionary work is the first obligation laid upon the restored Church. We would like all of our friends to understand that when we issue this call to repentance, we include ourselves within it. It is hoped there will be no implication of a boastful attitude on our part and that of our missionaries that we are free from the necessity of repentance. It is true that there is inconsistency in asking our neighbor to repent and turn away from a practice in transgression of the laws of the Lord which we ourselves indulge. Such an example does not lend weight to the call; but in spite of such inconsistency we are still under divine command to preach repentance to the people of this world, for repentance is indispensable. To those who criticize because they find within our ranks digressions from the pure laws of the gospel we seek to teach others, I put this trite but pertinent question: Does one offense wipe out another? Does weakness in one, even one who has been given a testimony of the truth, justify transgression of the law or failure to listen to its precepts?

I said in the beginning that I thought there must have been much of entreaty and appeal in that initial call of the Savior to his fellow men at the beginning of his ministry: "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.) He knew the weaknesses of those to whom he issued that call. He knew their pride and arrogance, their love of the things of the world. He knew that they would not receive him for what he was. He knew that infinite patience and kindness and mercy would be re-

quired to teach them the principles of love and brotherhood embraced in the holy gospel. He knew that they would have to change their ways and transform their lives and concepts before they could truly come into his fold. So the first thing that he taught them was repentance, to let them understand that they could change their lives, that they could abandon their traditional practices, their intolerance, and their arrogance, and be inducted into the higher realm of love—love of God and of their fellow men. Those who became conscious of the power and the beauty of his teachings must have received the glorious principle of repentance with great joy. He encouraged them. Jesus taught his disciples the doctrine by example and parable.

There was the woman taken in sin. I think I have never seen a more impressive spectacle featured on the screen than that portrayed years ago when the movies were without sound in the picture called "The Ten Commandments." There was the woman cast into the dust, ashamed, hopeless. Surrounding her were hard-faced men, stones poised in their hands, ready, seemingly eager, to execute the penalty of the law. The plight of the woman was pitiful, desperate. Then suddenly there came on the scene the portrayal of the Christ. In his presence they were silenced, and withheld the stones, and then the scriptural account was enacted:

"They say unto him, Master, this woman was taken in adultery, in the very act.

"Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

"This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

"So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

"And again he stooped down, and wrote on the ground.

"And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left

alone, and the woman standing in the midst.

"When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

"She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (John 8:4-11.)

He encouraged all to repentance. To do so he told one of the greatest of all his parables, of the man that had two sons, an older and a younger. The older son was devoted to his father, obedient to his commands, serving him dutifully. The younger son was apparently of a different disposition with a longing for the things of the world and its pleasures. He requested and received a portion of the father's goods that he would have inherited, thus renouncing his patrimony, so precious to the Jews. He took what he received and went into a far country and spent that which had been given to him in riotous living. It is assumed that he committed many offenses and that his life was wholly at variance with the ideals of his home, but he paid a heavy penalty for his transgressions.

When he had spent all that he had, a mighty famine came in the land, and he found himself in great want. He was obliged to seek work, and his master sent him into the fields to feed swine, perhaps the lowest, most menial and degrading of all things that could come to a Jew. We are told that so great were his hunger and desperation that he would fain have eaten the husks that the swine did eat.

When so reduced in bodily strength and spirit, he came to himself. We have reason to believe that he was caught in the spirit of repentance, and in his desperation he said to himself: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son: make me as one of thy hired servants.

"And he arose, and came to his father. But when he was yet a great



way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." (Luke 15:17-21.)

But the father, seemingly overjoyed with the son's return, did not reply to his son's exclamation, but he called out to his servants: "Bring forth the best robe and put on him, and bring a ring for his hand and shoes for his feet, and bring hither the fatted calf, and kill it; and let us eat and be merry, for this my son was dead, and he is alive again; he was lost, and he is found." (See Luke 15:22-24.)

I have always felt that the Savior intended the father in the parable to typify the Eternal Father of all of us. He knew the rigidity of the Jewish law. He knew what a terrible offense it was to renounce one's patrimony—an unforgivable offense, I assume, in the Jewish household. So he had this wayward son come back to his father, not to be rejected, but to be received and loved. He did not have the younger son restored to all the privileges he had forfeited. The older, more dutiful son, complained of the feast that had been made on the return of his younger brother, but the father consoled him with the statement: "Son, thou art ever with me, and all that I have is thine." And then he repeated to his older boy the words he had said to the younger: "It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." (Luke 15:31-32.)

I think it is significant that the Lord made it clear in the parable that the younger son had lost much by his wayward course, but in a measure, at least, he paid for it, with his suffering and degradation. Justice requires that. But when the penalty had been exacted, the fond father's heart was gladdened by the repentance and the return of his son. What an encouragement for repentance! How good to know of the mercy and forgiveness of the Father! Better not to have transgressed, but wonderful to be taken back!

Just as repentance is a divine principle, so is forgiveness. The Lord has

said, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D & C 64:10.) If we were more liberal in our forgiveness, we would be more encouraging to repentance. Someone has said that the supreme charity of the world is in obedience to the divine injunction, "Judge not." When the Savior gave that injunction, he was well aware of the limitations of human understanding and sympathy. We can see overt acts, but we cannot see inner feelings nor can we read intentions. An all-wise Providence in making judgment sees and knows all the phases of human conduct. We know but few of the phases, and none very well. To be considerate and kind in judgment is a Christlike attribute.

So may we hold out the merciful, saving principle of repentance to ourselves and to all our Father's children. Let us issue the call as we have been commanded to do, but let it be so tempered in love and humility that all may receive it as a heartfelt invitation to share the glorious principles of the gospel which have come to the earth through revelation in these latter days. Let no brother or sister in the whole family of God feel that he or she has gone beyond the point where error and sin may be left behind and true repentance enlighten the soul with hope and faith.

Many years ago, while visiting one of the missions of the Church, a man asked if he might drive me to my next appointment. I spoke to the mission president, and he said he thought it would be all right. During the course of the journey, this man painfully outlined for me the course of his life. He told me something of his home and of his youth, and then in deep sorrow, he confessed his transgressions. They were very serious, and his consciousness of guilt almost overwhelmed him, and then almost choked with emotion, he asked the question he had premeditated when he sought my company: "Brother Richards, is there any hope for me? Now that I have learned the gospel from the missionaries and have come to understand the kind of life the Lord expects his children to live, the consciousness of my offenses overwhelms me. May I ever be

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forgiven?" He so shook with sobs that I feared somewhat for his security in the driver's seat.

His deep moving contrition touched my heart. I breathed a silent prayer that I might console and help him. And then I set before him the things I have tried to set before you this day. I gave him the same examples of the merciful principle of repentance and forgiveness, and when I held out to him hope and encouragement, he was consoled, he regained his composure, and in a voice ringing with determination, he cried out, "With the Lord's help I will make myself worthy and regain that I have lost." I was sure the Lord would help him in his effort.

This man did not know, although he must have heard the whisperings of his conscience, how grievous were his transgressions until he heard the true gospel, but members of the Church who have been taught know, and their knowledge brings accountability and responsibility. To them repentance has special significance. They are leaders and teachers to the unenlightened. On their shoulders they carry the weight of the kingdom. Its progress is retarded not so much by lack of effort as by insufficiency of repentance—individual repentance—which is essential to make them profitable servants.

So, my brethren and sisters, in the

love and respect which I bear you, I appeal, I entreat you, and I offer encouragement for repentance for all the misdeeds of either commission, or omission, which retard our progress toward the perfect life and destiny the Lord so graciously holds out to beckon us on.

And to my friends and our friends, not of the Church, may I humbly and sincerely hold out this glorious doctrine as the true way to happiness and peace. I call upon all in tones of entreaty and concern to stop damning God, to refrain from intemperate judgment, to be honest and virtuous. If you want peace and happiness, if you have made mistakes, you can repent if you will. The Lord will help you, and he will reward you a thousand times over for your effort. What the world needs is a repentant world, and you may be assured there is no enduring happiness in anything but goodness.

I invoke the blessings of the Lord upon all in the name of Jesus Christ. Amen.

#### President David O. McKay:

President Stephen L. Richards of the First Presidency of the Church has just spoken to us. Elder LeGrand Richards of the Council of the Twelve will be our next speaker. Elder Richards will be followed by Elder Marion D. Hanks.

### ELDER LEGRAND RICHARDS

#### *Of the Council of the Twelve Apostles*

**A**S I OCCUPY this position of responsibility this morning, I first express the feelings of my heart of gratitude to the Lord for my membership in this Church and all that it means to me and for my fellowship with the members of the Church. They are wonderful people. If we have listened to the prayers of these stake presidents who have prayed in the conference, we know something of the faith and the leadership ability of the men who preside throughout the stakes of Zion. I feel to say God bless them all, and all you fine people and those who are listening in, who are giving of their time and their talents and their means to help build the kingdom of God in the earth.

One of the great events of the last year as far as the Church is concerned was the choir trip to Europe. I thought I would like to pass on to its members this morning, since they are here, comments that came in a missionary's letter from Berlin a few days ago.

He said, "When we go out tracting now and we announce ourselves as representatives of the Church of Jesus Christ of Latter-day Saints, and the people do not quite understand, we say, 'The Mormon Choir that was just here,' and they say, 'Oh, come in.'" The missionaries say the choir has done so much good in opening the doors of the people for them to carry on their missionary work.

I thought since the announcement has been made that these services are being broadcast all over this western part of the United States by television and radio, that for the few moments assigned to me I would like to speak primarily to those who are not members of our Church who might be listening in, and I imagine that notwithstanding the thousands here in this building, and on this temple block that there are even greater audiences listening in over the radio and the television.

I am sure that the building of the temple in Los Angeles has impressed the people who have seen it and the 662,000 who went through during the period that it was open for inspection, and I imagine that there were many of those people who would like to have heard more about this Church and its teachings because of that beautiful edifice.

Two weeks ago last night I was in a group in Los Angeles, and a man who had traveled all around the world indicated that he thought the temple there was the eighth wonder of the world.

When President Clark talked to the Primary officers and teachers who were assembled here last week, he exhorted them to teach the simple truths of the gospel, and I love the simple truths of the gospel. So I would like to preface what I say here today to those who might be listening in with this thought, that I believe that there is not an honest man nor an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.

When I say really love the Lord I have in mind such as of whom the Master spoke when he said that except a man be willing to forsake father and mother and wife and children and lands and herds and all that he hath, and take his name upon him, "he cannot be my disciple." (See Luke 14:26.)

And that is what he meant when he said that we should seek first the kingdom of God, and his righteousness, and all other things would be added unto us. (See Matt. 6:33.)

There is not a person who has that kind of love of God who would not accept this Church and join it if he really knew what it was, and our mis-

sion is to make that known to the world, and hence I appreciate the great missionary cause of this Church.

We are told now that we have over 12,000 missionaries, and nearly half of them are full-time missionaries giving their entire time to tell the world and our brothers and sisters who are not of us, of the marvelous thing the Lord has accomplished in this dispensation. If these people only knew how we love them, how we pray for them, how we pray for the Lord to lead the missionaries to their doors and to give them the ability to explain the truth to them in a convincing manner so that they will really know, I am sure they would realize that there is a sincerity in this Church that might not be found anywhere else in all the world.

I am wondering now if you had lived in the days of the Savior or the Apostle Paul, and you had heard their testimonies, knowing that they were evil-spoken of by all people, would you have believed them? You remember when Paul was brought in chains to Rome, the high priests said, "... we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against." (Acts 28:22.) Those who join this Church have to pass through and penetrate the opposition and evil things that have been said against us because the war that was started in heaven between Satan and the followers of the Lord is still being fought, and one of his greatest instruments is to try and prejudice the minds of men and women—and therefore the prophets have been put to death through all dispensations.

When Paul stood before Festus and King Agrippa and bore that marvelous testimony, how he had seen a light and heard a voice and how the Son of God said to him, "... Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks," (Acts 26:14) and then as Paul reasoned before these two great Romans he said, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8.) To be able to accept the message of Paul in those days that God really had raised the dead, for Christ had been raised from the dead and had appeared to him, was

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harder, possibly, to believe than the message of the prophet of this dispensation.

You will recall that when that testimony was borne, Festus said, "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness," to which King Agrippa replied, "Almost thou persuadest me to be a Christian." (Acts 26:24-25, 28.)

Now the Prophet Joseph Smith declared that the Father and the Son appeared to him when he was a mere lad, not quite fifteen, and the thing that he could not understand was the prejudice that that statement aroused in the minds of leaders of men and leaders of religion, for he was a boy of no great pretense, just a farmer's boy without education, and he said he could understand, but he said he felt as he imagined Paul felt. He knew that he had seen a light. He knew that he had heard the voices of these two Personages, God the Father and his Son, Jesus Christ. And he said he knew that God knew it, and he dared not deny it because he knew that by so doing he would come under condemnation before God.

Does it seem any more incredible today to believe that the God of heaven and his Son Jesus Christ who was resurrected from the grave should appear to man here upon this earth than to believe that Christ was resurrected, a thing that had never been seen or heard of before at the time of his resurrection?

We read in the scriptures how the Father announced his approval of the Son at his baptism and on the mount of the transfiguration. We read that Stephen gazed into heaven and saw Christ sitting on the right hand of his Father, so we know they do exist, and then think of all that the prophets have foretold for the latter days, and it does not seem incredible that they should usher in this the greatest gospel dispensation of all time by a personal visitation to this earth.

And if they were to come, to whom would they come? The prophet Amos tells us, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos

3:7.) And when there are no prophets, there is no leadership of God in the world, for his way of leading his people is through his servants the prophets.

We read of when Jeremiah was called to be a prophet. As you will remember, he was young; he could not understand it, so the Lord had to comfort him by saying, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

We know through the declaration of one of the American prophets, as recorded in the Book of Mormon, that Joseph Smith was called before he was born and was in waiting three thousand years before his birth to come forth to usher in this great latter-day gospel dispensation, so that it is no miracle and not a thing incredible to believe that God would raise up a man to do the work that needed to be done in restoring his work to the earth in this dispensation.

Peter saw the latter days. The Christ looked forward to his coming in the latter days. He taught his apostles to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And men and women have prayed that from those days until the present, without ever realizing that those words would literally be fulfilled, that the kingdom of God would be established in earth as it is in heaven. And Peter, speaking to those who put to death the Christ, said that they should repent that their sins might be "... blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive," Peter says, "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

There is not a man or woman in this world who really loves the Lord who would not accept the truth if he knew what God really had restored in this "restitution of all things spoken by the mouths of all the holy prophets since the world began." That is one of the simple

truths declared by the restoration of the gospel through the Prophet Joseph Smith.

Then we have the statement when John was banished upon the Isle of Patmos, and the angel called him and said, "... Come up hither, and I will show thee three things which must be hereafter." (Rev. 4:1.) Now remember, Christ had already been crucified, and then John was shown that in the latter days, "another angel [would] fly in the midst of heaven, having the everlasting gospel..." (Rev. 14:6) and that is the only gospel that can save men. Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) And John saw that this angel would have "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and [every] kindred, and [every] tongue, and [every] people." (See Rev. 14:6.) This truly is a declaration that no one would be in possession of the "everlasting gospel" when that angel would come.

We see the Angel Moroni on the temple here and on the Los Angeles Temple with his trumpet as if he were declaring to the world that:

An angel from on high  
The long, long silence broke,  
Descending from the sky  
These gracious words he spoke.

—Parley P. Pratt

And we have his message of the restoration of the gospel.

When Daniel interpreted King Nebuchadnezzar's dream, and you will remember the king had already forgotten the dream, he said to him, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days..." (Dan. 2:28.) And then he declared the rise and fall of the kingdoms of this world until in the latter days, and he mentions that specifically, "... the God of heaven [shall] set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people, and it shall... stand for ever," (Dan. 2:44) and as a little stone it should roll forth until it should become as a

great mountain and fill the whole earth. (See Dan. 2:45.)

There are many other prophecies concerning the marvelous work and a wonder the Lord promised to do in the latter days. How could that kingdom be set up in the world just by men studying the scriptures, differing in their interpretation of the words of the prophets? We have to have a prophet of God, for "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," and it is our testimony to the world that that kingdom has been established in the earth through the instrumentality of the Prophet Joseph Smith.

Through the work of the missionaries, nearly 22,000 people have left the faith of their fathers during the last year and joined this Church because they have believed these marvelous things, and we bear witness to the world that they are true. Of course, in fifteen minutes I can not tell you much about what has gone on in this world in the restoration of the gospel, but what I have said ought to be sufficient to make you want to know more about it, and our missionaries are available. Among that 22,000 converts are ministers of the gospel, for there are many honest men among them, and this work is going forth under the inspiration of the Almighty, and our missionaries are being led to the honest in heart.

We had a man down in South Carolina, when I was there, who told us that he saw two missionaries in a dream come to his home a year before they actually knocked at his door, and when they knocked at his door, he said, "Come in, you have the gospel of the Lord Jesus Christ for me."

Brother and Sister Romney are sitting down here on the front row. He just presided in the Central American Mission. I toured that mission with him a year ago last January, and two of the lady missionaries said they were walking along the street one day, and a man came up to them and said, "I know who you are. I have seen you in a dream. You have the truth. Will you come to our home and teach it to us?"

So I bear you my solemn witness

today that there is evidence sufficient to any honest man or any honest woman who really loves the Lord that we do in very deed have the kingdom of God to offer unto them, and I bear you that witness in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is Elder LeGrand Richards, a member of the Council of the Twelve. Elder Marion D. Hanks of the First Council of Seventy will now address us.

## ELDER MARION D. HANKS

### *Of the First Council of the Seventy*

**I** NEED THE inspiration and guidance of the Holy Spirit and earnestly pray for them this morning.

In our files on Temple Square we have a great many letters from people who have come to us seeking to learn something of the truths which have been testified of here this morning. We have letters from many who have not been here but who have come in contact in some way with the Church or its principles or its people, and who have written to express (so often in almost the same words) what so many here have expressed, that they feel, they sense, they experience among the Latter-day Saints something different from anything they have ever known before.

Friday morning, at the opening session of this conference, we had the pleasure of the presence here of a fine gentleman who had been introduced to us by letter from President George Romney of the Detroit Stake. Prior to that session and following it, we talked for some hours with this wonderful, dedicated man. He had come here to learn a little about this feeling, this sense of dedication, this peace which he said he had experienced among the Mormons. He is a man of real loyalty to principle, whose mind and mouth and life are clean and decent, and who is seeking earnestly to do that which God would have him do.

He wanted to know many things about us. He knew much already. One statement he made, like those which I have quoted, almost to the word, was, "I have been an active, loyal, participating member of a certain church, but I think something is missing." He had come here to try to find out what.

May I bear witness that this experience has happened many times, and that out of it we have extracted the

simple lesson that the truths of the gospel of the Lord Jesus Christ are available here to men, in reality, and that as they seek them and find them and honor them, their lives enjoy a kind of peace and fulfilment they did not know before.

I suppose it is the most fundamental and axiomatic thing we might say of religious faith that to be fruitful and productive of good it has to be based in truth. The fact that there is widespread interest in religion in this nation and the world does not warrant the supposition that all those who have religious interest and religious faith will enjoy the peace and the sense of purpose and the abundant life promised by the Lord to those who would find and follow his way, for it is not enough simply to be "religious" or to be "sincere" in one's convictions. It is not enough to be sincerely convinced of something that is false. We must have faith in true principles and live them courageously if our religion is to help us accomplish God's purposes for us.

The call for faith comes from many quarters. Carl Jung, considered by many to be one of the most important living psychiatrists, is reported recently to have said that among all his patients over thirty-five there was not one whose basic problem was not lack of religious faith. Recently in the Christmas issue of a great magazine there was printed a statement that has much meaning to the Latter-day Saints who know the statement of the prophet Amulek, quoted in Alma, chapter 10, that the prayers and lives of a righteous remnant preserved the land, and who know also that there are other accounts of this same circumstance recorded in the Book of Mormon. Concluding an editorial, the writer said: "No doubt most Ameri-

cans are less religious than they should be. They then owe a vast and continuing debt to the saving remnant in their midst who do hunger and thirst after righteousness and walk humbly before their God. They do not do this for America's sake, but without them America would be little more than a geographical expression."

A widely known statement made in recent years by a great military leader calls our generation "ethical infants," "moral adolescents."

We join with all those who recognize, as those quoted have been shown to recognize, the great need for honor, integrity, humility, prayerfulness, righteousness, the whole truth—all attributes and characteristics flowing from and concomitant to deep religious faith which is founded on truth.

The witness you have heard expressed here today is that God has in our day restored through living prophets, by revelation, the simple, basic, beautiful, life-giving, peace-bringing truths which men of old knew and which Christ himself came to teach in the Meridian of Time.

May we take time to mention three contributions that the restoration has made in supplying the deep needs of man for religious truth founded in faith? First, I note the answers supplied for the universal problems men have concerning God, themselves, and their relationship with their Creator. Second, the restored Church has had revealed a program for living, a guide to conduct, which can lead one to fruitful, satisfying, purposeful living here in mortality. Third, I speak of the spiritual conviction, confidence, assurance—testimony, we sometimes call it—which will motivate one to think differently, live differently, to be different than he otherwise would be.

The President of the United States is quoted as having said something last year which has special meaning to Latter-day Saints, in connection with the first contribution of the restoration we have mentioned. These are his words: "Whence did we come? Why are we here? What is the true reason for our existence? And where are we going? For the answers we have . . . the faith . . . of our religious convictions."

One of the most important aspects of the restoration is that it supplies answers to these most fundamental spiritual questions. We may learn who we really are, and what our relationship is with Him from whom we came. We are taught that the Bible may be believed when it teaches that we are the children, the literal spirit children, of our Father in heaven. We have assurance that Christ was indeed the Living Son of God, that he came to teach men how to live and died that we might live eternally. We know that men are free and responsible agents in a world where there are alternative forces and courses to choose among, and that we are not only free to choose but also under the necessity of choosing the path and course we shall pursue. Man has within him, in an embryonic sense, those basic attributes which are characteristic of our Father in heaven and which are in him in their fulness. Man is capable of love, mercy, and justice, attributes which have their fullest development in him. We have assurance through the restored gospel of the Lord Jesus Christ that we are literal children of God, that we can become like him, that the ultimate of our possibility is that someday under his guidance we may even participate with him in his great creative work.

The truths of the restoration testify that there was a plan before this world was, and that that plan contemplated our earthly existence, our freedom, and our responsibility, and that when we had left this mortal life, we should continue to live as really and as certainly as we here exist. Moreover, they testify (and this is what first brought the Church to the attention of our friend from the east) that there is a divinely-inspired program for living among us which is designed to lead men to happiness here on this earth. What is that program? You know it well. It is a program of faith, repentance, baptism, and reception of the gift of the Holy Ghost; it is a program requiring an enduring and dedicated hunger and thirst for righteousness, a life of honor and honesty, and a "love of God and of all men."

There are able and sincere men crying out all over the world today for men to

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"believe," to "believe." But as our friend said Friday, "They do not tell us *what* to believe or what to *do* to find happiness."

The Church of Jesus Christ of Latter-day Saints testifies to the world that the program restored by the Master of men in our day is the same program he taught men when he was among them. And as Christ taught men to have faith, to repent of their sins, to be baptized for the remission of those sins, in order that they might receive the gift of the Holy Ghost, so taught Paul and the others. Do you remember the occasion described in the second chapter of Acts, an occasion almost analogous to scenes we hear about in various parts of the world today, when the multitude, having been taught the mission and message of Jesus (but by the apostles who have been "chosen" and "ordained" by Christ so do) found faith in the Messiah, and came to Peter and the others and said; "Men and brethren, what shall we do?" What did Peter answer? Did he tell them to go to some Church, any church, and pursue any program or course they chose, whatever it might be, so long as they were sincere? His answer is recorded in the Holy Bible that all may read:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38-39.)

It is revealed anew in our day that not only must a man believe, but also that he must believe that which is true, and he must do that which God has commanded.

There is one final thing we spoke of: if one is to learn the answers to the basic spiritual problems of his life and is to pursue a purposeful program fruitfully and happily, he must have a motivation, an "inner aim" our friends sometimes call it, a spiritual assurance, a testimony which will inspire and impell him to learn and to live. The enjoyment of that testimony is one of the great possibilities that has come to us through the restoration of the gospel of the Lord Jesus Christ.

We testify to you that religious faith is important and urgently necessary, but it must be based in truth. The truth available to all men is that God in our very dispensation has spoken, restoring anew the ancient truths, restoring anew the only gospel, the good word of God for his children.

That testimony is among us; many of us enjoy it. I testify of it humbly, in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. The Choir and congregation will now join in singing, "Redeemer of Israel," conducted by Elder J. Spencer Cornwall.

After the singing, Elder Antoine R. Ivins will address us.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

#### President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy will now speak to us, and he will be followed by Elder Hugh B. Brown.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

**M**Y BELOVED brethren and sisters: It is a sobering thought to face you wonderful people and hope to say some encouraging word. My own ministry has been one of an effort to encourage myself and others to do better the things we have to do as members of the Church.

It is almost twenty-five years since I first faced a congregation in this capacity. I have enjoyed those twenty-five years very much. There have been a few echoes come back that help has been rendered to people. When it comes, it is always satisfying.

I believe that without reserve I can



bear testimony to every thought which has been delivered in this conference. My hope is that the testimony I undertake to bear to you today may be consonant with the spirit of those to which we have listened and that perchance some help may come from it.

We have heard several times the testimony that Jesus Christ actually is the Son of God, that he was tabernacled in the flesh, that he was resurrected from the dead to open up the privilege for all of us to return to the presence of God and stand judgment for our deeds. We have heard also that in humble prayer the Prophet Joseph Smith succeeded in opening the gates of heaven and having appear to him God the Father and Jesus Christ, through which a renewed testimony as to the individuality of the Father and the Son has come back to the earth.

We have heard also that the heavens were reopened; the Angel Moroni appeared to the Prophet Joseph Smith and instructed him over many occasions in his duties and responsibilities, and further than that that the priesthood was restored through the instrumentality of heavenly beings.

Every one of those questions is a vital question to every member of the Church of Jesus Christ of Latter-day Saints.

I think that all of us here without doubt would testify as to the truth of all of these things. It is that testimony on which the vitality of the Church rests.

Not the least important of all of these events was the restoration of the priesthood, because the priesthood is the order in which the ordinances essential to exaltation in the kingdom of God, when properly observed and when our action justifies it, are performed. Without that priesthood the Church could not function. There is a difference between the gospel and the Church and the priesthood. Each has its function in our lives. The priesthood then becomes as important to us perhaps as any other phase of our existence.

We were told last night of the tremendous priesthood there is in the Church as compared with that of other religious groups. My experience and the checking that I have made over the last two or three years indicates to me that there would be on an average in the

stakes of Zion about ten percent of the members of the stakes who bear the Melchizedek Priesthood. That is, when united with simple, pure faith, the greatest power that there is among men.

I represent one group of that priesthood, twenty odd thousand of them. It has been my effort, along with my colleagues over these twenty-five years, to stimulate that group to greater service and greater activity. Now, if it is real, and we testify that it is, that that priesthood has come back and that priesthood is a right to function on behalf of God, our Heavenly Father, in the ordinances essential to man's blessing and happiness, then we who accept it have a tremendous responsibility, and our problem is to magnify that calling.

I take it that every man who allows me to place my hands upon his head and ordain him to an office in that priesthood, promises actually or impliedly that he will do what may be within his power to magnify that calling. It is interesting indeed when we contemplate the possibilities of it.

To show you how near some of us are to the actual restoration of that priesthood, let me tell you this: Joseph Smith received the Melchizedek Priesthood from Peter, James, and John. Joseph Smith ordained Joseph Young a seventy in the Melchizedek Priesthood. Joseph Young ordained my father at the age of seventeen as a seventy in the Melchizedek Priesthood. And my father ordained me an elder. There are others who are closer to it than that. But when we think that we are actually only a step or two away from an ordination by Peter, James, and John to the Prophet Joseph Smith, and when we think that that ordination makes us emissaries and representatives of God our Heavenly Father; when we further think that without the functioning of that priesthood we would never gain an exaltation in the kingdom of God, it is almost overwhelming, is it not?

Now, what do we do about it? I am as much interested in what we are going to do with it as the fact that we have it, and it means that we must work with ourselves and work with those people over whom we can have an influence. We cannot dream ourselves into exaltation. Dreams have no value unless they

prove to be incentives for greater activity. It is fine to dream about the possibilities of life, but until we do something about it, those dreams are useless.

When we scan the statistics of the Church, we discover that there are too many, far too many of the people who have accepted this responsibility who do little or nothing about it. There is the group which should have our especial attention. The seventies of the Church are missionaries. Their field of labor is world-wide. Being world-wide, it includes their own households. It is the responsibility of every seventy, of every elder, and every high priest in the Church, first, to purify his own life, bringing it into harmony with the teachings of the gospel, that thereby he may gain the peace of mind and the happiness of which you have just heard, and then after doing that, he has the responsibility of extending his influence and his efforts beyond his own.

I feel that the primary responsibility of us individually is to bring into harmony himself and his household to the teachings of the principles of the gospel. Could we do that, what a wonderful power there would be in the priesthood which we bear.

If we understand our responsibilities, this priesthood is a thing of great power. We have been told today that Satan and his emissaries are rampant in the earth, walking up and down trying to deceive people. God knew that would happen when he placed man on the earth and when he expelled Satan from the heavens, but he, it seems to me, prepared a way to meet it, and that preparation is the life that justifies the receipt of the priesthood and the actual receipt of that priesthood through proper channels.

I believe that it is within the power of every man who holds the Melchizedek Priesthood to say, "Get thee behind me, Satan." Whenever a man holding that priesthood yields to the temptations of the flesh and does the evil that is rampant in the earth, it is an admission on his part that he does not appreciate his priesthood, that he does not accompany the gift of that priesthood with a faith that makes it powerful.

You know and I know, you have had many illustrations of the effective use of the priesthood when it is combined

with faith. Besides the healing of the sick, the gift which is not given to all people I admit but which comes only through the union of faith and priesthood, there are many other gracious and wonderful gifts that come to us through the exercise of this priesthood. It is such a tremendous power that if every one of the men who hold the Melchizedek Priesthood would fully magnify his calling, united with a perfect faith, we could almost control the activities of the society in which we live, nation-wide and international. The trouble is that we just do not do it. We do not do what we know we ought to do, and it is saddening to study our statistics and find how many people fail to appreciate this wonderful thing which came back to us in the most miraculous way.

Now, brethren, what are we going to do about it? We have it. It is our privilege to use it. Will we use it wisely or will we let it lie idle and rust out? I hope that we will be conscious of this tremendous responsibility because it is just that, that we will go away from this conference with a conscious responsibility of the priesthood, that when we go back we will bear testimony to our own and to others of the wonderful things that we have heard today, that we will bring our own lives as nearly as possible into complete harmony with the gospel of Jesus Christ, for we have been told today that to attain to the highest exaltation in the kingdom of God, to sit with God in the councils of heaven, enjoying the privileges of eternal progress and eternal increase, that eventually at least we will have to learn to obey all of the commandments of God.

Let us start about it now, brethren and sisters; let us do better tomorrow than we did yesterday or than we have done today, with all of our wonderful resolutions. Let us make tomorrow a better day.

God bless us in the effort, I pray, in the name of Jesus. Amen.

### President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy has just addressed us. We shall now hear Elder Hugh B. Brown, Assistant to the Twelve, who will be our concluding speaker.

## ELDER HUGH B. BROWN

*Assistant to the Council of the Twelve Apostles*

**I** WONDER IF sometimes our people think when they hear each speaker ask for divine guidance that it has come to be just a habit. If you were asked to occupy this position, you would know that that is not the case. For that guidance I humbly pray.

I should like to follow the example of being brief which was set yesterday by President Joseph Fielding Smith. I think he demonstrated the truth of the statement that for a speech to be immortal it does not need to be everlasting.

It is not surprising that Elder LeGrand Richards and I should be thinking along similar lines, because both of us have had missionary experience, and whenever a missionary stands before a congregation of Saints, if there is one single individual present who is not a member of the Church, the missionary will talk to him and ignore all the rest. I should like to follow his lead, if I may, and address what I have to say to you out there, our other brothers and sisters who are not members of the Church, and I think it is not presumptuous to think there are thousands of you listening in.

Since our last April conference, reporters, editors, commentators, and others at home and abroad have given considerable time and space to the Church and its activities. As has been intimated, this results partly at least from the tour of the choir, the dedication of the Swiss and Los Angeles temples, and the announcement of other temples to be built. We appreciate the uniform friendliness and general accuracy of these reports and comments. They have ranged from learned discussions of various phases of the gospel to such brief and inaccurate generalizations as that, "To be a Mormon simply means that one does not drink tea or coffee or use tobacco or liquor."

Now, we do accept and try to live the Word of Wisdom, a law of health, first because the Lord thought enough of it to give a revelation on it and also because for a hundred years we have proved its worth. But there are other

things we would like our friends to know about the Church, and so for a few moments I would like to discuss some phases of Mormonism which are not so generally known.

Because of limitation of time and of the speaker, any attempted exposition will be inadequate and incomplete. I should like first, however, to say to you that the conduct of a typical member of the Church of Jesus Christ of Latter-day Saints, or Mormon, is influenced not so much by prohibitions, inhibitions, or Church discipline as by his own inner convictions regarding the essential dignity and possible glory of the individual, the meaning of life, man's origin, purpose, and possible destiny.

Mormonism is not just a code of ethics; it is not merely a set of inhibitive injunctions; it is not just a theoretical system of doctrine and philosophy. It is rather a way of life, based upon a concept of God as our Eternal Father, and of man, created in the bodily image of God, a son of God, who has all of the obligations, opportunities, and potentials of heirship. The Mormon concept of Deity with its accompanying concept of man's potential Godlike status, should cause believers to resist the down drag of habits and indulgences which are inimical to or would impede or delay man's progress towards his goal.

Perhaps you would like to take a quick look at Mormonism through the eyes of a non-member of the Church who has taken time to study it. I have the author's permission to read some paragraphs from a pamphlet recently published by the department of humanities of the Massachusetts Institute of Technology under the general caption "The Sociology of Mormonism." These studies were made and written by Dr. Thomas F. O'Dea, who has a distinguished academic career at Harvard, at Stanford, and at M.I.T. These writings show careful study, keen analysis, and an enviable facility of expression. I shall read some excerpts:

Of the many churches founded in the regions south of the Great Lakes in the first

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half of the nineteenth century, the Church of Jesus Christ of Latter-day Saints or the Mormon Church alone avoided the stagnant back-waters of sectarianism. The need to start over again four times in sixteen years contributed to flexibility and avoided sectarian atmosphere and culture.

And again he says,

In 1847 the Mormons, harassed and persecuted, dispossessed of all but faith, leadership and a superb organization, crossed the plains and settled in the Utah desert. \* \* \* The Mormon leadership deliberately chose an unattractive region to gain the necessary respite that isolation would give, and resisted the seductions of more pleasant prospects.

And then speaking of our Americanism, he said:

Their American patriotism is an Article of Faith with them. \* \* \* The development of a nationhood was inhibited by American patriotic convictions on the part of the Latter-day Saints themselves. Mormonism sees America as a chosen land and holds that the second coming of Christ will be to this continent. America is a divinely-preferred country and the previous periods of history were preparatory for the Mormon restoration. Thus the Mormons, while exalting America and exulting in it, could at the same time feel called out of Babylon to build the city of God. \* \* \* The Mormons are pre-eminently practical and are the typical American religious movement. As such Mormonism presents a heightening, a more explicit formulation and summation of the American experience of time and of America's timeliness.

The Mormon Church defines itself as a restoration in the latter days of the original gospel of Jesus Christ, which had been corrupted and lost in part for the past fifteen centuries. Its restoration is conceived in terms of Christian history. \* \* \* It is a new interpretation of Christianity itself. A unique prophet and a unique and timely moment as well as a uniquely appropriate place are part of this conception. Mormonism holds itself to have been revealed in the fullness of time—a fullness of time which involves the destiny of the Western Hemisphere and the American nation. The discovery of America and the development of the political institutions of the United States are seen as prepared by divine guidance for the restoration which was to be made through the agency of the original prophet, Joseph Smith.

Within this larger framework the Church of Jesus Christ of Latter-day Saints has its own history, a record of wandering and

persecution, of construction and conquest over hostile elements coming to fruition in the building of Zion in the mountain tops. \* \* \* Mormonism lived its Exodus and Chronicles not once but many times. It had its Moses and its Joshua. Circumstances had given it a stage upon which its reenactment of Biblical history was neither farce nor symbolic pageant.

Yes, our history has been in part a reenactment of biblical history, but what is more important, our doctrine is a reaffirmation of biblical truth. We believe in the God of the Old Testament—Jehovah, the God of Abraham, Isaac, and Jacob. We believe that that Divine Personage became Jesus the Christ of the New Testament, the Son of God, the Redeemer of the world. We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel. We emphasize "all mankind" and "obedience" because the gospel and its saving ordinances are to be made available to the living on this earth, and to the living elsewhere, with obedience as prerequisite to blessings.

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

Believing as we do in the great vicarious service of the Master which is the very foundation of Christianity, we undertake to do for our dead, what they cannot do for themselves, and therefore we build these temples which you, our friends, have seen and of which you have heard.

We believe in a pre-existent state where we exercised free agency, where there were individual differences, where life was purposeful and progressive, and where man in his original state existed as intelligence.

After referring to "the inestimable contributions to the settlement of the West and the planting there of a viable and vital American civilization," Dr. O'Dea says: "How remarkably familiar are the basic elements of the Mormon gospel, how remarkably like the general apprehension of America by other Americans when it sheds its theological poignancy." He refers to Mormon theology as

A distillation of what is peculiarly American in America and that by incorporating the goals of the present world into a vision of eternal progression the Church succeeded in annihilating for its followers the line of demarcation between time and eternity in quite a new way.

For Mormonism the world is uncreated and God and men are winning mastery over other uncreated elements. God has become a demiurge once again \* \* \* which means one who works on existing material, a craftsman.

All that is, is in process, and it is a process that is marked by two main characteristics: It is becoming increasingly more complex, and intelligent beings, God and men, are collaboratively gaining increasing mastery over it. Man's life on earth is seen as one of an infinity of episodes characterized by increasing development and mastery of the other elements of nature. This concept of God's purpose and method respecting man's existence was clearly stated by the late Dr. John A. Widtsoe, himself a great scholar and a profound student of the gospel,

The law of progression is then a law of endless development of all the powers of man in the midst of a universe, becoming increasingly more complex. No more hopeful principle can be incorporated into a philosophy of life. (*A Rational Theology*.)

The Lord revealed in the 93rd Section of the Doctrine and Covenants, verse 29,

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. \* \* \* For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; . . .

On this point Dr. Widtsoe wrote as follows:

In the beginning, which transcends our understanding, God undoubtedly exercised his will vigorously and thus gained great experience of the forces lying about him. As knowledge grew into greater knowledge by the persistent efforts of the will, his recognition of universal laws became greater until he obtained at last a conquest over the universe which to our finite understanding seems absolutely complete.

We proclaim the scriptural and inspiring doctrine that man should look

up and not down for his source, for he is of divine lineage; that man is innocent at birth, which is the antithesis of the ball and chain doctrine of original sin and innate wickedness.

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God. (D & C 93:38.)

Man faces a vista of limitless development, eternal progression, if he will cooperate in winning mastery over himself and the universe. We believe that man's earth life was made possible by Adam's role in a foreordained plan which included the provision for man to come face to face with both good and evil and, under the eternal law of free agency, elect good or evil without compulsion, knowing however that under the immutable law of the harvest he must abide the consequences of his choice, must reap as he sows. Free agency is prerequisite to any character-building plan, and while with free agency any plan is inevitably crammed with risk, we, with all the sons of God, accepted that risk and shouted for joy at the prospect of earth life. The Lord said to Job,

Where wast thou when I laid the foundations of the earth? . . .

When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4, 7.)

If God is in fact our Father, then we, Father and children, belong to the same society of eternal intelligences. Among them he is supreme, he is the most advanced, most powerful, and most intelligent.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones. . . .

I am the Lord thy God, I am more intelligent than they all. (Abraham 3:22, 19.)

When we say man may become like our Father, we do not mean to humanize God, but rather to deify man—not as he now is but as he may become. The difference between us is indescribably great, but it is one of degree rather than of kind.

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But as many as received him, to them gave he power to become the sons of God, . . . (John 1:12.)

To the Latter-day Saints salvation or being saved does not imply a sudden transformation or metamorphosis into something entirely unlike one's nature nor can it be achieved by mere mental assent or sudden conversion. It is rather a continuing process of becoming or unfolding pursuant to law and divine plan, of bringing one's life into harmony with eternal and inexorable law.

We believe that in his infinite and eternal development toward a Godlike status, man moves toward and through a turnstile called death; that there is no interruption of life at this portal, for eternity is indefinitely prolonged time. We believe that man, after passing through this turnstile, will continue his eternal journey from the point where his actions in this life have brought him. "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (D & C 130:18.) To deny the possibility of eternal progression is to accept the awful alternative of eventual stagnation which would be damnation.

We believe that being saved involves education, that man cannot be saved in ignorance any more than he can be saved in sin, for as the glory of God is intelligence, or light and truth, so the degree of our intelligence will be the measure of our glory. Neither the ignorant nor the sinner would be comfortable or at home in heaven. This concept glorifies intelligence as well as righteousness. But let us not confuse mere knowledge with intelligence. The knowledge of which we speak must seek enlightenment and be applied with wisdom. The knowledge that will save us is not mere know-how, certainly not cunning or mental agility or sagacity; it is not just erudition. The wise man may not be learned, and the learned are not always wise. The intelligence which is the glory of God is all knowledge (and knowledge is power) applied with supreme wisdom and total righteousness.

Time will not permit a further discussion of our teachings with respect to some of the things that Dr. O'Dea has mentioned. Suffice it to say that Mormonism, among other things, is an eter-

nal quest for knowledge which is power, for truth which is joyous because it makes us free, for intelligence, which is the glory of God, and for the righteousness which will enable us to feel at home in his holy presence.

God help us to live worthily and to go forward fearlessly in our search for truth, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Hugh B. Brown, Assistant to the Twelve, has just addressed us.

For a few moments we should like to add some words of appreciation because many on the Coast who are looking at their televisions may not be with us this afternoon. The attendance at the Priesthood Meeting last evening should be changed because of some telegrams that have come in. We gave you the number of 29,371; 1809 should be added to that, making a total of 31,180 men holding the Priesthood assembled in the Priesthood Meeting last evening.

Words of welcome were extended to you educators this morning and we are glad. We have seen and hope that we have present others, John L. Clarke, President of Ricks College; President Lester Whetten of Snow College; Arthur F. Bruhn of Dixie College. We have not seen Dr. Braithwaite of U.S.A.C. Branch, and I am not sure whether William Miller of Weber is present. We welcome these and two other groups, the presence of members of which indicates the extent of the attendance at this great Conference: our mission presidents who represent areas from Guatemala, Mexico, on the south, to Canada on the north, and our servicemen who represent boys in the service from Greenland on the north to Texas on the south. God bless them.

We should like to express appreciation, too, before we dismiss at this time to those who have sent these beautiful flowers that adorn the rostrum. The Berkeley Stake has graciously furnished us flowers to beautify this building; the calla lilies are messengers of their affection and loyal support. We thank the members of this stake for these gifts. Sister Mary R. Persson of Woodland, California, sent calla lilies and in the

note that accompanied it, I read "Grown in my own garden." We wish to extend our thanks to this lady, and to the Puyallup Daffodil Festival, who through the Tacoma Stake in the north sent these beautiful daffodils.

Expression of appreciation to others, many others, we can give at the close of meeting this afternoon.

The singing this morning has been furnished by the Tabernacle Choir, with J. Spencer Cornwall conducting, and Alexander Schreiner has been at the organ. The closing song by the Tabernacle Choir will be, "Glorious, Ever-

lasting." The closing prayer will be offered by Elder Alonzo F. Hopkin, president of the Woodruff Stake, following which this Conference will stand adjourned until two o'clock this afternoon.

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The Choir sang an anthem, "Glorious, Everlasting."

Elder Alonzo F. Hopkin, president of the Woodruff Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

### THIRD DAY AFTERNOON MEETING

The concluding session of the Conference convened at 2 o'clock p.m. Sunday, April 8, 1956.

The music for this session was furnished by the Tabernacle Choir, under the direction of J. Spencer Cornwall.

#### President David O. McKay:

The music for this the seventh and concluding session of the 126th Annual Conference will be rendered by the Tabernacle Choir, under the direction of Elder J. Spencer Cornwall, with Elder Frank W. Asper at the organ.

We shall begin this service this afternoon by the Tabernacle Choir Men's Chorus singing "O My Father," Elder Cornwall conducting, and the prayer will be offered by Elder Dee Lloyd Andreasen, president of the Bannock Stake.

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The Choir sang the hymn, "O My Father."

President Dee L. Andreasen, president of the Bannock Stake, offered the invocation.

#### President David O. McKay:

The invocation just offered was by Elder Dee Lloyd Andreasen, president of the Bannock Stake. The Tabernacle Choir will now sing, "Beautiful Savior," after which Elder Harold B. Lee of the Council of the Twelve will address us.

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The Choir sang the anthem, "Beautiful Savior."

#### President David O. McKay:

Our first speaker this afternoon will be Elder Harold B. Lee of the Council of the Twelve. He will be followed by Elder George Q. Morris of the same Council.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

SEVERAL DAYS AGO my attention was attracted to a picture in one of the local newspapers. The picture shows two men with a shovel setting a highway sign. Within the block "U," which is the official designation of the Utah state highway department, is the figure

187, and then a sign underneath the block "U," which reads: "The shortest designated highway in the state." Then I read the cutlines underneath and the accompanying article which described this short highway as being only one-quarter of a mile in length. It curved

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gracefully off to the right of the main highway 91 going south and led down over the brow of the hill, seemingly to invite anyone who wanted to travel that pleasant way. Then I looked more closely to see what the picture was. One of the men in the picture was the warden of the Utah State Penitentiary, and the other was a member of the state prison board. The highway marked U 187 led to a building which I could distinguish at the foot of the hill. With somewhat of a shock I recognized this building as the Utah State Penitentiary. The shortest designated highway in the state was a wide paved road from the mainly traveled road to the state prison!

If I could get the spirit of this great conference, I think probably I would like to title the few words of my brief address this afternoon as "The Shortest Designated Highway in Life" and draw something of a parallel to that other "shortest designated highway" to which I have made reference. As I seek for that guidance, my earnest prayer would be that what I say would be in harmony with the great messages of our beloved leaders, the First Presidency. I suppose there is nothing that a General Authority desires more than that what he does and what he says will be in harmony with their desires, and more than that, what he says would be in harmony with Him of whom we have sung so beautifully at the opening of this service.

This other highway in life is also broad. It is a way to destruction, as the Master explained to his disciples when he said in a very significant statement,

... for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. (Matt. 7:13.)

I would like now for the next few minutes to talk about that highway because it is clearly blueprinted in the records of life which the Lord has given us. I remember a remark the late President Charles A. Callis made to me one day—we were talking about some of these matters, and he remarked, "You know, I think that probably the most important thing we as General Authorities ought to be preaching is not only repentance from sin, but even more important than that, to teach the young

people particularly, and the entire Church generally, the awfulness of sin and the terror that follows him who has so indulged."

Years of experience since that time and interviews with those who have unfortunately taken that short, broad highway, have convinced me that because of their suffering, those who have or are living lives of unrepented sinning would have given all that they possessed if someone could have warned them and could have told them of the awfulness of the sins from which they now suffer.

Nephi predicted and spoke of the sad state of those who habitually sinned and would not repent when he said:

For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul. (2 Nephi 26:11.)

Mormon described some people, his people, from whom the spirit of the Lord had departed, and when I read that and then read what I shall now read to you, it seems clear to me that what he was talking about was not merely the inability to have the companionship of or the gift of the Holy Ghost, but he was talking of that light of truth to which every one born into the world is entitled and will never cease to strive with the individual unless he loses it through his own sinning. This is what Mormon said:

For behold, the Spirit of the Lord hath already ceased to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind.

... behold, they are led about by Satan, even as chaff is driven before the wind, or as an vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they. (Mormon 5:16, 18.)

The story is told of the late President Calvin Coolidge who was a master of few words in his expressions. He came home from his church meeting one morning, and his wife asked, "What did the preacher talk about this morning?" His reply was, "Sin." She again asked "What did the minister say about it?" His reply was, "The minister was agin' it." And so are all preachers of



righteousness, they are against this thing called sin.

What is sin? The Apostle John described it or defined it as the transgression of the law.

Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. (1 John 3:4.)

Brigham Young made that definition still more meaningful when he said that "Sin consists in doing wrong when we know and can do better and it will be punished with a just retribution in the due time of the Lord." (J of D 2:242.)

The source of sin is a subject oft debated and theorized by philosophers and others as to how it originates and from whence it comes, but we with the sacred scriptures are left with a certainty which removes all question as to the author and the beginning of sin. The record tells us that Satan came among the children of Adam and Eve and said unto them:

I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish. (Moses 5:13.)

And then King Benjamin taught:

... neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness. (Mosiah 4:14.)

The Master understood how powerful was this master of sin when he spoke of him as the "Prince of this world," and he taught his disciples to pray that they might not be led into temptation.

This like that other highway to the Utah state prison is also a very short highway down the road of sin. You will remember the Lord's warning to Cain when he said,

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. . . . (Gen. 4:7.)

It is just that short to the way of sin—right at our very doors.

Now the scriptures have told us about the identity of those who are going to inhabit that prison which lies at the end of that short highway:

These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.

These are they who suffer the wrath of God on earth.

These are they who suffer the vengeance of eternal fire.

These are they who are cast down to hell [and that is the name of the prison] and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work. (D & C 76:103-106.)

And again, the nature of the punishment which shall be received in that prison is clearly explained:

"For behold," said the prophet Amulek, "if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked." (Alma 34:35.)

Now as to the location of that place, reference is made to it in these words:

And the end thereof, neither the place thereof, nor their torment, no man knows. (D & C 76:45.)

Like all broad highways of life which beckon to that prison, there are allurements which we are oftentimes encouraged to follow. As Father Lehi explained to his son, Jacob

... it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter. (2 Nephi 2:15.)

In other words, he set the tree of the knowledge of good and evil in opposition to the tree of life. The fruit of the one which was "bitter" was the tree of life, and the forbidden fruit was the one which was "sweet to the taste."

James Russell Lowell caught this great truth in his poem, "The Present Crisis:"

Careless seems the great Avenger; history's pages but record

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One death-grapple in the darkness 'twixt old systems and the word;  
Truth forever on the scaffold, wrong forever on the throne,  
Yet that scaffold sways the future, and, behind the dim unknown  
Standeth God within the shadow, keeping watch above his own.

We see some of the signs which like the signs to the state penitentiary we know lead us downward. Some are called taverns; some are called lounges; and some are called roadhouses. They have bright, neon-lighted signs outside with catch-phrase names. They are dimly lighted inside; they have sensuous music. These are the unmistakable trademarks of the hell holes of Satan.

Nephi spoke of some teachings against which we must be on guard lest we follow that road, when he said that in a day to come, which we realize now is our day, there would be those who would "teach us to become angry against that which is good, to lull us away into carnal security and to flatter us by telling us there is no devil, there is no hell." (See 2 Nephi 28:20-22.)

In President Joseph Fielding Smith's impressive discourse this morning over the CBS broadcast, he explained the meaning and the need of a Redeemer, in order to redeem a "fallen" world. The "fall," by which men became subject to the temptation of the devil, is as necessary to the progress of man as is the creation.

Dr. J. M. Sjodahl makes this rather interesting comment:

Some have asserted that the story of the fall is but a myth, or an allegory, but it is given in the Scriptures as part of the history of the human family, and must be either accepted as such, or rejected as fiction. The fall was as necessary for the development of the race as was the creation.

Now mark you this statement: "The story of the first fall is, moreover, the story of every sin." (*D & C Commentary*, 1919 edition, p. 211.)

Now consider, for illustration, the various sins; the breaking of the Word of Wisdom, unchastity, dishonesty, etc. and then think of what is said here:

Temptation begins with doubt as to the truth of the prohibition. "Has God said?" [is always the question of him who doubts

and is tempted to sin.] "It is continued by a contemplation of the pleasure that may be derived from doing that which has been prohibited. It ends with a sense of shame and degradation and dread of the presence of God. Such is the beginning and development of every transgression. (*Idem.*)

Now the way to eternal life has fortunately been marked out just as plainly. There sits in this congregation a young woman who was about to fail in her faith because of a sudden sorrow which she was not quite prepared to bridge over after having been a convert of a few years. She had a dream in which she saw herself going back to the church of her previous acquaintance. As she drove along in her car, she came to a road which she took only to find that it was a road under construction, and after ten tortuous miles returning she found to her amazement that there were plain warning signs all along the way which, if she had observed, would have guided her along a safe detour road and passed the shoals of difficulty.

Well, the Master said it:

Enter ye in at the strait gate: . . .

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matt. 7:13-14.)

As Jesus was teaching in the cities and villages towards Jerusalem as to what the kingdom of heaven was like, one asked him, "Are there few that be saved?" That question reminded me of the remark of a good friend of mine who had heard one of the brethren talk about the requirements in order to attain the celestial kingdom. This friend said to me somewhat wearily after he had heard the sermon, "He has made it so difficult that I don't think anyone could qualify for the celestial kingdom."

Contrary to that, the Master said,

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light." (Matt. 11:29-30.)

When you think about it there is so much promised in the gospel for so little required on our part; for example, the ordinance of baptism is given us for the remission of sins, for entrance into the kingdom—a new birth; the gift

of the Holy Ghost gives us the right to companionship with one of the God-head; administration to the sick, qualifies the individual with faith for a special blessing; by paying our tithing, the windows of heaven may be opened unto us; by fasting and by paying our fast offerings, we are told that then we might call on the Lord and he will hear our cry and our call; celestial marriage promises us that family life will exist beyond the grave. But all of these blessings are ours on one condition, and this is spoken of by Nephi, when he said:

For we labor diligently to write, to persuade our children and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, [but mark you this condition,] *after all we can do.* (2 Nephi 25:23. Italics added.)

The Master did not directly answer that question, "Are there few that be saved?" But he answered, "Strive to enter in at the strait gate." Strive means to struggle in opposition or contention, to contend, to battle for or against a person or a thing opposed, to strive as against temptation, and to strive for truth.

Well, in all that striving, remember Temple Bailey's parable for mothers: "The young mother said to the guide at the beginning of her way, 'Is the way long?' And the guide replied, 'Yes, and the way is hard, and you will be old before you reach the end of it. But the end will be better than the beginning.'"

Oh, that we might think of these warnings and remember the prayer of the Prophet Joseph in the midst of his persecutions, when he cried out, asking why the Lord would not see and hear the sufferings of the Saints, and then hear the Lord answer:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. (D & C 121:7-8.)

Oh, may we pray the prayer of the Alcoholics Anonymous, those men who are striving to come back: "O Lord," they pray, "give me the humility to accept the things I cannot change, and the courage to change the things I can change, and then the wisdom to tell the difference."

And may we pray that prayer which I heard set to beautiful music at a stake conference just recently:

Lord, when the twilight of life is falling  
Help me and guide me where you want me.  
Lord, when I hear that your voice is calling,  
Make me worthy to abide with thee.

Lord, when I feel that at times I'm straying  
Lead me, O Lord, lead me aright.  
Send forth thy light and thy love I'm pray-  
ing  
That the dark and dreary way be bright.

Lord, give me faith that I may heed thy call  
Lord, give me strength that I may never fall.  
Help me to find the path that thou hast  
trod,  
Help me to love, and obey thee, my Lord,  
my God.

—C. S. Thornwall

Which I pray humbly for all of us,  
in the name of the Lord Jesus Christ.  
Amen.

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has just spoken to us. Elder George Q. Morris of the same Council will now speak to us. He will be followed by Elder Christiansen.

## ELDER GEORGE Q. MORRIS

### *Of the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters: I have enjoyed thoroughly these wonderful conference sessions, and now in this position I sincerely pray that the beautiful spirit that has pervaded every session may lead me to say that

which is true and what the Lord would have me say.

I had thought I might say something about the atonement. I was just freshening up on it this morning a few minutes before eight, but I wanted to

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tune in and hear President Smith's talk, and as I tuned in I thought to myself, "I am sure that President Smith is going to talk about the atonement," which he did. So I refer you to his beautiful talk this morning, concise and authoritative, and I say "amen" to it.

I should like to mention in the few moments that I shall be here, something with relation to the atonement, and that it might be fresh in your mind, I wish to read that beautiful statement of Lehi, the great prophet, referring to certain aspects of the atonement:

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2:22-25.)

What a wonderful statement that is. So it was the design of our Father in heaven that man should have an earth experience and that Adam should fall and that transgression and sin should come into the world which called for the atonement.

Now, I think the principle question before us is not do we comprehend the atonement, but do we accept it and know that it is true. Many things about us we do not comprehend; as one speaker said, with respect to electricity, the scientific men say they do not know all about it, do not know much about it, they do not know what it is. They know how it acts, but they do not know why it acts, and yet we all avail ourselves of the blessing of electricity without comprehending it.

I think it is exactly the same with the glorious principle of atonement. If electricity in our highly developed civilization were taken out of our lives, our civilization would stop, it is so integrated into our activities. And if the principle

of the atonement were taken away, what would be the result? We would have no Jewish scriptures, we would have no Jewish people. There would have been no covenant with Abraham. We would have no New Testament. We would have no gospel of Jesus Christ, for the atonement is the foundation of it all.

And what would spirit world existence mean, what objective would it have, if there were nothing beyond our existence in the spirit world, because God found it necessary for us to come to the earth to get our experience, to gain a body, to pass through death, to be raised an immortalized and glorified being so that we might go on to perfection. Without the atonement there would have been no creation of an earth because that would have meant that we would have all come to the earth as is stated by Lehi, and after transgression had occurred, death would follow, and the earth would be merely the eternal graveyard of the sons and daughters of God. That would have been the end.

The Lord would not undertake to create an earth for that end. An earth life would never have been planned except for this glorious principle of the atonement. And would we have an heaven without the principle of the atonement, would we ever have had an existence in heaven as spirit children of God without the atonement, for God the Eternal Father is a being, a Glorified Being of flesh and bone, exalted and celestialized, and that comes through death and the resurrection by means of the atonement. Unless spirit and matter are inseparably connected, we cannot have a fulness of joy. And if they are so connected, we may have joy in its fullest degree, which I would say means attainment, achievement, exaltation. We must come to the earth; we must have earth life; we must go through death; and we must be exalted and glorified through the power of God and through the gospel and the resurrection.

None of these things would have been possible or contemplated or planned or carried out without this glorious principle of atonement, the Son of God dying for all the children of men. We may not be able to comprehend it, in its fulness, but we can know it, and we can understand how the Son of God,

the Firstborn among all the children of God, dying for all the rest, would gain power and influence over the children of men, and we can understand what their love should be for him and their devotion should be towards him because his suffering was such that no human being could endure it. He accepted it. It was so terrible that he almost wished that he might not have to endure it. But he accepted it and glorified his Father in heaven and made possible our earth life, our resurrection, our exaltation, and the blessings of eternal life.

It is impossible for me to understand why so-called Christian men and men of intelligence try to rob the Lord Jesus Christ of his Messiahship. It can only be because of their darkness. Scholarship, barren and cold, does not comprehend life and does not give us the key to this life.

Our relationship with God our Eternal Father is a relationship of our hearts, and a pure heart is wiser and more intelligent than a barren intellect.

We are called upon to love God with all our hearts and our fellow men as ourselves; and by this glorious principle of the atonement, we are here today through the mercy and blessings of God.

May we always remember that we are the children of God; may we live like the children of God. Thank God for the truth, the most glorious, the strongest, most wonderful thing in the world or in the eternities. Thank God for the restored truth. I bear my witness that the truth is here in this Church and kingdom of God, and the power of God is here unto our salvation. Jesus Christ is our Messiah; he said those who would not accept his Messiahship would die in their sins, and I bear witness this is true, and that those who will accept his Messiahship may be redeemed and exalted.

I bear my humble witness that Joseph

Smith was a Prophet of the Living God, through whom the Lord restored these glorious truths for the salvation of the human family. I thank God for him and his successors, and I bear witness that all the keys and powers that the Lord gave to Peter, James, and John are here resident now in those who are in our midst. May God help us to be true in all things, I humbly pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder George Q. Morris of the Council of the Twelve has just addressed us.

We have had many telegrams stating how well the exercises, addresses, and testimonies of this Conference have gone over the various radio stations. We cannot read them all, but here is one that has just come, which I am constrained to read for the benefit of parents who may have boys in this group. It is addressed to the General Authorities from Fort Knox:

"Though unable to be present at Conference or reach you by radio or television our thoughts and prayers are with you. We sustain you in your callings. With the help of the Lord our servicemen's group is prospering here at Fort Knox. Fort Knox Servicemen's group, Melvin Banner, President."

And here is one just handed in from Elder Benson:

"Washington. President David O. McKay. My thoughts and prayers are with you all in Conference. My loneliness was eased this afternoon when a member of the Washington Stake presidency returned from Salt Lake and reported the inspirational Priesthood Meeting of last night to an overflow meeting in the Washington Chapel. Affectionate greetings to all. God bless you. Ezra Taft Benson."

Elder El Ray L. Christiansen, Assistant to the Twelve, will now speak to us.

### ELDER ELRAY L. CHRISTIANSEN

#### *Assistant to the Council of the Twelve Apostles*

THE WONDERFUL addresses, the singing, and all that has pertained to the conference, including the prayers of the brethren, have found lodgment in

my soul. I am determined to leave here and live a better life, and to do some things better that I may not have done so well. I hope, brethren and

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sisters, that all of us will have that determination. Someone said, "He who learns and learns and acts not what he knows, is like the man who plows and plows and never sows." So I hope that we can go from here and sow seeds of righteousness in our own homes and hearts and among others.

Now I pray in all humility that my brief and sketchy message may not detract from that which has been said and that I may have your sympathy and prayers in presenting what I have to say. I speak in the spirit of commendation and encouragement and not in the way of fault-finding or criticism.

I believe, my brethren and sisters, that there is a need in the world for emphasis to be given to a great principle of which the Lord has spoken many times and which his apostles, old and modern, have advocated. That is the need of our being more charitable, and I assume that need exists among us. I know that it exists with me. I do not have in mind at this moment the relief of the suffering through the giving of our substance; that is a necessary and proper principle, of course, but rather I have in mind the kind of charity that is demonstrated in being lenient and tolerant in judging others and in judging their action; the kind of charity that forgives those who accuse us wrongfully, who misinterpret our intentions; the kind of charity that is patient in the presence of those who are quick to judge us.

I have in mind the charity that impels us to be sympathetic, compassionate, and merciful, not only in times of sickness and affliction and distress, but also in times of weakness or error on the part of others.

We are taught that he that is merciful shall be rewarded in kind. The Lord has said, "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7.) I speak of the kind of charity that not only forgives but also that forgets the acts of those who trespass against us, who offend us, who hurt us. There is need of that brand of charity, if I may call it such, which causes one to refuse to speak of or to repeat unkind remarks which are said about another—even though they may be true! The more perfect one becomes,

the less he is inclined to speak of the imperfections of others.

There is need of that kind of charity that gives hope to those who are unnoticed, those who are discouraged, and the afflicted. There is need of charity that can instill into the hearts of those who have made mistakes the desire to repent and to seek forgiveness of those against whom they may have done wrong. After all, true charity is love in action. And it seems to me that the need of charity, like the need of God, is everywhere.

There is need of that type of charity which refuses to find satisfaction either in hearing or in repeating or broadcasting the reports of misfortunes that befall others, unless in so doing the unfortunate one may be benefited.

Horace Mann once said: "To pity distress is but human; to relieve it is Godlike."

There is need for the kind of charity that causes one to refuse to be a tale-bearer among the people, for, as the Apostle James taught,

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. (James 1:26.)

Never, in my opinion, has there been recorded a more eloquent and appealing discourse or communication on the subject of charity than that found in the first epistle of Paul to the Corinthian Saints, with which you are all well acquainted, but which I hope you will permit me to bring to you again:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: . . .

And now abideth faith, hope, charity, these three; but the greatest of these is charity. (I Cor. 13:1-8, 13.)

At the conclusion of one of the last sessions of a general conference, back in 1902, I believe it was, President Joseph F. Smith appealed to the members of the Church in these words:

"We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another and never from this time forth bear malice toward another fellow creature! I do not care whether he is a member of the Church of Jesus Christ of Latter-day Saints or not, whether he is a friend or foe, whether he is good or bad. It is extremely hurtful for any man holding the priesthood, enjoying the gift of the Holy Ghost to harbor the spirit of envy or malice, or retaliation, or intolerance toward or against his fellow man. We ought to say in our hearts: 'Let God be judge between me and thee, but as for me, I will forgive!' I will say unto you, that Latter-day Saints who harbor feelings of unforgiveness in their souls are more censurable than the one who has sinned against them. Go home and dismiss envy, and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls the spirit of Christ which crieth out on the cross: 'Father, forgive them, for they know not what they do.'"

"... except ye have charity," Moroni said in his farewell message to the Lamanites, "ye can in nowise be saved

in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope." (Moroni 10:21.)

His father, Mormon, spoke of charity in these words: "But charity is the pure love of Christ, and it endureth forever; and whosoever is found possessed of it at the last day, it shall be well with him.

"Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; . . ." (Moroni 7:47-48.)

And in the words of Mormon, I pray, as he prayed, "that we may have this hope; that we may be purified even as he is pure," in the name of Jesus Christ, the Lord. Amen.

#### President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us.

The Congregation will now join with the Choir in singing, "Praise to the Man Who Communed With Jehovah." Elder Spencer Cornwall will lead the singing.

The Choir and congregation joined in singing the hymn, "Praise to the Man Who Communed With Jehovah."

#### President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Spencer W. Kimball.

### ELDER CLIFFORD E. YOUNG

#### *Assistant to the Council of the Twelve Apostles*

SOMEONE SUGGESTED in his opening prayer that this had been the most outstanding conference he had ever attended. I think we all feel that way as we come to the end of this very impressive service that has now been held for these three days. What I say this afternoon, my brethren and sisters,

I hope will not in any way detract from the sweetness of spirit that we all feel.

I desire to make a few comments, and they could be enlarged upon if time would permit, prompted by the inspired address of President McKay in the opening session of this conference in which he gave us a great ideal, an ideal of

what a home and our lives ought to be. I do not know how you felt about it, but after President McKay had finished, I felt in my heart that I would from now on like to be just a little kinder and a little more considerate, less impatient, less impulsive. I would like to be able to offer counsel, and I would like to be worthy to offer that counsel to our boys and girls, our youth.

I would like them to feel as we felt that in a home of a Latter-day Saint may be found the finest concepts of life, a pattern of life, that when our young people take upon themselves the responsibilities of a home, they may lay such a foundation that will ultimately give them the same type of home as President McKay so impressively portrayed to us.

As our leader spoke, he spoke authoritatively. We had that demonstrated Saturday in the impressive address of Brother Thomas E. McKay, my colleague. I have been in his home; I know the sweetness of spirit there. And he reflected yesterday in his address those high ideals and great virtues as he told of the home life from which he came. We knew again of the power of example that we have had demonstrated to us by these two of our beloved brethren.

I have a little concern for our young people. Last night I read some figures in the *Deseret News*. I want to call attention to these figures and some of the comments of the writer of the editorial. I quote from the editorial entitled "Lengthening Debt's Shadow": "Economists and economizers—home, business and government—have reason to raise an eyebrow over the fact that the nation has posted a record increase of \$660 million debt for installment buying of goods other than autos since a year ago.

"For these types of goods, Americans are now in debt \$6¼ billions.

"This is not all they owe, either. Americans have also increased their pay-by-the-month personal loans to 5½ billions. This is a gain of \$733 millions, or 15% in the space of 12 months. . . ."

This does not include the purchasing of homes. This just refers to consumer debts.

The danger there, my brethren and sisters, as I see it, lies in our young peo-

ple undertaking obligations they cannot meet. It has always seemed to me that a young man was justified in going in debt for a home, provided that obligation did not exceed his ability to pay. A young man should not feel that when just starting out in life he should have as good a home as his father. His father probably has struggled for many years to get his home. But a young man and woman starting out should take into consideration the fact that his parents had little to start with and that they are starting from the beginning, and theirs should be a humble home. The tendency today, however, is to build and buy extravagantly, frequently beyond the ability to pay.

And that is not the only difficulty. In addition to the obligations incident to a home are the obligations incident to this consumer buying. We think we must have all of the gadgets, all of the conveniences that are advertised. They are desirable to have. They are convenient. No one would refuse a mother an electric washer, an electric dryer, a freezer, if we could afford them. No one would refuse his children television or a radio or a good car, if he could afford them. But brethren and sisters, if we are going to maintain the high standard, the spiritual standard of our homes, we must safeguard ourselves and our children against obligations that will bring sorrow and friction into the home and that will upset the high standards that we want to preserve for them.

This is the reason that I mention these things, and much more could be said about them. I have seen so many cases of sorrow and suffering incident to too much debt. It has been my experience now for over forty years to be connected with financing. I have seen young couples start out happily in life and finally bring to themselves distress, not only financially, but also spiritually and emotionally, all because their debts had reached a point where they could not pay them. They became upset, and friction and quarreling ensued, which brought about a condition in the home that is in contravention to the spirit and the ideals taught us in this conference.

I hope you will not consider it presumptuous on my part if I offer a word of caution to our young people against these practices. We should teach our



boys and girls to have honor above everything else, honor in paying their debts.

Someone in this conference spoke of bonds, not government bonds, but a bond of integrity and honor. We need to teach that to our children and to ourselves. Somewhere I read of an old Chinese practice. If a young man wanted to borrow money (I do not know how it is now) but in the days of the older civilization, if a Chinese boy wished to borrow money, he would go to the banker and tell him, "I am a son of Lu Sing. I would like to borrow a thousand dollars." And the banker, knowing the integrity of Lu Sing, would lend the boy the thousand dollars without a scratch of a pen. There was nothing but a verbal contract because the banker knew of the integrity of the family, the honor of the family, and he knew that the family would not let him down, even if the boy should fail, and rarely did the boy fail. It is a striking example of the value of one's word, and we can well adopt it in our lives—not necessarily the practice of it, but the intrinsic value of honor and integrity that our word is as good as our bond.

Young people, do not go into debt beyond your ability to pay. Let us as parents help them to avoid these pitfalls.

Now, one other thought. As President McKay spoke of the ideal home and the love of home, I thought of an ideal home back in 1820, of a boy who came into that home one spring morning to tell his father and mother of a great revelation, and the father and mother believed the boy. His brother Hyrum believed him, and his brother Alvin. Hyrum was twenty, six years older than the Prophet, and Alvin was eight years older, he being over twenty-two.

It is significant, my brethren and sisters—a fourteen-year-old boy telling his father and mother of the greatest revelation of all time since the birth of the Savior and having his parents and brothers and sisters believe him. From that time on there was loyalty and devotion in that home. The boy was to instruct his father, not in unkindness but in love, because his father believed in him, his mother believed in him. If there had been any element of fraud, if

the boy had been inclined to tell an untruth, the parents would have known it; his brothers would have detected it, and the mother, above all others, would have known it. She would not have talked about it, but she would have known it, keeping the boy's weakness wrapped up in her own soul. Mothers generally protect their children regardless of their weaknesses.

I repeat, they believed in their boy, and to me that has always been an example of a perfect home, an ideal home. Confidence, faith, love and devotion were to be exemplified throughout the life of the boy. Hyrum was to give his life as a witness of his confidence in his younger brother and the divinity of his calling. His father, too, was to suffer persecution that was to cause an early death.

You will recall the night the Angel Moroni appeared to Joseph Smith and revealed to him the sacred record from which the Book of Mormon was to be translated. In the morning, Joseph, somewhat weary, having been awake most of the night, went to the field to assist his father. "You look weary, my boy, go back to the house and rest." As he reached the edge of the field, the Angel again appeared to Joseph and instructed him to tell his father. He returned to his father in the field and rehearsed the whole matter to him. His father replied to him, "It was of God. Do as commanded by the messenger."

And there was no failure, and I submit to you, my brethren and sisters, that here we have an example of a perfect trust between father and son, an example of what should be in an ideal home. That home was a humble one, probably with candlelights, certainly no modern conveniences, but a home in which abounded love, trust, confidence, and faith, and from that faith and that home was to come the Church of Jesus Christ of Latter-day Saints.

I bear you my witness in the name of Jesus. Amen.

**President David O. McKay:**

Elder Clifford E. Young, Assistant to the Twelve, has just concluded speaking. Elder Spencer W. Kimball of the Council of the Twelve will now address us.

## ELDER SPENCER W. KIMBALL

*Of the Council of the Twelve Apostles*

**M**Y BELOVED brothers and sisters and friends: This has been a most inspirational experience in three days of general conference.

Elder Clifford E. Young has been speaking of the boy who communed with Jehovah. We all sang that song a few moments ago, "Praise to the Man Who Communed with Jehovah." I should now like to pay my devotion to that Jehovah with whom he communed, my Lord Jesus Christ. I love him with all my heart. We are coming to the close of this great gathering. For seven sessions every prayer has been made in the name of Jesus Christ. Every one of the many eloquent sermons has closed in the name of Jesus Christ. I think they have all begun with it also, sometimes unexpressed.

Mention has already been made of the meeting that was held in the temple on Thursday, prior to the beginning of this conference—a preparation meeting for all of the members of the General Authorities. It was a meeting of fasting and the Sacrament, of prayer and testimony. There were appeals unto our Heavenly Father that this great conference might touch the hearts of the many people who would listen, and as one of the concluding speakers I should like to bear witness that the Lord has answered those prayers, for it has been an inspirational conference, and our Brethren have spoken with great strength and power, and each one has inspired me.

In my files I find a description of the Savior written by one who gave his own artistic concept. I give it to you without author as it came to me:

There lives at this time in Judea a man of singular virtue whose name is Jesus, whom the barbarians esteem as a prophet; but his followers love and adore him as the offspring of God. He calls back the dead from the graves and heals all sorts of diseases with a word or a touch. He is a tall man, well shaped, an amiable and reverent aspect, his hair of a color that can hardly be matched, falling into graceful curls, waving about and very agreeably couching upon his shoulders, parted on the

crown of his head, running as a stream to the front after the fashion of the Nazarites. His forehead is high, large, imposing; his cheeks without spot or wrinkle, beautiful with a lovely red, his nose and mouth formed with exquisite symmetry; his beard, and of a color suitable to his hair, reaching below his chin and parted in the middle like a fork; his eyes, bright blue, clear and serene look innocent, dignified, manly and mature; in proportion of body most perfect and captivating, his arms and hands delectable to behold. He rebukes with majesty, counsels with mildness, and his whole address, whether in word or deed, being eloquent and grave. No man has seen him laugh, yet his manners are exceedingly pleasant, but he has wept frequently in the presence of men. He is temperate, modest, wise—a man for his extraordinary beauty and divine perfection, surpassing the children of men in every sense.

Also in the temple meeting above mentioned, President McKay read to us a paragraph describing the Master, and if I may have his permission I should like to repeat it to you:

## Description of Christ

The following epistle is said to have been taken by Napoleon from the records of Rome when he deprived that city of so many valuable manuscripts. It was written at the time and on the spot where Jesus commenced his ministry, by Publius Lentulus, Governor of Judea, to the senate of Rome, Caesar, emperor. It was the custom in those days for the governor to write home any event that transpired while he held his office.

Conscript Fathers: In these our days appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth; but his own disciples call him the son of God. He hath raised the dead and cured all manner of diseases. He is a man of stature somewhat tall and comely, with a ruddy countenance, such as the beholder may both love and fear. His hair is the color of filbert when fully ripe, plain to his ear, whence downward it is more of orient color, curling and waving on his shoulders; in the middle of his head is a seam of long hair, after the manner of the Nazarites. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with a

comely red, his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length but forked.

In reproving he is terrible; admonishing, courteous; in speaking, very modest and wise; in proportion of body, well-shaped. None have seen him laugh, many have seen him weep. A man for his surpassing beauty excelling the children of men.

Whether authentic or not I do not know, but it may stir our imaginations.

I have a little paragraph from another writer, Charles Edward Jefferson, who says,

But when we come to Jesus, we find ourselves in the presence of a man without a flaw. He was enthusiastic, blazing with enthusiasm, but he never became fanatical. He was emotional. Men could feel the throbbing of his heart, but he never became hysterical. He was imaginative, full of poetry and music, seeing pictures everywhere, throwing upon everything he touched a light that never was on land or sea, the inspiration of a poet's dream. But he never was flighty. He was practical, hard-headed, matter-of-fact, but he was never prosaic, never dull. His life always had in it the glamour of romance. He was courageous, but never reckless; prudent, but never a coward; unique, but not eccentric; sympathetic, but never sentimental. Great streams of sympathy flowed from his tender heart toward those who needed sympathy; but at the same time streams of lava glowed from the same heart to scorch and overwhelm the workers of iniquity. He was pious, but there was not a trace about him of sanctimoniousness.

That is the picture that men have of him. In my own office at home and at the Church Office Building I have rather large pictures of Jesus as he has been portrayed by artists. I appreciate them, but they do not give me the complete or acceptable picture of the Lord, and no picture I have ever seen is adequate. I can never see the Christ with my eyes open. I must close them to get my concepts of him.

The Christ of whom they spoke and whom they tried to picture was the Master as he lived on the earth among mortals. I should like now to give you another picture of the Christ as it is given by one who saw him after he was immortal, after his resurrection. I quote:

I John, who also am your brother, and companion in tribulation . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, . . .

And I turned to see the voice that spake with me. And being turned, I saw, . . .

One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

. . . and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; . . .

Write the things which thou hast seen, . . . (Rev. 1:9-19.)

I think of the Lord as he walked through Galilee and Palestine. I realize that he must have become tired and hungry and weary and thirsty, but he was ever patient. He was loving; he was kind. It seems that though it was necessary at times to rebuke people, he did what he told us in the modern revelations to do, he reproved then showed forth afterwards an increase of love toward him he had reproved (see D & C 121:43) —he had his arm around them, too. O how I love him for his tenderness—so forgiving, so kind.

I think of him on the cross during his great agony. He was thinking of his sweet mother down beneath him. He was tender and kind as he said to John, "Behold thy mother," and to his mother, "Woman, behold thy son!" (See John 19:26-27.) And from that hour that disciple took her into his own home.

I think of his kindness when proud and loving mothers so wanted their children to have a sight of the Master, to touch the hem of his garment, and they were pushed away—(I think of that incident at the conclusion of nearly

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every session of conference as we go out the back door and people crowd around to just see and speak to Christ's modern prophet—) and he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.)

I think of the Christ who came in our own day to the Prophet Joseph Smith and his associate in the Kirtland Temple.

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. (D & C 110:1-4.)

Several have said no one ever saw Him laugh; however, I can imagine the Lord Jesus Christ smiling as he looked upon his people in their devotion. This great conference—with its thirty-one thousand men and boys holding the Holy Priesthood, in attendance at one meeting; with its tens of thousands who have come long distances to listen and to worship together, and to hear the word of that Lord Jesus Christ—must have pleased him greatly.

I think he smiles when he looks upon this his prophet, President David O. McKay, who gives such inspired leadership to his people, who is so close to him, who hears his word, and who receives his revelations. I think the Lord Jesus Christ is smiling when he looks into the homes of this people and sees them on their knees in family prayer night and morning, the children participating also. I think he smiles when he sees young husbands and wives, and older ones, with deep affection for each other, who continue their courtship as our prophet has said, who continue to love each other with all their souls until the day they die and then accentuate it through eternity.

I think he is pleased with the families which sacrifice and share, like the fam-

ily I visited a week ago and with whom I had lunch. There were ten wonderful children in one family—all happy together, and working all their problems out together, sharing all their limited assets together! I think the Lord Jesus Christ is smiling when he looks down and sees more than four thousand men this past year—four thousand men with some of their wives and some of their children who were inactive a year ago, but today are happy in the kingdom, many of whom have been to the holy temple of God and had their endowments and their sealings, and who with tears of gratitude thank the Lord for his program.

I think I see tears of joy in his eyes and a smile on his lips as he sees the twenty-one thousand new souls who have come unto him this year, who have professed his name, who have gone into the waters of baptism, and I think he loves those who helped to convert them also.

I see him smile as he sees his numerous people on their knees in repentance, changing their lives, making them brighter and cleaner, and more like their Heavenly Father and their Brother, Jesus Christ.

I think he is pleased and smiles as he sees youth as they organize their lives and protect and fortify themselves against the errors of the day. I think he is first grieved, and then perhaps pleased, when he sees, as he must have done a few days ago in my office, a young couple who had made serious error and were now on their knees together with their hands tightly clasped together. There must have been joy in his smile when he saw into their souls and saw that they were making the adjustment, as their tears bathed my hand which I had tenderly placed on theirs.

Oh, I love the Lord Jesus Christ. I hope that I can show to him and manifest my sincerity and devotion. I want to live close to him. I want to be like him, and I pray that the Lord will help all of us that we may so be as he said to his Nephite disciples, "Therefore, what manner of men ought ye to be?" and he answered his own question by saying, "Even as I am," (3 Nephi 27:27) and so, as Elder ElRay L. Christiansen

said, I go from this conference determined to live even closer to my Heavenly Father and his Son Jesus Christ than I have ever lived before. And I

pray this in his name—in the name of him whom I love, adore, and worship, in the name of our Lord and Savior and Redeemer, Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

**T**HE FIRST SPEAKER of this session, Elder Lee, referred to the "shortest designated highway in the State," and that shortest highway leads to the penitentiary. His excellent discourse and the inspirational discourses of the other brethren who have followed him have inspired us all. The spirit of the Lord is here, and what I am going to say in a few words I hope will be in harmony with the spirit of those addresses.

That reference to the highway reminded me of something to which we should have called the attention of 31,000 men of the priesthood last evening. But now I am glad that I overlooked it, for here is a better time and place, I think, to mention it. It refers to a number of young people who get on that shortest of highways. For several years we have asked the bishops to help us to protect them from getting on that highway. For a while we received help, and then that help practically ceased. There are two members of the Council of the Twelve appointed to receive your suggestions and recommendations, but these two members are helpless without your suggestions.

In brief, many of our young girls, particularly, and not a few of our young boys, leave their homes, with the consent of parents, sometimes without the consent, and they come to larger centers in hopes of bettering their financial conditions, probably social conditions; and without proper guidance, without help, not a few get on that one-way road. And so we have asked that whenever one of those girls or one of the boys leaves home to come to the city, the bishop will send word to Elder Spencer W. Kimball or Elder Mark E. Petersen giving the home town address, and, if possible, the address of the boy or girl in Salt Lake City, Ogden, or some other center.

The ward teachers should know the name of that boy and the name of that girl, for it is his duty "to watch over

the church always, to be with and strengthen them." (D & C 20:53.) If the teacher will notify the bishop that one of the members of his district is leaving home, and the bishop will inform the committee of the Twelve of the fact, safeguards can be put around the young person. They are not bad boys or bad girls, intrinsically, but there are traps into which they may fall here and be caught in sin, as we have heard. Bishops, will you please do that? Ward teachers throughout the Church, will you please watch over the Church always—over those who are sick, those who need your help, and particularly some of these discouraged young people?

I think the thought that I am trying to get over is well expressed by that poem which the Presiding Bishopric has put into the hands of the lesser priesthood of the Church. It is as follows:

"He stood at the crossroads all alone  
The sunlight in his face;  
He had no thought for the world unknown,  
He was set for a manly race.  
But the roads stretched east and the roads stretched west,  
And the lad knew not which road was best.  
So he chose the road that led him down,  
And he lost the race and the victor's crown.  
He was caught at last in an angry snare,  
Because no one stood at the crossroads there  
To show him the better road.

"Another day at the selfsame place,  
A boy with high hopes stood,  
He too was set for a manly race,  
He too was seeking the things that were good,  
But one was there who the roads did know  
And that one showed him which way to go.

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So he turned from the road that would lead him down,  
And he won the race and the victor's crown.

He walks today the highway fair  
Because one stood at the crossroads there

To show him the better way."

We are just reminding you bishops of this safeguard. How effective the protection or guidance, though, depends upon you, and more upon the ward teacher.

As this conference draws to a close, my heart is full of appreciation. This has been a great conference. Do you know how many have contributed to its success? I want to point out a few even at the risk of omitting merited names.

I have mentioned those who beforehand wished to make attractive and beautiful the rostrum and express their love in flowers. Again we mention them.

Throughout the sessions we have expressed our gratitude to the radio stations and television stations, making it possible for tens of thousands to hear the message of the gospel from these leaders, and how impressively, eloquently they have given their messages.

We have said "thank you" to the members of the choirs, but let me mention them again: The Brigham Young University choruses, with Brother Ralph Woodward and Brother Crawford Gates conducting. Those young people—you will never forget that picture—filling the seats of the choir and overflowing into the galleries, young people with high hopes, young people with faith, young people of purity. We appreciate what they did.

And even more impressive, if that could be, our Singing Mothers! I cannot mention the name "mother" without being overcome with emotion. Those mothers who furnished that singing were the mothers of 1600 children! Even their title, "Singing Mothers," tells a story of sacrifice, a story of love, a story of home. No wonder they could sing the songs of Zion so inspirationally under the masterful leadership of Sister Florence Jepperson Madsen.

Then there was the Reno Latter-day

Saints male chorus under Ladd R. Cropper, director—whose singing inspired 31,000 members of the priesthood last night. We thank them.

And today the Tabernacle Choir, singing the songs which inspired thousands in Europe. And when they sing the closing song, try to picture yourself listening to them in London or in Glasgow or Paris, Switzerland, Holland, or East Germany, and see those audiences filled with enthusiasm, inspired, as this wonderful choir sang, "Come, Come, Ye Saints." It is said that our "echoes roll from soul to soul, and go forever and forever." Well, the echoes of those choruses are rolling in the souls of thousands over in Europe and will continue so to do for a long time to come. To Director Cornwall and the organists we again express appreciation.

Not many of you, I think, have noticed how attentive, how considerate, how prompt have been the ushers under the direction of Bishop Isaacson. They have spent hours here since conference began—during meeting, between sessions—from morning till night. We extend to you ushers thanks for your courtesy, consideration, and the very excellent way in which you have directed the affairs put into your hands.

I have often spoken about the attention given by our police department. I do not know that they have ever rendered greater service than they have throughout this conference. You who have had to travel around this block have noticed three of our policemen, courteously watching to see that no accident occurs: here on the south gate two men; at the west gate another; out at the north gate another; and others at crowded intersections throughout the city. To the mayor and city council, chief of police, and to all the members of that force we say "thank you" this day. To the Red Cross who have been here faithfully to render any help to those in need, to the fire department, members of which have stood on guard in case of some accident, to the reporters who have reported the exercises so efficiently and accurately—to all of you, we express sincere appreciation.

Now I should like to express appreciation for a group of workers not connected directly with this conference but

who are energetically contributing to the advancement of the work of the Lord: the volunteer labor missionaries who are down in New Zealand, down in Hawaïi, who will be in Mexico and other places where schools and temples are being built; we should like them to know that we have them in mind and that they have our blessing, able businessmen, skilled in carpentry, cement work, steel work. Not many in the Church know what they are doing. But it is a great force of skilled workmen contributing to the upbuilding of the kingdom of God.

And we shall mention, too, the young men who accept one-year, two-year mission calls to lay bricks, or to drive trucks, repair machinery, etc. Young men, we appreciate what you are doing. It is a great school for you, and you learn much even while you contribute your time and effort.

Finally, I wish to express gratitude to my beloved associates, the General Authorities, who so kindly and considerately made mention of my half century of service in the Council of the Twelve. It was most gracious of you to express your congratulations and particularly your loyalty. The words coming from your hearts as they did touched me deeply.

Next to the affection we have for our home and loved ones, we prize the loyalty of friends, but even more precious is the true feeling of brotherhood in Christ. This choicest of all blessings in human association in the Church has been most manifest during this conference ever since our meeting referred to by Brother Kimball of the General Authorities in the house of the Lord last Thursday morning, and as expressed throughout this conference. Truly, we can sense more clearly than ever what John the apostle had in mind when he wrote, "We know that we have passed from death unto life, because we love the brethren." (I John 3:14.) And I wish to tell you auxiliary workers and you members in the priesthood quorums of stakes and wards, that the brethren love you just that way.

And what the Primary is doing—you could see by the reports of the great convention, and the high percentage of children that they have in attendance

at their weekly meetings—they are doing just what you brethren have asked them to do. The Young Women's Mutual Improvement Association has enrolled every girl in the Church. They will help you teachers—your local Young Women's Association and its officers—to find out when one of the girls is moving to another place, and they will be there to welcome them and to try to help them. The Young Men's Mutual Improvement Association in their competitive games, in their cultural, inspirational meetings—what a wonderful work they are doing! So, also, the great Sunday School cause, and our mothers in Relief Society—where in all the world can you find so many groups working so efficiently—helps in government, as guides to your children—as you find in the Church of Jesus Christ!

We are not boasting; we are just stating facts. We might not say it to you officers of these auxiliaries, but we love you, and in our hearts are prayers for your success. And the priesthood quorums, the deacons and the Aaronic Priesthood, the teachers and the priests—there again, every one enrolled, an opportunity for every boy to be active; instead of having the gang-spirit, where the members try to destroy or to interfere with the ease and comfort of others, we have them active and rendering service to others. And that means, as President Clark stated, over a hundred thousand of them, and the Presiding Bishopric bringing in the Senior Aaronic members; then the Melchizedek, the elders, seventies, and high priests—there is where we touch our home life.

There are three parables to which I shall refer and close, all relating to lost ones. What I have said relates to preventing them from getting on the highway that leads to the detention home or to the penitentiary. Christ gave three parables which you will find in the 15th chapter of Luke. One is the parable of the Lost Sheep which wandered away from the flock; the second was the loss of one of Ten Pieces of Silver by a housewife; and the third was the Prodigal Son.

The first referred to one that just simply wandered because it wanted to seek the best in sustenance of life; there

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was no sin involved. It became so engrossed in its own welfare that it wandered away from the flock.

The second was largely due to carelessness, neglect; and the third was a determination to an abandonment to a life of indulgence and sin.

Now you will find many in the Church of these boys and girls who drift from the Church because of other interests. They are not bad boys. Find them, bring them back into activity in the fold.

In the second parable, the parents, through carelessness, let the girls go, or the girls defy parental interference or authority. Often the boys start out with wrong companions. You know how to deal with them—get them, too, into activity.

The third, the prodigal son or the prodigal girl who goes down the line, who refuses the invitation to come back, refuses to enter into the activity of the Church—such a one, as did the prodigal son, will go, I suppose, until he comes to himself and then, as President Richards so eloquently expressed today, the spirit of repentance and the spirit of forgiveness will be operative.

Brethren and sisters, may our Heavenly Father sanctify the instructions, admonitions, and testimonies that we have heard throughout this great and memorable conference. May he fill our hearts with love for one another in the true brotherhood of Christ. May that love in our homes, in our groups, in priesthood, and in the auxiliaries radiate so effectively that others seeing our good lives may be led to glorify our Father in heaven, I pray, in the name of Jesus Christ. Amen.

#### President David O. McKay:

The Choir will now sing "Come, Come, Ye Saints," as they sang it throughout Europe. Following the singing, the closing prayer will be offered by Elder Samuel Ross Fox, Sr., president of South Salt Lake Stake, after which this Conference will be adjourned for six months.

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The Tabernacle Choir sang the hymn, "Come, Come, Ye Saints."

#### President David O. McKay:

The Deseret Sunday School Conference will convene in the Salt Lake Tabernacle tonight at 7:00 o'clock. Sunday School workers are expected to be in attendance, and all others are invited.

Now we shall have the benediction by Elder Samuel Ross Fox, and this Conference will stand adjourned.

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Elder Samuel Ross Fox, president of the South Salt Lake Stake, offered the benediction.

Conference adjourned sine die.

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The congregational singing was conducted by J. Spencer Cornwall and Richard P. Condie, Conductor and Assistant Conductor, respectively, of the Tabernacle Choir.

The choral music for the Friday sessions was furnished by the Brigham Young University Combined Choruses, with Ralph Woodward conducting at the morning meeting, and Crawford Gates at the afternoon meeting.

The Relief Society Singing Mothers of the Pioneer, Salt Lake and Sugar House Regions and the Davis, Layton and North Davis Stakes, furnished music for the Saturday morning and afternoon sessions, with Sister Florence Jepsen Madsen conducting.

At the General Priesthood meeting Saturday evening, the Reno Latter-day Saints Male Chorus furnished musical numbers, the director being Ladd R. Cropper.

J. Spencer Cornwall directed the singing of the Tabernacle Choir at the Sunday sessions, and also the Church of the Air and the Tabernacle Choir and Organ broadcasts.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference



## CHURCH OF THE AIR

Columbia Broadcasting Company's *Church of the Air* was presented at 8:00 a.m., Sunday, April 8, 1956. The program was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Alexander Schreiner at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet is the Work."

**Announcer:** The *Church of the Air* is presented by CBS Radio so that clergymen of many faiths may speak to a nationwide congregation. Today's program, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you transcribed from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Joseph Fielding Smith, President of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music is by the Tabernacle Choir directed by J. Spencer Cornwall, with Alexander Schreiner at the organ.

The Tabernacle Choir opens this

service today with two hymn melodies by George Careless: the first, with words by John Jaques: "Softly Beams the Sacred Dawning. . . . Swiftly flee the clouds of darkness, Speedily the mists retire; Nature's universal blackness is consumed by heav'nly fire."

And the second with the words of Eliza R. Snow: "Though Deep'ning Trials Throng Your Way, Press on, ye Saints of God! Ere long the resurrection day will spread its life and truth abroad. Lift up your hearts in praise to God; Let your rejoicing never cease; Though tribulations rage abroad, Christ says, 'In me ye shall have peace.'"

(The Choir sang: "Softly Beams the Sacred Dawning," — Careless; and "Though Deep'ning Trials." — Careless.)

**Announcer:** We shall now hear on this *Church of the Air* service President Joseph Fielding Smith, Author, Church Historian and President of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. President Smith has titled today's talk: "Significance of the Atonement."

### PRESIDENT JOSEPH FIELDING SMITH

#### *Of the Council of the Twelve Apostles*

**A**T THIS season of the year the attention of Christians everywhere is centered on the resurrection of our Lord Jesus Christ. It is well that it is so; for this is the most important event that ever occurred in our fallen world. When Adam and Eve were placed in the Garden of Eden, there was no death. It was by the violation of a commandment that brought mortality and death upon them. The Lord said to them:

"... Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16, 17.)

After they had eaten the Lord cursed the ground for their sakes and said:

"In the sweat of thy face shalt thou

eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Genesis 3:19.)

This mortal death we have inherited, and it is decreed that every soul shall die. However, it is not the purpose of the Lord that this condition shall endure forever. Justice demanded that the broken law should be repaired. Death was not to gain the victory. Mankind were not to be forced to partake of everlasting destruction from which there could be no relief. Knowing what Adam would do, the Lord has prepared the way for man's escape from this awful fate. To bring this restoration it was necessary that there could be an infinite atonement that would repair the broken law. It would have been Adam's place to pay the penalty

for his transgression; but Adam had placed himself beyond the power by which such an atonement could come. Death had gained a victory over him and likewise over his posterity.

Therefore it became necessary that one who was without sin and free from the power of death, and yet with the power to die, should come to make the sacrifice and redeem mankind from the grave and likewise grant them power of remission of their sins. To fulfill this mission the Son of God was chosen and sent into the world to pay the debt. Peter bears record of this wherein he declared:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot;

"Who verily was foreordained before the foundation of the world, but was manifest in these times for you." (1 Peter 1:18-20.)

Likewise the angel revealed to John in his glorious vision:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. 13:8.)

Paul, in writing to the Church in Corinth taught the atonement of Jesus Christ and the redemption from the grave. Said he:

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and became the first fruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

"Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power.

"For he must reign till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death.

"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:19-38.)

Jesus proclaimed himself to be the "resurrection and the life," (John 11:25) and to the Jews he said:

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. \* \* \*

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

"Verily, verily, I say unto you. The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of man.

"Marvel not at this: For the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:21, 24-29.)

Again he said to the Jews:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28.)

There is not a more beautiful saying in the Bible than these words of Jesus:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

"That whosoever believeth in him should not perish, but have eternal life.

"For God so loved the world, that

he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

"But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." (John 3:14-21.)

The atonement by which men are redeemed, was made by one without blemish and without spot. He had to be one who had life in himself, and therefore all power over death. No mortal man could make the atonement. Moreover, the atonement had to be made by the shedding of blood, for blood is the vitalizing force of the mortal body. Therefore the Lord said to ancient Israel:

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth my manner of blood: I will even set my face against that soul that eateth blood, and will cut him off from among the people.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17:10-11.)

In Hebrews it is also written:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Hebrews 9:22.)

The Scriptures are replete with passages teaching us that there could be no remission of sins without the shedding of the blood of Jesus Christ. He, when with his apostles at the feast of the last Passover, broke and blessed bread and gave it to them to eat; like-

wise he blessed the wine and gave it to them to drink, saying:

"For this is my blood of the testament, which is shed for many for the remission of sins." (Matt. 26:28.)

Again to his disciples he said:

"I am the good shepherd, and know my sheep, and am known of mine.

"As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. \* \* \*

"Therefore doth my Father love me, because I lay down my life that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:14, 15, 17, 18.)

We learn then from these passages that the atonement is universal in its application. And every creature will benefit by it. First, there is a universal redemption from death. It is unconditional. The children of Adam had no agency in the transgression of their first parents, therefore they are not required to exercise any agency in their redemption from its penalty. They are redeemed from death, without faith, repentance, baptism, or any other act, either of mind or of body. These are the dead who have broken the covenants, violated the commandments and who loved darkness rather than light.

The other salvation is that which is given to the righteous, those who confess repentance and a willingness to obey the commandments of God. These are they of whom the Savior spoke, who have "everlasting life," and shall not come into condemnation; but have "passed from death unto life," which life is to dwell in eternal glory.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:12-13.)

(The Choir sang: "I Need Thee Every Hour.")

**Announcer:** "Our Father which art in heaven, Hallow'd be Thy Name. Thy kingdom come, thy will be done in earth as it is in heav'n." The Tabernacle Choir closes this service from Temple Square with "The Lord's Prayer," music by B. Cecil Gates.

(The Choir sang: "The Lord's Prayer."—Gates.)

Music: Organ and humming choir: "Sweet is the Work."

**Announcer:** You have been attending CBS Radio's *Church of the Air*. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, came to you transcribed from the Mormon Tabernacle on Temple Square through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Joseph Fielding Smith, President of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir under the direction of J. Spencer Cornwall. Alexander Schreiner was at the organ.

#### SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:30 to 10:00 a.m. Sunday, April 8, 1956, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew from Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

**Announcer:** Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle

Choir, Alexander Schreiner, Tabernacle Organist and the spoken word by Richard Evans.

First sung by the Choir is Philip James' choral setting of a theme from Franz Liszt: "Ave Verum" "Jesu, Word of God Incarnate."

(The Choir sang: "Ave Verum."—Liszt.)

**Announcer:** Alexander Schreiner turns first today to the quiet meditative quality of a study in pastel harmonies by Leo Sowerby—a study called: "Carillon."

(Organ selection: "Carillon."—Sowerby.)

**Announcer:** The Tabernacle Choir next sings a sacred song from the 17th century—with a theme by Johann Cruger as harmonized by Bach: "Jesu, Priceless Treasure."

(The Choir sang: "Jesu, Priceless Treasure."—Bach.)

**Announcer:** With the women's voices of the Choir we turn to Ernest Charles' thoughtful writing of the ever restless moving, of the inconstant clouds: "Clouds adrift in the summer sky, resemble life as they wander by. Whence they come and whither they go, we often wonder but never know . . . Part of the infinite shall we say, part of the moment we call today."

(The Women's Chorus of the Choir sang: "Clouds."—Charles.)

**Announcer:**

Last week we talked of the reality of the resurrection and of man's immortality. Scripture and reason and revelation, as well as the very awareness within us, all attest to man's eternal continuance. Since this is so, since men are immortal, how should we best use our time, what should we most try to acquire? The answer to this calls for another question: What can we take with us when we leave this life; what can we take with us into eternity?—the reward of our works; the love of loved ones; memory; the knowledge of truth; intelligence; our own indestructible identity—and the power to progress. Since this is so, what men learn, what they think, what they know, how they live, what they are inside themselves, is of everlasting importance. And this places a premium on the pursuit of knowledge, on the love of learning, on

acquiring true and timeless things within ourselves. This places less of a premium on mere things, and more on what we could carry with us—anywhere—wherever we went—even if we had to flee for our lives—even if we lost our lives. This places a premium on learning, not as narrowly defined, not merely as academic credits and credentials, but learning in the largest, sincerest sense, with the assurance that “whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.”<sup>1</sup> This places an obligation upon us to improve our minds, to feed our souls, to seek, and never to be smugly satisfied, and never to starve the spirit, and never to pursue the search along too narrow lines—but to feed each side of ourselves and acquire acquaintance with great truths, great books, great minds, great men; with scripture and with things of the spirit, as well as the tangible physical factors—in short to seek out everything “. . . virtuous, lovely, or of good report or praiseworthy . . .”<sup>2</sup>—to seek knowledge, truth, and understanding for the present and for everlasting life, for “The Glory of God is intelligence . . .”<sup>3</sup>—and intelligence leads to light and truth, and to the love of light and truth. All this makes learning and the sincere love of learning, the love of truth and light, not only an opportunity but an obligation.

(Organ Selection: “Ye Children of Our God.”—Careless.)

<sup>1</sup>Doctrine & Covenants, 130:18.

<sup>2</sup>13th Article of Faith.

<sup>3</sup>Doctrine & Covenants, 93:36.

*Announcer:* With Alexander Schreiner at the organ, we have heard one of the hymn melodies of George Careless: “Ye Children of our God, Ye Saints of latter days, Surround the table of our Lord, and join to sing his praise.”

And now from the Viking legends of the Northland, we hear Grieg’s song of Olav Trygvason who boldly sailed the northern seas in search of virgin shores—of Olav Trygvason who failed to find harbor, and faced the loss of life—but who found himself; and faith, and God, and much more than the material and perishable things for which he first set out to search. The men’s chorus of the Choir sings in closing Grieg’s stirring song of “Discovery.”

(The Men’s Chorus of the Choir sang: “Discovery.”—Grieg.)

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the 1390th presentation, continuing the 27th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five voices. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

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*One Hundred Twenty-seventh*

SEMI-ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 5, 6 and 7, 1956*

With Report of Discourses



Published by  
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# The One Hundred Twenty-Seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 5, 6, and 7, 1956.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 6, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KVNU at Logan.

In Idaho: KRXX at Rexburg, KEEP and KLIX-TV at Twin Falls, KBAR at Burley, KID and KID-TV at Idaho Falls, KBOI and KBOI-TV at Boise, KPST at Preston, KLEW-TV at Lewiston.

In Colorado: KEXO at Grand Junction, KBTB at Denver.

In Nevada: KELY at Ely, KLAS-TV at Las Vegas.

In California: KEEN at San Jose, KSRO at Santa Rosa, KGO-TV at San Francisco, KNXT-TV at Hollywood, KEYT-TV at Santa Barbara, KFMB-TV at San Diego, KOVR-TV at Stockton.

In Oregon: KUBE at Pendleton, KOIN-TV at Portland, KBES-TV at Medford.

In Arizona: KCLS at Flagstaff, KTYL at Mesa, KPHO-TV at Phoenix.

In Washington: KTNT-TV at Tacoma, KXLY-TV at Spokane, KIMA-TV at Yakima, KEPR-TV at Pasco.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60

North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies in Utah, Idaho, Colorado, New York, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mexico, Canada, and California.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record, as is also a full account of Columbia's *Church of the Air* program. (See pages 127-131.)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans, and George Q. Morris.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* Thomas E. McKay, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, \*, Bruce R. McConkie, and Marion Duff Hanks.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

GENERAL OFFICERS AND OTHER  
AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of the General Welfare Committee, Church Welfare Program.*

*Members of Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.*

*Presidents of Stakes and Their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.*

\*Elder Milton R. Hunter was absent because of illness.

## FIRST DAY

### MORNING MEETING

The opening session of the 127th Semi-Annual Conference of the Church convened in the great Tabernacle, Salt Lake City, Utah, Friday, October 5, 1956 at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake, with Florence J. Madsen conducting and Frank W. Asper at the organ, furnished the choral music for this session.

President McKay made the following introductory remarks:

#### President David O. McKay:

The opening session of the 127th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints is now convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities of the Church are in attendance, excepting Elder Milton R. Hunter of the First Council of Seventy, whose attending physician telephoned us the other day, saying it would be be unwise for Elder Hunter to attempt to attend Conference as perfect quiet is necessary for his restoration to health. Elder Hunter, you have our faith and prayers this morning for your complete recovery.

Elder Joseph Anderson is Clerk of the Conference.

These services, and all General Sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television.

The services this morning are also being televised over KSL-TV, Channel 5, and are being heard over Radio Station KSL and by arrangement through KSL over 10 Radio Stations in Utah, Idaho, and Nevada. The names of these stations have already been announced to the radio audience.

We express our gratitude to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts.

To the audience seated in the Taber-

nacle and the Assembly Hall and to the thousands listening in over the radio, the First Presidency and General Authorities of the Church extend a most hearty welcome, and pray that we may receive encouragement and inspiration during our attendance at this great Conference of the Church.

I wish to announce, too, that we have greetings from missions and from others who wish us well. One of these comes from New Zealand, from President Ariel S. Ballif, president of that mission. "The love of the Saints and the thoughts of all Church members in New Zealand are now turned toward the assembly of our leaders and the great congregation of Saints. We send our 'Aroha-Nui' and bear witness to you of our testimony of the truthfulness of the Gospel in the great activity of our people here in the land of Aotearoa. We long for the inspiration that comes from our Church leaders. We are looking forward to the time when we shall have the blessing of a general visit to our land."

To the members of the Air Force and others in the armed forces, we extend a hearty welcome. Many are here in the audience, some with their respective officers, and they propose to attend the services throughout.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we mention the following:

Elder Benson, member of the Council of the Twelve, and also in the Cabinet of the President of the United States; Senator Wallace F. Bennett; Representative William A. Dawson; Representative H. Aldous Dixon; Lamont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Ernest L. Wilkinson, president of Brigham Young University; President A. Ray Olpin, president of the University of Utah; President John L. Clarke, president of Ricks College.

We have a letter, an expression of appreciation, from the president of

Friday, October 5

First Day

Weber College; we have present Superintendent of Public Instruction E. Allen Bateman; and the Superintendent of Salt Lake City Schools, Dr. M. Lynn Ben-nion.

Undoubtedly there are others to whom as to these we extend a hearty welcome. We are glad to see you and have you participate in these exercises and partake of the spirit of this occasion.

We also have before us our Stake Presidencies, the Bishoprics of the Church, and we also have the wives of our mission presidents who have come here to attend the dedicatory services of the beautiful Relief Society home.

To all we extend a hearty welcome and express satisfaction and pleasure in your presence and your cooperative spirit.

The singing for this morning will be furnished by the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake, with Sister Florence J. Madsen

conducting, with Frank W. Asper at the organ.

We shall begin this session by the Relief Society Singing Mothers singing: "In Heavenly Love Abiding," conducted by Sister Florence J. Madsen.

The opening prayer will be offered by Elder Francis M. Zimmerman, president of the Long Beach Stake.

Singing by the Singing Mothers, "In Heavenly Love Abiding."

Elder Francis M. Zimmerman, president of the Long Beach Stake offered the opening prayer.

### President David O. McKay:

The invocation was just offered by President Francis M. Zimmerman of the Long Beach Stake, California.

The Relief Society Singing Mothers will now sing: "The Lord's Prayer," conducted by Sister Florence J. Madsen.

"The Lord's Prayer" was sung by the Singing Mothers.

### PRESIDENT DAVID O. MCKAY

**T**HE PASSING OF YEARS and the repetition of experience fail to lessen the sense of great responsibility of addressing the congregation in this great tabernacle and others listening in over the radio. I have prayed and now pray for the inspiration of the Lord, that I may be able to perform this duty acceptably to him and to you, my brethren and sisters.

What I have in mind I should like to associate with this passage of scripture taken from Matthew:

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man

according to his works." (Matt. 16:24-27.)

Before emphasizing one or more particular points contained in that remarkable passage, I should like to give a brief report regarding some activities of the Church since our conference six months ago. During that interim the Church has been moving forward most encouragingly. Priesthood quorums have increased in number, particularly in the mission field, and, through the efficient efforts of the priesthood committees among the General Authorities, a greater enrolment in the quorums generally has resulted. There are today in the stakes and missions of the Church 237 high priests quorums; 449 seventies quorums and 17 units; 1,750 elders quorums and two units; 171 quorums and 1,725 groups of priests; 737 quorums, and 1,230 groups of teachers; 1,988 quorums, and 551 groups of deacons.

Those are all organizations established by revelation for activity in spiritual things, as well as temporal, for boys, and for young men under nineteen



years of age, most of them seventeen and eighteen.

The general boards of auxiliaries are functioning efficiently, and local organizations are co-operating with them in earnest efforts to instill high ideals in the minds of childhood and youth.

It is a sobering thought, my brothers and sisters, to realize that all quorums, all auxiliaries, all Church schools, seminaries, institutes, colleges, the Church university, all Church edifices, all preparations of lessons, the expenditure of hundreds of thousands of dollars monthly for the publication of books, equipment, illustrative material, and so forth—all efforts of thousands of officers and teachers—are for one purpose: *namely, the education and proper training of your boys and girls and the edification of all members of the Church.* Everything that has been and is now being done points to that one general purpose. Do you appreciate it by co-operating with these forces and sending your young children, and your young men and women to these various organizations in the Church? If not, you are shirking part of your duty.

We have only words of commendation to the Twelve, the Assistants to the Twelve, and other General Authorities, including the Presiding Bishopric; to the general boards, the members of the general Church building committee, the stake and ward officers, each and all working for the good of the individual to bring to pass the Lord's purposes, who declared: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (P of G P, Moses 1:39.)

You will be interested to learn that since the first of the year there have been 136 Church edifices dedicated. It is estimated that in the final quarter of 1956 there will possibly be added to this number forty-four more buildings, making a total of buildings dedicated in English-speaking wards and stakes and missions of 180. In foreign missions it is estimated that there will be somewhere in the neighborhood of fifty to sixty houses of worship dedicated in this year 1956, making a total in all of approximately 240.

A means to an end! From the standpoint of numbers and material pros-

perity, therefore, the Church has every reason to be encouraged. All these things, I repeat, are means to the perfecting of the soul—that is the end.

The great question is: Have we progressed spiritually as well as in these physical and teaching organizations? The answer is "yes."

The accomplishments before mentioned, the efforts put forth, are in themselves really expressions of spirituality, and here we offer in our hearts a prayer that God will bless the total membership of the Church who have contributed of their means, talents, and efforts to the accomplishment of the purposes named, the means, and structures and Church edifices especially. It is marvelous what you have done.

"Every noble impulse, every unselfish expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretense or policy, but by being, doing, and living of good for the very good's sake—that is spirituality."

And our text emphasizes the fact that the human being consists of spirit and body: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

Indeed, man's earthly existence is but a test, whether he will concentrate his efforts, his mind, his soul upon things which contribute to his comfort and gratification of his physical instincts and passions, or whether he will make as his life's purpose and aim the acquisition of spiritual qualities.

The spiritual road has Christ as its ideal, not the gratification of the physical, for he that would save his life, yielding to that present gratification of a seeming need, will lose his life.

If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Savior's voice saying: "I am the way, the truth, and the life." (John 14:6.) Following that voice, he soon learns that there is no one great thing which he can do to attain happiness or eternal

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life. He learns that "life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort."

Spirituality, our true aim, is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Would that all might so live as to experience that ecstasy!

Being "honest, true, chaste, benevolent, virtuous, and in doing good to all men" are attributes which contribute to spirituality, the highest acquisition of the soul. It is the divine in man, the supreme, crowning gift that makes him king of all created things.

The spiritual life is the true life of man. It is what distinguishes him from the beasts of the forests. It lifts him above the physical, yet he is still susceptible to all the natural contributions that life can give him that are needful for his happiness or contributive to his advancement. "Though in the world, not of the world." (See John 8:23.)

Jesus taught that men and women fail to live truly, unless they have spirituality. In Jefferson's *Life and Teachings of Jesus*, we read that the spiritual force underlies everything, and without it nothing worthwhile can be accomplished. And I quote: "Spiritual needs can be met only by spiritual means. All government, laws, methods, and organizations are of no value unless" spirituality guides them. All "men and women are filled with truth," with this spirituality—and "righteousness, and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity, and steam are great forces, but they are all powerless to change the motives of men and women." "Except a man be born again, he cannot see the kingdom of God." (See John 3:3.)

Spirituality and morality as taught by the Church of Jesus Christ are firmly anchored in fundamental principles—principles from which the world can never escape even if it would, and the

first fundamental is a belief—and among the members of the Church who are truly converted, a *knowledge*—of the existence of God the Father and his Son Jesus Christ. Children of the Church are taught, at least should be taught, to recognize him and to pray to him as one who can listen and hear and feel just as an earthly father can listen and hear and feel, and they have absorbed into their very beings, if taught rightly, from their mothers and their fathers, the real testimony that this personal God has spoken in this dispensation.

Inseparable from the acceptance of the existence of God is an attitude of reverence, to which I wish now to call attention most earnestly to the entire Church. The greatest manifestation of spirituality is reverence; indeed, reverence is spirituality. Reverence is profound respect mingled with love. It is "a complex emotion made up of mingled feelings of the soul." Carlyle says it is "the highest of human feelings." I have said elsewhere that if reverence is the highest, then irreverence is the lowest state in which a man can live in the world. Be that as it may, it is nevertheless true that an irreverent man has a crudeness about him that is repellent. He is cynical, often sneering, and always iconoclastic.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it, therefore, there would be no courtesy, no gentility, no consideration of others' feelings, or of others' rights. Reverence is the fundamental virtue in religion. It is "one of the signs of strength; irreverence, one of the surest indications of weakness. No man will rise high," says one man, "who jeers at sacred things. The fine loyalties of life," he continues, "must be revered or they will be foresworn in the day of trial."

Parents, *Reverence*, as charity, begins at home. In early childhood children should be trained to be respectful, deferential—respectful to one another, to strangers and visitors—deferential to the aged and infirm—reverential to things sacred, to parents and parental love.

Three influences in home life awaken reverence in children and contribute to

its development in their souls. These are; *first*, firm but *Gentle Guidance*; *second*, *Courtesy* shown by parents to each other, and to children; and *third*, *Prayer* in which children participate. In every home in this Church parents should strive to act intelligently in impressing children with those three fundamentals.

*Reverence in the houses of worship:*

Churches are dedicated and set apart as houses of worship. This means, of course, that all who enter do so, or at least pretend to do so, with an intent to get nearer the presence of the Lord than they can in the street or amidst the worries of a workaday life. In other words, we go to the Lord's house to meet him and to commune with him in spirit. Such a meeting place, then, should first of all be fitting and appropriate in all respects, whether God is considered as the invited guest, or the worshippers as his guests.

Whether the place of meeting is a humble chapel or a "poem in architecture" built of white marble and inlaid with precious stones makes little or no difference in our approach and attitude toward the Infinite Presence. To know God is there should be sufficient to impel us to conduct ourselves orderly, reverently.

In this regard, as members of the Church in our worshipping assemblies, we have much room for improvement. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make special effort to maintain better order and more reverence during hours of worship and of study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept, children should be impressed with the inappropriateness of confusion and disorder in a worshipping congregation. They should be impressed in childhood, and have it emphasized in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness, excepting in an emergency, to leave a worshipping assembly before dismissal.

One of the most pronounced outbursts of Jesus' indignation was caused by the desecration of the Lord's temple. As he overturned the tables of money-

changers and ordered out those who were bartering and trading in the holy sanctuary, he gave a warning admonition that has come down through the centuries:

"... make not my Father's house an house of merchandise." (John 2:16.) Making and spending money, even in conversation, faultfinding, and particularly gossiping about neighbors in a house of worship, are essentially violations of this command given nearly two thousand years ago.

If there were more reverence in human hearts, there would be less room for sin and resultant sorrow; more capacity for joy and gladness. To make more cherished, more adaptable, more attractive this gem among brilliant virtues, is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

I repeat now:

"If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, [physical desires, gratification of appetites, money, wealth]—gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:24-27.)

In these words of the Savior we have designated either by direct statement or implication four eternal truths—

First, the existence of God our Eternal Father.

Second, the divine Sonship of Jesus Christ.

Third, that man has a spirit as well as a body, and he may direct his life to serve him,

Fourth, that soul development results from complete control of physical desires and passions.

With that scripture in conclusion I desire to call attention to another fundamental truth:

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"... a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you." (D & C Sec 4.)

That this work has come forth and is now established by divine revelation testifying to the existence of God the Father, his son Jesus Christ, and that through Jesus Christ and his gospel mankind will be brought back into his presence, I bear witness to you, and to the world, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, will now speak to us. He will be followed by Bishop Thorpe B. Isaacson of the Presiding Bishopric.

## ELDER CLIFFORD E. YOUNG

### *Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS, I am sure you can appreciate my feelings in occupying this position following the impressive address to which we have just listened. I trust that what I shall say may add to your faith.

You will remember that following the crucifixion of the Savior and his resurrection, he tarried with his disciples for some forty days, giving them instructions and administering to them the Sacrament of the Lord's Supper. Then he assured them that as he left them, he would again come in like manner to bless the children of men. He enjoined upon the Twelve that they should tarry in Jerusalem until they could be endowed with power from on high; then they were to go forth and to proclaim the gospel, his gospel, to all nations, a message of eternal life.

So, following these events, we find the people gathered "with one accord" on the Day of Pentecost, and Peter, feeling this great power that had been promised, declared to the multitude Jesus Christ and him crucified. We are told that "they were pricked in their hearts," impressed by the Spirit, and they cried with one accord, "Men and brethren, what shall we do?"

Then Peter taught them the basic principles of the gospel, that they should repent and be baptized for the remission of their sins; and he promised them that they, too, would have the blessings of the Holy Ghost which had rested upon him and others of the Twelve. Later, we find Peter and John going up to the temple.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them. [Something material.]

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked,

and entered with them into the temple, walking and leaping, and praising God.

And all the people saw him walking and praising God:

And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. (Acts 3:1-11.)

When the fame of this miracle spread, people gathered from near and far to listen to the message, as they had on the Day of Pentecost. Among these people were some who doubtless had participated in the crucifixion of Jesus. They had not realized what they had done. Then Peter, preaching to them, said:

And now, brethren, I wot that through ignorance ye did it, as did also your rulers, [I know, using the old English expression, "I wot," I know that through ignorance ye did it, as did also your rulers.]

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (*Ibid.*, 3:17-21.)

There are three things, my brethren and sisters, that I would like to touch on in connection with these scriptures which I have read. Time will not permit my enlarging on them.

The first one: "Silver and gold have I none; but such as I have give I thee." Then the power of God was manifested, and he was healed—not by silver and gold, not by something tangible, but an inward power to the afflicted, a power just as real and more potent than had he received silver and gold. It is something that stimulates our souls and builds our faith, prompts us to live nearer our Heavenly Father and more fully to keep his commandments.

As we listened to President McKay, I had a feeling that if we could leave this conference with the inspiration and mellowing influence of the President's message, we would have an influence for good wherever we go and with those with whom we come in contact, and our communities would reap a blessing thereby.

It is very much like the feelings and emotions that are stirred within us when we attend a funeral service. Our hearts are drawn in love and sympathy, and we leave feeling that if there is anything we can do to bring comfort to an aching heart, we will do it. I have wondered many times if the Lord has not given us trials, even death, in order that our hearts might be touched, that we might feel something that is greater than silver and gold.

So it is here this morning. We have heard President McKay quote this verse which I would like to give on this occasion. It is so appropriate.

If there is righteousness in the heart,

There will be beauty in the character.

If there is beauty in the character,

There will be harmony in the home.

If there is harmony in the home,

There will be order in the nation.

If there is order in the nation,

There will be peace in the world.

One step after another leads to a life of peace. How much better the world could be and would be if we could be conscious of the spiritual forces, inspiring such attributes as love and devotion.

Another phase I would like to mention here: Peter said to the people who were gathered, "[I know] I wot that through ignorance ye did it. . . . Repent ye therefore, and be converted. . . ." Here we have Peter, who was raised under the Mosaic law with its strict codes, and yet the Spirit promised by the Savior had rested upon him, and here he manifested sympathy toward even those who had participated in the crucifixion of the Savior, because they knew not what they had done. He was teaching the lesson that Jesus had taught while on the cross when he said, "Father, forgive them for they know not what they do."<sup>\*</sup>

<sup>\*</sup>The Prophet Joseph Smith interpreted this prayer as referring to the Roman soldiers.

So Peter said, I know that what ye did ye did in ignorance; therefore, repent. What a blessed privilege, and what a source of consolation it is, to know that it is in our knowledge of things for which we are held responsible. The Lord recognizes that his children are not always aware of the things required of them, and hence his compassion and love are extended to his children. The great principle of repentance is vouchsafed to them, that they may turn from error and evil and return to God and feel the power of these blessings that come through faithfulness and devotion to his work when once his work is understood by his children. So we have in this a message of hope.

Finally, as Peter said, "Repent and be converted." We need conversion in our homes. We need to correct some of the practices of faultfinding, of misconstruing motives.

Now we are in the throes of a political campaign. Whatever we do, brethren and sisters, let us not impugn the motives of our brethren because they do not agree with us; and may they not question our motives. Let us recognize principle. We may disagree with our neighbors as to policy or methods, but let us not question the integrity of anyone. This leads to bearing of false witness. It leads to enmity and the cankering of one's soul. I think much of the unhappiness found in homes is due to faultfinding and questioning of motives. We need to cultivate the spirit of understanding and forbearance. We can have this spirit if we kneel together in prayer and if we show a sympathetic interest in one another's problems, in the problems of our children. Be in-

terested in them and in their well-being.

I was impressed recently in going into the home of one of our stake presidents in Logan. He and his wife have two lovely boys. One of them was going out on a Scout trip during the week to win a merit badge. Do you know that good mother of the boy who was only twelve years old was taking her sleeping bag and going to camp out with him under the stars to give him guidance and help, knowing that in his extreme youth he needed that guidance?

As I learned of this, I thought, "What an ideal mother! What a lovely spirit to have in a home!" That is what we need. We need to be converted to some of the old concepts and to carry them out in our lives. Then we will have righteousness in our hearts. We will have joy and peace in the world because of the blessings given unto us by our Heavenly Father through his divine Spirit, blessings that were given to the disciples on the Day of Pentecost, that they might proclaim the truth.

May we not only be able to proclaim the truth in word, but also in deed! May we be able to take from this meeting the spirit of this solemn occasion with its impressiveness into our homes, our wards, and stakes, and, above all, into our lives, I humbly pray in the name of Jesus. Amen.

### President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, has just spoken to us. Bishop Thorpe B. Isaacson of the Presiding Bishopric will be our next speaker.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

**P**RESIDENT MCKAY, President Richards, President Clark, my dear brothers and sisters, and friends of the radio and television audience, I wish every person in this vast congregation could stand here and look at this beautiful sight, with a background of these beauti-

ful Singing Mothers. I humbly pray that I may have an interest in your faith and prayers, that I shall say nothing that will detract from the beautiful addresses that we have already listened to.

There is great strength that comes to

those who attend the sessions of the general conferences of the Church, or to those who listen to them over radio and television. Those who read the conference messages will be strengthened in their faith because these conferences, in the planning of them, everything that is said and done here is done under the inspiration of God, our Eternal Father. You must know, of course, that we come to you very humbly, full of love, prayerful, and dependent upon the Lord.

I would like to use as my theme for a few moments verses five and six from the third chapter of Proverbs. My reason for deciding upon this theme is that recently I have had contacts with a few young men, fine young men, who for one reason or another have been confused. Teachers have disturbed them, and they were seeking counsel.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths.

That is the best advice that I could give to any person who may be disturbed. I think to follow that course would give us the answer to any problem or any sorrow or any disturbance with which we may now or later be confronted.

"Lean not unto thine own understanding." That scripture reminds me, if I may inject it without being misunderstood, of the proceedings at the inauguration nearly four years ago of President Dwight D. Eisenhower, where he bowed his head and prayed because he felt the need for divine aid and guidance.

That same course has been followed by other great leaders. In fact, as I have tried to study great men, I could not find one who has not followed that same practice. This was even true of Jesus, the Son of God, as he went into the Garden of Gethsemane. It was my pleasure to stand there a couple of years ago, in Jerusalem, and when I think now of the Garden of Gethsemane on the outskirts of Jerusalem, I think of the place where Jesus, the Son of God, went to pray. He did not lean on his own understanding, but there he went, not once, but on many occasions, seek-

ing strength from his Father. This was particularly true the night before his crucifixion when he desired to be blessed and sustained by his Father to go through the ordeal that was to face him on the morrow.

Our beloved Prophet Joseph did not lean on his own understanding. No, he went into the Sacred Grove to seek divine guidance. As I stood on the banks of the Susquehanna River some months ago, I could not help thinking of the visit that Joseph and Oliver made to the banks of that river when they needed divine guidance, and they could not lean on their own understanding. They went to that secluded place close to his home where they, too, knelt down on their knees and asked God to reveal his will unto them, and he sent a heavenly messenger, John the Baptist, to deliver his message. "Lean not unto thine own understanding."

I have always felt bad to think that that great organization as we know it—the United Nations, composed of representative leaders throughout the world—studying and planning and trying to solve the problem of a just and everlasting peace, do not open their sessions with prayer. A man who attended that session once reported to me that he went away from there sad. There was confusion; there was anger; there was disagreement. There had been no petition to the Lord asking for divine guidance, and yet the very peace of the world largely hinges on that great body of men. Because some disbelieve and some will not admit divine guidance, we are denied the blessings that would result if that very important group of men would call upon the Lord for inspiration and guidance.

What would our Founding Fathers think of that? Our Pioneer fathers? Our Pilgrim fathers, and those who formed the Constitution of this land? They did not lean on their own understanding. I hope the leaders of the nations of the world will change that policy in the United Nations and lean not on their own understanding.

Recently as I was traveling in an airplane headed for Texas, and as the luncheon tray was served, there was a card on that tray, the first that I had ever seen, on which was inscribed: "For

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those who want to say . . . a table of grace." I felt comforted to know that in traveling in a plane, someone had had the spiritual courage to understand and recognize that a table of grace or prayer was appropriate on an airplane, and there were three prepared blessings. Then at the bottom were inscribed these words: "You may bow your head in prayer if you so desire." I thought how appropriate and what spiritual courage and faith the one who originated that idea possessed, and I noticed that around that plane, there were others who silently bowed their heads and thanked the Lord for the blessings and grace on that food.

Recently I read an article. I do not recall the paper or magazine. It indicated a very encouraging religious trend in colleges and universities throughout the land. In our colleges and universities there is a revival of religious training, and it is having a dynamic effect on the lives of the young people.

There was a time in academic circles that one detected sneering at religion as an "outworn superstition," but that is past. Courses in biblical literature, Christian ethics, and church history had almost disappeared from the curriculum, but that is changing. Many educators have detected that scoffing has now given way to very serious inquiry. Religion again is "intellectually respectable" and sound. Students and teachers have a growing disposition to seek faith in God, and they realize that the ultimate answers lie far beyond the reach of scientific research.

Many of our large universities have now experienced a great growth in undergraduate study for religious courses, and many churches are now attracting crowds that overflow their meeting-houses. Attendance at religious courses has doubled. Many colleges and universities now hold what they call a "Religious Emphasis Week," and specialists have found that eighty percent recognize the need for religious faith, and now there are very few who will admit atheism. "Lean not on thine own understanding."

Religion in all its forms is very popular and a significant topic in formal debates and common conversation by intelligent people today. In the educa-

tional world, the indifference long accorded religion has now given way. It was only in recent years that the study of theology was merely tolerated. Today it is almost a universal acknowledgment that the study of religion rightfully belongs to every person.

That new interest in religion is widespread, and many have come to recognize that science alone cannot measure up to expectations in providing answers to the deepest questions of religion, and sometimes religion has something tremendous to say in the present world struggle. This change or revival is one of honest and intelligent inquiry, and students are approaching courses with open-mindedness.

It would be well if all students would place religion first in their lives, and this would give them faith in living in the world today, as well as in tomorrow's world. The love of God and the seeking of his divine guidance will lend strength to the soul of every person.

Yes, there is a divine spark in every man's soul that never wholly goes out. Religion plays a great part in the life of every soul. The cycle has now come around full turn. Perhaps once we may have doubted our faith, but now we have come to doubt our doubts.

The Church has been the fountain-head of good over the centuries, and its spiritual message of God's love for man has brought not only comfort and pureness of heart to men and women down through the ages, but it has also inspired them to the heights of achievement when they turn to God for strength.

Young people, ask and it shall be given. Watch your thinking, young people. Do not let anyone disturb your thinking. There may be those who lack the faith of your forefathers. Remember, you are today where your thoughts have brought you. You will be tomorrow, and the next day, and every day where your thoughts will take you. "In all thy ways acknowledge him." Keep your ideals. Ideals are like the stars: You cannot touch them with your hands, but like the mariner, you can use them for your guidance; and if you follow them, they will light the way, and you will reach



your destination. But, "lean not on thine own understanding." Thank God for the religious purpose of the membership of the Latter-day Saint Church.

I am grateful to God for his kindness and blessings unto me. I know that God lives. I know that Jesus is the Christ, the Son of the Living God. I know that the Prophet today, the President of the Church, President David O. McKay, is God's servant on the earth. What a blessing he is to the people, and if we are ever in doubt in knowing what course we may follow, we need only stop for one second and ask one question of ourselves, "What would the President of the Church do in a similar position?"

God bless us with great faith, not with self-sufficiency, that we may not lean on our own understanding, I humbly pray in the name of Jesus Christ. Amen.

## ELDER MARION D. HANKS

### *Of the First Council of the Seventy*

THE GOSPEL of Jesus Christ teaches us that the salvation and exaltation of men are made possible solely through the graciousness and goodness and love of God in his gift to us of his Divine Son, whose life exemplified the Father's purposeful plan for abundant living and whose sacrificial death made available to us and gave us a vision of our eternal possibilities as children of God. From the record of Nephi we read these impressive words:

For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. (2 Nephi 25:23.)

The records of latter-day revelation, as well as those of former days, attest to the great truth that through the atonement of Christ all men will certainly be resurrected, and that all who are willing and obedient may enjoy the blessing of God's great gift of eternal life.

The Latter-day Saint understands that through the gift of God, through the great atoning sacrifice of his Divine

## President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just addressed us. The Choir and Congregation will now join in singing, "O Say, What is Truth?" under the direction of Elder J. Spencer Cornwall. After the singing Elder Marion D. Hanks will address us, and he will be followed by Elder Marion G. Romney, who will be our concluding speaker.

The Choir and congregation joined in singing the hymn, "O Say, What Is Truth?"

## President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy will now speak to us.

Son, all that we might achieve is made possible for us, but he understands also that in the plan of God it is necessary that we *accept* this free gift if we would enjoy all of our eternal possibilities. For the Lord told his people through the Prophet in 1832,

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift. (D & C 88:33.)

What must we do to "receive" his gift? The answer of the prophets has been the same, both anciently and in this dispensation, both in the eastern hemisphere and the western. Brother Clifford Young alluded this morning to the answer given by Peter at Pentecost to those who, having been pricked in their hearts by the witness of Christ born by the apostles, asked what they must do. The answer was clear and unequivocal:

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

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Nephi in his parting testimony expressed his feeling of compassion for his own people, for the Jew, and for the gentile, and said:

But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path which leads to life, and continue in the path until the end of the day of probation. (2 Nephi 33:9.)

And after bearing his witness of the Messiah to his people this same prophet said:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. (*Ibid.*, 31:17.)

In 1831 the Lord revealed to the Prophet the following:

... he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost. . . . (D & C 39:5-6.)

There is one other thought companion to these. Testifying that fundamental to everything we believe and hope for and have faith in is the great sacrifice of the Son of the Living God, knowing that he requires of us that we accept his great gift, there is something else necessary if we are to enjoy the high spiritual possibilities which it is within our capacity to achieve. Let me refer to the teachings of Nephi to his people after he had taught them faith, repentance, baptism, and the reception of the gift of the Holy Ghost, as previously quoted. Said he,

And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; . . .

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. . . . (2 Nephi 31:18-21.)

We accept with all our souls the absolute efficacy and essentiality of the atonement of Christ. We attest to the words of Peter and of other prophets ancient and modern that it is necessary for us to accept our Heavenly Father's gift by obedience to what we know as the first principles and ordinances of the gospel. We know also that if we are to enjoy the high possibilities for which we are created and which we might desire as children of God, we must build upon our faith and obedience with right thinking and well-doing. We must press forward with steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Through so doing, if we endure to the end, we shall have eternal life. There is no other way.

I testify of this in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. Elder Marion G. Romney of the Council of the Twelve will be our concluding speaker.

## ELDER MARION G. ROMNEY

*Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters: The very short talk just given by Brother Marion D. Hanks reminds me of an experience I had in Provo in

the early days of my ministry. While I was attending a Utah Stake conference, President Roy Murdock showed me through a recently remodeled Church

edifice. I expressed satisfaction with it and remarked that I thought they had everything in it that they would need. He said, "Yes, Brother Romney, we have everything we need except a trap door behind the pulpit to let the speakers through when they talk too long."

We do not need a trap door here for Brother Hanks. I appreciate very much his yielding so much time to me.

I was tremendously moved by President McKay's opening address. With it he set this conference on a very high spiritual plane. I have also enjoyed what the brethren who have followed him have said. I am sure that what I shall say will be anti-climax to President McKay's great talk, but I hope it will be in harmony therewith. I invite you to join with me in praying that our Heavenly Father will bless us these few minutes while I speak, to the end that we may conclude this meeting on the same high plane on which President McKay launched it.

I have in mind making a few remarks about "the perfecting of the saints," which Paul listed first when, in writing to the Ephesians, he set forth the purposes for which Church officers and teachers were given. You will remember that he said:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints. . . (Eph. 4:11-12.)

It has been said that the major responsibilities resting upon the membership of the Church may be classified under three heads:

1. Preaching the gospel.
2. Performing vicariously the saving ordinances of the gospel for the dead.
3. Perfecting the Saints.

As to the preaching of the gospel, our obligation is to carry it "unto the ends of the world," "unto every nation, and kindred, and tongue, and people," "and before kings and rulers." (D & C 1:23; 133:37.)

It is thrilling to contemplate the progress being made in carrying out this great commission. I am sure we shall all be inspired anew when we hear Elders Moyle and Bennion report their

recent tours of the South American and the European missions.

That in discharging our obligations to the dead we are keeping pace with our missionary service is abundantly clear from the fact that western United States is blanketed with temples in which a prodigious work for the dead is being carried forward night and day. Much work is also being done in Canada, Hawaii, and Switzerland, and temples are now being reared in England and in far-off New Zealand.

Statistics also indicate that in "the perfecting of the saints" we are making headway. During the last twenty years there has been a great increase in the payment of tithing, in fast offerings, and other financial contributions, and there has been a substantial increase in attendance at Sacrament meetings and stake conferences. As to many other activities, there are like encouraging reports, all of which give us cause to rejoice.

We have reason, therefore, to take courage and strive for still better records. And as we do so, may I suggest that we keep in mind always that neither statistics nor Church averages guarantee perfection. Important as these are in stirring us to activity and keeping us aware of our progress, the fact remains that attaining the perfection commanded by the Savior and alluded to by Paul is an individual matter.

Years ago I read an article, which, as I remember it, made the point that while living the Word of Wisdom would on the average improve the health and lengthen the life span of the members of any group who observed it, still no one member of the group could safely rely upon receiving the promised blessings himself. I did not believe the doctrine then, and I do not believe it now.

The perfection upon which exaltation hangs, I repeat, is an individual matter. It is conditioned upon the observance of celestial laws as they apply to earth life. The Word of Wisdom is one of them, so also are chastity, tithing, observance of the Sabbath day, prayer, honesty, industry, love of God and fellow men, patience, kindness, charity, and all the rest of the principles and ordinances of the gospel of Jesus Christ. Each individual who ob-

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serves one or more of these laws shall receive the blessings predicated thereon, and each Church member who will, with all the energy of his soul, diligently strive to live them all, shall receive the blessings predicated upon such striving. Eternal life, the greatest gift of God, is that blessing, and it will follow the living of the gospel as the night the day, regardless of statistics or averages, or of what others think or say or do, for the Lord Almighty himself has said that

... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. (D & C 93:1.)

The converse, that every member of the Church who refuses to do so will fall short of the glory of God, is just as true, for the Lord has also said that

... no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (3 Nephi 27:19.)

If I had the power, I would impress every member of the Church with the transcendent import to himself of strictly obeying the principles of the gospel. In these remarks I hope I can so present this matter that at least one of you will join with me in a resolution to make a greater effort to do so in the future than we have ever made in the past. With the great prize of eternal life set before us, and in light of the emphasis the Lord has put upon the fact that this eternal life is attainable only upon condition that we "endure to the end, in following the example of the Son of the living God," it does seem to me that no Latter-day Saint should be content to stand day after day in the same place on the way to eternal life.

On the mountain Jesus instructed his disciples to be "perfect, even as" their "Father which is in heaven is perfect." To the Nephites he varied the instruction just a little. He wanted them to "be perfect even as" *he*, or their "Father who is in heaven is perfect." John, the beloved apostle, made plain that all of

us, if we see the Savior, must purify ourselves, "even as he is pure." (Matt. 5:48; 3 Nephi 12:48; I John 3:3.)

Because there are so many people about us who have no vision of the goal to which we are inspired by the gospel, we are in danger of becoming surfeited with the things of the world and are apt to slacken in our daily striving to move onward in our quest for eternal life. It has therefore been one of the burdens of Church leadership in all dispensations to encourage the Saints to keep these things constantly in their remembrance.

Peter, the chief apostle, was deeply concerned about this matter when, almost within the shadow of his own cross, he penned his second and, so far as we know, his last epistle. Greeting the saints, who he said had "obtained like precious faith" with him, he reminded them that they had been rescued from the lusts of this world and brought into glory and virtue through the righteousness of Christ. He assured them that by possessing themselves of the Christian virtues he enumerated, and which President McKay this day repeated in our hearing, they could be made "partakers of the divine nature."

"For," said he,

if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. (II Peter 1:8-15.)

The Prophet Joseph Smith in his day over and over again pleaded with the Saints in the very words of Peter to make their "calling and election sure." Explaining what he meant by this admonition he said,

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure. (D. H. C., Vol. 3, p. 380.)

In similar vein, our present leaders are continually putting us in remembrance of the importance of living the gospel. They are repeatedly urging us to gird up our loins and take upon us the whole armor of Christ. We heard President McKay make the plea this morning, and only recently and on more than one occasion, we have heard President McKay urge us to become "partakers of the divine nature,"—I think this is one of his favorite quotations,—which Peter says we may do by escaping through the righteousness of Christ "the corruption that is in the world through lust." (II Peter 1:4.)

Let us be reminded that we came into the Church of Jesus Christ through a cleansing and a purifying process. Believing that Jesus brought about our resurrection and put into operation the great plan of mercy by which our sins may be washed away in his blood, we developed a faith in him which moved us to repentance in the hope that we, by complying with the saving principles of the gospel, might be raised unto life eternal and gain an exaltation "through the atonement of Christ and the power of his resurrection." (Moroni 9:41.)

Then, in final preparation for Church membership, and as evidence of our willingness to take upon us the name of Christ and of our determination to keep his commandments, we were baptized by immersion for the remission of sin. As Jesus came forth from the

tomb with a glorified body, having left all corruptibleness in the grave, so we through baptism should have buried in the watery grave the corruption of our sins, and come forth to walk in newness of life, never again to return to worldly lusts. Thus prepared we were confirmed members of the Church and given the gift of the Holy Ghost. Through these principles and ordinances we were cleansed and purified. Having thus washed our garments in the blood of Christ, we entered through the straight gate and stood redeemed on the narrow way which leads to life eternal. It should have then been, and it should now be, the controlling desire of every Church member, and it is the desire of every member who is on the way to eternal life always to retain this redeemed status.

With complete surrender to the spirit of the gospel let us, honestly and without guile, search our own souls and find the weakness which presently impedes our upward climb to eternal life. If that weakness be faultfinding, evil speaking of the Lord's anointed, or profaning the name of Deity, let us desist. If it be neglecting our prayers, let us pause night and morning in our mad rush and kneel with our families and in our secret chambers while we pour out our souls in thanksgiving and petition, until hungering and thirsting after righteousness we are filled with the Holy Ghost. If it be failure to obtain the sealing ordinances of the temple for ourselves and families, let us straightway prepare to enter that holy place and obtain them before it is too late. If it be the giving way to anger or appetite for the things forbidden in the Word of Wisdom, or surrendering to baser lusts; if it be desecration of the Sabbath day or refusing to contribute of our time and means according to the laws of the Church for the building of the kingdom; whatever it be, let us find it, recognize it, and do something about it daily.

Let us resolve never to relax in our striving for that perfection in ourselves which will bring us to eternal life. Doing so we can all measurably hasten that great day foreshadowed by Paul when he instructed the Saints that Jesus

. . . gave some, apostles; and some,

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prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (Eph. 4:11-13.)

That we may do so, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

### President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us.

In announcing the attendance of our distinguished visitors, I think I stumbled over the name of Dr. John L. Clarke, president of Ricks College, who is in attendance here also as president of the Rexburg Stake.

I commend this large audience for the perfect order of this session. And now we ask that you will confer a favor in continuing to contribute to the orderly conduct of those who attend the sessions of the Conference.

I have a note here that there are literature distributors at our gates. We implore those who receive the leaflets that are being passed out not to throw them on the street. Please cooperate with our City Fathers and use the receptacles that have been furnished by our city officials. (Laughter) Well, that is all right. This also applies to

our Tabernacle Grounds. Please do not clutter this beautiful square with papers, lunch boxes, and so forth. There are receptacles conveniently placed for your waste paper.

We should also like to ask you to clear the building between meetings. Please do not eat your lunches in this sacred building.

Elder Edward L. Clissold, president of the Oahu Stake, has sent us word that the beautiful Anthuriums and other tropical flowers that beautify this building this morning bring to us the greetings and love of the members of the Church in Hawaii, and I wish to add, appreciatively, that these flowers were flown from Hawaii by the United Air Lines free of charge. We thank them for cooperating with our Hawaiian Saints in thus beautifying this Tabernacle.

This afternoon we shall again be favored by the presence and the singing of our Relief Society Singing Mothers, who will now favor us by singing, "Prayer for Service," conducted by Sister Florence J. Madsen.

The closing prayer will be offered by Elder Winslow B. Whiteley, president of the Cassia Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

The Singing Mothers sang a selection, "Prayer for Service."

Elder Winslow B. Whiteley, president of the Cassia Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

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### AFTERNOON MEETING

Conference reconvened Friday afternoon at 2:00 p.m., Friday, October 5.

The music for this session of the Conference was furnished by the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake.

President David O. McKay, who presided and conducted the meeting, opened the session promptly at 2 o'clock.

### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second session of the 127th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

There are present on the stand this afternoon all the General Authorities

excepting two, who are detained at home because of illness.

For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television. These services are also being televised over KSL-TV, Channel 5, of Salt Lake City, and are being heard over radio station KSL of Salt Lake City and by arrangement through KSL over 11 radio stations in Utah, Idaho, and Nevada, and three television stations in Utah and Idaho. The names of these stations have already been announced to the radio audience.

We desire to express our appreciation to these various radio stations for their courtesy in making available their time and facilities for these broadcasts.

We are favored again this afternoon by the presence of the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake, with Florence J. Madsen conducting, and Frank W. Asper at the organ.

We shall begin these services by the Relief Society Singing Mothers singing, "Holy Lord God," conducted by Sister Madsen.

The opening prayer will be offered by Elder Ross C. Lee, president of the Gooding Stake.

The Choir will now sing, "Holy Lord God."

As announced by the President, the Singing Mothers sang as an opening number, "Holy Lord God."

President Ross C. Lee of the Gooding Stake offered the invocation.

#### President David O. McKay:

The invocation was offered by President Ross C. Lee of the Gooding Stake.

The Relief Society Singing Mothers will now favor us with, "The Twenty-Third Psalm."

Following this, President Joseph Fielding Smith will speak to us.

The Singing Mothers sang an anthem, "The Twenty-Third Psalm."

#### President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve Apostles will be our first speaker this afternoon. He will be followed by Elder LeGrand Richards.

### PRESIDENT JOSEPH FIELDING SMITH

#### *Of the Council of the Twelve Apostles*

**A**S A WITNESS to the mission of the Lord Jesus Christ, I address my remarks not only to those who are assembled here, but also to those who are scattered abroad, many of whom may not be members of the Church.

The Lord said that in the mouth of two or three witnesses, all things should be established, and he has always had witnesses who could bear testimony of this truth by divine revelation and appointment.

When he sent the missionaries out in the early days after the restoration of the gospel, the Lord said he sent them that they might "be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I sent you out to testify and

warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads." (D & C 88:80-82.)

So the words that are spoken by those who are commissioned and have the authority to bear witness of the truth are binding not only upon the members of the Church, but also upon all unto whom this message comes.

In regard to the coming forth of the Book of Mormon, the Lord said that he would choose witnesses. There should be three special witnesses that should bear record to the world, and said he:

"And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the

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Lord God hath said that the words of the faithful should speak as if it were from the dead.

"Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!" (2 Ne. 27:13-14.)

I shall not take time to read the testimonies of the Three Witnesses, nor of the Eight Witnesses to the Book of Mormon. These are published in each copy of that book. The testimony of Oliver Cowdery, David Whitmer, and Martin Harris was that in the presence of an angel they beheld the record from which the Book of Mormon was translated, and had the privilege of examining it in the presence of that heavenly being, and the voice of the Lord sounded to them from the heavens calling upon them to bear witness of this truth, to every nation, kindred, tongue, and people.

Eight other witnesses beheld the plates, but not in the presence of an angel. These are the witnesses spoken of in the Book of Mormon, whom the Lord said he would call to bear record of the truth of this Book of Mormon.

All those who have heard of the Book of Mormon, all those who have read it, have had the opportunity to read the testimonies of Oliver Cowdery, David Whitmer, and Martin Harris, who bore solemn testimony to the truth of this record, that is, of its being revealed. If they refuse to read (and yet their attention has been called to this fact, that the Lord has spoken, that he has given into the hands of the world today the record of those people who lived anciently) and they turn away and reject it, they will have to answer for it before the judgment seat of God.

And wo be unto those who take it upon themselves to fight these revelations.

I bear witness to you that the Lord has made it very clear to me by revelation which I have received, and many of you who are here present can bear witness likewise, that these things are true, and that is the privilege of any sincere person who will endeavor to read with a prayerful spirit and a desire

to know whether the book is true or not; and he will receive that testimony according to the promise that was made by Moroni, who sealed the record to come forth in the Dispensation of the Fulness of Times.

I thought it would be well, however, to bring two testimonies here and read them, one from David Whitmer and one from Oliver Cowdery. When I read these, I am going to read the copies that I made from the original sources. This is not a copy from a copy, but a copy from the original, that I read to you.

This is a testimony of David Whitmer, given in Richmond, Missouri, March 19, 1881—copied from the original document, which was published in the *Richmond Conservator* on that date.

"Unto all nations, kindreds, tongues and people unto whom these presence shall come—

"It having been represented by one John Murphy of Polo [Caldwell County], Missouri, that I had in a conversation with him last summer, denied my testimony as one of the three witnesses to the Book of Mormon—

"To the end thereof, that he may understand me now if he did not then, and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time, denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses.

"Those who know me best, will know that I have always adhered to that testimony—And that no man may be misled or doubt my present views in regard to the same, I do now again affirm the truth of all my statements as then made and published.

"He that hath an ear to hear, let him hear: It was no delusion. What is written is written, and he that readeth let him understand. . . .

"And if any man doubt should he not carefully and honestly read and understand the same before presuming to sit in judgment, and condemning the light which shineth in darkness, and sheweth the way to eternal life, as pointed out by the hand of God?



"In the Spirit of Christ who hath said follow thou me; for 'I am the life, the light, and the way.' I submit this statement to the world. God, in whom I trust being my judge, as to the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefited by the plain and simple statement of the truth.

"And all the honor be to the Father, the Son and the Holy Ghost, which is one God. Amen."

"David Whitmer, Sr."

This document bears the signature and endorsement as to the character of David Whitmer by the following citizens of Richmond, Ray County, Missouri.

Richmond, Mo. March 19th., A.D. 1881.

"We the undersigned citizens of Richmond, Ray County, Mo., where David Whitmer, Sr. has resided since the year A.D. 1838, certify that we have been long and intimately acquainted with him, and know him to be a man of the highest integrity and of undoubted truth and veracity—Given at Richmond, Mo., this March 19, A.D. 1881.

A. W. Doniphan"

George W. Dunn, Judge of the Fifth Judicial Circuit.

T. D. Woodson, President Ray County Savings Bank

Jacob O. Child, Editor of *Conservator*

H. C. Garmen, Cashier Ray County Savings Bank

W. A. Holman, County Treasurer

J. S. Hughes, Banker, Richmond, Mo.

James Hughes, Banker, Richmond, Mo.

D. P. Whitmer, Attorney At Law

James W. Black, Attorney At Law

L. C. Cantwell, Postmaster, Richmond, Mo.

Geo. I. Watson, Mayor

Jas. A. Davis, Revenue Collector

J. Hughes, Probate Judge and P. J. Ray County Courts

Geo. W. Trigg, County Clerk Ray County

H. W. Mosby, M.D.

Thos. McGinnis, Late Sheriff Ray County

W. R. Holman, Furniture Merchant

J. P. Quousinberrey, Merchant  
Lewis Slaughter, Recorder of Deeds  
G. W. Buchanan, M.D.  
A. K. Reyburn

The following editorial in the *Richmond Conservator* was also published:

"Elsewhere we publish a letter from David Whitmer, Sen., an old and well known citizen of Ray, as well as an endorsement of his standing as a man, signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

"There is no doubt that Mr. Whitmer, who was one of the Three Witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon (a facsimile of them he now has in his possession with the original records)" —may I be pardoned to pause there and say he did not have the original records; what the editor meant was that he had a copy of the manuscript of the Book of Mormon, which manuscript was used in the translation of the record—"is firmly convinced of its divine origin, and while he makes no effort to obtrude his views or belief, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for half of a century, it is with no little pride that he points to his past record, with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary to warrant such an attack on him, coming from what source it may, and now, with the lilies of seventy-five winters crowning him like an aureole, and, his pilgrimage on earth well nigh ended he reiterates his former statement and will leave futurity to solve the problem that he was but a passing witness of its fulfillment."

From a letter written by Oliver Cowdery, another of the three witnesses, to his brother-in-law, Phineas Young, March 23, 1846, from Tiffin, Ohio, I copy this:

"I have cherished a hope, and that one of my fondest, that I might leave such a character as those who might believe in my testimony, after I should be called hence, might do so, not only

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for the sake of the truth, but might not blush for the private character of the man who bore that testimony. I have been sensitive on this subject, I admit, but I ought to be so, you would be under the circumstances, had you stood in the presence of John with our departed Brother Joseph, to receive the Lesser Priesthood, and in the presence of Peter, to receive the Greater, and look down through time, and witness the effects these two must produce—you would feel what you have never felt, were wicked men conspiring to lessen the effects of your testimony on man, after you have gone to your long-sought rest."

You know, when Oliver Cowdery wrote that he was not a member of the Church, he had left the Church through some transgression. Not long, however, after he wrote this letter to his brother-in-law he found his way back to the body of the Church.

When the Prophet Joseph Smith was in Carthage Jail with his brother Hyrum, John Taylor, and Willard Richards, the Prophet asked that a letter be written to Oliver Cowdery asking him if he had not fed upon the husks long enough. I do not know what became of that letter, but evidently it must have been written and shortly after the martyrdom, Oliver Cowdery found his

way back to Nauvoo and then continued his journey across the Territory of Iowa to the camp of the Latter-day Saints at Kanesville, where he made his plea to be brought back again into the Church, testifying there again, which testimony I think is quite generally known, that he was not asking to come back for any place or position, but merely to be a humble member of the Church, and he bore witness to the same things on his return.

Just another word—if Oliver Cowdery had been lying and the story was not true, at the time when unstable members of the Church were forsaking it, he never would have gone to Nauvoo, among the enemies of the people, and then continued his journey westward to find the body of the Latter-day Saints when everyone else thought they had gone to their destruction.

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just listened to President Joseph Fielding Smith of the Council of the Twelve Apostles. Our next speaker will be Elder LeGrand Richards of the Council of the Twelve, and he will be followed by Elder Oscar A. Kirkham.

## ELDER LEGRAND RICHARDS

### *Of the Council of the Twelve Apostles*

**I** AM SURE I express the feeling of every heart here today when I say that I have thrilled with the sessions of this conference up to this present moment. The music has been out of this world, and the prayers have been beautiful, and the instructions and counsel and advice and the testimonies of the brethren have been wonderful.

I pray that I may make a contribution that may be helpful to the final success of this conference.

I would like to say a few words about prophecy. I have always been a great believer in the words of the prophets. Through Isaiah the Lord said:

I am God, and there is none like me,

Declaring the end from the beginning. . . .  
(Isa. 46:9-10.)

To me it seems that the prophets have laid out just about as completely and perfectly the great plan of the Lord with respect to this earth and the inhabitants thereof until the final winding up scenes when his kingdom shall have been established, and he shall come and reign as King of kings, as an architect does when he plans a building.

So I believe in prophecy. You remember when the Savior appeared to the two disciples on the way to Emmaus; as he listened to them he said: "O fools, and slow of heart to believe all that the prophets have spoken."

(Luke 24:25.) And Peter tells us that "We have also a more sure word of prophecy;" more sure than anything else, "... a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Peter 1:19.)

I want to refer to two prophecies from the Book of Mormon. I quote the words of Moroni:

For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

Search the prophecies of Isaiah. . . . (Mormon 8:22-23.)

Then I read a statement from Nephi:

... in the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass.

... for I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them. (2 Nephi 25:7-8.)

We are all here today in fulfilment of the words of the prophets, and I love the prophecies of Isaiah because it seems to me that he lived almost more in our day than when he was actually upon the earth, because the Lord gave him to see so many of the things that would transpire in the latter days in the redemption of these valleys and the building of this house of the God of Jacob in the tops of the mountains and the gathering of Israel from all the nations of the earth.

You will recall that when the angel Moroni appeared to the Prophet Joseph Smith three times during the night and the next morning, and this was when he was only a young man of eighteen, Moroni quoted from the eleventh chapter of Isaiah and told the Prophet that these things were about to come to pass, and I read from that chapter the following:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . .

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart,

and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. (Isa. 11:11-13.)

Now we have lived to see the first part of that prediction literally fulfilled. He has gathered Israel into these valleys of the mountains according to his promise. He has set up an ensign unto the nations. It seems to me that no thoughtful, honest person could examine what the Lord has done in the establishment of this Church, his kingdom on the earth, and then give any mortal man or group of men the credit for what has been accomplished. It has been the God of heaven that has done this, according to the words of the prophets.

Now, for a few moments I would like to refer to the second part of this promise, "and gather together the dispersed of Judah from the four corners of the earth." There is not time today to consider fully what the Lord is doing, according to his promise, in gathering the Jews back to the Holy Land. After two thousand years they now have a nation of their own and it is to be hoped that with the help of the Lord they can establish it in permanency and fulfil all the words of the prophets.

Then Isaiah says, "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." We are from Ephraim. The Lord expects us, since we are the custodians of his gospel as restored in these latter days, according to my understanding, to extend the hand of friendship to Judah, because after all we are all descendants of the prophets Abraham, Isaac, and Jacob, and we come under the promises that through their descendants should all the nations of the earth be blessed.

I do not know how the enmity and the envy between Ephraim and Judah can disappear except that we of the house of Ephraim, who have the custody of the gospel, should lead out in trying to bring to this branch of the house of Israel the blessings of the restored gospel.

In a revelation given to the Prophet Joseph Smith on November 3, 1831, the Lord said:

Friday, October 5

First Day

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. (D & C 133:8.)

You know how literally the Church has fulfilled that command; the gospel is going to nearly every nation under heaven, and now into the Far Eastern countries, to the Japanese and the Chinese and the Koreans and the Filipinos and so forth, and the Lord said that it should go first to the gentiles and then unto the Jews. That is the command which the Lord gave unto the elders of the Church in this day.

Then the Lord says:

And they also of the tribe of Judah, after their pain shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever. (*Ibid.*, 133:35.)

And it seems to me that the only way that the tribe of Judah can be sanctified to dwell in his presence forever and ever will be when we bring to them the gospel of the Lord Jesus Christ as the Savior promised them it would be brought in the latter days.

I quote again the words of the Lord to the Prophet Joseph in 1833:

Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children;

And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me. (*Ibid.*, 98:16-17.)

As I understand this command, we the prophets must turn our hearts unto the Jews, and then we may hope that they will turn their hearts unto us because of the message that we shall bring unto them through the restoration of the gospel in this dispensation. The importance of this the Lord declared in these words: "... lest I come and smite the whole earth with a curse, and all flesh be consumed before me."

The Lord said again in a revelation given the day the Church was organized, in commanding and giving to

Oliver through the Prophet Joseph the responsibility to carry the gospel to the nations of the earth:

And the first preacher of this church unto the church, and before the world, yea, before the gentiles; yea, and thus saith the Lord God, lo, I to the Jews also. Amen. (*Ibid.*, 21:12.)

It would therefore appear that we have a great responsibility to preach the gospel unto the Jews.

We read in the Book of Mormon—about which President Joseph Fielding Smith has just been speaking, and you know how marvelously it has been preserved through the centuries and has been given to us in this dispensation, also in fulfilment of the words of the prophets that there was to be a record of Joseph joined to the record of Judah—and in the preface to the Book of Mormon, we read the purpose for which the Lord preserved it:

Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations—...

If this book is to be a witness unto the Jew that Jesus is the Christ, manifesting himself unto all nations, it will be because we, the members of his Church, take this book unto them, and I am very happy to say to you today, those who may not know it, that the missionary committee has approval of the First Presidency to start preaching the gospel unto the Jewish people in some of the stakes of Zion where there are many of them residing, on somewhat of a trial basis to see if their hearts are inclined enough to be willing to accept the message that the Lord has for them.

I read a few words from Second Nephi:

And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever. (2 Nephi 29:13-14.)

If the Jews are to have the records of the Nephites, it will be because we take these records to them.

When the Savior visited the Nephites, he promised them that the time would come when the Jews would have the fulness of the gospel preached unto them. I read:

And it shall come to pass that the time cometh when the fulness of my gospel shall be preached unto them. (3 Nephi 20:30.)

And then the Prophet Jacob in the Book of Mormon made this statement:

That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise. (2 Nephi 9:2.)

It seems to me that now that the Jews are being "gathered home to the lands of their inheritance" and are being "established in all their lands of promise," that this is the time when "they shall be restored to the true Church and fold of God"; and this can only be done through our preaching the gospel unto them.

I do not know how familiar you are with the history of the Jewish people, but they have suffered, it seems to me, as few if any people who have ever lived upon the face of this earth; they have been driven from country to country; their people have been ravaged and put to death; parents have been separated from each other; their children have been put to death because they have been accused of things that they were never responsible for. That is all in fulfillment also of the words of the prophets.

I read you the words of First Nephi:

And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations. (1 Nephi 19:14.)

Now you know how literally that has been fulfilled. Not only have they been driven from nation to nation and been persecuted in a most terrible manner, but during World War II, in one nation alone, over six million of these Jewish people were put to death for no other reason than that they were Jews.

The Savior has spoken in a most positive manner against such persecutions and actions. I read his words to the Nephites:

Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn. (3 Nephi 29:8.)

The Prophet Nephi saw our day and the coming forth of the Book of Mormon, and through him the Lord made this statement:

And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews? (2 Nephi 29:3-6.)

It would therefore appear that the Lord has indicated that the curses and hatred that we pronounce upon the Jews he will return upon our own heads, and

he indicates his displeasure that we "have not sought to recover them."

In closing, I would like to leave this thought with you (there is not sufficient time further to develop this subject), that we need the co-operation of the Latter-day Saints; we need to be careful what we say. The Lord has said that we should no "longer hiss, nor spurn, nor make game of the Jews." Some of them who have been investigating our message have come into our meetings and have heard such statements as "a Jewish trick" and "we Jewed them down." If we are to win these people unto the restored Church of Christ according to the promise of the Lord, it will be because we show forth kindness unto them and reach out our hands to try to share with them the glorious truths of the gospel.

It is my privilege to be personally acquainted with quite a few converted Jews of prominence, and I find in their hearts the same love of God, the same love of the truth, the same testimony of the divinity of the work, that you and I have, and I would like to have read to you some of their testimonies, but time will not permit. I have burning in my soul a testimony that if we will be kind to them, the Lord will richly reward us for every kindness we show unto these, our brethren of the house of Israel.

There is a question with some as to when the times of the gentiles shall be

fulfilled. The gospel came first to the Jews in the Meridian of Time, and then to the gentiles, and the promise was that in the latter days it would come first to the gentiles and then unto the Jews. But you will recall that the Lord did not wait until all the Jews were converted before he sent the gospel to the gentiles, through that marvelous vision and experience Peter had. It seems to me that if we wait until all the gentiles are converted before we take the gospel to the Jews, we shall never convert the Jews; and yet the Lord promised them that the fulness of his gospel would be preached unto them.

We have a few faithful missionaries working with the Jewish people and we are getting some encouragement and I extend to all of you Latter-day Saints an invitation to help these missionaries and to help in this great movement, according to the promises of the Lord, through showing kindness to them; and I bear you my witness that if you will do this the Lord will bless you for it, as he will for all that you do for the building of his kingdom in the earth, and I leave you my love and blessing in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

Elder LeGrand Richards of the Council of the Twelve has just spoken to us. Elder Oscar A. Kirkham of the First Council of Seventy will now address us.

### ELDER OSCAR A. KIRKHAM

#### *Of the First Council of the Seventy*

**I** PRAY FOR the blessings of the spirit of the Lord. It has been my high privilege through the years to address myself largely to the young people of this Church. Today, with fathers and mothers and grandfathers and grandmothers—I want to take the liberty of speaking to them all. Through the years one commandment has been intensified because of my travel in many lands, and my association with many people, to make it really part of my life. I recite briefly the fourth commandment: Keep the Sabbath day holy.

In the Old Testament we read that keeping the Sabbath was made a sign between Jehovah and the Israelites:

Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: . . .

(May I inject, for I sense deeply to whom I am talking. Yes, I appeal to you to keep the Sabbath day holy. Meetings, meetings, meetings, but never lose sight of the great commandment of God to keep the Sabbath day holy.)

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. (Ex. 31:15-17.)

This counsel still remains with us today, and brings its many blessings to us. Elder John A. Widtsoe has said: "Keeping the Sabbath day builds a man physically, mentally, and spiritually. Physically he may rest and have a change of occupation. Mentally, because he is engaged in quorum and other meetings, private reading and studying. Spiritually, because the day is dedicated to the Lord. Spiritual communion, contemplation, these are two essentials of the Sabbath: It is a day of rest. It should be kept holy."

On the Sabbath day every person shall attend religious meetings; fast, if desired, but always fast on the day designated as fast day; partake of the Sacrament, another opportunity, with all its great teachings; bear testimony of the Lord's truth and goodness. I call your attention especially to the next: Make right any misunderstandings with your fellow men. Do all things with singleness of heart toward the divine purpose of the Sabbath day. It then becomes a day of blessing, rejoicing, and prayer. When this is done, life-giving satisfaction comes from a Sabbath well kept.

Latter-day Saints of today often face the question: "Are we expected to observe the Sabbath day in the spirit in which the original commandment was given, or have changing conditions modified and liberalized our living so that we may engage in some activities which in the past have been banned?" To every Latter-day Saint the answer is: *Keep the Sabbath day holy.* The command to observe the Lord's day was first given as one of the Ten Commandments to the children of Israel from Mt. Sinai. Since that time it has been reiterated in every dispensation.

The Bible is clear, but as far as that record is concerned, to its very end Sabbath observance continues to be the law of the Lord. The Book of Mormon

definitely makes the same commandment a part of the gospel teaching. The Doctrine and Covenants, the most modern scripture, confirms this teaching, and enjoins strict observance of the Sabbath day. At no time has there been any pronouncement, scriptural or otherwise, to change the commandment. Therefore, regardless of what other churches may sanction, Latter-day Saints are under the obligation to give strict observance, to rest from their labors, and to pay devotion to the Most High.

Advance preparation could limit even household duties to a minimum. On Saturday in my grandmother's home the shoes were polished and placed in rows. Pies were baked, and the weekly bath was taken care of.

Pioneers observed the Sabbath day as they crossed the plains. From Rebecca Winters' diary I quote:

We camped early on a Saturday in August. We had broken our wagons, and we wished to mend our shoes. Washing and cooking to be done, for Sunday was always observed. All retired early for rest, waiting for that lovely dawn, the hour when we sang praises to God. As we sat and waited in our church in the forest for words of inspiration, the men wore their clean hickory shirts, and the women and children had clean starched bonnets. "How Firm a Foundation" was sung. Prayer was offered. Testimonies were borne. The gospel was preached, and counsel and instruction given by our Captain. All felt to renew their diligence in serving the Lord, and with fresh hope in their hearts they would soon meet with the faithful in the Valley. So was spent the Sabbath on the plains.

So important did this principle become a part of family life in a southern Utah city that a good mother, although very ill, called her boys to her bedside and said: "Never put a harness on a horse on the Sabbath day." This counsel has been kept, and this family has become one of southern Utah's most prosperous families, and all have enjoyed living the good life.

The spirit of rest, worship, and prayer should be fostered and made a part of every Latter-day Saint home. May we live and enjoy this commandment of the Lord, and especially give it to our children, our neighbors' children, and friends: "Six days may work be done;"

but on the seventh, may we keep it a day holy to the Lord, I humbly pray.

### President David O. McKay:

Elder Oscar A. Kirkham of the First Council of Seventy has just concluded speaking. The congregation will now join in singing, "Redeemer of Israel." After the singing, Elder ElRay L. Christiansen will speak to us.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

### President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us. Elder Christiansen will be followed by Elder Adam S. Bennion, who will be our concluding speaker.

## ELDER ELRAY L. CHRISTIANSEN

### *Assistant to the Council of the Twelve Apostles*

**I** STAND BEFORE YOU in deep humility, my brothers and sisters, and with a prayer in my heart that what I might say may be of some encouragement to all of us. I should like to base my remarks upon a divine truth that is found in the Book of Proverbs. It reads as follows:

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Prov. 6:23.)

There are good people in every segment of life who have developed an erroneous philosophy that the laws of God, even the great Ten Commandments, are intended only for certain people; for those whom they describe as being extremely religious, or for the less fortunate; that while it is essential to observe the laws of the land, it matters little or none if one observes the laws of God. Some of these people feel that the laws of God are inhibitions to one's freedom, and that they who are not religiously inclined are automatically exempt from the laws and commandments of the Lord; that if one minds his own business and lives his own life, so to speak, he has sufficient religion for his own welfare, and that salvation and joy everlasting somehow will be forthcoming.

Surely these are short-sighted views. Actually, the laws and commandments of the Lord are the foundation principles upon which lives of happiness, success, and peace are built. They are de-

signed to bless and benefit all mankind. The love of the Lord is universal, all-inclusive. He has said:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. (D & C 18:10-11.)

that we might come home to him, as it were.

As a Church, we believe that through the atonement of Christ all mankind may be saved by obedience to the laws and the ordinances of the gospel, and that because of his great love for man the Lord has granted each of us an opportunity to live in the flesh, and through obedience to the laws of the gospel, find happiness and peace here, and prepare to live hereafter in a "state of never-ending happiness," as the Book of Mormon expressed it.

But the Lord does his work according to eternal principles and eternal laws. While he is a God of love, he is also a God of order. He does not deviate from the established principles and laws. He and they are the same yesterday, today, and forever. The laws and conditions prescribed for the welfare of mankind cannot be changed nor circumvented, because they are divine, and were declared before the foundation of the world was laid. They are, in fact, the only means by which we can have



that peace of mind here, and gain eternal life hereafter. This is expressed in a great revelation given to the Prophet Joseph Smith:

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (*Ibid.*, 132:5.)

So, brothers and sisters, we need simply to remember that which is expected of us. The Lord will remember that which is expected of him.

Now, his commandments are not grievous. They are not oppressive. We sing in one of our hymns: "How gentle God's commands! How kind his precepts are!" The laws of God are not given to us to burden us nor to handicap us. They are not impositions! They are the statutes which must be observed if the purpose of life and existence is to be realized. Even those who are called to go through trial, sorrow, tribulation, and adversity are promised that, if they are faithful, the reward to them for such obedience may be even greater. It is comforting to read the word of the Lord in regard to that:

For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. (*Ibid.*, 58:2-4.)

If one is inclined to question the advocacy of observing the law, whether it be the laws of man, the laws of nature, or the laws of God, he should consider these words of the Lord:

And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. (*Ibid.*, 88:34.)

There is a reciprocal blessing from observing the law.

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. (*Ibid.*, 88:35.)

Observance of law brings harmony, peace, and order. Without observance of law there is found confusion, sorrow, remorse, failure, whether it be the laws of man or the laws of God, whether it be nations, or whether it be individuals. There are those who ask, (they have asked me and really that is the reason I am speaking along this line), "If the Lord loves us why does he then give so many commandments, many of them restrictive in their nature?" The answer is because he loves us. He wishes to save us from sorrow, remorse, failure, and from losing our blessings.

While I was attending a conference in California not so long ago, I was told of one of our members living there, whose business it is to assist those who are in difficulty, that he had been given permission to interview a fine young man who was in serious trouble with the law. The interviewer asked this question: "Would you mind giving me the dominant reason for your being here in this condition?" This young man, after a moment's thought, replied: "I am here because no one loved me enough to correct me."

Now, the Lord loves us enough to say "Thou shalt not." The gospel of Jesus Christ is the perfect law of liberty, according to the Apostle James. God is its author. He sets forth the conditions. He is its fountainhead. The gospel is a great system of laws—which laws are eternal principles by which our Father in heaven designs to save mankind, his sons and his daughters, and not only to save them, but also to share with them all that the Father has—associations with those we love, honor, powers, glory, dominions, and even exaltations.

But while he gives us commandments, he also gives us the freedom, the liberty to reject them if we so choose. As he spoke to Adam and Eve in the garden, he told them they could eat of every

tree of the garden. This they were free to do. However, he gave commandment that they should not eat of the Tree of the Knowledge of Good and Evil, or the penalty of death would follow. They could eat of it if they wished, but they must remember that he forbade it. They were at liberty to break the commandment. Their liberty was not restricted, but if they did eat of the tree, they would have to pay the penalty.

As it was with our first parents, so it is with us. We have the divine right and also the individual responsibility to determine whether we will accept or whether we will reject the laws and principles and commandments of God. But my, how grateful we ought to be that these laws are given us to direct us, that we may not lose our way in darkness and misunderstanding, and with the vain philosophies of the world.

How thankful we ought to be for such truths as these:

Men are, that they might have joy. (2 Nephi 2:25.)

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D & C 82:10.)

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from

God, it is by obedience to that law upon which it [that blessing] is predicated. (*Ibid.*, 130:20-21.)

And, finally, this most beautiful statement of King Benjamin in his address:

And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord hath spoken it. (Mosiah 2:41.)

May we also be grateful for these laws, and use them for the purpose for which they are designed, to sanctify and perfect our lives, that we too may dwell with him in a never-ending state of happiness, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just concluded speaking. We shall now hear from Elder Adam S. Bennion of the Council of the Twelve. Brother Bennion has just recently returned from an assignment to the European Missions.

### ELDER ADAM S. BENNION

#### *Of the Council of the Twelve Apostles*

**P**RESIDENT MCKAY, and my beloved brethren and sisters, there are fathers and mothers sitting in this audience, and I feel sure listening in at their radios, whose sons and daughters I have seen and fellowshipped with in the last five months. I trust that I may enjoy the blessing of our Father in heaven to bring you in some little measure the spirit under which those grand young people are working. You can be proud of them. I have never been so proud of the young people of the Church as I have in these last five months.

Since April we have traveled 31,000 miles. We have addressed 32,000 people and have sat in and discussed with, and

taken a little note on 1,056 missionaries, all of whom we have heard in testimony, and all of whom would like to send to you the new love they have developed since they left home. Home never seems so sweet as when you are away from it, and they know it.

I give you my witness that they have realized the promise that the Lord gave his missionaries of an earlier generation. The occasion for the blessing was in the case of James Covill, who was to go upon a mission, and who had this wonderful promise given by way of revelation through the Prophet Joseph:

Thou shalt preach the fulness of my gos-

pel, which I have sent forth in these last days, the covenant which I have sent forth to recover my people, which are of the house of Israel.

Now, notice this promise:

And it shall come to pass that power shall rest upon thee; thou shalt have great faith, and I will be with thee and go before thy face. (D & C 39:11-12.)

Over and over again those boys in European missions have said, "We never call on a house alone," and then they add, "and we are not talking about our companions."

This has been the most tremendous experience of our lives. So many things could be said. I have to be impersonal. There are ten wonderful mission presidents laboring in the field, all of them doing excellent work. Let me say to you parents by way of assurance, the mission presidents and their wives treat these young men and women as if they were their own children. They could not be more thoughtful and more careful. I just regret that I cannot pay them the tribute they so richly deserve. They, their wives, their staffs, all connected with the missions, are working wonderfully. I give you this little evidence:

By the end of June the European missions had done as much in the matter of conversions, eighty percent as much, as they did in all of 1955; three missions by the end of June had already equaled or surpassed the totals reached in the preceding year. I give you, because you may have a particular interest, the names of the three missions: the Swiss-Austrian—it is evident that the temple is registering its great influence; the Norwegian—which now has doubled last year's record; and the Finnish—and I wish I could bring you the full beauties of Finland; somehow I seemed to think it was going to be the end of the earth, but they are wonderful people. I think patriotism has never been more strongly asserted than in that land of freedom which prays never to be subject to Russia on the east and never to be conquered by Sweden on the west. You who love liberty, I wish you could have listened while they sang *Finlandia*

under the inspiration of the leader of the symphony orchestra in Finland. I refer to it only as typical of the wonderful things we found in Europe.

I have to confess the urge to give a travelog is very great, but I won't do it. I have been asked over and over again which is the most wonderful of all the countries, and I say, "All of them." Every country has its own charm. To me they are all wonderful. They are lovely. It just seemed to me as if we were driving through a perpetual park, and the people are correspondingly wonderful. They opened their hearts to us—kindliness and consideration at every turn.

I have said this a number of times. I think if you could take two hundred people out of each city that we visited and put them down in some faraway corner—if you could not hear them speak—I am sure you would not know where to return them. God's children are his children wherever they live, and when they belong to this Church, after you have been with them ten minutes you feel quite as much at home as if you were in your own land.

While I do not want to indulge in a travelog, I hope you will give me the liberty of saying three things about our impressions. I have mentioned the beauty of Europe. It is lovely country.

The second thing I want to say about Europe is that they are making such an heroic recovery. The cities that once were bombed and blasted—I know there are a few stark and empty buildings standing like scarecrows on the horizon of civilization—but city after city is now being built in a newness, a modernity, a richness that bespeaks the sacrifice of those people.

The third thing I want to say about Europe—I had fun in the British Isles because I said if there's anything the matter with us Americans you have to take part of the responsibility—because we are your grandchildren. It is a wonderful thing to walk where your grandfather once walked, and I had the gracious privilege, thanks to the courtesy of these same wonderful people, to be where my people have been and from which lands they came, Wales on my

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father's side, and Scotland on my mother's. I turn to President McKay because all the time we were in Scotland they honored him with the name of McKay, and they love you. I bring the greetings of all the people we met to these grand folk among whom it is my privilege to labor.

You know, I could not escape the thought all the time I was in Wales and Scotland of what my grandfolks thought when they crossed the plains. I am sure they must have cast one lingering look behind to the green they left in both lands. As a matter of fact, I became aware of another great truth in my life. If they had not listened to some wonderful missionary, and some missionary had not been good enough to go to them, I might never have been born in the Church. As a matter of fact, as I stood in Hawarden, Wales, it just dawned upon me that maybe if they had not so listened, I would not even have been. That is a sobering thought for one who loves life.

I want to add one other note. My first experience was to talk to the servicemen—our servicemen—at Berchtesgaden, under the Eagle's Nest of Hitler, his great hideout. If you have boys who are in the service—I have been stirred a lot of times, but I think I was never stirred more than as I joined with 740 boys of the armed services who took time out to come to a testimony meeting, and to do honor to the Church they represent so beautifully in their lives.

I closed the tour by flying from Glasgow back to Heidelberg to dedicate a chapel, and the reason they wanted to dedicate it while one of us was still in Europe was that we might say thanks to those boys who were to be released from the service in October and November. Do you know that those boys over there in the service of our country, out of their earnings, toward a chapel which they would never remain to enjoy, contributed \$5,000 that it might be dedicated? It has been dedicated, and may I quote the chaplain of the armed forces of the United States in Europe, who at that dedicatory program said: "I just wish, Mr. Bennion, that all of us could live the ideals of your Mormon boys." I say that, out of appreciation to these

fine young men who bear our colors with honor and distinction.

Now just briefly—if I have a theme today—I would pick it out of that one line quoted by our beloved President this morning, "... he that loseth his life for my sake shall find it." (Matt. 10:39.) If there is one group of devoted folk in this Church—of course you fine men and women are all devoted—it's these boys who have taken two or two and a half years out of their lives to proclaim the truths of the gospel. They breathe it; they think it; they eat and drink it; they work day and night in the interest of this great Church.

For five months it has been my privilege to be close to them. I think I caught the pulse of their feeling, and all the time I have been impressed with this thought: "*What the gospel does for people!*" To me it is tremendous. You can argue against a passage, but you cannot argue against a life. There is an argument against a theory, but there is no argument against kindness and goodness.

Now for a brief moment, I wish I could take you with me to those testimony meetings. *What the gospel does for these missionaries!* Young men just out of their teens, taking on the responsibility of manhood, are the representatives of our great institution throughout the world. They are carrying on with all the glory that attaches to mankind at its best. Over and over again brethren have said two things in their meetings: "We suppose we always had a testimony of the gospel, but we somehow took it for granted. We did not know just why we believed, or how much it meant. We looked upon the gospel much as we did upon our parents—a part of the heritage we are born to, but necessarily just part of it. Not any longer!"

Do you want to catch the spirit of them? We have both our own young men and women and those who have been called from Europe. Look in just for a minute as a young German girl stands up to bear her testimony and prefaces what she says with the remark: "You will understand, Brother Bennion, that when I joined the Church I had to give up my family. I get along

fine except on mail day. When the letters come, and the missionaries are so thrilled to get a word from home, it is awfully hard when you never get a letter from home."

I am going to say it before I sit down. We have a phrase in English, but they have a better one in Scandinavian. We say, when we get emotionally disturbed, we get a lump in our throats, and I have one right now. I cannot think of that girl, I cannot see her and know what she is doing for two years in the absence of all parental consideration or even interest. Well, I do get a lump in my throat, but I like the Scandinavian phrase better. They say they get a *clump i halsen*. I love that word "*clump*." I told them I was going to bring it home.

I wish you could sit down with a boy and have him take out the last letter he got from home and Dad, and have him say, "You know, the thing that thrills me most about my mission is that I think I am having a little to do with converting my own folks." Then they will tell you that their father had been disinterested or unconcerned, but now he writes of the thrill he gets out of being a stake missionary. I wish you could see the boys' faces light up as they say, "It's wonderful to know that the mission is converting both of us."

I do not think I remember anything more vividly than I do the story of one boy who broke completely in his testimony. He said, "You know, I did not know what was going on at home, and when I got ready to leave, Mom said she was going to get me a fine suitcase. So we went down and looked over the luggage. I picked the piece that I wanted, and when I picked it out she went into her pocketbook and pulled out six and a half books of S & H stamps that she had been saving through the years for the day when her son would go on a mission." And then as he broke completely, he said, "The thing that troubles me today is that I don't believe I said thanks." But he said thanks in our meeting. That boy will never be the same again, and I just hope that some of his gratitude rubs off through what I say so briefly today upon the heart of that good woman.

Well, it's a wonderful thing to sit

in with a thousand boys and let them bare their souls, open their hearts, and tell you just how they feel, and give the evidence that they are born anew, that the great, new, glorious gospel is in their souls. You can be proud of them. They are willing; they are happy; they are working hard.

If I had the time, I would love to tell you what they are doing in their street meetings. They have developed an ingenuity that is almost unbelievable. Not only are they doing a work of which you can be proud, but I assure you they love you!

I want you to visit just for a few minutes with me with the Saints over there. How I wish you could see what the gospel does for them. They are wonderful. As we held our meetings, I developed the practice of calling a few people up from the audience to come and stand by me. I think maybe it was a defense mechanism. I could not speak their language, and I felt a little more comfortable if I had three or four of them around me.

Through the interpreter I asked a man who had been in the Church fifty-eight years what the gospel meant to him, and he said, "Sir, it's my life. It's everything I cherish."

I asked a young woman who had been married twenty-five years, but still looked wonderfully young, "How can you look so young?" and she said, "It's the gospel that does it—it's the peace and the happiness we have in our home."

A young man of ten years' membership said, "I bless the day when a lovely young woman told me she would not marry me until I joined the Church," and he added, "I bless her for a new life."

I asked a young man of five years' membership what the gospel meant to him, and he said, "Brother Bennion, I think I can say it all if I tell you I am only five years old. I never lived until I got to know this gospel."

And a lad of only three months' membership said, "Nobody ever could have told me that anything could do for me what this gospel has already done."

I wish you could have sat in Berlin the Sunday we had 840 people gathered together. You would have thrilled, too,

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when the Saints from the West sector said to the people of the East, who came from out yonder, "You have been hiding in basements long enough. You go upstairs with the brethren, where you can see and hear them, and this morning we will go downstairs."

Then, before the meeting was over, the Saints from the East had the graciousness to say, "Brother Bennion, we do not feel good about this. Are you too tired to meet with the people who went into the basement if they would come back tonight?"

In the morning session I asked how many of those people had lost loved ones, and half the hands went up. Did you ever talk to an audience when half the hands went up to tell you that part of the family isn't along? You make inquiry of them and discover from fine young people that they do not know where their parents are, then have them come up and shake your hand and tell you, "It's the gospel that took us through." That's what this gospel can do for people!

I must take you into one program in England that stirred me no end. I saw a woman sitting down in the audience, and being impressed that she had something to say, I asked her if she would say a word. She said, "I would love to say a word, if you will let me say it from down here. You may not know it, Brother Bennion, but I am blind, and except for the kindness of two Mormon missionaries I would have nothing to do. They wrote home and got a Book of Mormon in Braille which I am reading." Then she said this wonderful thing: "When I was a little girl, my mother used to tell me I must not be naughty because if I was naughty the Mormons would get me. Now I am past middle age. I am blind. I am not naughty, but I want to tell you and this audience the Mormons have got me, and I am going to be baptized this next week."

Well, it has been wonderful. I have hinted all too briefly what the gospel is doing for the missionaries. I have tried to indicate what it is doing for the Saints, and you can just make up your mind they are wonderful. They are devoted. There is not anything they would not do for this Church.

I want to close with my own witness to you of what this gospel does for me. I have watched it in the lives of those people in Europe, and if I had a little summary to make, I would say these things:

The gospel humbles a man; it mellows him; it gladdens him; it motivates him; it sustains him; it redeems him; and it exalts him.

You cannot go for five months with a *clump i halsen* and center your heart on the work of the Lord, and get the evidences which I do not have the time to give you, without being stirred in your soul. I have been blessed in my ministry, and I would be ungrateful if I did not say so. I have seen the power of the priesthood manifested in behalf of people who needed a blessing and wanted it, and I say it humbly, I know that God lives. I have been blessed in my own life, under the promise of the eighty-fourth section that those of us who give our hearts to this work have the promise of Almighty God that we shall be sanctified of the Spirit unto the renewing of our bodies. I have felt the spirit of this gospel as I never have before, and I give you my witness as I close that I know that God lives, that Jesus Christ is the Savior of the world, and that they both came back to declare through the prophet Joseph this wonderful new message for our benediction.

I must not sit down without expressing gratitude that Sister Bennion, the companion of my life through forty-five wonderful years, could go along. Her companionship blessed me, her faith not only sustained me, but with God's help healed me. In our home we shall never be the same again.

Now, don't anybody think that I am so in love with Europe that I want to go back to stay. These lines never meant so much to me:

So, it's home again, and home again  
America for me.  
I want a ship that's westward bound  
To plow the rolling sea,  
To the blessed land of room enough  
Beyond the ocean bars,  
Where the air is full of sunlight  
And the flag is full of stars.

Van Dyke

From the bottom of our hearts we thank you Brethren for the most glorious experience of our lives. What the gospel has done for the missionaries—for the Saints—and for us—it will do for you, too, I testify in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder Adam S. Bennion of the Council of the Twelve, who has just returned from special assignment to European Missions.

Tonight the Presiding Bishopric will conduct a special meeting in the Tabernacle at 7 p.m. Those expected to be in attendance include bishops and counselors; members of stake and ward committees for Aaronic Priesthood under 21; members of stake and ward committees for Senior members of the Aaronic Priesthood; chairmen of stake committees on ward teaching and division supervisors. Stake presidencies and high councilmen are invited to attend.

An agricultural meeting sponsored by the General Church Welfare Committee will be held tomorrow morning at 7:30 in the Assembly Hall. The following are invited to attend: stake presidents, bishops or their representatives, all ward and stake agricultural representatives, and others interested in agriculture.

A poet once wrote:

The holiest words my tongue can frame  
The noblest thoughts my soul can claim  
Unworthy are to praise the name

More precious than all others  
An infant when her love first came  
A man, I find it still the same  
Reverently I breathe her name  
The precious name of Mother.

I believe it is because of this mother love that we are so deeply impressed with the singing of this group. That is not the only reason, however; I marvel at the ability of Sister Madsen to gather these mothers from distant parts and inspire our hearts as she does, or as they do. Sister Madsen composed a number that was sung especially for the dedication of the Relief Society Building. I am sure you would like to hear it. I have passed her a note. She may say no, but I hope she will say yes.

The Singing Mothers will sing as a closing number of this inspiring session, "Thy Blessing on This House, Dear Lord."

That will be followed by the benediction by Elder Vernon L. Holman, president of the Panguitch Stake, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

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Singing by the Singing Mothers, "Thy Blessing on This House, Dear Lord."

The benediction was pronounced by President Vernon L. Holman of the Panguitch Stake.

Conference adjourned until 10 o'clock a.m. Saturday, October 6.

## SECOND DAY MORNING MEETING

The third session of the Conference convened in the Tabernacle at 10:00 a.m., Saturday, October 6, 1956.

The choral music for this session of the Conference was furnished by the Combined Scandinavian Choirs, R. Hulbert Keddington conducting, and Alexander Schreiner at the Organ.

### President David O. McKay:

We are pleased to announce to all listening in that the Third Session of the One Hundred Twenty-seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints is con-

vened in the Salt Lake Tabernacle on Temple Square, Salt Lake City. All General Authorities are present excepting two, who are detained because of illness—Elders Thomas E. McKay and Milton R. Hunter. We welcome all present in the Tabernacle, which is filled to overflowing, and are pleased to announce that these services are being broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and by television. These services are also being televised over KSL Television Channel 5 of Salt Lake City, and will be heard over Radio Station

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KSL, and over 11 radio stations in Utah, Idaho, Colorado, and Nevada. The names of these stations have already been announced to the radio audience.

We desire to express our appreciation once again to these radio stations for their courtesy in making available their time and facilities for these broadcasts. We welcome this morning special visitors, including 39 Servicemen from Lowry Air Force Base, Denver, Colorado, and others whom we welcomed yesterday, and Servicemen from various parts who are joining us in this Conference. We appreciate the effort they have put forth to come here and partake of the spiritual influence of these gatherings.

We welcome also Brother Wallace Bennett, United States Senator; William A. Dawson, United States Congressman; Lamont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; John L. Clarke, president of Ricks College; William Miller, president of Weber College; and others. The president of the University is absent this morning because of illness.

We have a message from Guatemala. "Our prayers for you and Saints congregated in the Tabernacle. Central American Mission by President Wagner." We welcome all who are listening in, and who are in attendance. We just seem to be one great congregational family assembled in worship this Saturday morning.

The singing for this session is furnished by the Combined Scandinavian Choirs, with R. Hulbert Keddington conducting, and Alexander Schreiner at the organ. We shall begin these services by the Combined Scandinavian Choirs singing, "Arise, O Glorious Zion."

The opening prayer will be offered by President Levern M. Hansen of the San Bernardino Stake.

Singing: "Arise, O Glorious Zion."

The Combined Choirs sang the hymn, "Arise, O Glorious Zion."

Elder Levern M. Hansen, president of the San Bernardino Stake, offered the invocation.

### President David O. McKay:

The Combined Scandinavian Choirs will now favor us with "Come, Dearest

Lord." After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the changes in ward, stake, and branch organizations since April Conference, 1956, and the obituaries of the Church.

Singing by the Combined Choirs, "Come, Dearest Lord."

Elder Joseph Anderson, Clerk of the Conference, read the following report:

### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1956

#### TEMPLE PRESIDENTS APPOINTED

Octave W. Ursenbach, president of the Alberta Temple, to succeed Willard L. Smith.

#### MISSION PRESIDENTS APPOINTED

Lorin N. Pace, president of the Argentine Mission, to succeed Lee B. Valentine.

Reuel E. Christensen, president of the Great Lakes Mission, to succeed Lorin L. Richards.

Rulon J. Sperry, president of the Netherlands Mission, to succeed Donovan H. Van Dam.

J. Leonard Love, president of the Northern California Mission, to succeed Thomas W. Gardner.

Charles I. Sampson, president of the Samoan Mission, to succeed Howard B. Stone.

Glen G. Fisher, president of the South African Mission, to succeed LeRoy Duncan.

Harry T. Oscarson, president of the Swedish Mission, to succeed Eben R. T. Blomquist.

#### NEW STAKES ORGANIZED

Burbank Stake organized September 16, 1956 by division of San Fernando Stake.

Flagstaff Stake organized September 23, 1956 by division of Snowflake Stake and the California Mission.

Hayward Stake organized August 26, 1956 by division of Oakland Stake.

Lake Mead Stake organized August 19, 1956 by division of Las Vegas Stake.

Oakland-Berkeley Stake organized August 26, 1956 by consolidation of Oakland and Berkeley Stakes.



Reseda Stake organized September 16, 1956 by division of San Fernando Stake.

Spanish Fork Stake organized September 30, 1956 by division of Nebo and Palmyra Stake.

Walnut Creek Stake organized August 26, 1956 by division of Berkeley Stake.

#### STAKE PRESIDENTS APPOINTED

James David Pratt, president of Burbank Stake.

Wilburn C. West, president of Emigration Stake, to succeed Thomas W. Muir.

Burton R. Smith, president of Flagstaff Stake.

Eugene C. Ludwig, president of Grant Stake, to succeed Oscar J. Harline.

Milton P. Ream, president of Hayward Stake.

David Samuel Brown, president of Juarez Stake, to succeed Irvin B. Romney.

James I. Gibson, president of Lake Mead Stake.

Joseph R. Ison, president of Nampa Stake, to succeed Leon H. Swenson.

Archibald J. Anderson, president of North Sanpete Stake, to succeed William C. Olsen.

Leslie O. Stone, president of Oakland-Berkeley Stake.

James Austin Cope, Jr., president of Palmyra Stake, to succeed J. Angus Christensen.

Hugh C. Smith, president of Reseda Stake.

Ezra John Nixon, president of Roosevelt Stake, to succeed Hollis G. Hurlinger.

Don Carlos Brown, Jr., president of San Fernando Stake, to succeed Hugh C. Smith.

J. Elliott Cameron, president of South Sanpete Stake, to succeed Reuel E. Christensen.

Joseph Young Toronto, president of Spanish Fork Stake.

A. Hamer Reiser, president of Sugar House Stake, to succeed Harry T. Oscarson.

Boyd L. Fugal, president of Timp-anogos Stake, to succeed Merrill N. Warnick.

William B. Wallis, president of Uintah Stake, to succeed Archie Johnson.

Wilford W. Kirton, Jr., president of University Stake, to succeed J. Quayle Ward.

Emery R. Ranker, president of Walnut Creek Stake.

Nicholas J. Teerlink, president of Wells Stake to succeed Fred W. Schwendiman.

#### NEW WARDS ORGANIZED

Mountain Home Ward, Boise Stake, formerly Mountain Home Branch.

Bountiful Twelfth Ward, Bountiful Stake, formed by division of Bountiful Fifth Ward.

Butte West Ward, Butte Stake, formed by division of Butte Ward.

Portland Eighth Ward, Columbia River Stake, formed by division of Portland Sixth Ward.

Cottonwood Fourth Ward, Cottonwood Stake, formed by division of Cottonwood Second Ward.

Azusa Ward, Covina Stake, formed by division of Glendora Ward. Covina Second Ward, Covina Stake, formed by division of Covina Ward.

Dallas Second Ward, Dallas Stake, formed by division of Dallas Ward.

East Mill Creek Fourth and Fifth Wards, East Mill Creek Stake, formed by division of Evergreen Ward.

Provo Nineteenth Ward, East Provo Stake, formed by division of Provo Ninth Ward and a realignment of the boundaries of the Provo Eighth, Twelfth, Thirteenth, and Fifteenth Wards.

Edgemont Third Ward, East Sharon Stake, formed by division of Edgemont Second Ward.

Prescott Ward, Flagstaff Stake, formerly a branch in the California Mission. Verde Valley Ward, Flagstaff Stake, formerly a branch in the California Mission.

Verdugo Hills Ward, Glendale Stake, formed by division of La Canada Ward.

Makiki Ward, Honolulu Stake, formed by division of Auwailimu Ward.

Springville Tenth Ward, Kolob Stake, formed by division of Springville Fourth, Fifth, and Seventh Wards. Springville Eleventh Ward, Kolob Stake, formed by division of Springville Fifth and Sixth Wards. Springville Twelfth Ward, Kolob Stake, formed by division of Springville First and Second Wards.

Lynwood Second Ward, Long Beach Stake, formed by division of Lynwood Ward.

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Monument Park Tenth Ward, Monument Park Stake, formed by division of Monument Park Fifth and Sixth Wards.

Sandy Sixth Ward, Mt. Jordan Stake, formed by division of Sandy First Ward.

Pocatello Twenty-Third Ward, North Pocatello Stake, formed by division of Pocatello Thirteenth and Seventeenth Wards. Pocatello Twenty-Fourth Ward, North Pocatello Stake, formed by division of Pocatello Eighth and Fifteenth Wards.

El Camino Ward, North Sacramento Stake, formed by division of Carmichael Ward.

Ontario Second Ward, Nyssa Stake, formed by division of Ontario Ward.

Hayward Second Ward, Oakland Stake, formed by division of Hayward Ward.

Garden Grove Second Ward, Orange County Stake, formed by division of Garden Grove Ward. Orange Ward, Orange County Stake, formed by division of Santa Ana Ward. Westminster Ward, Orange County Stake, formed by division of Garden Grove Ward.

Orem Tenth Ward, Orem Stake, formed by division of Orem First Ward.

Salem Second Ward, Palmyra Stake, formed by division of Salem Ward. Spanish Fork Eighth Ward, Palmyra Stake, formed by division of Spanish Fork Fifth Ward.

Palo Alto Second Ward, Palo Alto Stake, formed by division of Palo Alto Ward.

Phoenix Sixteenth Ward, Phoenix Stake, formed by division of Phoenix Eighth and Tenth Wards.

Hillsboro Ward, Portland Stake, formerly Hillsboro Branch. McMinnville Ward, Portland Stake, formerly McMinnville Branch. West Hills Ward, Portland Stake, formerly Beaverton Branch.

Washington Terrace Fifth Ward, Riverdale Stake, formed by division of Washington Terrace Second Ward.

Yucaipa Ward, San Bernardino Stake, formerly Yucaipa Branch.

Reseda Second Ward, San Fernando Stake, formed by division of Reseda Ward. San Fernando Second Ward, San Fernando Stake, formed by division of San Fernando Ward.

Bay Ward, San Francisco Stake,

formed by division of San Francisco Ward.

Paso Robles Ward, Santa Barbara Stake, formerly Paso Robles Branch.

Seattle Ninth Ward, Seattle Stake, formed by division of Seattle Sixth Ward.

Valley View Third Ward, Wilford Stake, formed by division of Valley View Second Ward.

Santa Clara Ward, Williamette Stake, formed by division of Eugene Ward.

## WARDS AND BRANCHES TRANSFERRED

Burbank, North Hollywood, North Hollywood Second, and Studio City Wards, Burbank Stake, formerly of San Fernando Stake.

Sunset Ward, Burbank Stake, formerly of Glendale Stake.

Flagstaff and Winslow Wards, Flagstaff Stake, formerly of Snowflake Stake.

Prescott and Verde Valley Wards, Bagdad, Chino Valley and Williams Branches, Flagstaff Stake, formerly of the California Mission.

Castro Valley, Centerville, Hayward, Hayward Second, Oakland Second, San Leandro, and San Lorenzo Wards, Livermore Branch, Hayward Stake, formerly of Oakland Stake.

Boulder City, Henderson, Henderson Second and Third, and Kingman Wards, Lake Mead Stake, formerly of Las Vegas Stake.

Needles Branch, Lake Mead Stake, formerly of the California Mission.

Berkeley First, Second, Third, East Richmond, and Richmond Wards, Oakland-Berkeley Stake, formerly of Berkeley Stake.

Alameda, Oakland, Oakland Third, Fourth, and Fifth Wards, Oakland-Berkeley Stake, formerly of Oakland Stake.

Benjamin Ward, Palmyra Stake, formerly of Nebo Stake.

Canoga Park, Encino, Granada Hills, Reseda, Reseda Second, Woodland Hills, and Simi Branch, Reseda Stake, formerly of San Fernando Stake.

Salem, Salem Second, Spanish Fork First, Second, Fifth, and Eighth Wards, Birdseye and Thistle Branches, Spanish Fork Stake, formerly of Palmyra Stake.

Concord, Concord Second, Martinez, Pleasant Hill, Pittsburg, Rodeo, and

Walnut Creek Wards, Orinda Branch, Walnut Creek Stake, formerly of Berkeley Stake.

#### WARD AND BRANCH NAME CHANGED

Burbank 2nd Ward, Burbank Stake, formerly Sunset Ward.

Butte East Ward, Butte Stake, formerly Butte Ward.

West Hills Ward, Portland Stake, formerly Beaverton Branch.

Rexburg Seventh Ward, Rexburg Stake, formerly Burton-Independence Ward.

#### INDEPENDENT BRANCHES ORGANIZED

Deer Lodge Branch, Butte Stake formed by division of Anaconda Ward.

Marshall Branch, Dallas Stake formed by division of Longview Ward.

Bagdad Branch, Flagstaff Stake, formerly a branch in the California Mission. Chino Valley Branch, Flagstaff Stake, formerly a branch in the California Mission. Williams Branch, Flagstaff Stake, formerly a branch in the California Mission.

Mariposa Branch, Fresno Stake formed by division of Merced Ward.

Montello Branch, Humboldt Stake, formerly dependent on Wells Ward.

Needles Branch, Lake Mead Stake, formerly a branch in the California Mission.

Coaldale Branch, Lethbridge Stake, formerly dependent on Lethbridge Second Ward.

Ft. McDowell Branch, Maricopa Stake, formerly dependent on Papago Ward.

Chino Branch, Mt. Rubidoux Stake formed by division of Pomona Second and Ontario Wards.

Lincoln Branch, North Sacramento Stake formed by division of Roseville and Yuba City Second Wards.

Lovelock Branch, Reno Stake formed by division of Sparks East Ward. Westwood Branch, Reno Stake formerly Westwood Ward.

Columbia Basin Branch, Richland Stake formed by division of Pasco Ward.

Cobalt Branch, Salmon River Stake formed by division of Salmon Second Ward. Pahsimeroi Branch, Salmon

River Stake, formerly dependent on Challis Ward.

Intermountain School Branch, South Box Elder Stake formed by division of Brigham Sixth Ward.

Agua Prieta Branch, Southern Arizona Stake formed by division of Douglas Ward. Cananea Branch, Southern Arizona Stake formed by division of Bisbee Ward. Fry Branch, Southern Arizona Stake formed by division of St. David Ward.

Priest River Branch, Spokane Stake, formerly a branch in the Northwestern States Mission.

Pilot Rock Branch, Union Stake, formed by division of Pendleton Ward.

#### STAKE DISCONTINUED

Berkeley Stake, consolidated with Oakland Stake.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Lago Ward, Bannock Stake, membership transferred to Williams Ward.

Shady Cove Branch, Klamath Stake now dependent on Medford Ward.

Granger Branch, Lyman Stake, membership transferred to Green River First Ward.

Nounan Ward, Montpelier Stake, membership transferred to Georgetown Ward.

Lebanon Branch, Mt. Graham Stake, membership transferred to Layton Second Ward.

Bennett Ward, Roosevelt Stake, membership transferred to Whiterocks Ward. Moffatt Ward, Roosevelt Stake, membership transferred to Ballard Ward.

Junction City Branch, Willamette Stake, membership transferred to Santa Clara Ward.

Kline Branch, Young Stake, membership transferred to Redmesa Ward.

#### THOSE WHO HAVE PASSED AWAY

Edward J. Wood, first president of Alberta Temple, President of Alberta Stake for 39 years, and patriarch.

William M. Waddoups, first president of Hawaiian Temple, former president of Hawaiian and Samoan Missions.

Louise Bush Parry, wife of President Frank D. Parry of the Uruguayan Mission.

**President David O. McKay:**

Elder Joseph Anderson, Clerk of the Conference, has just read the changes in ward and stake organizations, and some obituaries of the Church, since last April. The reading will give the

Church a general idea of the progress of the Church during the last six months.

President Stephen L. Richards of the First Presidency of the Church will be our first speaker this morning. He will be followed by Elder George Q. Morris.

**PRESIDENT STEPHEN L. RICHARDS***First Counselor in the First Presidency*

**I** SHALL BE deeply grateful, my brethren and sisters, if I may have your faith and prayers and the assistance of the Holy Spirit in an effort to continue the lofty themes, the vital advice and counsel which have been given by my brethren during the preceding sessions of this conference. I greet my brethren and sisters with love and fellowship, and I extend also to our friends who listen in to the proceedings my appreciation of their interest, and my concern for their good in the consideration of the great principles of life and salvation.

As we meet in successive general conferences of the Church, our thoughts are repeatedly directed to the fundamental principles and purposes of the mighty cause which we have the honor to represent. It is well that it is so, and it is fervently hoped that we shall never become so absorbed and enmeshed in the mass of detail relating to organization and procedure as to obscure even for a moment the true purpose of our establishment in the earth.

Within the past few weeks, in order to meet the requirements of a distant foreign country for the Church to hold property and otherwise carry forward its activities within that country, the First Presidency has caused to be prepared and submitted to the governing authority of the foreign country a statement of beliefs and objectives of the Church. To cover the principal beliefs of the Church of Jesus Christ of Latter-day Saints, we submitted the Articles of Faith issued by the Prophet Joseph Smith, which for a period of more than a hundred years have been distributed throughout the world. I

would not impose on the patience of an audience entirely composed of members of the Church to repeat these articles so well known to my brethren and sisters, but being convinced that many thousands of our friends not of the Church listen to these proceedings, I am going to ask you to indulge me as I present them:

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has re-

vealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

I shall not comment generally on the Articles of Faith. They speak for themselves, and we trust they may prove acceptable to the government to which we submitted them as a statement of our principal beliefs.

In addition to the requirement of a statement of beliefs and doctrines, we were asked to set forth our purposes and objectives as a Church. The following is a brief statement of objectives which was sent. I quote:

"The objectives of the Church are to bear witness to the divinity of the Lord Jesus Christ; to teach all men the principles of his Gospel; and to convert and persuade them to follow in his ways and keep the commandments of God, that they may thus advance the Kingdom of God in the earth to bring brotherhood and peace to men and nations, and earn exaltation for themselves.

"To achieve this objective the Church of Jesus Christ of Latter-day Saints builds and maintains churches, tem-

ples, educational institutions for all ages, recreational buildings and facilities, and projects designed to teach and encourage vocational and industrial preparation for self-reliant living. It teaches loyalty to country and fosters good citizenship in all communities where it is established."

The statement submitted was necessarily brief. May I amplify some portions of it?

How and to what extent are we bearing witness to the divinity of the Lord Jesus Christ? From the latest figures available I give you the following: We are at present maintaining about five thousand missionaries in the mission fields of the Church, which are established in nearly all countries of the world where the laws and practices of the people will permit their establishment. The average cost for each missionary a month is \$58.96, to cover his living and maintenance in the mission field. The total monthly cost for our missionary force exceeds \$290,000.00, borne chiefly by parents of the missionaries, the missionaries themselves, quorums, and other generous persons who contribute to the missionary fund. This vast sum of money, amounting to more than \$3,400,000.00 a year, is spent in the countries where the missionaries labor, and thus contributes, substantially in some instances, to the national economy of these countries.

Our missionaries do not live "off" the peoples in the countries where they are sent. They bring in rather than take from the communities where they serve. In addition to the five thousand missionaries who serve in these missions which we call foreign, there are 6,429 stake missionaries, who do not leave their homes, but perform missionary service among neighbors and friends not of the Church in the communities where they live. They give their service without compensation, as do all missionaries of the Church.

It will be interesting to members of the Church to know that for the first eight months of the year 1956 there were 9,910 convert baptisms in the foreign missions, and 5,549 in the stake missions, making a total of 15,459, a sufficient number, if concentrated, to

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make three or four new stakes in the Church.

The principal duty and the first obligation resting upon all of these 11,500 missionaries is to bear witness of the divinity of the Lord, Jesus Christ. They are sent out into the world as ambassadors of Jesus Christ, and they are taught from the beginning that they cannot effectively represent and serve him without a firm personal testimony as to his divinity. If they live the principles of the gospel, they never lose their testimonies, and they are always able, under the influence of the Holy Spirit, to bear testimony with such conviction as to arrest the attention of God-fearing people. This bearing of sincere testimony serves as a persuading and convincing influence to touch the lives of many long before the immature missionary has been able fully to absorb and master the principles of the gospel in the teaching process.

How essential is this bearing of testimony to the divinity of the Lord Jesus Christ? Why, it is the first essential credential of a Christian. Jesus himself set the example, when, in justifying himself before the Jews, he said: "I am one that bear witness of myself, and the Father that sent me beareth witness of me." (John 8:18.) And from all we can learn from scripture, we must conclude that there is but one indispensable fact which lies at the basis of the whole Christian doctrine to which witness must be borne, and that is that Jesus Christ was the Son of God and sent by him to perform his mission in the world. How can anyone professing Christianity satisfy a Christian conscience without that testimony and that witness? Why are men reluctant so to commit themselves? Some may entertain conscientious doubts as to the divine nature of the Christ. I am sure they would do well humbly and open-mindedly to seek more knowledge about him. Many more, I fear, are in the category suggested by Paul who are "ashamed" openly to bear witness of him. They seem to think that in some way it is belittling to their intelligence, and I fear too that some regard an open confession of faith as a commitment to a course of life they do not have the strength and the will to follow.

I regret this reluctance, particularly of prominent and influential men, openly to declare their faith, because I am sure that their influence is very considerable, particularly in the lives of the young people who admire their successes, their standing in the community, and who could be made to see richer and nobler purposes in life through the example and open statements of those they so much esteem.

I think I know the underlying reason for this reticence. It is self-sufficiency resulting from a lack of humility. Men of success are so prone to forget their dependence on a beneficent providence. It seems often necessary to bring into the lives of the haughty and proud calamity and great deprivation. A rich man sometimes loses his possessions, his cherished wife and children, even his good name, before he begins to pray and acknowledge the supreme dispenser of all good things that endure. I appeal for more testimony, for more courage to bear witness, for more humility to acknowledge the goodness of the Lord to his children.

The second item in the statement of objectives which I mentioned is "to teach all men the principles of his gospel; and to convert and persuade them to follow in his ways and keep the commandments of God." Many of the principles of the gospel which our missionaries and our people teach are set forth in the Articles of Faith which I have read. Time will not permit any extensive comment on them. I wish, however, to mention a few items.

I mention the eleventh and twelfth articles: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

I am able to understand from the history of the times how much importance the Prophet Joseph Smith attached to these articles in his day. The violation of the principles by bigoted and unscrupulous persons entailed infinite suffering and persecution to him

and his people. I question if, however, except with divine insight, he could have envisioned what the violation of these principles would mean to the whole world a century or more after he lived. I am not sufficiently informed to know whether other churches have any comparable statements in their constitutions or declarations of faith, but the history of our times justifies the assertion that few, if any, things have contributed more to the chaotic condition of the world than the violation of the cardinal principles set forth in this statement of belief. They contain the very essence of freedom and liberty, and they support the majesty of the law. They are inspired statements, and within them is comprehended the only true basis on which permanent peace may be established. We preach and we practice these principles all over the world wherever we are given opportunity. We proclaim and we urge them in defense of liberty wherever we go. They are part of the gospel of Jesus Christ, and as such we teach them.

Perhaps we encounter some resistance in teaching the principles of the gospel because we have important aspects of it given by revelation that are explanatory and go beyond the conventional teaching of Christianity as our eighth article of faith proclaims: "We believe the Bible to be the word of God as far as it is translated correctly." We teach the Bible as the history of God's dealings with man, and as the basis of the Christian gospel, but we have additional explanatory revelation which does not contravene the Bible, but which serves to interpret and make plain many of its statements which are obscure or incomplete.

I shall give to you one illustration which is typical of others. The Savior comforted his disciples at the time of his departure with that supreme statement of comfort: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:2.)

For many centuries the world was without an explanation of the "many mansions" in our Father's house. In February 1832, the Prophet Joseph wrote: "From sundry revelations which had been received, it was apparent that

many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term Heaven, as intended for the Saints' eternal home, must include more kingdoms than one." (See Introduction to D & C 76.)

It was in answer to this query in the mind of the Prophet that the revelation which is sometimes characterized as "The Vision" came to him. It is the explanation of the words of the Savior in that it defines the mansions, kingdoms, and glories which prevail in heaven, "my Father's house." These kingdoms are designated as the celestial, the terrestrial, and the telestial. These designations conform with the declarations of the Apostle Paul in his first epistle to the Corinthians, wherein he sets forth,

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (I Cor. 15:41.)

I wish I had the time to read to all our friends the description and attributes of these kingdoms and glories of the hereafter. Here is a revelation which makes plain to all men the transcendent and enduring benefits derived from striving for the best. To those who have the ambition, the courage, and devotion to attain the highest station, there are in store blessings that transcend the comprehension of the finite mind.

The Lord loves all his children, and in the orderly provision he has made for salvation every good deed is rewarded, and all who have not utterly destroyed their prospects for recognition will find place in the gradations of glory to which they are severally entitled. Here is universal justice in law and order, tempered with great mercy for the frail and the weak. The revelation gives us assurance that the highest station or glory is possible of attainment. In all our teaching and persuasion, our one all-pervading predominant motive and purpose is to prepare ourselves and our fellow men for entrance and exaltation in the highest glory he

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has revealed—the celestial kingdom. We want the best for ourselves, and we want it for others, but we know we cannot acquire this glorious blessing for others. Everyone must obtain it for himself.

Now, how is entrance into the celestial glory obtained? It is obtained only through compliance with the ordinances of the gospel, and keeping the commandments of God. Our missionaries are not infrequently asked: "Do you claim that you are the only ones who will go to heaven?" The answer to this question may well be given by the missionary asking of the inquirer, "What do you mean by heaven? If you mean by heaven, a resurrection from the grave to immortality, the answer is no. Through the atonement of Christ everyone will be resurrected. Do you mean by heaven one of the lesser glories and kingdoms therein? Then generally the answer is no. We believe that many, if not most, of the good men and women of the world will obtain places and recognition in the lesser kingdoms of heaven. But if you mean by going to heaven, gaining exaltation in the celestial kingdom of our Father, where God and Christ dwell, then the answer must be yes. No man can attain the highest station without compliance with the higher laws and ordinances, which may be administered only in the restored Church of our Lord Jesus Christ under his authority and delegated power lodged in the priesthood of his Church."

If there be any disposed to criticize this view as being narrow and intolerant, we must bring to their attention the fact that we did not formulate the rules, regulations, and requirements for entrance into the celestial kingdom of our Father. The Lord did that, both in ancient and modern revelation. We seek to teach men that these rules of eligibility, though seemingly strict and rigid, are in fact generous provisions for the happiness of the Father's children here and hereafter. If any of the requirements seem to circumscribe the personal liberty of individuals, it is because these so-called personal liberties in wisdom are not in the end good for the individual or communities. Every

commandment the Lord has given is for the blessing and good of mankind.

I appeal, my fellow members of the Church, and to all men, so to regard them. While many are in the form of injunctions of restraint, there is in the keeping of every commandment a positive element of improvement of life through self-mastery and the subordination of the material to the spiritual.

So our mission is to bear witness of the divinity of the Lord Jesus Christ, and teach his restored gospel in all its completeness. The Lord has been good to us. He has caused that provision be made so that there are available to us all the facilities essential to realize our great purposes. He has blessed the Church with the devotion of faithful members scarcely to be equaled in any movement of which we have record. They are generous in giving, they are responsive to calls to duty, and their lives exemplify the loving principles by which they should live.

True, not all are faithful. Some fall by the wayside in weakness, to whom we always hold out the hopeful doctrine of repentance. It is a glorious feeling, my brethren and sisters, to have place with the faithful, to feel the warm, generous support of true brethren and sisters in the Church of Christ. I have long been the recipient of his blessings, and I humbly make this acknowledgment and give thanks for membership in his Church and the privilege of serving him, for health to carry on, for the confidence and love of my associates, and for the privilege of living in the society of the Saints of God.

I bear my humble witness that God lives; that Jesus Christ was his Only Begotten Son in the flesh; that the biblical account of his birth and life is true and not fictitious; that however much we may proclaim our admiration of his attributes and his teachings, that above all his mission was divine; that we cannot truly worship him without recognition of his sovereignty and his lordship. I am happy to kneel at the throne of his power and give to him my allegiance and feeble effort for the establishment of his kingdom in the earth.

I bear witness that Joseph Smith was



his prophet, chosen to bring the complete gospel to the earth in the Dispensation of the Fulness of Times; that he accomplished his mission; and that all men today are the beneficiaries of his inestimable contributions.

I bear witness that the holy priesthood has been restored to and continues in the Church of Christ; that that holy priesthood and power is here in the earth today in the year 1956, reposed in thousands of good men, servants of the Lord, with President David O. McKay appointed, sustained, and approved of the Lord, standing at the head, all to the end that the kingdom of our Father

may be established and advanced in the earth. Christ will come again. Our mission is to prepare the kingdom for his coming.

The Lord help us all to be devoted to that exalted undertaking I humbly pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

President Stephen L. Richards of the First Presidency is the one who delivered that fine sermon just now. We shall now hear from Elder George Q. Morris of the Council of the Twelve. He will be followed by the Congregation singing, "High on the Mountain Top."

### ELDER GEORGE Q. MORRIS

#### *Of the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters, I am entirely dependent upon the Spirit of the Lord to direct me, and pray that the same sweet spirit that has prevailed will continue with us to lead me to say that which I should say. I am very thankful to the Lord that this his Church is built on the rock of revelation, so that we are not turned about in all directions by all kinds of opinions and doctrines. But as this is our blessing, we have also an obligation to know the truth, and live the truth, and speak the truth. What a supreme blessing is truth in this distraught world.

At a meeting I recently attended where reference was made to a revelation concerning the origin and nature of man and the creation of the world, a young man came to me—a fine young faithful Latter-day Saint—and said he was so discouraged and depressed by the teachings he was receiving in college that he worried about it, and about how he could pass his examinations because he could not accept these teachings. Of course I could only tell him that he would have to hold to the truth no matter what the situation was. That is an obligation that we do have as a people. Who else has the revelations of God? What other church in the world is based upon these revelations? Having them, we must be true to them.

As the Lord built his Church upon the rock of revelation so that it would

endure, I think we ourselves as individuals must stand on this same rock of revelation in our conduct, our thinking, and our lives, that we can endure; otherwise we will fall.

I hope this young man can hold to that principle, and I am concerned for all of our young people as they go into the field of higher education and meet all the ideas that are so prevalent, which are in sharp conflict with the revelations of God that we know to be true. I suppose he had been taught something about the origin of man according to the theory of organic evolution. I presume he might have been told what I remember reading in some man's writings, that we would have to look for our origin in some minute life in the ocean, perhaps, or in some amoebalike organism—the simplest form of life. That, he said, was man's beginning.

But we know better than that. The Lord says we were in the beginning with him.

Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. (D & C 93:23, 29.)

We know beyond all doubt that we existed with God in the eternities and

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that we existed with him in the heavens as his sons and daughters.

And he called upon our father Adam by his own voice, saying: I am God: I made the world, and men before they were in the flesh. (Moses 6:51.)

Now, no matter what men may think, no matter what their theories may be, we need not be disturbed in the least because we know the truth; I hope our children can be assured by their parents that they need not be disturbed because these revelations are true. Man did not come from the bottom of the ocean, but from heaven, and God is his Father. The Savior said that so beautifully to Mary:

... go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (John 20:17.)

The Son came to the world to redeem it, to reveal unto us our Father, and to give his truth to the world; also demonstrating his origin and his coming into the world to be the same as ours. He said,

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. (*Ibid.*, 16:28.)

This is true of us all.

In the spirit world he was perfect, the Firstborn of the Father. Our Father elevated him to the Godhead. He became the Son and was given power to create man and the earth. As declared in the Book of Mormon, he was "... the God of Israel, and the God of the whole earth. ..." (3 Nephi 11:14.)

What was his bodily condition before his birth into the world, while he was the Son in the Godhead, and Jehovah to the Jews, and the God of the whole world? He was a spirit dwelling in a spiritual body of refined matter in the same form as our earthly bodies. The Prophet Joseph Smith has told us that all spirit is matter. He said:

There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes. (D & C 131:7.)

The Lord Jesus Christ then, as a

spirit, had a spiritual body of this pure material. When he revealed himself to the brother of Jared, he said,

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:16.)

We were all men and women in heaven, just as we are men and women here. We were not hazy shadows. Though spirits, we had form; we had substance. The Lord said he had created man after the image of his spirit body, which was the same form in which he was to appear on earth.

... that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created. (D & C 77:2.)

The prophets said the Savior would come and take upon himself a tabernacle of flesh, and so he came in his spirit body and took from the earth the elements needed to obtain a tabernacle of flesh and blood. We know how he did that. We have done the same thing; and we came here in the same form as did he. As his spiritual body clothed itself in a tabernacle of flesh and blood, so has ours.

As he stood before Pilate to be judged, Pilate said, "Behold the *man*." When he calmed the wind and the waves, the people said, "What manner of *man* is this, that the sea and the wind obey him?" So he was a man, as we are men. He was also Deity, because of his perfection, and because his Father had by divine investiture raised him to that position. While he was in the earth, he was still he who had created the earth, as he was also when he submitted to apostate priests and a pagan Roman governor to be judged and to be crucified.

So what manner of creatures are we? His Father was our Father. The offspring is like the parent. You cannot change that law. In the book of Moses, speaking of the Father, it says:

... in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time. (Moses 6:57.)

Now these are the truths concerning ourselves. Let us realize who we are and what we are and how we should live. And when we meet these teachings opposed to God's word that come to us and our children, let us know what they are. They are nothing but the opinions of men. Think how fantastic that a man, who is a son of God, should deny God and insist that he came from a low form of life up through the shapes of lower animals to the image of God. How preposterous that is! But our concept is based on the principle that the Apostle Paul laid down. The first verse in the Bible says that the earth was created by God, and the first chapter, that God created man in his own image. All through the scriptures it is proclaimed that man is a son of God.

When men do not believe the truth, what is left for them to believe? Nothing but delusion and fallacy and error! So Paul said:

... they received not the love of truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie." (II Thess. 2:10-11.)

When our children are told about the "missing link" or the "prehistoric man" what can we say? In the light of the revealed word of God, what are we to conclude? The Lord Jesus Christ who created man and the earth has, from the creation, declared that we all originated in heaven. His teachings are that we were perfectly organized beings with spiritual bodies similar in form to our mortal bodies, but of finer material; that we were sons and daughters of God and came to the earth in these spirit bodies patterned after the spirit body of the Lord Jesus Christ; that we each took from the earth a body of flesh and blood to tabernacle our spirit body, as did he; that we were men and women with spirit (material) bodies, in the same form as these we now have, long before this earth was ever formed; that in the eternities past *men like us with bodies of flesh and blood have lived in worlds like ours*, many of which

have passed away, and that others have been created for men like us to inhabit—

And worlds without number have I created, . . .

And as one earth shall pass away, and the heavens thereof, even so shall another come. . . .

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:33, 38, 39.)

This being true, man did not originate here in spirit or body. Man in a body of flesh and blood has lived through the eternities. How foolish to look for the origin of the human body in this world at this late time. The theory that man came into his present form through a process of evolutions is untrue—a mere delusion. This being the case and so declared by the divine Creator of all these worlds, our own included, it must follow that there never was a "missing link" on the earth. There never was a "prehistoric man," in the sense that he was part man and part something else. No such creature ever existed in this or any other world. He or it exists only in the minds of men who refuse the truth and have a theory of their own that is utterly false—contrary to the revealed word of God. Such an idea could come only after rejecting God's word. That creature which men visualize in their minds because of their false theory, they draw in pictures and they model in clay and say that such a thing once existed upon the earth. There never did exist such a creature in the earth, or out of the earth. God sent man as a perfect being, his offspring in his image, with a material (spiritual) body in the same form as we are now, to be born on the earth, to obtain a tabernacle of flesh and have an earth existence. We are all pre-earth men, but not one a "prehistoric man." The earth did not originate man. "*The Man*"—"the Son of Man"—created the earth and all that is in it.

And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest. (*Ibid.*, 2:1.)

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God help us to live consistent with this great truth. I bear my humble witness that this is true; that this is the living Church of God restored to the earth, based upon revelation, and that revelation is operative now and will continue so; that Joseph Smith was a prophet of the Living God, who associated with God and heavenly beings and was taught by them during many years; and I bear witness that the keys of the Holy Priesthood, the power for the salvation of the human family, abides in the President of this Church today, and that no man can bypass this Church and find salvation. No man can bypass Joseph Smith and receive salvation. God honors his servants. I bear this humble witness in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder George Q. Morris of the Council of the Twelve has just addressed us. After the singing by the Congregation, "High On the Mountain Top," Elder Antoine R. Ivins will address us.

The Congregation will sing.

The Combined Choirs and the congregation joined in singing the hymn, "High On The Mountain Top."

**President David O. McKay:**

Elder Antoine R. Ivins of the First Council of Seventy will now speak to us. He will be followed by Elder John Longden.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

**M**Y BELOVED brethren and sisters, it is not an idle hope that I express when I ask you to join your faith and prayers with mine. It is the only way, I believe, that I can say a word to you today that may be helpful and inspire an effort to approach more nearly the life that our Heavenly Father would like us to live.

Before I talk about what I had in mind, I would like to say to the singers today that I appreciate very much the music which they have rendered, and I have great interest in their group for two reasons: One is that my grandfather was chosen by the President of the Church to carry the gospel to Scandinavia; another is that I discovered in reading the genealogical history of one line of my heritage, that it was carried back to the Norsemen who came into England such a long, long time ago.

Now I admit that this student in carrying it back had to use ten-league boots over some of the stretches, but I hope it is true nevertheless.

I had thought that I would begin today by bearing my testimony to the restoration of the priesthood, the organization of the Church, and to a return of a true interpretation of the gospel of Jesus Christ.

President Richards has done that

so beautifully that all I will ask is that you let me incorporate his testimony in mine, because I believe from the bottom of my heart that what he has said is true.

Many of us who are here today are bearers of the priesthood. We are all, or nearly all of us, members of the Church in which that priesthood functions for the development and well-being of people. I presume we are all here to try and gain a little better understanding of the gospel plan and a greater enthusiasm for it, a greater determination to carry its teachings into our daily lives.

We have been told that we are the children of God, our Heavenly Father, that we had a conscious spiritual existence before we came here. The gospel plan is one which God and his Son Jesus Christ developed, which if properly followed by the spirits who come into the earth, would lead them back not only to the presence of God but also to an exaltation in his presence, all of which has been explained to us today. The gospel includes many things that we should do. Some phases of its expression are in the form of "thou shalt not" do this or that. Others are in the positive form of "thou shalt" do this and that. Of course, it is our pur-

pose to learn what they are and properly interpret them and integrate them into our daily living.

The first great commandment that was given to Adam and Eve in the Garden of Eden, according to recorded history, the revealed words which we have, was to multiply and replenish the earth. In my recent visits to the stakes over the last two or three years, I have tried to keep a record of the percentages of the people who were married as members of the Church, who were married in the temple. I discovered that about fifty-five percent of the marriages were celebrated in the temple. Forty-five percent of them were of people who had not the inclination to go to the temple for that purpose.

I feel in my heart that it was the intent of God that when marriage should be celebrated, it should be done with the vow and promise that it would never be broken, so that the great privileges of exaltation which are promised us could be realized throughout eternity. It is an unfortunate thing that many of these marriages are hastily contracted and not sealed by the powers of the priesthood. Consequently, many of them break up and result in disaster.

Now how are we going to find out the things that we should do to make a marriage like this perpetual? We have to return to the gospel of Jesus Christ and put its teachings into practice. Could we make a perfect effort at that, of course, we would eventually attain to the powers of God, for that is the promise which he has given us.

Our purpose in coming here today is to learn something about it and how, perhaps better, we can do those great things.

I would like to read to you a scripture found in the Doctrine and Covenants which I think expresses the purpose of the gospel:

Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (D & C 88:68.)

Then, in another section we read:

For you shall live by every word that

proceedeth forth from the mouth of God. (*Ibid.*, 84:44.)

The recorded revelations that we have—the modern ones—we find in the the Doctrine and Covenants and the Pearl of Great Price, but there are many revealed expressions of the doctrine and will of God, our Heavenly Father, in the Bible, so we have the three sources. John says in his writings,

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

It is my firm conviction that when we come to understand really the scriptures, we discover that every single purpose therein is to testify that Jesus Christ was to come, is the Son of God, and was to work out a redemption for us. He prepared the plan that we should follow. It is our purpose to learn it and then to try to live by every word that has proceeded from the mouth of God.

You will remember the first scripture says,

Therefore sanctify yourselves. . . .

I met a member of the Church one time who said that salvation does not depend upon men's acts at all, and he quoted the scripture, ". . . by grace are ye saved. . . ."

"Not of works, lest any man should boast." (Eph. 2:8-9.) This does not seem quite like that, does it? We are saved from death and given the privilege of a resurrection and through the grace and gift of God we have the privilege of sanctifying ourselves, thus earning an exaltation.

So that is our problem, brethren and sisters. Let us read the scriptures; let us discover in them the way of life that will lead us back to the kingdom of God. Let us put forth every effort and sanctify and purify our lives. And, brethren and sisters, let us be more interested in the effect upon ourselves than that which we think we observe sometimes in our neighbors.

There are many of the provisions I have said which say, "thou shalt not" do this and that, and many of us are prone to judge our neighbors, thinking only of the things that they should not do which we think they do; but

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there is a positive side to this which far outweighs that, it seems to me, as far as we individually are concerned. We should be not interested in the failures of our neighbors but in their successes and in our own successes in coming nearer to God our Heavenly Father.

The first great principle is love. We are to love God our Heavenly Father.

Then the next principle to it is we should love our neighbor as ourselves. If we could just do that, we would glory in the successes of our neighbors; and while we would feel bad if they made mistakes, we would not judge them, entirely, on the mistakes they made, but would balance against them the efforts towards righteousness that they demonstrate. Then if their righteous conduct should outweigh the other side, we would be happy, would we not? That is the way we would like people to think of us. That is the way we would think of them. We would extend mercy to them. That does not mean feeding them and clothing them; it means helping them to adjust their lives to the will of God, our Heavenly Father, and to give aid and succor. Spiritual aid and succor is more important than temporal aid at times. We should extend both, of course, but most certainly, if we love our neighbor, we are going to extend to him our spiritual aid and comfort in the spirit of mercy.

God said to Adam that he should cultivate the soil and live by the sweat of his brow and that still is the responsibility of every one of us. How can we feel that we have completely done the will of God if we are not diligent in providing for ourselves and for those who are dependent upon us? Is there ever a time in the life of a man, who is able to do so, when he should not provide for himself? Diligence, then, is another phase of this great program that God gave us, a practical, everyday program for everyday living, which when properly carried into effect has its spiritual reaction just as definitely as anything else, and the man who meets his obligations to his fellows is likewise sanctifying his soul.

The positive side of this has so many different headings that it is impossible for me to try to deal with all of them,

but there is still another side that I try never to forget, and that is that to sanctify one's soul one should gain control over the God-given urges and propensities of one's body, and there are so many of us who fail in that. That is so often the cause of disruption in marriage relationships; people fail to live true to the covenants which they make in marriage simply because the urges of the body are too strong for them, and they do not, apparently, seek the spirit of God in an effort to gain control.

I have said so many times, and I repeat it, that I believe self-control, perfect self-control, would be the greatest victory that any person born into this earth could gain; and with perfect self-control and a knowledge of the plan which God prepared for us, which we can only find by searching the scriptures and listening to the authorized priesthood of God, we would be able to sanctify our souls, would we not?

To sanctify means to make holy, and only holy things can come back to the presence of God, our Heavenly Father. So, sooner or later, if we enjoy the privilege of association under the influence of Jesus Christ and the Father, it will be because we sanctify ourselves, that our minds may be single to God. If we had that single purpose, to please God, we would strive to learn how, and then to do just exactly what would be required.

For you shall live "by every word that proceedeth out of the mouth of God." (Matt. 4:4.) That is the key, brethren and sisters. Let us learn what it is; and when we learn it, let us not try to find loopholes in the recorded statements that will justify our failure, but let us determine through prayer and humility to reach a proper understanding of the plan and then live it as nearly perfectly as we can.

May God bless us, I pray in Jesus' name. Amen.

**President David O. McKay:**

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to us. We shall now hear Elder John Longden, Assistant to the Twelve. He will be followed by Elder Spencer W. Kimball.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

**I**N THE OPENING remarks of President David O. McKay yesterday morning, he offered a prayer that we might be inspired and encouraged. Truly his prayer has been answered, for we have been inspired. Our testimonies have been strengthened. We have received encouragement to live the words of the Lord.

President McKay also quoted from the Master wherein he said we should deny ourselves, take up our cross daily, and follow him, that we might be able to enjoy life in this mortal existence regardless of its trials or its obstacles.

In the limited time afforded me this morning, I should like to suggest one important principle of the gospel—that of temple marriage. If we would follow the Master, we must understand this principle and take advantage of the blessings it offers.

I would encourage young people to prepare for this glorious experience in the temples of the Lord by living clean, good lives, by studying and praying, that Satan may have no power to keep them out of the temple. Just as we are dedicated to getting our young folk into the temple, so is Satan dedicated to keeping them out.

I should like to relate three experiences which I trust will stimulate your thinking and motivate some to action.

We never know when Satan is at work. It was my privilege a few years ago to witness a marriage ceremony in the temple performed by President McKay. The young people who were being married came from good Latter-day Saint homes where they participated in family and individual prayer. To an outsider, it would seem that all was well. Yet, following the ceremony I overheard the young bride say as she embraced her mother "Why did I ever think of marrying any other way?" This indicated to me that there was a question in her mind at one time.

Too many members of our Church do not understand the principles of temple marriage and succumb to the wiles of Satan in being satisfied with a civil

marriage; or worse still, they do not cherish virtue and are not worthy to go into the temple. This brings me to my second story:

A lovely Latter-day Saint mother told me of her son who had been taught the principles of the gospel, to respect his body and keep it clean. He was to be married on the morrow in the temple. The evening before the ceremony his friends gave him a party and when he arrived home he tiptoed into his mother's bedroom as had been the custom, regardless of the hour. Awakening his mother and sitting upon her bed, he said, "Mother, I have a confession to make to you tonight." For a moment her heart sank. "I am just as clean tonight as the day you gave me birth." My, what a dividend to a parent. My child is worthy of temple marriage!

The third story is a review of an experience from the life of Brother Matthew Cowley and his dear wife Elva. I trust she will forgive me. Matthew and she were working in Washington, D.C. They decided to be married there by civil law and then later on to come out to the temple and be sealed for time and eternity. Their invitations were printed and were about to be mailed when a letter came from Matthew's father pleading that they forsake such a plan and be married by that authority which God has restored to earth. He even forwarded the money for their transportation back to Salt Lake City. Their response was favorable. The gospel teachings from early youth, almost put aside for a time, finally registered upon the minds of these young people. They obeyed, and have always rejoiced that they followed the counsel of their parents. It is not good to substitute a civil ceremony even for a time when it is at all possible to accept the blessings of a temple marriage.

Young people, this is my testimony in all humility and sincerity to you this day: regardless of the promptings you may have to the contrary, stop, deliberate, and pray, study, and let the truth

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and light of the gospel come through.

In conclusion, the words of Robert Burns come to me: "An atheist's laughs are a poor exchange for Deity offended." There may be those who would scoff at temple marriage. Never offend our Eternal Father and Jesus Christ by not accepting one of their greatest and most important blessings.

May God bless us as parents to teach more earnestly this vital truth of temple

marriage and may our children respond to these teachings, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

### President David O. McKay:

You have just listened to Elder John Longden, Assistant to the Twelve. Elder Spencer W. Kimball of the Council of the Twelve will be our concluding speaker.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brothers and sisters, I should like to speak to you today about our Lamanite brothers. I quote from Nephite prophets:

... thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; ... (2 Nephi 10:18.)

And again:

... the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and on their shoulders. (1 Nephi 22:7-8.)

Relatively little progress had been made since Columbus discovered America, until recent years. Hundreds of thousands of Indians were killed by the invading gentiles from Europe, 128,000 in New England alone, according to historians. The rest were pushed back, scattered, and finally placed on reservations. The battle of America continued for hundreds of years, the red people fighting for their families, their homes, their hunting grounds, and their very existence.

Finally the scriptures are being fulfilled. "Nursing fathers and mothers" are being raised up to bring the blessings of freedom and education and

health to the sons of Lehi. We can remember when the majority of Navajo children were without schools, and other tribes were considerably limited. It is said that "The darkest hour is just before the dawn." But their day is dawning. There has perhaps been more constructive consideration given to the Indian people in the last decade than in the entire century before.

In 1947 the cry was raised: "The Navajos are freezing and starving." You remember, I am sure. Truckloads of clothing and food were gathered here in Utah and taken from our Church welfare storehouses for these distressed Indians. Simultaneously, the press took up the cry and the warmhearted people of the nation, and particularly of the West, answered the call with bedding, food, clothing, and money. The echoes resounded from ocean to ocean and a sleeping nation roused itself.

Pictures and stories of want and starvation were printed in newspapers and magazines; pressures were brought to bear upon officials; and the important prophecies began to be fulfilled and the arms of the gentile nation which had scattered the Lamanites now opened to enfold them, and the shoulders which once were used to push them into reservations, now squared away to carry these deprived ones to their destiny. Even within the past two or three years, great strides have been made. Education, the common denominator and leveler, is coming to the red man. The clinic and hospital are available to him. Indian children are being



born in hospitals; sanitation is being taught; and the sun is rising on the Indian world with the government, churches, and many agencies becoming "nursing parents" to them.

Yesterday tribal people resisted education; today they grasp it eagerly. Not long ago nearly all Indians were illiterate and unschooled; today in 1956 nearly every Indian child in America may have some training. Yesterday Indian children were kidnapped from their parents and forced to school. Today parents beg for schools, and children eagerly attend.

Indian life is swiftly changing.  
Like the sand in wind-swept dunes,  
Ever changing 'stablished patterns,  
New strong forces, healing wounds.

(Spencer W. Kimball.)

Mr. Paul Jones, chairman of the Navajo Council, recalls his childhood in his inaugural speech of April 4, 1955:

The salvation and hope of our Navajo people lies in education . . . at one time we made our living on livestock and a little cornpatch. When we returned from Fort Sumner there were 9,000 of us. There are now 76,000. . . . We must be educated in order to be absorbed with the rest of the people of these United States . . . those of you who have been educated must tell your people of the benefits of education. . . . It is the greatest hope that we have for our Navajo people. . . . When they returned (from Ft. Sumner) they were reluctant to send their children to school. The Federal Government had to send police out to gather the children for school. . . . I remember myself distinctly. I was of school age at that time. My father and mother used to hide me under sheepskins and blankets when they saw a person coming who represented the schools. I was the only boy in the family. They used to hide me when they saw the school people or policemen coming. However, one bright day, they made a mistake. My parents were not on the lookout, and someone saw me, even though I was hiding behind the hogan. That person said: "That boy must go to school." So away I went to school. But our eyes are now open to the advantages that school has for us. . . .

Today, Mr. Jones is the educated and cultured chief leader of the Navajo tribe.

The Treaty of 1868 with the Navajos

stated that the government would provide a school and a teacher for every thirty children between the ages of six and sixteen,—"who can be induced or compelled to attend school." Compulsion has now been replaced with an obsession for school in many families. It is a far cry from today back to 1744 when the Virginia commissioners made an offer to the chiefs of the Six Nations to educate six of their Indian boys.

It is of interest to note that in a feeble way the government has been trying for two hundred years to educate the Indians, and from a few at the inception of the nation, today we approach universal education for them.

The Virginia Commissioners received this reply from the Indian chiefs:

Several of our young people were formerly brought up at the colleges of the Northern Provinces; they were instructed in all your sciences; but when they came back to us, they were bad runners; ignorant of every means of living in the woods; unable to bear either cold or hunger; knew neither how to build a cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, or counselors; they were totally good for nothing. We are however not the less obliged by your kind offer, though we decline accepting it. And to show our grateful sense of it, if the Gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make *men* of them.

That comes from the old records, and Dr. Ernest Wilkinson quoted it in the Indian Congress here last week.

Now may I tell you of our most perfect program and unselfish adventure in human relationships. The "outing" program had been attempted by others at times, but I think never on this basis. As we began to bring into the Church many faithful Indians, almost their first desire was that their children should have the schooling and church training which the non-Indian children enjoyed. Indian families working among us here in our beet, cotton, or potato fields saw the luxury enjoyed by white children who were well-fed and well-dressed, in comfortable homes, going to excellent schools daily. They saw their own little deprived fellows who must follow

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the family to the faraway fields so parents could earn money to feed them. Their dreams and yearnings finally forced the affectionate parents to become bold enough to approach a white employer: "Would you let our little girl stay with you and go to school after we have gone back to the reservation? She will be a good girl and cause you no trouble."

With the earnestness in their eyes and the pleading in their voices, who could resist? The experiment began. A few children were left in homes. They were happy and grateful. The foster parents were pleased, and neighbors wished also to participate. On the reservation, natural parents told their neighbors, who also wrote pleading letters for their own children. The number increased to twenty, sixty, eighty, and then last year to 253. It grew like Topsy. Arrangements at first were between natural parents on the reservation and willing foster parents in Utah; but when the Church determined to give it support, the plan was given legal status and brought under the Utah State Department of Public Welfare, children's service, through the state license of the Relief Society. Inasmuch as it is illegal for anyone without a state license to engage in any way in the placing or receiving of children, it is urged that neither missionaries nor members engage in the independent placement of children.

Here is how the plan works:

In August more than 250 Indian children move northward. The Begay family is typical. The Begays have a team and spring wagon and ride slowly across the hills and valleys and barren stretches to the gathering place. In the miles and miles of travel, Father and Mother Begay have time to discuss with Ruth and Billie the great adventure ahead: "Here is your opportunity," Father Begay is saying. "Our Church is taking you to a good Mormon home in Utah where you will be kindly treated and may go to school. You must be grateful and study hard and learn."

And now Mother Begay, in colorful velveteen, and her hair in a bob, is adding: "These Church members are doing this in the goodness of their

hearts. They are not paid for the food and clothes and shelter and training that they are giving you. They will treat you like one of their own. You must do your part like the children of the family."

At last they reach the Gap in northern Arizona. Other Indian families are arriving also in wagons and pickups. The kindly driver loads their belongings into the chartered busses. Our friendly Church chaperon meets the family and the children. Farewells are said, and tears are shed as affectionate parents and children part for the school term. Though already homesick and lonely at heart, neither parents nor children would change their minds, so grateful are they for the opportunities just opening. The Begays and the Chees and the Biligodys hitch up their horses, and with a tearful happiness, drive to their homes on the reservation, while the busses, filled with eager, excited children, drive northward.

One observer wrote this of the parting:

There were a few tears—tears of premature homesickness from youngsters leaving the reservation for the first time and suddenly reluctant and fearful of the future. Tears from little brothers and sisters, too young or otherwise unqualified for the great adventure. And there were a few furtive tears from parents, realizing at this moment of parting how long and lonely the months stretched out before spring vacation.

Just a few hours and the busses are in Richfield, Utah. The kindly chaperon has kept the children happy and looked after their every need. It is very early in the morning at the reception center, but it is already a hive of industry, and keen expectancy is in the air. Sevier Stake becomes the host, and the stake presidency, members of the priesthood, and the Relief Society sisters are waiting. There is the smell of bacon in the air, and the young redskins, some of whom have been here before, file out of the busses and into the Church dining room for bacon, eggs, milk, fruit, and cereal, prepared by the Relief Society sisters.

Soon breakfast is over. The processing is begun. Kind sisters take the girls in one building and understanding priesthood brethren the boys in another.

where they are bathed and shampooed and made ready for the clinic. The food, soap, shampoo, and other things are furnished free by the Church. All who assist are volunteer workers, doing this like all other of their Church work, without remuneration. Six hundred towels are furnished free by a generous linen company, typical of many other favors. The children line up for the clinic where several physicians, furnished by the United States Health Service, senior medical students, technicians, and several nurses, on loan from the Utah State Health Department, all go to work. The little folk's chests are x-rayed; their hearts, eyes, skin, ears, teeth, and temperatures are checked, and a complete record made. Their fears are quieted by sweet, sympathetic women when tears of unhappiness follow the needle-jabbing of immunization and the blood test. They know this is for their good. Lunchtime comes, and another appetizing meal is enjoyed from welfare supplies. There is some rest, and there is supervised play and a movie.

Then come the foster families, hundreds of them, from all over Utah: unpaid families whose only desire is to provide unselfishly for the child and to "mother" and "father" him and train and guide him. They are driving in from Kanab and Salt Lake City; from Moroni and Escalante; from St. George and the Uintah Basin—unselfish families anticipating the new arrival to their family. There are stake presidents, bishops, mayors, editors, doctors, farmers—the finest people in the communities of Utah and of the world—each family to receive for the school term an Indian child, accepted by them to become a real part of the family. The white children present excitedly speculate as to which of the Indian youngsters, so hungrily eating luncheon, is to be their new brother or sister. In the stake tabernacle films are shown on Indian culture, and a talk is given on the part each is to play in this glorious human drama. Four days of this processing follow.

Now, for the school term, the Indian child is on a par with his new brothers and sisters. He rides horses, feasts at picnics, does chores, goes swim-

ming, takes music lessons. He goes to school and enters into every Church, civic, and community activity on an equal basis. Before the meal, the new family member takes his turn in family prayers and blessing the food. He goes to Sunday School and priesthood meeting. The little ones go to Primary and the larger ones to MIA, and all the family go together to Sacrament meeting. The child attends seminary and is advanced in priesthood and auxiliary activities. Many do baptism work in the temples. In school he fits into the regular classes, and if his language is faulty, likely the teacher will gladly give up her noon hour to tutor him. Foster parents write to natural parents, sending pictures. Case workers visit every child and family monthly and visit schoolteachers and principals often and assure themselves that harmony and understanding prevail.

The Indian children have proved themselves to be alert, brilliant, and responsive. They often take the lead in their classes, being elected to school offices, and they graduate from many high schools in Utah. They are going out into employment and are making good. The employer of one of our Indian girls in office work said:

"She is one of our best workers. I wish we had many more like her."

Four months and Christmas comes. The children remain in Utah where they share the Christmas gifts, parties, and other kindnesses equal to and the same as the white children. Latter-day Saints have a keen interest in the Indians and are willing to share with and sacrifice for them.

Five more eventful months pass and 250 Indian children are on their way back to the reservation. Though some might like to remain in Utah, all are sent home to keep welded the natural family ties. Again farewells are said, and tears are shed, and they reluctantly leave their Utah homes and the tearful family whose home and hearts they have been sharing, and they fill the chartered busses again. The selected bus driver is exceptionally kind; the chaperon is most solicitous. No baggage is mixed; no children are lost; and a happy group turns homeward. Home! Family! Hours of pleasant travel, and

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the distribution center is reached. The missionaries are here to greet them, and the Indian families to enfold them gratefully to their hearts. For three happy months they will cement family ties on the reservation, and then, off for another year of school.

Much planning and prayer and fasting have gone into our program. In the summer the social workers travel through the reservation. They visit each home or hogan and get acquainted with the children and the parents, catching the spirit of the family, its background, the training of the children, and their individual needs. With our missionaries, who nurture them constantly, these special workers urge the parents to have the children examined and treated for dental and medical needs. Proper legal contracts are secured, and arrangements are made whereby missionaries will pilot them the coming August to the proper place for embarkation. Careful studies are made for efficient and understanding placement for the coming year.

Now the workers return to the Utah communities and visit the white families who have previously signified their willingness to co-operate. The home and its facilities are studied to be sure the child and family will be comfortable and happy. The family is interviewed and, through a visit to the bishop of the ward, is evaluated and their worthiness determined. No child of trusting Indian Church members is placed in a broken home or one which is not an exemplary one. No child goes into a home where liquor is used or where there is friction or delinquent children. He goes into a well-ordered home where there is the rare combination of kindness and discipline, firmness and affection; into a praying family, a religious, devoted family of character, faith, and love. Here is opportunity at its best for the Indian to get away from his worst enemies: idleness, liquor, and immorality.

It is heartwarming to see the friendly co-operation of government, state, and local and school officials and teachers. Our Church classes have absorbed the little fellows into their groups, and timid, shrinking children have become happy, normal playmates and work-

mates and family members. One young Indian, after five consecutive years with a delightful, co-operative family, graduated from a Utah high school where he was student-body president, and with a \$350.00 Standard Oil scholarship, attended Brigham Young University; he is now in the Northern States Mission on a full, regular mission. Two other Indian boys are filling regular missions in the Southwest Indian Mission, where Oneida Indian girls have also filled missions. This is the beginning. The future is most promising.

We expect our graduating youth will continue from these high schools into Brigham Young University. At first there were a few, and some of them discontinued, but last year with thirty-four representing eighteen tribes from east to west, and this year with even more, they are already taking hold and stabilizing themselves. From now on we expect that Indians in ever-increasing numbers will be numbered in the graduating classes of Brigham Young University.

The Church has generously provided for an intermediate program whereby Indian students who have come a little short of collegiate requirements may have special tutorial service from skilled teachers. Scholarships are provided to assist worthy students in the university, but many of our Indian children are already paying their entire way.

Hundreds of our Indian youth are receiving character-building and religious training wherever they go in government schools in Kansas, Oklahoma, Oregon, California, Nevada, Arizona, New Mexico, and in the great Intermountain Indian School at Brigham City, Utah, where we have a branch of the Church comprised of Indians. Here, President David O. McKay last winter dedicated the commodious chapel near the school wherein our youth are taught correct principles, all the virtues and the doctrines of the gospel of Jesus Christ.

Our program is appreciated by the Indian people. When some opposition threatened the program last summer in one area, a petition was sent to us signed by many Indian parents pleading for the continuance of the program,

and reservation officials were also approached. The petition read:

We parents feel that your organization has done wonders for our children, and we wish you would try every effort to place our children this year.

One prominent non-member observer wrote us:

You have the most perfect program for Navajo children that has ever been initiated to this time. We are all grateful for its outstanding success.

Another said:

I have never enjoyed a more wonderful experience in wholehearted co-operation and complete harmony of effort than I enjoyed at Richfield.

A tribal leader wrote us:

. . . This is very gratifying to our Navajo people in that your organization has taken such interest in our Navajo children. . . . We deeply appreciate your service to our Navajo people. . . . There have been several notifications reporting the foster homes for educational purposes by your child placing agency as a very important and noteworthy help. . . .

Two missionaries wrote, when the children had returned home for the summer:

Yesterday in our testimony meeting, a mother of one of the girls who went to Utah this year got up and told how grateful she was to our Father in heaven that her girl had been able to go up to Utah where she could learn to pray, speak English better, cook, sew, and gain the schooling that she wanted her child to have that she herself didn't get.

One sister wrote of the first Sacrament meeting after the return of the children from Utah, how without embarrassment they had taken part in the services, giving talks, songs, and how some had borne testimony with such poise and impressiveness that the parents were amazed, as were Indian children who had been away to other schools.

In our great country times are changing. Schools are provided for practically every Indian child, and tribal funds are made available for determined but impecunious students. True religion and faith in the Eternal God are replacing superstition; the physician is taking

the place of the medicine man; and administration by the priesthood is replacing the sand patterns and the signs for the Latter-day Saint members. Young couples are obtaining licenses from court clerks and being married by ministers and bishops. Bodies are being buried much the same as the white dead. The Indians who still place on the grave meats and fruits and other foods cannot understand why the dead of the white man can smell the flowers any more than the Indian dead can enjoy the food. The destructive custom of burning the home and its contents when death occurs therein is giving way. One of our sweet Apache sisters wrote this at the death of her husband:

I live in my house. I do not burn it like other Indians. I believe what the missionaries tell me. I think they are my brother.

This is our adventure in good citizenship and righteous living, our experiment in human relationships carried on by this, the Church of Jesus Christ of Latter-day Saints. Knowing the origin and destiny of the red men and believing the promises of God as recorded in the Book of Mormon, our people are willing to sacrifice for the progress and development of these whose deprivations pyramided mountain high but whose curse is now being lifted. Hundreds more sacrificing Latter-day Saints may yet have the opportunity of providing temporary homes for Lehi's children to get an education and to learn the gospel and to become Church leaders.

This is not a proselyting program, for we bring from the reservations those Indian children who are already members of the Church and whose families generally are members. The program will make good young people, stalwart adults. It will fortify them against the evils of the world; it will train them to become self-sufficient; it will develop them into leaders prepared to return to their own people and bring to them the benefits which can come from education.

This program has many advantages: It has at once the multiple advantages of the boarding school, the day school, the home, the refining and cultural influences of an improved community.

The children are taught in superior schools, fully accredited, and among the best in the nation. They have sufficient companionship of their own race to retain their pride in and love for their own people, for in the same community and school are other Indian young people. They have the environment of the best communities where are found the least in the world's vices and the most of its culture and refinement. They retain their family ties with natural parents by correspondence, pictures, relayed reports, and also letters through the case workers, and they return to their homes for the summer months to keep bound their home and family loves and loyalties. They grow naturally into the culture of America at its best, attending with a minority of their own group and a majority of the non-Indian children, activities in school, community, church, and family. They are not institutionalized but individualized and become recognized members of the family where they are integrated and "counted in" for every family pleasure, adventure, or sacred experience.

Our program is unique. Here is no family of marginal income who must take in a boarder to supplement the family living. Here is no mercenary care. But here non-Indian families in a very real and lovable way absorb the Indian children as new members of the family. These families, give, give, and give as only dedicated people will give. There is no remuneration for them; but their total compensation for the food, clothes, shelter, care, and love they give is the satisfaction which comes in giving opportunity for an enriched life to one who could not otherwise have it.

We rejoice in the greatly accelerated schooling of Indian children by the government, the states, and other churches

and agencies, but we present this program of training in home and school and community as the finest program conceived of man for the rapid and permanent advancement and progress of the Indian child so long deprived. Let them have one generation of this sustained program, and see a new Indian world of prosperity, culture, and happiness.

In conclusion we say: God bless these selfless hundreds of families who have become and are yet to become "nursing fathers and mothers" who will continue to carry the chosen children of the ancient prophet Lehi "in their arms and upon their shoulders," I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve has just addressed us.

I am pleased to announce that the Combined Scandinavian Choirs will be with us again this afternoon. We thank you for your presence and your inspiration. They will now sing, "The King of Love My Shepherd Is," conducted by Elder R. Hulbert Keddington.

The closing prayer will be offered by Elder George W. Romney, president of Detroit Stake, after which this Conference will be adjourned until two o'clock this afternoon.

Elder Alexander Schreiner has been at the organ.

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Singing by the Combined Scandinavian Choirs, "The King of Love My Shepherd Is."

The closing prayer was offered by Elder George W. Romney, president of the Detroit Stake.

Conference adjourned until 2:00 p.m.

## SECOND DAY AFTERNOON MEETING

Conference reconvened in the Tabernacle Saturday afternoon, October 6, at 2:00 p.m.

The Combined Scandinavian Choirs furnished the music for this session. R. Hulbert Keddington was the conductor, Roy M. Darley, organist.

### President David O. McKay:

The great Tabernacle on Temple Square in Salt Lake City is filled to capacity. Every seat, so far as we can observe, is taken, and people are standing in the doorways at this, the Fourth

Session of the One Hundred Twenty-seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

For the benefit of those standing in the doorways we are pleased to announce that overflow meetings are being held in the Assembly Hall, and in Barratt Hall, where a public address system and television are operating. These services, for those who are listening, are also being televised over KSL-TV, Channel 5, of Salt Lake City, and broadcast over Radio Station KSL, and also over 11 radio stations in Utah, Nevada, and Idaho, and by special arrangement over two television stations in Utah and Idaho.

We are pleased to note the attendance this afternoon of prominent national and state officials, leaders in educational circles. We extend a hearty welcome to these, especially to the wives of the mission presidents who have been in attendance here by special invitation to the dedicatory services of the Relief Society building, and we welcome our boys who are here who are enlisted in the Military Service, and all who are listening in.

The singing for the afternoon session will be by the Combined Scandinavian Choirs, with Elder R. Hulbert Keddington conducting, and Elder Roy M. Darley at the organ. We shall begin these

services by the Combined Choirs singing, "How Lovely Are the Messengers." The opening prayer will be offered by Elder Heber J. Heiner, Jr., president of the Ben Lomond Stake.

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Singing by the Combined Choirs, "How Lovely Are The Messengers."

The opening prayer was offered by Elder Heber J. Heiner, Jr., president of the Ben Lomond Stake.

### President David O. McKay:

The invocation just offered was by Elder Heber J. Heiner, Jr., president of the Ben Lomond Stake in Ogden. The Combined Scandinavian Choirs will now favor us with "Almighty God, We Humbly Bow Before Thee." Following this, we shall hear from Elder Harold B. Lee.

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Selection by the Combined Scandinavian Choirs, "Almighty God, We Humbly Bow Before Thee."

### President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Sterling W. Sill.

## ELDER HAROLD B. LEE

### *Of the Council of the Twelve Apostles*

**T**HIS AFTERNOON I am encouraged by the impressive discourse of President McKay at the opening of this conference to give humble expression to some thoughts that I have had on what I consider to be one of the most important matters which concern the Latter-day Saints today.

In the *Documentary History of the Church*, Volume IV, there is recorded an incident, and there is copied a letter which was prepared by the Prophet Joseph Smith at the request of the editor and publisher of a newspaper, who had asked the Prophet to write an article

telling of the rise, the progress, the persecutions, and the faith of the Latter-day Saints. The Prophet agreed to do so on one condition, and that condition was that they would take his article in its entirety, with no deletions or no changes. There appears then, in this letter, or this article which was written for the paper, one of the most important historical documents which we have in Church history.

In that letter the Prophet Joseph Smith told about an experience that he had on the evening of September 21, 1823. While he was engaging in hum-

ble prayer unto God, suddenly he discovered that the room in which he was praying was being filled with light, a light brighter than the brightness of the sun, and as he marveled at this brightness, he was aware that a personage had entered the room with a consuming brightness even greater than that which he had beheld in the room.

As he recovered from the shock of the appearance of this personage, who introduced himself to the Prophet as a messenger sent from God, the messenger announced four things, which are declared in this document to which I have made reference and which are of great significance to the work today and as it was to be established under the instrumentality of the boy prophet, Joseph Smith. I shall only make brief reference to three of these announcements of the heavenly messenger:

The first thing that the messenger said was that the covenant which God had made with ancient Israel was at hand and about to be fulfilled. This undoubtedly made reference to that covenant which was announced to Abraham, who because of his faithfulness, was promised that through him and his seed all the nations of the earth would be blessed: and God would make of Abraham's seed a great nation. We need only to be reminded that the Savior of the world came through that lineage; and while his personal ministry was only to the house of Israel, before he left his disciples he declared to them that they were "to preach repentance and remission of sins unto all the earth, beginning at Jerusalem." From this lineage a chosen people was to be prepared to set up the kingdom of God in these last days, and it was over this kingdom which the Christ was to reign when he came on earth for the second time.

The second announcement that was made by this heavenly messenger was that a preparatory work for the second coming of the Messiah was speedily to commence. You will recall that just before the Master's crucifixion he told his disciples that he would come again, and they said to him, as they sat upon the mount with him, perhaps for one of the last times, "Master, tell us when these things shall be." And then there

came from his lips a train of happenings which he said would be the sure foretelling that the time was nigh at hand when his second coming was drawing near, when he should appear in the clouds of heaven with great power and great glory.

After he administered forty days among them after his crucifixion and resurrection, he was caught away from them in the clouds of heaven, and two angelic personages dressed in white said to those who were witnesses of the Master's ascension,

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

The third thing that the messenger announced to the Prophet was that the time was at hand for the gospel in all its fulness to be preached in power unto all the nations. This was in fulfilment of that which had been promised to John when the angel would fly in the midst of heaven, "having the [fulness of the] everlasting gospel to preach to them that dwell on the earth." (Rev. 14:6.) The restoration of that fulness of the gospel was accomplished when the Book of Mormon, which was declared to be a record in which the fulness of the gospel was contained, was restored to the world through the Prophet Joseph Smith.

That the gospel might be "preached in power" required something else. Preceding the organization of the Church it was necessary that the keys of the priesthood be committed again unto men so that the gospel could be preached with power, and its ordinances administered unto men.

But the final and fourth thing which was announced is the thing about which I wish to address the few remarks that I make this afternoon. That was that a people might be prepared for the millennial reign. The meaning of that term was understood, apparently, from the prophets down from Enoch's time to the Prophet Joseph Smith's time, when the Lord spoke of a thousand year period in the world's history which



would be called a millennial reign, which would commence with the second coming of the Savior. John saw in vision the resurrection of the just who would reign with Christ for a thousand years. He saw that during this period Satan would be bound, that there would be peace upon the whole earth. Heaven and earth would be closely associated, and all unfinished work pertaining to this world would be completed. Injustices would be righted, and at the end of that reign would come a final judgment.

Now, I have asked myself, this being the time to prepare for the millennial reign, how shall we set about to prepare a people to receive the coming of the Lord? As I have thought seriously about that matter, I have reached two or three sure conclusions in my own thinking. This preparation demands first that a people, to receive the coming of the Lord, must be taught the personality and the nature of God and his Son, Jesus Christ.

Someone has said this: the demand of our modern age is not "for a God who once was, but for a God who now is." As I read that, I thought, how can one meet a person whose identity is unknown? How can one be prepared to meet a person about whom he has no knowledge? How can one be prepared to meet a being whose personality he cannot comprehend?

Great thinkers have long since recognized this need in religion if it is to become a vital force. George Harris, in his book *A Century of Change in Religion*, said this: "The thought of God as a personality is a necessary condition of everything that is contained within the field of religious experience."

Professor Hacking of Harvard in his "Meaning of God in Human Experience," made even a more significant statement when he wrote: "The alternative to the thought of God as a person is the thought of Him as a substance, as mere energy, and chiefly as law. Just stop and consider for a moment what it would mean for us to try to obey the will of substance, of love, of energy, or worship law, and you will have some idea at least of how near this question

of the personality of God comes to the heart of true religion."

When the Apostle Paul spoke of the organization of the Church, he said that one of the prime purposes of its organization was

... for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man. (Eph. 4:12-13.)

And you will remember in that last memorable prayer, the Master said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Eternal life is God's life, or life with God. In other words, it seems to me, they are trying to tell us that the worthiness to abide in his holy presence can be obtained only by knowing God and by knowing Jesus Christ whom he has sent.

To my thinking, another requisite of that preparation to receive the Lord at the beginning of his millennial reign demands that the people be taught to accept the divinity of the mission of Jesus as the Savior of the world. Why was the Savior sent into the world? The Master himself answered that question during his ministry when he said: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (*Ibid.*, 3:17.)

In a revelation in our day he said it again:

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance. (D & C 18:11-12.)

Saved from what? Redeemed from what? Well, first, saved from mortal death through the resurrection of the dead. But in another sense we are saved likewise by his atoning sacrifice. We are saved from sin. Here is what the Prophet Alma explained to his people concerning this matter:

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Second Day

And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else. (Alma 11:40.)

... he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins. (*Ibid.*, 11:37.)

That last declaration of the Prophet Alma points to still another requirement, as I see it, for a people to be prepared to receive the Savior's coming. We must be cleansed and purified and sanctified to be made worthy to receive and abide that holy presence. The Prophet Mormon put it this way:

Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. (Mormon 9:4.)

How can this cleansing take place? The answer is: through holy ordinances which the Lord has established for that purpose. We are saved by grace, yes, through the atonement of the Master, but Nephi taught this other principle: "... for we know that it is by grace that we are saved, after all we can do." (2 Nephi 25:23.)

Now the nature of that ordinance by which salvation can be obtained is explained clearly also by the Prophet Nephi:

Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the

end, the same shall be saved. (*Ibid.*, 31:13, 15.)

And now, finally, there is still one more thing that is necessary, to my thinking, before that preparation is made for the millennial reign. We must accept the divine mission of the Prophet Joseph Smith as the instrumentality through which the restoration of the gospel and the organization of the Church of Jesus Christ was accomplished. Each member of the Church, to be prepared for the millennial reign, must receive a testimony, each for himself, of the divinity of the work established by Joseph Smith. It was this that was taught plainly by the Saints after the advent of the Savior upon the earth, and one of the leaders in our day has said it again, when he declared, I suppose with reference to the parable of the five foolish and five wise virgins in the Master's parable, "The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself." (*Life of Heber C. Kimball*, pp. 449-450.)

These things being true, then it must become our object and our whole desire to teach these fundamental things to prepare our people for his coming. As Brother Romney delivered his very excellent address on the subject of the perfecting of the Saints, I remembered what a prominent commentator said about the quotation from the writings of Paul to the Ephesians. He said there should be no comma after the word saints. He said it should read "for the perfecting of the saints in the work of the ministry," stressing the importance of perfecting all who are called to positions of leadership in preparing the people to receive a knowledge of the Son of God. Whether or not this is the correct interpretation, it is certain that in our homes, in our seminaries and institutes, in the auxiliary organizations, in the priesthood quorums, we must teach the knowledge and nature of the Godhead. We must teach the mission of the Savior of the world. We need to teach the purifying principles and ordinances of the gospel. We need to teach the need of and the restoration of the gospel through the instrumentality of the Prophet Joseph Smith.

I suppose some might think it presumptuous if I were to plead with the teachers of youth in secular as well as in religious education not to tear down the foundation stones upon which a human soul can build faith necessary to prepare to meet their Redeemer. I would from my humble station invite those who would fight against the truth as taught in the restored Church to think seriously of what a wise counselor said to the enemies of Christ in the day of Peter and his associates. This counselor admonished:

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God. (Acts 5:38-39.)

Perhaps today is the time for us to hear again the rallying call that was put into words by W. W. Phelps:

Awake! O ye people, the Savior is coming;  
He'll suddenly come to his temple, we hear;  
Repentance is needed of all that are living,  
To gain them a lot of inheritance near.  
Today will soon pass and that unknown  
tomorrow

May leave many souls in a more dreadful  
state

Than came by the flood, or that fell on  
Gomorrah—

Yea, weeping and wailing when grief is too  
late.

Be ready, O island, the Savior is coming;  
He'll bring again Zion, the prophets declare;  
Repent of your sins, and have faith in redemption,

To gain you a lot of inheritance there.

A voice to the nations in season is given,  
Prepare, oh, prepare for the kingdom's new  
birth,

To call the elect from the four winds of  
heaven;

For Jesus is coming to reign upon earth."

May the Lord bless us as his children to recognize that call, and may we say and be able to say it with power, "Choose you this day whom ye will serve, . . . but as for me and my house, we will serve the Lord, (the God of this land,)" (Josh. 24:15) and prepare for the coming of the Savior, which may not be too long delayed, to cut short for the reign of righteousness the wickedness that well nigh seems to engulf a wicked world; when those who are righteous at his coming will be caught up in the clouds of heaven to meet him, and those who are asleep in their graves, who are righteous likewise, will be caught up in the clouds of heaven to meet him.

I bear you my solemn witness that I believe these things to be true with all my soul. This is the day for us to prepare that people ready to receive the coming of the Lord, and I bear that testimony in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

He to whom you have just listened is Elder Harold B. Lee of the Council of the Twelve. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve. He will be followed by Elder S. Dilworth Young.

## ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

A GREAT AMERICAN PHILOSOPHER ONCE said that we should thank God every day of our lives for the privilege of having been born. And then he went on to speculate on the unique question of how unfortunate it would have been if we had not been born, and he pointed out some of the wonderful things that we would have missed.

Really to understand the tremendous value of life as revealed by the gospel

multiplies by many times the importance of this thought. Life is our most valuable possession. Just to live is a marvelous blessing, especially to live in these days of wonder and enlightenment known as the Dispensation of the Fullness of Times.

In the days of Job it was said, "All that a man hath will he give for his life." (Job 2:4.) For a very wise purpose, God has implanted in every hu-

man heart a great natural desire for continued existence. We cling to life with every ounce of our strength. Even in severe sickness or oppressive trouble, we will still go to almost any length to prolong life even for a week or a month, though the period gained may be one of pain or hopelessness. But we will suffer almost any inconvenience or endure almost any hardship just to live.

Now if mortal life is worth so much, how much is eternal life worth? And what would it mean to us if it were lost? God himself placed a value on eternal life when he said it was his greatest gift to man. It therefore automatically becomes our most important opportunity to give every co-operation to help bring it about. And a good place to start is the place suggested by the philosopher—that is, to live our appreciation every day. What a wonderful way to begin this quest for eternal life, if we could always live the sentiment of the song that says—

I love life, and I want to live,  
To drink of life's fulness, take all it can give;  
I love life, every moment must count,  
To glory in its sunshine and revel in its fount.

Even if we gave "everything" to secure eternal life, we still have made the most wonderful bargain in the world. William James said, "The greatest use of life is to spend it for something that outlasts it." Eternal exaltation lasts forever and is the greatest possible good.

But the benefits of eternal life are not limited to its dimension of length. It has been pointed out that life has four dimensions:

First, there is the length of life—or how *long* we live.

Second, there is the breadth of life—or how *interestingly* we live.

Third, there is the depth of life—or how *much* we live, represented by those great qualities of love, worship, devotion, service, etc.

Then there is a fourth dimension of life, which might be compared to that more or less mysterious fourth dimension of space, the purpose of life—or *why* we live.

In the ordinary situations we multiply the dimensions to get the total volume. Suppose therefore that we could multiply the dimensions of life.

First there is the length of life.

We have made some progress in the last few centuries in increasing life's length. You may be interested to know that if you had lived two thousand years ago in Jerusalem, your life expectancy at birth would have been approximately nineteen years. In George Washington's day in America it was thirty-five years. In the America of our day, it is seventy years. We have not only tripled life's length, but it is also now possible for us to have clearer minds and stronger bodies and live in a world from which physical pain has largely been eliminated.

But no one is satisfied with this accomplishment. The only life we seek is eternal life. It has been wisely said that—"If the death of the body should forever end human life and personality, then the universe would be throwing away with utter heedlessness its most precious possession. A reasonable person does not build a violin with infinite care, gathering the materials and shaping the body of it, so that it can play the composition of the masters, and then by some whim of chance caprice, smash it to bits. Neither does God create in his own image the great masterpiece of a human life, and then when it has just begun to live, throw it utterly away."

God holds firmly in his hands the keys of eternal life.

Now suppose that we could multiply the length by the breadth of life.

Life at its best, even in mortality, is filled with interest and wonders. After the creation, God looked upon the earth and called it good. It is an earth of boundless beauty and endless fascination, where we may continually grow in knowledge and appreciation. When in our pre-mortal existence we beheld the foundations of the earth being laid and knew that we were going to have the privilege of living upon it, we are told that "all the sons of God shouted for joy." (Job 38:7.) And I am sure that if we fully remembered now what we knew for sure then, we would be willing to crawl on our hands and knees through

life for the privilege of being born and having the opportunity of proving ourselves faithful during the experiences of mortality.

Then our first parents were placed upon the earth and were asked to decide whether or not they would eat the fruit from the tree of knowledge, and after they had eaten, God said, "the man is become as one of us, to know good and evil." (Gen. 3:22.) And I would like to point out in passing, that the right kind of knowledge still tends to have that effect upon people. It still tends to make them become as gods. And the most important classification of that knowledge is to know God and his plans for our betterment. When at the beginning of that long, awful night of betrayal and trial Jesus offered the great prayer to his Father, he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

We live in a day when the gospel has been restored to the earth in a fulness never known before. In addition to the things that other dispensations have had, we now have the three great volumes of new scripture, outlining in every detail the simple principles of the gospel. The pathway to eternal life has now been perfectly marked and brilliantly lighted, and no one now needs to get off the straight and narrow way, except by his own choice. We live in a day when we may eat the fruit from the tree of knowledge of good and evil to our heart's content. There is no flaming sword guarding the tree of knowledge, and some of the greatest joys of life are the joys of understanding, born in our own minds. Edward Dyer said—

My mind to me a kingdom is;  
Such pleasant joys therein I find  
That it excels all other bliss  
That earth affords or grows by kind.

The gift of eternal exaltation includes not only a celestial body, but also a celestial mind. We will have quickened senses, amplified powers of perception, and vastly increased capacity for happiness and understanding.

We know from firsthand experience some of the traits and characteristics of glorified, immortal beings, from those who have visited the earth. In describ-

ing the Angel Moroni, the Prophet Joseph Smith said, "His whole person was glorious beyond description, and his countenance truly like lightning. . . ." Not only was his person glorious, but also the Prophet said his clothing was brilliant "beyond any earthly thing I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant." (P of G P, Joseph Smith 2:32, 31.)

We are all familiar with the wonderful lift it gives us to be appropriately dressed in beautiful clothing. We adorn our bodies and keep them clean and attractive and in other ways go to great lengths to make them pleasant places to live. If attractive clothing gives us pleasure, what must be the joy of living forever, dressed in a glorified, celestialized body—to live with a celestial family and friends on a celestial earth—but with the great added fascination of having a celestial mind, one that thinks like God!

Then suppose we multiply the total of the length and breadth by the depth of life.

The objective of life is not only to live long, but also to live well. It is not only to acquire but also to become; it is not only to receive benefits but also to render service. Wealth consists not so much in what we have as in what we are and do. I suppose that the eight most important words ever spoken are these: "So God created man in his own image. . . ." (Gen 1:27.) But not only has each of you been created in the image of God, but each has also been endowed with a set of attributes of divinity, the development of which is one of the purposes for which we live. As Jesus admonished us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) The plan of eternal progression contemplates that the offspring may ultimately become like the parent, and therefore fulfils the scripture which says that "men are that they might have joy," (2 Nephi 2:25) as the greatest joys of life are the joys of being.

Then there is the purpose of life, that which gives life its significance.

For a wise and glorious purpose

Thou [God] hast placed us here on earth  
And withheld the recollection  
Of our former friends and birth.

(Eliza R. Snow.)

Some day that recollection and those friendships will be given back to us, but in the meantime, what a wonderful stimulation to know that life is not an accident or an afterthought or a result of blind chance! The great plan of salvation was designed by God our Father for our benefit. We have been working toward the goal of eternal exaltation through a long period of pre-mortal existence. Then we walked by sight. We knew God. He is our Father. We lived with him. We saw his glorious, resurrected celestial body. We felt the wonder of his celestial mind and the delight of his wonderful personality. We wanted to be like him. We knew we must follow his example. We must learn obedience. We must learn to walk a little way by faith. We must pass the final test of mortality where we are free to choose for ourselves. We must be educated and proven and sanctified and redeemed.

And when we have finally proved ourselves worthy of exaltation, then eternity will be the measure of life's length; celestial glory will be the measure of its breadth; to be like God will be the measure of its depth.

Our salvation is made up of so many individual thoughts and acts and hours

of effort, certainly it would be the height of foolishness so much to dread to throw mortal life away all at once, but then deliberately to throw away eternal life a little at a time. It has been said that few, if any, will ever lose their salvation by a blowout. Mostly salvation is lost by a series of slow leaks—a little indecision, a little indifference, a little procrastination, a little slothfulness.

Disobedience may cut down life's length by producing spiritual death. Lethargy may reduce its breadth and intensity. Sin may destroy its depth, its godliness, its joy. Ignorance may thwart its purpose.

Brothers and sisters, the gospel has been given to help us increase the dimensions of our lives. That was also the mission of the Savior of the world who said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10.) "... all that a man hath he will give for eternal life," (See Job 2:4) is still the greatest bargain in the world. May God help us to spend our lives effectively to that end, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just been speaking to us. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy.

### ELDER S. DILWORTH YOUNG

#### *Of the First Council of the Seventy*

**Y**ESTERDAY THERE was a story read to you by Elder Clifford E. Young concerning Peter and John in the court of the temple healing a lame man who asked for alms. May I finish the story for you:

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

And beholding the man which was healed standing with them, they could say nothing against it.

But when they had commanded them to

go aside out of the council, they conferred among themselves,

Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

But Peter and John answered and said unto them, Whether it be right in the sight

of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. (Acts 4:13-20.)

It is that last phrase about which I wish to speak. I should like to apply it to children. It is the burden of the Church, if any such thing can be a burden, to testify of things "seen and heard." How are we to teach children? They do not know all that an adult should know, but they should have no doubt as to where adults stand.

Every boy has a right to get the feeling that his father and his mother and his priesthood teacher, his Sunday School teacher and his scoutmaster, or anyone with whom he comes into association in the Church, knows of a surety of things "seen and heard." Every girl has a right to the same assurance that her parents and leaders know of things "seen and heard." Young folks themselves do not know yet, but confidence which they must develop comes because those closely in touch with them constantly bear witness to them in act, in deed, in word, that they know of things "seen and heard," the things seen and heard mentioned by Peter and John; the things mentioned by Nephi in the first chapter of the Book of Mormon in talking about his father Lehi, of the things he saw and heard; the glories of the gospel and of Jesus Christ and of all the things "seen and heard" of him and of the things Joseph Smith "saw and heard."

Children are not well taught by just being told. When I was a young man, at one time I worked on a ranch in Idaho for a large cattle outfit. Fences were more of a curiosity than now. The first morning I went to work for them (and I was green at it) the boss sent the man who took care of the "remuda," the horses, out to get them before daylight. I was curious to know how those cowboys were going to rope and saddle their horses because I could see no corral. I assumed the "punchers" were going to have a rare time chasing them down. But as day broke, in they came, fifty or sixty head of horses at a dead run, and they came to a corral I had not noticed. Stakes had been driven in a large circle on the prairie, each stake

protruding about eighteen inches above the ground. In the top of each stake was an eyelet, and threaded through the eyelet was a rope; wings went out from a twenty-foot entrance, perhaps one hundred feet on both sides. These horses came into the enclosure at a full gallop. The rope did not reach to their knees, and yet not a horse stepped over it. The punchers went into that little makeshift corral and roped their animals, saddled and bridled them, mounted and rode the buck out of them, and not a horse jumped over that rope out of the corral.

I asked the foreman why that was, and he said, "They know better." I did not learn until later what "better" meant, but the horses through fear first and habit second had long since learned where they could go and where they could not, and what they could do and what they should not do about stepping over that rope.

Well, children are not horses, or even like horses, and we cannot teach them by fear because that has a bad effect upon them, but teach them we can and teach them we must.

May I give you half a dozen homely and homey suggestions which to me seem simple, in relation to teaching children? Before I give them to you, may I say that teaching is an attitude. One does not learn by the words spoken, but rather by the attitude and spirit in what they are spoken. One does not always learn by action, but by the happiness with which the action is performed. And the lesson must be repeated over and over again all the time the child is growing up. Surely the Lord knew what he was doing when he said, in effect, "I am going to give you these children for twenty years or so, before they mature, and in that twenty years repeat with them what they must know well." Twenty years is a long time to a child. You have plenty of time to give them the habit of not stepping over the rope without having them fear it.

First, let us revive that happy custom of taking our meals together. Let us abolish the snack bars in our kitchens and establish a table around which all may sit, and let Father have break-

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fast with his children as well as supper and let them sit there for a few moments after each meal and have conversation about things about which Father and Mother would like to talk. That custom is going out of our existence rapidly. It is a powerful thing; it will work wonders on children.

Second, when Father comes home at night, I suggest to him that he really resist this temptation and put the paper in a hidden place until the children have gone to bed. The newspaper has no place in the home where children are until the father has spent the evening with them. And it is like reading for fifteen minutes a day—if you spend fifteen minutes or twenty minutes with each child according to his years in doing things which are interesting to him and being a companion to him, you have come nearer to fulfilling your obligations as a father. If you leave it up to the mother, and get behind the newspaper, I think you have committed a sin, because the child is neglected, and you have not done your duty. So be firm; put the newspaper under the mat until after the children have gone to bed.

Third, be sure to spend time with each child, according to that child's age and interests. With a three-year-old girl, if you have to, get down and play paper dolls. With a seventeen-year-old son, who wants to go to the Brigham Young-University of Utah game, that is where you should be (unless you have to be in this priesthood meeting).

The point is, by the time the child is twenty, he should be so companionable with his father that he can talk to him about anything he wants to. The way to do it is to be companionable at every age of his life, from the beginning. That is why it is important to learn how to handle a baby, fathers, and do all the things that a baby requires.

Fourth, it is a poor parent who is not up or awake when the children come home from late parties or late dates. Then is the time to invite them to talk over what happened; to enjoy the things which were good and to be counseled on avoiding the things which were sorrowful; to counsel wisely about the things which they might have done

which were wrong. This practice, kept up all the days of his childhood, will be a great deterrent for a child who is anxious to stay out longer than he should. My mother sat up for me, and I did not have the nerve ever to keep her waiting too long. I knew she was there. It helped me. It will help all the children.

Fifth, no parent in this Church is doing his duty unless he makes the Sabbath what it should be. It should be a happy day together, with the whole family participating. The first thing in the morning, Father and Johnny go to priesthood meeting, and Father should take Johnny there, not Johnny take Father. They should discuss things on the way there and coming home, too. Each one should feel that the other is equal to him, and the father should take particular care that Johnny understands his priesthood. The Aaronic Priesthood is vital. This is successful not so much because of what is said but because of the unsaid emotions and feelings engendered.

And then, parents encourage the children, and themselves as much as they can, to go to Sunday School and to the auxiliaries. But above all things, the whole family, if it is going to do what it ought to do, must go to Sacrament meeting. Father and Mother should lead the way, the children following close after and staying there until it is dismissed. If one child is too small, one can go out with him, walk him up and down until he gets the kinks out of his legs, or if a small child is crying, one may have to take it home; but the family understands that at the proper hour, all are in Sacrament meeting together.

Now those suggestions followed carefully with assiduousness will bring others. I have not talked about many things that should happen in the home, but they will happen: prayer, love, all of the things which go with it.

May I conclude by reminding you of the first thing that I said, things "seen and heard." How necessary it is for a parent to bear that witness! I have an aged great-grandmother, long since dead, who in her ninety-seventh year was approached by one who had lost faith, and thinking perhaps that the grand-



mother, too, had lost some, said to her, "You knew the Prophet. What did you think of him?" This aged woman had endured the vicissitudes of the seventies' trek from Kirtland to Missouri, had suffered through Haun's Mill with her infant child in her arms, had counted the long miles across the plains, and then had lived through years of poverty in Utah. She smiled as she looked at this person, and I think disappointed the person, too, because this is what she said: "We all knew that he was a Prophet."

So we all do know that he was a Prophet, but do our children know it? Do our children know that we know it? That, I think, is our greatest obligation as we face life with these little ones who are given to us to rear to adulthood.

My testimony is like my great-grandmother's: I know that Joseph Smith was a Prophet and that he saw and heard glorious things. I know that he held the keys, and I know that he passed them on to his successors, even down

to President McKay and those who assist him. That is my witness to you, in the name of Christ. Amen.

#### President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy has just addressed us. The congregation now will sing, "Praise To The Man Who Communed With Jehovah." Elder Richard P. Condie will lead us.

After the singing, Bishop Joseph L. Wirthlin will address us.

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Singing by the Combined Choirs and the congregation, "Praise to the Man Who Communed with Jehovah."

#### President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric will now speak to us. Bishop Wirthlin will be followed by Elder Mark E. Petersen.

### BISHOP JOSEPH L. WIRTHLIN

#### *Presiding Bishop of the Church*

**M**Y BELOVED brethren and sisters, I want to bear you my testimony that I know Joseph Smith was a prophet selected by God for the purpose of establishing the Church and preparing the people for the second coming of Jesus the Christ.

The following revelation was given to the Prophet Joseph Smith, wherein the Lord said:

The weak things of the world shall come forth and break down the mighty and strong ones. . . . (D & C 1:19.)

The Church was established with a membership of six people, and in that day it was thought by many it would be only a short time until the Church would be destroyed, particularly after the life of the Prophet had been taken. Today, the membership of the Church is approximately 1,375,000, indicating to the world that it may have been weak

in the beginning of its establishment, but out of it the Church has become strong and powerful because of the people who accepted the gospel.

In connection therewith, the Book of Mormon and the Pearl of Great Price were given to the world through revelation, and in every case, there still may be found in the thoughts of many the weakness of things, but these weak things are becoming strong and going forth and breaking down the mighty and strong ones in the world.

The Prophet Joseph never had the opportunity of attending great schools or universities. He was one of the common ones that the Lord selected because the Lord knew it would be possible to give him the assignments of establishing the Church and teaching the world the gospel of the Lord Jesus Christ as it was about to be given to mankind.

I think of the great missions of the

Church in the world, some forty-five of them, where the gospel is being preached to every nation, kindred, tongue, and people. It is a great source of encouragement to everyone of us to know that the gospel is being taught to the people of the world, even in far-off Korea where ten years ago we very seldom thought or dreamed that the gospel would be taken to the Korean people. Yet, the people in Korea are accepting it, and the Church is being established. Some of the weak things are there, but they are being accepted, and the mighty and great things among that people are being broken down to the end that the people will come to an understanding of the gospel.

The same is true with reference to the Japanese and Chinese people. We know that Brother Henry D. Moyle, who has spent much time these past few months among the great people in South America, has done a great work among the missionaries and has taught the people the gospel of the Lord Jesus Christ. The strong and mighty things in South America are being broken down, and the people there are anxious to accept the restored gospel and enjoy all the blessings therein.

In the revelations from the Lord to the Prophet, indicating to him the work that should be done for the dead, we are reminded of a statement of Paul, an apostle of the Savior, when he said,

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (1 Cor. 15:29.)

This has been a question in the minds of many individuals—something they cannot understand. Paul understood it; that is the reason he asked that question. So, again,

The weak things of the world shall come forth and break down the mighty and strong ones. (*Ibid.*, 1:19.)

One of the mighty and strong ones in the world has been the idea that the dead will not have an opportunity of accepting the gospel of the Lord Jesus Christ, or all of the opportunities that, no doubt, existed in the days of Christ himself, when he visited those

people who had died and were held in prison because they were wicked during the days of Noah. So, there was established, through the Prophet Joseph, the temples. At the present time we have ten of them. The Prophet Joseph, you will recall, established a temple in Nauvoo wherein work was done for the dead.

The Statement of Ordinances Performed in all the Temples, as compiled in the Salt Lake Temple, indicates that from the time when temple ordinances for the living and the dead were revealed to the Prophet Joseph Smith until December 31, 1955, 18,607,876 baptisms have been done for the dead; 15,848,297 endowments for the dead; 4,138,706 sealings of dead couples; 8,198,061 sealings of dead children to parents; or a total of 46,792,940 ordinances done for the dead. This indicates to us again the truth of the words of the Lord when he said,

The weak things of the world shall come forth and break down the mighty and strong ones. (*Ibid.*, 1:9.)

We must come to the understanding that through the Prophet Joseph, the temples have been established wherein the dead may have all of the blessings and opportunities which may be enjoyed by those who are now living. You and I have the same opportunities of going into the temples.

Also, according to the same Statement of Ordinances Performed in all the Temples, as previously mentioned, 56,649 baptisms have been done for the living; 478,711 endowments for the living; 231,139 sealings of living couples; 208,209 sealings of living children to parents, or a total of 974,708 ordinances.

Through the work for the dead and the opportunities for the living, my brethren and sisters, we all come to the knowledge that this is the Church of the Lord Jesus Christ which has been given to us through the Prophet Joseph and all of the prophets who have followed him.

Let us consider what we are teaching our sons and our daughters in connection with their schoolwork. We now have twenty-seven institutes and 387 seminaries. In connection with

these, we have our Church schools—Ricks College, Brigham Young University, LDS Business College, McCune School of Music, and for the people down in the Islands, we have the Church school in Hawaii, the Church school in Samoa, the Church school in New Zealand, and then the Church schools in Colonia Juarez, Mexico. These give the young people the opportunity to receive an education in connection with the Church and to become acquainted with the gospel of the Lord Jesus Christ.

Brigham Young University came through the direction of Brigham Young, an apostle and a prophet. This past year, 1955-56, there were 9,502 young people attending this great Church school. Their testimonies have been strengthened. They know Joseph Smith was a Prophet of God, that God lives, and that there stands at the head of this great organization a prophet of this day, an apostle of the Lord Jesus Christ, and other apostles who are interested in carrying on this great work in this great institution.

The Prophet received many revelations for the blessing and help of the people, particularly with reference to the Word of Wisdom. The great men of the time knew little of the detrimental affect of the use of tobacco, liquor, and foods that are harmful, but the Prophet Joseph knew and taught it to the people. The great scientists of today advocate that to partake of tobacco and liquor is not good. All of these teachings came through the Prophet Joseph Smith first. This brings us again to the thought that, "The weak things of the world shall come forth and break down the mighty and strong ones."

The Prophet Joseph declared: "I saw the Father and the Son, and I knew that God knew it, and I could not deny it, neither dared I do it: at least I knew that by so doing I would offend God and come under condemnation." (See P of G P, JS 2:25.) He was willing to give up his life for the truth when he said to the world, "I saw the Father and the Son." They knew it, and he dared not say anything else other than that because to do so would bring him under condemnation. The Prophet

Joseph has given to us the gospel of the Lord Jesus Christ and has so told us that while in the eyes of the world to-day there may be weak things in the gospel, yet as you and I and the world become acquainted with them, live them, and understand them, the time will come whereby these "weak things" will come forth and break down the mighty and strong ones.

As a people living in Zion where we are close to the prophet, close to the apostles, and all of those who guide and direct our affairs, we should realize that we must live the gospel of the Lord Jesus Christ in its fulness that we may be among those who might be called "the weak things of the world," and through the kind of lives we live make it possible to break down that which is contrary to the gospel of the Lord Jesus Christ.

We are all grateful that from the Prophet Joseph came also the establishment of the Book of Mormon, and with it the priesthood—the Melchizedek Priesthood and the Aaronic Priesthood—whereby every man has the opportunity to serve God as his servant and the opportunity to show to the world by the way we live here that we have the priesthood, we have all of the powers whereby there will come blessings to all the people in every land.

I have a prayer in my heart that sometime the day will come when our missionaries will have the opportunity to go into Russia and preach the gospel of the Lord Jesus Christ to that people and say to them, "The weak things of the world shall come forth and break break down the mighty and strong ones." We well know that in Russia there are mighty and strong things, but before that people can enjoy the gospel of the Lord Jesus Christ, some of that mightiness and some of those strong things must be broken down, that the Russian people can accept the gospel of the Lord Jesus Christ and enjoy all of the blessings. There are literally millions there who desire to know more about the Christ and be taught something about him. That opportunity will come to this people. The Church of the Lord Jesus Christ has the priesthood, the authority, and the direction from

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on high to preach the gospel to every nation, kindred, tongue, and people.

May God bless every one of us that we will so live that the world will say as an individual said who had the privilege of going through the beautiful temple at Los Angeles: "This temple is beautiful; it is marvelous; there is something about it that is different." And then she said, "The Mormon people have something." This individual acknowledges that the Mormon people have something different, and we do have something different. We have the gospel of the Lord Jesus Christ; we have a prophet; we have the same organization that existed in the days of Peter, James, and John. These are our bless-

ings; these are our opportunities; and I humbly pray that the Lord will bless us, that the world will accept us and will say that we do indeed have the gospel of the Lord Jesus Christ. I pray this will be the blessing and the inspiration of each and every one of us, in his holy name. Amen.

### President David O. McKay:

We have just listened to Bishop Joseph L. Wirthlin of the Presiding Bishopric. We shall now hear from Elder Mark E. Petersen of the Council of the Twelve. He will be followed by Elder Eldred G. Smith.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

**A**LTHOUGH I am American by birth and Scotch by marriage, I am Scandinavian by ancestry, and because of that I have a very keen appreciation of the beautiful music we have heard today from this Scandinavian choir. I would like to thank them as one of their countrymen, once removed, for the beautiful music they have rendered. I could not say thank you to them in Danish nor in Swedish nor Norwegian, but I can express some appreciation in four foreign words I have learned, two in Spanish, "*mucho gusto*," and two in German, "*genz gut*."

I was recently touring one of the large paper mills in the Pacific Northwest, and as I stood by one of the tremendous paper making machines, watching those whirling wheels and the fast-moving belts and feeling the tremendous heat that comes from those baking ovens, I marveled at the remarkable safety record of that great mill. Then I was told, and my eyes afterwards confirmed, that a wonderful safety program was carried on in that big mill, so that very, very few personal injuries were sustained there.

As I stood by that giant paper making machine, my eyes went up to the wall and there in a sign about six feet

square, I read four words. The first word was in great block letters and occupied about half the sign, and underneath appeared the other three words. The sign said, "Think, then act safely." I learned that that was the theme of the safety program in that tremendous mill and that it represented the whole idea behind the fact that few men get hurt there.

But as I stood there watching that machine go, and then glanced up at that sign, "Think, then act safely," my mind immediately went to a problem which Brother Spencer W. Kimball and I face together, and which was coming to a focal point at that very time, because school was letting out. It was the latter part of May, and I knew that it would not be long until hundreds and hundreds of young people would be coming to Salt Lake City and Ogden and other centers, looking for jobs, looking for places to stay, and some of them getting into trouble. I thought first of all of the parents of those young people and wondered exactly what they were thinking about. Very, very few of the parents of those hundreds of young people ever thought of coming to Salt Lake City or to Ogden or to Los Angeles or to San Francisco with their boys and

girls, some of whom were fifteen and sixteen and seventeen years of age, to help them find a good family with whom to live, or stay with them until they found a decent job in decent circumstances with decent people.

And I began to wonder what some of those parents would think if they knew what the police department knows about some young people who come from smaller communities to these larger centers, unaccompanied, unchaperoned, unprotected, entirely on their own.

Yes, my mind did go back to that big sign in the paper mill, and I wished that every parent of every boy and girl who expects to leave home and go to a larger city would only "Think, then act safely."

I thought, too, of these young people. Many of them had no idea what they were getting into when they left home and came to the larger centers. They had absolutely no idea. Some of them came with only three or four dollars in their pockets and thought of course the minute they landed here they would get a job and the three or four dollars—in one case a girl had six—the three or four to six dollars would last until they got their first pay-day, and then they would be on easy street, and everything would go fine.

They would come to the larger city and look for a cheap place in which to live. Some of them were really cheap, on Twenty-fifth Street or on West Second South, or down on Canal Street in another city. They could not afford much, so they would get into a rooming house of some kind and think they were on their own and then discover that they had walked into tragedy. Some of the young people, unfortunately, could not wait to leave their homes. They wanted to break away and get on their own, and they did not realize what it meant to cut loose from home, to get away from the protection of Mother and Dad, and get into a strange city. Although there are many good people in all these cities, there are others who are cold and grasping and predatory, seeking innocent boys and girls to get them in their trap.

My mind went to the bishops, to the

stake presidents. I still wondered why we have not responded more readily to the appeal of the First Presidency of the Church that you bishops, you counselors in bishoprics, you members of stake presidencies, and you parents co-operate with the program instituted by the Presidency and headed by Elder Kimball in an effort to protect your young people as they come to these larger cities. Will you not co-operate, will you not help? If you parents cannot control your children and they must go away, if instead of their being obedient to you, you are more obedient to them, at least will you not go to your bishop and talk about it, and then let the machinery of the Church help you? Will you "think, and then act safely"?

One of the big fears I have in connection with these young people coming to the larger centers is that so many of them actually want to break away from home, cut the apron strings, so to speak. They feel that they are self-sufficient; they know it all; Mother and Dad are old-fashioned. This is a modern world, and they want to be modern; they want to live in a modern way.

I ask the youth of the Church, do you really want that? Do you really want to cut loose from the protection of home? Think of all that home means. Think of all the word *mother* means. Think of the strong protecting power of Dad. Think of all that home stands for. And then think of the opposite. Think of the powers that are destructive of the home. And think of the powers that work contrary to the advice of Mother and Dad and ask if that is what you want.

O youth of the Church, "think, then act safely."

One of the big difficulties about the young people who come on their own and have cut loose, escaped the apron strings, is that they then feel so free and in such a new life, they want also to cut loose from the Church. They do not go to the meetings any more. They go to other places and meet other people, and instead of Church friends, clean, fine Latter-day Saint friends, they pick up friends of the other side, of the lower element.

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A question was asked in a full page newspaper advertisement to which I have referred many times, and this question was: "How would you like to live in a town where there were no churches?"

Young people, will you think of the kind of folk there are in the non-church-going crowd? Think about them for a moment. Think of those who oppose the Church and refuse to go to church. Think of the kind of people they are and the kind of wives and husbands they have and the kind of homes they develop, and think also of the kind of children, if any, they have. Is that the kind of life you want? Is that to be desired above the beautiful cleanliness of fine Latter-day Saint homes? Is that to be desired over the marvelous influence of the faithful youth of the Church?

What kind of crowd are you going with? What kind of person will you marry? You will marry from the crowd you go with; and if you choose the non-churchgoing crowd, remember that is what you will get, and all it includes. Think, consider it carefully, and then act safely.

And if you go with that other crowd, it is not long until you get the invitation to take a smoke. Before you take that cigaret, will you weigh the consequences, and ask yourself if it is the smoking crowd you want to go with, if it is the smoking crowd you want to marry from? And will you remember that the cigaret is the first step to breaking down the standards and the barriers to sin. Do you want to let down the bulwark, do you want to break down the dam and let the flood in? Weigh all these things before you take the smoke. "Think, then act safely."

And inevitably there will come the invitation to take a drink. Before you take the drink, think what alcohol does to you. I am not just talking about the possibility of alcoholism. I am talking about the manner in which alcohol will

rob you of your self-control, destroy your ability to think wisely, and put you in the hands of unscrupulous men or women who will rob you of that which is more precious than life itself. Do you want that? Then before you take the drink, really think it over, and then act safely.

If you travel with that kind of crowd, there is going to be the invitation to neck and pet. Do you want that? What will be your response? Will you realize, oh, youth of the Church, that anyone who attempts to pet with you attempts to make an indecent approach? Petting is indecent and sinful, and the person who attempts to pet with you is himself both indecent and sinful and is likewise lustful. The invitation to pet, remember, so often ends up in the invitation to something worse. The young people themselves call it, "going all the way." Is that what you want?

Will you not remember that in the category of crime, God says sex sin is next to murder? Do you want it? It will bring broken hearts and remorse and misery all the days of your life and only the most sincere repentance can ever wipe it out. But oh, how you will suffer as many have suffered the remorse that accompanies such a terrible sin as that.

Oh, youth of the Church, oh, parents, oh, bishops, who have charge of the youth, and you MIA workers and Sunday School and Primary, you Relief Society mothers, will you all use the intelligence God has given you, will you think, act safely, and live your religion?

That is my humble prayer for us all, in Jesus' name. Amen.

**President David O. McKay:**

Elder Mark E. Petersen of the Council of the Twelve has just spoken to us. Elder Eldred G. Smith, Patriarch of the Church, will be our concluding speaker.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

**I** come before you, brothers and sisters, with a sincere desire that I may have an interest in your faith and prayers while I take this time, for I am sure that I need it.

I wish to add my testimony of the divinity of the gospel to those others of this conference, for I know of a surety of the divinity of the gospel of Jesus Christ and that it has been restored in this, the latter day.

I enjoyed Brother [Adam S.] Bennion's discussion of the converts in Europe, which brought to my mind many similar experiences I have through contacts with converts to the Church. One of the prominent things that he told us was the thrill and the joy of these young people, missionaries and servicemen, who are growing in their testimony, that the testimony of the gospel is one of their choicest possessions and one of the things that brings so much joy to them. Those who come to my office, so often converts to the Church, have repeated to me the same stories that Brother Bennion repeated—that life has just begun for them.

A husband and wife said that they felt that they had wasted fifteen years of their married life, for now, since they had joined the Church, they were just beginning to live again.

It is not so much the words that they express, but it is the thrill and the joy that lights up their faces when they say it, in all sincerity—a joy that can come from no other source.

So, as this knowledge of the gospel is one of the most important things for us to gain, I have heard many times members of the Church, as well as investigators or non-members, ask the question, "How does one know? How does one get a testimony of the gospel?" The Lord has told us, and it has been repeated here before in this conference:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessings from God, it is by obedience to that law upon which it is predicated. (D & C 130:20.)

If we want the blessing of a testimony of the gospel of Jesus Christ and want to know, even if we are just investigators and want to know which is the gospel of Jesus Christ, then we have to find out what that law is and fulfill it.

Moroni gives us the key to that law. As he was preparing the records which were given into his keeping, and he was finishing his part of them before putting them away for some future date—he knew not when it would come—he wrote in his record:

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.

And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever. (Moroni 10:3-7.)

Now he has given us two thoughts, primarily, in this record: first, "ask God, the Eternal Father, in the name of Christ." And second he said, "... he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things." So if we are going to find the law by which we may gain a knowledge, we have the key to it here; first, we must do something ourselves, we must ask for it, and,

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second, then we will be given that through the Spirit.

In section eighty-nine there is another key. The promise that is given there is:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments," and then the Lord gives us a promise of health and adds, "... shall find wisdom and great treasures of knowledge, even hidden treasures." (D & C 89:18-19.)

If we will learn the law of obedience and take that first step ourselves, the Lord will prompt us and give us that knowledge through the Spirit.

The Lord has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.) If we do not seek, if we do not ask, if we do not knock, then we cannot receive that knowledge.

In cottage meetings and other gatherings where the gospel is proclaimed, all do not receive it the same; yet the same thing is taught to all. There are some in the group who will apply that law by which that blessing may be received, that of putting themselves in tune with the Spirit, just like a large radio transmitting station. The Lord's spirit is with us all. The gospel of Jesus Christ is being proclaimed, but if we do not put ourselves in tune, we do not get the reception. If we do not get the reception, it is not the fault of the broadcasting station, it is the fault of the receiver, and we are the receiver; we must put our spirit in tune.

The soul is made up of body and spirit, and as we get in tune with the Spirit, then we receive that testimony by the Spirit.

We were reminded last Thursday in our meeting in the temple prior to this conference that the greatest testimony is that which comes and testifies of the Spirit. We cannot always trust what we see and what we hear, but we can always trust that prompting of the Spirit that comes to us, which declares to us that which is truth; and by that power we get our strength and testimony of the gospel of Jesus Christ.

The Prophet Joseph Smith had to take that first step and ask for knowledge.

He read in James that if ye lack wisdom and shall ask, ye shall receive. He took the words of James to heart and went into the grove of trees and knelt and asked for that knowledge which he received. There the Prophet saw and heard, and surely it was testified to him of the Spirit that this was true and that these things which he experienced were true, by which he received a true knowledge of God the Father and of the Son, so that he knew that Jesus Christ lived, and that the Father lived, and knew that he had truly seen a vision, as we have heard testified here today.

So I say, let us put ourselves in tune. If there are members in the Church who are uncertain, who are lacking in that strength of a testimony, ask, and ye shall receive, knock, and it shall be opened unto you. If you will put yourself in tune that your spirit shall be in tune with the Spirit of the Holy Ghost, then you shall receive a knowledge of the gospel of Jesus Christ.

May the blessings of the Lord be with us all, that we may all enjoy that prompting of the Spirit and be able to assist others as a result of that knowledge given to us, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just concluded speaking.

After the singing and the benediction, this Conference will be adjourned until 7:00 o'clock this evening, when the General Priesthood Meeting of the Church will be held in the Salt Lake Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the priesthood will kindly refrain from attempting to enter the building. This Priesthood Session will not be broadcast, excepting in the overflow meetings that have already been appointed, in the Assembly Hall and Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled, in addition to the Barratt Hall and Assembly Hall, in 81 other Church buildings in Utah, Idaho, Colorado, New York, Washington, Oregon, Arizona, Wyoming, Ne-



vada, Illinois, New Mexico, Canada, and California.

The regular session at ten o'clock Sunday Morning will be televised over KSL-TV, Channel 5, and broadcast over Radio Station KSL, and by arrangement through KSL over 11 radio stations in Utah, Idaho, Colorado, and Nevada, and by special arrangement over 13 television stations in Utah, Colorado, Nevada, California, Oregon, Washington, and Arizona.

The Church-of-the-Air Broadcast will be over the Columbia Broadcasting System tomorrow morning from 7:30 to 8 o'clock. Elder Alma Sonne, Assistant to the Twelve, will be the speaker.

The Tabernacle Choir broadcast will be from 9:30 to 10 a.m. tomorrow. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 9:15 a.m. It is requested that the audience during the broadcast refrain from making any disturbance, or whispering. Large crowds will undoubtedly be waiting outside the closed doors and when opened there is usually a rush by those outside to get good seats. We plead with those thus standing to be courteous and considerate one of another. Avoid

pushing, crowding, if you please. Courtesy is a great virtue. Let us show it one to another and especially to our visitors who are within the city's gates.

The singing for this session has been furnished by the Combined Scandinavian Choirs under the direction of Brother R. Hulbert Keddington, with Elder Roy M. Darley at the organ.

I feel with Elder Mark Petersen—I wish I could thank them in the native language of their parents. I can say, "Tak for sist." But best of all, thank you for this excellent service and inspiring singing and God bless you.

The Choir will now sing "Almighty God of Our Fathers," and after the benediction by Elder Alan B. Blood, president of the Davis Stake, this Conference will be adjourned until tomorrow morning at 10 o'clock for the general public.

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The Combined Scandinavian Choirs sang the number, "Almighty God of Our Fathers," after which the closing prayer was offered by Elder Alan B. Blood, president of the Davis Stake.

Conference adjourned until 7:00 p.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle Saturday evening, October 6 at 7:00 p.m.

President David O. McKay presided and conducted the meeting.

The Tabernacle Choir Men's Chorus, with J. Spencer Cornwall conducting and Alexander Schreiner at the organ, furnished the choral music for this meeting.

### President David O. McKay:

This is the fifth session of the 127th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

You will be interested to know that these services are being broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and in addition are being broadcast by direct wire over a public address system to members of the Priesthood assembled in

81 other Church buildings in Utah, Idaho, Colorado, New York, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mexico, Canada, and California.

The singing during this session will be furnished by the Tabernacle Choir Men's Chorus, with Elder J. Spencer Cornwall as director, and Elder Alexander Schreiner at the organ. We shall begin these services by the Tabernacle Choir Men's Chorus singing, "I Know That My Redeemer Lives."

After the singing, Elder Leonard E. Graham, president of the East Rigby Stake, will offer the invocation.

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The Tabernacle Choir Men's Chorus sang the hymn, "I Know That My Redeemer Lives."

Elder Leonard E. Graham, president of the East Rigby Stake, offered the opening prayer.

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**President David O. McKay:**

Elder Leonard E. Graham, president of the East Rigby Stake, offered the invocation.

We have received word that hundreds are on the grounds who cannot get in any of the buildings here, and they have requested that the speakers be turned on out there so that they may hear. We think that if you do not turn them on to blare the proceedings over the city, that you may let the members out on the grounds gather around the loud speakers and participate in the meeting.

The Tabernacle Choir Men's Chorus will now sing, "My Blessing Fall On

This Fair World," directed by Elder J. Spencer Cornwall.

Singing by the Chorus, "My Blessing Fall on This Fair World."

**President David O. McKay:**

Our first speaker this evening will be Elder Mark E. Petersen of the Council of the Twelve. By request and appointment he will follow up instructions given six months ago and continue the plan which was then presented for the help and guidance, particularly of the young people of the Church.

**ELDER MARK E. PETERSEN***Of the Council of the Twelve Apostles*

**B**RETHREN, TWO OR three weeks ago the Deseret News ran an editorial, the caption of which asked the question, "Too much Word of Wisdom?" It was a great surprise to me to see some of the letters that came in response to that little editorial. Obviously the editorial defended the position that we could not say too much about the Word of Wisdom. It is all important. We cannot be too clean in the work of the Lord. But it was amazing that some apparently good Latter-day Saints, writing in would insist that we did say too much about the Word of Wisdom, that it did not really matter if people smoked a little—after all it was the popular thing these days and if young people are going to get along well with their crowds at school, they ought to do like the other fellow does. It was a great surprise to me that Latter-day Saints, raised in the Church, would take this position.

We have had other reactions, occasionally, which have rather frightened me. I was talking with one of our brethren right recently and he said, "My little five year old girl was watching television and was watching the Lucky Strike program. When the program was over, she turned to Dad, and said, 'Daddy, when I grow up I am go-

ing to smoke Lucky Strikes.' " It turned this man pale as he thought about the effect of the advertising upon his little girl.

The world today is dramatizing immodesty, dramatizing the use of cigarettes, dramatizing the use of liquor to a point where they are making it seem that it is the popular thing, that if you are going to get along well in the world, then you must indulge in these things.

How are we going to counteract this sort of thing, I ask you? The only way is to have a positive approach and move forward and maintain our standards and use every legitimate device we can to promote wholesome thinking in regard to the vicious things that are being held out to our young people today. It was with this thought in mind that the First Presidency endorsed a suggestion from the General Priesthood Committee of which Brother Lee is chairman, suggesting that we use the devices of advertising to teach the positive side of clean living as a means of counteracting the same type of approach used on the other side.

We were very grateful for the wonderful encouragement we received from the First Presidency on this matter. They have given it their whole hearted support and they are hoping that the

entire Church will likewise support it. We have been getting wonderful support from many sources. We have had hundreds of letters come in from bishops and others telling us of their reaction to the use of the posters and the small cards which have been distributed now for several months, and which we first announced to you here six months ago.

One bishop writing under date of day before yesterday, October 4th, says this:

"Those posters for youth along with the smaller individual corresponding cards, are masterpieces. There is so much psychology leading youth away from correct principles that my heart leaps for joy that our Church is using powerful ways and means to strengthen youth. May the Lord continue to bless you with power."

Another bishop writing under date of September 30th, sent us a letter which is duplicated by scores and scores of others which have come during the last couple of months. He writes:

"We feel favorably impressed with the posters which we have received. They are dignified and attractive. I notice that our ward members both the youth and their parents, stop and take time to read the message given on them, and twice I have had young persons who were absent at the time the cards were given out, come to me before I had the opportunity to go to them and ask if I had a card for them. I hear the young folks talking among themselves about the message on the card and I feel that they appreciate the deep significance of the thought given. In behalf of my own sons and the young people of this ward, I wish to thank you brethren for this program. I feel convinced that it will prove to be very worthwhile and of great value as an aid to the parents and teachers of the youth of the Church."

In the middle of September we received the first mailing piece from one of the young people themselves. We have been hearing since, but this was the first. It was a little postcard I was so proud of it I sent it down to the Presidency's office because I wanted them to see it:

"To Whom It May Concern"—by the way, it was addressed merely to the

L.D.S. Church Headquarters, and gives the address—"To Whom It May Concern: (and as I say this comes from a young lady)—What a refreshing experience to pick up a card, 'healthy, happy, lucky you.' Through such a positive approach youth will react positively because it shows you really do have faith in us. It is really good to see things like these posters rising away from 'thou shalt not.' Thanks for your faith in us. Sincerely"—and then the name is given.

Brethren, the program as we have it under way, is doing a great deal of good. The program becomes a device in your hands for making your work easier. It is a program likewise which may touch the hearts of young people who may not be touched in other ways as you would like to have them. We believe that this program will strengthen faith and give to our young people an appreciation of the worthwhileness of living a clean life.

Many, many of the wards and the stakes have given us 100% cooperation in this matter, such as is reflected in the letters of these bishops, and their efforts are surely appreciated as is suggested in this letter. But, unfortunately, brethren, six months after we have announced the program, we still have some wards in some stakes where nothing has been done. It makes us sad to think that young people are going astray who might be saved if only this device, among other things, were handed to them. But instead of being distributed the cards and the posters are safely tucked away in the bishop's office.

Bishops, you cannot afford to be without this program. Your young people need it. We hold you responsible for putting it into effect in your wards. We ask that your Aaronic Priesthood organization take care of the distribution of the little cards for the boys. The bishopric is in charge of the Aaronic Priesthood, therefore, it is their personal responsibility to see that each boy from twelve to twenty receives one of these little cards.

I think most of you are familiar with them.

We ask that the L.D.S. girls committee in each ward, made up of Y.W.M.I.A. workers, distribute the cards to the girls

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of the ward between the ages of twelve and twenty-five. Yet you, the bishopric, are advisers to these M.I.A. sisters, so it is in your hands again to see that there is a full distribution of the cards to the girls, also.

Now, there is the large poster. You are familiar with that. It comes in two pieces. One is the principal picture bearing the main caption, with our theme which is "Be Honest With Yourself." And then we have the side piece, you remember, which gives a message. It is hoped that that poster and the side piece will be properly shown in a display case in a prominent place in your foyer or other part of your building, if you do not have a foyer, which will be prominent enough so that people will see it.

Many there are who stop and look at the picture and admire the artistry and catch the message, whether it be "Virtue is its own reward," or "Happy, Healthy, Lucky You," or "Be Honest With Yourself." And many having seen the picture and the caption have paused to read the entire message on the side. But we have found that there are some of these display cases which have been placed in such a manner that they are really hidden away. I have been in some buildings where I actually have had to search for them. In one dark corner, behind the door, I found one of these display cases, and because the people come in and out when the door is opened, the door effectively hid the display case. Nobody ever got to see the poster except the janitor who looked at it when he locked the door after everyone had gone out.

Do you suppose that Lucky Strike cigarettes would ever put an advertisement in a place like that? Ask yourself now. You are opposing them in trying to obtain the interest of that boy or girl, are you not? You are in competition with them in a very real sense. The boy or the girl is going to look at the attractive ads of the cigarette or will look at the attractive ad of the Church. Lucky Strike, Camel, Old Gold, will never hide their ads away where you cannot see them. They are on the most prominent billboards and they use the best radio programs you can find anywhere. Why should we hide our light under a bushel?

Brethren, bring out these posters where people can see them and read them. Frame them in an attractive way because the display is part of it, I would say almost half of it.

If you do not have these posters displayed in your foyers by this time, will you in the spirit of our campaign be honest with yourself, be honest with your young people, and adequately and beautifully display these posters where everyone who passes by will see them and enjoy them?

Stake presidents, you preside over the stake, and in that respect you preside over all of the wards and branches in your stake. Will each stake president take it upon himself as a special assignment to go to every ward in his stake within the next week and look for the posters and see how they are displayed, and if they are not will you, as a stake president use your influence to have the posters well displayed? It is your responsibility, stake presidents, to see that your stake functions. Every ward is a part of your stake. Without them you have no stake. This is part of the Church program. As presidents of stakes and as bishops of wards, when we receive our appointments, we agree to accept the responsibility accompanying those appointments and now part of that responsibility is the proper display of those posters and the proper distribution of these little cards.

I would like to ask every bishop, are you sure that all the young people of the proper age groups in your ward are receiving the individual cards with our specialized message. Only yesterday I talked with the father of a young man, sixteen or seventeen years of age, who lives in one of the most progressive stakes in the Church right here in Salt Lake City. I asked if his son had seen any of these cards yet, and he said, "No, he has not seen them." I know the son goes to Church regularly, but there has been no distribution of the cards. We are now in the midst of mailing out the third set of cards and this boy has not yet received the first.

That reminds me of some of the difficulty we had during the World War. The First Presidency authorized our distribution of a little pamphlet, a midget sized Church News, for all of

the service men. It was disheartening indeed to find these packages, sometimes with dust on them, piled up one above the other on top of the bishop's desk.

Brethren, souls are too precious to allow our successful devices to be unused.

Do you have some kind of a check up system to insure full distribution of these cards? A list of names might well be kept by both M.I.A. and Aaronic Priesthood workers, including all of the young people of the ages mentioned, whether they come out to the meetings or not, whether they are on your roll books or not. If they are members of the Church they should receive the cards, no matter how inactive these boys or girls might be. If a list of these young people's names is maintained, the names could easily be checked off as a card is delivered to each boy or girl personally.

We hope that you will not merely distribute the cards to the young people who come to the meetings and believe that the job is done. If necessary, have your committee deliver the cards to the young people in their very homes. Those who do not attend our meetings may well be in the greatest need of the message we have for them.

We would like to suggest to you, Bishops, that you popularize this program in your wards. In your Sacrament meetings, you, yourselves, may well call attention of the Ward membership to the posters in the foyer, inviting all to pause and read. You may also do well to encourage parents to mention the cards and the posters in their family hour gatherings in the home. Boys and girls might well be invited by their parents to read and discuss the message on the cards as part of the program for the family hour in the home, or these cards may be read and discussed over the dinner table in the evening.

Young people should be encouraged to save the cards and place them upon the dresser or the walls or on the desks in their bedrooms. When these young people are assigned two and a half minute talks in Sunday School, or short talks in other meetings, the cards may well provide inspirational subject matter which will be of great assistance to them.

Since the cards are distributed only once in two months, is there any good

reason why a boy or girl may not be invited to give a brief talk on the subject treated on the current card during some Sacrament meeting in the Ward? Brethren, popularize this program.

The cigarette companies popularize their cigarettes, and the immodest styles emanating from Hollywood and Paris are certainly popularized by the best advertising devices that we have in the United States. Then should we not popularize our program of modesty and cleanliness?

I would like to ask, what do you do with the big posters which have been on display when you replace them with new ones? Do you just discard them and throw them away, or do you save them for appropriate use at other times, possibly at young people's meetings or socials in the ward. It might be that some of your own young people would like to take these posters home as their own prized possessions. Some do. Or they might be awarded for some specially outstanding service, or as a mark of appreciation. Or these posters might be saved by the young people's committees of the ward and displayed to advantage in a fireside meeting on Sunday evening. Or several of them shown together would make a very impressive display at a Gold and Green Ball or a young people's banquet.

As you know, brethren, the theme of the program is "Be Honest With Yourself." We do ask you, as the leaders of the wards and the stakes, to be thoroughly honest with your own selves in the conduct of this program. And be honest with the young people of your wards and give them this added help in their fight against sin. Be honest with the parents of the youth of Zion and give to them this potent aid in teaching their children the value of clean living. Be honest with yourselves in getting the most out of the program which is designed to make your work easier, to make righteousness more attractive to the youth of your wards and stakes, and to help build faith and testimony in the hearts of all.

So, brethren, let us be honest with ourselves, let us enter into the spirit of this work, let us make this program succeed.

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That we may do this is my earnest prayer, in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

I will go where you want me to go,  
I will say what you want me to say,  
I will be what you want me to be.

The congregation will now join the Men's Chorus of our Tabernacle Choir

in singing, "T'll Go Where You Want Me to Go." Elder J. Spencer Cornwall will lead us.

The Tabernacle Choir Men's Chorus and the congregation sang the hymn, "T'll Go Where You Want Me To Go."

### President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will now speak to us.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**M**Y BRETHREN: We seem to be living in an age of ideologies of various kinds. The things that used to influence men and nations and lead them into conflict,—ordinary ambition, thirst for territory, thirst for power, still remain, but there have come to supersede them certain ideologies which move nations, sometimes in rebellion against the past, sometimes to build up new concepts and new rules.

One of these ideologies which is perhaps politically not so important but which socially is most important, has been talked about tonight by Brother Mark E. Petersen,—the ideology which lowers moral standards that we have been taught in the past to regard as sacred. I endorse all that Brother Mark has said tonight and urge you bishops, presidents of stakes, and heads of households, to follow his advice.

I am going to talk tonight, or plan to, about another ideology, and I should like, in all humility on my part, to have the assistance of your faith and prayers. I shall try not to be too long; it may be I shall be a bit dull. I am going to read in part, perhaps a good part, what I say.

The ideology I have in mind is what I might call the ideology of equality. We have a sort of feeling about our own people in our own nation and the nations of the world, that everybody is equal to everybody else. You remember that the Declaration of Independence said, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that

among these are Life, Liberty and the pursuit of Happiness."

Those phrases seem to have caught the imagination of people of various kinds. I am not going to talk about them, somebody would accuse me of talking politics, but I have this kind of a feeling about them,—that they are not intended to suggest that force shall be brought to bear upon me, if I be a law-abiding man, tending my own business, to take away a part of my life to give to somebody else who thinks he would like some of it. I feel the same way about liberty. I feel the same way about pursuit of happiness. That is my right as a member of the body politic, and just because somebody else thinks he would like some of my happiness, I not imposing upon him or taking anything away from him, that I should be compelled to bestow upon him some of my happiness, is just beyond me.

Now, I want to talk tonight about what I will call *spiritual relativity*. I do not know anything about what scientific relativity means, but I can get some idea about what I am going to talk about. I am going to speak from the Book of Abraham, primarily, and my speaking will consist principally in reading, in the first part of what I say, with perhaps an interpolation of a remark here and there.

If you will read the third chapter of the Book of Abraham, you will find that the Lord is giving instructions to Abraham about various matters, including matters of astronomy, and then the Lord begins to apply those matters of astronomy of which he has been talking,

where he has one planet and then another greater than that, and then that there shall be one greater than that, and he begins to apply that to individuals:

"19. And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all."

Now, I am not going to try to tell you what that principle means, or where it leads; all I want to get out of that is that here are three intelligences, spirits, and that they are not equal, even the two are unequal. There is the one, there is the second more intelligent than the first, and there is the third more intelligent than the other two.

I like to think of that, as I have said, as *spiritual relativity*.

I am going on, now, and reading from the third chapter of Abraham. The Lord has been talking about the intelligences, and he says:

"21. I dwell in the midst of them all; I now, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

"22. Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; . . ."

In that great body of intelligences there were those whom the Lord has described as "noble and great ones"; obviously others were not noble and great. Then going on, apparently in the same sentence, as it is punctuated:

"23. And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

In a minute or two I will refer to this

same observation in connection with the Priesthood.

Then the scripture tells us that there were two who stood up. Each one wanted to create this new world that they had talked about. This is the Grand Council that we talk about, where all of us presumably were. Some were "noble and great ones," and some of us were not. We were not equal in that Grand Council, have no mistake about that. There it was decided:

"24. . . . We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"25. And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"26. And they who keep their first estate shall be added upon; . . ."

We understand that we kept our first estate, we who belong to this Church, that we have received the Gospel, and if we live as we should, we will be "added upon."

". . . and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; . . ."

The Lord has told us that we have three kingdoms, celestial, terrestrial, and telestial; he has told us who will be, in great broad classifications, in each of these kingdoms, possess each of these glories. He has told us that they differ. Paul told the Corinthians that they differed even as stars differed among themselves.

Now, then it goes on: (repeating)

". . . and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; . . ."

I am not undertaking to declare doctrine or Gospel, but as I read that, and as I understand it, it means that after we, so to speak, have been taken out, those who have kept their first estates, and we are not the only ones, there remains the great over-plus. They do not have the same heritage, the same kingdom, the same glory, that we shall have, and they have and can fall into the terrestrial, the telestial, and then the Doctrine and Covenants tells us

there is a kingdom without any glory. (D & C 88:24.)

My point is that we were not equal at the beginning as intelligences; we were not equal in the Grand Council; we were not equal after the Grand Council. We had our agency over there, and the Lord has so told us that and that it was because of the exercise of that agency that a third of the hosts of heaven rebelled. They did not keep their first estate and apparently the punishment to be inflicted upon them for their rebellion was that they should not have bodies.

"... and they who keep their second estate shall have glory added upon their heads for ever and ever."

Then the Lord goes on and tells us about the two beings who came and offered to build this earth and implement its creation. Satan, we learn from other scriptures, declared that he would save everybody, apparently either take away their free agency or else cause that nothing that they did would be a crime. The other one said he would do the will of the Father. The Father said that he would take the one who said he would do his will. Then it says:

"28. And the second was angry, and kept not his first estate; and, at that day, many followed after him."

Then the next chapter (chapter 4) says:

"1. . . . Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.

"2. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters."

I like that word "brooding," breeding, bringing forth the things of the earth, or preparing it therefor, it seems to me to mean.

Now, this matter of body which, I take it, will come to those who keep their first estate; and those who do not keep their first estate, but who do not belong to the rebellious group, they all get bodies too. We have our bodies. We are not all born in the same circumstances, with the same advantages, and all the rest of it. But evidently the

possession of a body was a great consideration, and I refer you, in that connection, to the incident of the Gadarene demons.

You will remember that when the Savior approached them, they said, "What have we to do with thee, Jesus, thou Son of God?" This was one case where the demons, themselves, bore testimony that Jesus was the Christ. "What have we to do with thee?"

And then they asked that the Savior, (when he cast them out of the man—they said they were "legion") that the Savior would permit them to go into the nearby herd of swine. I have always thought that there was a beautiful expression there. They asked him not to send them out into the "deep." You will recall that they went into the swine, and the swine ran down into the sea and were drowned. (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39.)

I have always thought that that indicated very, very clearly how valuable an earthly body is,—that they were willing in order to have possession, apparently even for the moment, of a body, to go into the body of a swine.

Now, I am trying to get out of all this only the one fundamental thought—we were not all equal at the beginning; we were not all equal at the Grand Council; we have never been all equal at any time since, and apparently we never shall be.

Now as to the Priesthood: Adam, the Prophet Joseph Smith tells us, received his Priesthood before the creation of the world, as I recall it. That is when he got his Priesthood. Seemingly it was not given to everybody. We do not know who else received it besides Adam, but probably some. The Prophet Joseph said, "I suppose that I was ordained to this very office in that Grand Council." And he said, "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, 2nd ed., 1940, pp. 157, 365.)

I like to think that perhaps we may have been there at that Grand Council and that we, the great body of this Church, with our divine commandment, our divine destiny, our divine responsi-



bility, to carry the Gospel to the nations of the earth—I like to think that we were endowed somehow with a mission, perhaps with the Priesthood, to carry on the work which we have to do.

Now, the Prophet told us that from that time down, apparently until the time of Moses, the Priesthood descended in a regular line from father to son, through their succeeding generations. (D.C. Sec. 84.)

You will remember at the very beginning there was a contest in the Priesthood. At any rate, Cain offered a sacrifice that was not acceptable to the Lord. You know the result. (Gen. 4.)

From that time on down to the time of Moses, we note that the men that were named (they are named in the Doctrine and Covenants, Sections 84 and 107) carried on the Priesthood. It does not seem to have been a common endowment. Everybody was not offering sacrifice, but only those who were chosen by the Lord.

When you come down to Moses, remember Moses had the Melchizedek Priesthood, which he received from Jethro, his father-in-law, at the beginning of his work. (D.C. 84:6.) He seems to have been the only one among the Israelites who then held the Melchizedek Priesthood. He tried, you will recall we are told, to have Israel fit itself to partake of the Melchizedek Priesthood. Israel would not do it, and so there was established the Aaronic Priesthood, the Lesser Priesthood, and that was bestowed upon Aaron and his family. (D.C. 84:18 ff.)

Way along at the beginning, soon after they began the exodus, Aaron and Miriam, the sister, apparently basing their actions upon the fact that Moses had married an Egyptian, Ethiopian, nevertheless it appears in the account that they accused Moses, who held the Melchizedek Priesthood and Aaron held only the Aaronic Priesthood—accused Moses of usurping power that they had formerly possessed. You will recall that they were severely chastened, chastised. Miriam was stricken with leprosy. (Num. 12.)

I have always thought that there was in this an indication of the priesthood status of women, because of the punishment which apparently was inflicted

upon Aaron, which differed from the punishment which was inflicted upon Miriam,—that here was an indication that women did not receive the Priesthood, and certainly so far as we know, women have not had the Priesthood. Miriam's punishment may have covered her seeming claim that she had a right to priesthood powers.

When that was settled, you will remember that a Levite, Korah, and Dathan and Abiram, apparently Reubenites, rebelled against Moses and said he was taking too much upon himself. They did not have the authority to officiate, they did not have the Priesthood that Moses had, and they did not have the authority that Aaron had. They rebelled. I will not take time to do more than tell you that finally a challenge was issued by Moses. They came out with their censers, and the earth opened and swallowed them up. (Num. 16.)

But they (Moses and Aaron) were not content with that demonstration. You will remember that then the question arose as to where the Priesthood authority was, and apparently Moses intended to settle it once for all, so he planned the experience of the rod that blossomed. Each of the tribes got a rod, and it was placed in a container in the tabernacle, as I recall it, and the rod that blossomed was to be the rod of the tribe that was chosen. Aaron's rod blossomed; the others did not.

I want to get from this the proposition that Israel, generally, did not have the Priesthood that Aaron had. Even the Levites, who had a secondary kind of officiating authority in taking care of the tabernacle, did not have the right to offer sacrifice, which belonged entirely to Aaron and his sons. (Num. 16.)

And you may recall that rather early in their Priesthood experience there were two sons of Aaron, Nadab and Abihu, who offered "strange fire" before the Lord, and they were smitten, killed. (Lev. 10.)

The Lord has always guarded his Priesthood with the utmost care, so that all during Israel's time, only a few held the Priesthood, and of that few only one family, seemingly, had the right to officiate. There evidently were indi-

viduals at various periods in Israel's history who held the Melchizedek Priesthood, but it was not generally possessed. Apparently the Priesthood has not ever gone to all humanity. The Lord has guarded it very, very carefully, and he guards it in the same way today.

So, my brothers, we need not be dismayed or suffer any inconvenience or embarrassment from the fact that the Priesthood is a sacred calling which is bestowed upon those whom the Lord designates, with such powers and such authority as the Lord may indicate by virtue of the office. We have deacons, teachers, priests, elders, seventies, high priests. You know how that comes about, how we get these various grades of Priesthood.

But two points:

First, there never was a time when all spirits were equal, so far as the Lord has revealed; so far as he has revealed, there never will be a time when all spirits are equal. He has provided different kingdoms and glories for the different kinds of individuals as they come to this earth, and I can imagine, having in mind the Gadarene demons, I can imagine that those who did not keep their first estate but who still may come to earth and get a body, are anxious to come and get a body no matter what the conditions are, if we are to judge by the anxiety of those demons who were cast out and who asked that they be permitted to enter the swine.

Next, the Priesthood has never been possessed by all individuals; the Lord has chosen those to whom he wishes to delegate his authority. He has carefully guarded the exercise of that authority. Some, our sisters, for instance, have never held the Priesthood.

Thank you, brethren, for your kindness.

I bear you my testimony that the Lord lives. I bear you my testimony that Jesus is the Christ, that he lived, was crucified, died, was resurrected.

I bear you my testimony that the Priesthood has been restored to us through the restoration that came through the Prophet. I bear you my testimony that all of the rights and the powers which Joseph had have descended from him till now and that they are now possessed by President David O. McKay.

May the Lord bless us and build up our testimonies, enable us to understand the principles of the Gospel and not get off on the theory of this ideology that everybody is alike, and all have equal rights,—our rights depend upon our course before we came here, and our course since we arrived.

God bless you, I pray in the name of his Son. Amen.

**President David O. McKay:**

President Stephen L. Richards of the First Presidency will now address us.

## PRESIDENT STEPHEN L. RICHARDS

*First Counselor in the First Presidency*

**M**Y DEAR BRETHREN, President McKay has accorded me the privilege of bringing to your attention some matters concerning our missionary work. We think it well that the whole Priesthood of the Church should have an understanding of the great missionary work which is carried forward, reaching such large proportions as we took the liberty of telling you this morning. I assure you it is no inconsiderable undertaking to keep a force of 5,000 men, may I call them such, in the army of the Lord scattered throughout this world, and to replenish their numbers and cause all to

work in harmony and in accordance with the spirit of missionary work, which is the spirit of our Father.

So, there does arise the necessity of having some definitely defined procedures for the direction of this great undertaking, and we think it well if you knew perhaps a little more about these procedures than all may now know, although of course generally our work is well understood by this vast congregation of Priesthood.

I am going to mention several matters which relate largely to the calling of our brethren into the mission field.

Experience has taught us that it is not wise to call young men just married or just to be married. We have learned that it is better to let such a young man in justice to his wife begin his home at once so that he may have a period of time within which to establish a proper family relationship. So we would like young men and their bishops to understand that it is better that they be not recommended under the circumstances which I have mentioned.

We bring to your attention again the health of the missionaries. We feel a deep interest in conserving the health of our young people. We recognize that the mothers who let their sons go feel that they must have the best care, and we ask all to help safeguard conditions of health before missionaries go into the mission field. We are grateful to a great many doctors who render their services free of charge in physical examinations. Sometimes, however, the examinations, I suppose, seem necessarily hurried, and histories of disabling maladies sometimes do not come to light, and out of the ardor for missionary work, they are sometimes overlooked, and then sorrow comes in the mission field. Sickness requiring the missionary patient to be sent home, or hospitalized for long periods of time, of course, is embarrassing to the missionary and his family, to his companion in the mission field, and to the mission work generally. We again urge bishops to use the greatest of care in assuring us that those who go into the field, so far as is foreseeable, are in a state of health that will enable them to accomplish their work.

Our sisters help us in the mission field tremendously. We have reports from every mission that the influence of the sisters is one of the most refining and ennobling of all the good forces that we have in the mission field, and we know that there are many who would like to go into the field; but we have long since established a minimum age for sister missionaries. That age is 23, and that was not arrived at without considerable care, examination of statistical information regarding marriages, etc., and we find still that many endeavor to secure exceptions to that rule, which only make for charges of discrimination, and which do not facilitate

our work. Please know that that is the age for sister missionaries, and help us in conforming to it.

Nearly all missionaries are asked by those who interview them if they will go where they are sent, and I think nearly always the missionaries reply yes, they will. I am sure that nearly all of them recognize that it is essential to respond to calls to go where they are needed. One can readily see that if preferences should be recognized generally, one mission might be—it is hard to say overstaffed—but there would be many more than in other missions, and some missions might be left with few missionaries. We have constant calls from mission presidents for the replacement of missionaries being released. Oftentimes it is necessary for missionaries to maintain branches, and therefore it is essential that our prospective missionaries go where they are called, and cheerfully respond to their calls, and that even though they may have some preferences, that they subdue those preferences for the good of the whole Cause, and the building up of our missionary work.

Six months ago, as I recall it, we called your attention to the necessity of making welcome into the wards and branches of the Church all of the new converts. We are hopeful that progress has been made. Many of those who come into the Church feel at a loss if they do not receive a welcome among the Saints with whom they gather. Our people themselves should be persuaded to extend the hand of welcome to every new convert in the Church, and wherever it is possible the bishop of a ward, or the president of a branch should provide activity for these new converts as readily as may be done.

I wish tonight to thank those who have so generously contributed to our general missionary fund. We have been more than gratified with the gifts which have been made to this fund which have enabled many poor people, young men without means in foreign lands, and young women too, to undertake missions for the Church. I note that so far as our record goes 174 missionaries have in the last few years been assisted from these contributed missionary funds. One hundred of those missions have

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been completed; 74 missionaries are still in the field. In nearly all instances they have written to the contributors expressing their appreciation for the opportunity afforded to them to go out and serve the Lord.

Now, another item: No young man, or young woman either, should be pressed into the missionary service. It is true that it is perfectly legitimate to point out the advantages of missionary service, its opportunities, but everyone who goes should be imbued with the remarkable opportunities that a mission affords, and he should also know that he goes to bear witness of the Living Christ to all men, and to the divinity and the vitality of this work of the latter days. It is unfortunate when some get into the mission field and say that they were so pressured into coming that they have no interest in it. There are very few in this category, but we do think that there should always be assurance that those who go into the field go with a full understanding of what their work is to be, and with willingness to perform that work.

I pay my tribute to the wonderful men and women of the Church who so gloriously respond to missionary calls. They have set an outstanding record. I think in the eyes of the world nothing commends us to the esteem of men more than our marvelous missionary system. Indeed, many are unable to comprehend how our youth will go out at the expense of their parents, and at their own expense, to disseminate the principles of the Gospel among men without any

contribution whatever, and I pray the Lord to bless all the families that send these missionaries forth. May they have the satisfaction in their hearts of knowing that they are contributing tremendously to the advancement of this great work.

As we indicated this morning, baptisms are most encouraging, and they will continue to increase as you supply this great missionary movement with the young men and the young women that it needs to carry forth. Older men and older women are also welcome if they are in good health, but we have had many instances where their health would not stand the rigors of the missionary calling.

I will not take more time to dwell upon this important phase of our work, but I will solicit your cooperation—cooperation of bishops, and presidents of stakes, and of all the Priesthood—in seeing that our processes for the selection of missionaries and their placement in the field operates smoothly, without disappointment to missionaries or their families, and without regrets to anyone.

I pray the Lord's blessings upon you, my brethren of the Priesthood. I honor you in your respective callings, and I know that the holy power which you hold, and which is so potent and indispensable to the establishment of our Father's Kingdom, is genuine and divine. I thank God that we hold his divine power, that he has so generously endowed us with the right to represent him, and I thank him for all blessings in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. MCKAY

**T**HIS AFTERNOON at the height of a most inspirational meeting I saw two young men on my left in the gallery rise from their seats and walk out of the building. I hastily put on my long distance glasses to see more definitely who they were. They impressed me as being teachers, about the age of 15.

That little act emphasized one of the points to be mentioned at this Priesthood Meeting, and that is the attitude of our young men bearing the Aaronic Priesthood who are asked to administer

the emblems of our Lord's death and life. No more sacred ordinance has been given to us by the Lord than the administration of the Sacrament. I shall not dwell long upon its significance, the principal one of which is a covenant that we make with the Lord. We give our word of honor to do certain things, which as the Brethren said today, are contributive to our spiritual growth and happiness if kept, but which weaken our characters if we violate them.

Say over in your mind briefly just

what that covenant is. Those two men who are representing the audience appeal to the Lord in the name of the Redeemer, and ask him to bless and sanctify that bread or water to the souls of all those who partake of it. That is a sacred approach. "That they may do it in remembrance of the body (or blood) of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them," then the result, "that they may always have his Spirit to be with them."

That is one of the prayers given to us word for word. Young men who are given the Priesthood, the importance of which we have heard tonight, are asked to give the congregation the opportunity to make that covenant, and the two priests who are to bless it, or the four who are to participate, should be instructed regarding the importance and sacredness of their calling. No whispering should be engaged in by those boys. All preparation should be carefully made before the hour of the sacrament meeting, and those young men should at least refrain from conversation, even if they do not contemplate the responsibility which is theirs.

I am not going to say much about the dress. We are not a people who look to formality, certainly we do not believe in phylacteries, in uniforms, on sacred occasions, but I do think that the Lord will be pleased with a bishopric if they will instruct the young men who are invited to administer the sacrament to dress properly. He will not be displeased if they come with a white shirt instead of a colored one, and we are not so poor that we cannot afford clean, white shirts for the boys who administer the sacrament. If they do not have them, at least they will come with clean hands, and especially with a pure heart.

I have seen deacons not all dressed alike, but they have a special tie or a special shirt as evidence that those young men have been instructed that "you have a special calling this morning. Come in your best." And when they are all in white I think it contributes to

the sacredness of it. Anything that will make the young boys feel that they have been called upon to officiate in the Priesthood in one of the most sacred ordinances in the Church, and they too should remain quiet, even before the opening of the meeting.

That is just preliminary. I said I saw these two boys leave the building this afternoon, and it reminded me that in some of our wards, these young men who have been appointed to administer the sacrament, and who have officiated in the order of the Priesthood, start for the door and leave the worshiping assembly. I will not say it is sacrilege, but I will say that it is not in keeping with the order and sacredness of the service which they have rendered by virtue of the Priesthood.

Instruct them, bishops. When they accept that duty, they accept the responsibility of remaining throughout that entire meeting hour. They are part of it. A bishop would not think of leaving. His counselors would not. Neither should your representatives who administer the sacrament.

There should be more order in the administration of the sacrament. A keener sense of the promise, the covenant, we make will add much to the spirituality of the membership of the Church, and will entitle us to the guidance of the Holy Spirit. Indeed that is a principal end of our existence.

I like that parable Jesus gave when he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." (Matthew 6:28-29.)

"Consider the lilies, how they grow," with their roots down in the ground seeking for sustenance, and all that sustenance and vitality going up through the stem for one purpose, until that flower blossoms in the sunshine in fulfillment of its life, receiving the glory of the sunshine, and the completion of pistil and stamens.

So we, with our tentacles in the earth, our hands, our brains, which God has given us physically, seek life and sustenance in subduing matter. Why? That we might realize the ideal, that our

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souls too may blossom in the sunshine of God's Holy Spirit, "that thy Spirit may be always with us."

Brethren, let us have the Lesser Priesthood remain and participate in that administration in sacredness, in reverence, and contribute to the order of the worshiping assembly.

There is one other principle to which I wish to call attention tonight, and that is the observance of the Sabbath Day. I was grieved, recently, and probably you were, to receive an invitation to attend the opening of a new multi-million dollar runway at the Hill Field Air Force Base. All our service boys will want to be there. Thousands of loyal citizens will want to be there, but why should it be on Sunday? We have our boys of the Air Force here tonight. They are loyal. Our boys are bringing honor to our Country. Their Captains, their officers, write to us and tell us how proud they are, and that goes for the boys particularly who are maintaining the ideals of the Church. Most of them are—God bless them.

Well, among those ideas is worshiping on the Sabbath Day, keeping it holy. I wish that they, in order to be loyal to their troops and associates, would not have to go up there on Sunday. I understand that possibly the State National Guard here in our own State may ask the members of the National Guard to go out and drill on Sunday. I hope not.

Sunday is worship day. It is holy. This is a Christian nation, and the Lord has promised that as long as we keep him in mind and worship him this Country will stand—this Government will stand. No other nation can take it or destroy it. But if we forget Him, God's promises are not binding.

Why should Sunday be observed as a day of rest? First, Sunday is essential to the true development and strength of body, and that is a principle which we should proclaim more generally abroad, and practice. I know that you men who have sedentary occupations, as we do in the Church, say it is good to go out and have exercise. That will be better for us. But there is something more than just that. Sunday is a day when we change our clothes, put on clean linen. It is truth that "cleanli-

ness is next to godliness," and the Lord said, "Be ye clean that bear the vessels of the Lord."

Bacon, the great philosopher, said, "Cleanliness of body was ever esteemed to proceed from a due reverence to God. The consciousness of clean linen is in and of itself a source of moral strength, second only to that of a clean conscience." The farmer who makes his boys go out and haul hay, even when a storm is coming, is doing his boys an injustice. It would be much better to let that hay be destroyed than to deprive those boys of a sense of coming nearer to the Eternal Spirit, and partake of the sacrament, that they may always have his Spirit to be with them.

A second purpose for keeping holy the Sabbath Day is: "That thou mayest more fully keep thyself unspotted from the world." Contemplation during that sacred hour, self communion, and higher than that, communion in thought and feeling with the Lord—the realization that He is near enough to be aware of what you are thinking. What you think about—is really what you are.

"Nae treasures, nor pleasures,  
Could make us happy lang;  
The heart ay's the part ay  
That makes us right or wrang."

Keep thyself unspotted from the world, and ask God to forgive you if you have in mind injuring anyone who trusts you—I mean morally—or if you have in mind wronging anybody, cleanse it from your mind. Read Doctrine and Covenants Section 59.

There is a third reason. Keeping holy the Sabbath Day is a law of God, resounding through the ages from Mt. Sinai. You cannot transgress the law of God without circumscribing your spirit. Finally, our Sabbath, the first day of the week, commemorates the greatest event in all history: Christ's resurrection and his visit as a resurrected being to his assembled Apostles. His birth, of course, was necessary, and just as great, so I say this is one of the greatest events in all history.

"The Sunday," says Emerson, "is the core of our civilization, dedicated to thought and reverence. It invites to the

noblest solitude, and to the noblest society."

We have other instructions and suggestions, but I will add no more than to commend the excellent admonitions given by Brother Petersen, President Clark, and President Richards.

I will conclude with reference to an incident as a missionary in Scotland in 1898. After having been in Stirling only a few weeks, I walked around Stirling Castle with my senior companion, Elder Peter G. Johnston of Idaho. We had not yet secured our lodging in Stirling. I confess I was homesick. We had spent a halfday around the castle, and the men out in the fields ploughing, that spring day, made me all the more homesick, and took me back to my old home town.

As we returned to the town, I saw an unfinished building standing back from the sidewalk several yards. Over the front door was a stone arch, something unusual in a residence, and what was still more unusual, I could see from the sidewalk that there was an inscription chiseled in that arch.

I said to my companion: "That's unusual! I am going to see what the inscription is." When I approached near enough, this message came to me, not only in stone, but as if it came from One in whose service we were engaged: "Whate'er Thou Art, Act Well Thy Part."

I turned and walked thoughtfully away, and when I reached my companion I repeated the message to him.

God help us to follow that motto. It is just another expression of Christ's words: "He that will do the will of God shall know of the doctrine, whether the work is of God, or whether I speak of myself," and that testimony leads us all to the guidance of the Holy Spirit in life. I humbly pray that the Priesthood assembled this night (the number we will give you tomorrow—the greatest, probably, in the history of the Church) will take upon themselves the responsibilities which God has placed upon them, and do their duty wherever it

may be, and I ask it in the name of Jesus Christ. Amen.

### President David O. McKay:

Eighteen groups have not yet reported the number who are listening to this service by direct wire broadcast. The grand total thus far reported is 26,874. God bless you brethren and keep you true to the Restored Gospel of Jesus Christ.

The Church of the Air Broadcast over the Columbia Broadcasting System network, which will have been recorded in advance, so you need not come to the Tabernacle to hear it, will be released by transcription by KSL Radio Station tomorrow morning from 7:30 to 8:00 a.m. Elder Alma Sonne, Assistant to the Twelve, will be the speaker.

The Tabernacle Choir broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 a.m. It is requested that the audience, during the broadcast, refrain from making any disturbance. Large crowds will undoubtedly be waiting outside the closed doors, and when opened there is usually a rush by those outside to get good seats. We plead with those thus standing to be courteous and considerate one to another. Avoid pushing and crowding, will you please. Courtesy is a great virtue. Let us show it one to another, and particularly to our visitors who are within our gates.

The Tabernacle Choir Men's Chorus furnished the singing for us tonight. We thank them and Brother Cornwall for their presence, and for their excellent singing. They will now sing, "Pilgrim's Chorus," after which Elder Frederick Lyman Schenk, president of the Twin Falls Stake, will offer the benediction, and this Conference will be adjourned until 10 o'clock tomorrow morning.

The Tabernacle Choir Men's Chorus sang "Pilgrim's Chorus," after which the benediction was pronounced by Frederick Lyman Schenk, president of the Twin Falls Stake.

## THIRD DAY

### MORNING MEETING

(For a full report of the *Church of the Air and Tabernacle Choir and Organ Broadcast*, see pages 127-131.)

Sunday morning, October 7, 1956.

Conference reconvened promptly at 10 o'clock, with President David O. McKay presiding and conducting the services.

The music for this session of the Conference was furnished by the Salt Lake Mormon Tabernacle Choir, with J. Spencer Cornwall conducting. Alexander Schreiner was at the organ.

#### President David O. McKay:

Ten thousand people assembled in the Tabernacle this morning have just listened to the weekly broadcast of the Tabernacle Choir. There are thousands now assembled not only in the Tabernacle and on the Temple Grounds, but in the Assembly Hall, Barratt Hall, and in other buildings throughout the West.

The fifth session of this General Conference was not broadcast. It was a General Priesthood meeting held last evening in the Tabernacle on Temple Square, with overflow meetings in the Assembly Hall and Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled in 81 other Church buildings in Utah, Idaho, Colorado, New York, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mexico, Canada, and California.

For your information and interest we report that as nearly as the ushers could count there were assembled in the Priesthood meeting held last evening, over 27,000 men of the Priesthood. Eighteen of the groups had not reported so we estimate that there will be well over 29,000 or 30,000 people assembled.

The Tabernacle Choir Men's Chorus, under the direction of Elder J. Spencer Cornwall furnished the music.

The address on the Church of the Air Broadcast from 7:30 to 8:00 o'clock this morning was given by Elder Alma Sonne, Assistant to the Twelve.

I am pleased to report that Elder Milton R. Hunter, who has been absent

because of sickness, and Elder Ernest L. Wilkinson, who was stricken yesterday, are both reported improved this morning.

We are now assembled in the sixth session of the 127th Semi-Annual Conference of the Church. All the General Authorities are in attendance excepting Elder Hunter. We are glad to see Elder Thomas E. McKay present this morning.

These services and the services this afternoon will be broadcast in the Assembly Hall and in Barratt Hall over a public address system, and by television. They are also broadcast over 11 radio stations in Utah, Idaho, Colorado, and Nevada, and by special arrangement over 13 television stations in the surrounding States.

Once again we express appreciation to the broadcasting stations who furnish this excellent service, thus furnishing conditions by which tens of thousands, perhaps hundreds of thousands may listen in.

To the audience—those assembled in person—and the thousands comprising the television and radio audiences, the First Presidency and other General Authorities of the Church extend a most hearty welcome, and here this morning I think it would be well to extend appreciation so that those listening in on the Coast and Hawaii may hear us,—appreciation for these lovely flowers that decorate the rostrum and other places in the Tabernacle. Elder Edward Clissold, president of the Oahu Stake, has sent us word that the beautiful anthuriums and other tropical flowers decorating the building bring to us the greetings and love of the members of the Oahu Stake and others in Hawaii. I wish to state that these flowers were flown here by the United Air Lines free of charge.

We welcome prominent officials we see sitting here. I am sure we cannot recognize you all. We bid the following welcome: Senator Arthur V. Watkins, Senator Wallace F. Bennett, Congressman William A. Dawson, Secretary of State Lamont Toronto, Adiel F. Stewart, Mayor of the City, President A. Ray Olpin of the University of Utah,



President Daryl Chase, President of the Utah State Agricultural College, President William P. Miller, President of Weber College, President J. Elliot Cameron, Director of Snow College, Superintendent of Public Instruction, Prof. E. Allen Bateman; Superintendent of Salt Lake City Schools, Prof. M. Lynn Bennion, and others; Congressman H. Aldous Dixon. We cannot see you very well, but all are welcome and we are glad to have you fellowship with us.

We also welcome the wives of the presidents of the missions, who have been here attending the dedicatory services of the Relief Society Home.

Presidencies of stakes, bishoprics of wards, and all are welcome, as you know, and we pray that the spirit of fellowship and good will with the Spirit of the Lord will continue with us throughout this session as it has throughout the preceding sessions of this Conference.

The Tabernacle Choir will furnish the singing this morning, under the direction of Elder J. Spencer Cornwall. Elder Alexander Schreiner is at the organ.

We shall begin these services with the congregation singing: "O Ye Mountains High."

The opening prayer will be offered by Elder Ward C. Holbrook, president of the South Davis Stake.

Singing by the congregation, "O Ye Mountains High."

The opening prayer was offered by Elder Ward C. Holbrook, president of the South Davis Stake.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**M**Y BROTHERS AND SISTERS, as with all of us I stand before you in humility, with a prayer in my heart that I may be able to say something that will be helpful in building up our faith, strengthening our testimonies, and I ask that you will extend to me your faith and your prayers to the same end, that all may be benefited.

I would like to begin what I have to say this morning with a quotation of

President David O. McKay:

The invocation was offered by President Ward C. Holbrook of the South Davis Stake.

All you who are listening in will be pleased to know that sitting among the audience that crowds this Tabernacle to capacity are several hundred servicemen, members of the Church, who have come from several different camps to participate in this Conference. Young men, with your officers who are accompanying you, we extend our heartfelt greeting and pray the Lord's blessings to attend you.

The Tabernacle Choir will now sing, "If, With All Your Hearts," under the direction of Elder Cornwall. Following the Choir's singing, we shall hear from President J. Reuben Clark, Jr.

The Tabernacle Choir sang the selection "If, With All Your Hearts."

President David O. McKay:

As already announced, President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this morning. He will be followed by Elder Hugh B. Brown.

some scriptures. One scripture has already been frequently quoted that came from the great intercessory prayer which the Savior delivered the night before the day he was crucified:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Then I would like to quote the first

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three verses and the fourteenth of the first chapter of John:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made."

And the fourteenth verse: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

And finally, I will quote the passage from First Corinthians, where Paul, speaking to the backsliding Corinthians, among whom already began to appear what finally became the great apostasy, and complaining about them and their thoughts, he said,

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." (I Cor. 2:2.)

There are all sorts of cults, all sorts of shadings of what we have called Christianity. There is one group of scholars that work insidiously sometimes, pretending Christianity and a belief in Christ, but nevertheless who subtly and insidiously teach us things that do not come within what we understand as Christianity. The position of these has been stated by one scholar thus:

"Christ . . . cannot have been both the same unclouded thinker of the moral sayings and the apocalyptic fanatic of the eschatological passages."

And eschatology is defined as "The doctrine of the last or final things, death, resurrection, immortality, the end of the world, final judgment, and the future state; the doctrine of last things."

These teachers who announce this difference as to the life of the Savior and his teachings, some of them, find place amongst us.

These critics say one of these two, the moral teachings or the eschatology, must be given up as historical and the one chosen to be got rid of is the eschatological. Anything beyond the moral teachings is put in the realm of myth, legend, popular exaggeration, symbolism, allegory, or transference of the miraculous from other departments of tradition into the life of Jesus.

Their standard of elimination is that any "event which lies outside the range of the known laws of Nature," must be disregarded. This destroys the divine origin of Jesus, his miracles, his resurrection, and much of his doctrine.

I want to read now just a few verses from the Olivet Discourse, the discourse which the Savior delivered on the Mount of Olives at the near conclusion, or conclusion of the third day of the Passion Week which he had spent in the temple or the temple precincts. I am going to read from all three Synoptists, because each says essentially the same thing, but in somewhat different language. I am reading from the 24th chapter of Matthew. They had gone out to the Mount of Olives, Jesus and his disciples; they asked if he would like them to tell him about the temple, and so on, and it was then that he predicted that the temple would be destroyed, and thereafter in this discourse he touched upon not only the destruction of the temple but the Second Coming. Not always can you be clear as to which he was referring, but the passages that I shall read have reference as to what should finally take place.

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

"And Jesus answered and said unto them, Take heed that no man deceive you.

"For many shall come in my name, saying, I am Christ; and shall deceive many. . . .

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

"Behold, I have told you before.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." (Matt. 24:3-5; 23-26.)

Mark said: "And Jesus answering them began to say, Take heed lest any man deceive you:

"For many shall come in my name,

saying, I am Christ; and shall deceive many. . . .

"And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

"For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

"But take ye heed: behold, I have foretold you all things." (Mark 13:5-6, 21-23.)

And Luke says, more shortly than is recorded by the others:

"And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them." (Luke 21:8.)

I think perhaps when we first read these extracts we may think that the Savior is talking primarily of a person, somebody to come to impersonate the Christ and claim to be the Christ. It seems to me, however, from the way in which these records are made and what they say, that the Savior also had in mind anyone who would come and say to you, "This is Christ that I teach; that is Christ that I teach; that is the Christian doctrine." In that sense I think that these scholars about whom I have already read, who would discard everything that they could not account for by the known laws of nature, they are in effect false Christs, for they are telling us that the things that we believe in Christ are myths, tradition, symbolism, allegory; they did not exist.

Now, that kind of a religion, that kind of Christianity would require that we discard all that we know about the Great Council in heaven and what was determined there, because these things lie outside the known laws of nature, as those scholars understand them.

We would have to discard the Fall as being a myth, an allegory, symbolism.

We would have to discard the virgin birth, the divine conception, the very foundation of our religion; that would have to go.

We would have to discard the witness of the Father at the time of the baptism of the Savior; that would go as myth, symbolism, allegory.

We would have to discard practically all of the miracles as not taking place

and those that might be accepted would be spoken of as signs. A sign can be a miracle, but not necessarily so. A miracle is a sign, but more than that.

We would have to discard the testimony of the Father, at the time of the transfiguration, that Jesus was his Son.

We would have to discard that great occasion, the raising of Lazarus and the incidents thereof, the reply of the Savior to Martha:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.) That would have to go into the discard as myth, allegory, symbolism, tradition.

Finally, we would have to discard all that we know about the resurrection and its effect; all of that is gone.

As to all these, and almost countless other matters: be not deceived, believe them not, follow not after the false Christs.

I would like you to appreciate that without the eschatology of the records of the Savior's life, we should have nothing left but husks, moral teachings, and ethics which, if lived, would make us a great people, a humane people, a peaceful people, but would not carry us back into the presence of our Heavenly Father.

In my view, that doctrine is not only sacrilegious, but to me it is also blasphemy, something to be utterly cast away. We have less left after they get through with their discards than the old paganism, for that paganism, the old Greek mythology, did acknowledge and have a kind of worship of divine beings which they conceived; they did believe in them and worship them.

My whole soul rebels against this emasculation of Christianity. Jesus did live. First, there was the great plan in heaven; that did actually occur. All that we know about it took place there. There was the plan; the earth was formed; Adam came; the human family followed. We came here to prove ourselves. Finally, Christ was born in the Meridian of Time. He lived. He taught. He gave instructions. He was crucified. Then on the morning of the

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third day, he was resurrected, thus bringing to each and every of us the blessings of the resurrection. We all shall be resurrected. All of that has gone for these people to whom I refer. It is myth, tradition, allegory. Be not deceived by them; believe them not; follow not after them.

Then we would have to discard all that transpired in the restoration of the gospel, the Vision of the Father and the Son, the coming forth of the Book of Mormon, the giving of the great commandments which compose our Doctrine and Covenants. We would have to discard the Pearl of Great Price and all that it says.

Now, brothers and sisters, let us be aware of this false Christ, false Christianity which is taking root among some of our intellectuals. Be not deceived, believe it not, follow not after it, as the Lord said in those various records.

I bear my testimony as I have already indicated to the truthfulness of the gospel, to the restoration of its great

principles, to the restoration of the priesthood, to the conferring of all of these things upon the Prophet Joseph, to the passing down from the Prophet Joseph through the Presidents of the Church until the present, that our President of the Church, President David O. McKay, has all of the rights and the prerogatives and the powers and authorities that were conferred upon the Prophet Joseph.

I bear you this testimony in soberness. I repeat, my soul cries out against this heresy that is taught by this group of so-called Christians.

God be with us and help us always, I humbly pray, in the name of Jesus. Amen.

**President David O. McKay:**

President J. Reuben Clark, Jr. of the First Presidency has just concluded speaking. We shall now hear from Elder Hugh B. Brown, Assistant to the Twelve. He will be followed by Elder Richard L. Evans.

## ELDER HUGH B. BROWN

*Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS, although we face this challenging assignment semi-annually, we still anticipate and approach it with trepidation and deep humility. We are fearful that sometime we may depend upon ourselves alone, and we know that if we should our words would be as sounding brass and tinkling cymbals.

Now I know that I cannot say anything that will be new to members of the Church. I cannot say anything that has not been said many times before, and of course better said, but I am encouraged by the announcement of the President that we are favored this morning with the presence of many of our friends, both in the Tabernacle and in the radio and television audience, whom he has welcomed as our invited guests. May I assume that some of you, our brothers and sisters who are not in the Church, might be interested in a very brief review of some of the teach-

ings and practices of the Church of Jesus Christ of Latter-day Saints which distinguish it, for it is somewhat unique.

We are not Catholic, Protestant, nor Jewish, and yet this disclaimer should not be taken to mean we are not Christian. You who heard the powerful address of President Clark this morning will know that we are Christians, for central to everything we believe and teach is our faith that Jesus is the Christ, the Son of God. We are grateful for our Judeo-Christian heritage, for the Holy Bible which we accept without reservation as the word of God, except as to some errors that have crept in through translation.

But the difference between us and other churches lies in our faith in and proclamation of what we believe to be the most important message that has come to this earth since Christ lived among men. We make that statement

because we believe that the restoration of the gospel was introduced by Jesus Christ personally, and therefore there could be no more important message.

Now when we say, as we do say, that there has been a divine restoration of the apostolic Church, with all of the power and authority thereof, we are aware that it presupposes, and we declare, that there was a need for a restoration; that there had been an apostasy; that during the middle and dark ages there was spiritual stagnation. If it is not true that there was an apostasy, then our declaration of a restoration is superficial and meaningless. If it is true that there has been a restoration, then all men everywhere should know of it, for the gospel of the kingdom must be preached to all the world.

The apostles and prophets predicted an apostasy, and great historians such as Mosheim and Eusebius record it as a fact. We are not alone among the churches in proclaiming a universal apostasy. The Church of England frankly sets it forth in the following words:

So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom . . . have been at once drowned in abominable idolatry; . . . and that by the space of eight hundred years and more. (*Homily against Peril of Idolatry.*)

John Wesley, one of the founders of Methodism, comments as follows on the early decline of spiritual power and the cessation of the divine gifts and graces within the Church:

It does not appear that these extraordinary gifts of the Holy Spirit were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian. . . . From this time they almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the world was become Christians. This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause of it was that the love of many, almost all Christians, so-called, was waxed cold. The Christians had no more of the spirit of Christ than the other heathens. . . . This was the real cause

why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church—because the Christians were turned heathens again, and only had a dead form left. (*John Wesley's Works*, Vol. VII, 89; 26-27.)

Peter said the time would come when men would not endure sound doctrine, but after their own lusts they should heap unto themselves teachers having itching ears. The Apostle Paul warned against the intrusion of falsehoods and said,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (II Thess. 2:2-4.)

John, on the Isle of Patmos, beheld the great dragon that should overcome the Church, and that that dragon should have power in all nations, kindreds, and tongues. All of these things being predicted, and now recorded by the historians, justifies at least in a measure our statement that following that apostasy there has been a restoration.

Perhaps you, our friends, ask what was restored that we did not have before? We humbly, but without equivocation, reply that the kingdom of God has been set up upon the earth, organized under his divine guidance—the very kingdom for which you and Christians in all nations and climes have been praying since Jesus first taught the Lord's Prayer to his apostles, the central thought of which is, "Thy kingdom come." (Matt. 6:10.)

We announce the organization of the kingdom which Jesus commanded all men to make the first object of their search when he said, ". . . seek ye first the kingdom of God." (*Ibid.*, 6:33.) We believe this is the Dispensation of the Fulness of Times of which the Apostle Paul spoke,

That in the dispensation of the fulness

of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: (Eph. 1:10.)

Now you, my friends, may think it presumptuous for us to claim that this is the Church and kingdom of God—and it would be presumptuous if we said men had organized it, or that men were responsible for its restoration. That certain men were chosen and had part in it is true. But it is not presumptuous to announce that the God of heaven has set up his kingdom, for he did it pursuant to divine decree, and in harmony with what the apostles and prophets of old saw in holy vision.

It has been said that history repeats itself, but someone recently observed: "We learn from history that we do not learn from history." Christians have often wondered how the Jews could have rejected Christ when they had been hoping and praying through the centuries for the coming of the promised Messiah. Let us add to our prayer "Thy kingdom come"—also centuries old—a petition that we may not reject it when it comes.

We believe that this kingdom is now set up in order that the will of God might be done in the earth as it is in heaven, and that it is preparatory to the second coming of the Son of God. We believe it is the kingdom which Daniel saw. All of you will remember reading the story of the king of Babylon, Nebuchadnezzar, who had a dream in which he saw a great image with a head of gold, shoulders and arms of silver, body of brass, legs of iron, and feet and toes of iron and clay. You will remember that the king called in his wise men but could not get the interpretation of his dream, that he sent for Daniel who, when asked if he could interpret the dream, said, "There is a God in heaven that revealeth secrets, and maketh known what shall be in the latter days."

Then he said,

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. (Daniel 2:37.)

He went on to say the king had power and control over all things, and then he said, "Thou art this head of gold." Then Daniel, with prophetic insight, and in amazing detail, foresaw the rise and fall of the nations of the earth—the great Babylonian empire, represented by the head of gold, the Medo-Persian empire, by the shoulders and arms of silver, the Greek, by the brass, the divided kingdom of Rome, by the legs of iron, and the feet and toes which represented the divided kingdoms of Europe and the world, which would not cleave together, and, said Daniel, "... in the days of these kings shall the God of heaven set up a kingdom, which ... shall break in pieces and consume all these kingdoms, and it shall stand for ever." (*Ibid.*, 2:44.)

Is it presumptuous for us to say that that prophecy has been literally fulfilled? Do you not think it likely that inasmuch as Daniel saw so accurately the rise and fall of these kingdoms, each in turn, that the latter part of his great prophetic declaration must be also fulfilled? If the kingdom of God is not on the earth, then we believe firmly that that part of Daniel's vision will yet be fulfilled.

That it has been and is being fulfilled in these latter days we humbly declare. We should like to say to you, our friends, that there is a way that you may know whether what we say is true or false. Paraphrasing an ancient prophet, we exhort you who hear these things that you ask God the Eternal Father, in the name of Jesus Christ, if what we say is true, and if you will ask in faith, he will reveal the truth of it unto you by the power of the Holy Ghost. That is a promise made under the inspiration of the Spirit of God to all who will hear and put it to the test.

Hundreds of thousands of people from almost every country have put it to the test, and over a million and a quarter of them will testify, each in his own tongue, that they did ask God the Eternal Father whether these things are true, and that he did reveal the truth of it unto them. I humbly and sincerely declare to you that God has revealed to me the truth of the prophet's declaration of the restoration of the gospel of

the Lord Jesus Christ, pursuant to John's revelation when he said:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. (Rev. 14:6-7.)

Humbly I bear witness to the truth of the declaration of the Church of Jesus Christ of Latter-day Saints that that angel has flown; that Christ has appeared; that other heavenly beings have visited the earth and restored the

priesthood; that the kingdom of God is set up; and that the Savior will come to this earth and reign as King of kings and Lord of lords pursuant to promise, to which I testify humbly in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom you have just listened is Elder Hugh B. Brown, Assistant to the Quorum of the Twelve. We shall now hear from Elder Richard L. Evans, member of the Council of the Twelve, he to whom you have listened every Sunday morning during the Choir broadcasts.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

**P**RESIDENT MCKAY and my brethren and sisters, many thoughts and themes have run through my mind during this conference, but I must admit that I am more aware this morning and at this moment of those who are not here in the Tabernacle, than of those who are. It is quite likely not only that those who are listening and looking outside outnumber us many times, but also that those who are not members of the Church of Jesus Christ of Latter-day Saints greatly outnumber those who are, and it is with these principally in mind that I speak at this time.

(I am aware, too, somewhat, of the "World Series," unfortunately, and I feel a little, I think, as the Ancient Mariner must have felt when he tried to detain the wedding guest. After all, there are nine innings to come, and likely there can be only one of two results. We hope you will stay with us a little longer.)

I am grateful for a conviction of the many things men have in common. So much of our heritage, so much of basic belief, so much of so much that matters most in life, we have in common. And among the greatest of things we have in common is our relationship to the God and Father of us all, who made us in his image and whose chil-

dren we all are. For this I am grateful. I am grateful also for the love I have in my heart for mankind.

I should like to share with you, in quick review, another thing we have in common, often overlooked, not always observed—the commandments of God—and I should like to go back first to the Ten Commandments and quickly cite them, not in full text, but in full meaning:

Thou shalt have no other gods before me.  
Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord, thy God, in vain.

Remember the sabbath day to keep it holy.

(I wish all of you present and all of you on the air could have heard last evening, President McKay's statement concerning the Sabbath day. I would not wish to particularize at this time as did they in ancient Israel, as to what one should or should not do on the Sabbath day, but I am sure that there are many activities and events, public, and private, that ought to be deferred to another day, and I would remind you again that the word the Lord used concerning the Sabbath was "holy"—"to keep it holy.")

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Honour thy father and thy mother.  
 Thou shalt not kill.  
 Thou shalt not commit adultery.  
 Thou shalt not steal.  
 Thou shalt not bear false witness.  
 Thou shalt not covet. . . .

I am grateful for these things in common, and I am grateful for a respect I have for the sincere convictions of all men, and the respect other men have for our sincere convictions.

I should like to share with you quickly and briefly some other things that we would hope men have in common, which we would subscribe to as members of the Church of Jesus Christ of Latter-day Saints, some of which are incorporated in our Articles of Faith and some of which appear elsewhere. The audience this morning being what it is, outside these walls, I should like to read some of these Articles of Faith:

We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

(Each of these is tempting to elaborate. Each one might well be the subject of a sermon.)

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

(There are others, and I will not take time to read them all.)

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

We claim the privilege of worshipping Almighty God according to the dictates of

our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men—[and, passing over some words of Paul]—If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

The Lord has had many peoples and has dealt with them under many conditions at many times in many places, even unto the present, and his similar dealings with others as with ancient Israel we accept as scripture.

We believe also in the eternal continuance of the marriage covenant, and not just a marriage that death dissolves. We believe that the sweetest and most meaningful things in life are everlasting.

We believe in and accept all truth, and believe in the search for truth, through the inspiration of Almighty God and through the searching and seeking of earnest and honest men.

Now, it should not seem a thing strange that there are certain requirements and commandments and ordinances that must be accepted or adhered to. In all things in life, in the physical world and in the spiritual world, there are causes and consequences. Some of them we have to accept on faith. Even those which are demonstrated fact, we have to accept in part on faith, because we do not know the "why" of all things. We do not know why two atoms of hydrogen and one of oxygen make water, but we know they do. The "why" is something we shall learn later.

We do not know "why" the necessity for baptism and all the other ordinances under the hands of those having divine authority. We accept them on faith, in full faith.

We believe in continuous revelation. The Lord God has not told us all he knows, but he has told us much more than we use and live up to.

We believe in the acceptance of all truth, but not all theory. I have spent



a good many years in my life in academic walls. I have a profound respect for scholars and scholarship and science and scientists, the ablest among whom would be the first to admit that their findings are still in flux, and that there is yet infinitely much to be discovered.

Patience, faith, virtue, humility, and a never-ceasing search, and living and keeping the commandments of God, are required of all of us—and it should not seem a thing strange that the Lord God has requirements and prescribed ways, and that just any way that men choose will not lead to the highest blessings that God can give. Those who wish to realize limitless opportunities and exaltation and happiness here and hereafter in the fullest possible measure must live according to his commandments, according to his prescribed way in the fullest possible way.

Truth is not always convenient. The commandments of God are not always convenient. They do not bend themselves to our convenience. Truth does not adapt itself to what we wish it were. We had better adapt our lives to what it is. We had better adapt our lives to the commandments of God, whether they are convenient or not.

Patience, faith, conforming our lives to truth, the keeping of the commandments, trust in the eternal future—the assurance that the most meaningful things in life are everlasting, and a patient search and seizing upon what the soul and the spirit with its imprint upon the soul tells us to be truth—these are required of us.

May I share with you a statement from an eminent and able New England scholar, a statement written to me in a letter just a few days ago by Dr. Henry Beston:

"Never bind life in the cords of an unintelligent skepticism. Unintelligent credulity can be dangerous, but an unintelligent skepticism locks the doors of the mind."

We can rationalize away almost anything, anything ever said, anything that ever happened, anything ever written or spoken. But we cannot rationalize away the witness of the Spirit unto our souls, which brings knowledge more

sure than the things we can touch, and see, and feel. That witness I leave with you this day as to the reality of those things of which Brother Hugh B. Brown and President Clark have previously spoken, as to the glorious events of the restoration of the gospel of Jesus Christ, as to the way of life and salvation, and the divine reality of our Savior, who came to earth not to condemn but to save us.

Our Father in heaven is not an umpire who is trying to count us out. He is not a competitor who is trying to outsmart us. He is not a prosecutor who is trying to convict us. He is a Loving Father who wants our happiness and eternal progress and everlasting opportunity and glorious accomplishment, and who will help us all he can if we will but give him, in our lives, the opportunity to do so with obedience and humility and faith and patience.

God help us to live to have his help, that these things which he has in store for his children, all of whom we are, may be ours, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Richard L. Evans of the Council of the Twelve has just concluded speaking. Now will the audience please join the Choir in singing, "Come, Come, Ye Saints," the hymn that lifted the hearts of the Pioneers on the Plains and recently thrilled in ecstasy cultured audiences of Europe as it was sung by this, our Salt Lake Choir. It will be led by Elder Cornwall.

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The Choir and congregation joined in singing the hymn, "Come, Come Ye Saints."

**President David O. McKay:**

Elder Bruce R. McConkie of the First Council of Seventy will now address us. Elder McConkie will be followed by Elder Ezra Taft Benson of the Council of Twelve, who will be our concluding speaker.

## ELDER BRUCE R. McCONKIE

*Of the First Council of the Seventy*

**T**HIS MORNING we have heard fervent and true witness borne by these great men who have stood in this pulpit about the fundamental truths on which we stand. We have heard witness borne of the divine mission of Christ our Lord, of the glorious things incident to the restoration of the gospel, and of the establishment of the kingdom of God on earth in our day.

Along with these brethren, as a witness of these things, knowing for a surety of the truth of what I say, I bear witness and testimony and record that God has spoken in this our day; that the heavens have been opened; that the fulness of the gospel has been given again to men on earth; that angels have ministered from the presence of the Lord; and that the kingdom of God, the Church of Jesus Christ of Latter-day Saints, is here in the most literal and real sense.

Now, this is a startling, a dramatic, a marvelous announcement and claim to make. Perhaps it staggers the imagination of people who have not been schooled in the revelations.

Permit me to remind you that the ancient revelations speak in great measure, at extended length, about the glorious things that are to occur in the latter-days, in the era of restoration. I think there is no single subject covered in the ancient revelations as extensively, not even excepting the many revelations about the divine mission of our Lord, as is the general subject of the great era of restoration, the period when God will gather all things in one and consummate his glorious work in the latter days.

For instance: You will recall that after our Lord had organized and set up his Church in the Meridian of Time, after he had ministered among his apostles, his brethren, for a period of forty days following his resurrection, after all things were established for that era, and on the occasion when he was to ascend in glory to his Father, he was asked the question: "Lord, wilt thou at this time restore again the kingdom to Israel?"

And you will recall that he replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:6-7.) But then he sent his witnesses to declare the glad tidings of salvation for that era to all the world.

In other words, those brethren knew that in a day subsequent to that which then was, in a period after New Testament times, the promises, glorious promises made to Israel, were to be fulfilled.

You will recall that all of the prophets in ancient Israel spoke and wrote at great length about the latter days and the restoration of the kingdom to Israel.

You will recall that early in his ministry, when Peter was speaking to those on whose hands the blood of Christ was found, he said these very expressive words:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you: [now please note]

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)

That is to say, between the first and second comings of our Lord, there was to be an era in the earth's history which was named "the times of restitution of all things," or as we would express it, in more up-to-date language, the *era* or *period* or *age* of restoration.

You will recall that it was Paul who said that in the Dispensation of the Fulness of Times all things would be gathered together in one in Christ, both things which are in heaven and on earth. (See Eph. 1:10.)

You will recall the words that Elder Hugh B. Brown quoted to us that an angelic ministrant should fly through the midst of heaven in the latter days to bring the everlasting gospel to men on earth. (See Rev. 14:6-7.)

We need not multiply illustrations; we easily could do so. There are multitudes and multitudes of scriptures which tell the events that are to transpire in our day, and so far as we can learn, no one else ever claimed revealed knowledge of their fulfillment; no one else ever came professing to know of the fulfillment of the prophecies of old, relative to the setting up of the kingdom of God in the last days.

We have this witness in our hearts, a witness borne of the Spirit, that these things have in our day occurred; and we believe most firmly that the Lord is no respecter of persons, which means that he will give the Holy Ghost to any living soul who will abide the law entitling him to receive revelations therefrom, and that member of the Godhead will bear record to him of the divinity of Christ his Son and of this great latter-day work that has been established.

You know, from the beginning, from the days of the Prophet Joseph to this moment, the men who have been living oracles, witnesses of the truth of these things, have been sound, stable, great, intelligent, competent men. We have not been led by people who are unstable or fanatical or unbalanced in any sense of the word. We have had men who have been educators and bankers, presidents of insurance companies, people who have sat in the halls of Congress and in Cabinets with Presidents, the most stable, mature, and sensible men, industrialists and otherwise, that anyone could expect to find.

Now it would seem to me that when men of the highest, soundest caliber—I mean the living oracles, the Presidency and the Twelve, from the beginning to now—stand up as we have heard it done here this morning, and bear fervent witness to the divinity of these things, and certify that they know as they know that they live, that God has spoken in this day, it seems to me that any person in the world who has spiritual inclination ought to stay himself and wonder, and be willing to search and make inquiry, and find whether these glorious

and marvelous things are true, or whether they are not.

I had a man tell me how it came about that he was converted to the Church in his later years, past sixty. He said that he chanced to be on Temple Square. He walked into this building when President J. Reuben Clark was addressing a civic organization on a civic or political subject. At the end of his talk, this man told me, President Clark said in substance, "Now, I am going to bear you my testimony about Joseph Smith and the restoration of the gospel," which he did with the power that few can equal. The convert then said, "I had never before heard of Joseph Smith, but I did know who J. Reuben Clark was, and I figured that if a man of that caliber would tell me in the sincerity with which he spoke that this great truth was available, that I ought to make inquiry and find out," and he investigated and joined the Church. That is a very sensible attitude.

To what these great men who have spoken this morning have said, I add my own personal testimony, an assurance born of the Spirit, an assurance coming when the Holy Ghost, the Spirit of the Lord, which has spoken to the spirit which is within me, conveying truth with unshakable certainty. I add my witness that God Almighty has opened the heavens in our day; that all of the laws and principles which comprise the gospel of salvation are here again; that legal administrators stand at the head of the kingdom of God on earth; and that for all who will hearken and believe and conform to these principles there is peace and joy in this life and a hope of eternal reward hereafter. In the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy has just spoken to us. Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

## ELDER EZRA TAFT BENSON

*Of the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS AND FRIENDS, both seen and unseen: Humbly and prayerfully I stand before you this Sabbath day. I have prayed fervently that I might have the power to say what is in my heart, and what our Father in heaven would have me say.

It is good to come home. For one who is on temporary leave from his official duties in the Church, and who misses very greatly the daily and weekly intimate contacts with the Church and its program—the visits to the stakes and missions—it is doubly good to be home; and to one who went through the experience which I went through six months ago, it is triply good to be home.

I was here to attend conference in April. In the early morning hours of the day when the conference was to open—because of the press of official duty—it became necessary for me to leave and return East. I would like to say, President McKay, if you should ever want to test the faith of the Latter-day Saints who live on the eastern seaboard just send them home as the conference is ready to open. I hope I never have to repeat that performance.

I have felt in my heart, my brethren and sisters, that I would like to say just a word regarding a simple principle and practice of the Church. I'd also like to express my testimony regarding the power of that simple principle and practice, and also express my gratitude for the influence which that principle and practice has had in my life and the lives of those whom I love and associate with.

I speak of prayer.

I express my gratitude to my brethren of the General Authorities for their constant prayers in my behalf, as they gather in the temple to the east of us weekly, around the sacred altar in that glorious temple. I express my gratitude and thanksgiving for the prayers offered in my behalf in the stake conferences and the other meetings throughout the Church. I express gratitude for the prayers and the faith of my devoted wife and children, who have complete faith in this glorious principle.

I express also my thanks for men and women, individuals in and out of the Church throughout this great land, and in foreign lands, who have expressed their faith with their prayers in my behalf. Hundreds and thousands of letters have come in from people in all walks of life, expressing their feelings and indicating that their prayers are being offered.

Only recently I was speaking at a great meeting in Chicago—a dinner meeting—to an audience not wholly friendly. Just before I was to speak a colored waiter whispered over my shoulder and said, "Mr. Secretary, would it be helpful to you before you speak to know that thousands of people throughout America are praying for you tonight."

I know not by what methods rare  
But this I know: God answers prayer.  
I know that he has given his word  
Which tells me prayer is always heard  
And will be answered soon or late  
And so I pray, and calmly wait.  
I know not if the blessings sought  
Will come just in the way I thought,  
But leave my prayers with him alone  
Whose will is wiser than my own;  
Assured that he will grant my quest  
Or send some answer far more blessed.

*Eliza M. Hickok*

It is my testimony, my brothers and sisters and friends, that God does hear and answer prayers. I have never doubted that fact. From childhood, at my mother's knee where I first learned to pray; as a young man in my teens; as a missionary in foreign lands; as a father; as a Church leader; as a government official, I know without any question that it is possible for men and women to reach out in humility and prayer and tap that Unseen Power; to have prayers answered. Man does not stand alone, or at least, he need not stand alone. Prayer will open doors; prayer will remove barriers; prayer will ease pressures; prayer will give inner peace and comfort during times of strain and stress and difficulty. Thank God for prayer.

I am very grateful today that prayer has played such an important part in

the establishment of this great nation. To every Latter-day Saint this nation has a prophetic history. Ancient American prophets predicted the coming forth of this nation and the establishment of the Constitution of this land. You can read in that sacred volume, the Book of Mormon, prophecies made centuries before this nation was established regarding the coming of Columbus and the Pilgrim fathers. Ancient prophets said these would humble themselves before the Lord. I have always been very grateful in reading the official records to find that they did humble themselves before the Lord; that their first official act in coming to these shores was to go on to their knees in humble gratitude and thanksgiving to the Lord.

The Founding Fathers, in order that their new experiment make sense, had to turn to religion, had to turn to the scriptures, had to turn to the prophecies, the Decalogue, the Sermon on the Mount. Then when the time came for the establishment of the Constitution, and when the time came for them to issue their Declaration of Independence, a sacred document issued in white heat on the anvil of defiance, they appealed to the Almighty, both at the opening of that document and at its closing. They spoke of eternal truths. They spoke of the fact that men are endowed by their Creator with certain inalienable rights, about which President Clark spoke so beautifully last evening.

Then, at the close of the document they said,

... with a firm reliance on Divine Providence we mutually pledge to each other our lives, our fortunes, and our sacred honor.

And even in the formulation of the Constitution, which was done slowly and painfully, wrought on the forge of national necessity, prayer played an important part. There at the Constitutional Convention, when it seemed as if their efforts were to fall flat and to be of no avail, one of those whom the God of heaven had raised up unto this very purpose, to help establish the Constitution of this land—and you can read of it in Section 101 of the Doctrine and Covenants, in a revelation given to the Prophet Joseph—one of these Founding

Fathers, Benjamin Franklin, his head gray with age, about the oldest in the group, and possibly the most experienced statesman of the lot, is reported to have stood up in the convention and uttered these words:

In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard and they were graciously answered. . . . I have lived a long time and the longer I live the more convincing proofs I see of this truth—that God governs the affairs of men.

And the old statesman continued,

If a sparrow cannot fall to the ground without His notice, is it possible that an empire can rise without His aid? We have been assured, sir, in the sacred writings that except the Lord builds a house they labor in vain who build it. I firmly believe this, and I also believe that without this conferring aid we shall succeed in this political building no better than the builders of Babel.

It is my belief today, my brethren and sisters, that we need as a nation that same faith, that same reliance on divine aid and assistance, as was needed at that Constitutional Convention. I am very grateful that they established and wrote into their documents—their basic documents—a recognition of their dependence upon the Almighty; that they stamped on their coins the slogan, "In God We Trust."

Does it not inspire you, as it does me, when you go back through the history of this land and try to envision in your mind Washington at Valley Forge, during that terrible winter, on bended knees in the snow imploring divine guidance? Does it not thrill you as you see Abraham Lincoln during the crucial days of the Civil War driven to his knees in prayer to the Almighty, and to hear him say,

God rules this world. It is the duty of nations as well as of men to own their dependence upon the over-ruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord.

It is my plea today, my brethren and

sisters—men of the priesthood particularly—that we use our influence as American citizens, and as citizens of the kingdom of God, as men who have faith in prayer, faith in God, that we will encourage our leaders, national, state, local, and civic leaders to take an interest in this matter of encouraging our people in this blessed land to bow themselves before the Almighty in prayer. I think there would be great safety in a nation on its knees. What assurance it would give of the blessings of the Almighty if the American people could all be found daily—night and morning—on their knees expressing gratitude for blessings already received, and acknowledging their dependence upon the Almighty and seeking for his divine direction.

I hope we may encourage that practice in our service clubs, schools, in our meetings of farmers, businessmen, and professional men. I have been pleased to see what I think is a turn toward an increase of interest in prayer and in religion. I was very pleased to find an increasing number of prayer groups in the Congress of the United States, where members of that body, of opposite political faith, could come together weekly and unite in humble prayer and petition to the Almighty.

I am pleased to find the increasing evidence of the practice of prayer in the executive branch of the government. I testify to the blessings which prayer has brought to the cabinet meetings of the President and to my own staff meetings. I think there is a need for it, my brethren and sisters, throughout our government. Without his divine help we cannot succeed. With his help we cannot fail.

May I mention a simple little experience that came to my personal attention some time ago. I think it was two or three years ago now when the President of the United States issued a proclamation for a day of prayer. It was not the first time it has been done in this great country, and I hope it will not be the last time. I am glad it has been done again this year. Then as is the custom, as the head of one of the departments of government, it was my responsibility, I felt, to send a memorandum to the heads of the twenty

agencies in the Department of Agriculture, and to the employees, referring to the presidential proclamation in which we were asked to devote a day to giving of thanks for blessings received, and to beseech God to strengthen us in our efforts toward a peaceful world. And so, this memorandum was sent out, from which I read just one or two sentences:

In keeping with the President's proclamation, all members of the Department of Agriculture are requested to plan their work schedules and reserve the time between 11:30 a.m. and 11:45 a.m. free from appointments and interference so that all in their respective offices may utilize this time for meditation and prayer. Facilities are inadequate for the Department as a whole to meet together. We feel, therefore, that in addition to this brief period of time set aside during the day, all should be encouraged to petition God in their homes and with their loved ones both morning and evening for guidance, clemency, and forgiveness.

I was not only pleased, but I was also delighted with the response that came from the employees of that great department. I have before me a typical little note that went to the head of one of these agencies from one of the men appointed in charge of one of the groups. I would like to read it to you as an evidence of the fact that people do respond to leadership which calls for men and women to recognize their dependence upon the Almighty, and to humble themselves before him. This is the note:

In response to Secretary Benson's memorandum of September 20 about President Eisenhower's proclamation for a day of prayer, approximately 100 of our Forest Service family met in the conference room from 11:30 to 11:45 a.m. on Wednesday, September 22. Every division in the Washington office was represented from the messenger rooms up.

I read the Secretary's memorandum which in itself is a spiritual message of encouragement and inspiration. W. K. Williams read a prayer by J. Edgar Hoover, a copy of which is attached. The meeting was closed with oral prayers by both Mr. Williams and myself.

Following the meeting and continuing through today there have been numerous telephone calls and personal expressions of

satisfaction over this opportunity for the Forest Service family to join with the President, Mr. Benson and other national leaders in this period of prayer for a more peaceful world.

Brethren and sisters, I am convinced in my heart that the spectacle of a nation praying is more awe-inspiring, more powerful, than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers because, as J. Edgar Hoover has so well said, prayer is man's greatest means of tapping the resources of God.

I am pleased that this nation, on several occasions, has appealed to the United Nations to open the General Assemblies with an appeal to the Almighty. I am pleased that only recently our representative in that body, referred to by President McKay some months ago, Ambassador Henry Cabot Lodge, Jr., wrote a letter to the seventy-five members of the United Nations appealing to them to open those meetings with an appeal to the Almighty; that some representative of the churches represented there be invited in their own words to lead in prayer. Senator Lodge made the appeal to all and invited them to join him in this petition. Senator Lodge said:

I do so in the conviction that we cannot make the United Nations into a successful instrument of God's peace without God's help—and that with His help we cannot fail. To this end I propose that we ask for that help.

There is probably no single thing that the United Nations can do which will so move and touch millions of people around the world and will give them such confidence in the United Nations.

I was pleased, my brethren and sisters, as I read the report of the April conference and the remarks by Elder Mark E. Petersen, speaking as directed by the First Presidency, in announcing the series of new Church posters and cards for the benefit particularly of our young people, to note that one of them was going to be devoted to prayer. I wish there were time this morning to read the account of this particular card

and poster on prayer. One will show the picture of George Washington, Abraham Lincoln, and President Eisenhower in the background, and then in the foreground a family group. At the top we will read: "Great Men Pray," and again at the bottom: "Be Honest with Yourself."

Then that lovely sidepiece of explanation, which is an inspiration, and which I wish every American could read, yes, every person in the world, regarding the benefits and the blessings of prayer.

Brethren and sisters, I would like to see this nation on its knees in humble prayer. A few months ago I received a lovely poster from Conrad W. Hilton of hotel fame. This poster showed Uncle Sam in his red, white, and blue uniform on his knees, praying to the Almighty. Then the caption: "America on its knees . . . not beaten there by the hammer and sickle, but *freely, intelligently, responsibly, confidently, powerfully*. America now knows it can destroy Communism and win the battle for peace. We need fear nothing or no one . . . except God."

Yes, it is in our own enlightened self-interest to engage in this simple practice, this powerful practice of prayer. Roger Babson said many years ago: "What this country needs more than anything else is old-fashioned family prayer."

Thank God for prayer!

In closing may I quote from one or two of the scriptures because the scriptures are replete with admonitions and direction to God's children to pray. Of course, Christ set the all-important example.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (II Chron. 7:14.)

So said our Heavenly Father to ancient Israel, and I am sure that call is repeated to us today. I ask you, when you go home, to turn to that sacred volume of scripture—that American volume of scripture, if you will—the Book of Mormon, and read the words of Amu-

Sunday, October 7

Third Day

lek, in the thirty-fourth chapter of Alma, in which he calls upon us to humble ourselves and continue in prayer to the Almighty. He admonishes us to cry unto him over our families, over our flocks, over our herds, over our fields, to seek him daily.

Yes, my brethren and sisters, there is power in prayer. All things are possible through prayer. It was through prayer that the heavens were opened in this dispensation. The prayer of a boy fourteen years of age, in the Sacred Grove, opened a new gospel dispensation, and brought forth a vision of the Father and the Son, as they appeared as glorified heavenly beings before the boy, Joseph.

God help us to pray. In the words of Alma, I close:

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:37.)

God grant that we may so live and so pray, that we may be lifted up at the last day, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Ezra Taft Benson of the Council of the Twelve Apostles has just concluded speaking. We are happy to have him mingle with us in this Conference.

The closing song by the Tabernacle Choir will be "Hallelujah," conducted by Elder J. Spencer Cornwall. The closing prayer will be offered by Elder Serge J. Lauper, president of the San Francisco Stake, following which this Conference will stand adjourned until two o'clock this afternoon. Elder Alexander Schreiner has been at the organ.

We commend the members of the Church for cooperating with our officials in the city in keeping the grounds clear of paper and other litter. Please continue this afternoon to use the receptacles which have been conveniently placed for your use. Please do not eat your lunches in this sacred building, even though you are eager to retain seats for this afternoon.

The Tabernacle Choir sang the anthem, "Hallelujah."

President Serge J. Lauper of the San Francisco Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference was held Sunday afternoon, October 7, at 2:00 p.m.

The Salt Lake Mormon Tabernacle Choir furnished the choral singing for this session, under the leadership of J. Spencer Cornwall, with Frank W. Asper at the organ.

**President David O. McKay:**

At this, the opening of the seventh session of the 127th Semi-Annual Conference of the Church, the Salt Lake City Tabernacle is filled to capacity and overflow meetings are being held in the Assembly Hall and Barratt Hall. These services are also being televised

over KSL-TV, Channel 5, and are being heard over radio station KSL and by arrangement through KSL over 16 radio stations in Utah, Idaho, Colorado, Nevada, California, and Oregon.

The music for this session will be rendered by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

We shall begin this service by the Tabernacle Choir singing, "Great and Marvellous."

The opening prayer will be offered by Elder Scott B. Price, president of the East Ogden Stake.

Singing by the Choir, "Great and Marvellous."



Elder Scott B. Price, president of the East Ogden Stake, offered the opening prayer.

### President David O. McKay:

The invocation was offered by Elder Scott B. Price, president of the East Ogden Stake.

We are receiving telegrams from those who met in Priesthood Meeting out in the Northwest, Chicago, and other places, last evening, but we have not received the compilation from the, I think, 18 groups. Whoever has that, we would appreciate having it in. Last year the total attendance was over 29,300. With the reports still out, lacking on the 18 groups, we have report on 27,000. If they will average 200 each it will exceed the number we had last year. If the committee will compile that, we shall be pleased.

The Tabernacle Choir will now sing, "Lamb of God," conducted by Elder Cornwall.

Following the singing President J. Reuben Clark, Jr. will present for your

consideration and action the General Authorities, General Officers, General Auxiliary Officers of the Church.

The Tabernacle Choir sang the anthem, "Lamb of God."

### President J. Reuben Clark, Jr.:

My brothers and sisters, as announced by President McKay, we are about to engage in what in human government would be termed the exercise of our franchise as members of the Church of Jesus Christ of Latter-day Saints. Your sustaining vote means more than merely you have no objection or you are willing that those proposed should serve. By your vote witnessed by the raising of your hands and arms to the square, you not alone indicate that you have no objection, but your vote constitutes a pledge that you will support and sustain those for whom you so vote.

This is not a pro forma operation. May the Lord impress upon us the significance of our votes as we proceed.

## GENERAL AUTHORITIES OF THE CHURCH

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David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

### QUORUM OF THE TWELVE APOSTLES

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Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Henry D. Moyle

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Adam S. Bennion

Richard L. Evans

George Q. Morris

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Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

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As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

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Lynn S. Richards, Second Assistant Superintendent

with all members of the Board as at present constituted.

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Leone W. Doxey, Second Counselor

with all members of the Board as at present constituted.

## President Clark:

President McKay, so far as I could see, the vote was unanimous in the affirmative.

## President David O. McKay:

We thank you brethren and sisters for your unanimous votes in the affirmative. Our first speaker this afternoon will be Elder Henry D. Moyle of the Council of the Twelve, and he will be followed by Bishop Carl W. Buehner.

## ELDER HENRY D. MOYLE

*Of the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS, I can ask for nothing more than to have that same spirit here with me today that I enjoyed as I undertook to fulfil my assignment to visit the missions of South America this past summer.

I had no sooner set foot upon that great continent than I had an opportunity to meet with a group of wonderful elders in the great city of Rio de Janeiro. Conditions that day were not as favorable as they might have been for the making of a good impression. I was inclined to be just a little discouraged. However an impression came over me when I stood up to address those elders that there was a spiritual awakening in process in South America; that the elders who were then working there would, during the short term of their mission, become conscious of this awakening; and that it would bring a great joy and satisfaction into their lives.

As I toured those missions, I became more and more convinced that that awakening had started in large measure through the relatively recent visits of our General Authorities to that great continent. I have in mind the visit there of President David O. McKay and President Stephen L. Richards, and of Elder Mark E. Petersen some eighteen months preceding my visit.

I am here to bear witness to you today that those impressions which I received upon that occasion have in part fulfilled themselves already. In that great land of Brazil we are forging ahead with our conversions and our baptisms far more rapidly than we have ever done before in the history of that mission. When I first arrived and made that prediction, President Sorensen and his elders had hopes of three hundred baptisms this year. They have exceeded that mark, and now hope for five hundred.

There has been a change in the feeling, the attitude of the missionaries. They sense, as they have never sensed before, that they are part of a great movement that is marching on to accomplish its great purpose among 54 million people who live in Brazil, and

of which some 35 million are of European extraction. These people represent half of the entire population of South America.

From the moment we landed in Brazil until we completed our mission in Brazil, the Argentine, and the Uruguayan missions, there seemed never to be a moment but what that assurance which we received in Rio de Janeiro was present with us. It seemed to radiate from the membership of the Church. They are seeking diligently to lend obedience to the principles of the gospel of Jesus Christ. The elders are showing a degree of diligence which would commend them to any group of missionaries, I am sure, anywhere in the Church.

We had so many notable incidents and experiences that I shall not endeavor to detail any of them. I have a feeling there is a great mission for us to perform at home, and that thought has never left me. I sensed in the very first meeting the importance of our elders preaching an effective gospel. We have all experienced here today and in the previous sessions of this conference what it means to hear preached an effective gospel. Men have stood here and have borne their testimonies under the power and influence of the Holy Ghost. They have spoken with authority. They have had a keen insight into the principles of the gospel of Jesus Christ and understand their redeeming powers.

And so I say, as we journeyed through those great missions and enjoyed the sweet companionship of the mission presidents and their wives and families, we were impressed constantly with the thought that there was a work for us to do here at home—those of us who are responsible for having sent these young men and women into the mission field. I have come with a plea in my heart that we dedicate ourselves to teach the young and rising generation in our homes, first of all, the principles of the gospel long before they are called upon a mission. Develop within them power to explain principles, and have

in their hearts a testimony born of the Spirit that the heavens have once again been opened, that the gospel has once again been brought to the earth, and that it is our mission above all other missions in life to promulgate this gospel among the nations of the earth and to teach the principles of the gospel to these peoples of the earth in their native lands and in their native tongue.

My heart goes out to elders who are sent to missions in foreign-speaking countries. I am sure my feelings are born somewhat of experiences which were mine when I was called to serve in what was then the Swiss-German Mission, under the presidency of Thomas E. McKay. I know what it is to go to a strange country and sense keenly the responsibility that rests upon us as missionaries to preach the gospel to those people in their native tongues. I am sure that the time has long since arrived when every Latter-day Saint family should cultivate within the family circle that tongue which was native to their parents or their grandparents.

We have an example in the life of Lehi and his family. We would not have the Book of Mormon today if it had not been for the fact that Lehi, inspired of our Heavenly Father, sent back for those brass plates of Laban, and thereby insured the perpetuation of the language of their forebears in their posterity.

I have a feeling that an obligation rests upon those of us whose parents came from foreign-speaking countries to show forth our love of the countries out of which we have been called by the priesthood of God to the extent of learning that language.

I have rather a deep-seated desire in my heart, and I always have had since I was a boy, to want to meet my great-grandfather to whom the elders first preached the gospel. Now, in my case, his language is my mother tongue. I am sure that same feeling exists in the hearts of all good Latter-day Saints whose families sprung from foreign-speaking nations. That is the loyalty side of it. I have a feeling in my heart that we can be loyal to the nation of our birth, or of our adoption, and still show forth our love of the country of

our parents to the extent of perpetuating its language in our family circles.

I have been reading with a great deal of interest recently a book published by James B. Conant, former president of Harvard University, and now United States Ambassador to Western Germany, in which he says that there are two subjects—he puts them above all other subjects—which he would prescribe for modern day study in our universities and colleges. The first one is foreign language, and the second one is history. Thus we have a second reason for wanting to learn a foreign language. President Conant points out in his book that in countries such as Switzerland and Holland a man is not considered educated if he does not speak at least two foreign languages. He points out that with modern-day transportation, the capitals of the world today have been brought so closely together that we cannot carry on the business of the world without a more intimate knowledge of foreign languages than we now have. Surely that must be the case with the business of the Church of Jesus Christ of Latter-day Saints.

We have today, for example, five or six Spanish-speaking missions. We have three German-speaking missions. We have three Scandinavian missions, and many other missions in which foreign tongues are spoken; for example, the Brazilian Mission, of which I have spoken, in which the Portuguese tongue is spoken.

I wonder if it would not be becoming of us as Latter-day Saints to revive the language of our forefathers in order that we might better qualify ourselves to carry out the great mission which is ours of preaching the gospel to the nations of the earth.

I was rather interested in the tendency of the South American countries to concentrate upon the legal language, so to speak; in Brazil and in the Argentine many people are of German extraction. One whole state in Brazil is a German state, but during the war it became important that all should speak Portuguese as a security measure. So they had to give up the teaching of German in the schools of that German state of Santa Catarina. Inside of a few years, just

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half a generation, you now go to young boys and girls whose parents and grandparents spoke German fluently, and speak to them in German, and they answer you in Portuguese. They still understand a little, but they have entirely given up the speaking of that great tongue. The same is true to a large measure with the French. There are many French people there.

Now, it is important, even down there, that these languages should be perpetuated. We have not been able as a Church to send missionaries into Italy, into Portugal, into Spain. Every time we convert a person in South America of European extraction, we are bringing the gospel closer to their families on the continent. Instance after instance was given us of how, when a Portuguese family in Brazil is converted to the Church, they begin immediately sending their tracts and their literature, and above all, the Book of Mormon, into Portugal. Some are able to save enough to go to Portugal. The primary purpose of the visit of these people now to the Old Country, whether they be French or German or Portuguese or Italian, is to preach the gospel to their people, their families.

The result is that we have some instances where they have gone to the Old Country and converted their families, and then their families have had to come to this country in order to be baptized.

In all such instances, you see how essential it is to retain the language of our forebears. I desire to tell you the story of one German lad who was born of very wealthy parents. His father owned a tremendous estate in Germany. He called his son in one day and said, "My boy, all this is yours. I am going to retire."

The boy looked up at his father and said, "I do not know why, but I am not going to accept it. I am going to travel." Then he said, "I was led as it were by a spirit to come here to Brazil, and for eight long years I wondered why I had left home. I never was dissatisfied. I was always happy about it, but I did not know why until finally one day two Mormon elders came to me and preached the gospel. Fortu-

nately these two men who were on a mission struggling to speak the Portuguese language could speak enough German to this young man to teach him the gospel. He said, "They had no more than finished their first conference with me than I knew why I had left my father's home."

His home now has been a gathering place for the elders. He has left his wife and his family of five children and is laboring in a distant city in Brazil as a full-time missionary. He is preaching the gospel to those who speak German in that city.

There is an obligation resting upon us, brethren and sisters, to see to it that the next generation of missionaries that come from our homes come better prepared in two respects to go forth and fulfil their missions, wherever they may be called:

First, to learn those languages which are in a way native to the family. I am sure those who come of German extraction will be able to speak the language with a better accent, with a larger vocabulary, and with a greater natural ease than those who did not have that gift by right of inheritance.

Second, to know the restored gospel and understand the great plan of life and salvation and have a love of the work.

I plead with you, my brethren and sisters, to anticipate; and while we are anticipating a mission for our sons and our daughters, we ought to anticipate for them also a marriage, a military career for our sons so long as we have compulsory military training, and then a life's work. We cannot begin too young. We certainly will increase the percentage of temple marriages if we take it upon ourselves to instruct our young people in these important affairs of life in their early ages; we will make better missionaries of them, make better citizens and better soldiers.

I bring you the greetings of the Saints and of the elders in South America. They are growing not only in numbers; they are also growing in strength, and they have a warmth and a hospitality which is not excelled anywhere in the world. In our very first meetings in the Argentine at La Paz and Buenos Aires we had a total of just under nine hun-

dred people present. There was hardly a soul who left those meetings without coming up and shaking hands with Sister Moyle and me and welcoming us, telling us how grateful they were to the Church for sending first Brother Petersen, and then me, to tour these missions. They had the deep-seated hope in their hearts that they would be continually favored with such visits.

I do not feel that this report would be complete if I did not tell you of a little story that my wife used in practically all of the meetings that we held in these three missions. We were trying to impress upon the people the personality of God, his personal attributes. Sister Moyle generally emphasized that point by telling this little story. There was a boy (I cannot tell it as well as she does, but I will do my best), five years old who was accustomed to kneel down at his bed at night and say his prayers. On this particular night the mother listened at the door to see just what he said. This is what she heard: "God, bless Mama, bless Papa, bless Grandma," and then he usually hopped into bed. But on this occasion he remained on his knees and he said,

"And dear God, please take care of yourself, for if anything happened to you we would all be sunk."

Now, I hope and pray, my brethren and sisters, that we may all sense keenly the importance of living closely to our Heavenly Father and having our children live closely to him, that they may appreciate in very deed the personality of God and qualify themselves to go out into the world and preach Jesus Christ and him crucified; for I bear witness to you today that he lives, and that he died for the sins of the world, and that he has arisen as our atoning Savior and made possible for us through his redeeming sacrifice the privilege of gaining immortality and eternal life in the kingdom of our Heavenly Father.

This I pray humbly, may be our lot, in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

Elder Henry D. Moyle of the Council of the Twelve has just concluded speaking. We shall now hear from Bishop Carl W. Buehner of the Presiding Bishopric.

## BISHOP CARL W. BUEHNER

### *Second Counselor in the Presiding Bishopric*

**M**Y DEAR brethren and sisters, I suppose you wonder what I might say, and I will tell you I am wondering that myself. I have been looking for another interpretation of the scripture that says the first shall be last and the last shall be first. In this case the last is about the last.

I certainly enjoy my work in the Church, and with the others I would like to bear my testimony to the divinity of this great work. It is wonderful to meet with the brethren, to feel their strength and their power. I wish you had the same privilege that we have of meeting with them. It is also a great privilege to travel in the stakes of the Church and meet you wonderful people in the areas in which you live.

Since hearing Brother Moyle today and Brother Bennion last Friday, I have had the feeling that our members living

in countries far away from us seem much nearer to us, and hearing the choir sing yesterday, representing the countries of Scandinavia, I could not help thinking what a wonderful representation they were of the people and how proud the Scandinavians would have been had they been able to hear this choir sing from this tabernacle.

I have been equally thrilled by the marvelous music today. Brother Petersen had two foreign expressions that revealed his gratitude for the Scandinavian choir, but in the language that these people can understand, I can say in three words: It is wonderful!

I have been thinking a little of the great day in which we live and some of the marvelous things we observe, some things that are blessings to us, some that might tend to destroy us, and others that might lead to our self-

preservation. I have been thinking of the scientist or the inventor who sits in his laboratory with his test tubes, his chemicals, his minerals, and all of the devices to measure time, speed, weight, etc., and ponders over some of the remarkable things that he has produced.

The atomic bomb that we have heard about during this conference is not very large. It is said that the one dropped at Bikini lifted ten million tons of water ten miles into the air. It is almost impossible to imagine such power. The H-Bomb exploded at Eniwetok all but wiped out a whole island in the Pacific Ocean, leaving a crater 175 feet deep and one mile wide. It is said that the power from this bomb exceeded the power of all the bombs dropped during World War II on Germany and Japan combined.

You may have read recently that a one pound slug of polished uranium, which is about the size of a golf ball, contains more power than all the TNT you could put into Yankee Stadium.

What man is doing is tremendous. I think of the speed and ease with which we travel. Compare this with the way Christopher Columbus and his crew crossed the ocean in the *Nina*, *Pinta*, and *Santa Maria*—fifty-one days, twenty-four hours a day. Have you ever multiplied that? He traveled and discovered a new land at the rapid speed of two miles an hour! Coming to conference, I am sure some of you walked five miles an hour to get a seat here.

I read in the paper recently that a jet plane had traveled 1,900 miles an hour and had gone into the air fourteen miles and broken the sound barrier—whatever that is. I have had a jet ride. I know how it feels to travel five hundred miles an hour in the air. It is thrilling and exciting. Another jet plane went all but four times that fast. We are living in a great day!

What man has been able to accomplish through his own intelligence is infinitesimal when compared to the power of the Creator.

We, too, are living as it were in the great laboratory of life. We are being tried and tested. We are seeking the combinations by which we can progress and prove ourselves. We are living in this world filled with good and evil,

with right and wrong, with truth and error, and with light and darkness. You have heard today that there are false teachers, false doctrines, false prophets; and here we have been placed. Reference was made last evening in the general priesthood meeting to the great privilege of having a mortal body. It means that we kept our first estate. We are now being tried in life's laboratory to see whether or not we can keep our second estate; and it is not an easy thing. We are being tempted all the time; even the best of us are subject to temptation.

Think what we experience going through life and what it means to us. It has been said that we have the right to exercise our own free agency. I trust that this experience will enable us to select the things that will be constructive and that will bring us nearer to the Lord. It is said in the scriptures that the earth was covered with darkness, and gross darkness covered the minds of the people. I am grateful for that day when the light from heaven came again and the gospel was restored. Think of the advantages that men have now in this great laboratory to seek out the truth and get together those ingredients that will help us gain a testimony of the divinity of this great work.

Men of science have done great things. Men living in life's laboratory can also accomplish great things. We shall not all be saved; some will be destroyed. We do not all think the same way. We shall not all get the right combinations and arrive at the same great purpose for which we have been brought here. But I hope, brethren and sisters, that all of us will have a desire to seek out those things that will eventually gain for each of us eternal life in the kingdom of our Heavenly Father.

When you contemplate the power of the Almighty compared to the power that man seems to have been able to assemble, think of this:

And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. . . . For behold, there are many worlds that have passed away by the word of my power. And there are many that now



stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them. (P of G P, Moses 1:33, 35.)

Think also of the power of the resurrection, when the elements that have gone back to mother earth can be assembled and united with the spirit to form a perfect, resurrected body; the power to save and exalt in the kingdom of our Heavenly Father. As has already been said, and not one sparrow shall fall unnoticed. neither shall one hair of the head be lost (See Matt. 10:29-31)—and that is comforting to some of us, too.

God the Father and his Son have revealed themselves in this Dispensation of the Fulness of Times. I would like to read a quotation or two from the extracts of the history of the Prophet Joseph Smith.

The first verse tells why he wrote this:

Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world—I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession. (P of G P, Joseph Smith 2:1.)

He continues by relating where he was born, when he was born, telling about the other members of his family, and about a great religious revival that took place in the area into which they had moved. I would like to continue from there:

While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. . . .

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This Is My Beloved Son. Hear Him!* (*Ibid.*, 2:11-12, 14-17.)

I think the great message of the ages still is that God lives, that he is mindful of us, his children, that he is all-powerful, that his Son is the Savior and Redeemer of the world.

Other messengers came also. I should not take more time, but just let me describe one other who came to the earth. Two or three years had elapsed since the time that the Father and the Son had appeared to the Prophet Joseph Smith:

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noon—

day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; . . . (*Ibid.*, 2:30-33.)

Actually these heavenly beings have been sent in this great Dispensation of the Fulness of Times. I would commend that you accept the testimonies of the brethren who have spoken during this conference concerning this great thing, the restoration of the gospel,

and I am sure if you can accept them, you will have a conviction, a knowledge, and an understanding that this great latter-day work is divine.

May we all, always, young people and all of us, have a desire to ask, to knock, to seek, and to put together those combinations that will help us eventually gain a home in the celestial kingdom of our Heavenly Father, I pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Bishop Carl W. Buehner of the Presiding Bishopric has just spoken to us. Under the direction of Brother Cornwall the Choir and Congregation will now sing, "We Thank Thee, O God, For a Prophet." Elder Levi Edgar Young will speak to us following the singing.

The Choir and congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

**President David O. McKay:**

Elder Levi Edgar Young of the First Council of Seventy will now speak to us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

**M**Y BRETHREN AND SISTERS: With you I have enjoyed this great conference. The divine words and teachings of President McKay and all the brethren will remain with us, that we may grow in wisdom and truth.

As the brethren have referred to the noble servants who had the revelations of the Lord in the days when the Prophet Joseph Smith lived, I think of an incident that I shall ever hold in my heart and mind. Having been called to preside over the Swiss-Austrian Mission many years ago, I was sent to visit the University of Vienna. I was taken through the library, one of the largest libraries of the world, and the attendant who was escorting me took down a book from a shelf, and opening it, I read the title of it. It was the *Principia*, written

by Sir Isaac Newton in the early part of the eighteenth century, and was known as the greatest scientific work of the world. It was written in Latin, the universal language of science at the time, and was the major guide to the world's scientific thought. "Newton died in peace," says one writer, "and in the knowledge that the fathomless wonders of the universe had been given their shape and their motion by the sure hand of God."

While I was looking at the *Principia*, my guide took from the shelf another book, which he said was a wonderful work of science. It was the volume on mathematics written by Apostle Orson Pratt. You may imagine my feelings as I read the title. The volume was published in London, and was used in

the higher institutions of learning in Germany, Austria, and France. Here they had placed it at the side of the *Principia*.

I wish to say a few words of gratitude to President McKay and his counselors, and all the brethren who have spoken to us. In these three days of meetings I am sure everyone feels that he has been encouraged and strengthened by what he has heard. I shall not give to you this afternoon any prepared talk but merely express my gratitude for the divine teachings which have come to me as I listened to the words of wisdom and truth.

All of us have had our faith renewed, our testimonies strengthened, our spiritual selves quickened with divine light. Our paths have been made clearer before us, and we are now resolved to serve more diligently our Lord in righteousness. To refer to the beautiful messages of our Presidency and others, we believe all that God has revealed, and that he will yet reveal many great and important truths pertaining to the Kingdom of God. The ideals of love, of government, of intelligence, have been impressive, and we must contemplate these ideals with our best thoughts, each one of us; put them into practice—our missionaries especially—and our class leaders. Teachers must always remember that in speaking to people, they must convince them that we are interested in the good and mighty things that they believe.

We must in words and demeanor show always the dignity and authority of man, and talk of the noble rank he holds among the works of God. We must act in the worthy power of pure thought and let our ideals prevail. Let us try more diligently to become cultivated men and women.

We have been told to purify ourselves, to come closer to the perfect ideal which Jesus our Redeemer taught. The path is straight before us. We must love God; we must love our neighbor; we must do unto others as we would have them do unto us. Our attention has

been called to the Ten Commandments, the Sermon on the Mount, the Lord's Prayer, the birth and resurrection of Jesus Christ, our Redeemer. We must have faith in mankind, and the divinity of man should be made known to our children. We must be more determined than ever to fulfil the great task expected of us, to make ourselves better, to make this a better world to live in, and to bring mankind nearer to God. We have been taught that our salvation and the salvation of all mankind is found in the true and everlasting gospel.

President Joseph Young, who was for many years President of the First Council of the Seventy, was chosen by the Prophet Joseph Smith to this important position. He said on one occasion in speaking of the quorums of Seventies:

The most effective way to satisfy one's noble impulses is training one's intelligence, to have a deep faith in Almighty God, and develop a love for Truth. We should give years of study of good books, years of devotion in the search for Truth. The Gospel demands this of brethren holding the priesthood of God.

In his dedicatory prayer in the Kirtland Temple, we have the words of the Prophet Joseph Smith:

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D & C 88:118.)

In this day and age of schools and colleges, what a wonderful saying this is.

Let us remember the words we have heard at this conference and make them a part of our lives, I ask in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to Elder Levi Edgar Young, Senior President of the First Council of Seventy. Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker.

## ELDER DELBERT L. STAPLEY

*Of the Council of the Twelve Apostles*

**M**Y BROTHERS AND SISTERS, I should like to express first of all appreciation for the spiritual uplift of this great conference. I have been inspired by it. I have been blessed by it. I am sure you have.

In his opening address at the last April general conference, our beloved President David O. McKay voiced an appeal for stability and harmony in the home. He expressed this timely concern:

"I am not so sure whether we are maintaining the high standards required of us in our homes. I feel constrained, therefore, at this opening session to make an appeal for more stability, more harmony, and happiness in home life."

I would recommend, my brothers and sisters, a re-reading and study of this inspired and important address. The wisdom of it is so apparent to ward and stake leaders acquainted with the problems in the home life of some Church couples, and the poor relationship between some parents and their children. It is apparent also to the leaders who work with youth. The President's vital message brought immediate response from the administrative officers of the Church Board of Education. They kindly invited me to address and lead a discussion on the subject, "Counseling on Standards of Morality," at a summer seminar scheduled for the Church seminary and institute instructors on the Brigham Young University campus.

In my personal interviews of youth over the Church and in visiting with ward and stake leaders I had gained some knowledge of the existence of moral problems among groups of Church young people. However, in preparation for this special and important assignment with the seminary and institute instructors who are charged with teaching the gospel to the youth of the Church, and therefore are close to them and their problems, I invited to my office a representative group of each, also four choice young people, two boys and two girls. The result of these interviews, together with the information de-

veloped from class discussion of the subject, was revealing and somewhat alarming. At the risk of some possible criticism, I desire frankly and honestly to point out a few facts concerning the disturbing problems that beset us and to make what I hope will be some helpful suggestions.

Here I should like to borrow the opening paragraph of an article I recently prepared for the November issue of the *Relief Society Magazine* which will appear under the caption, "Developing Safeguards for Youth":

"One of the serious problems confronting parents today is a growing tendency of moral laxity among youth. Too many parents are not fully aware that such a condition exists. Therefore, blind to the evils to which their children are exposed, unsuspectingly, therefore thoughtlessly, they contribute to an increase of immoral and sinful practices among them."

Good homes where the gospel is taught and lived and where love predominates are basic to the true character and high moral standards of youth. Parents should recognize there is much in this modern world to challenge the interests of young people. Much of what is offered is good, but some is bad, cheap, and of low standard. The pressures of unwholesome influences are dressed up so enticingly and exerted so cunningly, that if accepted they would destroy the virtues that make for true nobility of character and a life of joy and happiness.

Although we would not want it otherwise, there is so much knowledge present in the world today; and tomorrow and each succeeding day thereafter discovery, invention, and knowledge will continue to increase and become so conveniently available that mental development and learning will come earlier and earlier in the life of youth. With it, unless youth is well grounded in the faith, will come worldly sophistication and material pursuits and pleasures. Without maturity of feelings and judgment, wrong roads and attitudes can be easily

taken that would impair the promise to them of a rich, useful, and happy life.

Parents and leaders of youth must recognize the worldly pressures to which young people are constantly subjected and not close their eyes to the worldly evils that gnaw unceasingly at the true moral patterns ordained of God for man to obey.

Our great challenge is to prepare youth now by wise and understanding teaching and counseling to escape these lurking perils that would destroy their very souls. To wait until after sins are committed before taking action will not eliminate the consequences nor the sorrow and heartache that follow transgression. Satan, through his human aids, has cunningly devised alluring schemes and enticements that confuse and frustrate youth as to the true values of life. The moral and spiritual standards of the gospel are frequently endangered. Knowledge of life and its facts are too often obtained by youth from wrong and undesirable sources because the home and parents, the proper source, too frequently close the door by side-stepping the issue or question, when a timely, intelligent, or understanding answer or explanation might change for good the whole course of a young person's life.

No doubt many parents lack an adequate vocabulary to express themselves about such intimate matters, but if they are parents of teen-agers, does it excuse them from learning and securing proper counsel and training to fulfil their God-given responsibility of bringing up children in the true ways of the Lord?

If parents would take full advantage of the plans and programs of the Church through the priesthood quorums, the auxiliary organizations, and the Brigham Young University extension courses in family living, they would competently qualify themselves for the important task of youth guidance. If parents do not fully become acquainted with the problems of their children when growing up in this age of freedom from restraints in boy-girl relationships, can they recognize the danger signals that may be developing in their lives?

Most young people are wonderful, teachable, and controllable. The adult

world with its conduct confuses them. Correction in this area would largely solve the perplexities and the problems of youth. How versed are parents in the jargon of speech and terminology employed by youth to enable them to evaluate the meaning and seriousness of necking, light and heavy petting, dare games, self-abuse, and other evil practices with which youth often are too well acquainted, that weaken restraints and resistance and thereby destroy the true moral concepts of life?

Parents, live close to your children and more particularly during the adolescent years while they are in the process of growing up and experiencing physical changes, and also new and strange emotions that they do not fully understand. It is a critical period in their lives, when a constant counseling and stabilizing influence is so needful and helpful. It is a time for them to learn about the strange feelings that motivate their lives and actions. There are developing within them emotional disturbances and conflicts difficult to control, and if the knowledge and help they require cannot be obtained from parents, youth may solicit help from undesirable sources or from associates whose knowledge and sense of values are as immature and unsound as their own. Here lies a serious danger and pitfall that must be avoided.

Perhaps children should not blame parents for their own mistakes, but often they do, following a transgression that proper and timely instruction and counsel could have prevented. A simple and honest answer to questions and problems so vital to youth could make the big difference in their lives when temptations arise.

Parents should build comradeship and love in the home and eliminate strained relations to insure stability and security of home life for children. In dealing with children there should always be love and kindness, yet firmness, when setting up controls and rules of conduct.

Youth, if properly taught, for the most part expect and desire restrictions to guide them in social activities and dates. Safeguards and protective counsel are necessary to fortify them against

familiarities and intimacies that lead to sin.

What appears to youth as fun, excitement, or glamour may present lurking dangers. If parents enjoy the confidence of their children and know what their plans are, they will then be able to see the hidden perils before them and from the experience of parenthood give protective guidance and counsel to help control their emotions and to safeguard virtue and honor, so essential to youth for a happy and satisfying life.

Personal ownership or freedom in the use of family cars seems to be a need in the lives of youth today, yet without adequate controls and the observance of respectable hours following parties or dances the cars often become agents for intimacies and moral infractions.

The responsibility of parents and youth leaders in this modern scientific world we live in is to teach and show youth how to live among these modern factors and still express a wholesome, integrated response to them and build up a set of standards of life, objectives that will worthily cull out of life the things that destroy and cultivate those virtues that build security and peace of soul. Parents should help youth to realize a clean mind and body make for happiness now and eternally.

Young people today have too much excitement, distraction, and passive entertainment. Perhaps we do too much for them and rob them of the excitement, legitimate and fully satisfying, of the creativeness which youth formerly enjoyed.

Morality is one of the highest achievements to which a human being can aspire. It indicates full and complete emotional maturity and orientation. It is, therefore, very complex and reaches into fields of living which we ordinarily do not associate with morality. If anything interferes with this development of maturity, it may be the underlying cause of immorality.

The home environment and training, then, become an important and prime consideration. A young man made this profound statement:

"I know in my own life one of the reasons I was chaste was that I never thought of being otherwise. I had a good, wholesome environment and a

deep love for my parents, and the temptations were eliminated partly because of it."

Parents and teachers, also speakers from the pulpit, throughout the years have emphasized to the youth of the Church full observance of the Word of Wisdom. Our young people are thoroughly conscious of this divine law of health. The same constant effort and understanding, however, have not been placed upon the law of chastity. Perhaps it is because of its very delicate and intimate nature that chastity does not receive the same attention in the home, in the classroom, or from the pulpit as the Word of Wisdom.

The violation of moral purity is of the two sins far more serious in the eyes of God. Young people who are guilty of moral offenses are often true observers of the Word of Wisdom. This is an evidence that the law of chastity is not receiving the attention it deserves in the program of the home or of the Church.

In a survey conducted by a group of Church seminaries, each young person was given a list of commandments and laws governing the Church, among which were the Word of Wisdom and chastity. The young people were asked to list these commandments and laws in the order of their importance. In the compilation of the results of this survey most students placed the Word of Wisdom in first position. Somewhere in their training they had not been properly taught that the most serious sin short of committing murder is that of immorality. The true and vitally important values of morality must be clearly and unmistakably established in the minds and hearts of youth to assure acceptance and compliance by them.

Religion should always be on an understandable and practical plane in the home where children can live and enjoy it. Perhaps the Church should provide courses of study for the priesthood, applying the gospel to help the men become better husbands and fathers. A comparable course might be suggested for the Relief Society, dealing with the woman's role as a Latter-day Saint wife, mother, and home builder. Such courses, to have value, must not

deal simply in generalities and admonitions, but must relate the principles of the gospel to the concrete knowledge of human nature and behavior.

God will not excuse us for our failure to find the full life meaning in our theology nor for failure to apply its values to the home and family relationships. Children, through sound home religious instruction, can be helped to attain wholesome satisfactions in life by developing basic loyalties to Deity, to the restored gospel of Christ, to the appointed leaders of the people, to the home and family, and also to the fundamental principles of proper moral conduct.

Mothers, unless absolutely necessary, should not seek employment outside the home, but rather should honorably fulfill their chief mission in life as wife, mother, and homemaker. Many problems of youth stem from mothers accepting remunerative positions that take them and their wholesome influence out of the home. Mother and the home are synonymous, therefore important to the safe rearing of youth.

In closing, my brothers and sisters, I return again to President McKay's appeal as quoted in the beginning of my talk, and suggest that we searchingly ask ourselves these questions: Are we maintaining the high and important gospel standards in our homes? Is family prayer engaged in daily? Do we set a proper example as true and faithful Saints for our children to follow with profit and enrichment of moral character values that will assure them a life of joy and happiness. Does harmony prevail in the home with love as the controlling and motivating force? Does the home provide security and stability to strengthen family ties? Are our children comfortable and happy, fully enjoying the environment and companionship of family living? These and many more like questions we could ask ourselves profitably as we contemplate the

full scope of President McKay's warning.

I sincerely pray that we shall recognize not only the home and moral problems that do exist, but that as parents and leaders we will also resolve to qualify and pledge ourselves to be living examples of Christlike virtues, that we may be able to give wise, helpful, and understanding counsel and direction to youth in the process of growing up.

I pray that maturity will find each of them morally clean, sound in the faith, prepared and worthy for the sacred ordinances and choice blessings of God's holy temples.

I also pray, my brothers and sisters, that as leaders we shall give consideration to the problems of youth, to the need of doing something constructive that will help them to understand life, gain a knowledge and a testimony of the gospel that will carry them over difficult ground into a life of joy and happiness, and this I humbly pray, in the name of Jesus Christ. Amen.

#### President David O. McKay:

We have a note that says that when we sustained the presidency of the Young Women's Mutual Improvement Association of the Church, inadvertently Sister Reeder's first name was given as "Martha." Whether it was "Martha" or "Mary," we sustain unanimously Sister Bertha S. Reeder as president of the Young Women's Mutual Improvement Association.

We have a report of all but fourteen of the eighty-one halls in which the priesthood meeting was broadcast last night. The actual count of those in attendance totals 27,966. On the basis of those in attendance last April at the places that have not reported, the committee estimates an additional 1785 people, making a total of 29,752 members of the priesthood in attendance last evening. Thank you.

## PRESIDENT DAVID O. McKAY

**J**UST A WORD about our obligation as citizens:

When the Apostle Paul was being bound with thongs for a scourging, he said to the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

Then the chief captain came and said to Paul: "Tell me, art thou a Roman?" and Paul answered that he was. "And the chief captain answered, With a great sum obtained I this freedom."

I fancy that Paul straightened up when he said: "But I was free born!" (See Acts 22:25-28.)

I wonder if we freeborn Americans appreciate what it is to have the right to vote, to express by our vote our choice of those who are to rule over us. No, thank heaven, not to rule over us—to serve us in the service of the government. For you, the electorate, are the rulers in this great Republic.

Those who have taken out their citizenship I think appreciate it even more than some of us who have it by birth.

We have an election in November, in which you have the right to state who will fill the offices that are now to be filled in the nation, in the state, and in our local affairs. We ask, we plead that every member of the Church go to the polls in November and cast your vote for the men and women whom you wish to occupy the offices named. Now you choose, and choose wisely and prayerfully, but cast your vote.

We have a moment left in which to express appreciation and gratitude for those who have quietly and effectively rendered service in making these three days of conference so memorable. Undoubtedly I shall overlook some, but our hearts go out to everyone, and to all groups who have contributed to the success of this, probably the greatest, the most inspirational conference we have held.

I can just merely name them. First, we thank the public press, especially our leading newspapers who have been so fair and generous in letting the public who could not attend conference understand and to a degree partake of

the inspiration that radiated not only from the words but also from the hearts of the speakers. We express appreciation to the reporters who have daily taken notes and so fairly and accurately reported each session of the conference.

We express appreciation for the cooperation of the city officials, including Chief Cleon W. Skousen and the traffic officers. I have noticed, as have many of you, that officers in uniform have been constantly at posts of duty protecting, as far as they could, pedestrians from any possible danger.

We express appreciation to the ushers who have rendered service early and late in seating the great audiences. They have been quiet, but effective, in their services.

We have already expressed appreciation for these beautiful flowers, "prophets of beauty and song," among the sweetest of God's blessings to men, to life. How beautiful is God's world if we but stop to listen and to look.

We express appreciation for the assistance rendered by the various radio and television stations, here in our own city and state, and in other states named in the various sessions of the conference. Truly, their service has been the means of permitting tens of thousands of people to hear the proceedings of this, the one hundred twenty-seventh semi-annual conference of the Church.

We have been greatly blessed throughout the conference with music—the first day the "Singing Mothers," conducted by Sister Florence J. Madsen; the second, by the combined Scandinavian choirs under the direction of Brother R. Hulbert Keddington; and today, the inspirational singing of our own Tabernacle Choir under the leadership of Brother J. Spencer Cornwall. How their singing, so willingly and spiritually rendered, has uplifted our souls! We have always had good singing in previous conferences, but I feel somehow that these three group of singers throughout this conference have reached superior heights, and we say *thank you*, and God bless you!

I wish to express gratitude for the support, blessing, and strength always of



Presidents Richards and Clark and for the spirit of unity that pervades the Quorum of the Presidency. The wisdom of these able men is ever directed to the furtherance of the kingdom of God. May the Lord continue to bless them.

Likewise, these members of the Council of the Twelve: You can feel that in these quorums (and I include now the Assistants to the Twelve, the First Council of the Seventy, the Presiding Bishopric, and the Patriarch)—you can feel radiating from these men that for which Christ prayed when he offered that great intercessory prayer. Among other things he said:

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11.)

These brethren prove daily, as was particularly evidenced in a sacred meeting in the temple last Thursday, that they have that spirit of oneness, and we are united in praying that you presidencies of stakes, bishoprics of wards, presidencies of quorums, presidencies and superintendencies of auxiliaries, may be so blessed that you too may say: We strive to be one as the Father and Son are one. God bless you that this may be true.

Just preceding the opening of this conference, the Relief Society held dedicatory services of the new Relief Society home. They have been crowded, and have had to work in the congested hallways, stacked with boxes, to prepare sacred clothing. They have been forced to store away mementos and gifts because they had no room for them—gifts presented to them by lovers of the truth. Now they have a home in which these gifts may be properly displayed.

What is more, the dedication of this home has given room now to the other auxiliaries who are crowded, inconvenienced in their efforts to serve the Church. The removal of the Relief Society from their old quarters to the new will relieve the congested quarters of the other auxiliaries. We suggest to these auxiliaries that they continue as best they can. Committees are now working on plans to help you that you may have more room. In the mean-

time, work as best you can until the opportunity comes to give you also more room.

There are some others to whom I wish to express gratitude. We have not heard from them. They are the men and women throughout the entire Church who are contributing of their time and means to the advancement of the truth, not just in teaching, but in genuine service in many ways. Some of these are struggling to make their own living. Some of them are wealthy men and women who have retired, who count their wealth in millions. It means something when a man of means will give to the Church his contribution of a million, and then say, "All my time is yours." It means something to leave your vocation, cross the ocean, and render service to the building of schools and temples. God bless those who are rendering this service, and bless you all, for I think we can say for the Church, "We are striving to be one, Father, as thou and thy Son are one."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said our Lord and Savior. (Matt. 25:40.)

We are grateful to the Lord for the guiding influence of his Holy Spirit throughout this conference. There is a saying that "My soul rejects the use of words; Lord, look at my heart." We can sincerely say, as unitedly we express gratitude to him for his presence during this conference: "Lord, look at our hearts!"

God help us all to serve one another in his name for the good and advancement of the kingdom of God, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

The Tabernacle Choir will now sing, "By Babylon's Wave," with Brother Cornwall conducting. The closing prayer will be offered by Elder Loyal Hall, president of the Mt. Logan Stake, after which this Conference will be adjourned for six months.

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As a concluding number the Choir sang the selection, "By Babylon's Wave."

**President David O. McKay:**

Remember the Deseret Sunday School Union Conference will convene in this building at seven o'clock tonight. All Sunday School workers will wish to be in attendance, and the public is cordially invited.

President W. Loyal Hall of the Mt. Logan Stake will now offer the benediction.

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Elder W. Loyal Hall, president of the Mt. Logan Stake pronounced the benediction.

Conference adjourned sine die.

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The congregational singing was conducted by J. Spencer Cornwall and Richard P. Condie, Conductor and Assistant Conductor respectively of the Salt Lake Mormon Tabernacle Choir.

The choral music for the Friday sessions was furnished by the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Sum-

mit Stake, with Florence Jepperson Madsen conducting.

At the Saturday morning and afternoon sessions the music was furnished by the Combined Scandinavian Choirs, with R. Hulbert Keddington conducting.

The Tabernacle Choir Male Chorus furnished the choral music for the General Priesthood meeting, J. Spencer Cornwall conducting.

J. Spencer Cornwall directed the singing of the Salt Lake Mormon Tabernacle Choir at the Church of the Air and Tabernacle Choir and Organ broadcasts, and also at the Sunday morning and afternoon conference sessions.

Accompaniments and interludes on the Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference

## CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:30 a.m., Sunday, October 7, 1956. The program was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service with Alexander Schreiner at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

*Announcer:* The *Church of the Air* is presented by CBS Radio so that clergymen of many faiths may speak to a nationwide congregation. Today's service, in connection with the Semi-annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you transcribed from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Alma Sonne, business and civic leader, and Assistant to the

Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir directed by J. Spencer Cornwall, with Alexander Schreiner at the organ.

The Tabernacle Choir opens this *Church of the Air* service with F. Flaxington Harker's setting for a beloved and comforting Old Testament text: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation; that saith unto Zion, Thy God reigneth!"

(The Choir sang: "How Beautiful Upon the Mountains."—Harker.)

*Announcer:* We shall now hear on this *Church of the Air* Service Elder Alma Sonne, business and civic leader and Assistant to the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Elder Sonne has titled today's talk: "Faith, the Bedrock of Life."

### ELDER ALMA SONNE

#### *Assistant to the Council of the Twelve Apostles*

**I** AM AWARE that Christianity does not mean the same to all people. There are many beliefs, many interpretations, numerous conflicts and much discussion on matters pertaining to religion. I do believe, however, that the best people in our country are interested in preserving spirituality in America. No nation can grow permanently great without God. History has so proven. The foundation of spirituality is faith in the true and living God. Without such faith man is forever in the shadows, for he has lost his greatest incentive to right living.

One hopeful feature of the modern times in which we live is a return to the Bible. From beginning to end this sacred volume is a message of faith. It is a powerful testimony of the existence of God, and the divine mission of Jesus Christ. Its religious significance is recognized in all Christian countries. History proves that the Holy Bible has irrevocably altered the lives of men and nations. It has touched deeply the very heart of

humanity, its influence has reached into the literature of the world and its passages have been quoted by preachers and laymen alike.

I believe that Biblical research and intensive study of the sacred writing will some day contribute much to the intelligent use of the Bible. Scholarship and honest investigation will eventually remove all doubt respecting its divine authenticity, its trust-worthiness and reliability as a guide to human progress.

It is natural for most men to turn to the past for proved wisdom. The Bible contains the wisdom of the ages and the demonstrations of God's power to uplift the human family. From its pages come a transcendent comfort and a deeper sense of life's purposes. I refer to its teachings with the utmost confidence. "Search the scriptures," said Jesus, "for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

The greatest advocate and teacher of faith in God is Jesus Christ. During his

ministry he demonstrated its power. He taught faith to the unrepentant. He urged those stricken with disease to exercise their faith as a means of receiving the desired blessing. He healed the sick, raised up the dying, restored sight to the blind and brought hope and comfort to the distressed.

Thomas Didymus, who was profoundly shaken by the scene at Golgotha, had lost his faith. He had said on one occasion that he was ready to die with his Master. But like the others, he ran away. He had become sullen, resentful and unbelieving. "... Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20:25.)

Like all skeptics he insisted on a material test. He would not believe his eyes. He must feel and touch. So-called "reality" was his stronghold. But the Master understood the texture of his mind. Thomas Didymus must be reassured and strengthened in his faith.

A week later, the disciples were in the same house as on the first occasion and Thomas was with them. Suddenly the Lord appeared. He greeted them all with the words "Peace be unto you." His eyes searched out the doubting Apostle. He called him by name and said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." (John 20:27-28.)

But to Thomas came the distinction of receiving the last, but not the least, of the Beatitudes. "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29.) Is this not the very foundation of the Christian religion? Is it not fundamental to everything that Jesus taught and did? Thomas Didymus admitted his defeat. He was prepared at that moment to recognize his Lord as the Son of God, the Redeemer of the world. Thus fortified Thomas Didymus, like the others, could climb the difficult heights of self-denial without wavering or faltering. His faith had been restored, his doubts had fled

and the foundation upon which he stood would never give way.

Faith opens the door to an understanding of God—His character and attributes. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.) These words came from the prayer which Jesus offered to his Father for the apostles and all others who believe on him.

Faith is constructive for it supplies the urge to do things. A people blessed with faith are progressive, and invincible before difficulties. Israel was delivered from the Egyptian bondage through the exercise of faith. The pioneers found their way to a home in the West and laid the foundation of a commonwealth in the desert because of their faith in God's promises. By the same token the Pilgrim fathers established their ideals of civil and religious liberty in America.

Without an abiding faith the soul has no anchorage and is "driven with the wind and tossed." (James 1:6.) Man's faith in God is an acknowledgment of God's power to save and exalt the human family. It recognizes the deityship of Jesus Christ and accepts his gospel as the plan of salvation. It puts man in possession of vital information to lead him onward and upward, and to inspire him to live in harmony with divine law.

Faith is a gift of God to be developed by prayerful and open-minded investigation. It sets up hope and courage and explores the realms of the unseen. A loss of faith is a tragic setback in the journey towards perfection.

Skepticism, on the other hand, has no vitality. It offers no program. It contradicts every claim to a life after death. It robs man of his belief in moral and spiritual values, and destroys his fondest hopes and noblest aspirations. Unbelief is negative and rejects the revelations of God however manifested.

We are surrounded by many mysterious manifestations in nature and the outside world which we cannot explain. And yet the miracles performed by Jesus and the Prophets have been a stumbling block to many whose faith is weak. These deniers of God's power have refused to accept the God of the Bible as

the Creator and the Ruler of the universe. Jesus, Himself, proclaimed his supremacy when he said: "... All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20.) No Christian can read those words without having a sense of awe and reverence for the Redeemer of mankind. He is the light of the world. He has no parallel among the many who have aspired to world leadership.

Paul, the Apostle, was a product of Christ's gospel. The power of faith manifested itself in the complete conquest which it made of him. There is as much difference between Saul of Tarsus and Paul, the Apostle, as there is between night and day. He came at a juncture in the Christian movement when he was most needed. His call to service in the ministry was unexpected for he was already listed with the enemies of the cause he later represented. His entire life from the day of his conversion, reflected an unconquerable faith, a firm conviction and an unshakable testimony which has lived for centuries.

His second letter to Timothy, which may have been his last, reveals his anxiety and concern for those who had joined the faith. The letter was written from his dungeon in Rome, where he was a prisoner for the gospel's sake. He begs Timothy to come to him and to bring a cloak which he had left behind in one of his missionary journeys. He also asks for books and parchments to satisfy his yearning for knowledge and studies which he had pursued during his years of missionary work. I quote from his epistle. "... for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Tim. 1:12.) What could be more reassuring?

How does the letter end? I read the closing words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight,

I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:6-9.)

Those words are not the strain of the vanquished. A few days later, no doubt, he was put to death by Nero, a man stained with every crime and steeped in every vice.

Prayer is a manifestation of Faith. Every spiritual truth and all religious attainments have been achieved through prayer. It is an avenue of enlightenment. In his utmost extremity man is helpless and hopeless without God. Thoroughly humbled, he kneels in prayer and comes away triumphant. He does what is humanly impossible. Prayer has given stimulus and effectiveness to his strivings.

The hour has come to restore simple worship, family devotion in the home, a prayerful approach to daily problems, the landmarks of faith and a sense of God's eternal laws.

When the Master gathered his disciples at the foot of the Mount and delivered his magnificent Sermon to them, He taught them how to pray. "... enter into thy closet," said He, "and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." (Matt. 6:6.) The prayer of faith is a personal communion with God. It is the pathway to power. It is the road to deliverance and contentment.

(The Choir sang: "The Voice of God Again is Heard."—Stephens.)

**Announcer:** The Tabernacle Choir sings next on this *Church of the Air* service Harriet Beecher Stowe's words of the glorious assurance of everlasting life: "When sinks the soul, subdued by toil, to slumber, its closing eyes look up to Thee in prayer; Sweet the repose beneath Thy wings o'er shading, but sweeter still to wake and find Thee there. So shall it be at last in that bright morning, when the soul waketh and life's shadows flee. Oh, in that hour, fairer than daylight's dawning, Shall

rise the glorious thought, I am with Thee."

(The Choir sang: "Still, Still with Thee."—Shelley.)

Music: Organ and humming choir: "Sweet Is the Work."

**Announcer:** You have been attending CBS Radio's Church of the Air. Today's service, in connection with the Semi-annual General Conference of the Church of Jesus Christ of Latter-day Saints, came to you transcribed from the Mormon Tabernacle on Temple Square through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Alma Sonne, business and civic leader, and Assistant to the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by J. Spencer Cornwall. Alexander Schreiner was at the organ.

### SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:30 to 10:00 a.m. Sunday, October 7, 1956, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities, to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

**Announcer:** Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

We begin today with Cyril Jenkins' impressive musical setting for the un-

forgettable account of the Savior's silencing of the wind and the waves, with words paraphrased from a New Testament text: "Fierce raged the tempest o'er the deep, Watch did Thine anxious servants keep, But thou wast wrapped in guileless sleep, Calm and still. 'Save, Lord, we perish,' was their cry, 'O save us in our agony!' Thy word above the storm rose high, 'Peace, be still,' 'Peace, be still.' The wild winds hushed; the angry deep sank, like a little child to sleep. The sullen billows ceased to leap, At Thy will. So, when our life is clouded o'er, and stormwinds drift us from the shore, Say, lest we sink to rise no more, 'Peace, be still.'"

(The Choir sang: "Fierce Raged the Tempest."—Jenkins.)

**Announcer:** Alexander Schreiner turns first today on Temple Square to the urgent, impelling movement of the "Toccata in B Minor," by Gigout.

(Organ selection: "Toccata in B Minor."—Gigout.)

**Announcer:** And now the women's chorus of the Choir sings one of Robert Schumann's tender songs, with words suggested by Heinrich Heine: "How like unto a flower thou art; so good, so true . . . oh, may the angels guard thee."

(The Women's Chorus of the Choir sang: "How Like Unto a Flower."—Schumann-Cain.)

**Announcer:** The Tabernacle Choir turns next to music from the Messiah with the words of the Master paraphrased from Matthew: "His yoke is easy; his burden is light."

(The Choir sang: "His Yoke is Easy."—Handel.)

**Announcer:** Dr. Schreiner brings now to this hour, a delicate and distinctive mood in music by Fannie Dillon: "Woodland Flute Call."

(Organ selection: "Woodland Flute Call."—Dillon.)

**Announcer:**

There comes to mind the recent remark of a young man facing some current problems and pressures: It was the utterance of one awakening to reality: "There certainly are a lot of decisions," he said. This is an awareness we all come to. There certainly are a lot of decisions. The very essence of life concerns decisions—the matter of making choices. Some decisions should, of

course, take time; some should wait for matters to mature. But there are some decisions that could take too much time—some that we could wrestle with too long, and to no good purpose. There are some choices we should decide swiftly—and then let them alone. And we could simplify many decisions by separating them into two convenient categories: decisions of principle and decisions of preference. As to decisions of principle, we shouldn't really waste much time on clear-cut questions of right and wrong. "Thou shalt not steal," for example, is quite clear-cut. "Thou shalt not bear false witness" is quite clear-cut. "Thou shalt not commit adultery" is quite clear-cut. Many such decisions are clearly covered by the commandments, and we could waste a whole lifetime wrestling with what ought to be more or less automatic. (Being without standards in making such decisions would be like trying to do business without standards of weight or money or measure. Suppose we didn't have an inch or a foot or a dollar—or a pint or a pound—and had to quibble about every length and measure and amount!) The decisions of principle, we repeat, should be more or less automatic. In this we are reminded of what Mencius said in one strong, short sentence: "Let men decide firmly what they will not do, and they will be free to do vigorously what they ought to do."<sup>1</sup> And now as to decisions of preference—as to what suit we should select, or what course we should study, what job we should take: For such decisions we have to consider ourselves, our qualifications, our personal preferences, and those of others also, and, in the more weighty matters, thoughtfully, prayerfully, think things through. In the matter of making decisions, there is no easy all-inclusive answer, but at least some of the essential decision can

be somewhat simplified if we distinguish between decisions of principle and decisions of preference, and then have the courage and the character swiftly to settle the decisions of principle, and not waste time wrestling with clear-cut matters of right and wrong. "Let men decide firmly what they will not do, and they will be free to do vigorously what they ought to do."

(Organ selection: "He Died, the Great Redeemer Died."—Careless.)

*Announcer:* With Alexander Schreiner at the organ we have heard a hymn melody by George Careless which takes its title from the words of Isaac Watts: "He Died, the Great Redeemer Died."

And now with the earnest conviction of these scriptural words, the Choir closes with worshipful and moving music from the Messiah: "Worthy is the Lamb that was slain and hath redeemed us to God. . . . Blessing and honor, Glory and pow'r be unto Him that sitteth upon the throne and unto the Lamb forever and ever."

(The Choir sang: "Worthy is the Lamb."—Handel.)

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the 1416th presentation continuing the 28th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five voices. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

<sup>1</sup>Mencius, *Discourses*, iv; 300 B.C.

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April  
1957

*One Hundred Twenty-seventh*

ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 5, 6, and 7, 1957*

With Report of Discourses



Published by  
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
Salt Lake City, Utah

Printed in the United States of America





# The One Hundred Twenty-Seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, 1957.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 6, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KVNU at Logan.

In Idaho: KRXX at Rexburg, KEEP and KLIX-TV at Twin Falls, KBAR at Burley, KID and KID-TV at Idaho Falls, KBOI and KBOI-TV at Boise, KPST at Preston, KLEW-TV at Lewiston.

In Colorado: KEXO at Grand Junction, KRAI at Craig, KBTW at Denver.

In Nevada: KELY at Ely, KLAS-TV at Las Vegas.

In California: KEEN at San Jose, KSRO at Santa Rosa, KRDG at Redding, KGO-TV at San Francisco, KNXT-TV at Hollywood, KEY-TV at Santa Barbara, KERO-TV at Bakersfield, KFMB-TV at San Diego, KOVR-TV at Stockton.

In Oregon: KUBE at Pendleton, KOIN-TV at Portland, KBES-TV at Medford.

In Arizona: KOOL-TV at Phoenix, KGUN-TV at Tucson.

In Washington: KXLY-TV at Spokane, KIMA-TV at Yakima, KING-TV at Seattle, KEPR-TV at Pasco, KBAS-TV at Ephrata.

All general sessions of the conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies in Utah, Idaho, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mexico, Maryland, Montana, New York, California, Pennsylvania, and Canada.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Tabernacle Choir and Organ* broadcast is also included in this record, as is also a full account of Columbia's *Church of the Air* program. (See pages 133-138.)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans, and George Q. Morris.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* Thomas E. McKay, Clifford E. Young,

Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and as assistants, A. William Lund and Preston Nibley\*.

*Members of the General Welfare Committee,* Church Welfare Program.

*Members of the Church Board of Education and Administrator Church Board of Education,* Directors and Associate Directors of Institutes, and Seminary Instructors.

*Presidents of Stakes and their Counselors,* Presidents of Temples, Patriarchs,

High Priests, Seventies, Elders, General, Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

*Mission Presidents:* Richard L. Evans, Temple Square, Salt Lake City; Henry D. Taylor, California; J. Earl Lewis, Canadian; Edgar L. Wagner, Central American; Henry A. Smith, Central Atlantic States; Alvin R. Dyer, Central States; M. Ross Richards, East Central States; Theodore C. Jacobsen, Eastern States; Reuel E. Christensen, Great Lakes; Legrand F. Smith, Gulf States; Claudious Bowman, Mexican; Junius M. Jackson, New England; G. Eugene England, North Central States; J. Leonard Love, Northern California; Joseph T. Bentley, Northern Mexican; Richard C. Stratford, Northern States; Douglas H. Driggs, Northwestern States; Berkeley L. Bunker, Southern States; Alfred E. Rohner, Southwest Indian; Harold I. Bowman, Spanish-American; George F. Simmons, West Central States; Moroni M. Larson, Western Canadian; and Albert Lewis Elggren, Western States.

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\*Preston Nibley was sustained in this Conference as Assistant Church Historian.

## FIRST DAY

### MORNING MEETING

The opening session of the Conference commenced promptly at 10 o'clock a.m., Friday, April 5, 1957, in the great Tabernacle, with President David O. McKay presiding and conducting the services.

The Brigham Young University Combined Choruses furnished the choral music for this session.

President McKay made the following introductory remarks:

#### President David O. McKay:

To the large audience assembled in the Tabernacle, the overflow gathering in the Assembly Hall and Barratt Hall, and to all those listening in over radio and television, in behalf of the First Presidency, Council of the Twelve, and other General Authorities, we bid you a hearty welcome to this, the One Hundred Twenty-Seventh Annual Conference of the Church.

The services this morning are being broadcast and televised over KSL-TV Channel 5, Salt Lake City, and are being heard over Radio Station KSL, and by special arrangements over three television stations in Idaho. They are likewise being heard over nine radio stations in Utah and Nevada. The names of these stations have already been announced to the television and radio audiences. We desire most appreciatively to express our gratitude to these various radio and television stations for their courtesy in making available their time and facilities for these broadcasts. It is truly a great service.

To those who are assembled in person, and to the untold thousands comprising the television and radio audiences, we repeat our hearty welcome, and pray that our souls may be uplifted and inspired by assembling together in this great Conference of the Church. We greet the young people and their leaders from the Brigham Young University who are here to furnish music for us. It is a joy to have you folks present.

We note these beautiful calla lilies and daffodils. For the eleventh consecutive

year the Oakland-Berkeley Stake high priests' quorum has graciously furnished us flowers to beautify this building during the sessions of Conference. These calla lilies are messengers of their affection and loyal support. We thank the members of the Oakland-Berkeley Stake for this loving service. These beautiful daffodils have come from the Puyallup Valley Daffodil Festival, Inc., through the Tacoma Stake. We also thank these people for their remembrance. From the Phoenix and East Phoenix Stakes, we have flowers which have been plucked from a profusion of beautiful spring flowers which are now in full bloom in Arizona. The stocks are especially beautiful. We wish to express our thanks to President Junius E. Driggs and President David E. Heywood and the members of the Church in that area for this fine and thoughtful remembrance. The Bird of Paradise flowers have come from the Los Angeles Temple grounds. Elder A. Raymond Summers brought them with him. We acknowledge the receipt also of flowers sent by individuals, and thank them for their remembrance.

We have telegrams from mission presidents who cannot be here, and notice from servicemen—former missionaries—from Fort Bliss, Texas. They will arrive here this morning for this session. We welcome them. Down in New Zealand President Ballif sends the following: "At the time of April Conference our thoughts are definitely turned to the great meetings that occur at the center stake of the Church. The missionaries, both proselyting and labor missionaries, together with all the Saints in New Zealand, join in sending Aloha Nui to all assembled, and assure you of our faith and prayers for the health and well-being of our leadership and the continued progress of the Church. We are translating our testimonies into an intensive missionary program, and the completion of a great building project for which we express our gratitude to all of the members of the Church." Ariel S. Ballif, Mission President.

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I wish to announce also that we have greetings from others, but time will not permit us to read them. Please take note, temple presidents, that there will be a meeting of all temple presidents in the annex of the Salt Lake Temple Sunday, April 7, at 4:30 p.m.

We acknowledge the presence of the following distinguished visitors,—there may be others whom we cannot see: Brother Ezra Taft Benson, a member of the Council of the Twelve, and also a member of the Cabinet of the United States Government; Lamont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Ernest L. Wilkinson, president of Brigham Young University; President A. Ray Olpin of the University of Utah; President John L. Clarke of Ricks College; President Arthur F. Bruhn of Dixie College; Dr. Elliott Cameron, director of Snow College; Dr. M. Lynn Bennion, superintendent of Salt Lake City Schools. All are welcome, and we trust that you will share in the spiritual experience which we all hope to enjoy during the coming Conference.

The opening song by the Brigham Young University Combined Choruses will be, "He Watching Over Israel."

I wish to acknowledge the presence

also of the mission presidents in the United States, Mexico, and Canada, all of whom are present; also the presidencies of stakes, bishoprics of wards, from all nearby states and countries.

After the Chorus sings, "He Watching Over Israel," the invocation will be offered by Elder Albert Leland Bott, president of the Mount Ogden Stake.

The Chorus will now sing.

Singing by the Brigham Young University Combined Choruses, Norman Gulbrandsen conducting, "He Watching Over Israel."

Albert Leland Bott, president of the Mount Ogden Stake, offered the invocation.

### President David O. McKay:

The invocation just offered was by President Albert Leland Bott of the Mount Ogden Stake. The Brigham Young University Combined Chorus will now sing, "O How Lovely Was the Morning," arranged by Elder Crawford Gates, conducted by Elder Norman Gulbrandsen.

The Brigham Young University Combined Choruses sang, "O, How Lovely Was The Morning."

### PRESIDENT DAVID O. MCKAY

4/57

**M**Y BELOVED brethren and sisters, this is one of the most humbling experiences of my life. In anticipation of this moment I have spent many hours of thought and many hours of prayer. I think there is no experience in the world that makes one of the General Authorities, or any man who holds the priesthood, feel so dependent upon inspiration, as standing before a vast audience of members of the Church. I do pray for your sympathetic attention, and for the guidance of the Holy Spirit. It is a joy to meet with you, notwithstanding the sense of responsibility.

I have chosen as a text, to indicate a line of thought: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he

that doeth the will of my Father which is in heaven." (Matt. 7:21.)

The thought is, as expressed by James: "But be ye doers of the word, and not hearers only." (James 1:22, italics added.) That applies particularly to each individual. Salvation is an individual affair. We are not saved as congregations, nor as groups, but we are saved as we come into the world as individuals, and the Lord's purpose is to save the individual, each being precious in his sight.

Before commenting further upon the theme, I desire to express commendation for the progress made by the Church and individual groups during the last six months and during the past year.

This has been another prosperous year for the Church. Increased faith and

more active participation in Church activity are evidenced almost weekly by the reports of the General Authorities of their assigned visits throughout the stakes and missions. Some illustrative facts follow:

1. *Regarding Sacrament Meetings:* Attendance at Sacrament meetings during 1956 is the highest yet attained in the Church—15,000 more people attended last year than in 1955, and that was the highest percentage of attendance to date. From 1945 to 1955 there has been a gradual increase of attendance at Sacrament meetings of eleven percent.

2. *Regarding Tithes and Offerings:* Greater devotion is evident, also, in the increase of tithes and offerings. It appears that a larger proportion of the members are contributing a larger proportion of their incomes, the result being that tithes and offerings have increased during recent years substantially more than the growth in membership and the indicated increase in average incomes of the Saints. Those two items point to increased spirituality, the very object of our organization.

3. *Regarding the Welfare Plan:* We are grateful for the progress that has been made in the welfare plan. Hundreds of projects have been established, and bishops' storehouses equipped to supply in a helpful and dignified manner the needs of the poor. The priesthood generally and the Relief Society sisters have responded to this important work. We are especially grateful to the members of the general Church welfare committee, who have given direct supervision to this program for a period of over twenty years. The basic concepts of the welfare program have been tested and proved to be sound.

Nevertheless, we must constantly remind ourselves of the primary purpose of the plan, which is—*First*, to supply in a helpful and dignified manner food, clothing, and shelter to every person so in need.

*Second*, to assist men and women who, through misfortune, ill-luck, or disaster, find themselves without gainful employment, to become once again self-supporting.

*Third*, to increase among the members of the Church the true spirit of the

brotherhood of Christ, having in mind in all their service the divine saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

4. *Missionary Work:* In 1956 there were 23,923 baptisms performed in foreign and stake missions, which is an increase of nine percent over the previous year.

5. *Schools in Polynesia:* I am sure you will be interested in the progress of the schools in Polynesia. The New Zealand College will be finished and ready for opening in February 1958. It is composed of an administration building, a student center building, which is made up of two full-scale gymnasiums, cafeteria, kitchen, student center, lounge, swimming pool, locker rooms, and an auditorium combined with the gymnasium which will seat 4500 people. There are five classroom wings which will accommodate 1000 day students, three girls' dormitories and three boys' dormitories, accommodating 600 students. I will not go into further detail, but I do wish to express a word of commendation to those who are working down there. I should name them, but there is one man and his wife, particularly, who deserve commendation, and that is Brother George R. Biesinger and his sweet wife. He has left his business here and devoted years to this project, and will continue to do so until the completion of the temple and the completion of these schools.

In Samoa, there are new additions to the Pesega School in Western Samoa. The school is completed also at Vaiola, Savaii, Samoa, and one at Sauniatu, Samoa. Another is now under construction at Mapusago, Samoa.

In Tonga at the Liahona College, two large wings to the boys' and girls' dormitories, a new classroom wing, a new dining hall with kitchen facilities combined, and dormitories for the men and women teachers are under construction.

In Hawaii, the new Junior College now being built at Laie, Oahu, will accommodate not fewer than 750 students. The large shop building and the main building are already nearing completion.

All of these school buildings of the South Pacific are being built by labor

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missionaries called from America, and local labor missionaries called from their respective homelands. The work is going forward in a completely satisfactory manner, and in all areas is on schedule. Commendation and appreciation are extended to the local labor missionaries and to the Saints who contribute to the sustenance of these labor missionaries in this vast building program, as well as to our labor missionary supervisors called from America.

6. *Regarding Our Temples:* Near Auckland, New Zealand, on December 22, 1956, another milestone in Church history was passed. Elder Hugh B. Brown, Assistant to the Council of the Twelve, under appointment from the First Presidency, conducted the services and officiated at the cornerstone laying ceremonies for the New Zealand Temple.

Cornerstone laying ceremonies for the London Temple will be held at New-chapel, Surrey County, England, May 11, 1957. Elder Richard L. Evans of the Council of the Twelve will officiate at the ceremonies. The ground for this temple was broken August 27, 1955.

Brethren and sisters, to partake of the spirit of faith and activity in the Church is inspiring. Membership therein is at once a privilege and a blessing.

Looking around us, we are convinced that we are living in an era of great progress, embracing wonderful inventions and scientific discoveries. Man's search for the unknown has led him out of the world of matter literally into the realm of space. He splits the atom, sets off horrifying hydrogen explosions, flies through space at a speed faster than sound, is taking steps to build satellites to accompany the earth in its revolutions. Many of the imaginations of Jules Verne are now commonplace realities. Flying to the moon is an achievement now considered possible.

The earth itself, figuratively speaking, is shrinking. The railroad, automobiles, airplanes, have made New York and San Francisco next-door neighbors, and Greenland and the South Pole only a few days apart!

But with all these things comes increased responsibility to every individual, man, woman, and child. New

inventions bring greater opportunities, but demand more activity, more strength of character. Many years ago you and I read the following comment by Roger W. Babson, the great statistician:

"Although the airplane opens up boundless opportunities, it also threatens limitless perils. All depends upon whether we can match this flood of new material powers with an equal gain in spiritual forces. The coming generation can see in a minute more than the former generation could see in a week. The coming generation can outhear and outtravel the former generation. Horsepower has expanded beyond all dreams. But what about manpower? What about spiritual power, and the power of judgment, discretion, and self-control? Unless there is a development of character equal to this enlargement of physical forces there is sure trouble ahead. Twenty-five years ago an intoxicated man might tip the buggy over, but commonly the old horse would bring him home. Today a driver under the influence of liquor maims and kills. Tomorrow, therefore, is something to ponder over. Without moral progress in pace with physical progress the airplane will merely make dissipation more disastrous, immorality more widespread, and crime more efficient. One result of the automobile has been to put hell on wheels; the airplane will put hell on wings unless righteousness, too, is speeded up. On the development of character depends whether the airplane shall bring prosperity or calamity."

Along this same line also are the comments of Mr. A. Cressy Morrison, eminent scientist who, fearing "a period of regression for true civilization," says: "If we have read the signs of the times correctly, or even if we have exaggerated some of the symptoms, the only salvation for mankind will be found in religion. However, it must be a sound Christian religion, vitalized by its own primitive ideals; aware of the progress of science, rid of prejudice against fair speculative intelligence, and soaring high above frontiers. Never in her two thousand years has the Church had a more urgent call and a nobler opportunity to fulfill her obligations as the comforter and guide of humanity." That is from *Man Does Not Stand Alone* (p.

264), a book I commend to all earnest seekers after truth.

Well, as our text says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

Too many people in the world are sitting and giving only lip service to God; too many have forgotten him; too many are denying him; too many are crying, "Lord, Lord," but fail to follow his principles. Many of us through selfishness are lingering near the edge of the animal jungle where Nature's law demands us to do everything with self in view. Self-preservation is the first law of mortal life, but Jesus says, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (*Ibid.*, 10:39.)

The first experience of our Savior after his baptism, and after having been acknowledged by his Father as his Only Begotten Son, was to triumph over selfishness on the Mount of Temptation.

Applicable today is Paul's admonition to the Philippians, given over nineteen hundred years ago:

"Wherefore, my beloved . . . [and that branch in Philippi was the first branch in Europe] work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

"Do all things without murmurings and disputings:

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:12-15.)

An outstanding doctrine of the Church is that each individual carries the responsibility to work out his own salvation, and salvation is a process of gradual development. The Church does not accept the doctrine that a mere murmured belief in Jesus Christ is all that is necessary. A man may say he believes, but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his professing will avail him nothing. "Work out your own salvation" is an exhortation to demonstrate by activity, by thoughtful, obedient effort the reality of faith. But this must be done

with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With "fear and trembling" we should seek the strength and grace of God for inspiration to obtain the final victory.

To work out one's salvation is not to sit idly by dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. It is to perform daily, hourly, momentarily, if necessary, the immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the fruits of such labors either for self or for others to be bestowed as a just and beneficent Father may determine.

I am not unmindful of the scripture that declares: "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Ephesians 2:8.) That is absolutely true, for man in his taking upon himself mortality was impotent to save himself. When left to grope in a natural state, he would have become, and did become, so we are told in modern scripture, "carnal, sensual, and devilish, by nature." (Alma 42:10.) But the Lord, through his grace, appeared to man, gave him the gospel or eternal plan whereby he might rise above the carnal and selfish things of life and obtain spiritual perfection. But he must rise by his own efforts and he must walk by faith.

"He who would ascend the stairway leading upward to eternal life must tread it step by step from the base stone to the summit of its flight. Not a single stair can be missed, not one duty neglected, if the climber would avoid danger and delay and arrive with all safety and expedition at the topmost landing of the celestial exaltation." The responsibility is upon each individual to choose the path of righteousness, of faithfulness and duty to fellow men. If he choose otherwise and as a result meets failure, misery, and death, he alone is to blame. President Brigham Young, speaking on this thought, once said:

"If Brother Brigham should take a wrong track and be shut out of the kingdom of heaven, no person will be to blame but Brother Brigham. I am the

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only being in heaven, earth, or hell, that can be blamed. This will equally apply to every Latter-day Saint. Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom he shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator."

In thus emphasizing individual effort, I am not unmindful of the necessity of co-operation.

"There is a destiny which makes us brothers,

None lives to self alone;

All that we send into the lives of others  
Comes back into our own."

—Edwin Markham\*

A single, struggling individual may be stalled with his heavy load even as he begins to climb the hill before him. To reach the top unaided is an impossibility. With a little help from fellow travelers, quorums, or wards, he makes the grade and goes on his way in gratitude and rejoicing.

This is in harmony with the teachings of Jesus, "who sought to perfect society, not by popular agitation or by reorganization, but by perfecting the individual. He recognized the fatal fallacy in the dream of those who hoped to make a perfect state out of imperfect individuals. The ideal social state, which he described as the kingdom of God, is a commonwealth in which all men are united and governed by a commanding love both for God and for their neighbors."

The present-day turmoil and bitter strivings threaten to undermine basic foundations of Christian relationship. Liberty, freedom of speech, self-government, faith in God, and particularly faith in the efficacy of the restored gospel of Jesus Christ, are facing a bombardment from the ranks of error such as the world has seldom if ever witnessed.

Too many men quail under the impending onslaught, and cry vainly, "What can we do?" To members of the Church, to men everywhere, the

Church answers, "Keep the commandments of God," as named specifically, for example, by the Prophet Nephi:

"... God hath given a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing. . . .

"And again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them shall perish." (2 Nephi 26:30, 32.) I commend this chapter to you.

*Avoidance of Intoxicating Liquor:* In this dispensation the Lord has warned mankind against the use of intoxicating liquors. In violation of that warning alcoholism is now a national problem. Americans spend the staggering sum of more than nine billion dollars every year for alcoholic beverages. In addition, lost wages, crime, and accidents traced to alcoholism cost Americans another \$667,000,000 a year. (Facts given by Dr. Chester A. Winyard in "Alcohol and Human Tissues." See *Deseret News*, February 10, 1954.)

"Alcoholism has become a major public health problem, for it is 155 times more prevalent than polio, 11 times more prevalent than tuberculosis, and 6 times more prevalent than cancer. If the number of alcoholics continues to increase during the next ten years as it has during the past ten years, alcoholism will soon affect every family in the United States." So says a pamphlet published by the National Committee for the Prevention of Alcoholism, Washington, D. C., July 22-August 2, 1956.

Over a hundred years ago the Lord said through the Prophet Joseph Smith that "tobacco . . . is not good for man." (D & C 89:8.) Luther Burbank in the "Dearborn Independent" says:

"How much would you know about tobacco if, upon the tombstone of every one killed by it were inscribed, 'Killed by tobacco'?"

"You would know a lot more about it than you do now, but you would not

\*Used by permission.



know all, because tobacco does more than kill. It half-kills. It has its victims in the cemeteries and in the streets. It is bad enough to be dead, but it is a question if it is not sometimes worse to be half-dead,—to be nervous, irritable, unable to sleep well, with efficiency cut in two and vitality ready to snap at the first great strain. This seems like exaggeration. It isn't! It is well within the truth.

"Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away and, years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away, and when they die, the doctors certify that they died of something else,—pneumonia, heart disease, typhoid fever, or what not.

"In other words, tobacco kills indirectly and escapes the blame," confirming what the Prophet Joseph said before, "tobacco . . . is not good for man."

"Approximately 38,000,000 Americans are regular cigaret smokers, although a million and a half have quit smoking entirely in the last eighteen months, according to estimates based on a survey made by the US Bureau of the Census for the National Cancer Institute of the Public Health Service, Department of Health, Education, and Welfare. The 38,000,000 cigaret smokers include 25,000,000 men and 13,000,000 women." (See "America's Smoking Habits," THE IMPROVEMENT ERA, April 1957.)

In the Church no teacher who indulges in smoking should be permitted to teach our children in Primary and Sunday School. Through the Prophet

Joseph the Lord gave the Word of Wisdom to all. It is time, in the light of revelation and the discoveries of science, that this Church upholds its principles regarding these things.

The best way to prevent indulgence in these harmful habits is to refuse to tamper with them. Let each youth decline the first invitation to indulge, remembering that "The soul that is worth the honor of earth, is the soul that resists desire."

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D & C 107:99-100.)

The Church is thriving, as indicated in my opening remarks. Let us rejoice in her progress. To see the discoveries of science and to be the recipients of inventions and new appliances as they relieve daily life of former drudgery give hope and encouragement; but to overcome difficulties, to control temper, to subdue and conquer passion, in whatever form, to feel in one's heart a growing love for truth and for one's fellow men, to sense a nearness to God our Father, and to recognize the whisperings of his voice through the Holy Spirit, fill the soul with joy and make life worth living.

That obedience to the principles of the restored gospel gives to man these blessings, I testify in the name of Jesus Christ. Amen.

**President David O. McKay:**

Our next speaker will be Elder Clifford E. Young, Assistant to the Twelve. He will be followed by Elder Richard L. Evans.

## ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

I REALIZE, my brethren and sisters, that every week we meet with people whom you represent. You are a cross section of the stakes and the missions where we from time to time visit. You

are always so kind and considerate of our every need. Yet I do not know why I should feel timid as I stand here this morning to attempt to say just a few words, and especially after this im-

pressive address by President McKay. It is a challenging position, and I do ask for an interest in your faith and prayers.

I can only suggest a few things in the short time allotted. You remember in reading the eighth chapter of John, that Jesus went into the temple and "... all the people came unto him; and he sat down, and taught them." Then the scribes and the Pharisees, the doubting scribes and Pharisees, brought to him a woman taken in sin. He rebuked them by telling them if they were without sin they could condemn, but they had no right to condemn unless they were without sin. (See John 8.) He was reaffirming the truth taught to his disciples as he sat with them on the mount, when he said:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. (Matt. 7:1-2.)

Jesus was teaching them a fundamental truth. He was not condoning sin, but he was emphasizing this truth to those scribes and Pharisees who would trap him, who would question whether or not he accepted the law. They were not concerned about the sin; they were more concerned about making good their own argument and establishing themselves in their position with him, because they did attempt to argue, if you will read the chapter, but he was equal to their seeming cleverness.

Then we are told he continued to teach them that he was "the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) Then many believed and to those who believed, he said:

... If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free. (*Ibid.*, 8:31-32.)

My brethren and sisters, this brings so forcibly to us the importance of the message we have listened to this morning. We have heard the truth. The truth will make us free if we will just permit it to.

You remember that when the Savior stood before Pilate, Pilate wanted to

set the Savior free. He had sent him to Herod, but Herod, not willing to take the responsibility other than to scourge him, to mock him, had sent him back to Pilate. Pilate, impressed that there was something about the Nazarene that transcended human power, his own power of understanding, would have set him free. He questioned him, and among the questions was, "What is truth?" (*Ibid.*, 18:38.) There is no record of the answer. I would that we had the complete record. Without any doubt the Savior did answer him. But in this day the Savior has said:

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

And no man receiveth a fulness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. (D & C 93:26-28.)

We have heard the truth this morning. We hear it from this pulpit conference after conference. We read about it.

Do we apply it in our lives? If we do, then we sense that degree of freedom to which we apply it, and there are so many ways, my brethren and sisters, that we can apply it.

We have it exemplified in the field of science. Human suffering is being alleviated by the unselfish efforts of men and women who are devoting their time unselfishly, trying to discover the causes of disease and find a remedy.

I marvel as I travel about in meeting some of our own brethren, great men, devoting their time unselfishly in the fields of science whereby they may relieve human suffering, trying to find truth, that mankind may be free.

You know, in this Church we have stake presidents who devote their time generously to their labors in their stakes, and yet day after day work in the laboratories, seeking to find the source of some of the diseases that so far have baffled the medical world. I honor them. God bless them for the great work they are doing.

In all of these fields, "know the truth." I think of our young people—President

McKay has touched on this so forcibly—what it would mean to our young people if they could avoid some of these pitfalls, if they could know the truth and would live the truth.

I was reading recently a talk by the eminent English scientist and surgeon, Dr. William Osler. He has gone now—but a generation ago he was known all over the world for his great work. England claims him; she knighted him. He was born in Canada. He spent a good deal of time in this country. Some of our own local men of a generation ago knew him well. He spent fifteen years at Johns Hopkins. In a talk he gave before the students of Yale University in 1913, his thesis was to “live today your fullest, live the truth today.” Never mind yesterday, it is past. You cannot do much about it. But you can live today and that will prepare you for tomorrow.

Among other things he cautioned the men to whom he was talking, on the excessive use of liquor—he might have said to avoid it entirely—and the excessive use of tobacco, and he pointed out the evils of these things to which Brother McKay has alluded.

“If you will avoid these,” he said, “You will have a clear mind. Your vision will be clear and keen. It will add to your happiness. It will make today a better day.”

I would that we could emphasize that among our own people, our young people especially, to help them to live today and to get all that they can out of life. We have the truth, and in living it, we may be free.

Now there is one more thing—I have mentioned it here from this pulpit before, and I come in contact with it so often that I am going to repeat it. I think our young people, as they start out in life, should exercise caution. We have been taught from this pulpit time and time again to avoid obligations that we cannot meet, and yet many of our people find themselves in bondage. They have not lived the truth, hence they are not free. They are in bondage. All young boys and girls who start out in life owe it to themselves and to their children, just as fast as they can, to see that their homes are their

own. I know it is a struggle. I know from my own experience, and I know what debt means.

Brigham Young warned us against debt. And we heard President Grant from this pulpit say what it had done for him, the struggle he had had, but he also said this, against the counsel of some of his friends: “I never wavered in my obligations to the Lord during it all, and because of that I was able to pay my obligations.” And he promised the people that if they would be true to their tithes and their offerings, not excuse themselves on the ground of debt, they would be able to be free. I accept that as a truth, and I can bear testimony to it, my brethren and sisters.

So this “knowing the truth” is an everyday principle. It is a principle we can live every day in our lives. It has a practical application.

Then there is the spiritual side of it all. When Jesus was talking to his disciples, he was also reminding them that he and the Father were one. In this same chapter to which I referred, he pointed out that he and the Father bore witness of this eternal truth that he was the Son of God, the Redeemer of the world. They did not believe it, but it was an eternal truth just the same.

Think what that means—to know that truth. We are nearing Easter, which will be celebrated with all the pageantry and tradition typical of it. But underlying it all will be the fundamental truths that Jesus was the Christ, the Redeemer of the world, the Savior; that there is a continuity of life; that life does not end with death. What blessed concepts! And they are true and God will bear witness to our souls these truths, if we will seek to know. He has given us the way.

The Lord help us that we may know the truth, that we may be free, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Clifford E. Young, Assistant to the Council of the Twelve, has just spoken to us. Elder Richard L. Evans of the Council of the Twelve will be our next speaker.

## ELDER RICHARD L. EVANS

*Of the Council of the Twelve Apostles*

WITH YOU, my brethren and sisters, I have been moved and sobered and satisfied by the opening address of our beloved President, and his utterance as to the inescapable importance of personal responsibility.

Beyond all that our Savior did for us in his saving grace, without which there would be no hope of salvation for any of us, beyond all this, it is clearly up to each of us, in the freedom God has given us, and in the right and responsibility of choice which he has placed everlastingly before us, what we will do with our lives.

Our President's remarks call to mind a sentence from, I think, Viscount John Morley, in which he said that "no man can climb out beyond the limitations of his own character." It is everlastingly and basically true: No man can rise above the limitations of his own character.

Sometimes we would like to believe that there is less responsibility upon us than there is for the outcome of our lives. I am reminded of the story of a small lad who came home from school and accosted his father, saying: "Dad, here is my report card. It's bad again. What do you think is wrong with me? Heredity or environment?" There are some other alternatives that he had not thought of! (He might have thought of studying!)

There are some considerations that all of us must soberly think of in accepting personal responsibility for the keeping of the commandments, for the choices we make, for how we use the freedom God has given us, for he will not force any of us to become what we are not willing to pay the price of becoming.

Some days ago I spent some time with a young man who was troubled. He did not like the way our Father in heaven was running the world. He said, "We need to know more."

Well, I agreed with him. We do need to know more. I should like to know all the answers. I am sure we all would. But, I said, "Let us begin with what we know. I think we can agree

that there are some things we do know. What are we doing with them? Let us begin with the Ten Commandments, and also the two great commandments:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22:37-39.)

Do you know anyone who is keeping them in their fullness? Just for example, do you know anyone who literally and always loves his neighbor as himself? I agree we need to know more, but also we need more to use more of what we do know."

The Lord has set up the objectives. He has given us a few simple rules. He has given us freedom; he has given us the right of choice, and what we shall become will depend, beyond his saving grace, on what we do with what we know.

And in replying to this young man, I could not refrain from observing that even though I were to agree with him that there are some things I would do differently from my point of view. I reminded him that we—he and I—cannot make a worm, and we cannot make a blade of grass, and who were we to dictate to the Creator in our small wisdom?

One thing he was troubled about was the necessity for faith: Why could he not know by sight or sound of the existence of God himself. "Why can't I see him? Why doesn't he tell these things to me? Why do I have to live by faith?"

There are people who have not had to live by faith, who have found themselves in serious trouble. There are those to whom the Lord God has spoken, who have made grievous errors.

Let us take the case of Lucifer, who lived with his Father. He did not have to have faith as to the existence of his Father in heaven, but what did his knowledge do for him? He was brilliant, but he lacked humility. He was

arrogant and overly ambitious. He wanted to usurp his Father's power, and he wanted to do things in his own way. He wanted to change the commandments, to change the rules, and to run the kingdom according to his own pleasure and convenience, and his own view of things. So it is not always just not knowing that gets in our way. With his brilliance, humility would have saved Lucifer, but that he did not seem to have.

Now President McKay has invited our attention to some things specifically concerning the use of which we have been cautioned against, and concerning certain practices and dangers, and concerning the commandments which have been given to us plainly and clearly, all of which bring before all of us the question, often disputed, as to what is right and what is wrong:

Often we hear it argued that if a person does only those things which harm himself, he has a perfect right to do so, since there is no harm done except to himself.

Specifically with reference to the use of some things—some of which President McKay has mentioned this morning—I think we can lay down a line of right and wrong quite clearly, more clearly than we sometimes suppose. I think that whatever is detrimental to health and happiness, or whatever impairs effectiveness or efficiency, is clearly wrong, morally wrong, spiritually wrong, as well as physically wrong, and I do not believe that a person harms only himself in the use of what he calls his right to live his life as he pleases.

In the first place, if he impairs his own efficiency he is robbing his loved ones, and the world, of some things that he might have produced or done for them. Secondly, if he impairs his health, he is placing a burden on others, or the possibility of that burden—and no man can know that he is not going to place that burden upon other people. So, I say again, the line seems to be rather sharply drawn, or can be: that when we do those things that are harmful to us or to others, or which impair our efficiency or that of others, clearly we are doing that which is wrong. It is more than just a personal choice. It becomes a concern for everyone. It does

become a moral matter—a matter of commandment—and rightly so.

The glory of God is intelligence, and I cannot conceive of man's being accounted as being intelligent if he does that to himself or to others which impairs health and happiness and effectiveness and efficiency. Indeed, all the commandments are designed to bring about these very things: our health and happiness, and peace and progress, and effectiveness here and hereafter, limitlessly; and we need to keep that humility which is ever called for in the making of our choices and the living of our lives.

And even if we sometimes think we would run the world differently, in our limited understanding, we know so little with all we know. We still cannot answer most, if any, of the questions asked of Job many centuries ago, when the Lord God answered Job out of the whirlwind and said,

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . Hast thou entered into the springs of the sea? . . . Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? . . . declare if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof, . . . Who hath put wisdom in the inward parts?

We might ask it another way. Who has given the body the wisdom to heal itself?—or who has placed instinct in animals—

Who hath given understanding to the heart?

. . . Who provideth for the raven his food?

. . . Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

Which leaveth her eggs in the earth, and warmeth them in dust,

. . . Hast thou given the horse strength?

. . . Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

Doth the eagle mount up at thy command, and make her nest on high?

Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it. (See Job 38-40.)

Life is short at best. Even if we should live twice as long as our present expectancy, it would still be short. We

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should have our minds and hearts and the whole intent of our souls on the things that give us health and happiness and effectiveness here, and which will lead to limitless progress hereafter, and there are clear-cut ways of discerning the difference between right and wrong. I pray that we may find them and live by them, and that our Father's purposes and promises concerning each of us may be realized by the wisdom of our choices and by the acceptance of this personal responsibility of which President McKay has spoken. For beyond our Savior's saving grace no one stands between us and our own salvation—or exaltation. I pray that we may find it, and that we may be part of that glorious homecoming which it is our Father's hope and purpose to bring about for the whole human family.

God bless you and be with you, and with us all in the use of our freedom, and in the acceptance of the challenge and trust which our President has given

unto us this day in meeting and living by this personal responsibility, and making our choices wisely so that all that our Father intends for each of us may be ours in his presence and in his kingdom with our loved ones. In Jesus' name. Amen.

#### President David O. McKay:

You have just heard Elder Richard L. Evans of the Council of the Twelve. The Choir and Congregation will now sing "High On The Mountain Top," two verses. Following the singing, Elder LeGrand Richards will speak to us.

The Combined Choruses and the congregation joined in singing the hymn, "High On The Mountain Top."

#### President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve will now address us.

### ELDER LEGRAND RICHARDS

*Of the Council of the Twelve Apostles*

I AM SURE OUR hearts have all been stirred this morning with appreciation for being privileged to be members of this great Church, for our great leader and the power of his leadership, and for these our Brethren, and I rejoice in being with you, in being a part of this great latter-day gospel movement.

The President referred in his talk this morning to the great progress that is being made and has been made in the world scientifically, the comforts that we enjoy, the powers that have been harnessed, and as I think of that—electricity and the sound waves that have brought us all these modern conveniences—I wonder if the world realizes that there are other unseen powers that are operating in the world, the power of darkness seeking to destroy the work of the Lord, and the power of God in the hearts of the honest who find the way of eternal truth.

I would like to predicate the few words that I say this morning on an experience that I had a few weeks ago in attending a stake conference in a neigh-

boring state. One of the fine men of the community, through the efforts of our stake missionaries, had recently joined the Church. He was happy in his membership in the Church. It brought a change in his life, a change in his thoughts, a change in his habits, a change in his desires and interest in his fellow men. He had a neighbor with whom he had been very friendly. They lent each other equipment from their farms, but as soon as this man joined the Church his neighbor turned against him.

The new convert ran for a position on the school board, and his neighbor went out and gathered people from far and near to bring them into the polls to defeat this former friend and neighbor. After the election was over, the new convert went to his neighbor. He said, "What have I done that would change your attitude toward me as it has been changed?" The answer was, "I do not like the Mormons."

If he had been living in the days of the Savior, his answer would have been,

"I do not like the Christians," and I think of the words of the Savior when he said:

If the world hate you, ye know that it hated me before it hated you.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

But all these things will they do unto you for my name's sake, because they know not him that sent me. (John 15:18-21.)

If we understood the power there is operating in the world to deceive the nations! Reference has been made this morning to Satan. We read in Revelation that when he was cast out of heaven, the cry went up,

... Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. (Rev. 12:12.)

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (*Ibid.*, 12:7-9.)

Just think of that statement for a moment, that he "deceiveth the whole world." I am sure the world does not know how often they listen to his deceptive voice in the things that they do and in the decisions that they make. At this particular point, when we look back over the history of Christianity, we ask ourselves, "How could they have crucified our Lord, the one great example unto all men?" The only answer is because they were deceived by this power of darkness. It is not only those who are wicked who listen to his voice, but also many righteous people who mean to be doing God's service, just like Paul of old, or Saul of Tarsus. You remember how he held the cloaks for those who stoned Stephen to death, not because Stephen had done any harm, but

because this power that "deceiveth the whole world" could not make place for him in this world, and brought about his martyrdom.

Paul, on his way to Damascus, went to obtain a writ to persecute the Saints, and then it was that the voice of the Master said, "Saul, Saul, why persecutest thou me? . . . it is hard for thee to kick against the pricks." (Acts 9:4-5.) You see, Paul had thought he was doing the Lord's service, but after he came to know the power of the truth, he gave his life. We read how often he was scourged and whipped, and finally he was beheaded at Rome under Nero. Take the history of all of the apostles. Why were they put to death? Why did the world hate them? Because they were not of the world, and the world could not fellowship these apostles.

I was in Mexico a few weeks ago, where I saw oil paintings of all of the apostles and how they were put to death. Peter, as you know, was hanged with his head downward. James was beheaded at Jerusalem, and Paul, as I have told you, was beheaded at Rome. John was thrown into a cauldron of boiling oil. Through the power of God his life was saved, and all of the apostles were put to death save John. Why? Because this power of the evil one "deceiveth the whole world," according to the word of John.

Those of us who have had considerable missionary experience know how literally that is true. Why were the Saints all looked down upon? When Paul appeared in Rome, as you will remember, the high priests said,

... we desire to hear of thee what thou thinkest, for as concerning this sect, we know that it is everywhere spoken against. (Acts 28:22.)

Why was the truth everywhere spoken against? Well, you see, there was a war in heaven. There isn't time to go into detail; I just read to you a few words about that. Satan and a third of the hosts of heaven were cast down upon this earth, and they brought with them the knowledge that they had, and according to Isaiah, Satan has decreed that he would exalt his throne above the throne of God, that he would become like unto the Most High.

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Then Isaiah speaks of him who has deceived the nations and destroyed the world and the inhabitants thereof, and all we need to do is to look at the history of the world, and realize the power that is bringing about such destruction, when, if we would heed the light of truth and inspiration of the Spirit of the Lord, all men might live in harmony and in peace, and the nations of the earth might walk in the light of the Lord their God, which condition, we are told, will ultimately come to pass.

So these great persecutions we find in our own work. As the Church was evil-spoken of in that day, it is evil-spoken of in our day. We have found this as we have labored among the people. If it were not for that power that deceiveth the nations, there would be hundreds of thousands of honest people in this world join this Church because it literally is the Church of Jesus Christ restored again to the earth in this day.

I think of Nicodemus who came to the Savior of the world. He said, "... we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." And Jesus told him how he should be born again, and then he said, "We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:2, 11.)

Now we are witnesses of the Lord Jesus Christ, and we speak that we do know to the world, and we testify that we have seen, and we know that his truth has been restored to the earth, and the heavens have been opened; and so, as Jesus said, "because ye are not of the world, ... therefore the world hateth you."

Many of our finest members are those who have had prejudices against this Church until they were brought into contact in a way that we could present the gospel message to them. I had a report from one of my distant relatives back in New England a short time ago, and he had just read one of our books. He said, "I doubt if you have any idea the erroneous conception the people of New England have regarding the Mormon Church. Sometimes I wonder if they believe the things that they tell."

A man in New England to whom I had the privilege of preaching the gos-

pel wrote me a letter after I returned home. He was the treasurer of his own church. He thanked me for bringing him the truth but said, "I am too big a coward to accept it until I can get my friends and my relatives and my neighbors to feeling more friendly toward your people." You see, because we are not of the world, therefore the world hates us.

We were holding a conference in Mississippi when I was the president of the mission there, and a young college man came up at the close of the morning meeting and wanted to know if he could talk in the afternoon meeting, and I assured him he might. He said, "But I am not a member of your Church." "Well," I said, "you cannot say anything that will hurt any of our members," and so we called him up to speak, and this is what he said:

"I was raised here in Mississippi to believe that the Mormons were the most undesirable people in the world, and then I finished my college education and went to Arizona to work. There my lot was cast with the Mormon people, and when I returned here it was cast with the Mormons here. Now I have been attending their meetings. I know what their lives are, and their ideals, and their teachings, and I no longer think of the Mormons as the most undesirable people in the world. I am wondering when I will be good enough to be a member of the Mormon Church."

That is what people find when they know the truth, and if the evil one were not out deceiving the minds of the whole world, as the scriptures say, this work would go on with mighty progress in the world.

I bear you my witness that there is not an honest man nor an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was, and we find testimonies coming to us from all sides.

I remember one minister in Holland. His friends who had joined our Church persuaded him to come and listen to our missionaries, and at the close of the meeting he denounced Joseph Smith as a false prophet, as a deceiver, as everything vile he could think of, and then



he went home and went to bed. He told me this story himself, and he was one of the finest companions I have ever labored with in the Church.

He said, "I did not know what I had done, but I knew that I had grieved God because peace had gone out of my mind. I lay and tossed all night until the wee hours of the morning, and then arose and walked the streets until I thought the Mormon elders would be up, and then I went to their door and asked for a copy of the Book of Mormon." I want to tell you that I never listened to a testimony that impressed me more than to hear that man of God bear witness that he knew that Joseph Smith was a prophet of God, and the Book of Mormon was true, and the kingdom of God had been established in the earth to prepare the way for the coming of the Lord.

We have had a good many ministers join the Church just recently—one only last week right here in Salt Lake City—men who are humble enough to realize that the truth must be established in the earth as it was in the days of old to prepare the way for the coming of the Lord.

In closing, I would like to read a little statement from two of our recent converts. This is a copy from a letter that I received a few days ago from a woman I met in Alabama while touring that mission last November—a dignified, beautiful character. She left her own church, and after so doing, she went back to the minister to ask him to take her name off the records. She said, "May I go in the classroom where I have stood for years, and taught a Sunday School class? I want to thank God for the privilege that has been mine of teaching in that room and ask his blessings upon me as I leave it."

Here are a few words from her letter: "Elder Richards, I was a member of this wonderful Church one year, the 5th of February, and I can truthfully say, 1956 was the happiest year of my life. There is hardly a day that passes that something doesn't happen that strengthens my testimony. I only regret that I did not have an opportunity to receive this gospel about thirty years ago. I will just have to be content with doing what I can the rest of my life."

And then she tells of her activities in the Church.

This is from a woman who wrote in to Salt Lake City for information from the Bureau of Information, and they sent her literature to read. Then after joining the Church she wrote: "I now have a serenity and composure, and inner strength, and an inward joy which I never before possessed." That is the kind of joy Paul had, and others who had been enemies of the Church, until Paul was willing to give his life for his testimony. You will remember when he stood in chains, and Festus said, "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." Agrippa said, "Almost thou persuadest me to be a Christian," to which Paul replied in words like this, "I would to God, that not only thou, but also all that hear me this day, were . . . as I am, except these bonds. (Acts 26:24-25, 28-29.)"

In closing, I want to read to you the statement of Gamaliel. You remember the statement of Gamaliel, how he came to the rescue of the apostles of old and said this to the chief priests of the land:

Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. (*Ibid.*, 5:35, 38-39.)

I bear you my solemn witness that any man or any woman who lifts a voice or a hand to stay the progress of this work is fighting against God, the Eternal Father, and is deceived by the author of evil in the world. God bless you all in the great missionary cause of the Church, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder LeGrand Richards of the Council of the Twelve has just concluded speaking. The Combined Brigham Young University Chorus will now sing,

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"Holy Lord God of Sabaoth." The tenor solo will be sung by Don Gottfretson. The Chorus is conducted by Elder Norman Gulbrandsen.

After the singing, the closing prayer of this session will be offered by Elder Earle W. Allen, president of the Hyrum Stake. After the benediction, this Conference will be adjourned until 2 o'clock this afternoon.

Singing by the Brigham Young University Combined Choruses, "Holy Lord God of Sabaoth."

### President David O. McKay:

This group of choice young people with their inspirational singing will be with us again this afternoon. The benediction will now be offered by President Earle W. Allen of the Hyrum Stake.

The closing prayer was offered by Earle W. Allen, president of the Hyrum Stake.

Conference adjourned until 2 o'clock p.m.

## FIRST DAY

### AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Friday, April 5, with President David O. McKay presiding and conducting.

The singing for this session was furnished by the Brigham Young University Combined Choruses, with Newell B. Weight conducting, Frank W. Asper at the organ.

### President David O. McKay:

Members of the Church are convened in the Salt Lake Tabernacle in the second session of the One Hundred Twenty-Seventh Annual Conference of the Church. For the convenience of those who are unable to enter the building we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system, also by television. The names of the stations over which these services are being heard by radio and television have been named prior to the opening of our meeting.

The singing for this session will be furnished by the Brigham Young University Combined Choruses, with Newell B. Weight conducting, and Frank W. Asper at the organ. We shall begin these services by the Brigham Young University Combined Choruses

singing, "Omnipotence," with Joann Ottley as soloist.

The opening prayer will be offered by Elder George H. Mortimer, president of the New York Stake.

The Combined Choruses sang the anthem, "Omnipotence."

President George H. Mortimer of the New York Stake offered the opening prayer.

### President David O. McKay:

The invocation just offered was by President George H. Mortimer of the New York Stake. The Brigham Young University Combined Choruses will now favor us with "I Know That My Redeemer Lives." It is arranged by Elder Newell B. Weight, and conducted by him. After the singing we shall hear from Elder Bruce R. McConkie.

The Combined Choruses sang, "I Know That My Redeemer Lives."

### President David O. McKay:

Elder Bruce R. McConkie of the First Council of the Seventy will now address us. Elder McConkie will be followed by Elder Harold B. Lee of the Council of the Twelve.

**ELDER BRUCE R. McCONKIE**  
*Of the First Council of the Seventy*

**P**RESIDENT MCKAY spoke this morning in plainness and with great force and power, saying that we should keep the commandments of God; that we should be doers of the word, and not hearers only; that we should work out our salvation with fear and trembling before God—all in accordance with the principle that it is not he who saith, "Lord, Lord," but he that doeth the will of the Father, who will gain eternal salvation.

Now I would like to call attention to one particular commandment—a commandment given in that revelation which is known as the law of the Church, a commandment which, if kept, will give us joy and peace and happiness in this life and assure us of that fulness of salvation to which our President referred this morning. The Lord said this: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else" (D & C 42:22); and similarly we might say, "Thou shalt love thy husband with all thy heart, and shalt cleave unto him and none else."

Let us turn the light of introspection upon ourselves. How much do we love our husbands and our wives? How much do we love our children? How fervent and realistic is our desire to have the family unit continue in eternity? May I say something relative to the relationship between the continuation of the family unit in eternity, and receiving the fulness of salvation, the fulness being eternal life or exaltation in the kingdom of God.

Every thinking person knows there will be different degrees of reward in the life hereafter. The mere fact that men are to be judged according to their works indicates that varying rewards will be meted out. Our Lord said,

In my Father's house are many mansions:

—and then to emphasize the self-evident nature of that great truth, he added,

If it were not so, I would have told you. (John 14:2)

We know of kingdoms of glory likened respectively to the stars, the moon, and

the sun, as pertaining to their glory. These kingdoms are the telestial, terrestrial, and celestial. The celestial is the kingdom of God, the kingdom we may attain through the Church, through the gospel, and through personal righteousness. Having that perspective, please note the words of this revelation:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D & C 131:1-4.)

In exactly the same sense that repentance and baptism is the gate which puts us on the path leading to salvation in the celestial kingdom, so this order of marriage called celestial marriage opens the door and puts us on the path whereby we may press forward to eternal life and exaltation in the highest heaven of the celestial world. The revelation on marriage, speaking of people who have opportunity in this life to abide the terms and conditions of this eternal marriage covenant and who do not do it, says that in the world to come there is neither marrying nor giving in marriage for them. Those who do not avail themselves of the opportunity in this life to enter the celestial law of marriage become "ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory," the Lord says:

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (D & C 132:16-17.)

In eternity there will be on the one hand immortality, which means to live forever as a resurrected being; there will be on the other hand eternal life, which is the greatest of all the gifts of God.

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There will be on the one hand those who are servants, who are ministering angels; there will be on the other hand exalted and glorified personages. The difference between these two categories—the one on the one hand, and the other on the other—the difference is the continuation of the family unit in eternity. By definition and in its nature, exaltation consists in the continuation of the family unit through all ages yet to be. If the family unit continues, if husband and wife go into the spirit world as a married couple and come up in the resurrection continuing as husband and wife, then exaltation is assured. If they go there separately and singly—either not having entered into this celestial order or, having entered into it, having not kept the terms and conditions and laws that appertain to it—they will have immortality only and not eternal life.

All men will get all that they are able to receive, all that a gracious and merciful Father can give them, but the fulness is reserved for those who abide the whole gospel law, who keep all of the terms and conditions of the new and everlasting covenant of marriage.

Now, how much do you love your husband or your wife? With what desire do you seek eternal exaltation in the mansions hereafter? Let it be remembered that love is measured in terms of obedience and of service, in accordance with the principle, "If ye

love me, keep my commandments." (John 14:15.) Accordingly, if we have in our hearts a love, born of the Spirit of Christ, for our families, and for that matter, for our own salvation, we will seek to do those things which will qualify us to gain recommends to the temple, there to be sealed in the eternal marriage union; and then having been so sealed, we will desire with all our hearts to walk in the light, to keep the covenant that we have made, so that it will be of full force and validity in the eternal world, having been bound on earth and sealed in heaven, having been ratified by the Spirit here, and made of full force and validity in the mansions hereafter. There is not any single thing, any single act or performance that any Latter-day Saint ever does in this world as important as marrying the right person in the right place by the right authority, because that kind of marriage is the gate to peace and contentment and happiness in this life, and it opens the door to the attainment of the fulness of the kingdom of the Father hereafter. In the name of Jesus Christ. Amen.

#### President David O. McKay:

He to whom we have just listened is Elder Bruce R. McConkie of the First Council of Seventy. Elder Harold B. Lee of the Council of the Twelve will now speak to us, and Brother Lee will be followed by Elder Alma Sonne.

#### ELDER HAROLD B. LEE

##### *Of the Council of the Twelve Apostles*

**T**HIS MORNING in the opening session our beloved President lifted my soul with his remarkable address, and it pleases me to know that my whole soul responds to the truthfulness of the great message which he gave us. I trust that in these few minutes what I say will be in full harmony with that about which he has instructed us.

The sermon of President Bruce R. McConkie has laid a remarkable foundation for the thoughts which I have had on this same important subject, so important to the welfare of all our Father's

children here and in the world to come. So the spirit willing, and if I may have an interest in your faith and prayers, I would like to speak briefly about this sacred ordinance of temple marriage which is so vital to every human soul.

I should like to introduce my few remarks by relating three simple incidents that have occurred on this block; then I should like to bring one or two powerful lessons from the scriptures and from the sermons of some of our leaders; and then conclude, in the few moments

that I have, with a few observations with reference thereto.

These three incidents are true life stories as told by temple watchmen who serve us around the clock over on the east gate through which all who come to the temple proper must enter. I shall read these incidents just as they were given to me by the brethren.

"One morning not so long ago I was sitting at the desk in the temple gate house reading when my attention was drawn to a knock on the door. There stood two little boys, ages about seven or eight years. As I opened the door, I noticed that they were poorly dressed and had been neither washed nor combed. They appeared as if they had left home before Father or Mother had awakened that morning. As I looked beyond these little fellows, I saw two infants in pushcarts. In answer to my question as to what they wanted, one of the boys pointed to his little brother in the cart and replied: 'His name is Joe. Will you shake hands with little Joe? It is little Joe's birthday—he is two years old today, and I want him to touch the temple so when he gets to be an old man he will remember he touched the temple when he was two years old.'

"Pointing to the other little boy in the other cart, he said this: 'This is Mark, he's two years old, too.' Then, with a solemn, reverent attitude rare in children so young, he asked: 'Now can we go over there and touch the temple?' I replied: 'Sure you can.' They pushed their little carts over to the temple and lifted the infants up, and placed their hands against that holy building. Then as I stood there with a lump in my throat, I heard the little boy say to his infant brother, 'Now, Joe, you will always remember when you was two years old you touched the temple.' They thanked me and departed for home."

The second incident:

"This spring (1956) a large group of young men and young women (perhaps one hundred) ages fifteen, sixteen, and seventeen years, from Spokane Stake, came to the temple of the Lord to perform baptisms for the dead. They were a very fine-looking group. Their features beamed with the light of the gospel. They were quiet and very

orderly; they possessed the spirit of reverence. They realized they were on holy ground and were about to enter into God's holy temple to perform baptisms for the dead. Led by the priesthood and members of the genealogical committee into the temple, they gave the right to citizenship in the kingdom of God to perhaps 750 souls. As they came out of the temple after their day's work was done, I saw a young girl go up the steps to the main entrance to the temple on the east side. As I approached her I noticed she was standing facing the door with bowed head and hands clasped in prayer. I waited. As she descended the granite steps she came over to me, tears of joy streaming down her face. She said, 'This has been the happiest day of my life.'

(May I pause to say that perhaps she, too, that day had truly touched the temple for the first time through holy and sacred ordinances.)

And then the final incident:

"As I see almost daily Latter-day Saint women who have sold their birthright for a pot of porridge and are now reaping the whirlwind—women who could have enjoyed the blessing of the priesthood and the blessings of the house of the Lord, but who failed to heed the counsel of the prophets of God and married out of the temple of God. Mothers bring their daughters as far as the temple gate house (for that is as far as they are permitted to go), and as they cling to each other in loving embrace, weeping as if their hearts would break, daughter taking departure and entering into the temple of the Lord—Mother is heard to say, 'Oh, if I had but listened to my parents and to the counsel given me by my bishop to prepare myself and wait until with my husband, I could be married in the house of the Lord! I have tried for thirty years to convince my husband that Mormonism is true, but I have utterly failed. And to think I am not even permitted to witness my daughter's marriage and that I may never have the joyous experience which is now to be hers!'"

As I relate these incidents, those of you who may not now be members of the Church may ask, "But why is a marriage in the temple so important?"

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Brother McConkie has answered it perfectly. Shall I summarize what he said as he has quoted from the scriptures? Only through this sacred ordinance of a temple marriage can members of the Church receive an exaltation in the celestial kingdom.

Listen again to the word of the Lord:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it.

He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D & C 131:1-4.)

The Lord has said it again in another revelation:

... if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; ... and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. (*Ibid.*, 132:19.)

In explanation of that scripture, the Prophet Joseph Smith said this (and I read this because there seems to be some misunderstanding as to just what the Lord meant) the Prophet said in explanation:

Except a man and his wife enter into an everlasting covenant, and are married for eternity while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood or to be ac-

cessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus. (DHC Vol. 5, pp. 391-2.)

(And of course, this last statement means clearly on condition that they repent of their sins.)

As I have gone throughout the Church, I have been concerned to know why there are so many of our young people who do not avail themselves of the opportunity of going to the temple. I have asked our leaders as I have gone about to stake conferences, and they have given me several answers.

The most frequent reason given is that young people do not have proper encouragement from their homes. Unfortunately, many, unlike the little children in the incident I have related, have not been impressed in their childhood with the sacred privileges of the temple. Parents who themselves have lightly regarded their temple covenants can expect little better from their children because of their bad example. Little children should not be taught to reverence the temple itself but to look forward reverently to the holy experiences which one day might be theirs.

And then another reason is one that strikes a bit of pain to the hearts of all of us who realize that there must be much truth to it. Our leaders say that some do not go to the house of the Lord because they are not worthy of a temple recommend. It was the late Brother Orson F. Whitney who wrote a beautiful verse which is found at the entrance of the Alberta Temple:

Hearts must be pure to come within these  
walls  
Where spreads a feast unknown to festive  
halls.  
Freely partake, for freely God has given,  
And taste the holy joys that tell of heaven.

Here learn of Him who triumphed o'er the  
grave,  
And unto men the Keys, the kingdom gave:  
Joined here by powers that past and present  
bind  
The living and the dead perfection find.

Now there are certain standards that are required, as President McConkie has explained, and the bishop and the stake

president are expected to scrutinize each applicant in order to keep sacred these holy temples where these sacred ordinances are being performed.

With regard to this matter of keeping young people pure and clean for these sacred privileges, I found something that to me was great wisdom from an address by Dr. Henry I. Bowman, President of Stephens College at Columbia, Missouri. It is an all-girls' junior college. The article is headed: "Petting, Hasty Marriages, and Babies." I read one or two paragraphs:

If any girl thinks she is doing her boy friend a favor by permitting or encouraging petting, she's both stupid and juvenile. A friendship with a girl of a warm, vibrant, and genuine personality and charm—a friendship that later may culminate in marriage—is more significant to a lonely boy.

Now and then, young people enter into hasty marriages with the hope of insuring fidelity of the other during their separation. They forget that fidelity depends, not upon formal vows, but upon an inherent sense of decency and honor. If that is lacking, no ceremony can make up for it. A sweetheart is just as powerful an urge to fidelity as a wife.

I've noticed that few partners in hasty or war marriages include in their sketchy plans the possibility of a baby. One recent bride told me casually she was going to live with her parents until her husband returned. "And will there be room if you have a child?" I asked. "Heavens, no," she replied, "we aren't worrying about that." Like thousands of other brides and grooms, this couple is accepting the responsibilities of marriage without accepting the responsibilities of children. Aside from the question of the morality of planning a childless marriage, even temporarily, there is the practical fact that few marriages turn out happily that are deliberately childless.

I wish that all of the youth of the land could hear the counsel of that wise educator and leader of youth.

Some tell us that young people have avoided going to the temple because they prefer a time marriage first to see whether or not their marriage is going to prove successful before they go to the temple. And some have said facetiously, "Well, I am not sure whether I want him for eternity or not."

President Brigham Young, commenting upon this very matter, said this:

Those who attain to the blessings of the first or celestial resurrection will be pure and holy, and perfect in body. Every man and woman that reaches to this unspeakable attainment will be as beautiful as the angels that surround the throne of God. If you can, by faithfulness in this life, attain the right to come up in the morning of the resurrection, you need entertain no fears that the wife will be dissatisfied with her husband or the husband with the wife, for those of the first resurrection will be free from sin and from the consequences and power of sin. This body is "sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body; it is raised a spiritual body." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (*Journal of Discourses* 10:24.)

Those who go to the marriage altar with love in their hearts, we might say to them in truth, if they will be true to the covenants that they take in the temple, fifty years after their marriage they can say to each other: "We must have not known what true love was when we were married, because we think so much more of each other today!" And so it will be if they will follow the counsel of their leaders and obey the holy, sacred instructions given in the temple ceremony; they will grow more perfectly in love even to a fulness of love in the presence of the Lord himself. Young people do not know the true sacredness of marriage until they have been taught by the temple ordinance.

Another of the reasons given why some do not marry in the temple is that they marry out of the Church and therefore cannot enter the temple. Dr. Paul Popenoe, who is not of us but is a wise man in counseling on such matters, has this to say concerning marrying outside of your church:

The price may be almost anything. It may be alienation from your own family or alienation of your bride from hers; it may be giving up your church to join hers. It may be the abandonment of each of church affiliation, and living thenceforth without association with organized religions; it may be less than any of these, or much more; count the price before you go ahead; and if you want to do it, pay it in advance!

I wish the parents could understand

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that youth will find their mates from that company which they frequent the most. However, we must not despair, even if some of ours do marry away from us. We must not relinquish our hold upon them or slacken our efforts to try to persuade, as long as life shall last.

Finally, our leaders say that because of the fashions of the day our young people are persuaded to marry out of the Church. They desire a so-called church wedding with much pomp and ceremony, some because they prefer a sort of semi-nudity in their social life that is not permitted in those who have obeyed the basic requirements of the temple which counsel as to modesty in dress. Careless mothers who permit even in childhood or babyhood nudity or semi-nudity in dress are but sowing the seeds of disregard for standards of modesty which if taught and adhered to in her growing up years will prepare a daughter for entrance into the holy and sacred ordinances of the Lord.

I listened to a young lad I was interviewing for a mission in Canada, and as I talked to him to inquire whether he had kept himself morally clean, he smiled, this handsome, fine son, and replied, "I will have to tell you what my mother told me. She said, 'Son, no mother can raise a fine son without the aid of a pure, sweet girl to help her. Be sure, then, Son, you choose the right kind of girl companion.'" He said, "I have done that, and I am clean, as my mother has counseled me to be."

Our boys overseas have looked forward to the day when they could come home and marry sweet, clean girls.

Some time ago, I wrote something to the mothers of the Church about preparing their daughters to enter the temple:

In this day, the fashions, the sham, the pretenses, and the glamour of the world have badly distorted the holy concept of home and marriage, and even the marriage ceremony itself. Blessed is the wise mother who paints a living picture to her daughter of a sacred scene in an exquisite, heavenly sealing room where, shut out from all that is worldly, and in the presence of parents and intimate family friends, a beautiful, youthful bride and groom clasp hands across a holy altar. Thank God for that

mother who shows her daughter that here, nearest to heaven on earth, heart communes with heart, in a mutuality of love that begins a oneness which defies the ravages of hardship, heartaches, or disappointments to destroy, and supplies the greatest stimulus for life's highest attainments! (*Relief Society Magazine*, June 1955, p. 351.)

And now may I close with one more incident. I was attending a stake conference where a mother was asked to speak of the joys that had now come since she and her husband had together been to the temple. She said when they were married he was a fine, honorable man, but he had some habits that did not permit him to hold the priesthood. He said, "If you will join me in a civil marriage, I promise you I will get in shape, and I will get a recommend and take you to the temple." He was like the man who said he knew he could stop smoking because he had done it a thousand times.

So he tried all through these years but had never been successful. Before he was ready, they had five lovely girls in their family. But now somebody touched the heart of this man; he was given the priesthood and a recommend; and they went to the temple. She described the going to the temple and what it meant, and how finally they came into that most beautiful of all the rooms in the temple, and as they knelt at the altar, their five little girls dressed in beautiful white dresses came in and took their places around the altar, and there a man of God pronounced them a family for eternity.

Her story was impressively told and touched every heart. Then she leaned over the pulpit. Sitting right down in the front seat was her husband. She looked down at him, and for that moment she seemed to forget that there was anybody else in the room but just the two of them. She said to him, "Daddy, I don't know how to tell you how the girls and I feel about what you have done for us. I guess all we can say is, Daddy, thanks from the bottom of our hearts, because except for you, the girls and I would never have a chance to be a family together in the celestial kingdom. Thank God for you, Daddy, and for what you have done for us."



Oh, that every father-heart in this whole Church could hear the cry of that mother-heart, and before it is too late, prepare himself to go and to enter into this sacred ordinance, for which I pray in the name of the Lord Jesus Christ. Amen.

### ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

**I**N THIS POSITION, brethren and sisters, one always becomes conscious of his limitations. The other day I read in a local newspaper about a sarcastic lawyer who was making it pretty rough for the witness. The lawyer said, "Did you see the accident?" The witness replied, "Yes, sir."

"How far away were you?"

The witness said, "Oh, about thirty feet."

"Well, how far can you see anyway?"

He said, "I do not know, but in the morning when I wake up I can see the sun, and they tell me it is about ninety million miles away."

I shall always appreciate the fact that the missionaries of the Church found my grandparents in faraway Scandinavia. That circumstance accounts for my greatest blessing in this life. As a result, I have grown up in the Church among God's people in these valleys of the mountains. From my earliest recollections, I was taught faith in the Lord Jesus Christ, and in the promises and the predictions of holy prophets. I recall that I was very young when I first heard the story of the restoration and the coming forth of the Book of Mormon. I believed it then as I believe it now. I knew then as I know now that my grandparents had not been misled.

As a young man doing missionary work over in England, I became the private secretary to President Charles W. Penrose and to President Rudger Clawson. From them I learned many things which confirmed my belief and strengthened my testimony. Since then I have examined the claims of Joseph Smith, the Prophet. I have weighed and tested every doctrine and every

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has just concluded speaking. We shall now hear from Elder Alma Sonne, Assistant to the Twelve. Elder Sonne will be followed by Elder Levi Edgar Young.

teaching of the Church. I have compared them with the teachings of other churches. The gospel message as revealed through the latter-day Prophet is complete and soul-satisfying. It is the power of God unto salvation.

I know this, and I testify to you that I do know it. No alterations and no far-fetched explanations have been necessary. The original declarations made by Joseph still stand. They cannot and have not been changed to satisfy the whims of critics, either in the Church or out of the Church.

In the year 1829 the Book of Mormon appeared. It was received with an avalanche of abuse and ridicule. It was repudiated and cast aside as being unworthy of study and serious consideration. But, my brethren and sisters, the tide is turning. It is turning with marvelous rapidity in these, our days. Thinking men are beginning to regard it as a powerful book with a great message. It has had wide distribution. Many translations have been made. It reveals God's purposes with respect to man's sojourn in mortality. It brings to light the results of skepticism and wrongdoing. It emphasizes the sanctity and durability of divine commandments in directing men in this striving for God's favors and blessing. It confirms the teachings of the Holy Bible, and proclaims the deityship of Jesus Christ, the resurrection, and the atonement wrought out on Calvary.

There is much controversy in these modern times even among so-called Christian leaders concerning these religious fundamentals. Once they were regarded as the rock foundation of the Christian religion. The coming forth of the Book of Mormon is a part of the

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"marvelous work and a wonder," proclaimed and prophesied by Isaiah, the great prophet. The spirit of the book convinces a sincere reader of its divine origin. The book is not a product of man's genius or man's learning. It is a revelation from Almighty God.

It is a message to the modern world from an ancient race who went down because they failed to live to the light which God had given them. But the teachings of the Book of Mormon are timely. They fit into our lives today as we live amid conditions around us. They come as a warning to those who are inclined to trifle with the injunctions of an overruling providence. The sacred volume is also a continuing and compelling testimony of the divine calling of Joseph Smith, the Prophet. As with the Book of Mormon, so with the revelations contained in the Doctrine and Covenants. They furnish a solid foundation for the exercise of faith and the development of spirituality.

These scriptural productions confirm and clarify the ancient scriptures known as the Old and New Testaments. As an example I read from the thirty-seventh chapter of Ezekiel:

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand. (Ezek. 37:16-17.)

Biblical scholars have failed to offer a satisfactory explanation of this prophetic utterance. Where is the stick of Joseph, also called the stick of Ephraim? How shall this stick, or book, be joined with the stick of Judah, or the Bible? How can these sticks become one in the hands of God for the enlightenment of humanity? The Book of Mormon answers these questions. It is the only answer. The Book of Mormon, as you know, is a powerful witness. It is a builder of faith. It is a converter of souls to the truth, and the Book of Mormon is true, and truth

will triumph even against strong and determined opposition.

As a boy I attended a little chapel on the walls of which appeared in bold lettering these words: "Truth Will Prevail." I often read it. Everybody read it. They had to. It was there before their eyes. It was like a battle cry in those days of opposition and persecution. Truth will eventually break in pieces all the substitutes which confuse and bewilder a faithless and an unrepentant world. I recall the words often repeated by Elder Orson F. Whitney,

Truth is truth where'er 'tis found  
On Christian or on heathen ground.

I am also reminded of the poem which has taken a place in the classics of our literature.

Then say, what is truth? 'Tis the last and  
the first,  
For the limits of time it steps o'er.  
Though the heavens depart and the earth's  
fountains burst,  
Truth, the sum of existence, will weather  
the worst,  
Eternal, unchanged, evermore.

—John Jaques

Now, in conclusion, may I read Carlyle's statement:

Fight on, through dark fortune, and through bright. The Cause thou fightest for so far as it is true, no further, but precisely so far, is very sure of victory. The falsehood of it alone will be conquered, will be abolished, as it should be, but the truth of it is a part of Nature's own laws, co-operates with the world's eternal tendencies and cannot be conquered.

I testify that Mormonism, so-called, is true; that it is the power of God unto salvation; that it is the same gospel which Peter and Paul preached, and which was taught by the Savior of men. May we remember it, and may we adhere to its saving principles, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Alma Sonne, Assistant to the Twelve, has just concluded speaking. We shall now hear from Elder Levi Edgar Young of the First Council of Seventy.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

**P**RESIDENT McKAY and Counselors: my brethren and sisters: I should like to say something about a people whom we all know and respect. I refer to the Jewish race who today are suffering in their native land of Palestine because of peoples who are determined to drive them from their homes—homes that have belonged to them from the far distant ages. In every period of the world's history, the Jewish people have stood for the brotherhood of mankind and have recognized that God gave the world its first children who came from heaven. From the days of Abraham, the Jews have maintained their identity as have no other people in history. They have remained one race in blood, instinct, and faith in one Supreme Being. They still follow the words of the Prophet Jeremiah when he addressed the Jewish captives in Babylon:

Build ye houses and dwell in them; and plant gardens, and eat the fruit of them;  
And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it [his blessings] . . . ye shall have peace. (Jer. 29:5, 7.)

What great help the Jews of all ages have given to the divine principles of life! Levinger in his *History of the Jews* tells us that Columbus had with him on his first voyage, five Jews, including the man who first stepped on American soil. When they reached the first little island, the interpreter, who was a Jew, was the first man to write a description of the land. In the chronological writings of Padre Claudio Clemente is preserved a form of prayer said to have been used by Columbus on Friday morning, October 12, as he stepped on the land of the New World. The prayer was used by Cortez, Balboa, and Pizarro in their discoveries.

Columbus declared in one of his letters to the king and queen of Spain that he was the "agent in the hand of God to go forth upon the mighty deep." According to Washington Irving, Columbus, when he set foot on the island of San Salvador, uttered the following

prayer, which has been translated from the Latin:

O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world.

Jews continued coming to America, but they were poor lowly immigrants, and their suffering was something terrible. And yet, the Jews were ever ready to help in times of distress. During the American Revolution, the "great majority of the Jews in the thirteen colonies were ardent in the cause of Liberty. Jews were elected to the Continental Congress." And many of them in every colony advanced all the money they had to help the American army. The man who did more, however, than any other Jew, was Haym Salomon, a wealthy Jew who lived in Philadelphia. Haym Salomon was a native of Poland. He was liberally educated, and his family was very cultured. Robert Morris writes in his journal:

I sent to Haym Salomon and desired in every way to have him raise funds for the army. The men were starving everywhere.

Haym Salomon responded. He first gave money to the starving soldiers and then to such men as Jefferson, Washington, and James Madison. At the close of the war, he had given all he had, \$700,000, and within a few months, it is said, Salomon died of starvation. The family was never reimbursed, and the wife and children suffered greatly, owing, of course, to the death of husband and father. Theirs was a great sacrifice for the gaining of American independence.

The place held by the Jews in creating our English literature is now becoming known. The character of Shylock in Shakespeare's famous comedy sums up the tragic position of the Jew in medieval Europe. The German, Lessing, in his *Nathan the Wise* was instrumental in having the ideals of the Jews understood. And it was a Jew,

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Spinoza, who helped to bring about the enlightenment which enabled the Jews to take a place in modern society. We can hardly realize the large number of Jewish writers who have created the literature of America. Fannie Hurst, Edna Ferber, Sholem Asch, and Robert Nathan are only a few of the many famous Jewish writers here in our country. You no doubt have read Israel Zangwill's *The Melting Pot*, which is a direct outcome of his visit to America.

The Jewish people have had their own music since the days of Abraham when they used to sing and dance in their sacred meetings. And to think of the famous Jewish actors on the American stage who gave renown to the old Salt Lake Theatre. It was Charles Frohman who once declared that the Mormon theatre in Salt Lake City seemed to have a spirit of light that made the actors play at their very best. Charles Frohman lost his life when the *Lusitania* went down some years ago. As he stood on the deck of the ship trying to comfort the passengers that were weeping and praying, he said, "Why fear death. . . it is the most beautiful experience of life."

The history of the Jews through all the ages beginning with the Holy Bible is a story of faith, love of God, and tenderness for all mankind that someday will become known.

In September 1823, the Prophet Joseph Smith prayed to the Lord to forgive him his imperfections, and in answer to his humble pleading God gave him a vision, and a glorious person stood before him. "When I first looked upon him," said Joseph,

I was afraid, but the fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; and that God had a work for me to do; . . . (J. S. 2:32-33.)

The Angel Moroni then quoted the eleventh chapter of Isaiah, saying it was about to be fulfilled.

Knowing this historic fact, the sculptor, Cyrus Dallin, made the Angel Moroni that graces the central tower of our Salt Lake Temple.

And now comes an event in the history of the Church that causes the most

intensive faith in the work of God in this day. The Prophet Joseph Smith sent Apostle Orson Hyde to the Holy Land in 1841, where he dedicated the land for the return of the children of Judah. The prayer was prophetic in every way. Beautiful are the words of Orson Hyde as he prayed to God that the Holy Land of the Jews should be saved. I give only a few words of the prayer:

Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy Prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a Temple in honor of Thy name. . . .

Grant, therefore, O Lord, in the name of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the Sun of Thy favor dispel the cold mists of darkness which have beclouded their atmosphere. *Incline them to gather in upon this land according to Thy word.* Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye. (DHC 4:456-7, italics added.)

How beautifully the Prophet Isaiah has given words of encouragement to Zion:

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringeth good tidings, Lift up thy voice with strength; lift it up, be not

afraid; say unto the cities of Judah, Behold your God!

Behold, the Lord God will come with strong hand, And his arm shall rule for him. (Isaiah 40:9-10.)

May we give our faith and prayers to the Jewish people in all the world this day, I ask in the name of Jesus Christ. Amen.

#### President David O. McKay:

The speaker to whom you have just listened is Elder Levi Edgar Young of the First Council of Seventy. The Choir and Congregation will now join in sing-

ing: "Come, Come Ye Saints," led by Elder J. Spencer Cornwall. After the singing Bishop Carl W. Buehner will address us.

The congregation and the Combined Choruses joined in singing the hymn, "Come, Come Ye Saints," led by Brother J. Spencer Cornwall, Tabernacle Choir director.

#### President David O. McKay:

Bishop Carl W. Buehner will now speak to us. Bishop Buehner will be followed by Elder Henry D. Moyle.

### BISHOP CARL W. BUEHNER

#### *Second Counselor in the Presiding Bishopric*

**M**Y DEAR brethren and sisters, I would like to dedicate the few moments allotted to me to the faithful youth of the Church, who in my opinion are carrying their full load as true champions. Their records have never been better. Their influence is felt for good far and wide. I am sure their influence has been felt in the home. There they have helped to develop the spirit of "love at home" and bring strength to the family.

Their searching questions have done much to stimulate inactive parents to activity and faithfulness in the Church. I would like to relate a few little experiences that have come to me which have impressed this on my mind. The first is a story about a little boy named Mark.

While I was attending a youth conference up north recently, during the evening's entertainment it was announced that a little boy named Mark would play some piano solos. The master of ceremonies suggested that he would like to have Mark's father come forward with him and introduce him. They both came up front to the microphone. The father explained that when little Mark was only two months of age, his eyes had to be removed from their sockets because of cancer. When Mark became about two and one-half years of age, he found his way to a

piano and there began to play some little simple pieces of music. Mark is now six years of age, and he was going to play some piano solos for us.

As his father was talking about Mark, he said, "Mark just loves to play the piano; Mark just loves to play the organ; Mark just loves to play the trumpet; and Mark just loves to play the string instruments." About this time, Mark's little high voice came ringing out, and he said, "Daddy, I love you, too." You could feel an affinity between a father and a son that was wonderful. Then the father took little Mark over to the piano. Being a very small boy, he could not reach from one end of it to the other, so he went first to the left side, found the end of the piano, then walked to the right side and located the other end. Then standing on the tip of his toes and straining every muscle of his body, Mark reached for the top of the piano. This he could scarcely do. When he had become oriented, he mounted the piano bench and played three numbers with the finesse of a professional. Mark inspired every person there that night. Mark, if you are listening, I would like to tell you that you are on your way to becoming a great man. I feel some of us with all our faculties will never be as accomplished as little Mark who lost his eyesight when he was only two months of age.

I think of a father of a large family who have recently become members of the Church. This father was invited to give a short talk at one of the sessions of our quarterly conferences. The children were very proud of their dad, and as he was speaking to us, he said, "Do you know I changed my necktie six times this morning. Each of my children had an idea I would look better in another necktie." I thought two things about this—how wonderful it is to have six different possibilities in the way of neckties to wear with a suit, and how proud these children were of their dad. They wanted him to look his very best when he addressed our quarterly conference that morning. I appreciate this in these children. There may have been some younger who could not express their opinion—this story just represented the six who could. I enjoyed the feeling of love felt in that home between these children and their parents.

Recently, I heard the story of another man who is now just coming into activity in the Church. He indicated that his son came to him and said, "Dad, do you know what tomorrow is?" To which the father replied, "Yes, my boy, you will be eight years of age." "That's right, Dad," he said, "and do you know what that means?" The father indicated that he did and said, "I have been thinking about this, Son, I have spoken to the bishop, and we have made arrangements to have someone baptize you." To this the boy replied, "But, Dad, I don't want just someone to baptize me—I want you to baptize me." The countenance of the father fell, and he appeared very embarrassed as he had to say to his son, "Because of my inactivity in the Church, I only hold the office of a deacon and that does not carry with it the authority to baptize." To this the boy said, "Dad, I'll wait."

"Just think of the responsibility that was placed on my shoulders," the father continued. "Now I was preventing my son from becoming a member of this Church. Because of my inactivity and because I had not been advanced in the priesthood, this prevented me from enjoying the privilege of baptizing my son a member of the Church."

However, the challenge worked. This good father really went to work, and he

indicated that within a few months he had qualified himself to be ordained a priest and had the honor of officiating at the baptism of his son.

I heard another impressive story of a different nature. I was in the home of some wonderful people that I met during a recent quarterly conference in California. There were a father and a mother who had five children. The mother was to have a serious operation and was very much concerned about it, as any of us would be if we were to go through the same ordeal. The children in the home began to sense the anxiety of their mother as she was preparing to leave home and enter the hospital. They realized the seriousness of what might happen. A day or two before the mother left for the hospital, one of the younger boys, about six years of age, came to her and said, "Mother, everything is going to be all right. I talked to the Lord last night about your condition. I told him you were going to undergo a serious operation and that you were worried about it. The Lord understands, Mother, and everything is going to be all right." To this she said, "You know, a calmness came over me. I knew everything would turn out all right, and it did." Later she said to me, "This little boy would never think of going to bed at night without first offering his prayer to his Heavenly Father. Some of the other children might, but not this boy." You must admit with me that young people with such faith exercise a great influence in the home.

Another experience that impressed me was concerning a young lad who recently attended a Senior Aaronic Priesthood graduation exercise, a little red-headed fellow and the only youngster present with the men and women who were participating in this service. When the meeting was over, he came to the sponsors of the Senior Aaronic Priesthood school to express his appreciation to them for what the school had done for his dad. Young people, I think you are wonderful!

A little girl eight years of age came home from Sunday School one morning and said to her father, "You know, Dad, I have been learning some wonderful things about heaven and what we must do to have a home with our

Heavenly Father when we leave here. I would like to ask you a question. What is going to happen to us if I keep doing the things my Sunday School teacher has been telling me to do, and you keep doing the things I have seen you do?"

The father said, "I could not answer my daughter, and it disturbed me. That night I called the bishop to see which night of the week they held priesthood meeting. You can tell how long I have been away from Church—they don't hold priesthood meeting in the evenings any more. The bishop was not at home, but his wife indicated I should call the ward clerk. This I did, and he told me the time that the priesthood meeting now convened on Sunday morning. He further said, 'I will be looking for you. I am a little sandy-haired man, and will have on a light gray suit. I will meet you at the door when you come Sunday morning.' Then I said to him, 'So you will know who I am, I weigh about two-hundred pounds. I have black curly hair and will be wearing a blue suit.' When I approached the chapel on Sunday morning I saw the clerk, and standing next to him was a very large man who turned out to be the bishop of the ward. The challenge by my daughter started me back into activity in this Church of

ours. I am now an assistant ward clerk."

I see that my time has gone. I have some more stories to relate—someday I might write a book, and you can read them then. [Laughter.]

In conclusion I should like to say, God bless the youth of the Church. I love them. I love to work with them. They are doing great things, and I am sure their faces are turned in the right direction. If those of us who have to do with these young people will give of our time to assist them so that their lives will follow the course that is set for them, which will lead them back into eternal life, joy and happiness will not only be theirs but ours. May it be so, and may our Heavenly Father's blessings be with us, each and every one, I humbly pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just concluded speaking. The Presiding Bishopric of the Church hold the Presidency of the Aaronic Priesthood. We shall now hear from Elder Henry D. Moyle of the Council of the Twelve.

### ELDER HENRY D. MOYLE

#### *Of the Council of the Twelve Apostles*

**I** AM DEEPLY appreciative, my brethren and sisters, of this opportunity, and especially to have felt the wonderful spirit that has been with us in these meetings. I am sure it has come to us in large measure as a result of the inspired opening remarks of our beloved President. I hope that that same inspiration may continue with me for the next few moments.

There is a passage in the scripture that has impressed itself upon me recently very much. It was Job who said:

There is a spirit in man: and the inspiration of the Almighty giveth them understanding. (Job 32:8.)

Born of this inspiration is the testi-

mony we have of the divinity of the Savior of mankind. We know and bear witness to the world that he is the only Begotten Son of the Father, the Redeemer of mankind, the Lord God Almighty.

The Prophet Joseph Smith tells us that the Holy Ghost is the medium through which inspiration is transmitted to us from on high and that the reception of the Holy Ghost is the distinguishing characteristic of Latter-day Saints.

Paul made clear to the Corinthians the true relationship between the Holy Ghost and our personal testimony of the divinity of the Savior. He said:

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. (1 Cor. 12:7-10.)

Paul enumerates many gifts of the Spirit. The greatest gift, however, is not the performing of miracles or talking in tongues, or prophesying, etc.; but the inception of an individual testimony is the greatest of all gifts of the Spirit. And that is a gift which comes from God through the Holy Ghost and can be received by any man, woman, or child in the world who desires to know the truth. It is at once the greatest and certainly the most universal of all gifts born of the Spirit. It is indeed the Comforter promised to all who, through faith in God and repentance, seek with a contrite heart a remission of sins in the waters of baptism.

It is received by all who thus qualify through the laying on of hands by those in authority as provided by the eternal laws of God.

As surely as God sent his Son to redeem the sins of the world, so he sends the Holy Ghost to those who seek divine guidance in understanding the gospel.

It is the Holy Ghost, a member of the Godhead, a Personage of spirit, who inspires the souls of men with an understanding of God's will.

Now this inspiration comes through our lives of worthiness. Our testimony is the foundation upon which we progress. The inspiration of the Almighty, by and through which we received our witness, inspires us to bear testimony to others of our knowledge of God.

Every true convert to the Church has felt the twofold power of his conversion and of this inspiration—first, to convert himself, and second, to assist in the conversion of others.

It is our purpose as members of the Church to consider constantly the place of testimony in our lives. We dare not become complacent or unaware of this priceless gift which is ours. When we

bear our testimony we are teaching others the truths that have enriched our lives and made us happy. Our testimonies are borne—First, to give thanks to God for the knowledge and assurance he has given us; second, to assist our brethren and sisters in the strengthening of their testimonies; and third, to carry the conviction which is ours into the hearts of all other people upon the face of the earth.

We may sometimes find satisfaction in sharing our material wealth with others. But far greater satisfaction comes from sharing ourselves, our time, our energy, our affection, and particularly in imparting to others our testimony of God, the power of God unto salvation, the knowledge we possess of God and his purposes. When we are truly converted, we realize that "this is life eternal, to know thee the only true God, and Jesus Christ, whom thou has sent" (see John 17:3), and to sense our responsibility to others to assist them in attaining eternal life.

Christ said to his disciples just prior to his ascension:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . . (Acts 1:8.)

For thou shalt be his witness unto all men. . . . (*Ibid.*, 22:15.)

We must then constantly qualify ourselves as witnesses of spiritual matters. One of President McKay's favorite poems illustrates the thought I have in mind:

The builder who first bridged Niagara's gorge  
Before he swung his cable, shore to shore,  
Sent out, across the gulf, his venturing kite  
Bearing slender cord for unseen hands  
To grasp upon the further cliff, and draw  
A greater cord, and a greater yet;  
Till at last across the chasm swung  
The cable—then a mighty bridge in air!  
So we may send our little timid thought  
Across the void, out to God's reaching hands,  
Send our love and faith to thread the deep—  
Thought after thought, until the little cord  
Has greated to a chain no chance to break,  
And we are anchored to the Infinite.

—Edwin Markham\*

The Spirit then will reveal all things to us essential to our mission. We must be prepared to recognize and accept that

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which the Spirit offers, that which the Spirit would make clear to our understandings. Then knowledge flows freely to us from heaven.

We know that through obedience to the principles of the gospel, all who believe on the name of Jesus Christ and endure in faith to the end, shall be saved in the celestial kingdom in the presence of the Father.

We find in the life and works of Joseph Smith how the Spirit can magnify us for our callings if we but attune our lives thereto.

I never expect to live long enough to see a more wonderful example of that inspiration than we witnessed here this morning when President McKay spoke under the inspiration of his high calling.

Through the witness of the Spirit I know that Joseph Smith was a Prophet of God, raised up to fulfil the promises made of old, to bring to mankind the opportunity to become heir to all of the blessings the Lord has promised his children through the entire time of their sojourn here in mortality upon the earth.

And now after 120 years of terrific scrutiny, the works and testimony of the Prophet Joseph Smith stand unimpeached. No one can imagine a severer cross-examination than that to which he was subjected all through his life. By any standard, legal or otherwise, he was an almost perfect witness. Above all, he sealed his testimony with his blood.

We who through the inspiration of the Almighty have received his testimony, and that of his faithful brother Hyrum, are charged with responsibility to accept and to perpetuate and add our solemn witness thereto, that the blood of this generation shall not be upon us.

And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

Behold, Jesus Christ is the name given by the Father, and there is none other name given whereby man can be saved;

Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day;

Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew;

Yea, even twelve; and the Twelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my name with full purpose of heart.

And if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature.

And they are they who are ordained of me to baptize in my name, according to that which is written. (D & C 18:22-29.)

That we do constantly bear witness to the hope we have within us is further proof of the divine nature of the work in which we are engaged. Were it otherwise we could not be called the true Church of Jesus Christ. Where else in all the world are the true fruits of the inspiration of the Almighty to be found, inspiration that giveth the souls of men understanding. Throughout the history of the Church innumerable examples of spiritual guidance are found. One which I have cherished since childhood is an early experience of Wilford Woodruff.

While traveling in New England, on assignment by Brigham Young, President Woodruff drove his carriage into the yard of Brother Williams. Brother Orson Hyde drove a wagon by the side of his carriage. President Woodruff's wife and children were in that carriage. He had only been there a few minutes when the Spirit said to him, "Get up and move that carriage." When he told his wife that he had to move the carriage, she asked, "What for?" He answered, "I don't know."

That was all she asked on such occasions. When he told her that he did not know, that was enough. President Woodruff got up and moved his carriage four or five rods, and put the off fore wheel against the corner of the house. He then returned to bed. The same Spirit said, "Go and move your animals from that oak tree." They were two hundred yards from his carriage. He moved his horses and put them in a little hickory grove. Again he went to

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bed. In thirty minutes a whirlwind came up and broke that oak tree off within two feet of the ground. It swept over three or four fences and fell square in that dooryard, near Brother Orson Hyde's wagon, and right where the carriage had stood. What would have been the consequences if he had not listened to that Spirit? Why, President Woodruff, his wife, and children doubtless would have been killed.

That was the still, small voice to him—no thunder, no lightning, but the still, small voice of the Spirit of God. It saved his life. It was the Spirit of revelation.

We can all afford to develop a sensitiveness to the promptings of the Spirit in all things pertaining to our physical as well as our spiritual well-being.

In speaking on this subject, Joseph Fielding Smith has said, "The testimony of the Holy Ghost is Spirit speaking to spirit, and is not confined solely to the natural or physical sense."

I bear witness to you, my beloved brethren and sisters, that there is the testimony of the Spirit. I know by the manifestation of the Spirit that Jesus is the Christ, the Risen Lord, the Master of us all, whose sins he took upon himself. I know that through his redeeming sacrifice immortality and eternal life is ours, through our obedience to the great plan of life and salvation of which he was the Author.

May we all become in our own right, saviors upon Mount Zion, instruments in the hands of the Lord in helping to establish his Church and kingdom here upon the earth, continually bearing our witness in his behalf, that the world may know that God has once again spoken from the heavens to give us direction and purpose in our lives. We as his duly ordained servants come to open the door to all who seek righteousness.

The Lord has said:

"... this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39)—a result which cannot be accomplished without understanding from on high, an understanding which the Almighty alone can inspire.

God help us to accomplish the high

purposes he has for us in life, I pray humbly, in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

Elder Henry D. Moyle of the Council of the Twelve has just concluded speaking.

The singing for this session and this morning's session has been furnished by the Brigham Young University Combined Choruses, with Newell B. Weight conducting this afternoon, and Frank W. Asper at the organ.

The Choir will now sing "How Lovely Is Thy Dwelling Place." The benediction will be offered by President Raymond P. Larson of the Morgan Stake.

We wish to say a word of appreciation to these young folks who have come from the Brigham Young University to render service today. Whenever the choruses have come from Provo to furnish the singing for the sessions of Conference, those listening in and the congregations have always been uplifted and inspired. The students today have been no exception. We thank you. You have represented your school in honor, and you have rendered a service to our great Conference. God bless you and your leaders.

A meeting devoted to the work of the stake and foreign missions will be held in the Tabernacle this evening at seven o'clock. All stake mission presidents, stake missionaries, the presidencies of stakes, are requested to attend this meeting. An invitation is extended also to members of high councils, bishoprics, presidents of seventies quorums, and the general boards of auxiliary organizations. Mission presidents in attendance at the Conference are expected to be present.

Further, an agricultural meeting sponsored by the General Church Welfare Committee will be held tomorrow morning at 7:30 o'clock in the Assembly Hall. The following are invited to attend: stake presidents, bishops, or their representatives, all ward and stake agricultural representatives and others interested in agriculture.

The choir will now sing "How Lovely Is Thy Dwelling Place," and the benediction will be offered by President Raymond P. Larson of the Morgan Stake, after which this Conference will be adjourned until tomorrow morning at 10:00 o'clock.

The Combined Choruses sang the selection, "How Lovely Is Thy Dwelling Place."

President Raymond P. Larson of the Morgan Stake offered the benediction.

Conference adjourned until 10 o'clock a.m., Saturday, April 6.

## SECOND DAY

### MORNING MEETING

Conference reconvened in the Tabernacle Saturday morning, April 6, at 10:00 a.m., with President McKay presiding and conducting.

Again the building was crowded to capacity and the overflow crowd was accommodated in the Assembly Hall and Barratt Hall, where they listened to the services by means of television.

The music for this session of the Conference was furnished by the Institute of Religion Chorus from the University of Utah, accompanied by the Bonneville Strings, David Austin Shand conducting and Alexander Schreiner at the organ.

#### President David O. McKay:

The singing this morning at this, the third session of the 127th Annual Conference of the Church, will be furnished by the Institute of Religion Chorus from the University of Utah, accompanied by the Bonneville Strings, with music arranged by Richard Nibley, Elder David Austin Shand conducting and Elder Alexander Schreiner at the organ.

We shall begin these services by the Chorus singing "The Lord's Prayer," by Cecil Gates, conducted by Elder Shand. After the singing, Elder Elvin E. Evans, president of the Tacoma Stake, will offer the invocation.

Singing by the Chorus, "The Lord's Prayer," arrangement by B. Cecil Gates.

The opening prayer was offered by President Elvin E. Evans of the Tacoma Stake.

#### President David O. McKay:

Elder Elvin E. Evans, president of the Tacoma Stake, has just offered the in-

vocation. The Institute of Religion Chorus from the University of Utah will now sing "Alleluia." After the singing Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, financial expenditures, and so forth.

The Chorus sang the anthem, "Alleluia."

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

#### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1956

#### TEMPLE PRESIDENTS APPOINTED

Walter Trauffer, president of the Swiss Temple, to succeed Samuel E. Bringhurst.

#### MISSION PRESIDENTS APPOINTED

Richard C. Stratford, president of the Northern States Mission, to succeed Isaac A. Smoot, deceased.

George F. Simmons, president of the West Central States Mission, to succeed Samuel A. Hendricks.

Theodore Moyle Burton, president of the West German Mission, to succeed Kenneth B. Dyer.

#### NEW STAKES ORGANIZED

Ashley Stake organized December 2, 1956 by division of Uintah Stake.

Canyon Rim Stake organized October 28, 1956 by division of East Mill Creek Stake.

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Kansas City Stake organized October 21, 1956 from a part of the Central States Mission.

Springville Stake organized October 21, 1956 by division of Kolob Stake.

Tucson Stake organized December 2, 1956 by division of Southern Arizona Stake.

Valley View Stake organized October 28, 1956 by division of East Mill Creek and Wilford Stakes.

### STAKE PRESIDENTS APPOINTED

William Budge Wallis, president of Ashley Stake.

Verl F. Scott, president of Canyon Rim Stake.

Gordon B. Hinckley, president of East Mill Creek Stake, to succeed Lamont B. Gundersen.

Charles Porter Brizzee, president of Idaho Falls Stake, to succeed William J. O'Bryant.

Martin V. Witbeck, president of Kansas City Stake.

Ernest A. Strong, Jr., president of Kolob Stake, to succeed Leo A. Crandall.

Reed Whipple, president of Las Vegas Stake, to succeed Thomas G. Myers.

Paul J. Callis, president of Reno Stake, to succeed Elmo P. Humpherys.

Delbert G. Taylor, president of Rexburg Stake, to succeed John L. Clarke.

Alton Christensen, president of Sevier Stake, to succeed Marden D. Pearson.

Leo A. Crandall, president of Springville Stake.

Leslie Odell Brewer, president of Tucson Stake.

Franklin R. Walker, president of Uintah Stake, to succeed William B. Wallis.

Lamont B. Gundersen, president of Valley View Stake.

### NEW WARDS ORGANIZED

American Fork Ninth Ward, Alpine Stake, formed by division of American Fork Fourth Ward.

North Ogden Third Ward, Ben Lomond Stake, formed by division of North Ogden First Ward.

Bountiful Stake: Bountiful Thirteenth Ward, formed by division of Bountiful Tenth Ward; West Bountiful Second

Ward, formed by division of West Bountiful Ward.

Brigham Young University Stake: B. Y. U. Campus Thirteenth, Fourteenth, Fifteenth, Sixteenth, and Seventeenth Wards, formed from various wards.

Calgary Fourth Ward, Calgary Stake, formed by division of Calgary First Ward.

Rosecrest Second Ward, Canyon Rim Stake, formed by division of Rosecrest Ward.

Price Sixth Ward, Carbon Stake, formed by division of Price Third Ward.

Cedar Ninth Ward, Cedar Stake, formerly a part of the L. D. S. Institute.

Covina Stake: Baldwin Park, Second Ward, formed by division of Baldwin Park Ward; LaPuente Ward, formed by division of West Covina Ward.

East Long Beach Stake: Norwalk Third Ward, formed by division of Norwalk and Norwalk Second Wards; Norwalk Fourth Ward, formed by division of Norwalk Second Ward; Bellflower Third Ward, formed by division of Bellflower First Ward.

Ensign Fourth Ward, Ensign Stake, formed by division of East Ensign Ward.

Grant Stake: Grant Eleventh Ward, formed by division of Grant Third and Fifth Wards; Grant Twelfth Ward, formed by division of Grant Eighth Ward.

Kansas City Stake: Kansas City First, Second, and Third, Independence, Liberty, St. Joseph, Topeka Wards, Formerly branches in the Central States Mission.

University Ward, Los Angeles Stake, formed from various wards.

Maricopa Stake: College Ward, formerly a branch at the L. D. S. Institute at Arizona State College; Mesa Sixteenth Ward, formed by division of Mesa Fourteenth Ward.

Monument Park Eleventh Ward, Monument Park Stake, formed by division of Monument Park Ninth Ward.

Murray Stake: Murray Eleventh Ward, formed by division of Murray Ninth Ward; Murray Twelfth Ward, formed by division of Murray First Ward; Murray Thirteenth Ward, formed by division of Murray Sixth and Tenth Wards.

Westchester Ward, New York Stake, formerly Westchester Branch.

North Davis Stake: Clearfield Fifth Ward, formed by division of Clearfield First Ward; Clearfield Sixth Ward, formed by division of Clearfield Third Ward; Sunset Third Ward, formed by division of Sunset Second Ward.

Halawa Ward, Oahu Stake, formed by division of Kalihi-Kai and Pearl City Wards.

Oxford-Clifton Ward, Oneida Stake, formed by consolidation of Oxford and Clifton Wards.

Thirty-Sixth Ward, Park Stake, formed by division of the Thirty-First Ward.

Phoenix Stake: Ajo Ward, formerly Ajo Branch; Glendale Second Ward, formed by division of Glendale Ward.

College Ward, Rexburg Stake, formed from various wards.

Beaver Creek Ward, Rigby Stake, formerly Beaver Creek Branch.

Rose Park Seventh Ward, Rose Park Stake, formed by division of Rose Park Fifth and Sixth Wards.

Davis Ward, Sacramento Stake, formed by division of Woodland Ward.

Rialto Ward, San Bernardino Stake, formed by division of Fontana Ward.

Brentwood Ward, San Joaquin Stake, formerly Brentwood Branch.

Seaside Ward, San Jose Stake, formed by division of Pacific Grove Ward.

Moab Second Ward, San Juan Stake, formed by division of Moab Ward.

Alderwood Ward, Seattle Stake, formerly Alderwood Branch.

Showlow Second Ward, Snowflake Stake, formed by division of Showlow Ward.

Augusta Ward, South Carolina Stake, formerly Augusta Branch.

South Davis Stake: Bountiful Fourteenth Ward, formed by division of Bountiful Fourth and Seventh Wards; South Bountiful Second Ward, formed by division of South Bountiful Ward; Orchard Second Ward, formed by division of Orchard Ward; Val Verda Third Ward, formed by division of Val Verda Ward.

Snow College Ward, South Sanpete Stake, formed from various wards.

Willcox Ward, Southern Arizona Stake, formerly Willcox Branch.

Spanish Fork Ninth Ward, Spanish

Fork Stake, formed by division of Spanish Fork Second Ward.

Tacoma Fourth Ward, Tacoma Stake, formed by division of Tacoma First Ward.

Taylorville Stake: Kearns Sixth Ward, formed by division of Kearns Fifth Ward; Kearns Seventh Ward, formed by division of Kearns Second Ward; Kearns Eighth Ward, formed by division of Kearns Ward.

University Ward, Tucson Stake, formed from various wards.

University Stake: University Second Ward, formerly Stadium Village Branch; University Third Ward, formed by division of Stadium Village Branch.

Valley View Sixth Ward, Valley View Stake, formed by division of Wilford and Valley View Wards.

Heber Sixth Ward, Wasatch Stake, formed by division of Heber First and Third Wards.

Riverton Third Ward, West Jordan Stake, formed by division of Riverton First and Second Wards.

Farmington Third Ward, Young Stake, formed by division of Farmington First and Second Wards.

### WARDS AND BRANCHES TRANSFERRED

Ashley, Glines, Lapoint, Maeser First, Maeser Second, Tridell, Vernal First and Vernal Fifth Wards, Ashley Stake, formerly of Uintah Stake.

Canyon Rim, Canyon Rim Second, Garden Heights, Garden Heights South, Highland View, Highland View West, and Rosecrest Wards, Canyon Rim Stake, formerly of East Mill Creek Stake.

Kansas City First, Second, and Third, Independence, Liberty, St. Joseph, Topeka Wards, and Leavenworth Branch, Kansas City Stake, formerly of the Central States Mission.

Wickenburg Branch, Phoenix Stake, formerly of the California Mission.

Springville Third, Fourth, Fifth, Seventh, Eighth, Ninth and Tenth Wards, Springville Stake, formerly of Kolob Stake.

Tucson First, Second, Third, and Fourth Wards, Hayden, Nogales, and

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San Manuel Branches, Tucson Stake, formerly of Southern Arizona Stake.

Valley View, Valley View Second, Third, Fourth, Fifth Wards, Valley View Stake, formerly of East Mill Creek Stake.

Cananea Branch, Northern Mexican Mission, formerly of Southern Arizona Stake.

### WARD AND BRANCH NAME CHANGED

Montebello Ward, East Los Angeles Stake, formerly Montebello First Ward.

Ensign Third Ward, Ensign Stake, formerly East Ensign Ward.

Lake Jackson Branch, Houston Stake, formerly Velasco Branch.

Kansas City Stake: Kansas City First Ward, formerly Armour Hills Branch; Kansas City Second Ward, formerly Riverview Branch; Kansas City Third Ward, formerly Westport Branch.

Klamath Falls Ward, Klamath Stake, formerly Klamath Falls First Ward.

Moanalua Ward, Oahu Stake, formerly Kalihi-Kai Ward.

Valley View Stake: Valley View Fourth Ward, formerly Evergreen Ward; Valley View Fifth Ward, formerly East Mill Creek Fifth Ward.

### INDEPENDENT BRANCHES ORGANIZED

Woodland Branch, Columbia River Stake, formerly dependent upon Vancouver Ward.

Texarkana Branch, Dallas Stake, formed by division of Hooks Branch.

Derby Branch, Denver Stake, formed by division of Denver Third Ward.

Little Valley Branch, Farr West Stake, formed by division of Promontory Branch.

Royal Branch, Grand Coulee Stake, formed by division of Othello Ward.

Lackland Branch, Houston Stake, formed by division of San Antonio Ward.

Long Beach Branch, Long Beach Stake.

Phoenix Stake: Ajo Branch, formerly in the California Mission; Gila Bend Branch, formerly in the California Mission; Wickenburg Branch, formerly in

the California Mission; Phoenix Indian School Branch.

San Francisco Stake: Chinese-Polynesian Branch, formed by division of Bay Ward; Novato Branch, formed by division of San Rafael Ward.

Kent Branch, Tacoma Stake, formed by division of Auburn Branch and Renton Ward.

Marana Branch, Tucson Stake, formed by division of Tucson Second Ward.

### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Montebello Second Ward, East Los Angeles Stake, membership transferred to Montebello First Ward.

Klamath Falls Second Ward, Klamath Stake, membership transferred to Klamath Falls First Ward.

Oakland Fifth Ward, Oakland-Berkeley Stake, membership transferred to Claremont, Oakland, and Oakland Third Wards.

Oneida Stake: Clifton Ward, membership transferred to Oxford-Clifton Ward; Oxford Ward, membership transferred to Oxford-Clifton Ward.

Garfield Second Ward, Oquirrh Stake, membership transferred to Garfield First Ward.

Newberg Branch, Portland Stake, membership transferred to McMinnville and West Hills Wards.

Fourteenth Ward, Salt Lake Stake, membership transferred to Seventeenth, North Seventeenth, and Sixth-Seventh Wards.

Miramonte Ward, South Los Angeles Stake, membership transferred to Matthews Ward.

Wilford Second Ward, Wilford Stake, membership transferred to Cummings and Wilford Wards.

### THOSE WHO HAVE PASSED AWAY

Mary Taylor Schwartz Smith, widow of President Joseph F. Smith.

Emery R. Ranker, President of Walnut Creek Stake.

Isaac A. Smoot, President of Northern States Mission.

## STATISTICAL AND FINANCIAL REPORT — 1956

*For the Information of the Members of the Church*

The First Presidency issued the following statement of items concerning the condition and operation of the Church for the year 1956. The statement will include two sections: First, Statistical Information: and Second, Financial Data.

### I. STATISTICAL INFORMATION

Number of Stakes of Zion, at end of 1956 .....	239
An increase of 15 during the year .....	
Number of Wards .....	1947
Number of Independent Branches .....	263
Total Wards and Independent Branches, at end of year .....	2,210
An increase of 128 during the year .....	
Number of Full-Time Missions at end of year .....	45
An increase of 1 during the year .....	
<i>Church Membership, December 31, 1956:</i>	
In the Stakes .....	1,177,856
In the Missions .....	238,875
Total Membership .....	1,416,731
An increase of 59,457 during the year .....	
<i>Church Growth during 1956:</i>	
Children blessed in Stakes and Missions .....	49,861
Children baptized in Stakes and Missions .....	33,534
Converts baptized in Stakes and Missions .....	25,181
An increase of 3,512 in convert baptisms over the preceding year .....	
<i>Social Statistics:</i>	
(of membership in the Stakes, 1956)	
Birth rate per thousand .....	36.60
Marriage rate per thousand .....	8.52
Death rate per thousand .....	5.27
<i>Priesthood:</i>	
Members holding the Aaronic Priesthood December 31, 1956:	
Deacons .....	64,565
Teachers .....	49,723
Priests .....	63,046
Total number holding Aaronic Priesthood .....	177,334
An increase of 7,523 during the year .....	
Members holding the Melchizedek Priesthood December 31, 1956:	
Elders .....	134,201
Seventies .....	21,260
High Priests .....	39,736
Total number holding Melchizedek Priesthood .....	195,197
An increase of 8,947 during the year .....	
Grand total, members holding Aaronic or Melchizedek Priesthood .....	372,530
<i>Auxiliary Organizations:</i>	
Relief Society (membership) .....	172,722
An increase of 9,209 over the preceding year .....	
Deseret Sunday School Union (Average Attendance of Pupils, Officers and Teachers) .....	478,423
An increase of 14,996 over the preceding year .....	

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Young Men's Mutual Improvement Association (enrollment) .....	178,918
An increase of 20,299 over the preceding year .....	
Young Women's Mutual Improvement Association (enrollment) .....	174,973
An increase of 23,264 over the preceding year .....	
Primary (Children Enrolled) .....	253,576
An increase of 52,515 over the preceding year .....	

*Welfare Plan:*

Number of persons assisted from Bishops' Storehouses in 1956 .....	63,130
Number placed in remunerative employment during year .....	7,518
Man-days of work donated to the Welfare Plan during year .....	150,033
Unit-days of equipment use donated .....	12,482

*Genealogical Society:*

Number of names cleared and forwarded to the Temples in 1956 for ordinances to be performed .....	748,298
Genealogical records microfilmed in 9 countries during the year were equivalent to 82,084 printed volumes of approximately 300 pages per volume.	

*Temples:*

Number of ordinances performed during 1956 in the 10 operating temples:	
For the living .....	33,139
For the dead .....	2,592,353
Total number of ordinances .....	2,625,492
An increase of 139,998 over the preceding year .....	

*Missionaries:*

Number of missionaries who at the close of 1956 were laboring under calls from the First Presidency in the full-time missions .....	5,103
An increase of 416 during the year .....	
Number of other missionaries laboring at the close of 1956 in the full-time missions .....	1,726
Number engaged in missionary work in the Stakes at the close of the year .....	6,232
Total number of missionaries at end of year .....	13,061
Number of missionaries who received training in the Missionary Home during 1956 .....	2,572
An increase of 162 over the preceding year .....	

*Church School System:*

Total cumulative enrollments in the unified Church School System during the year 1956-1957 .....	64,188
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## II. EXPENDITURES OF THE CHURCH IN 1956

(From Church general funds and from other contributions)

For Missions and Missionary Work .....	\$10,482,511
Not including an estimated \$4,100,000 paid by members and friends for support of missionaries, and not including value of the time given by missionaries.	
For Ward and Stake buildings and activities .....	21,904,676
For construction and operation of Temples .....	2,985,790
For the Church schools .....	10,201,140
For welfare .....	4,863,513
Not including value of donated labor .....	
For buildings and grounds not included elsewhere .....	1,127,089
For Genealogical Society .....	1,188,949
For expenses of the Auxiliary General Boards and of the Primary Children's Hospital .....	512,546
For general administrative expenses of the Church .....	1,740,836
For all other purposes .....	247,821



**President David O. McKay:**

Elder Joseph Anderson has just read the statistical and financial data relating to the Church of Jesus Christ of Latter-day Saints. Elder Orval Adams will now read the report of the Church Auditing Committee. Following Elder Adams, President J. Reuben Clark, Jr., will present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference. President Clark will also address the audience.

Elder Orval W. Adams of the Church Auditing Committee read the following report:

Salt Lake City, Utah  
April 4, 1957

President David O. McKay and  
Counselors,  
Salt Lake City, Utah.  
Dear Brethren:

We have reviewed the Report of the Income and Expenditures of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year 1956. The record keeping shows evidence of great care and the reports prepared are clear and concise. Expenditures are well within the income of the Church, and it is indicated that expenses have been held below the figures budgeted. We have been assured that the Church is free from debt.

Respectfully submitted,  
Orval W. Adams  
Harold H. Bennett  
Members of the  
Church Auditing  
Committee

**President David O. McKay:**

Elder Orval Adams has just read the report of the Church Auditing Committee. President J. Reuben Clark, Jr. of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference. President Clark will also give us his message.

**President J. Reuben Clark, Jr.**

My brothers and sisters, we are again at a time when we sustain the officers of this Church and its organizations, as already announced by President McKay.

I take the liberty of again reminding you that you here assembled are voting for the Church. In a very true sense you are a constituent assembly, you represent the Church, you will be asked to sustain, or otherwise, those who are proposed to be sustained, and I would like to urge upon you the realization that this is not a pro-forma presentation. It is a presentation in which those who vote in the affirmative pledge themselves with their uplifted hands that they will sustain those for whom they vote. And this sustaining means that you will support, follow, and obey in the proper ways those who preside over you.

**GENERAL AUTHORITIES OF THE CHURCH****THE FIRST PRESIDENCY**

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

**PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES**

Joseph Fielding Smith

## QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen  
 Henry D. Moyle

Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Adam S. Bennion  
 Richard L. Evans  
 George Q. Morris

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Thomas E. McKay  
 Clifford E. Young  
 Alma Sonne  
 El Ray L. Christiansen

John Longden  
 Hugh B. Brown  
 Sterling W. Sill

## TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
 Antoine R. Ivins  
 Oscar A. Kirkham  
 Seymour Dilworth Young

Milton R. Hunter  
 Bruce R. McConkie  
 Marion D. Hanks

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
 Thorpe B. Isaacson, First Counselor  
 Carl W. Buehner, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

## CHURCH BOARD OF EDUCATION

David O. McKay  
 Stephen L. Richards  
 J. Reuben Clark, Jr.  
 Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen

Henry D. Moyle  
 Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Adam S. Bennion  
 Richard L. Evans  
 George Q. Morris

## ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

## CHURCH AUDITING COMMITTEE

Orval W. Adams  
 George S. Spencer  
 Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 J. Spencer Cornwall, Conductor  
 Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner  
 Frank W. Asper  
 Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

Harold B. Lee	El Ray L. Christiansen
Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Oscar A. Kirkham
LeGrand Richards	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Clifford E. Young	Carl W. Buehner
Alma Sonne	

and the General Presidency of Relief Society

## GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Paul C. Child	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover
William T. Lawrence	

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Helen Woodruff Anderson, Second Counselor  
 with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 David Lawrence McKay, First Assistant Superintendent  
 Lynn S. Richards, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted.

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Leone W. Doney, Second Counselor  
 with all members of the Board as at present constituted.

## President Clark:

President McKay, so far as I could observe the vote was unanimous in the affirmative for all persons voted for.

## PRESIDENT J. REUBEN CLARK, JR.

*Second Counselor in the First Presidency*

MY BROTHERS AND SISTERS, contrary to my usual custom and practice, I intend to read what I have to say today. I assure you I have tried to prepare it under the influence of our Heavenly Father, and I humbly pray that it will carry the message which I have hoped for.

I plan to say something today about the Constitution of the United States of America — its Framers and some of its essential principles — America, the land choice above all other lands — for our great and priceless liberties, including the security of our homes and property, our freedom of speech and of the press, freedom of religion and the free exercise thereof, indeed freedom itself and its liberties, as our fathers knew and enjoyed, as also ourselves, depend upon its preservation. As there is much detail and as I wish to be as accurate as I may be, I have written out what I wish to say.

It seems wise to remind ourselves of these matters because some people belittle that great document and its fundamental principles, sometimes to the point of derision. Sometimes we forget the Constitution.

*Constitution "Outmoded"*

These defamers say that the Constitution, and our government under it,

are outmoded; not responsive to present-day conditions of life and living; not sufficient to meet and solve present-day problems; and that we need a modern, up-to-date system of government. They let us know what should be done to meet their ideas and plans, which seem always to run to despotism.

I have observed that numbers of these defamers take advantage to the utmost of every liberty and freedom created and protected by the Constitution in order to destroy it and its guarantees, so to make easy the setting up of a tyranny that would deprive the common man of his freedom and liberties under it, so permitting these defamers to set up a government that would give place, power, and privilege to them in a despotism to be imposed upon the mass of mankind. We have witnessed this very despotism. There would be a Kremlin in every country on the globe, all under the super-Kremlin in Moscow.

*Ten Commandments "Outmoded"*

One class of these defamers are the same persons who declare the Ten Commandments, the basic law of the civilized world, to be outmoded, although these Commandments still speak with their divine power and authority against the same evils existing today, each one of them, not one missing, even as they

existed in the days of Moses; Commandments that proclaim righteous principles that are as valid and applicable today as when, on Mt. Sinai, they were written on slabs of stone by the finger of God. Sinners would get rid of the divine rebukes and penalties prescribed for their wickedness and would treat as naught the promised rewards for that righteous life that would rob them of the fleshly pleasures of sin.

### *Sermon on the Mount "Outmoded"*

The same people declare the Sermon on the Mount to be outmoded, irresponsible to the needs of the people of today. The divine truths of the Sermon, its surpassing loveliness, indeed the sublimity of its ethical teachings, do not, say they, harmonize with their modern life where we see greed, ambition, selfishness, dishonesty, deceit, falsehood, and licentiousness thrive and on which they live and riot. We have noted this experiment also.

If all that God and his Only Begotten taught that will lead us to the immortality and eternal life that is God's declared glory, could be wiped out and forgotten, leaving only Satan and his work, the followers of Satan would, in their ignorance, have reached a Satanic heaven.

### *Organization of Constitutional Convention*

The Constitution of the United States was framed in Independence Hall, Philadelphia, May 14, 1787, to September 17, 1787. The Framers were delegates sent thereto by the Thirteen Colonies. Seventy-four were appointed; fifty-five reported at the Convention; nineteen did not attend; thirty-nine signed the Constitution. Representatives signed from each of the Colonies except Rhode Island.

### *Bill of Rights*

The Constitution as signed lacked a Bill of Rights, though these rights were discussed in the Convention. As the Colonies voted to ratify the Constitution, each proposed amendments to remedy the omission. Over one hundred amendments were proposed. Some forty to fifty were eliminated as duplications.

Seventeen were finally approved by the House of the First Congress; the Senate reduced the number to twelve, which were sent to the various legislatures for ratification. The final returns showed that ten had been ratified.

### *Historical Experience of Framers*

The Framers and their fathers had in the preceding seventy-five years, fought through four purely European wars — in America between the British and her colonists on one side, and the French and her Indian allies on the other. The colonists had little, if any, concern in the European issues. They fought because the homelands fought. In the first three of these wars the colonists lost much, suffered massacres. Yet at the end of each war, each European government returned, each to the other, the gains either had made in America. The colonists had heavy losses, had no gains except the experience that builded up over the decades, experience that aided them, first, in winning their independence, and, thereafter, in establishing this Government.

No wonder Washington in his Farewell Address counseled against foreign entanglements. He stated the reasons drawn from colonial experience.

The French and Indian War, the last of the four, broke the French foothold on the Continent. Washington participated in that war as an officer and suffered in Braddock's defeat at Fort Duquesne.

During a part of this whole period, the colonial legislatures had been fighting against royal representatives; in the earlier decade the fathers of the Framers carried on these contests; in the latter years, many of the Framers were themselves involved.

### *Movement for Independence*

The movement for independence began soon after the close of the French and Indian War; for example, the Committees of Correspondence. Some of the very best minds and ablest men in the Colonies participated. Framers served on these earlier revolutionary bodies. Many Framers were members of the Continental Congress. When the Rev-

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olution came, they had the experiences, bitter as to both men and money, that came to that Congress in raising troops and materials of war. They had knowledge. Some were experienced in the actual problems of conducting a war. One at least, Franklin, had seen distinguished service in the diplomatic field.

### *Characters of Framers*

The Framers were men of affairs in their own right. Some were distinguished financiers. More than half of them were university men, some educated in the leading American colleges—Harvard, Yale, Columbia, Princeton, William and Mary; others in the great colleges of Great Britain—Oxford, Glasgow, Edinburgh. Washington and Franklin were among those who had no college education. Altogether there were seventy-four delegates appointed; fifty-five who reported at the Convention, "all of them," it has been said, "respectable for family and for personal qualities." Of these fifty-five, only thirty-nine were present at the signing. Nineteen failed to attend the convention.

They were men of varied political beliefs. Some were Federalists; some anti-Federalists. Some seemed favorable to a mere revamping of the Articles of Confederation.

### *No Political "Blueprint" Available*

The amazing thing is that there was not in all the world's history a government organization even among confederacies, that could be taken by the Framers as a preliminary blueprint for building the political structure they were to build. Franklin declared:

"We have gone back to ancient history for models of Government, and examined the different forms of those Republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed Modern States all round Europe, but find none of their Constitutions suitable to our circumstances."

They had been in session for about a month (June 26, 1787) when Madison declared:

"... as it was more than probable we were now digesting a plan which in its

operation w<sup>d</sup> decide forever the fate of Republican Gov<sup>t</sup> we ought not only to provide every guard to liberty that its preservation c<sup>d</sup> require, but be equally careful to supply the defects which our own experience had particularly pointed out."

### *Who the Framers Were*

A little further detail about the thirty-nine Framers who actually signed the document will be useful.

Of those thirty-nine signers, twenty-six had seen service in the Continental Congress. They knew legislative processes and problems. Thirteen had served both in the Continental Congress and in the Army. What a wealth of experience they had obtained in both legislative and executive duties! Of the nineteen who served in the Army, seventeen had served as officers—they knew the problems of armed forces in the field; and of these seventeen, four had served on Washington's staff.

Let us go down the roll: Washington, the "Father of his Country," and Madison, sometimes called the "Father of the Constitution," were later Presidents of the United States. Hamilton (a financial genius) was Secretary of the Treasury under Washington. McHenry (Maryland) was Secretary of War under Washington. Randolph (Virginia) acted as Attorney General for Washington and later as his Secretary of State. Rutledge (South Carolina), a distinguished jurist, was later Chief Justice in the United States Supreme Court. Oliver Ellsworth (absent when the Constitution was signed) was also later a Chief Justice of the Supreme Court. Blair, Paterson, and Wilson were later Justices of the Supreme Court. (Wilson had been on the Board of War and Ordnance in the Second Continental Congress.)

Benjamin Franklin, a philosopher and scientist, had behind him years of most distinguished and successful diplomatic service. King (Massachusetts) was later a Senator and thereafter Minister to Great Britain. Charles Pinckney (South Carolina) was Minister to Spain. Dickinson (Delaware) founded Dickinson College, and Johnson (Connecticut) was President of Columbia College.

Gerry (Massachusetts) was later Vice-President of the United States, and Ingersoll (Pennsylvania) a candidate for the Vice-Presidency.

Gorham (Massachusetts) and Mifflin (Pennsylvania) had been Presidents of the Continental Congress; Clymer (Pennsylvania), Continental Treasurer; Robert Morris (Pennsylvania), Superintendent of Finances; Sherman (Connecticut), a member of the Board of War and Ordnance, all in the Continental Congress.

We might add, as among the most distinguished of this group, the other Morris (Gouverneur) from Pennsylvania, and the other Pinckney (Charles Cotesworth) from South Carolina.

There were many other distinguished men. They were distinguished before the time of the Convention; they won great distinction after. Men of affairs and influence, they were in their respective Colonies, later States. They were all seasoned patriots of loftiest patriotism. They were not backwoodsmen from the far-off frontiers, not one of them.

What a group of men of surpassing abilities, attainments, experience, and achievements! *There has not been another such group of men in all the one hundred seventy years of our history, no group that even challenged the supremacy of this group.* Gladstone solemnly declared:

"The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man."

#### *When God Plows His Furrow*

When God puts his hand to the plow, his furrow is deep and straight, clear to the end. God gave us the heritage; ours is the duty to cherish and protect it. We have, as a people, a special relationship to these men and their work.

In a revelation to Joseph at Kirtland at the time of some of the darkest days in Missouri (December 16, 1833), when there seemed to be no protection for the Saints from the civil authorities, the Lord spoke. He told the people to continue to "importune for redress. . . ."

"According to the laws and constitution of the people, which I have suffered to be established, and should be

maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D & C 101:77-80.)

A little time before this, the Lord declared that the constitutional "principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me," and that the people should "renounce war and proclaim peace." (August 6, 1833, *ibid.*, 98:5, 16.)

When (1833) the Lord gave these approving revelations, the Constitution with its coterminous Bill of Rights, was almost fifty years old. Two amendments only had then been made; one (1798) concerned the Federal judicial power, the other (1804) the election of President and Vice President. Some thirty years later (1865, 1868) came the next two amendments terminating slavery and guaranteeing citizenship and its protection, so meeting the principle declared by the Lord in 1833 regarding bondage of men, one to another.

In the prayer of dedication of the Kirtland Temple, the Prophet prayed: ". . . may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." (*Ibid.*, 109:54, March 27, 1836.)

In 1835 (August 17), at a general assembly of the Church held at Kirtland, a far-reaching "Declaration of Belief regarding Governments and Laws in general" was adopted by the Saints. (*Ibid.*, 134.)

These Framers of the Constitution were the men whom the Lord "raised up unto this very purpose, and redeemed the land by the shedding of blood,"

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making it ready for the blessings proclaimed for all.

### *Preparation of Framers*

No more clearly does it appear that Moses was so trained in the royal Egyptian courts that he could lead ancient Israel out of bondage, or that Brother Brigham was so trained, in directing the exodus of the Saints from Missouri to Nauvoo, that he could lead modern Israel from the mobbings and persecutions of the East to the freedom of the mountain fastnesses of the West; neither one was more clearly trained for his work than these Framers were trained for theirs—rich in intellectual endowment and ripened in experience. They were equally as the others in God's hands; he guided them in their epoch-making deliberations in Independence Hall.

The Framers were deeply read in the facts of history; they were learned in the forms and practices and systems of the governments of the world, past and present; they were, in matters political, equally at home in Rome, in Athens, in Paris, and in London; they had a long, varied, and intense experience in the work of governing their various Colonies; they were among the leaders of a weak and poor people that had successfully fought a revolution against one of the great Powers of the earth; there were among them some of the ablest, most experienced and seasoned military leaders of the world.

*As to all matters under consideration by the Convention, the history of the world was combed for applicable experiences and precedents.*

The whole training and experiences of the colonists had been in the Common Law, with its freedoms and liberties even under their kings. They knew the functions of legislative, executive, and judicial arms of government.

### *Some Constitutional Principles*

Time is not available now to consider in detail the work of the Convention nor the Constitution that was framed. A very few principles only, and they among the basic ones, may be mentioned. You all know them; they

are now merely recalled to your minds. Sometimes we miss the import of them.

### *Three Independent Branches*

First—The Constitution provided for three departments of government—the legislative, the executive, and the judicial.

These departments are mutually independent the one from the other.

Each department was endowed with all the powers and authority that the people through the Constitution conferred upon that branch of government—the legislative, the executive, and the judicial, respectively.

### *No Encroachment by One Branch Upon Another*

No branch of the government might encroach upon the powers conferred upon another branch of government. In order to forestall foreseeable encroachments, the Convention provided in the Constitution itself for a very few invasions by one or the other, into one of the other departments, to make sure that one department should not absorb the functions of the other or encroach thereon, or gain an overbalancing power and authority against the other. These have been termed "checks and balances."

### *Non-delegation of Powers*

A third principle that was inherent in all the provisions of the Constitution was that none of the departments could delegate its powers to the others. The courts of the country have from the first insisted upon the operation of this principle. There have been some fancy near-approaches to such an attempted delegation, particularly in recent years, and some unique justifying reasoning therefor, but the courts have consistently insisted upon the basic principle, which is still operative.

An examination of the records of the Convention will show how anxiously earnest the Framers were to set up these and other principles of free government.

### *No Kings in America*

The Convention seems to have experienced no really serious difficulty in



setting up a judiciary department, nor, in certain aspects, the legislative department with its powers, until it came to those powers which dealt with matters that in some governments had been regarded as belonging to the executive. You will recollect that practically all of these Framers had suffered under George III and his Minister, Lord North. So they abandoned the British model, for, as Randolph said, ". . . the fixt genius of the people of America required a different form of Government." This ruled out royalty.

It might be noted that Washington, as the Revolution closed, had definitively scotched at Newburgh, the kingship idea.

### *Kings and America*

Of course, the Framers did not know (no living mortal then knew) that centuries before a prophet of the Lord had declared as to America:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Ether 2:12.)

Nor did the Framers know (again, no living mortal then knew) that centuries after this prophecy, but still centuries before the Framers met, another prophet had declared:

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles." (2 Nephi 10:11.)

The unhappy, short-lived experiences of the Dom Pedros in Brazil and of Maximilian in Mexico seem the exceptions that prove the rule. The Spirit of the Lord was leading.

### *The National Executive*

In providing for the executive department, there was considerable discussion as to whether the executive department should be one person or several. Commenting upon a proposal for three,

Randolph said their unity would be "as the foetus of monarchy."

Who should choose, elect, or appoint (the terms were used almost interchangeably) the Chief Executive was exhaustively debated; so was the problem of the length of his term, from one year, to Hamilton's during "good behaviour," including the question whether he should be ineligible for re-election, and whether he should be subject to impeachment.

### *Power to Declare War*

But one of their most searching examinations related to the war powers of government, including the power to declare war. It became clear very early in the debates that as Chief Executive, the President should execute the laws passed by Congress. But he was also made Commander in Chief of the Army and Navy of the United States and of the State Militia when called into the service of the United States. The delegates were fearfully anxious over this function of government. There was one suggestion that the Commander in Chief should not personally go into the field with the troops, so fearful were they of his power.

### *Where War Powers Rest*

But in whom should rest the so-called war powers? This was the urgent problem. It soon became clear that the Convention was unalterably opposed to endowing the President with these war powers; it was conceded he should have the power to repel invasions, but not to commence war, which meant he could not declare war.

### *Chief Executives Conceived as Plain Human Beings*

Some of the arguments made in this connection, involving the possibility of a military usurper, remind one of the potential calamities pictured by Lincoln in his prophetic Lyceum Address, where he sketched what an ambitious, fame-and-power-seeking executive might do.

Various other potential actions by the executive were explored. Future Presidents of the Republic were conceived as including men capable of doing the

things that ambitious men in power had done over the ages. Men were still human, had the same urges and ambitions. The earnest effort was to make as nearly impossible as could be, the malfeasances of the past by men in high executive office in the future; and seemingly perhaps beyond everything else as a practical matter, to prevent the President from taking us into war of his own volition. The Framers therefore provided that the war powers, including the declaration of war, should rest exclusively in the Congress, both by express provisions, and, as the record shows, by the conscious intent of the Framers.

### *The Net Position of the National Executive*

The net result may be stated thus: as Chief Executive, the President was to enforce the laws passed by Congress, including those passed by Congress in the exercise of the war powers that were explicitly and exclusively possessed by Congress; as Commander in Chief of the Army and Navy of the United States and of the Militia of the States when called into the actual service of the United States, he was to direct the military operations thereof in the field, with the powers incident thereto.

These principles should never be forgotten by any free, liberty-loving American, the kind of American the Constitution and the Bill of Rights make of us, and in which they were designed to protect us.

### *The People Are Sovereign*

Furthermore, under our form of government, we the people of the United States, as the Preamble to the Constitution declares, formed this government. We alone are sovereign. We are wholly free to exercise our sovereign will in the way we prescribe. The sovereignty is not personal, as under the Civil Law. The Constitution expressly provides the only way in which we may change our Constitution.

We may well repeat again: We the people have all the powers we have not delegated away to our government, and the institutions of government have such powers and those only as we have given

to them. The total residuum of powers, including all rights and liberties not given up by us to Federal or State Governments, is still in us, to remain so till we constitutionally provide otherwise. Under the Civil Law that basically governs Continental Europe, the people have only such rights as a personal sovereign or his equivalent bestows, the residuum remaining in him or them. Wherever and whenever powers are exercised by any person or branch of our government that are not granted by the Constitution, such powers are to that extent usurpations.

### *The Constitution and Ourselves*

WILL NOT EACH of you ask yourself this question: What would probably have happened if Joseph Smith had been born and had attempted to carry on his work of the Restoration of the Gospel and the Holy Priesthood, if he had been born and had sought to go forward in any other country in the world?

Must we go far to seek why God set up this people and their government, the only government on the face of the earth, since the Master was here, that God has formally declared was set up at the hands of men whom he raised up for that very purpose, and the fundamental principles of which he has expressly approved?

### *Constitution Is Part of My Religion*

Having in mind what the Lord has said about the Constitution and its Framers, that the Constitution should be "established, and should be maintained for the rights and protection of all flesh," that it was for the protection of the moral agency, free agency, God gave us, that its "principle of freedom in maintaining rights and privileges, belongs to all mankind," all of which point to the destiny of the free government our Constitution provides, unless thrown away by the nations—having in mind all this, with its implications, speaking for myself, I declare that the divine sanction thus repeatedly given by the Lord himself to the Constitution of the United States as it came from the hands of the Framers with its coter-

minous Bill of Rights, makes of the principles of that document an integral part of my religious faith. It is a revelation from the Lord. I believe and reverence its God-inspired provisions. My faith, my knowledge, my testimony of the Restored Gospel, based on the divine principle of continuous revelation, compel me so to believe. Thus has the Lord approved of our political system, an approval, so far as I know, such as he has given to no other political system of any other people in the world since the time of Jesus.

The Constitution, as approved by the Lord, is still the same great vanguard of liberty and freedom in human government that it was the day it was written. No other human system of government, affording equal protection for human life, liberty, and the pursuit of happiness, has yet been devised or vouchsafed to man. Its great principles are as applicable, efficient, and sufficient to bring today the greatest good to the greatest number, as they were the day the Constitution was signed. Our Constitution and our Government under it, were designed by God as an instrumentality for righteousness through peace, not war.

### *Our Constitutional Destiny*

Speaking of the destiny that the Lord has offered to mankind in his declarations regarding the scope and efficacy of the Constitution and its principles, we may note that already the Lord has moved upon many nations of the earth so to go forward. The Latin American countries have followed our lead and adopted our constitutional form of government, adapted to their legal concepts, without compulsion or restraint from us. Likewise, the people of Canada in the British North America Act have embodied great principles that are basic to our Constitution. The people of Australia have likewise followed along our governmental footpath. In Canada and in Australia, the great constitutional decisions of John Marshall and his associates are quoted in their courts and followed in their adjudications. I repeat, none of this has come because of force of arms. The Constitution will never reach its destiny through force.

God's principles are taken by men because they are eternal and true, and touch the divine spirit in men. This is the only true way to permanent world peace, the aspiration of men since the beginning. God never planted his Spirit, his truth, in the hearts of men from the point of a bayonet.

The Framers had their dark days in their work. There were discouragements, there were hours of near hopelessness for some. Yet, as they were engaged in God's work, and he was at the helm, we know it was as certain as the day dawn, that Satan would be there also, with his thwarting designs.

But I see in their divers views, their different concepts, even the promotion of their different local interests, not the confusion which challenged Franklin, but a searching, almost meticulous study and examination of the fundamental principles involved, and the final adoption of the wisest and best of it all—I see the winnowing of the wheat, the blowing away of the chaff.

### *Franklin's Prayer*

On one of these dark days, the venerable Franklin, ripe in years and in experience, arose and spoke to the Convention (June 28, 1787). Said he:

"The small progress we have made after 4 or five weeks close attendance & continual reasonings with each other—our different sentiments on almost every question, several of the last producing as many noes as ayes, is methinks a melancholy proof of the imperfection of the Human Understanding. We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of Government, and examined the different forms of those Republics which having been formed with the seeds of their own dissolution now no longer exist. And we have viewed Modern States all round Europe, but find none of their Constitutions suitable to our circumstances.

"In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how

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has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the Contest with G. Britain, when we were sensible of danger we had daily prayer in this room for the divine protection.—Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a Superintending providence in our favor. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? or do we imagine that we no longer need his assistance? I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that *God governs in the affairs of men*. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that 'except the Lord build the House they labour in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the Builders of Babel: We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and by word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human Wisdom and leave it to chance, war and conquest." So spoke Franklin.

### *My Witness*

Out of more years, but of far, far less wisdom and experience, I echo Franklin's testimony "that God governs in the affairs of men," and that without his concurring aid we shall build in vain, and "our projects will be confounded, and we ourselves shall become a reproach and by word down to future ages."

I bear my testimony that without God's aid, we shall not preserve our political heritage neither to our own blessing, nor to the blessing of our pos-

terity, nor to the blessing of the down-trodden peoples of the world.

In broad outline, the Lord has declared through our Constitution his form for human government. Our own prophets have declared in our day the responsibility of the Elders of Zion in the preservation of the Constitution. We cannot, guiltless, escape that responsibility. We cannot be laggards, nor can we be deserters.

On the back of the chair in which Washington sat as President during the Convention, was carved a half-hidden sun, showing just above a range of hills. As the signing of the Constitution was about over, Franklin observed to some fellow delegates:

"I have often and often, in the course of the session, and the vicissitudes of my hopes and fears as to its issue, looked at that (sun) behind the President, without being able to tell whether it was rising or setting; but now, at length, I have the happiness to know that it is a rising, and not a setting sun."

Such was the prophecy that marked the closing of the greatest political convention of all time, for the Lord was there working out his purposes in a system he could endorse.

God give us the power, each of us, to enshrine in our hearts the eternal truths of our Constitution; that come what may, we shall never desert these truths, but work always and unceasingly that, as Lincoln said, "government of the people, by the people, for the people, shall not perish from the earth."

Such is my prayer, and I ask it in the name of Jesus. Amen.

### **President David O. McKay:**

The speaker to whom you have just listened is President J. Reuben Clark, Jr., of the First Presidency of the Church. The Chorus from the University of Utah Institute of Religion and the Congregation will now join in singing "Now Let Us Rejoice in the Day of Salvation." Elder Richard P. Condie, Assistant Conductor of the Tabernacle Choir, will lead us. Following the singing, we shall hear from Elder Ezra Taft Benson.

The Chorus and congregation, accompanied by the Bonneville Strings, joined in singing the hymn, "Now, Let Us Rejoice in the Day of Salvation."

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve will now address us. He will be followed by Elder Milton R. Hunter.

## ELDER EZRA TAFT BENSON

### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters, humbly and gratefully I approach this sobering responsibility. I am grateful for this conference. I have had a prayer in my heart in the last few moments that every person living in this world might have the opportunity to hear and to read the masterful address given by our beloved President at the beginning of this conference and the great and statesmanlike address to which we have just listened from President Clark.

For months I have had borne in upon my heart a desire to discuss a certain matter in this conference which I feel impressed to discuss with you. I hope I will not be misunderstood. I assure you that I also need the counsel which I am about to express.

In the book of Kings we read about a woman who came weeping to Elisha, the prophet. Her husband had died, and she owed a debt that she could not pay; and the creditor was on his way to take her two sons and sell them as slaves.

By a miracle Elisha enabled her to acquire a goodly supply of oil. And he said to her:

Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. (II Kings 4:1-7.)

"Pay thy debt, and live." How fruitful these words have ever been! What wise counsel they are for us today!

Read the words of wise men down through the ages, and we find over and over again this great insistence upon the wisdom of being debt-free. Shakespeare put on the lips of one of his characters in *Hamlet* these words:

Neither a borrower nor a lender be;  
For loan oft loses both itself and friend,  
And borrowing dulls the edge of husbandry.

Others have written:

Do not accustom yourself to debt as only a convenience; you will find it a calamity. (Johnson)

The debt-habit is the twin brother of poverty. (Munger)

Poverty is hard—but debt is horrible, said another philosopher. (Surgeon)

John Randolph, one of the early leaders of our nation, remarked:

I have discovered the philosopher's stone that turns everything into gold; it is, "Pay as you go."

And one of the wisest men in the annals of our country, Ben Franklin, wrote:

Think what you do when you run into debt; you give to another power over your liberty.

True, times have changed since Franklin's day, but the principles of truth and wisdom never change. Our inspired leaders have always urged Latter-day Saints to get out of debt, live within our means, and pay as we go.

Our own pioneer forefathers have left us a heritage of thrift—of saving—of freedom from debt.

Surely they would counsel us today: "Pay thy debt, and live."

I speak to you today of a twofold duty which all of us have—a duty to our country as Americans—and a duty to ourselves as individuals, as children of God.

Never has a nation been so blessed with productivity as we in this land. Last year our output of goods and services reached the enormous value of 412 billion dollars. This was an increase in terms of real value of more than forty percent in the last ten years. The in-

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crease in output for each person since 1946 has been nearly twenty percent.

Whence comes this astounding capacity to produce? I am deeply convinced that it lies in the blessings of our Heavenly Father and in the untrammelled initiative, enterprise, and freedom of our people, in the fact that success or failure of our nation rests primarily with the people.

Yet, despite our wealth, our productivity, our material progress, do we not see signs of danger ahead? Do we not discern unhealthy tendencies, perhaps even germs of decay, in a general weakening of some of our oldest American traditions?

In the past quarter century, there has been a tremendous shift from individual to governmental responsibility in many phases of economic and social life. There has been a rapid shift of responsibility from the states to the federal government.

Twenty-five years ago the federal government received one-fourth of all the taxes collected in the United States. Today the federal government collects not one-fourth but three-fourths of all our taxes. Twenty-five years ago all taxes, federal, state, and local, took fourteen percent of our national income. Today, taxes take thirty-one percent.

In twenty-four years, our expanding federal government has boosted the average family's tax bill from 120 to 1600 dollars a year. In twenty-four years the national debt has swollen to an average of 7,000 dollars for each family.

Many forces work together toward the concentration of power at the federal level. Our people have come to look to the federal government as the provider, at no cost to them, of whatever is needful. If this trend continues, the states may be left hollow shells, operating primarily as the field districts of federal departments and depending upon the federal treasury for their support.

The national debt today is 277 billion dollars, equal to two-thirds of a year's total income. Interest on this debt is more than seven billion dollars a year, about sixty percent as much as the net income of all our farm people.

Through a great effort, in this the period of our greatest prosperity, we

reduced this debt by four billion dollars last year (1956), and the expectation is for a further slight reduction this year. This but illustrates how much easier it is to go into debt than to get out.

History teaches that when individuals have given up looking after their own economic needs and transferred a large share of that responsibility to the government, both they and the government have failed.

At least twenty great civilizations have disappeared. The pattern is shockingly similar. All, before their collapse, showed a decline in spiritual values, in moral stamina, and in the freedom and responsibility of their citizens. They showed such symptoms as excessive taxation, bloated bureaucracy, government paternalism, and generally a rather elaborate set of supports, controls, and regulations, affecting prices, wages, production, and consumption.

When we add up our total debt—debt owed by federal, state, and local governments, by business and by individuals—the sum is a staggering 693 billion dollars. In ten years, our total debt has risen nearly 300 billion dollars—about seventy-five percent. Most of this increase was in private debts, which climbed from 252 to 425 billion dollars, or an increase of seventy percent.

We have mortgaged our future. We have done so because we live beyond our income.

Now I do not mean to say that all debt is bad. Of course not. Sound business debt is one of the elements of growth. Sound mortgage credit is a real help to a family that must borrow for a home.

But is it not apparent that in the areas of both public and personal debt the limitations of soundness have been seriously strained?

Personal income, even after taxes, on a per capita basis, is the highest it has ever been. Yet mortgage debt and personal debt have been increasing. Between December 1952 and December 1956, home mortgage debt rose sixty-nine percent. This was by no means due entirely to the building boom.

Personal debt has also sharply increased—reaching a total of 42 billion dollars at the end of 1956, compared

with about 9 billion dollars only fifteen years earlier. The increase in personal debt during the past two years exceeded the total personal debt outstanding in 1954. No matter which income group we select, the proportion of people with such debt has increased since 1949. A few years ago only one family out of three owed personal debts; now more than half have such obligations.

Why this great increase in debt today?

Have incomes declined so that people must borrow money to maintain their level of living? No, incomes generally have shown a steady climb to the present record level.

Is there something about the distribution of income which explains this increase in debt? No, strangely enough, personal debt is reported most frequently not for the low but for the middle income brackets, those families with incomes from \$3000 to \$7500 annually.

How, then, can we explain the increase in private debt?

One reason, I believe, is that the adult experience of many people covers only the period of the war and postwar inflationary period, the years of high employment and high income since the early 'forties. During these years, those who went in debt to buy a home or a farm saw the value of their equity increase. Those who bought cars or home utilities experienced relatively little difficulty in paying for them. Wages and prices rose. Incomes increased. The longer one postponed a purchase, the more he had to pay.

For many of these people it is difficult to believe that serious recession will ever come again. Feeling secure in their expectations of continuing employment and a steady flow of wages and salaries, they obligate their future income without thought of what they would do if they should lose their jobs or their incomes were stopped for some other reason. But the best authorities have repeatedly said that we are not yet smart enough to control our economy without downward adjustments. Sooner or later these adjustments will come.

Another reason for the increase in debt, I believe, is deeper—and causes greater concern. This is the rise of materialism as contrasted with spiritual values. Many a family, in order to make a "proper showing," will commit

itself for a larger and more expensive house than is needed, in an expensive neighborhood. Again almost everyone would, it seems, like to keep up with the Joneses. With the increasing standard of living, that temptation increases with each new gadget that comes on the market. The subtle and carefully planned techniques of modern advertising are aimed at the weakest points of consumer resistance. And there is a growing feeling, unfortunately, that material things should be had now, without waiting, without saving, without self-denial.

How many people stop to think when they buy on a thirty-six-months-to-pay basis that they place their future earnings for three years ahead in the hands of moneylenders. What is there about a late model car that can make such a sacrifice worth while?

Worse still, a large proportion of families with personal debt have no liquid assets whatsoever to fall back upon. What troubles they invite if their income should be suddenly cut off or seriously reduced! We all know of families who have obligated themselves for more than they could pay.

There is a world of heartache behind such cases.

All of us as Americans have a patriotic responsibility not to contribute to the inflation danger by needlessly building still higher the mountain of total debt. All of us as individuals—and above all, as members of families—have an obligation in conscience not to mismanage our resources.

Yes, there is a tendency for all of us to want to "keep up with the Joneses," but even though our income is low we have plenty of company. This should make it easier to live within our income and resist borrowing from the future except in cases of necessity—never for luxuries.

It is not fair to ourselves or our communities to be so improvident in our spending that the day our income stops we must turn to relief agencies or the Church for financial aid.

Do not, I solemnly urge you, tie yourselves to the payment of carrying charges that are often exorbitant. Save now and buy later, and you will be much farther ahead. You will spare yourselves high interest and other pay-

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ments, and the money you save may provide opportunity for you to buy later at substantial cash discounts.

If you must incur debt to meet the reasonable necessities of life—such as buying a house and furniture—then, I implore you, as you value your solvency and happiness, buy within your means.

So, use credit wisely—to acquire a farm, to own a home.

But resist the temptation to plunge into a property far more pretentious or spacious than you really need.

How much better off you will be, especially young families just starting out, if first you buy a small house which you can expect to pay for in a relatively short time. Such a house in a neighborhood where values are increasing will usually provide the basis for a very large down payment on a bigger home when you are ready for it.

True, you can sometimes buy with little or no down payment, and on long terms. But these terms mean that a very large part of your total payments will go to pay interest charges, not to retire the principal of the debt. Remember, interest never sleeps or takes a holiday. Such payments of interest can easily become a tremendous burden, especially when you add to them taxes and cost of repairs.

Do not leave yourself or your family unprotected against financial storms. Forego luxuries, for the time being at least, to build up savings. How wise it is to provide for the future education of children and for old age.

The smaller the family income, the more important it is that every dollar be used wisely. Efficient spending and saving will give the family more security, more opportunities, more education, and a higher standard of living.

As I look back on the establishment of my own home I'm grateful for a companion who, although accustomed to many of the luxuries of life, was willing to start humbly.

Vividly, I recall her doing the washing by hand until we could buy a secondhand washer. There was no overstuffed furniture; there was no carpeting on the floors. As a graduate student on a \$70-a-month scholarship, I recall entertaining at dinner the head of the department at the college. He sat down at a card table—which was

not used for cards—because there was no dining table. We gathered vegetables from the college experimental plots to cut down on the grocery bill and live within our means. Many have had similar experiences in a determination to make ends meet.

Now, when personal incomes nationally are at the highest level in history, is the time to pay off obligations.

I doubt that there will be soon again a more favorable time for Latter-day Saints generally to get out of debt than now. Let us use the opportunity we have to speed up repayment of mortgages and to set aside provisions for education, possible periods of decreased earning power, and emergencies the future may hold.

Truly, man does not live by bread alone. A good name is still to be preferred to great riches. Especially is it to be preferred to the appearance of riches, acquired with nothing down and nothing to pay for two months.

Stewardship, not conspicuous consumption, is the proper relationship of man to material wealth.

There may never be a more favorable time than now for most people to get their financial house in order so far as debt is concerned.

Yes, let us live within our income. Let us pay as we go. Let us "pay thy debt, and live!"

Cry unto the Lord for strength to heed the counsel of the oracles of God. The prophet Amulek said:

Cry unto him over the crops of your fields, that ye may prosper in them.

Cry over the flocks of your fields, that they may increase. (Alma 34:24-25.)

May I add this to Amulek's counsel: Pray to the Lord over your debts that they may be paid. Pray to him for faith to get out of debt, to live within your means, and to pay as you go.

Yes, "pay thy debt, and live!"

My brothers and sisters—Latter-day Saints—let us heed the counsel of the leadership of the Church. Get out of debt!

Let us pay first our obligations to our Heavenly Father. Then we will more easily pay our debts to our fellow men. Let us heed the counsel of President Brigham Young, who said:



Pay your debts . . . do not run into debt any more. . . . Be prompt in everything, and especially to pay your debts.

President Joseph F. Smith:

. . . In the time of prosperity . . . get out of debt. . . . If you desire to prosper, and to be . . . a free people, first meet your obligations to God and then . . . to your fellow men.

President Heber J. Grant:

Tithing is a law of God . . . be honest with the Lord and I promise them [the Latter-day Saints] that peace, prosperity, and financial success will attend. Let me warn the Latter-day Saints to buy automobiles . . . and the luxuries of life . . . when they have the money to buy them, and not to mortgage their future.

Brothers and sisters, there is a peace and a contentment which comes into

the heart when we live within our means.

God grant us the wisdom and the faith to heed the inspired counsel of the priesthood to get out of debt, to live within our means and to pay as we go—in short, to “pay thy debt, and live,” I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve, Secretary of Agriculture in the Cabinet of the President of the United States, has just concluded speaking. Elder Milton R. Hunter will now address us. Elder Hunter has been ill for some time. We are glad that he is active again, and so if we restrict you now, Elder Hunter, to six or seven minutes it will be in consideration of your health.

## ELDER MILTON R. HUNTER

### *Of the First Council of the Seventy*

**M**Y DEAR brethren and sisters, I humbly ask an interest in your faith and prayers and also the guidance of the Spirit of God that I might express a few thoughts and feelings that are in my heart today.

I am happy beyond expression to be here, although it does entail my occupying a few moments' time.

As President David O. McKay suggested, six months ago I was ill; but I listened to the conference over the radio. I heard our beloved prophet, seer, and revelator in his most kind and beautiful way excuse Dr. Ernest L. Wilkinson, president of Brigham Young University, who was also ill, and myself from conference, extend his blessings to us, and ask that the Spirit of God be with us that we might become well. Then I listened to the prayers given by various stake presidents at the conference sessions. They humbly remembered us in their prayers and faithfully pleaded with our Father in heaven to restore us to health. I knew at that time that we would both have a complete restoration of health and strength. I stand

here today humbly acknowledging the goodness of God, testifying that he has preserved our lives and restored both of us to health. We are now well and able to go forth and do our assigned tasks.

Never in my life have I had as much gratitude in my heart for the blessings of my Father in heaven as I have at the present time. I thank him for all the blessings that I have received, not only for the restoration of my health and strength, which is most valuable, but also for the gospel, for the privilege I have of being a member of the Church, for the testimony of the gospel which I possess, and for the opportunities that I have to work in the Church. I recognize our Father in heaven as the giver of all gifts and gratefully acknowledge that he has been very, very generous with me.

In deep humility I want to take this special opportunity to thank from the depths of my heart President David O. McKay, his Counselors—Brother Stephen L. Richards and Brother J. Reuben Clark, Jr.,—President Joseph Fielding

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Smith, the Quorum of the Twelve, the Assistants to the Apostles, the First Council of the Seventy—my close colleagues, the Presiding Bishopric, and the Patriarch to the Church for their kindness to me during the past several months, their generosity, and their consideration. Their goodness to me has been beyond what I could ever imagine. I thank them from the depths of my heart. All I can do is merely say, "Thank You."

I have always recognized these brethren, the General Authorities of the Church, as being men of God, prophets called to lead us in the kingdom. I have always loved them, but I can honestly say this morning that I love them more deeply than I ever had the ability to love before. My illness has increased my ability to appreciate.

During the past several months I have received numerous letters from the Saints in which they expressed their appreciation, prayers, and best wishes for the restoration of my health. During the past twelve years I have stayed in the homes of many of the stake presidencies and Saints. I have toured twenty-one missions with many mission presidents and have received the hospitality of many of the Saints throughout the stakes of Zion and the mission fields. For all of these things, I am very, very grateful. Although I have not taken opportunity during the past to express my appreciation, I now desire to express my gratitude to everyone here today who has befriended me. Sister Hunter and I are especially grateful to President Wilkinson and his good wife for their kindness to us. May the Lord continue his blessings on them.

If there is any one thing I have learned in the past few years, I have learned that there are wonderful people all over the Church, real Saints of the Most High.

Last, but not least, I should like to express deep appreciation to my dear wife and my children. They have been most wonderful throughout my illness. They have taken over all the work; in fact, I am not allowed to open a garage door, and that makes me feel very lazy. I feel that the Lord has given no man in the world a better wife than he has given me, and so I express my sincere

gratitude and deep love to her and appreciation to our children.

I have had much time to think and meditate during the past several months. I have always thought that I had appreciation in my heart, and gratitude, but I have reached the conclusion that I, and maybe you, accept the numerous blessings which come to us from God more or less for granted, so to speak—the sunshine that we have, the fresh air, the food, and the clothing, and all these things that we have from day to day, the health that we enjoy.

I recognize that the Psalmist is right wherein he declared: "The earth is the Lord's, and the fulness thereof;" (Psalm 24:1.) And as King Benjamin so beautifully taught his people, we are but stewards; we are debtors, debtors to God for all that we possess. He could take these things away from us in the twinkling of an eye.

I hope that we can become very appreciative, because I think that is one of the grand principles of the gospel of Jesus Christ. The principle of gratitude is closely akin to the attribute of love. It is akin to unselfishness. In showing our appreciation, I think possibly the best opportunity we have is to serve each other. In this way we help to build God's kingdom.

So in closing, I want to bear testimony that I know this is the true Church of Jesus Christ, that he is our Savior, our Lord, and our God. As he has said, those who take upon themselves his name, who keep all of his commandments and abide faithfully to the end, through his atoning blood their garments shall be washed white, and they will stand spotless before him at the last day and receive an eternal exaltation.

May God bless you and me as members of the true Church of Jesus Christ that this will be our happy lot, I humbly pray, in Jesus' name. Amen.

**President David O. McKay:**

You will be pleased to know that two military groups flew in here last evening from Fort Sill, Oklahoma, and the boys in those groups have been in attendance this morning; also, that on the balcony here at our left is a large number of In-

dians, Hopi and others, faithful members of the Church, the first visit to a Conference for most of them. About forty are here. We welcome our brothers and sisters who are here representing their Lamanite brethren.

We have just listened to Elder Milton R. Hunter of the First Council of Seventy, who is our concluding speaker. The Institute of Religion Chorus from the University of Utah, accompanied by the Bonneville Strings, will now sing, "Hosannah Anthem," by Evan Stephens. Elder Shand, who is conducting, would like the Congregation to join with the Choir at his signal,—"The Spirit of God Like A Fire Is Burning,"—you are acquainted with it. He will direct you. Please join at his signal.

The closing prayer will be offered by Elder Leonard T. Ralphs, president of the American Falls Stake, following

which this Conference will stand adjourned until two o'clock this afternoon.

The "Hosannah Anthem" now by the Chorus.

The Institute of Religion Chorus from the University of Utah, the Bonneville Strings, and the congregation rendered the Hosannah Anthem.

### President David O. McKay:

This chorus under the leadership of Elder David A. Shand, will be with us again this afternoon. The benediction will now be offered by Elder Leonard T. Ralphs, president of the American Falls Stake.

President Leonard T. Ralphs of the American Falls Stake pronounced the benediction.

Conference adjourned until 2:00 p.m.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference convened in the Tabernacle at 2:00 p.m., Saturday, April 6, with President David O. McKay presiding and conducting the services.

The music for the afternoon meeting was furnished by the Institute of Religion Chorus from the University of Utah, accompanied by the Bonneville Strings, David A. Shand, conductor.

### President David O. McKay:

The radio stations over which this session is being broadcast have just been announced. We express appreciation to all the stations in Utah, Idaho, Colorado, Nevada for kindly giving service during this, the Fourth Session of the One Hundred Twenty-Seventh Annual Conference of the Church.

We are pleased to note also the presence this afternoon of Senator Arthur V. Watkins, Governor and Sister George Dewey Clyde, Lamont Toronto, Secretary of State; our Mayor, Adiel F. Stewart; Ernest L. Wilkinson, president of the Brigham Young University; John L.

Clarke, president of Ricks College; Dr. William C. Miller, president of Weber College; Elliott Cameron, Director of Snow College; Superintendent of Public Instruction, E. Allen Bateman; and undoubtedly there are others whom the Brethren have not been able to observe. We bid you welcome, and all who are listening in, that the inspiration of the previous gatherings may be experienced during this session. I am sure it will, and we want you to share in this inspiration.

The singing will be furnished by the University of Utah Institute of Religion Chorus. We shall begin these services by the Chorus singing, "Oh, It Is Wonderful," arranged by Richard Nibley. Elder David Austin Shand is conducting.

The opening prayer will be offered by Elder Rudolph L. Van Kampen, president of the Riverdale Stake.

The opening number, which was sung by the Institute of Religion Chorus, was "Oh It Is Wonderful."

President Rudolph L. VanKampen of the Riverdale Stake offered the opening prayer.

### President David O. McKay:

The invocation was just offered by President Rudolph L. Van Kampen of the Riverdale Stake. The University of Utah Institute of Religion Chorus will now sing, "Resurrection Morning," arranged by B. Cecil Gates, conducted by David Austin Shand. Following this, President Joseph Fielding Smith will speak to us.

We have, as you know, the Chorus accompanied by the Bonneville Strings, and we appreciate their music.

Singing, "Resurrection Morning," by the Chorus.

### President David O. McKay:

Our first speaker this afternoon will be President Joseph Fielding Smith, President of the Twelve Apostles. He will be followed by Elder ElRay L. Christiansen, one of the Assistants to the Twelve.

## PRESIDENT JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

**I**N HIS REMARKS this morning President Clark stated that there are those who would destroy the Constitution of the United States, and there are those who would destroy the Decalogue, or the Ten Commandments. I would like to speak on the Ten Commandments, if time would permit, but since it will not I shall center on one of them—that of keeping the Sabbath day holy.

These commandments have not been abrogated nor annulled, and they are in force as much today, although not observed, as they were when they were thundered from Mount Sinai. The Sabbath day has become a day of pleasure, of revelry, anything but a day of worship, from one border of the country to the other; and I regret to say that too many—one would be too many—members of the Church of Jesus Christ of Latter-day Saints have joined that procession, and the Sabbath day to some members of the Church is looked upon as a day of revelry, of pleasure, rather than one in which we can serve the Lord our God with all our hearts, with all our might, mind, and strength.

The Lord cannot forgive us when we know better and we violate his commandments. He has given unto us a law, a commandment, saying that we are to accept the words of the Lord as he has revealed them unto us. We have no right to transgress this law or any one of the other laws that are so funda-

mental to our exaltation, and how can the members of the Church expect to receive salvation and exaltation in the celestial kingdom of God, and show contempt for his sacred commandments?

Now, I will hurry as fast as I can, but I want to read to you a condemnation that the Lord pronounced upon Israel because they refused to keep this commandment.

"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

"And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

"But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

"But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

"Yet also I lifted up my hand unto them in the wilderness, that I would

not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

"Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

"Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

"But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them;

"And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." (Ezek. 20:10-20.)

Those are the words of the Lord to Ezekiel. Notwithstanding all their backsliding and their wickedness and their violation of his commandments, the Lord still pleaded with them; and in the days of Ezekiel, after the greatest number of the tribes of Israel had been carried off because of their rebellion, the Lord pleaded with those who still remained to keep his sabbaths, to walk in his statutes—and even then they refused. Yet he said if they would do these things, it was a covenant with him, and by keeping that covenant he would bless them.

Now, this is the law to the Church today just as it was the law to ancient Israel, and some of our people get rather disturbed because they feel that observing the Sabbath day curtails their activities. So I want to read to you now the commandment the Lord has given to modern Israel, and this we ought to learn to keep.

"Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

"Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

"And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

"Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

"Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards.

"Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

"Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

"And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

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"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D & C 59:5-21.)

Now, my good brethren and sisters, when you go home from this conference, you cannot go home and say, "The Brethren have praised us for our well-doing; they have commended us because we have come into the Church of Jesus Christ of Latter-day Saints." We cannot say this when we remember our shortcomings in regard to the keeping of some of these commandments which the Lord has given us, and which pertain to his celestial kingdom.

We must stop violating the Sabbath day. We must stop the violation of other commandments, should we be violating them, and I promise you that if you will observe the Sabbath day,

you who are opening your stores on the Sabbath day, if you will close them and tend to the duties that the Lord has given to you, and keep his commandments, that you will prosper and he will bless you more abundantly, for he has made that promise, than you will be blessed by showing your contempt for the commandments which he has given unto us.

May the Lord bless you one and all, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

President Joseph Fielding Smith, President of the Council of the Twelve, has just concluded speaking. Elder El Ray L. Christiansen, Assistant to the Twelve, will now address us. He will be followed by Elder Antoine R. Ivins.

### ELDER EL RAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

**I** PRAY HUMBLy that the few things that I might say will be acceptable to my Heavenly Father and that they might be helpful to someone.

We live in a wonderful world, a wonderful era, and I can say in a wonderful area. In this world there are lovely things, and things much to be desired, but along with the desirable there are also those things which are not to be desired. While I would much rather speak of the things which are desirable, I feel impelled to speak of some things that we would rather not recognize as existing.

We are living in a day when prophecy is being fulfilled among the nations of the earth—a time when many things which have long been stable are no longer to be depended upon—a time when the integrity of men and of nations (at least some of the leaders of some of the nations) is too often questioned.

It is as if the words of the Savior (through his prophets) are being fulfilled: Luke speaks of the time when there should be upon the earth "... distress of nations, with perplexity; ..."

(Luke 21:25.) And through the Prophet Joseph Smith the Lord speaks of a time when there shall be

... wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

And the love of men shall wax cold, and iniquity shall abound. (D & C 45:26-27.)

Rumors of wars and uprisings are a daily diet to the reader and the listener of news. Severe crises the world over are arising one after another, and they come to no satisfactory conclusion. (And, for peculiar reasons, our great nation becomes involved in most of them.)

While tensions and uprisings continue throughout the world there is in our own country, it seems to me, an ever-increasing trend toward lawlessness, and, on the part of some, a seeming disregard and even contempt for the law.

There are many, too, while holding places of trust, who are suspected of collusion or bribery or of making "deals." A constant flow of reports comes of investigations of misconduct

of those who are given places of trust throughout the nation. The veracity of sworn witnesses before great tribunals is often questioned, and contempt for the courts of justice is frequently manifested.

In this day of enlightenment, in this day when we have seen almost unbelievable progress and achievement in science and invention, one wonders why so much contention and corruption and evil doings, sin, should exist and, if my judgment is correct, be on the increase. We ask ourselves: "Why cannot these things, these 'cold wars' be brought to a satisfactory conclusion? Why are confusion and uncertainty perpetuated? Why this seeming increased trend toward lawlessness?"

Is not the answer found in the Book of Mormon where we are told:

... there are also secret combinations, [and he was looking into this time, I think, as well] even as in the times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever. (2 Nephi 26:22.)

According to the Doctrine and Covenants, "... he goeth up and down, to and fro in the earth, seeking to destroy the souls of men." (D & C 10:27.) And, as Lehi said to his son Jacob, "... he seeketh that all men might be miserable like unto himself." (2 Nephi 2:27.) "Eat, drink, and be merry" is the theme that he plays through his agents.

This enemy of God and of man dwells in the earth! But I fear that too many of us refuse to recognize his actual existence along with those who follow him and those in the flesh who have become enticed and blinded by him, perhaps not with their own knowledge, nevertheless having become his agents. He is a personage of great power. He has knowledge and power sufficient to influence the minds of mortals who "will not hearken unto the counsels of the Lord."

He seeks to darken and mislead the minds of men. He seeks to minimize the seriousness of wrongdoing. Deception and falsehood are his tools. He is a skilful imitator. While he is sub-

ject to the will of God and can never overthrow nor overcome God, he continuously and relentlessly keeps his forces at work with individuals and with groups, causing them to pursue selfish ends and to stir up among them trouble and dissension and persuading them to disobey the decrees of the Lord. This is substantiated in the Book of Mormon, where we read:

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. (Moroni 7:12.)

Now this condition is not new. It is history repeated and in this wonderful land of ours, America. Speaking of the iniquity amongst the Nephite civilization, the record relates this:

Now the cause of this iniquity of the people was this—Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority and riches, and the vain things of the world.

Now they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them; therefore they did wilfully rebel against God. (3 Nephi 6:15, 18.)

I hope, my brothers and sisters that we will not repeat the performance of that former civilization.

Woodrow Wilson, at one critical period, said to his secretary:

... civilization will destroy itself by its own sinfulness, unless decent people rise up and demand that people and nations live by the Golden Rule.

Now, knowing that there is in the world this force of evil organized by Satan, what can be done?

It seems to me that we must first recognize this adversary and his followers for what they are—advocates of sin and wrongdoing, advocates of disobedience.

We must recognize that it is their determination through their agencies to overthrow freedom and liberty, and if it were possible, to thwart the purposes of God.

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But we are told that "The works, and the designs, and the purposes of God cannot be frustrated, . . ." that only the work of men shall come to naught. (D & C 3:1.)

We must continually seek men for public office whose desire to do good supersedes all things else.

We must sanctify our own individual lives by keeping the commandments of the Lord—as one person prayed, "Oh, Lord, reform the world—beginning with me." We must sanctify our homes and teach our children loyalty, obedience, honesty, respect for law, respect for others, and a love of the Lord.

We must help others to accept Jesus as the Redeemer, the Savior, the God of this world.

To the degree that men acquire these virtues, their strength increases and their power to resist evil becomes greater. Note this promise that has been given in regard to this wonderful land of America.

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. (2 Nephi 1:7.)

There, my brothers and sisters, is the prescription for peace and security, nationality and individuality.

. . . behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them. (*Ibid.*, 1:10.)

Let us remember that even though God had a foreknowledge of what "would be" under certain conditions, it

is not his will nor his desire that vice, injustice, and crime, disobedience and intolerance and bloodshed and war exist in the world. His purposes are to provide a way where men may find happiness and joy, peace, now and forever. Nevertheless, he will not interfere with the agency of men! But fortunately, according to Mormon's teaching: ". . . the Spirit of Christ is given to every man, that he may know good from evil;" and have a "perfect knowledge," whether it is of God or of the devil. (See Moroni 7:16.)

Let each of us build upon the sure foundation recommended by Helaman in the days of the Nephites:

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall. (Helaman 5:12.)

May we always choose the right. May we always defend the right, at home and throughout the land, and seek for peace and serenity and tranquility on the foundation for peace that was laid down by the Lord Jesus Christ, the God of this land, I pray humbly in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to Elder ElRay L. Christiansen, Assistant to the Twelve. Elder Antoine R. Ivins of the First Council of Seventy will now address us. Elder Ivins will be followed by Bishop Thorpe B. Isaacson.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

**P**RESIDENT MCKAY, and brethren and sisters, I stand before you this afternoon a very blessed man. I wish to bear testimony to the mercies of our Heavenly Father and the blessings that

I have received from him. When next month arrives, I will have lived seventy-six years in this troubled world of ours with only one serious case of sickness, hardly ever having been deprived of the



privilege of going about my daily duty. And come the month of June, I will have had forty-five years of companionship with a wonderful wife who has walked side by side with me through the vicissitudes of life.

When we were told today about being careful about going into debt, I was reminded of the way my wife and I started out. We lived for a long while in a 12 by 24, with no door between the bedroom and the dining room, and we know what it is to come up through that road. Through it all, however, we have been blessed with the spirit of unity and love for each other. I have a wife whose major interest is the joy and happiness of other people, and for this I am extremely thankful.

When the month of June comes around, it will be twenty-six years since I read in the newspaper in Honolulu that I was to be one of your servants as one of the General Authorities of the Church. It came as a shock. It came without notice, but was accepted by my wife and me in the spirit of service, and during that time—those twenty-six years—we have tried to acquit ourselves as creditably as possible of the task of serving the people. In all this, we have been devoted to the Church and have let nothing, so far as we could tell, interfere with our service. My experience has given me contact with many peoples in America, in Mexico, where I lived twelve years, and in the Hawaiian Islands, where I spent ten years, some of my friends from Hawaii being here today to attend this conference.

I grew up among the Indians of Southern Utah, and when I married my wife, we became a part of the New Zealand Mission and met many of the Maori people. In that experience, of course, most of my time has been spent for the Church and the members of the Church generally and I have come to believe that perhaps the most important thing for a member of the Church is a testimony to the truth of the gospel.

We heard last night a very interesting testimony of the blessings and benefits that come from accepting the gospel, blessings which were brought to certain people through the missionary service of this Church, and you who know me know that the group to which I belong

in the General Authorities is devoted particularly to the missionary work of the Church.

Testimony! I have come to believe that any person who has an honest testimony will strive to the utmost of his ability to live true to the teachings that have come to us from our Heavenly Father through the revelations of Jesus Christ, given to the leadership of this Church.

Testimony! How do we get it? We get it through faith. You who were here last night heard that the testimony which was borne to us came as a result of prayer. Of course, there was instruction. There was study; but our brother told us that he went down on his knees in fervent prayer and arose with a conviction in his heart that the gospel is true. He bore testimony to its wonderful blessings which had come to him with the privileges of membership in this Church.

Testimony! That is the great thing we should strive for, brethren and sisters. We get it through faith and prayer and service. We retain it through faith and prayer and service. Christ told Peter that he had founded his Church upon revelation, the revealed testimony that he was the Son of God. He said the gates of hell would not prevail against it. I wish we were able to testify that the gates of hell can never prevail against the testimony on the part of an individual, and I believe that is true as long as the testimony abides in such strength as to determine the conduct of people. But, unfortunately, it happens with many that, having once had a testimony, they give way to the weaknesses of the flesh. Their testimony begins to dim, and in time, to disappear, and when it disappears, men frequently give themselves over to the powers of the flesh.

Now we should strive, brethren and sisters, to retain ever in our hearts that testimony, and to do it we must serve. The missionary cause is served in many ways. One way is by carrying to the people the message of the restored gospel, as was shown in our meeting last night. Another way was mentioned by President [J. Reuben] Clark last night in our meeting, and that is by living the gospel.

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So, I feel that the best way we can teach the gospel is first to live it, showing individually and collectively the powers there are in the observance of the teachings of our Savior and in the exercise of the priesthood which God has caused to be restored. I believe honestly, brethren and sisters, that any man who lives worthy of the Melchizedek Priesthood has absolute control over the evil and sins of the world as far as he himself is concerned. He may not be able to control other people, but if he accepts and lives worthy of the Melchizedek Priesthood, he should have absolute power over evil. That is our purpose, brethren and sisters. If we could do that, if we could live that way, we would set before nonmembers and inactive members alike an example of which they could never complain and which must certainly impel them seriously to study the gospel.

We have in the Church as our responsibility for missionary service, a force of men who could be counted in the seventy thousands, men who were born in the Church, men who for one reason or another have not felt inclined to accept the responsibility and exercise the privileges of membership to the extent of receiving the priesthood, or at least the Melchizedek Priesthood. It is one of the largest mission fields we have in the Church, brethren and sisters. There is an effort being made on the part of the leadership of the Church to reach that particular group of people.

Two weeks ago last night Sister Ivins and I sat down at a banquet in Mesa, Arizona, where fifty men with their wives had taken the course that is suggested in this particular school [for senior members of the Aaronic Priesthood] designed to reach this particular group of people. They were a happy group. They had learned through that teaching some of the value, some of the joy, and some of the happiness that comes from study of the gospel and service in this Church. I would that a

school of that kind could be established in every stake in the Church and carried through successfully, because I believe, and I think you will admit, that any man who takes the trouble to study seriously the revealed word of God for a reasonable period of time cannot but accept the truth of it, and then, if he can get the testimony of which I speak, he will accept its benefits and blessings.

Now how are people going to effect this? The other night I listened to a song which was written in Spanish and English, "*Que Sera, Sera*" ("Whatever Will Be, Will Be"), and there is an implication in that song that this mother, talking to her daughter, would lead her to believe that the daughter herself could have no effect upon the future. But that is a false implication. Using the same reasoning, you would say these inactive men are as they are because they are, and maybe that is true. But they are not as they are because they had to be. They themselves, had they felt inclined, could have moved themselves out of this condition and into the full exercise of the privileges of the priesthood. It means honest living, of course, brethren and sisters, but it is worth the effort.

Testimony! Can you help one to gain a testimony that will impel him to service? What greater thing could you do? Are you going to sit by and leave these men to others, or are you going to use your influence with your neighbors, with your friends, in an effort to carry to them this testimony? It must be done in friendship. It must be done in simplicity. It must be done in faith, and with prayer, and God help us to do it, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Antoine R. Ivins of the First Council of Seventy has just concluded speaking. Bishop Thorpe B. Isaacson will now address us,—a member of the Presiding Bishopric.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

**P**RESIDENT MCKAY, President Richards, President Clark, my dear brothers and sisters and friends, I think this is the most humbling of all experiences, and I believe it would be for you if you were occupying this position. I deeply and sincerely pray that the Lord will sustain me the few minutes that I shall speak today. I will be most grateful to you for an interest in your faith and prayers and for your patience and your kind understanding.

Conference time is a marvelous time. People all over the world who are listening to the conference on the radio, or who are watching the conference proceedings on television, those who are in attendance and those who are reading of the conference, as well as those who are here that will take these messages back to their respective places of labor will all be blessed and benefited from this conference of worship.

In trying to illustrate conference time, I would like to refer to a statement made the other day in a local newspaper by Brother Jack M. Reed, who is the *Tribune* Church editor. With his permission may I quote:

"Conference" is sort of a magic word that transforms Salt Lake City . . . thousands of persons converging upon Temple Square—and affect in small measure or large the daily lives of nearly everyone in Utah's capital city.

Personally, I think in a measure that describes the great spiritual uplift and the importance of the general conference of God's true Church on the earth.

It is just ten years ago today that my first assignment came to speak to the general conference of the Church. I would be a very ungrateful person if I did not first publicly thank the Lord for his kindnesses and mercies to me. Time will not permit me to tell you the wonderful blessings that have come to me during these lovely ten years of service. However, I believe I have worked harder during these past ten years than in any other ten years of my life, but likewise this work has given me great joy and happiness for which

I am truly grateful, and I am deeply indebted to the Lord and to the Church.

Likewise, I would be ungrateful if I did not publicly thank my wife and my family for their co-operation and assistance. They have helped me a great deal, and I know they have prayed diligently for me in this work. They have taken my responsibilities and assisted me in many ways with my personal chores, and I know it was because they wanted my Church work to come first. I can truly and humbly say that I love my Church work more than any other work that I have done in my life. I have had many fascinating positions, such as teaching, coaching athletics, salesmanship work, and business experiences, but there is nothing that compares with the work and the service in the Church. Nothing will give a person the joy and happiness that he gets from service to his brethren and his fellow men in Church work.

I would like to thank the members of the wards and stakes that I have had the privilege of visiting. Your wonderful loyalty and devotion to the Church has been an inspiration to me. My faith and my testimony have been strengthened because of your glorious example. Your devotion, your loyalty, your love for the Church, and your willingness to take care of all Church assignments are truly a great tribute to you and the Lord will bless you.

Some of the things that I said ten years ago when I first spoke in the general conference of the Church, among other things I said then, I would like to repeat now—at that time I had only been associated with the Brethren of the General Authorities for about three months—I stated then that I had learned to love the General Authorities very much. I also testified to you then that I knew these Brethren are men of God; and today again, I want to re-emphasize to you and testify to you that I love these men very much—every one of them, and I know truly that they are men of God. I know that President David O. McKay is a living prophet of Jesus Christ the same as were the

prophets of old, and with him President Richards and President Clark, together with the Quorum of the Twelve Apostles and all of the other General Authorities of the Church—I know they are Prophets and servants of God our Eternal Father. May I also testify to you that I believe they are divinely called of the Lord, and I hope that you believe that. I would like also to testify to you that I know they constantly seek divine guidance, and I also testify to you that they receive divine guidance from our Holy Father.

I trust the Brethren, and especially Apostle Delbert L. Stapley, will forgive me if I tell you of the kind invitation from the First Presidency to all of the General Authorities to a meeting in the temple prior to the commencement of this general conference. I do not have the time nor the ability to describe to you the spirit of that meeting in the temple on Thursday morning. Brother Stapley offered the prayer, and I am certain that we all felt that his prayer ascended to our Father in heaven and that that prayer was answered in our behalf. Truly that sweet spirit which was experienced in that meeting as Brother Stapley was offering that prayer has carried over until now, and it will carry through the entire conference.

Today I intended to say a few things, but I have changed my mind because of the lack of time. However, because of my sincere interest in the rehabilitation of alcoholics, I would like to pay a tribute to those who are trying to overcome this habit or disease, and to overcome the cruel monster of alcohol. I would like to say a word of encouragement to 11,000 alcoholics in the state of Utah and about 5,000,000 alcoholics in the United States, because of an experience that I had with one of them last night following our missionary meeting held in the Tabernacle. I was very proud of this man who has triumphed and who has conquered that cruel monster alcohol. Yes, I want to pay tribute to him to whom I talked last night for his triumph. I want to testify to the others who desire a way to overcome that habit and that disease that, as this wonderful man who had conquered and had triumphed and who had made a wonderful comeback assured

me, the only way for him or anyone else to conquer alcohol is to seek the help of God.

May I quote from Jacob, chapter 4, verse 10, from the Book of Mormon. It is the MIA theme:

Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice and in great mercy, over all his works.

That wonderful man who has had a struggle, as all of the alcoholics have, to defeat or conquer that habit testified strongly last night that there is only one way for anyone to overcome that treacherous habit and disease and that is by seeking the counsel of God their Father. I commend that wonderful organization (Alcoholics Anonymous) and the members who believe in God, for they will find great strength when all else seems to fail.

Yes, today we are faced with confusions and uncertainties and threats. We are sometimes tempted to agree with those who say the reason for our great difference today is that our problems are so different from those faced by other generations. But this is not so; the only difference is our forefathers relied on God our Eternal Father for everything. Today there are too many of us that have forgotten God. We feel self-sufficient. Even as strong as we think we are, it is always dangerous to feel or think that we do not need to rely on a Divine Power, and I would like to refer to that Divine Power as the Power of God our Eternal Father.

In closing, may I give you one quick illustration regarding this passage:

... seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy over all his works.

Here is my story:

A few weeks ago a business associate of mine asked me to go with him to make the acquaintance of and visit and talk with eight wonderful young Latter-day Saint practising physicians. He wanted me to go to see these doctors and meet them, wishing that I would agree to write a letter recommending con-

sideration for these doctors so they could successfully get a loan to build a medical clinic. I agreed to go with him.

As we discussed the time for the appointment with these doctors, my friend informed me that it could either be in the morning between 6:30 and 7 o'clock or after 9 o'clock at night. I then decided that it would be better for me to meet them in the morning between 6:30 and 7 o'clock. We left Salt Lake City very early. It was dark because it was in the winter months. We drove to their offices some little way out of Salt Lake City, arriving between 6:30 and 7 a.m.

Soon their individual cars appeared at the office. I was then made acquainted with these wonderful, fine doctors, and we were invited into their office. After all had assembled, and we were comfortably seated, the oldest of these eight doctors—and he himself was a comparatively young man—walked over and shut the door. Then he said, "Would you mind joining us in morning prayer before we discuss our business problems with you?" Then I thought, "... seek not to counsel the Lord but to take counsel. . . ." I was somewhat astounded at this procedure, but I confess I was humbly grateful and proud of these young doctors. The presiding doctor called on one of the other doctors to offer the morning prayer, and he offered a very beautiful, appropriate petition to the Lord and asked for his guidance.

To my recollection, I have never had that experience with professional or businessmen before. I asked the doctors before I left, "Is this your common practice?" "Oh, yes, every morning, six days a week, we meet here between 6:30 and 7, where we lock our door, and before starting our duties of the day, call on God our Eternal Father for his divine

guidance. If for any reason one of the doctors has important or urgent surgery or an urgent patient call, we go ahead without him, and each takes his turn offering the morning prayer." Of course these doctors will be successful! I thought they were wonderful.

How many teachers, how many bankers, how many business or professional men, how many of us follow that kind of procedure every morning? These doctors are seeking the divine guidance of God their Eternal Father, and mainly they are men skilled in science, trained in their profession, but not sufficiently so that they can rely upon their own training and their own natural abilities.

God grant that each of us may seek counsel, for we ourselves know that the Lord "counseleth in wisdom, and in justice, and in great mercy," I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church has just concluded speaking. The Chorus from the Institute of Religion at the University of Utah and the Congregation will now join in singing, "Do What Is Right." Richard P. Condie, Assistant Conductor of the Salt Lake Tabernacle Choir, will lead us. Elder John Longden will follow the singing.

The Institute of Religion Chorus and the congregation sang the hymn, "Do What Is Right."

**President David O. McKay:**

We will now hear from Elder John Longden, Assistant to the Twelve. He will be followed by Elder Eldred G. Smith.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

**P**RESIDENT MCKAY this morning gave recognition to the servicemen who had traveled many miles to be here, some coming from Texas and Oklahoma. I trust I shall be in order if I

ask those servicemen to stand at the present moment, please, wherever you are. [About seventy-five to one hundred stood.] Thank you very much. That is a glorious sight, and I commend you for

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your evidence of faith in having a desire to mingle here in this great conference where you will receive a spiritual uplift, where the word of the Lord goes forth in truth and in power.

The servicemen of this Church are in a position to do great missionary work with their fellow men by just living the gospel, maintaining the standards and ideals of the Master.

Customs may change, but principles do not. On one occasion we are told that the Master

... went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned?

Jesus answered them, and said, My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:14-17.)

The principles the Master taught in the temple almost two thousand years ago are just as true today and important to the welfare of our lives as they were to the people whom he taught. There is a promise that if any man will do the will of the Father he shall know of the doctrine, whether it be of God. This is evidence to me that a man may receive a positive assurance of truth if he will but humble himself before the Lord and do the will of the Father.

Yes, the gospel of Jesus Christ is positive. Here in the sessions so far, we have heard everyone who has spoken bear witness and testimony regarding the truth which they have spoken. It is a marvelous thing to have a testimony of the gospel of Jesus Christ. It was possible to receive a positive assurance, or testimony, in the days of the Master; so it is possible today, for this is an eternal truth. Many times we hear the statement: "The gospel is true; I know the gospel is true." I have a witness and testify to you also that I know this thing called Mormonism is true, for it embodies the full gospel of Jesus Christ. When individuals have that testimony, though there may be periods of confusion—periods of deliberation—they are always able to come through, provided the roots of their testimony are deep within their hearts.

The Psalmist declared,

Blessed are they that keep his testimonies, and that seek him with the whole heart. (Psalm 119:2.)

I have a witness that this gospel must go to all people and that all people must come to a knowledge of the truths which are taught from this pulpit before they can bend the knee and bow the head and confess that Jesus is the Christ.

Recently I saw the testimony of a young mother manifest as she had her three young sons around her. She had just become a widow, her husband having suffered a dreadful disease for three years. Only the light and knowledge of the gospel had given her hope and courage. Yes, the roots of her testimony were deep.

Through the restoration of the Church and kingdom of God, we understand our responsibility to take the gospel to all the world, working with those who are nonmembers of the true Church. Also we are to labor patiently with members who have become somewhat delinquent and dilatory to their duties, their testimonies having been weakened through inactivity or other reasons. A keen interest is manifest in this reactivation program and much good is being accomplished.

Some months ago it was my privilege to attend what we term a men and wives meeting. On the stand was a husband who had been reactivated. His wife was with him. Their seven children sat with them. The wife was with child. They had a son in Korea, and they had lost a little girl some six years before. The wife stood in the pulpit that morning expressing sweet, humble gratitude that there was now spirituality in their home and happiness because the priesthood was being honored. Truly, happiness was reflected in the faces of those lovely children who sat with them. Then the husband related briefly some of his experiences. He told how he had been born in a little town just north of Logan, Utah, where I should judge ninety-nine percent are members of the Church. His mother passed away when he was six years of age. The children had been farmed out to various relatives, and this boy was with an aunt and uncle until he was

thirteen years of age. At twelve he had been ordained a deacon because he had been obedient to the teaching and training received through attending Primary and Sunday School and all the services he could attend. When he became thirteen, his father decided to move into the backwoods of Wyoming, where they were some distance from a Church. There was no transportation, so he didn't attend his meetings. He got out of the habit of going to Church, he said, and took up other habits. Later, he married a lovely woman who had faith, who had a precious spark in her heart and her soul. She continued to yearn for the day when he would see the light and would know this gospel as the Master had taught it.

He said, "I have done many things that I am ashamed of. I smoked, I drank—and stronger than beer on occasion. I am not proud of it. I have not been the father that I should have been to these children. There has not been true happiness in our home; I have not been the husband that I should have been to my good wife; but I stand here today to testify to you that I would not return to that old life for all the gold in Fort Knox. I have not missed a Sacrament meeting from that time to this, which is five years, except when I have been in Salt Lake City attending general conference."

How grateful I am that the gospel can work in the lives of individuals when they have the desire, when they understand the meaning of being doers

of the word, referred to in President David O. McKay's message at the opening of this conference.

May we all, I pray, have the desire to demonstrate by our works that we truly are followers of the Master. May our testimonies be cultivated and fed by the spirit of truth to remain strong, regardless of trials or obstacles, that we may be able to rise above them, even as John on the Isle of Patmos, who recognized that he was there because of the word of God and the testimony of Jesus Christ:

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. (Rev. 1:9.)

Yes, customs may change, but principles do not; for assurance, knowledge, and testimony are eternal principles of the gospel of Jesus Christ today as they were yesterday; I so testify to you in all sobriety. May God bless us to live in accordance with his glorious eternal truths I humbly pray in the name of Jesus Christ, our Savior. Amen.

#### President David O. McKay:

We have just listened to Elder John Longden, Assistant to the Twelve. Elder Eldred G. Smith, Patriarch to the Church, will now address us, and he will be followed by Elder Stapley of the Council of the Twelve.

### ELDER ELDRED G. SMITH

#### *Patriarch to the Church*

**I** AS THE OTHERS who have preceded me, seek an interest in your faith and prayers while I take this time.

I have been thankful for this chorus, for the music that they have rendered to us. I am more thankful for that wonderful hosannah anthem they sang at the close of this morning's session. It was a real thrill, and coming on this day it has another and vital importance. Today is the eightieth anniversary of the dedication of the St. George Temple.

Those who have been reading their IMPROVEMENT ERA would know that.

Many people wonder about the difference in the many buildings that we have in the Church. I think we have more variety of buildings than anyone else. We have the temple, which is different from any other building in the world, and people outside the Church, of course, have to be instructed in the difference, and they wonder why until they are taught what is different about our temples.

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The word *temple* comes from the Latin *templum*—which was the equivalent of the Hebrew "*beth Elohim*," and signified the abode of Deity; hence, as associated with divine worship, it meant literally the "house of the Lord."

Temples have never been regarded as places of ordinary public assembly or public houses of worship, but as sacred enclosures consecrated to the most solemn ceremonials of religion. Whether a house of the Lord be the gift of a man or of a nation, the best, if offered willingly and with pure intent, is always excellent in the sight of God, however poor by other comparison that best may be.

There are always materials and means available to build temples whenever and wherever there are enough Saints worthy to receive the blessings to be had therein. The best way to build temples is to do missionary work and bring souls unto him, and the temples will then be built.

As the children of Israel wandered in the wilderness, the Lord requested a house of the Lord, or a tabernacle, to be built. To the call for material wherewith to build the tabernacle there was such willing and liberal response that the need was more than met. It is recorded:

For the stuff they had was sufficient for all the work to make it, and too much. (Ex. 36:7.)

After Israel had become established in the land of promise, after four decades of wandering in the wilderness, the tabernacle with its sacred contents found a resting place in Shiloh; and thither came the tribes to learn the will and word of God. Afterward it was removed to Gibeon, and yet later to the City of David, or Zion.

David, the second king of Israel, desired and planned to build a house unto the Lord. But the Lord made it plain that to be acceptable to him, it was not enough that the gift alone be appropriate, but that the giver must also be worthy. Nevertheless David was permitted to gather materials for the house of the Lord, which edifice not he, but Solomon, his son, built.

Solomon the king, the man of wisdom, the master-builder, was led astray by

the wiles of idolatrous women, and his wayward ways fostered iniquity in Israel. The nation was no longer a unit; there were factions and sects, parties and creeds, some worshiping on the hilltops, others under green trees, each party claiming excellence for its own particular shrine. The temple soon lost its sanctity.

Are we, in this generation, immune to the same disaster? How often have I heard people say that they prefer to commune with their Maker in the canyons, or elsewhere, instead of attending their Sacrament meetings. They prefer the trees and the mountains to their church. As President Smith has told us today, many people are losing the right attitude toward keeping the Sabbath day holy. As a result they lose the desire and the right to go to the temple. Some intend to go later, when it is more convenient. These people lose the blessings of eternity, and to them the temple loses its sanctity.

Solomon's temple was finally destroyed. The temple of Zerubbabel was erected by the Jews 515 years before Christ, again using the best the people could give. Sixteen years B.C. Herod I, king of Judea, reconstructed the run-down temple of Zerubbabel, which was later partially destroyed at the time of the crucifixion of Christ. In 70 A.D. it was utterly destroyed by fire when the Jews became the captives of the Romans under the rule of Titus. The temple of Herod was the last temple or house of the Lord on the Eastern Hemisphere. Since then, many church buildings have been built, but no offer of a sanctuary was made unto the Lord; indeed it appears that no need of such was recognized. The apostate church declared that direct communication from God had ceased, and in place of divine administration, a self-constituted government claimed supreme power.

James Cardinal Gibbons, in explaining the infallibility of the pope in *Faith of Our Fathers*, says:

1st. The infallibility of the Popes does not signify that they are inspired. The Apostles were endowed with the gift of inspiration, and we accept their writings as the revealed word of God.

No Catholic, on the contrary, claims that



the Pope is inspired, or endowed with divine revelation properly so called.

A more complete denial of the power of God could not be made.

Today we have the sacred temples again, not one, but many, today being the eightieth anniversary of the dedication of the first temple to be completed among the mountains of the west—the temple in St. George. And these temples stand as evidence and a witness that the gospel of Jesus Christ is again in the earth, restored by revelation to authorized servants of God.

Anciently, to gain salvation had two requirements: first, to live a righteous life, keeping the commandments of God; second, to accept and participate in the ordinances of the gospel, administered by authorized servants of God.

These requirements have never changed. Today we believe that man may be saved by obedience to the laws and ordinances of the gospel. We believe that man must be called of God to administer in the ordinances thereof.

Jesus said:

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

Baptism, then, is a requirement for all, both the living and the dead, for entrance into the kingdom of God, except those who died before the age of eight. How then can the dead be baptized? Many who are dead lived at a time when the gospel was not on the earth. Would it be just to deny them the kingdom of God? Certainly not. The Lord has provided that the living may be baptized by proxy for the dead. A man may be baptized by proxy for a man who has died.

Evidence that such vicarious work was performed in the early Christian Church is found in the words of Paul to the Corinthians:

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (I Cor. 15:29.)

Peter tells us:

For this cause was the gospel preached also to them that are dead, that they might

be judged according to men in the flesh, but live according to God in the spirit. (I Peter 4:6.)

This scripture is evidence that those who have died will have the opportunity to hear the gospel and accept of the ordinances performed by proxy for them.

The ordinance of baptism for the living may be performed wherever there is sufficient water, but when being done for the dead, this ordinance is so sacred the Lord has required that it be done only within his holy house, the temple.

The Lord has declared that baptism is necessary for entrance into the kingdom of God. He has also said, "In my Father's house are many mansions;" (John 14:2.) Therefore, other ordinances are necessary for advancement within his kingdom. One such ordinance is that of marriage.

In the sight of the Lord, the marriage covenant is so sacred that he has required that it be solemnized in his temple for time and all eternity. Brother McConkie yesterday gave us a very fine talk on the principles of that ordinance of the gospel, which I recommend to all of you to study again. Love is eternal, even as God himself is eternal. And President McKay told us last evening of the eternity of love, and I am sure that I will go on loving my wife and our children after death, as well as here. Your love for your wife and family will also continue. It would not be heaven if it were otherwise.

When the Savior was upon the earth, he told his apostles:

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. 16:19.)

That same authority to bind on earth that it may be bound in heaven, is the priesthood of God which is now upon the earth again, that husband and wife may be sealed together for time and all eternity; that we may have our loved ones in the next world the same as here. That makes a real heaven.

This ordinance, vital for the living,

is also just as vital for all God's children, including those who died without these glorious opportunities. Therefore, the ordinance of marriage and sealing children to parents must also be done vicariously for the dead, and also in the temple. The great genealogical work of the Church is of vital importance.

A temple then, has two main purposes: It is a holy edifice in which the most sacred ordinances of the gospel may be performed for the living and for the dead.

A great responsibility rests upon the living in this day: first, to prepare themselves by so living that they may be found worthy to receive these saving blessings for themselves; second, that they may also be worthy of doing the vicarious work for their kindred dead. Without the living, the dead have no hope, and the earth would be cursed at his coming.

Too many who claim to be Latter-day

Saints do not avail themselves of these eternal blessings. I do not think the Lord will accept their flimsy excuses. Brother Lee told us yesterday how we should be concerned about this situation in the Church.

The steady growth of the Church today is increasing the demands upon the temples. Additional temples are being built, and many more will follow. They stand today as a witness to the world, testifying that the heavens have been opened and the gospel of Jesus Christ is again restored to the earth, with the power and authority to act in his name. This I testify to you in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just concluded speaking. Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker.

### ELDER DELBERT L. STAPLEY

#### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brothers and sisters, I am indeed grateful for the messages of this conference, starting with the great message of our beloved President yesterday morning. Several have established the springboard that I should like to start from in what I have to say this afternoon.

It is gratifying to witness the leaven of the gospel at work, infused and invigorated by faithful and devoted Church leadership, which is awakening faith, encouraging renewed activity, and promoting an upsurge of spirituality among members whose lives heretofore have not responded fully to the teachings and ordinances of the everlasting gospel covenant, restored in this dispensation of God's providence as a light to the world and as a standard for his people. The results are so pronounced, as evidenced by activity reports, that they can be measured and totaled. It all adds up to a satisfying accomplishment which has brought joy, happiness, peace, and contentment to many families. The wisdom of the present pro-

gram to reach out and touch the lives of all Church members with the gospel of salvation cannot be gainsaid because the benefits thus far have been most fruitful and stimulating. Many have been motivated to give up bad habits, also indifferent attitudes, and in so doing have prepared, qualified, and made themselves worthy for the choice privileges and sacred blessings of the Church, the priesthood, and the temples of God. Those engaged in this worth-while service also have been blessed and fully recompensed. The Apostle James gave this admonition and promise:

Brethren, if any of you do err from the truth, and one convert him;

Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. (James 5:19-20.)

If I understand the plan of exaltation correctly, all eternal blessings are obtained by and through the Holy Priesthood of God. They cannot be obtained in any other way. That being true,

then, the Holy Priesthood, which is God's authority and sealing power, is not only of great importance to the man who possesses it, but also to his wife and children, for they cannot enjoy in full measure the blessings, opportunities, and privileges of the gospel unless the husband and father worthily honors and faithfully and righteously functions in his sacred priesthood calling. The husband and wife relationship was planned of God to be an eternal partnership. The family that is united in faithfulness and sealed together by the binding power of the Holy Priesthood can be assured the great privilege of sharing eternal glory together in perfect companionship. No true parent would want to deny loved ones opportunities for blessings both here in mortality and eternally. Our families and the desire for eternal association with them as a family unit in celestial glory are worth all the sacrifice we are required to make to secure such blessings. We cannot afford indifference because life hereafter is too important. The joy and happiness of all our loved ones depends upon our actions and spiritual activities. No man can be saved and exalted in the kingdom of God without the woman, and no woman can reach perfection and exaltation in the kingdom of God alone. There is no union for time and eternity that can be perfected outside the law of God, and the order of his house. An individual may attain a degree of salvation alone, but when they are exalted they will be exalted according to the law of the celestial kingdom. The Apostle Peter exhorted the husbands to,

... dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. (1 Peter 3:7.)

Having perfect knowledge through ancient and modern revelation concerning the eternity of the marriage relationship, we can understand how husband and wife are heirs together of the grace of life. We also know that individually and separately they cannot attain to the highest glory in the celestial kingdom. No man holding the Holy Priesthood can cast it aside and then wear it as desired and expect to have his be-

stowed blessings ratified and sealed by the Holy Spirit of Promise. That heavenly sealing power to all covenants, vows, and performances is gained by the righteousness of individuals. The ordinances, endowments, and blessings received are otherwise not efficacious in the eternal celestial mansions of God.

The Prophet Joseph Smith taught that the power, glory, and blessings of the priesthood could not continue with those who received ordination, only as their righteousness continued. The Apostle Peter refers to this authority as a royal priesthood. The right of this power belongs to the Gods and is shared by them with faithful, divinely called men. It is the authority by which the Lord Almighty governs his people, also by which he creates and controls all the works of his hands. Disregard of this authority leads to darkness, sin, and often apostasy, which severs an individual from all rights and privileges of the house of God. Those who receive a bestowal of this divine authority should honor it and be worthy of the gifts, powers, and obligations it confers upon them. Every man who receives the endowment of the Holy Priesthood of God can trace his line of authority in an unbroken chain back to the Savior. The Lord has made it clear that every man who holds this priesthood must learn his duty and act in the office in which he is appointed, in all diligence; and if he is slothful and shows himself not approved, he shall not be counted worthy to stand. (See D & C 107:99-100.)

The Lord also has admonished that he will not command in all things but instructs every man to be anxiously engaged in a good cause and do many things of his own free will and bring to pass much righteousness. He declares that if a man obeys not his commandments, he will not be guiltless before him. (See *ibid.*, 58:26-30.)

These scriptures enjoin faithfulness and devotion of those who receive the authority of God's Holy Priesthood, which permits them to officiate in the sacred ordinances of the true gospel of Christ. In an important revelation on priesthood the Lord has declared:

The power and authority of the higher, or Melchizedek Priesthood, is to hold the

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keys of all the spiritual blessings of the church—

To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (*Ibid.*, 107:18-19.)

Therefore, because of its sacred nature and authority, possessing binding and sealing powers into the eternities, the priesthood is accepted by those who receive its bestowal with an oath and covenant which involves obligations and trusts of the most sacred character. Those who receive it must, like God, abide in it, for they share and enjoy with him the right of his authority and power; therefore, they must not permit themselves to be moved out of the right way nor to fail.

According to a revelation on priesthood recorded in the 84th section of the Doctrine and Covenants, there are two main requirements of this oath and covenant. First is faithfulness, which denotes obedience to the laws of God and connotes true observance of all gospel standards. For better understanding of the oath and covenant of the priesthood, may I propound these questions:

1. Can a man be faithful who does not abide by the first two great commandments, to love the Lord God with all his heart, soul, strength, and mind, and his neighbor as himself?

2. Can a man be faithful who is not honest and truthful in all dealings and relationships with his fellow men?

3. Can a man be faithful who does not honor the Sabbath day and keep it holy, attend the Sacrament and priesthood meetings; also worthily fulfil all other duties in keeping with his callings and obligations that day?

4. Can a man be faithful who does not plan and arrange for daily family prayer in the home?

5. Can a man be faithful who does not teach his children the true principles of the gospel of Christ and then set them a worthy example by living according to those truths?

6. Can a man be faithful who does not observe and keep the Word of Wisdom?

7. Can a man be faithful who does not pay an honest tithing and fast offering?

8. Can a man be faithful who does not obey the law of chastity and is not morally clean in his life and habits?

9. Can a man be faithful who does not, through obedience and sacrifice, prepare himself worthily for the holy temples of God where he can receive his endowments and sealings in the higher ordinances of the gospel and thus bind his family happily and eternally together in love and understanding?

10. Can a man be faithful who does not honor and obey the laws of the land?

Perhaps we could summarize by asking, "Can a man be faithful if he does not keep all the commandments of God?" The Savior counseled the man who came to him and inquired, "Good Master, what good thing shall I do, that I may have eternal life?"—by saying, "... if thou wilt enter into life, keep the commandments." (Matt. 19:16-17.) This counsel from the Lord is all inclusive and clearly points the way to joy and happiness.

These enumerated thoughts are just a few requirements associated with faithfulness, but each is important. As you meditate the full meaning of the word, other attributes that are important qualities of faithfulness will also impress and inspire your mind and heart for better understanding and personal resolves.

The second requirement of the oath and covenant of the Holy Priesthood is to magnify one's calling. To magnify is to honor, to exalt and glorify, and cause to be held in greater esteem or respect. It also means to increase the importance of, to enlarge and make greater. Keeping this definition in mind, may I again resort to a few questions for more lucid understanding:

1. Can a man magnify his office and calling without honoring and abiding in the priesthood faithfully and worthily as a devoted and true servant of God?

2. Can a man magnify his calling without giving spiritual and humble dignity to his office?

3. Can a man magnify his calling who refuses to accept positions and responsibilities of trust when called upon

to serve by his stake president, bishop, or other constituted authority?

4. Can a man magnify his calling if he is not obedient to gospel standards and requirements, and if he also fails to be amenable to the counsel and direction of righteous men who are properly called and approved by the people as their authorized leaders?

5. Can a man magnify his calling who refuses to sustain by his faith, prayers, and works those whom God has called and ordained to preside over him?

6. Can a man magnify his calling who does not use his priesthood in righteousness for the blessing and benefit of his fellow men?

7. Can a man magnify his calling who does not banish all iniquity from his soul, that he may gain favor with God and thus enjoy power in the use of the priesthood to bless people?

Again, may I summarize by asking, "Can a man magnify his calling who is not willing to sacrifice and consecrate all for the building of God's kingdom in righteousness, truth, and power in the earth?"

Here also by prayerful meditation you can add other important considerations applying to holders of the Holy Priesthood magnifying their callings, but these will suffice for the purpose of this talk.

To be faithful and devoted to priesthood obligations is the only way man can gain favor and power with God and have rightful claim upon him for blessings to himself, his family, and others to whom he may minister. The priesthood will not abide in force and power with him who does not honor it in his life by complying with the requirements of heaven. The Prophet Joseph Smith declared, "A man can do nothing for himself unless God direct him in the right way; and the priesthood is for that purpose." To magnify his calling in the priesthood a man must use it in righteousness and service to his fellow men. If he does so, he will gain power in its use and thus become enlarged in his gifts and abilities to perform greater service. Every man who receives the Holy Priesthood and is ordained according to the gifts and callings of God unto him, and faith-

fully magnifies his sacred calling, which fulfils the conditions of the oath and covenant, is sanctified by the Spirit unto the renewing of his body. He is then worthy to be numbered among the elect of God, having also received the Father's kingdom. By the power of the Spirit, which is light and truth, and through honoring the Holy Priesthood in faithfulness and obedience, a man develops holiness of life and character; therefore, he is set apart by this regeneration of soul for special and sacred trusts with the glorious promise for having continued in the oath and covenant of the priesthood, that "all that my Father hath shall be given unto him." (See D & C 84:38.)

The Lord is bound to fulfil this promise to those who abide by the conditions of the oath and covenant. If men are not faithful in magnifying their callings, they have no right to expect the blessings of this promise. Now the Lord has affixed a penalty for violating the oath and covenant of the Holy Priesthood by proclaiming,

... whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (*Ibid.*, 84:41.)

This severe penalty for violating altogether the oath and covenant should cause the unfaithful to repent of their actions, sins, and transgressions and do the works of righteousness, that they might obtain forgiveness and gain a renewal of God's promises and blessings to them. If men recommended for the office of elder in the Melchizedek Priesthood thoroughly understood the oath and covenant, also the penalty for its violation, at the time of accepting the priesthood, fewer of them, I feel certain, would transgress its obligations and drift into inactivity and thereby come under condemnation.

Fathers holding this great gift of the Holy Priesthood should set the example they desire their children to follow. The eternal happiness of their families depends upon the father's obedience to God's laws and his faithful performance in the sacred calling of his priesthood office.

It is my hope, my brothers and sisters,

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that this great and important work among the inactive that has been mentioned in this conference, will not only go forward unabated but will also go forward with renewed and increased devotion and vigor. The compensations are soul-satisfying, and the inactive are given opportunity for rich experiences and choice blessings. It is also my sincere wish and prayer that every father with his family may attain this blessed privilege and exalted state of eternal unity and companionship in the celestial mansions of God.

I bear witness to the truthfulness of these things in the name of Jesus Christ. Amen.

### President David O. McKay:

He who has just concluded speaking is Elder Delbert L. Stapley of the Council of the Twelve. The Institute of Religion Chorus from the University of Utah, accompanied by the Bonneville Strings, will now sing "Hallelujah," conducted by David Austin Shand. The closing prayer will be offered by Elder Vernard L. Beckstrand, president of the San Jose Stake.

In your behalf, I wish to express appreciation for the presence and inspiring singing of these young students from the University. Thank you for the inspiration you have given us. You have rendered a service which has brought credit to the Institute and your school. We thank you for this service today, and your presence here—Dr. Shand and all the students. God bless you as you continue a life of service!

Tonight at 7 o'clock the General Meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. The Priesthood session will not be broadcast. However, in addition to the overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 96 other Church buildings in Utah, Idaho, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mex-

ico, Maryland, Montana, New York, California, Pennsylvania, and Canada, the largest ever held in the Church, undoubtedly.

The General Session at 10 o'clock Sunday morning will be broadcast over radio stations here in the West in Utah, Idaho, and Nevada. These services will be televised over KSL-TV Channel 5 of this city, and by special arrangement over 21 television stations in the states I have named.

This is important, and we ask your cooperation. The Church of the Air Broadcast over CBS radio network will be released locally by transcription over the Radio Station named from 7:30 a.m. to 8:00 a.m. MST, and again Sunday evening from 9:00 to 9:30 p.m. Elder Marion G. Romney of the Council of the Twelve will be the speaker. The music for the Church of the Air Broadcast will be furnished by the Tabernacle Choir.

Please note: The Tabernacle Choir Broadcast will be from 9:30 to 10:00 a.m. Sunday morning. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 9:20. As the 10:00 session will commence immediately following the Tabernacle Choir Broadcast, it will be necessary for everyone attending to be in his or her seat by 9:20 Sunday morning, as there will be no seats held after that hour. Six months ago, you will remember, there was confusion for about five minutes between the broadcast and the commencement of the ten o'clock session. There were no seats, but people crowded in trying to find them. It will be evident that people will be standing at the doorway of this building after the Broadcast, but there will be no room for you, so do not attempt to find seats. We suggest, and earnestly plead, with those thus standing to be courteous and considerate one to another. Avoid pushing or crowding. Courtesy is a great virtue, one we need in driving in Salt Lake City and in Utah. Let us show it one to another here, and especially to our visitors who are within our city gates.

The Chorus will now sing, "Hallelujah." The closing prayer will be offered by Elder Vernard L. Beckstrand, president of the San Jose Stake, and

this Conference will be adjourned until 7 o'clock tonight.

"Hallelujah" was sung by the Institute of Religion Chorus.

Vernard L. Beckstrand, president of the San Jose Stake, offered the benediction.

Conference adjourned until 7:00 p.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, April 6, with President David O. McKay presiding and conducting the services.

The singing for this meeting was furnished by the Tabernacle Choir Male Chorus, with Elder J. Spencer Cornwall conducting.

### President David O. McKay:

We are pleased to announce that these services are being broadcast in the Assembly Hall and in Barratt Hall, over a public address system, and in addition are being relayed by a closed circuit to members of the Priesthood assembled in 96 other Church buildings in Utah, Idaho, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mexico, Maryland, Montana, New York, California, Pennsylvania, and Canada. It is wonderful to live in this age, and we commend the brethren for taking advantage of inventions that spread the truth.

The singing during this session will be furnished by the Tabernacle Choir Male Chorus, with Elder J. Spencer Cornwall as director, and Elder Alexander Schreiner at the Organ. We shall begin these services by the Tabernacle Choir Male Chorus singing: "Thou Art Repose" conducted by J. Spencer Cornwall. Elder Valdo D. Benson, president of the Blaine Stake, will offer the opening prayer.

Singing by the Tabernacle Choir Male Chorus, "Thou Art Repose."

Elder Valdo D. Benson, president of the Blaine Stake, offered the opening prayer.

### President David O. McKay:

The invocation was offered by the president of the Blaine Stake, Elder Valdo D. Benson. The Tabernacle Choir Male Chorus will now sing, "Guide Me To Thee," directed by Elder J. Spencer Cornwall.

The Tabernacle Choir Male Chorus sang "Guide Me To Thee."

### President David O. McKay:

We have here a telegram from Louisville, Kentucky from the Servicemen's Group at Fort Knox, "May the Lord continue to bless and sustain you all in this great work," signed by Lt. Harold R. Butler, who is Group Leader. They cannot hear us tonight. They are unable to hear Conference by radio or television, but they are aware of the love and sweet spirit generated by the Saints at this Conference time.

It is most heartening and gratifying to know how well these Servicemen are keeping in close touch with the Church activity by carrying on their meetings in the various groups and camps where they are located. The Lord bless them.

Brethren, believing that the better acquainted we are with the various mission fields we shall likely have more interest in the welfare of these various missions, and that our young men and young women will not feel hesitant about going to any mission to which they may be called, we have asked two of our recently released presidents to tell us something about their respective missions. The first will be Elder Gordon M. Romney, formerly president of the Central American Mission. He was released in 1955, and was the first president of that mission when divided.

## ELDER GORDON M. ROMNEY

*Former president of the Central American Mission*

**M**Y DEAR BRETHREN, I can assure you that I faced many of the Indians in Central America, and not knowing their language, I have never been so uneasy and frightened as I am at present. I also faced the French, when I first went on a mission, not knowing their language, and the Lord came to my help especially after about two weeks after having arrived on my mission, and I was able to address an audience for over ten minutes in their language, so I am sure that if I have faith in him and have your prayers in my behalf, I am sure that he will come to my rescue tonight.

I was called to preside over the Central American Mission in 1952. For three years previous to 1952 my wife and I had a longing to go to Central America, and especially to Guatemala. For three years we got all the books that were obtainable in the library, and also bought others, and read about Central America. We had an urge to go to Central America. The first year we wanted to go, in January my daughter suddenly decided she wanted to be married, and we had to come to Salt Lake; therefore we gave up the trip to Guatemala the first year.

The second year our boy was sick, and the second year we failed to go to Guatemala on a vacation. The third year rolled around, and I received a telephone call one day from President Richards, who said, "We would like you to go to Central America to build some chapels, to build a mission home, and to preside over the mission."

I was dumbfounded, but I want to testify to you this evening that the Lord does operate through and inspire his leaders about things which are to come. On several occasions I have been pleased and almost overwhelmed by sitting in the presence of the General Authorities of our Church and listening to their testimonies, to counsel and advice, and other things while in their company.

I remember once in Europe in the presence of Dr. James E. Talmage—he was a great man, and when he spoke you could never doubt anything that

he would say, as it seemed almost perfect. He turned to me one day and said, "Brother Romney, you have a work to do." We were touring the French Mission. I was presiding over it as the president of the mission was absent, and he said, "You have a work to do—a great work—something that you know nothing of at the present time." I have often wondered what that was. I think part of it was probably the work in Central America.

Central America is a great country. It is not what you think it is. It is called the land of eternal springtime. It is called the jewel of the Caribbean. It is spring most of the year down there. Most of the country is about 3000 feet above sea level, and is nice and cool as it is here in the spring and in the fall. However, as you get down toward the coast it of course gets rather warm.

Guatemala is a country of about three million people. About half of them still dress in the Indian costume of a thousand or two thousand years back. They are wonderful people, very simple. They are rather hard to teach the Gospel to as they do not speak our language. I remember standing in a Catholic Church in Panajachel on the shores of Atitlan, one of the most beautiful lakes in Guatemala, almost like those in Switzerland. I went into the Catholic Church when they were holding a "Congreso" of the chiefs to present them with a Book of Mormon. I started to say, "I come to give you a copy of the Book of Mormon, a history of your people," and two chiefs immediately arose on their feet, and I started to say, "You are of the house of Israel," but before I could get it out of my mouth they jumped to their feet and said, "We are of the House of Israel."

Of course I asked why they knew they were of the House of Israel, and they said: "We know we are of the House of Israel because of a legend that has been passed down from Father to Son through the many generations since we arrived from across the sea." They even knew in that part of the country that they did come from Palestine,



which I discerned at a later date. So we know that these people, those who have kept themselves aloof from mixture with other peoples, know that they are of the blood of Israel, and through their traditions, know that they were once a highly civilized people, and that they wrote histories of their people upon plates of gold, as the Popul Vu will testify. But in time they lost the Scriptures, or these plates which they had, and where they went they know not, but they say, "They left and we know not where they went."

Down in Panama we have a condition. Of course we have a lot of American people, we also have the San Blas Islands, and the Indians who live upon the islands upon the eastern coast in the Atlantic. I remember when we toured the mission with Brother Spencer W. Kimball and Brother Bruce R. McConkie. These two Elders toured the mission and organized it and turned it over to me after they left. I remember upon leaving Panama the first time, Brother Kimball turned to me and said, "Brother Romney, don't forget the San Blas Indians." I do not know whether he had ever seen the San Blas Indians before or not. I doubt it. But I know that he was inspired to tell me, "Do not forget the San Blas Indians."

On the next trip to Panama, which was about three months later, the first trip after the mission was organized, I asked the brethren to be sure and take some copies of the Book of Mormon and give them to the chiefs of the different islands of the San Blas group, and I remember that the next day Brother Hunsaker came rushing over and said, "Do you have a copy of the Book of Mormon in Spanish? I have found the son of a chief who is going out to one of the islands, and he would like to take a copy of the Book of Mormon."

Fortunately I had one and gave it to him. He took it to the son of the chief, and then a few months later in May—this was in February—I made a trip to the San Blas Islands. They live on little islands in houses with thatched roofs, and just about the level of the ocean. The tide is only about a foot and a half in that region. There were about 1300 on this particular island of Ailigandi, and they live in these

thatched houses and they go to the island for all of their drinking water, and to hunt and to obtain bananas and pineapples. We went to that island and this Jose Coleman to whom they had given the Book of Mormon met us and he arranged a "congreso" of the chiefs on that island, and he said, "We will hold a meeting and you can explain the Gospel to them. I have been teaching the chiefs the contents of the Book of Mormon, translating it from the Spanish into our tongue. I have reached Second Nephi, about the Second Chapter."

I remember that during this "Congreso" or, during this little meeting that we held with them for about an hour and a half, that he was interpreting for me from Spanish into their language, and I noticed that he was broadening out, and he was not telling them and interpreting exactly as I was speaking, and I finally called his hand. I said, "Now, you are not telling the people exactly what I am telling you. The language came to me for an instant."

He said, "Yes, I know, but I have a testimony. I know that Lehi was a prophet of God. I know that Nephi was a prophet of God, and that they were our ancestors. I was telling that to my people." He had received in the process of interpreting this little speech that I was attempting to make and was giving them his testimony that had come to him instantaneously, and he knew that it was the truth, and he knew that the Gospel had been restored among the children of men, and he was telling his brethren about it. A few months later he was baptized into the Church.

We ordained him a teacher. We gave him several copies of the Book of Mormon, and the last that I knew he was holding Book of Mormon classes among his people, asking us if we might help build a room in order to teach them the Restored Gospel. He was a fine young man.

I wanted to tell you this to show you that the Lord works mysteriously sometimes, his wonders to perform, but his spirit is poured out upon the people of Central America. I have never felt it so strongly in my life as I have in Central America, in Panama, in Costa Rica,

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in Honduras, in El Salvador, and in Guatemala.

I remember coming up to Costa Rica with Elders Kimball and McConkie as we were touring the mission to find new places to open. At that time we only had about 150 members speaking Spanish throughout this country. We took them over from the Mexican Mission, and we had about 75 in Panama who spoke English. While in Honduras, we were visiting and spending a couple of days, explaining the Book of Mormon to some of the officials of the government, to the Minister of Religion, and also to the president of the country.

I was impressed by a waiter who was waiting on our table at the hotel, and I turned to Brother Kimball and said, "Brother Kimball, I like this young man. I am going to give him a tract. I think that he might accept the Gospel."

Brother Kimball, turning to me, said, "President Romney, you are now looking at the first elder in Honduras," as we had no members, we had no branch in the country of Honduras. I was astonished, and I said, "I hope you are right, and I believe you are right."

Of course Jose did not know what it was all about, but I gave him a tract and he read it, and before we left I said I would send him a copy of the Book of Mormon. I said, "Jose, I will either send it to you or bring it to you upon my first visit." Brother Kimball did not stop right there. He wrote Jose a letter after he got home, and Jose was very interested and he came running to me when I went down the next time, and he said, "President Romney, Apostle Kimball wrote me a letter." I said, "He did?" He said, "He surely did. Did you bring me that book?" I said, "Yes, here it is."

Here is something else strange on this little episode. That was in November when we first arrived there. We took the elders there in December. In February I returned and we had some baptisms. There were five as I remember, and without me saying a word to the elders, Jose was the first one into the waters of baptism. I did not ask for it, but he was the first one to receive the Aaronic Priesthood. I did not push him. I did not recommend it to the elders. It came about naturally, and when I left

he was still a priest, as he had a little difficulty in paying his tithing. But he finally paid his tithing, and I understand that he is now an elder. But he turned out to be one of the best missionaries we ever had in Honduras. He taught the Gospel to his wife, to his wife's sister, to his family, and I think he was responsible for the elders baptizing at least a half dozen or ten members in Tegucigalpa, Honduras.

I want to testify to you that that was astonishing to me, but it came about just as surely and naturally as anything might come about. He was the first to enter the waters of baptism, and he was the first to hold the Priesthood in Honduras. I testify to you that I know that these men here, are men of God, and that they know and are inspired to foretell those things which are to come, and to direct us in the ways of the Lord.

I could tell you many things that happened in Central America. I testify to you that the Lord went forth and sent his servants before the elders, and in many instances the elders were inspired to go to certain houses and the way was prepared for them, and in dreams, and by personal visits by servants of our Father in Heaven, men and women were prepared for the coming of the Gospel, and when the elders came they said, "We knew you were coming, and we know that you have the Gospel of Jesus Christ for us." In many instances the Church was established in branches and in places that we scarcely knew about.

I remember an 88 year young fellow there who joined the Church. He finally became an elder, and he told me, "I have 14 people in the town of San Marcos in northern Guatemala. They have signed a petition that they wanted the missionaries to come and preach the Gospel to them." I immediately took him to San Marcos in my car. We visited the town, and those who had signed the petition, and then we made arrangements to hire a hall the following Saturday. We tracted the town, and the next Saturday I took this 88 year old elder back with me. We went out into the country to visit a schoolteacher to tell her that we were holding a conference that Saturday night, and she was down by the river bathing and washing

her clothes. We thought that was unusual, but she said, "I knew that you were coming today." I said, "How did you know?" She said "I saw in a dream or a vision that you and Elder Maldonado were coming today, and that you would hold a conference here in San Marcos tonight. That is why I am here bathing and cleaning in order that I might attend. I saw him coming as a small boy, leading the missionaries here into San Marcos. The Spirit told me that you would bring the elders here and preach the Gospel, and that you would hold a conference here tonight."

Then I knew that the Lord wanted us and our missionaries in San Marcos. It is a thriving branch today. They have also bought a lot on which to build a chapel, and your sons and your daughters have done a wonderful work in Central America. I want to congratulate them. I want to congratulate you on the support that you have given us in Central America, for it was a new mission, and we had to call missionaries from Central America to preach the Gospel, as we were short of missionaries from Zion. I want to thank

you for that financial support and that help.

They will still need help and support down there because most of the people are too poor to send their own children on missions. They cannot support them as they do not have the wherewithal. They can help, yes, but they cannot support them wholly. May the Lord bless us. May he inspire us. May we always be fervent in the preaching of the Gospel of Jesus Christ, and may we say, "we are not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation unto all they who believe."

May God bless you I pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

Thank you, Brother Romney. We shall now take a quick trip down to the Tongan Mission. Elder D'Monte W. Coombs, formerly president of the Tongan Mission, will now speak to us. Brother Coombs inherited his interest in his mission from his father, who was also President of Samoa and Tonga. Brother Coombs was released in 1955.

### ELDER D'MONTE W. COOMBS

*Former president of the Tongan Mission*

**I**N THE SOUTH SEAS I had occasion to precede President McKay on several occasions to the pulpit and I see we are still doing here the same things that we did down there, he would tell me he wanted me to take ten or fifteen minutes and I would tell him that I had only prepared maybe five minutes and he again told me he wanted me to take fifteen minutes tonight but again I plead that I have not prepared that much.

I feel very weak and very humble in this invitation that President McKay has so graciously given me tonight, and I pray that your faith and prayers will be with me so that I can fill this assignment in a manner that will be pleasing to our Father in Heaven. My heart is full as I stand here, because I know that this opportunity is another manifestation of President McKay's and the Brethren's love and interest in our brethren,

the Tongans and their kindred, the other Polynesians.

It is difficult for people here at home to realize that Tonga is a tiny kingdom governed by its own Queen and its own Parliament and its own system of hereditary nobles, and that these are responsible to no one or to no other government but themselves for the manner in which they rule. At times very restrictive measures have been passed with our Church in view and even now the number of missionaries that we are allowed to send to Tonga is very highly restricted.

Our people, the members of the Church in Tonga, have always respected and loved their Queen and her nobles and obeyed their edicts and requests perhaps better than the rest of Her Majesty's subjects. This love, however, has not always been reciprocated,

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because in being Mormons our people were to that extent being rebellious to the Queen by not belonging to the Church of which she is the head.

I should say at this point, however, that many, including the Queen, are beginning to understand and to respect what the Church is trying to do for the Tongan people and she and many of the nobles have expressed their appreciation to us many times for what we are doing. Even though one might think that these restrictive measures have slowed down the growth of the Church in Tonga, it seemed that the Mission has thrived on discrimination. We now have in the neighborhood of 4,000 members of the Church in Tonga as against 750 about thirty years ago.

We found most of the Tongans when we arrived there, loyal and of good morale. We also found, however, that few of the forty branches there established knew much of Church government, and their understanding of the Gospel was hazy. This was due, principally, to the shortage of missionaries and the fact that some of the heads of organizations were new converts that had been converted by native Tongan missionaries whose knowledge of the Gospel was imperfect.

Native Tongans have been used in Tonga for years to make up for the shortage of missionaries from the stakes. Our Tongans are willing workers and they are quite willing to obey the principles of the Gospel once they understand them. It was merely a matter of teaching. They are improving in their payments of tithes and offerings year by year. Most of them are convinced in their hearts that they are of Jacob and that they are entitled to the blessings of Jacob.

Time will not permit my going into the great magnitude of their faith. But I can join in testimony from personal experience with the testimonies of others that have been borne from this pulpit as to their great faith.

When we arrived in Tonga we found completed a beautiful new school, called Liahona. For a staff we had a very competent principal, his wife, one sick missionary and a few Tongans. These Tongans, while loyal and devoted, were themselves in need of instruction

in efficient methods of classroom instruction. One year of operation under this staff gave us results that were about on a par with the rest of the schools in the Islands, but we felt that par was not nearly good enough. The government was thereupon persuaded to lift its restrictions against the entry of missionaries into the kingdom and they agreed to allow teachers to enter if they would not engage in missionary activities.

Most of the Tongan Cabinet was against the concession, but the Crown Prince, who was also the Premier and a man who is interested in the advancement of his people, virtually bullied through the Cabinet permission for our teachers to enter Tonga.

The Church on its part obtained for us highly competent teachers to staff our school so that it was not long before teachers that were trained in agriculture, manual training, sewing, home economics, music, and general education were available to staff our school. With such a staff who were not only competent in their fields but who were also devoted to their work with the Tongan people, the climb was soon begun and it was soon obvious to all, both in and out of the Church, that our school was turning out the best students in the kingdom. I just received a note from one of our Tongans that this year, this was a month or so ago, we wrote our best record ever. We assume that next year we will still be better and so on into the future.

In addition to the secular knowledge obtained in our school, and much more important to us, was the change in the lives of our students. For six or seven years of their most impressionable years they were at the school for virtually twenty-four hours a day, ten months out of the year, under a very closely controlled environment. It was gratifying to us to note that after a student had been with us for five or six years, he left the school more refined and more anxious and able to live the commandments of the Gospel.

I had occasion to note the behavior of students who had been with us only two or three years in comparison with those that had been with us five or six years. The difference was remarkable. As an example, the criterion among

most Tongans of what makes a good husband is what he possesses, or what rank he holds, even though his possession may be just a home or a plot of land or a horse. I have seen some of our lovely, clean young girls married by her family to someone who by our standards was immoral. His qualification—he had a horse. On the other hand, many of our graduates from Liahona now have the same aims in marriage that our young people in the States do, that is, they insist first of all on moral cleanliness.

I have talked a lot about our young people because that is where our most noticeable growth could be observed. Through Liahona extended programs were initiated for teaching and helping the older folks, particularly in relation to Church government and their understanding of the Gospel. Our mission auxiliaries were officered by Liahona people and much of our lesson material was translated and printed and distributed from the school.

While we were in Tonga we obtained from the Church appropriations that will double our dormitory capacity, provide another school building, build a new mission home, and build about twenty new brick chapels complete with classrooms and recreation halls. These are now under construction. It is expected that all this, in addition to probable new schools in the future, will combine with Liahona to help our Tongan brethren achieve the stature that their Nephite ancestors envisioned that they would achieve.

I feel I must not sit down without telling you a little of the blessing we received from President McKay's visit to our mission. I still become a bit emotional when I think of President McKay entering our school grounds and the natives gazing at their Prophet with tear-filled eyes when they first met him. I can still see persons of low birth and of high birth, not of the Church, and some in the Church, crawling up to him as he sat viewing the ceremonies, to ask a blessing, and he on his turn admonishing me that they must not kneel down to him.

I can still see vividly a scene in Vava'u where President McKay stood silently for a few moments as he gazed upon

a packed congregation, and then he finally asked them: "Do you know what I saw today in a vision?" Then he paused for a few seconds, and then he answered his own question: "I saw a temple for these islands." This, his first announcement of a temple in the South Pacific made tears gush from all those present. As you know, a temple is now being erected in New Zealand, and the natives of Tonga and of Samoa and the other South Pacific Islands regard it as their temple.

President McKay's visit has now entered the folk lore of the Tongan people, and should you go down to Tonga now or any time in the future, you would undoubtedly hear the word Palesiteni McKay, which is Tongan for "President McKay" woven in the song and poem and dance as they tell and retell and act out the events of the visit.

It was a never-to-be-forgotten blessing.

Time will not permit but a passing mention of a visit to Tonga by Elder LeGrand Richards to dedicate the school. The Queen attended with many of her nobles. About eleven 300 to 600-pound pigs were slaughtered, called *buaka toho*, and well on to a thousand young pigs, innumerable fowl and fish were prepared for this occasion.

To me the mission was a glorious experience and I am truly grateful for it.

I should mention my wife, who was a bride of just six months when she arrived in Tonga with me. In addition to being a full-time missionary, and conducting the affairs of the Relief Society, she bore two children, and still found time to keep things going so that I could devote my full time to the work of the mission.

I should like also to mention many devoted missionaries that were sent there from the States, who made it their aim to make Liahona the finest school in the Islands—I think that they succeeded. One, particularly, who was there for so long, Elder Ermal Morton, was there for six years and left us a legacy of translated material. The Book of Mormon was translated by him and he is now translating the Doctrine and Covenants. He has translated liberally of textbooks and Church books, so that now in Tonga we have quite a Tongan literature, because of the work of this man. Also, he is a

very able administrator and he saw the school grow from a patch in the woods until it is now the fine institution that it is today.

And all of the rest of the missionaries who were sent out, who labored devotedly and diligently to make our school a fine school, and our mission the finest, they should be acknowledged publicly and given thanks.

And I should not forget the Tongans. They are good people. They give of everything they have, whether they are asked or not, and they expect very little in return. There are many who have served among them who think that they deserve all that the Church has done for them in the past, all that it is doing for them now, and all that the Church can do for them in the future, because

we are convinced that they are of Nephi and that they have a great and wonderful future.

May God bless those wonderful people.

I close by leaving with you my testimony that I know that this is the work of the Lord and I do this in the name of Jesus Christ. Amen.

### President David O. McKay:

The Congregation will now sing "Redeemer of Israel," Brother Cornwall conducting. After the singing we will hear from President J. Reuben Clark, Jr.

Singing by the congregation and the Tabernacle Choir Male Chorus, "Redeemer of Israel."

### PRESIDENT J. REUBEN CLARK, JR.

#### *Second Counselor in the First Presidency*

**M**Y BRETHREN, I have been intensely interested in the accounts of Brother Romney and Brother Coombs and as I sat here there came to me a thought that I have had many times before. I wonder how much our presumed scientific knowledge, so-called, has cost us in faith. I lived among those people myself for four years. I loved them. I loved their innocence of things worldly. I loved the simplicity of their lives. I loved the simplicity of their faith. Some transgressions because of their innocence seem to leave them untouched in faith.

And I wonder how much the little I know about the material gains in physical sciences and the presumed great laws of nature which we do not yet have in their fullness nor fully understand, I wonder how much that is worth to me in terms of faith. I do have a testimony. I do know that God answers prayers. I do know that he can heal. I do know that I have seen his healing. I repeat, I do know that he answers prayers. But I often wonder how much better I might know it if my faith had not been tampered with. Sometimes our faith waits on our presumed knowledge. I hope and I pray that we can bring into our

hearts, into our souls the simple principles of the Gospel. Why should we worry about the things that the Lord has not made clear. Why should we worry about the things that he has not revealed, usually relating as they do, to matters that are not of much importance in the way we live. Why not put all extraneous things out of our minds as affecting our faith and just believe not only but come to know the power of faith and what it can do for us.

Brethren, I feel, speaking for myself, that I do not yet appreciate or understand what I might do if my faith were perfect.

I thought tonight that I might say just a word or two, not too much, about what I have thought of as "The Chaste Life." I would like to pay my respects and my congratulations to the tens of thousands of our people and of our young people who are clean and pure, who are enjoying all of the blessings that cleanliness and purity can bring and they are among the richest blessings that our Heavenly Father has to bestow. I honor those, those of clean lives, free from transgression, respected. I pray God to keep them clean and pure

and so far as possible innocent. But when I partially realize how much the radio and the television and the play impart into the minds of our youth, who know far more than some of the older of us people about sex, I wish it were possible not to pollute their young minds.

And I think that we, bearers of the Priesthood, should do all in our power to keep them as innocent as we may while at the same time giving such instructions as they should have to help them keep clean, not to teach them how to avoid evidences of uncleanness.

But we have a few, as Brother Joseph Fielding said today, speaking of the Sabbath, too many—one, said he, is too many—we have a few who are not as we would like, and I blame in part for their views, their habits, their thoughts, their transgressions, the teachings that they receive. And one of the worst of the teachings that come to them is that teaching which is becoming too common, that the sex-urge is a natural urge to be gratified like the urge for drink or for food. Satan has not invented any more unrighteous, hideous doctrine than that, and he knows it, and yet, brought up as some of us are brought up, under environments where we do not hear sufficient antidotes for this poison, we hear it, we listen, we believe, we try, and then comes all the woes that attend to unchastity.

You know, when we read in the great law books in the Old Testament, specifically Leviticus, Numbers, and Deuteronomy, we may think that the Lord there is chastising and perhaps prescribing for the sins of Israel, and I thought I would just like to read to you two or three paragraphs taken from the Book of Leviticus, the 18th chapter:

"Speak unto the children of Israel, and say unto them (this is the command to Moses), I am the Lord your God. (Note this:—)

"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

"Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.

"Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord." (Lev. 18:2-5)

And following this throughout the Books, there are a series of commandments regarding sex sins. And in order, as it seems to me, to keep the Children of Israel from committing these sins, the Lord proceeds to name them and to prescribe penalties for their commission. I am going to just mention a few of them.

First is incest. I am not enlarging on it. In the law incest included more than we now ascribe to it. It included marriage between people within prohibited relationships. The penalty for incest was death to both parties.

Fornication—sometimes adultery and fornication are used interchangeably. But for certain kinds of fornication, the penalty was death.

For adultery, it was death for both parties.

For homosexuality, it was death to the male and the prescription or penalty for the female I do not know.

For bestiality, it was death for both the man involved and for the woman.

Prostitution was called an abomination.

After the Lord finished his listing of abominations recorded here, he continued:

"Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

"And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

"Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

"(For all these abominations have the men of the land done, which were before you, and the land is defiled;)

"That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

"For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

"Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God." (Lev. 18:24-30.)

I wonder if the defilement of the land by abominations still has force and effect, and if it has any significance for us?

That was the way in which the Lord taught the Israelites what they should not do. Death was to be by burning or by stoning. You will remember the story of the woman taken in adultery, found in John 8. You will remember the incident of David and Bathsheba, you will find that in II Samuel, the eleventh chapter and following. And then you will remember the story of Corianton and Isabel. I am going to read that in just a minute. I am mentioning these things merely to show that Israel lived under a code that would not tolerate any such doctrine as that the sex-urge was a natural one and to be gratified just as the urge of thirst and of hunger.

I would like ourselves, the Priesthood, and our youth to understand that sex transgression is tragically serious, not something to be lightly considered, and I would call your attention to a statement, if I can find it, from the Prophet, who said that (this was the idea) wrong always gnaws at the heart of the transgressor. "Those who have done wrong always have that wrong gnawing them." (DHC 6, p. 366.)

Now, I want to read you the story of Corianton as told by Alma, in that Book of Alma, and this tells the transgression sufficiently, as well as the doctrine involved. Alma, speaking to his son Corianton said:

"For thou didst not give so much heed unto my words as did thy brother, among the people of the Zoramites. Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom.

"And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry (remember he had been called on a mission), and did go over into the land

of Siron, among the borders of the Lamanites, after the harlot Isabel.

"Yea, she did steal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted.

"Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? . . ."

And then after a verse on the Holy Ghost, he continues:

"And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good.

"But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day.

"Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things." (Alma 39:2-9.)

My purpose in saying what I have said and reading what I have read is to bring home to us the seriousness of these sex transgressions. Everything that we can do, and here the unity of the Priesthood comes again, we should do. Satan had Cain ask the Lord, "Am I my brother's keeper?" That question did not come from the spirit of the Lord. We are our brothers' keepers. It is our duty, each and every one of us, to do all that we possibly can do to restrain our brethren and our sisters, and particularly our young people from committing themselves as some are doing. There is no happiness in it for them here or hereafter. There is grief and sorrow and regret. There usually is an effort to repent but repentance brings an agony of spirit.

Let us all without obtrusion, without offense, in gentleness, in persuasion, and above all, in good example, try as best we can to improve the few who



are in or going into transgression and to prevent others from following their course. It is no light thing to transgress sexually; it is a tragedy.

God give us the power and the knowledge to know how to do the things that I am suggesting, namely, help others

to keep themselves pure, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

President Stephen L Richards will now speak to us.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

I COULD WISH that all of the Priesthood assembled in the 96 meeting halls where they are met tonight might have been present last evening in the Tabernacle to have listened to and seen the program of the missionary work of the Church. I think had all been present there, it would have been unnecessary for me thus to bring an item or two of missionary work to your attention.

We have all been deeply impressed by the reports of missions which have come to us, and I am sure they have stirred us to a sense of great responsibility in carrying the Gospel to the world.

I wish to appeal to all of the Priesthood, and to the families of the Church through the Priesthood, for more missionaries at this time. You have heard that we have a considerable force in the field, but I must apprise you of the fact that they who are returning from the field in such large numbers require more replacements than we can furnish from those whom you are recommending to us week by week and month by month. If everyone could realize the problems of a mission president, I am sure that all would be appreciative of the need for missionaries to keep up a more or less standard quota in our missions. As the missionaries extend the work, they usually organize small branches of the Church, Sunday Schools, small groups, which have to be nurtured and cared for by the missionaries.

When a sufficient number of missionary terms expire so that the mission president is not able to keep in those branches the number who are requisite to carry them on, it not infrequently

means that a small branch that had a good start must be more or less disorganized because possibly no one of sufficient stature in the Church is there to administer it, and it therefore means something of a loss in the forward motion of our missionary work. We do need more missionaries at the present.

We need, of course, those who are able to carry forward the work, and as we mentioned to the brethren and sisters last night, they must be in good health—preferably younger people who can stand the more strenuous effort. They must be, too, impressed with the necessity and the desirability of missionary work. I am sure we were touched tonight as we heard these mission presidents express their interest in the people where they served. They knew they were blessing their lives, and every missionary should know that, if he would render the best and most effective service.

So, we appeal to you, my brethren of the Priesthood, to attempt to send from the homes of the people those who can meet the needs of the various missions. And may I make a suggestion, too, that may prevent some disappointment. So many of our young folks make up their minds where they would like to serve, and perhaps there is a certain legitimacy to their having a preference, but it can readily be seen that if all preferences were to be observed, that we would fail to meet the needs of the missions as those needs arise. Therefore, they who are called to serve in the missionary field should be impressed with the necessity of answering the calls that come to them with gladness and willingness, wherever the mission might be, in order

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Second Day

to carry forward our Father's work for the reclamation of the souls of his children.

I take occasion to mention to the Priesthood, too, that all of our missionaries who come into the field now, or who contemplate coming in the near future, should have their polio inoculation. If they do that in advance of the time when they come to the mission home, considerable time will be saved, and they will be able to have the complete inoculation earlier than if they left their inoculations until they arrived here.

All missionaries who come to the Mission Home should come with temple recommends. We had thought that was clearly understood throughout the Church, and yet there is scarcely a company which comes to the Mission Home in which some temple recommends are not forthcoming, and time is required in order to get those recommends to go to the temple. All of the missionaries who come to the Home go through the temple twice while they are here.

I think I will not take occasion to mention any further items about our missionaries. I scarcely need to impress upon the Priesthood of the Church the necessity of furnishing to the Church those who shall carry forward this great work. One of the most encouraging things to me, following the long journeys that our President has made throughout the world, is the growth of our work in distant lands of the earth, of which you had example this evening. This great Gospel is intended for all men. There is no nation to be favored, if the children of our Father will but open their hearts to the reception of the truth, and there is no one to carry that message excepting you, the great Priesthood of the Church, and the sisters who assist us in missionary labors.

I have been thinking that there is something significant in the vastness of this Priesthood congregation that we have the honor of addressing tonight. You have already been told by the President that there are assembled in 96 different places groups of the Priesthood to hear the messages of this evening, stretched all the way across this

Continent from Canada on the north to Mexico on the south. With this wide coverage one might reasonably ask the question, "Why do we not have a general broadcast of these services?"

I think that this most unusual situation in what we call a closed circuit broadcast consists in the unique character of the Holy Priesthood which we have the honor to represent. This great society of men and boys living in different nations of the earth is admittedly an exclusive society, not made so, however, by any prohibitory rules and regulations set up for initiation and membership which we may prescribe, but made so by the Lord himself. He stands at the head of this great order in his Kingdom. He it is who has caused his delegated power and the rights of membership in this order to come to us, his servants. It is he who has made provision for the establishment of this vast exclusive society, with his chosen High Priest at its head. And thus it is that those only who have received and accepted their divine commissions are entitled, so to speak, to a ticket to this great meeting which is held tonight. You do not have to pay for your admission here, or in any of the assemblies where our Priesthood meet. You are invited guests of the President of the Church tonight to a very select and exclusive assembly. We have occasion to feel grateful and proud that we are eligible for this invitation.

It is sometimes thought that when things become widely distributed that they are common and cheap. That is not so with the Priesthood. It is widely distributed among the men and boys of the Church, as you heard from the reports read today, but it is not cheap. It is precious, and it is priceless, and the numbers who bear it, apportioned among the whole population of the world, make it very rare indeed. I one time figured out, some years ago, about how many that would be, and I estimated that there would be one member of the Priesthood to every ten thousand persons in the world. If it were so geographically apportioned, we should certainly feel that we had a rare calling.

The potential power residing in the membership of this great assemblage is

so vast and so far-reaching as to defy almost any attempt to measure it. Here among these men of God, old and young alike, is a fund of knowledge—"pure knowledge," the revelations call it—essential and vital to the peace and happiness of mankind. Here upon this great assembly rests the obligation by divine command to disseminate that "pure knowledge" among all the Father's children. In the men gathered in this great congregation is vested the right, the power, and the duty to establish in verity the Kingdom of God, to set up, to man, and to operate the organizations and agencies comprised within the Kingdom, with the express duty to prepare the Kingdom for transfer to the Savior himself when he shall come, as he surely will, to take delivery of it.

I ask you to pause a moment in the thought of this awesome, lofty undertaking—to prepare the Kingdom for delivery to the Master. I said you were an exclusive society. You are, because no other body of men in all this world are authorized and equipped to make that preparation and that delivery except yourselves. Fortunately, we are divinely organized for the achievement of that herculean task. A true representative of the Master stands at our head to guide us and to lead us in this great endeavor. If we follow his leadership, and that of his associates, and adhere to the counsels they give, we shall not fail. In preparing the Kingdom for delivery, however, let one thing never be forgotten: our preparation of the Kingdom proceeds no faster than the preparation of ourselves to enter into the presence of our Lord and partake of the fruits of obedience and righteousness.

I do not believe that the Kingdom can be nurtured in any degree of wickedness and unrighteous dominion. We controvert the age-old assertion that the Kingdom has been preserved over the centuries under wicked and sinful potentates and a perversion of the pure laws of the Christ, who was and is the founder of the Kingdom. It is not our practice, my brethren of the Priesthood, to cast aspersion on others, but we are constrained by the truth to make the

assertion I just made—that the Kingdom was lost and is now restored. To prepare the Kingdom for the Master is the most exalted objective that I can think of for the men and boys of the Priesthood of the Church of Christ. It comprehends and entails unity and brotherhood, spirit and endeavor, obedience to law and counsel, example—stimulating, worthy example—as a premise for missionary work among all men, wide and effective teaching of the principles and practices of the Church, loyalty—unswerving loyalty—to principle and to authority.

When the Christ comes to receive his Kingdom, whom will he call to assist him in its administration? I am just as convinced as I am that I stand before you tonight that he will first call upon you—his Priesthood. I expect him to be merciful and kind to all the good and well-intentioned of the world, but I know he will respect and honor the organization he has caused to be set up and the man whom he has entrusted with his divine power, and I confidently expect that when he shall personally take charge there will be perpetuated without great change the organizations and the procedures which have prevailed in the Kingdom of the latter days, organized under the revelations of God. If any word of mine might serve to enlarge your appreciation and your vision of the precious power you hold, my dear brethren, I would be grateful indeed. I have complete confidence, without doubt or wavering, in the account we have of the bestowal of the holy power which we bear, and in its authority as descended to us from those who received it from heavenly messengers.

I know that it is divine. Respect it. Honor it, my brethren. Use it, and employ it for the high purposes for which the Lord gave it. Then if you will magnify it, it will magnify you, and make even the humblest great and mighty in the sight of God and the esteem of men.

The Lord bless you, my associates in the great Priesthood of the Living God, I humbly ask in the name of Jesus. Amen.

## PRESIDENT DAVID O. McKAY

**T**HANK YOU BRETHREN who have so ably discharged your duty in ascertaining the attendance this night in 97 houses of worship, including this Tabernacle. It is complete.

*General Priesthood Conference,  
April 6, 1957*

Salt Lake Tabernacle	7,291
Assembly Hall, Barratt Hall, and Grounds	3,294
94 Groups reporting in	26,595
<hr/>	
Total tonight	37,180

That is the largest attendance in the history of the Church!

We do not favor taking photographs in our meetings, but I do wish that we could get a picture of this assembly tonight. All who can see it as we from the rostrum will never forget it. If anybody have his flashlight camera, he may take a picture, so we may have it enlarged.

I think this is wonderful, it is glorious! What a power assembled tonight in 97 groups, men of the Priesthood—men of God! We just feel in our hearts to say, "O Father," as Christ pleaded with Him, "keep us one as thou, Father, and thy Son are one." Nothing can stay the progress of the kingdom of God as long as this mighty army of Priesthood will keep united.

We heard tonight from two released missionaries—presidents from missions. They represented all mission presidents tonight, first, in their ready response to the call that came to them—one a prominent businessman, another a professional man, and their wives with them. So have all other mission presidents. I happen to know some of the sacrifices that their sweet wives have made in the missions represented. So the other mission presidents' wives make these sacrifices. Do they complain? No. They rejoice in the opportunity. Other mission presidents could tell us of interesting items just as Brother Romney and Brother Coombs gave us tonight.

The world does not realize what this missionary work in the Church of Jesus

Christ of Latter-day Saints entails, and what a mighty contribution the members of the Priesthood are making to make it a success. I, too, wish that all had heard that program last evening. One thing they realized was that one of the influential factors in missionary work is personal contact, that is one of the most potent, most effective.

And so it is in the field of activity to which I wish to refer in a few words—our ward teaching.

Especially during the last year, I have been impressed with the realization that we are not reaching those whom the Lord would like us to reach. Now, the ward teachers are doing an excellent work. They visit homes regularly. They have their lessons prepared. And they make their report.

Statistics show that the ward teaching is in good shape. So what I say is not reflecting upon the effort that is made by this group of Priesthood. But tell me, fellow workers, are we doing all that is implied by the Lord's statement that it is the ward teacher's duty to watch over the Church always?

A man who knows about the ills that befall our Government because of criminals wrote recently—I refer to F.B.I. Director J. Edgar Hoover—about the responsibility of parents. He said:

"Criminals are not born with a stamp of criminality affixed to them. They are created by the forces and influences surrounding them. Certainly parental influence is a vital element in determining the direction in which a child will go. The parent who fails his duty by neglecting to provide moral training and essential consistent discipline in the home should be accountable for the delinquencies which emanate from that neglect. I firmly believe that the tide of juvenile crime could be stemmed if neglectful parents were made to face legal and financial responsibility for the criminal acts of their children.

"I am convinced that parental incompetency, parental indifference are at the root of the vast majority of youthful behavior problems.

"Back of the majority of cases of juvenile delinquency lies, in some form

or another, the abdication of parental responsibility; broken homes; lack of parental supervision; over-protective parents, drunken parents; over-indulgent mother; overly strict father; parent works nights; poor home conditions; parental neglect; lack of religious training; no discipline; depraved home environment. Nothing is sadder, in my opinion, than those cases in which children lack nothing in material things, and yet parental irresponsibility destroys their potential development as good citizens." (Published in "The Rotarian," October, 1956.)

One cause of delinquency he names is broken homes. I appreciate the statistics sent me every month by the Salt Lake County Sheriff and his associates. I brought two here tonight regarding broken homes.

In November, 1956, 96 criminals were fingerprinted; 4 women among them; 23 repeaters. In December, 1956, there were 95 fingerprinted; 6 women; 22 repeaters. In November, among those 96, 60 were from broken homes; 24, in which the father was dead; 12, the mother was dead; 22, both dead; and 2 were divorced. Among the 95 in December, 1956, 56 broken homes. Note, it is over half of the people, half of the criminals. Father was dead in 16 of the homes; mother was dead in 10; and in 25, both were dead.

Well there are other statistics, but I do not have time to refer to them.

Now, it is the duty of the ward teacher to watch over the Church always, to be with and to strengthen.

I wish we could see tonight how many of those 60 who came from broken homes were on the list of the ward teacher; how many of those 56 offenders last December from broken homes were listed by the ward teacher. Do not go away with the idea that they are not members of the Church. The Sheriff's report gives the number of deacons, the number of teachers, the number of priests, and the number of elders among those who were fingerprinted. As it is the duty of the teacher to "watch over the Church always" every one of the children from these broken homes (members of the Church) should be on the ward teachers' list.

I have a case in mind that will illustrate:

A mother died and left a large family, none of whom were married, and a little baby boy. The father was quite indifferent. He had been born in the Church. We all felt sorry when his wife died and left him with a large family. The oldest girl took care of that family wonderfully well. They are all in the Church. But the young boy grew up and did not attend his school until winter came, and then he left it as soon as spring opened up. He liked to ride horses and he could ride the bucking horse. He learned to shoot. Early in his 'teens he went out to herd sheep, and he made money. But when he came back, he did not go to Sunday School, he did not go to M.I.A. His interest was in activity—a life of activity.

Well, I will not go through the whole story. He was skillful in herding, riding, shooting, and the outdoor life.

I have referred several times to that rhyme given by the Presiding Bishopric to the Aaronic Quorums about the boy who stood alone. . . .

The boy stood at the crossroads all alone,

The sunlight in his face.

He had no thought for the world unknown,

He was set for a manly race.

But the roads stretched east and the roads stretched west,

And the lad knew not which road was best.

So he chose the road that led him down,  
And he lost the race and the victor's crown.

He was caught at last in an angry snare,  
Because no one stood at the crossroads there

To show him the better road.

That is just what this boy did. While still in his 'teens, he entered a grocery store, bought something, paid with a bill, \$10 or \$20, and a dispute arose about the change. The merchantman attempted to throw him out. The young boy had his sixshooter and was caught "at last in an angry snare."

Personally, I made inquiry, when that boy went to the penitentiary, as to

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whether the Sunday School teacher had ever visited him. No. Nor had the Mutual worker nor the ward teacher. I do not know that they could have won him. I think they could have. Personal contact would have won that boy.

It is the teacher's duty to watch over the Church always. That boy's name should have been on some teacher's list.

So it is with these 60 people—let us say there are only 30—half of these who were fingerprinted belong to us—thirty last November, were from broken homes.

Ward teachers, when you go home tonight, make a complete list of all those in your district, every boy, every girl. You may not go to a broken home, you may not find them there. Find out where they are and reach them. God bless you, and bless us all as we watch over the Church always.

For first, Priesthood means service; it is not given just as an honor. I congratulate you and commend you that you are worthy to receive it, but it is given to you for service, and you act as an authorized representative of our

Lord Jesus Christ in whatever position you may be assigned.

God bless you that you may serve worthily, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

The Tabernacle Choir Male Chorus will now sing "The Lord Bless you and Keep You," directed by Elder Cornwall, after which Elder I. Haven Barlow, president of the Layton Stake, will offer the closing prayer.

We thank you, Brother Cornwall, and you members of the Choir, for your inspirational singing tonight. I am glad you are here to participate in the largest Priesthood meeting ever held in the Church, and your services have contributed to this most inspirational meeting.

The Tabernacle Choir Male Chorus sang "The Lord Bless You and Keep You."

President I. Haven Barlow of the Layton Stake offered the closing prayer.

Conference adjourned until Sunday morning at 10:00 a.m.

## THIRD DAY

### MORNING MEETING

(For a full report of the *Church of the Air and Tabernacle Choir and Organ* Broadcast see pages 133-138.)

The Sunday morning session of the Conference convened at 10 o'clock a.m., April 7, 1957, with President David O. McKay presiding and conducting the services.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, was present and furnished the choral music for this session of the Conference.

### President David O. McKay:

The choir singing for this morning's session will be by the Tabernacle Choir, with J. Spencer Cornwall conducting and Alexander Schreiner at the organ.

We shall begin these services with

the Tabernacle Choir singing "Beautiful Zion For Me," by Joseph J. Daynes, J. Spencer Cornwall conducting. The opening prayer will be offered by Elder George S. Haslam, president of the North Davis Stake.

We shall repeat some of these announcements. We thought you would like to hear them so that there will be no confusion between the conclusion of the broadcast and the opening of this session.

We have just announced the radio stations over which this session of the 127th Annual Conference of the Church is being broadcast.

The Tabernacle Choir, with J. Spencer Cornwall conducting and Alexander Schreiner at the organ, will now sing, "Beautiful Zion For Me," after which

Elder George S. Haslam, president of the North Davis Stake, will offer the invocation.

Selection by the Choir, "Beautiful Zion For Me," (Daynes).

The opening prayer was offered by President George S. Haslam of the North Davis Stake.

#### President David O. McKay:

The invocation was offered by Elder George S. Haslam, president of the

North Davis Stake. The Choir will now sing, "Blessed Jesu," following which President Stephen L Richards of the First Presidency will address us.

An anthem, "Blessed Jesu," was sung by the Choir.

#### President David O. McKay:

President Stephen L Richards of the First Presidency of the Church will now address us.

### PRESIDENT STEPHEN L RICHARDS

#### *First Counselor in the First Presidency*

**I**LAY ASIDE the beautiful lei made of baby orchids, presented to us so graciously by our Hawaiian sisters, while I speak, fearing too sharp a contrast between the brilliance of its beauty, and the drabness of what may follow. (Laughter)

My brethren and sisters and friends, I believe that most families or parts of families to whom I have the honor of speaking today are deeply and anxiously concerned about reports that reach us constantly regarding the waywardness of youth. I can think of no milder term than waywardness to characterize what I have in mind. You know of many other harsher terms more frequently used, and I do not say without justification. I use *wayward* because there is an element in the term which deserves our thoughtful consideration. The word literally means taking one's own way, and the connotation, of course, is in contravention of, or at variance with, an established way or order.

Is there an established way or order? Under the law the answer must be yes—at least to the extent that the law covers the ways of life. The Ten Commandments is not a legal document, but its principles are all incorporated into the law by means of penalties prescribed for infraction of these commandments, at least so far as violations of the commandments may be manifest in social behavior.

Would it not be a great gain in winning respect for the law to make it

more clear that the laws of the land in the main have their origin in divine pronouncements, and that in the main they win approval only as they conform to such generally accepted standards of morality and righteousness? Is that not the vital distinction between democracy and communism? The test of democratic law has always been, and will continue to be, is it right in accordance with revealed principles of righteousness? The test of communistic law seems to be, is it effective in the maintenance of controls superimposed by arbitrary authority? It seems to be of no concern that there is no conformity to divine principles of human conduct, and no recognition of divinity as well.

Could we help wayward youth if we confronted each one with wayward tendencies with these forthright questions: "Are you a communist and an anarchist? Is it your purpose to overthrow the government and forfeit all the safeguards, the rights, and liberties derived from our ancestors who fought so valiantly and made so many sacrifices for the free society we now enjoy? Are you an atheist? Do you believe there is no divine source of right and wrong? Would you like to see this country of ours, and other peace-loving democratic countries, turned over to communistic domination and dictatorship? You should know that vice and crime in sufficiently extended proportions can do that without a single foreign bomb being exploded in our territory. Vice and

crime are rebellion. They can bring on war as devastating as that between states, and they have able and clever leadership, for their general is the father of lies, the author of clever seductions and enticements, the deceiver, the adversary, the opponent of all that is good and virtuous. That leader is Satan, given power to tempt humanity in mortality that they may develop resistance and strength. They who follow his lead, though they may think themselves tough, are weaklings without resistance. They are without vision. If they had vision, they could see and understand the gravity and the futility of their offenses, and they would be able to see prison walls stronger and more impenetrable than those built of steel and concrete which will separate them from all the finer things of life—family, friends, the love of God and fellow men."

I do not know that such an imaginary conversation and approach would have a deterrent effect upon those with wayward tendencies. I do believe, however, it would be good for those who ask the questions—fathers, mothers, teachers, and other guardians of youth. Such questions might serve to set in the minds of all some fundamental principles concerning respect for authority, loyalty, and duty. Most unfortunately there are many young folk who have no one to ask the questions. What a pity! May the Lord bring repentance to those parents whose selfishness, whose untimely separations, and whose misguided lives have inflicted such tragic conditions on their offspring and on society.

I think it is a mistake for those charged with the custody of children to lose sight of or abandon the principle of reproof. The Lord has used that principle in dealing with his children during all the time of which we have record, and he has never given us any indication that it should be abandoned. No one who advocates love as the most important and potent factor in parent and teacher and child relations can go too far to suit me, but let it never be forgotten that reproof may be, and very often is, an important element in that loving relationship.

The Lord has told us how to reprove. I should like to remind my brethren and

sisters, and tell my other friends, what he has said about it. Before I do so, however, I am going to tell you of an incident which occurred on a ship while I was returning from a visit to South America a number of years ago. On this voyage, which included two Sundays, I was asked by those representing the captain of the vessel to conduct what were called "divine services." There was no one on board of our own faith to whom I might appeal for assistance. I had made the acquaintance of a rather elderly man who was a retired minister of another church, so I asked him if he would participate and offer prayer. He gave a very beautiful prayer at one of the services. After the prayer I engaged him in conversation, and among other things we spoke of the care of youth and family responsibility. He recited an impressive incident in his own experience. He said that while he was an active minister there was among his parishioners a very lovely family. They had a promising son who married. He established a home and began to have his own family. Most unfortunately, however, he took up the habit of drinking, and within a comparatively short time reached the stage where he might be classed as an alcoholic. His wife and his family were, of course, greatly distressed. They pleaded with him, and so did this minister, to abandon his wayward course, but seemingly to no avail.

One day my friend, the minister, met this young man coming down the street. He recognized him some little distance before they met. The young man offered his hand in greeting, but the minister rejected the offer, and he said, in substance, to the young man: "John, I rebuke you, and in the authority of my ministry I command you to cease the terrible practices which are ruining your home and bringing such sorrow to your loved ones." With these words the minister left the young man, confused and shocked, standing on the sidewalk. My friend told me that after he had gone a short distance he was tempted to go back and apologize. He said that he had never done such a thing before, and he could not understand how he had come to speak such seemingly cruel words to one of his



friends for whom he felt such responsibility.

When he had finished telling me of the incident, I picked up a volume which I had with me, and I read to him these words:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D & C 121:41-44.)

"That's it, that's it!" the old minister said to me excitedly. "Where did you find that?" I told him that it was part of a revelation concerning the nature of the Holy Priesthood, given to the Prophet Joseph Smith more than a hundred years before this conversation took place. The minister then told me that after he had given the rebuke to the young man, a few weeks passed, and the man came to him and thanked him, and said to him, "All the pleading of my family and friends made me sorrowful but did not bring to me the courage to act. That rebuke which you gave to me that day on the street has given me a strength that I could not acquire before. I have never taken a drink since, and I have the resolution and the faith to believe that I never will again."

It is a kindness to reprove in the spirit of love. It is an unkindness to mitigate the gravity of offenses in those for whose guidance and direction we have responsibility.

Next, I would like to ask this question. Has the word *duty* come to have anything in the nature of an unpleasant reaction on the part of those undertaking to lay down principles for the guidance of youth? Sometimes I hear so much about uninhibited independence of action and free development of personality that it makes me wonder

if the concept of duty has gone out of the picture. *Conformity* also seems to be a term that has come in for a measure of odium. The only place where I hear duty and conformity spoken of with great acclaim is in the military establishments. Everybody there seems to be most exacting without toleration for any departure or insubordination, and I have never heard of reproof there being administered in any such way as I have described. I suppose it would be shocking to the proponents of the so-called individualistic development theory to assert or assume that discipline is just as necessary for the success of an orderly society as it is for the success of armies and navies.

Why should the inculcation of the principle of duty in the training of youth be regarded in any unfavorable light whatsoever? Do we obtain anything of worth except by conformity to this principle? It is true that the concept of duty may entail some self-denial, but do we not all suffer for success, in the sense, at least, that we discipline ourselves to the conditions of success? In athletics, which often seem so important to youth, no one achieves distinction except by conformity to training, which is duty, and to the governing rules. In business the same is true. There are governing rules and principles which must be observed. Sometimes men think they can gamble and get something for nothing, but in the end they cannot succeed in business by this method, for legitimate business is built upon the principle of exchange of values. There are some who think that in professional and academic life the so-called individualist without conformity may win great success and distinction. In reality, this is not true, for the great researchers and contributors to the welfare of humanity are generally not non-conformists—they are expansionists—building upon the knowledge already acquired for the extension of principles and formulae to good purpose.

I hope I do not labor this point too much, but when I hear occasionally—not often—of teachers, and some parents, too, who decry the old-fashioned concepts of conformity and duty, and place a premium on non-conformity

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without its alleged abridgment of intellectual freedom, I cannot help feeling grave concern about students and youth who are subjected to such views by those whose scholarly attainments they respect and admire. I wish all who project such teaching might find a way of discovering its relation to deviations in youth which so much plague society today. I am bold enough to say, whether it be wisdom or not, that any teacher taking advantage of the prestige which his position gives him, who advocates or permits the impression to prevail that the traditional standards of morality prevailing in the good homes of his students are not binding on the individuals who make up his class, is untrue to both his constituency and his calling, and remembering that these moral principles and standards have been incorporated into the laws of the land, it may not be going too far to view his teaching as traitorous to the law and the government under which he operates.

I make these drastic statements not so much by way of indictment, because I am sure there are very, very few who would intentionally mislead their students, but rather by way of caution against a philosophy which could greatly add to this waywardness of youth.

What chances do we take when we teach our youth that there are well-recognized standards of morality incorporated into the very structure of the law of the land? And if a teacher has the mind to give the history of our institutions and our laws, is it objectionable to tell the truth about the source of these moral concepts and principles which have come down to us? Is it an infringement on any personal liberty to reveal the fact that the Ten Commandments furnish the foundation and basis for much of our law? If it is not an infringement, why should not all of our students and our youth know this? I think it would greatly enhance their respect for the laws of our land and bring to them a more clearly defined understanding of duty and obligation in a country governed by such law. They ought to know that they cannot enjoy property, money, and all the advantages they bring without

the duty to protect property and rightful owners in the possession thereof. They ought to know that they cannot enjoy personal health and personal freedom of motion without the corresponding duty to protect from assault and molestation. And they ought to be made fully aware of the fact that there can be no happy homes, no contentment and security therein without the duty of everyone to preserve the sanctity of the home, the virtue of womanhood, and manhood, too. He who would disparage the principle of duty, the controlling factor in our living, has a very narrow and constricted view of the purpose of life in the universe, for without hesitation I say: Teach duty, require duty, if need be, in children to bless their lives with proper understanding and practices essential to their happiness.

Now, there are other concepts and principles indispensable to happy living in a good society which are not incorporated as such into the laws of the land. No penalties are provided for their infraction. The Ten Commandments were given largely by way of injunction: "Thou shalt not. . ." The Beatitudes come to us as persuasion and incentive. They are not negative, but positive, in character. All who believe in the standards of righteousness and morality set up by the Ten Commandments know and understand that the gracious persuasion of the Beatitudes and other of the Savior's teachings furnish the highest incentive to yield obedience to the commandments and attain the blessings which are held out as a reward for compliance. It is essential that this be made clear to youth, that they may understand that moral standards and principles are not just prohibitive and negative in character, but that they are the essential foundation to happiness and the attainment of joy. If they could once be persuaded that there is no enduring happiness in sin, but only in goodness, the battle would be won.

I know that a great effort is put forth by millions of good people to hold before youth the advantages and the lasting values emanating from the teachings of our Lord. I rejoice in these efforts, and I am sure that unmeasured

good comes from them to countless of our Father's children. If I may make any contribution whatever to this great undertaking of persuasion for the adoption of the Christian principles as a way of life, it is this: to make clear that the kingdom of God is a kingdom of law; that the governing laws are of divine origin; that they are eternally right and do not change—interpretations may vary, but the laws are eternal; that infraction of the law is sin and draws a penalty. We know of the penalty attached to the breaking of these laws when they are incorporated in the laws of the state. We have not been shown the exact nature of the penalties which the Lord imposes, but we do know that no law of his may be broken with impunity.

I want this taught to youth so that they may comprehend it. It is their due and their right to have these things given to them without dilution or apology. This is justice and mercy. Neither shall rob the other. How can it be a kindness to any youth to white-wash and ameliorate the crime and the sin of stealing, of assault to bodily injury, of vandalism, the wanton destruction of property, of malicious scandal, of lying and deceit, and perhaps the greatest of all, that robbery which steals virtue from either woman or man?

Perhaps at this point I should tell those not of the Church something they may not know. Within our society the law of virtue is applicable equally to men as to women, and all are taught that it is better to lose life than virtue. To some these teachings may seem extreme. We believe they are justified and have approval of the Christ whom we follow.

I will repeat a circumstance which came under my observation some years ago, with apologies for its repetition to those who have heard it. I presided over a conference session in one of our older meetinghouses in which there was a relatively small balcony in the rear of the chapel. This balcony was filled with young men and women in their teens. I called upon the president of the stake to speak at the conference. To my surprise, and I think to the surprise of the large congregation in the body of the house, he addressed himself

directly and exclusively to the young people in the gallery. Looking straight at them, he said, in substance:

"Young people, in the not too distant future, nearly every one of you will come to me to be interviewed; some for advancement in the priesthood—these will be young men; some for recommendations to go on missions—these will be both young men and young women; and many of you for recommendations to go to the temple for marriage—both men and women. When you come to me for interview separately, I will ask each one to sit down in a chair directly facing me. I will look each one squarely in the eye, and this is the first question I will ask: Are you clean? If you answer yes, you will be happy. If you answer no, you will be sorry. If you lie to me, you will regret it all the days of your life."

That is all that he said to these young people. There was profound silence. I think that no one who was present will ever forget the occasion and the impression made on these young men and women. I think that this man did not overemphasize the moral principle which he impressed on these young people. May it not be that when we come to the final judgment, as all of us will, that may be the first question propounded for each of us? Are you clean?

Washington said that morality and religion were the firmest props of government. I say morality—private morality—is indispensable to a good society founded on happy homes in nations of freedom. One of the disappointments that has come to me in the observation of our political life is that all too frequently our citizens are prone to tolerate private immorality in public office, and that by comity neither side will accuse the other. I do not make this indictment general, but I firmly believe that there are a sufficient number of cases of hypocritical living in public affairs, and a sufficient number of instances of infidelity in the homes of the land, exposed and unexposed, as to have furnished an example for youth which has not been encouraging. The need of the hour is for good example and good teaching, and teaching is very difficult without the fortification of example.

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You may have observed that I have not used the term *delinquency*. I chose *waywardness* for this discussion, because I wanted to give to youth the benefit of all doubt possible. Wayward youth has gone his own way, in large measure because he has not adequately been shown the right way.

I humbly pray that all the forces at our command, the home, the church, the school, the government, and the exemplars of the nation, shall all com-

bine to show wayward youth the right way, which is God's way, in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom you have just listened is President Stephen L. Richards of the First Presidency of the Church. Elder George Q. Morris, a member of the Council of the Twelve, will now address us.

### ELDER GEORGE Q. MORRIS

*Of the Council of the Twelve Apostles*

**M**Y DEAR BRETHREN AND SISTERS, I sincerely pray that the Lord will direct me to say that which I should say to you this morning. He has blessed us through this great conference from the inspired and powerful address of President McKay through all the sessions. I sincerely pray that his blessings may be with me, that that Spirit shall be continued.

This is fast day in the Church, the regular monthly fast day, and I should like to dwell with you for a few moments upon its importance and our relation to it.

In the early days of the Church, there were urgent needs to be met, and so the Prophet Joseph Smith, who had a plea made him from Kirtland for help for the poor and the needy, told the Saints to establish a fast day. Each month it was to be observed, and they were to fast for the day and bring to the one in charge the food that they would have consumed so that it might be dispensed to the poor.

What a beautiful, simple, direct, and inspired provision the Lord made through the Prophet Joseph Smith! People were to endure hunger and not partake of food they had but bring that food that others might not endure hunger.

The Lord revealed to Isaiah the true observance of the fast day; after rejecting the methods used by Israel at that time, he then points out the right way that the day should be observed.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry, and that you bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall the light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (Isaiah 58:6-8, 10-11.)

What a beautiful description of a day that we should follow once a month for the alleviation of suffering, for our own spiritual growth and development, and to carry out the purposes of the Lord that there shall be no want, no suffering, but every attention given to those who are afflicted and in distress.

I was told the other day (I did not learn any more of the details) that a bishop invited some of the members of his ward to a banquet, and as one man had his plate presented to him there was on it a small piece of meat and a small piece of carrot. I do not know what the man's impressions were or what questions arose in his mind, but

it was explained to him that that represented the fast offering that he had been giving to the needy. [Laughter.] Now that was surely a very realistic way of pointing out his relation to the fast offering and his obligations. And it reminded me of a sobering statement that the Prophet Joseph Smith made at the funeral of James Adams in 1843, and refers back to the powerful statement and announcement made by President McKay, that it is by doing the will of God that we will attain salvation and accomplish his purpose, and in no other way.

Incidentally, as we build up false hopes on something else, there will be a time of terrible awakening. So the Prophet Joseph Smith declared:

If men will acquire salvation they have got to be subject before they leave this world to certain rules and principles which were fixed by an unalterable decree before the world was.

The disappointment of hopes and of expectations at the resurrection will be indescribably dreadful. (DHC 6:50-51.)

It is for us to avoid that dreadful experience that he refers to and keep the commandments of God and bring to pass the purposes of the Lord. It is not only that we do not obey the Lord as far as we personally are concerned, but it is a serious sin as well that we frustrate the purposes of God, at least for the moment; and a condition that he wishes to bring to pass among his people for the alleviation of suffering, for the comforting of the afflicted, and for the strengthening of his Church, fails because we do not keep his commandments. That is a most serious thing. It seems to me that we must take it into account. The first is, in a way, personal, but the second is rejecting God and blocking his plans and his purposes, by which he means to bless his people.

I think we may not and must not be casual or indifferent regarding this fast day which is so common among us. I am sure we are not giving it the thought that it deserves. Many people seem indifferent. But what a wonderful thing it would be if the stake presidencies and bishoprics of wards and presidents of branches, through the help of the Lord, could instruct the people and inspire

them all so that they would give in full to the Lord their free-will fast offering. What a strength and power it would be towards the bringing to pass of the purposes of God among his people and in the earth.

And the way to do that is simple, if the people would understand and accept this principle and obey it. I believe it hinges on the one fact, so far as I am concerned, that it is just as necessary to pay an honest fast offering as it is to pay an honest tithing.

The Lord has told us how we shall pay our tithing and we are able to pay it properly and we call it a full tithing. The Lord has told us what the fast offering shall be, that it shall be the equivalent of the food of which we did not partake.

Great strength and power would come to us, so far as having means in the Church (and the Lord says he wishes to "have meat in his house") to accomplish his purposes. Yesterday we were advised that we are approaching a million and a half people. Let us consider a million people and realize that if we paid a full and honest fast offering, joyfully and gladly before the Lord, there would come into the hands of the servants of God each year, paid by a million people, the value of twenty-four million meals. What a strength that would be to the great welfare movement, what a spiritual blessing would come to all of the Church, for God promises great blessings, and what means would be in hand to bring about the alleviation of the suffering and the needs of the people!

This thing goes right to the heart of the gospel. The Lord found it necessary to charge ancient Israel with robbery, that they had robbed him in their tithes and their offerings, and they were under a curse, but he said,

... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3:10.)

I wish to read some of his words, just a few short selections, to emphasize the need of obeying the law of the fast and giving offerings for the poor and afflicted. They affect our salvation;

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they affect the forgiveness of our sins; they affect our souls being saved. We will not be saved, our prayers will not be answered, and the Lord will reject us as his disciples if we do not remember the poor and the afflicted.

These are his words directly through his prophets:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D & C 104:18.)

And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants. (Mosiah 4:26.)

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold,

your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith. (Alma 34:27, 28.)

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! (D & C 56:16.)

*And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple. (Ibid., 52:40.)*

May the Lord help us to discharge this great obligation in gladness and in joy, with all our hearts, I humbly pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

The Choir and Congregation will now sing, "O Say, What is Truth?" Elder George Q. Morris of the Council of Twelve has just concluded speaking.

The Choir and congregation sang the hymn, "O Say, What Is Truth?"

### President David O. McKay:

We shall now hear from Elder Hugh B. Brown, Assistant to the Twelve, who has just returned from an assignment by the First Presidency to officiate at the laying of the cornerstone of the New Zealand Temple.

## ELDER HUGH B. BROWN

*Assistant to the Council of the Twelve Apostles*

**I** HUMBLY PRAY that I may have the liberty which comes from the possession of the Holy Spirit and that your prayers and mine may be effective to that end.

As mentioned, we have just returned from a tour of the missions in the South Pacific, and we are sure that you parents, friends, and relatives of the missionaries who are laboring there will be interested in knowing that they are well, happy, and doing a wonderful work. They send to you and to all members of the Church their love,

greetings, and gratitude. We met 575 of them while there, held meetings with them, listened to their testimonies, discussed with them some of their problems, and were inspired by their faith and devotion.

Everywhere we went the people were living in the afterglow of the recent visit of President David O. and Sister McKay. To thousands it marked the pinnacle of their spiritual experiences. We wish publicly to thank him and his counselors for the priceless privilege of visiting the wonderful people of those islands and

for the honor of attending the ceremony of the laying the cornerstone of the New Zealand Temple.

Two other names are immortal among the Polynesians. Their love for Elder and Sister Matthew Cowley borders on devotion. They mention their names in hushed tones and sing special hymns written in remembrance of their years of loving and devoted service.

In addition to these regular missionaries, there are another 500 local labor missionaries and 120 Zion labor supervisors working there under the inspired and able leadership of President Wendell B. Mendenhall.

There are now forty-one chapels under construction, five major college projects, four mission homes, and another thirty chapels will be under construction within the year. I think in all the history of the Church we have never had a more inspiring example of voluntary co-operative effort than we saw in the college and temple projects in New Zealand and Hawaii. Not only do the missionaries and supervisors work on these projects without pay—often singing as they work—but most of them are also housed and fed by the local members of the Church. A representative of the press, after visiting the New Zealand project, expressed amazement and said, "A more completely unselfish work has never come to my attention."

There are now over 59,000 members of the Church in the South Pacific, and as we traveled among them we were reminded of the early missionaries who were there when conditions were quite different. We thought of President Joseph F. Smith, President George Q. Cannon, of my own grandfather, James S. Brown, and others, who endured hardship and privation under those primitive conditions. In fact, some of them were in danger at times of becoming the chief ingredient for an old-fashioned stew. They were mercifully preserved from that. We hope that they who planted those early seeds are sharing with us the joy of a wonderful harvest. We bring you then, from the dignified, humble, faithful Polynesians and others in the South Pacific, who covered us with love and leis, their "*Aloha—Kiaora Koutou Katoa*," or in other words, "Greetings, and God bless you."

During our tour, many questions were asked concerning the Church and its activities. The one most frequently asked was, "Are the Mormons Christians, and if so, how does the Church differ from other Christian churches?" Now, if to be a Christian means to believe that Jesus of Nazareth was the Son of God, the Redeemer of the world, and to follow his teachings; if being a Christian means to live or try to live the Christian life as he directed, then we answer the first part of that question with a categorical, "Yes, we are Christians."

The answer to the second part of the question is a complex one and cannot be given in a short address. However, perhaps some of our nonmember friends who have honored us with their presence here or in the radio and television audiences would be interested in a brief reference to some of those differences.

The thirteen Articles of Faith, published by the Church in 1842, are roughly the equivalent of creeds in other religious organizations. Therein is set forth a concise and authoritative statement on the teachings of the Church of Jesus Christ of Latter-day Saints. Of course, to point out the differences between these teachings and others would require an analysis and discussion far beyond the time limits of this occasion and the ability of the speaker. We may, however, refer in passing to some of them. It is worthy of note and doubtless surprising to some that everything we teach or practise is based upon and is in strict harmony with the King James Version of the Holy Bible, which we accept as the word of God.

We believe in other scriptures in addition to the Holy Bible; scriptures that were produced as scriptures have always been produced, by, as Peter said, "holy men of God, [who] spake as they were moved by the Holy Ghost." (II Peter 1:21.) There is meticulous agreement between the Book of Mormon and the Holy Bible, agreement not only on basic doctrine, but each also has the same central theme, viz: predicting the event, recording the advent, and bearing witness to the import of the life and mission of Jesus the Christ. The fact that these sacred volumes were written

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on different hemispheres, at times when there was no intercommunication, is not only evidence of divine purpose but also indicates inspired authorship.

The Latter-day Saints, like the former-day Saints, believe in the gifts of the Spirit as enumerated by the Apostle Paul: tongues, prophecy, revelation, visions, healings, interpretation of tongues, etc. (See I Cor. 12:7-10.)

We believe that these gifts as enjoyed now are part of the blessings that have come through the restoration of the gospel. We realize that when we say they have been restored to the Church it implies they were taken away or were no longer enjoyed. History, both profane and sacred, confirms that fact. Many candid and devout Christian writers assert and deplore the loss of these gifts and agree with John Wesley that they were not enjoyed beyond the second or third century and were seldom known after "that fatal period when the emperor, Constantine, claimed to be a Christian."

Our observance of the Word of Wisdom, God's law of health, is distinctive and is a physical and spiritual blessing to the people. Reference has been made in this conference to the awful price the world is paying for the use of things which God has said are not good for man.

We practise the law of tithing as it was taught and practised anciently, and, being the Lord's financial law, we find it superior to any man-made economic system. Fast offerings, the welfare program as administered by the priesthood, the Relief Society, and other agencies are an extension of the Church's economic policy, always having in mind the physical as well as the spiritual well-being of the people.

Some complain that we are too materialistic, that our teachings lack spiritual emphasis; they say we should keep the spiritual life free from contamination with the material, which, according to them, is gross and evil. But we are reminded that man's body was made in the image of God, from the dust of the earth. That the Savior did not consider earthly substances as evil is evidenced by the fact that he was baptized in the earthly element of water and pointed to such baptism as the gateway to his

kingdom to all who would follow him. Furthermore, he taught the deepest truths about the human spirit by reference to common material things, such as the birds of the air, the lilies of the field, sheep and shepherds, and farmers sowing seed. He chose humble fishermen for his disciples and not only taught them to become fishers of men but also gave them a lesson in fishing for fish. He and his apostles spent much of their time ministering to the poor, healing the sick, moving among the common people as they were engaged in the mundane affairs of life, mending the bodies as well as the souls of men.

We believe that religion should touch the lives of men redemptively here and now, at every point of human experience, that matter is not essentially evil but that its purpose is to serve spirit, while spirit controls and glorifies matter. There is a beneficent and eternal relationship between spirit and element. The Lord, speaking through the Prophet Joseph Smith, declared,

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy.

The elements are the tabernacle of God; Yea, man is the tabernacle of God, even temples; . . . (D & C 93:33-35.)

We believe the gospel of Jesus Christ must be preached to all the world, and to this end we have a great and unique missionary system. Young men and women are called, thousands of them each year, to spend two or three years of their life in missionary service, at their own expense. They are willing to interrupt their education, postpone their marriage, or give up their employment in order to perform this service. As we heard yesterday, there are now 13,000 of them at home and abroad, in various phases of missionary activity. These young people are instructed that they are not to attack or cast any aspersions on other churches but to respect every man's right to worship God as he may see fit.

The organization, government, and discipline of the Church have attracted wide and favorable attention. The



Church bestows the priesthood upon all worthy male members over twelve years of age. With a total membership of fewer than a million and a half, we have 372,530 men and boys who hold some office in the priesthood. This means a sharing of authority and responsibility and results in widespread interest and activity. Last night, for instance, a general priesthood meeting of the Church was held in this tabernacle and the proceedings carried by closed circuit radio to groups in ninety-six chapels in surrounding cities and states, where a total of 37,180 men holding the priesthood received instructions from the leaders of the Church.

So we might go on, far beyond the limits of time here, in simply listing the distinctive teachings of the Church. But there is one basic and fundamental difference to which we call attention for a moment, namely, the doctrine of Deity. On this transcendently important subject we take sharp but friendly issue with the creeds of men, and we are willing to rest our case upon biblical precedents and divine revelation. We worship the God of Abraham, Isaac, and Jacob, the Jehovah of the Old Testament. We believe that Jesus of Nazareth is the Son of God and the Messiah who was expected through the centuries but rejected when he came.

We believe that the Godhead consists of the Father, the Son, and the Holy Ghost, generally known as the Holy Trinity, but we believe that they are separate and distinct Personages, that the Father and the Son are personal and material and increasingly comprehensible as men progress and gain understanding; that the Father and Son have bodies composed of parts and possessed of feelings; that the Holy Ghost is a Personage of Spirit.

If Jesus of Nazareth was and is God, as John the Beloved and others declared him to be (See John 1:1-3), then God must be personal and material. It was not an incomprehensible, immaterial essence that came forth from the tomb, but the glorified, resurrected body of Jesus the Christ; it was a body of flesh and bone, as he himself declared, and as Thomas was called upon to verify by touch as well as sight. It was this body which ascended into heaven

in the presence of the amazed disciples. It was this body which the attending angels declared should come again when they said,

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

When Jesus came and revealed God to men, he held up to them a personal, living ideal and exhorted them to become perfect, even as his Father is perfect. The value of having an ideal is that it inspires emulation. We seek to become like that which we adore. Surely no one aspires to become diffused, immaterial essence, devoid of body, parts, or feeling and without center or circumference. Faith that a living, personal God is the Father of the human spirit encourages men to push back their horizons, to look up instead of down for their source. It enlarges their vista and life takes on new interest and new meaning. It encourages men to live more abundantly, and he said this was one purpose of his coming.

Because the Father called us sons and the Savior called us brothers, we posit for man an exalted Godlike status with almost limitless possibilities. This God-image quality in man, which is the root of his dignity, gives deeper meaning and a higher purpose to life, establishes faith and fortitude, and supplies the necessary valor to realize the vision without which people perish. It renews man's determination to pursue the eternal quest for answers to the whence and why and whither of life.

Again, if God is not comprehensible, then man's salvation is impossible, for Jesus said,

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. (John 17:3.)

If, therefore, we cannot know him, then we cannot have life eternal, and if this be so, then the whole plan of salvation fails, the doctrine of the atonement is false and meaningless, and men are left in Dante's deepest hell, "desiring without hope." We agree with Milton that "the end of all learning

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is to know God and out of that knowledge to love and emulate Him."

Unfortunately, in the minds of many religious people the term *God* is ambiguous. But there was nothing ambiguous about the Hebrew prophets' concept of Jehovah. To them he was a living God with whom Moses and others talked. Certainly there was nothing mysterious or hard to understand in Christ's revelation of his Father. He said, "he who hath seen me hath seen the Father." We believe in a living God, a conscious, sentient, intelligent Being with whom we associate the highest attributes of personality in their fullest development.

If this claim of a restoration be true, then we should expect the pristine Church to be a prototype of the restored Church, for not only he but also his teachings are the same, yesterday, today, and forever. It follows then that to outline and delineate the difference between the restored Church and other churches, one needs only to become familiar with the Church as it was organized by Christ and his apostles in the Meridian of Time and then compare the churches of modern times with that pristine Church. Whatever differences appear they are the differences between the churches of men and the restored Church of Jesus Christ.

Also, our faith in the materiality and separate individualities of the Father and the Son sustains faith in the doctrine of the second coming of Christ, when he shall reign during the millennium and we shall have a thousand years of peace. The prophets of old predicted his second coming in no uncertain or mystical terms. We refer to Job, Psalms, Isaiah, Joel, Zachariah, Malachi, and others. He himself promised that he would come in the glory of the Father with his angels. We read in Matthew,

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. (Matt. 25:31-32.)

Paul, in writing to the Thessalonians, said,

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (I Thess. 4:16.)

We bear witness to the restoration of the gospel of the Lord Jesus Christ. We bear witness that the Church has been organized and that it like its prototype, the primitive Church, is built upon the foundation of apostles and prophets, Jesus Christ himself being the chief cornerstone. Through this restoration men have been given the right to speak and act in the name of God as anciently, and through the endowment and employment of these gifts among men, the truth has been restored, and we humbly proclaim it.

Time will not permit even the mention of other, and there are many other, differences, but we repeat, we are Christians; we believe in the Holy Trinity, Father, Son, and Holy Ghost, in the holy scriptures, ancient and modern; we believe in the doctrine of the second coming of the Christ, and we believe that when he comes he will be as the Bible has promised, a glorified, resurrected Being, whose feet shall stand upon the Mount of Olives. We look forward to that coming and pray that God will help us and all men to prepare for it, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Hugh B. Brown, Assistant to the Twelve, has just completed his address. Elder Sterling W. Sill, Assistant to the Twelve, will please come forward.

We received a telegram that a plane load of Servicemen and Air Force officials flying in from Ellington Air Force Base at Houston, Texas developed engine trouble near Denver, and had to return. The fact that they have sent this telegram shows that they returned in safety. They express their disappointment and send love. We are thankful that they returned in safety. The Lord bless them.

Elder Sill will be followed by Elder Mark E. Petersen of the Council of the Twelve.

## ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

**E**ACH year on the second Sunday in May we set aside a very special day which we call Mother's Day. This is a day for honoring our mothers, and is traditionally a day of family unity and happiness. On this day we put on our best clothes and perform our most thoughtful acts to honor and please our mothers.

Two days ago was a kind of special Mother's Day to me, inasmuch as it was my mother's birthday, and though she has long since departed this life, I am very grateful for the privilege which is mine to remember and honor her.

Closely associated with Mother's Day, we set aside another special day on the third Sunday in June which we call Father's Day. The importance of both of these great days was given divine emphasis and approval some 3,400 years ago when God descended in fire upon Mt. Sinai, and to the accompaniment of lightnings and thunders, said—

Honour thy father and thy mother. . . .  
(Ex. 20:12.)

As I understand it, the observance of this commandment brings more benefit to the children than to the parents, for when we honor an ideal, our lives are uplifted by it. It has been said that "the sins of the fathers are visited upon the children," but that may also apply to their virtues; for, as the poet said—

When the high heart we magnify  
And the sure vision celebrate  
And worship greatness passing by,  
Ourselves are great.

In President McKay's great book *Gospel Ideals*, he said, "The other night I dreamed about my mother." And then he said, "I would like to dream about my mother more often." That is, in his dream, his mind went back and relived those important experiences when he learned from his mother the lessons of life that helped to prepare him for his present high place in the world. Each time we relive some sacred experience, that experience is renewed in vitality, and we are able to reabsorb the original good.

It was while trying to relive my own mother's devotion on her birthday, that I selected the title for what I would like to say to you this morning. The title that I think would please her most is "Father's Day." And I don't mean the Father's Day that comes on the third Sunday in June. I mean the Father's Day that comes on the first day of each week, when we try to honor and please our Heavenly Father.

The Apostle Paul has reminded us that

. . . we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? (Heb. 12:9.)

The relative importance of this great day that we call the Sabbath might be indicated to us by the frequency of its reoccurrence. That is, we have one day to honor Washington, one day to honor Lincoln, one day for Thanksgiving, one day for our nation's birthday. And then our Father in heaven, in his wisdom, has set aside one-seventh of all of the days to honor God. This day is also set aside primarily for our benefit. When one honors a wonderful mother, he tends to make her standards his own, and when one honors God he tends to become like God, and thereby helps to bring about his own eternal exaltation.

These fifty-two Father's Days have also come down to us from that awe-inspiring day on Sinai thirty-four centuries ago when out of the fire God said—

Remember the sabbath day, to keep it holy. (Ex. 20:8.)

In fact, it has been thought that our civilization could never have survived for half a century if it had not been for this one day in seven that we call Sunday. This is the day when we try to reach a pinnacle in our lives by living at our best. This is the day when we pay particular attention to the washing of our bodies. This is the day when we put on our best clothes and think our best thoughts and read our best

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books. This is the day when we associate with the people we love the most. This is the day for which we usually reserve the best meal of the week. This is the day when we lay aside the cares that usually concern us during the other six days while we go to the house of prayer and let our minds reach upward to try to understand the things of God and eternity. This is the special day when we worship God, and honor Him in our lives. The proper observance of the Sabbath is the process by which we put our lives in harmony with Deity.

Because President McKay has loved his mother and tried to please her, she has been enabled to help guide and enrich his life. And because President McKay has honored and loved his Heavenly Father, God has been able to magnify him and make him great.

One thing that greatly disturbs me as I go around a little bit is the consciousness of the great number of people who are losing their opportunities and their blessings by the misuse of the Sabbath day. All of our lives we have heard of the great wonders that can be accomplished by even fifteen minutes a day devoted to well-directed study and concentrated thought. We know of many who have raised themselves to great heights of achievement by this simple means. But think how wonderfully we can upgrade our spirituality by making effective use of "The Lord's Day," which he has set aside especially to enrich our lives.

Alexander Hamilton once gave the secret of his extraordinary success and we can apply his formula to the observance of the Sabbath day. Mr. Hamilton said: "Men give me some credit for genius. But all the genius I have lies in this. When I have a subject in mind I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. The result is what some men call the fruits of genius, whereas it is in reality the fruits of study and labor."

It is a thrilling idea to think of the possibility of becoming a "genius" in the things of the spirit, a "genius" in the work of the Lord. This can actually be brought about by devoting our minds

and our hearts to the important considerations for which this one day in seven was set aside.

It is still true that, "As a man thinketh in his heart, so is he." Everything starts from that one beginning.

Mind is the master power  
That molds and makes,  
And man is mind.  
And evermore he takes the tools of thought  
And fashions what he wills,  
Bringing forth a thousand joys, a thousand ills.

He thinks in secret, and it comes to pass  
Environment is but his looking glass.

James Lane Allen  
*Morning and Evening Thoughts*

Someone has made this challenging proposition: "How would you like to create your own mind?" But isn't that exactly what each of us does? William James said, "The mind is made up by what it feeds upon."

This idea was strikingly illustrated to me sometime ago in conversation with a friend who said, "But I am just not religious," and he shrugged his shoulders as if to say, "There is nothing that I can do about it." With the hope of helping him, I said, "Bill, I am sure that what you say is true, that you are not religious. But have you ever thought about the circumstances that brought that situation about? How could you ever hope to be religious? You don't study religion; you don't read the scriptures; you don't go to church; you don't pray to God; you don't think about him; you don't meditate about religious things. How could you ever hope to be religious?"

Someone once said to a small boy, "Who gave you that black eye?" The boy said, "No one gave me that black eye. I had to fight for it." That is what we must do for every worthwhile thing in our lives. We must fight for them. Certainly we must earn the right to be religious.

I told my friend about a little toy clown that I saw at Christmas time. It was a little plastic figure that had a lead weight in the crown of his head which could always be depended upon to bring him to an upside-down position. If you laid him on his back, he would

immediately flip up on his head. If you stood him on his feet, he would quickly reverse his position and light on his head.

But isn't that exactly our own method of response? We can absolutely depend upon this fact, that wherever we place the weights of our interest, that will be the place at which we will more or less automatically respond; for example, my friend was very much interested in athletics; he spent his Sundays and other free time reading about and participating in various kinds of sports. He told me that he could quote the batting averages of every important major league baseball player in the United States, and at the same time, he confessed that he could not quote one single verse from the word of God.

My friend thoroughly understood the importance of taking a vitamin pill every day, but he had no conception of the desirability or the methods for developing spiritual health and vitality. Someone once said, "I never put religion out of mind. I was so open-minded it fell out."

Our spiritual health must always be primarily our own responsibility. A physician judges the health by the appetite, and our spirituality may be judged the same way. It is easy to ruin our appetite for the things of God when we build bars in our homes instead of altars. By the desecration of the Sabbath Day we may become more interested in a horse race than in the celestial kingdom.

William James said, "That which holds our attention determines our action." That rule applies to a prize fight or the celestial kingdom. We ourselves choose the interests that will shape our destiny. But no life can in its final analysis ever really be successful that is primarily concerned with its own shallow pleasures and narrow interests, but can find no time for the author of our lives and our blessings. Someone said—

No time for God,  
What fools we are  
To clutter up our lives  
With worthless things  
And leave without the Lord of life  
And life itself.

No time for God?  
Better to say  
No time to eat, to sleep, to live, to die.  
Take time for God  
Or a poor misshapen thing you'll be  
To step into eternity  
And say to Him  
I had no time for Thee.

Only when we make God and his word central in our lives, can we develop that wonderful religious talent that will lead us back into his presence.

In 1935, Clarence Day, Jr., wrote a play entitled, *Life with Father*, and I would like to borrow that title this morning to apply to your eternal life. In Section 76 of the Doctrine and Covenants, the Lord names those who will qualify for the celestial kingdom. He says—

These shall dwell in the presence of God and his Christ forever and ever." (D & C 76:62.)

Wherefore, as it is written they are gods, even the sons of God. (D & C 76:58.)

These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun in the firmament is written of as being typical. (D & C 76:70.)

Then by way of contrast, I would like to offer for your consideration the prospect of "life without father." Suppose that we should become a part of that innumerable company who will spend eternity in the telestial kingdom, of whom it is said, "Where God and Christ are, they cannot come, worlds without end." (*Ibid.*, 76:112.)

I would just like to point out in passing that that is a very long time to be excluded from association with those we would like most to be with.

One of the most devastating of all human emotions is the sense of being alone, of not being wanted, of being unworthy. Suppose that sometime we find that because we have weighted our interests in the wrong places, that we have become unfit for the presence of God and have therefore lost our greatest blessing. A peculiar thing happens when we stand on our heads so to speak, for then it seems to us that all the world is upside-down, and we are then unable properly to appraise values.

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The most valuable thing in life is life itself. The greatest gift of God is eternal life, that is, "Life with Father." Therefore, these fifty-two wonderful days have been set aside especially to help us prepare for that magnificent experience which lies just beyond our mortality. One of our most inspiring hymns says—

We feel it a pleasure to serve Thee,  
And love to obey Thy command.

William Fowler

And one of the most important of those commands has to do with our observance of that great day on which we try to please God, the day I like to think of as "Father's Day," the divine

command concerning which not only came down to us across the ages from the fires of Sinai, but it has been given anew by the direct command of God in our own day. For God has said again to us in substance, in our own interests,

Remember the sabbath day, to keep it holy. (Ex. 20:8.)

May God help us so to do, I pray in Jesus' name. Amen.

### President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just spoken to us. Elder Mark E. Petersen of the Council of the Twelve, will be our concluding speaker.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

SINCE WE LAST met in general conference, we have passed the one hundredth anniversary of the birth of President Heber J. Grant. I call this to your attention because I have great appreciation for that wonderful man, for the remarkable influence he had upon my life, particularly in my younger years.

It was President Grant who gave to me my first real introduction to the Book of Mormon. When I was about ten years of age, he came to the ward in which I lived and spoke in one of our Sacrament meetings. As he has done on other occasions, that day he told of his own first reading of the Book of Mormon and of the great impression made upon him by the life of Nephi. In his address he made Nephi such a reality to me that I had a desire to read about him for myself.

I took my father's Book of Mormon, and I read the story of Nephi, having in mind what President Grant had said. As I read, not only did I learn to appreciate that great prophet of old, but I had come into my soul also a deep love for the Book of Mormon, even as a boy.

You will remember another address that President Grant gave, sometimes repeating, pertaining to the Book of Mormon. I would like to read to you

an excerpt from that address. Said President Grant: "When I was a young unmarried man, another young man who had received a doctor's degree ridiculed me for believing in the Book of Mormon. He said he could point out two lies in that book. One was that the people had built their homes out of cement, and they were very skillful in the use of cement. He said there had never been found and never would be found, a house built of cement by the ancient inhabitants of this country, because the people in that early age knew nothing about cement. He said *that* should be enough to make one disbelieve the book. I said: 'That does not affect my faith one particle. I read the Book of Mormon prayerfully and supplicated God for a testimony in my heart and soul of the divinity of it, and I have accepted it and believe it with all my heart.' I also said to him, 'If my children do not find cement houses, I expect that my grandchildren will.' Now, since that time, houses made of cement and massive structures of the same material have been uncovered.

"Not very far from the City of Mexico there is a monument two hundred and ten feet high, built of cement. . . . My first counselor [Anthony W. Ivins] has stood on that monument. You could put forty tabernacles like this one inside

of it. It covers more than ten acres of ground and is two and a half times higher than this building. From the top of that monument one can see small mounds, and as these mounds are being uncovered, they are found to be wonderfully built cement houses, with drain pipes of cement, showing skill and ability, superior almost to anything we have today so far as the use of cement is concerned.

"Another statement that this doctor made," continued President Grant, "was this: that the voice of man can only carry a few hundred feet, and yet the Book of Mormon teaches that . . . Jesus Christ . . . spoke to the people and his voice was heard all over the land. 'That is a lie,' said he, 'and you know it.' I said, 'That is no lie at all. Jesus Christ, under God, was the Creator of this earth, and if he had the power and ability to create the earth I believe that he could arrange for his voice to carry all over the world at one and the same time.'

"The radio is doing what?" asks President Grant. "I read the other day that a song had been heard nine thousand miles away, not only every word of it, but every note. . . . We had four letters from New Zealand or Australia, I have forgotten which, to the effect that people there had heard perfectly the programs that had been broadcast over the radio. . . . In that program the announcement was made that if anybody in a foreign land who heard the program would so indicate there would be sent to him a pound box of candy, and four people wrote for the boxes of candy. It takes the sun eighteen and one half hours to travel that far (with reference to the rotation of the earth), yet the voice carried that distance as quickly as you can snap your finger.

"I said to this man," continued President Grant, 'the voice of the Savior could go all over the world if he so arranged it.' The radio has proved what I said.

"Faith is a gift of God, and I thank God for the faith in and the knowledge of the divinity of the Book of Mormon which I had in my youthful days, and that these two alleged scientific facts, which are now known to be fallacies, did not destroy my faith." (*Conference Report*, April, 1929:128-130.)

This was very interesting to me because I had an experience similar to it. When I was a young missionary, I came to a professional man and his wife and told them the story of the coming forth of the Book of Mormon, and of its having been translated by Joseph Smith through the power of God from a set of gold plates. This professional man laughed at me and ridiculed the idea that gold plates were ever used as records of the past. "Why," he said, "I have specialized in ancient history, and I know from all my reading there is not one single instance in all of the textbooks where it says that ancient records were inscribed upon gold plates." He said, "If you know anything at all about ancient history, you know that clay tablets were used, and that papyrus was used, but never is there a mention of gold plates."

I was a student at school when I was called on my mission, and I had read some little bit in ancient history. I remembered that there was not any mention in my textbooks, either, about gold plates, although much had been said about the clay tablets. So I had no scholastic answer for this man. But as I stood before him, I remembered President Grant and his testimony that I heard as a ten-year-old boy, and then as I later heard, this declaration that he made which I have read to you.

In my simplicity I bore testimony to this learned man that although I knew little about the history of the past, and I had no scholastic material to present to him about the gold plates, God had given me a testimony that indeed Joseph Smith did have gold plates, and that from them the Book of Mormon was translated, and that I knew it was true.

I used to think a lot about that conversation and wondered about the historians, and why they had said nothing about gold plates. It did not disturb me, however.

But how different are things today! History is no longer silent about the gold plates. Historians not only are vocal, but they are also eloquent in announcing to the world that many sets of plates of precious metal have been found containing many records of the past engraved on their pages by skilful

men who knew how to write on plates of metal. Archaeologists have found gold plates and silver plates, copper plates and brass plates and bronze plates. They have found big plates and little plates, thick plates and thin plates. Some of them were found separately and singly, and others had been brought together in book form—many with pages of gold and silver as thin as modern paper, many of them skillfully and beautifully engraved with the record of the civilizations of the past.

Quite as interesting to me as the discovery that there have been many other plates was the manner in which these plates were found. Under the stones of the palace of the Chaldean monarch, Sargon, was found a set of plates, some of gold and some of silver, and do you know how they were deposited? They were placed in a box made of stone carefully put together and buried in the ground. In Iran have been found some plates of King Darius, dating back to 518 B.C. They were gold and silver also, and beautifully engraved. And how had they been preserved? By having been placed in a carefully made box of stone and buried in the ground.

As I read these things, my mind went quickly back to the description of Joseph Smith, pertaining to the manner in which the Book of Mormon plates had been preserved, for Joseph Smith wrote:

Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. (J. S. 2:51-52.)

When I read the reports of these other plates and remembered the story of Joseph Smith, I said to myself: "Thank the Lord. Surely God moves in a mysterious way, his wonders to perform!"

Plates have been found in many places, in both the Old World and the New. They have been found in Palestine, in Egypt, in Babylonia, ancient Assyria, Rome, ancient Carthage, Portugal, Italy, ancient Phoenicia, India, Pakistan, Arabia, several places in South America and Central America, Mexico, and in the United States. A set was found in the state of Ohio. Many copper plates have been found, including one set of eight in Dunklin County, Missouri. Another set was found near Mound City, Missouri, and still another in the state of Georgia. Five copper and two brass plates were found among the Tuckaubatchee Indians, who have a tradition that these plates were given to them by God.

When I thought about the plates being discovered in Ohio, Georgia, and Missouri, I asked a friend of mine: "Which is more difficult to believe: that plates were found in Georgia and Missouri and Ohio, or that they were found in the state of New York?"

Then he said, "Yes, but you involve an angel with your plates."

I said, "Do you believe the Bible?" And he said, "Yes." I asked him, "Which is more difficult: to believe that an angel came down from heaven and showed Joseph Smith the resting place of a set of plates made by ancient man; or to believe that God would come down from heaven himself and with his hand engrave the Ten Commandments upon two tablets of stone and give them to Moses?"

Then I remembered that we do not receive a testimony from scientific research, nor from argument. I remembered that the only way we get a testimony of the truthfulness of the Book of Mormon is in the way President Grant received it, in a way that I received it, and as a million other Latter-day Saints have received it—the way explained by Mormon when he said:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall



ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4)

With all the fervor of my soul I thank the Almighty that he has given to me a testimony of that book. And what is the testimony? That the Book of Mormon is true, that it is the word of God, a new volume of scripture for this modern world. And I testify to you and all others who listen that if they will but read the Book of Mormon prayerfully with a sincere heart and ask God for a testimony of it, they will receive it, as so many of the others of us have, and this is my testimony, in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve. You undoubtedly noticed that we rather restricted Elder George Q. Morris in his inspirational sermon. The fact is, that we have done the best we can throughout this service to comply with the requests of some of our television listeners. In one area the television broadcast had to close at 11 o'clock, and the director of that station did not wish to carry the responsibility of interrupting a sermon. It would be all right if we would sing at 11 o'clock, and at 11 o'clock you were singing. We thank Brother Morris for closing.

That explains too, why we did not make reference this morning to the great Priesthood Meeting held last evening in 97 groups, including the Tabernacle here. There were in those 97 groups 37,180 men holding the Priesthood. That is the largest gathering of Priesthood ever held in the Church.

That is why also we did not tell you leaders in the political and educational world that we are very happy indeed to bid you welcome. We have the following present, so far as the Brethren have been able to see, worshipping with us this morning: Senator Arthur V. Watkins; Governor George Dewey Clyde; Secretary of State Lamont Toronto; Mayor Adiel F. Stewart; Ernest L. Wilkinson, president of the Brigham Young University; President A. Ray Olpin of the University of Utah; President Daryl Chase, State University of Agriculture; John L. Clarke, president of Ricks College; Elliott Cameron, director of Snow College; Dr. William P. Miller, president of Weber College; E. Allen Bateman, state superintendent of public instruction; Dr. M. Lynn Benning, superintendent of Salt Lake City Schools, and undoubtedly others. We are glad you have been with us during this spiritual feast.

We have been inspired by the singing of the Tabernacle Choir, led by J. Spencer Cornwall, with Brother Alexander Schreiner at the organ. The closing song by the Choir will be "Lead, Kindly Light." The soloist will be Elder Hulbert Keddington. The closing prayer will be offered by Elder Clarence Neeley, president of the Benson stake.

Following this, this Conference will be adjourned until 2 o'clock this afternoon.

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The Choir sang the hymn, "Lead Kindly Light."

The benediction was pronounced by Elder Clarence Neeley, president of the Benson Stake.

Conference adjourned until 2 o'clock p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference was held at 2:00 p.m., Sunday, April 7.

The singing for this session was by the Tabernacle Choir, J. Spencer Corn-

wall conducting, Frank W. Asper at the organ.

The meeting commenced promptly at 2 o'clock, by President David O. McKay, who presided and conducted the

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services, making the following introductory remarks:

**President David O. McKay:**

The music for this session, the concluding session of our Conference, will be furnished by the Tabernacle Choir, J. Spencer Cornwall conducting, Frank W. Asper at the organ.

We shall begin this service by the Choir singing, "The Lord's Prayer," as arranged by Leroy J. Robertson. The opening prayer will be offered by Dr. Wilford J. Reichmann, president of the St. George Stake.

The Choir sang "The Lord's Prayer," (arranged by LeRoy J. Robertson).

Elder Wilford J. Reichmann, presi-

dent of the St. George Stake, offered the invocation.

**President David O. McKay:**

Dr. Wilford J. Reichmann, president of the St. George Stake, offered the invocation. The Tabernacle Choir will now sing "There Is A Green Hill Far Away." Oscar A. Kirkham will be our first speaker following the singing.

Singing by the Choir, "There Is A Green Hill Far Away."

**President David O. McKay:**

Elder Oscar A. Kirkham of the First Council of Seventy will now speak to us. He will be followed by Elder Adam S. Bennion.

**ELDER OSCAR A. KIRKHAM**

*Of the First Council of the Seventy*

**P**RESIDENT McKAY, I am very grateful for this hour and for this opportunity. Your words have sustained me as have also those of your Counselors which have been spoken. The wisdom and the inspiration of this Church and its teachings have been a great boon in my life.

There are two things that deeply impress me in the Latter-day Saint teachings as I labor with youth. First, you must live worthy that you may go on a mission for the Church—the second I will give later.

In the Doctrine and Covenants, section 68, we read:

Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost. (D & C 68:8.)

Then the Lord will be with you and bless you.

Thousands have heard and obeyed this word of the Lord. Now why not you, young men, take this opportunity? There will be something seriously wanting in your life unless you have this experience. Here is one of the finest things you can do for peace, happiness, and personal progress. Plan now, now!

As the thought crosses your mind, let it meet high resolve in your own life. There are thousands who are waiting to hear the word of the Lord. Yes, many are waiting to hear *your* voice.

My religion is your religion; let us live this great life fully together.

The second thing I suggest to you, my young friends—you must be worthy to be married in a temple of the Lord for time and for eternity.

It may take time for you and your young bride-to-be to understand all that it signifies, it may take a little courage, for it all seems so strange, but it is beautiful and understandable. It will be an answer to your prayer and to mine.

Remember, you said that night as you proposed, "It must be in a temple of God."

It was in an early testimony meeting, after you made that declaration, that I saw you both stand together, and you, young man, courageously spoke for both of you. I was sitting in the audience. My, how you thrilled me. I said, "Now you are on the way. This will be a great life. Joy will fill your hearts. This is the Mormon way of life."

To go on a mission, to be married in the temple of God for time and for eternity!

One father, a nonmember of the Church, said, when his son was ready for departure for his mission: "Son, I am very proud of you. Your life and your conduct have been an inspiration to your mother and me. Son, I want to be your first convert to the Church. Take hold of me. Don't let me turn back. I want to be your first convert."

For these lovely experiences for our youth, I humbly pray. There is much that can be said for the Latter-day Saint Church program. It has been blessed and inspired of the Lord. As you have listened this day, the day before, and the day before that, your meditations have been enriching. The Lord has been talking to you.

I have selected merely these two great teachings, which I feel are especially vital to the lives and happiness of our youth.

In a few days thousands of youth

from all parts of the United States will meet at Valley Forge, and then a few days later, thousands more will meet in London, England. They will come from all over the world. They are of many colors and races; I have camped with them; I know these men and boys; and if I may be bold to say, they have faith in God!

May the Lord bless us as we make more and more friends, as we mingle with people that we may give freely that which God has given us so abundantly, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder Oscar A. Kirkham, member of the First Council of Seventy. Elder Adam S. Bennion of the Council of the Twelve will now address us. He will be followed by Elder S. Dilworth Young.

## ELDER ADAM S. BENNION

### *Of the Council of the Twelve Apostles*

FOUR YEARS HAVE come and gone since I was called to this position, and they have been tremendous years: *Here with these devoted brethren, out in the stakes and wards with our wonderful people, in representative military camps from Canada to Germany, and in the mission fields with the inspiring devotion of our young men and women and the heart-warming response of the Saints.*

Together with these assignments have come opportunities to attend stimulating Religious Emphasis Weeks at representative universities of America. It is an intriguing experience to be invited to be a member of a team made up of a Catholic priest, an Episcopalian minister, a Presbyterian, a Methodist, a Baptist, a Seventh Day Adventist, a Christian Scientist, a Jewish rabbi, and a Mormon elder.

To meet with faculties of those institutions and with students and then to spend the evening in joint sessions of fraternity members and sorority girls, attempting to answer the questions which they ask—and I think I have

never been asked so many questions in my life before, and I have never been so grateful for the restored gospel of Jesus Christ and so proud of the program which it carries forward.

One of the most meaningful questions ever put to me was this one in one of the universities: "Mr. Bennion, what has your Church given to America that America didn't already have?" I have been thinking about that question ever since, and one day I hope to have a complete answer.

When it was first put to me, I offered five simple answers. Today I should like to do something I have not done in a conference here before. You good people who sit out there by your radios, I hope you have a pencil handy, because I am going to violate all the rules of psychology. The psychologists say we ought to limit ourselves to three ideas, or to five, at most. I am going to take you to a score of them today, and I am sure you cannot remember them all, but if you will jot them down, my thought is that it is a wonderful thing to get the whole scope of the gospel, to run it

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through in its entirety as best we can in these few minutes.

Well, I started out with my answer to "What has your Church given to America that America didn't already have?" and I said, first of all *A Welfare Plan*. A plan to insure against want, an assurance that no man, woman, or child shall ever be left in distress, a plan which is not a dole, a plan which does not involve beggary, a plan involving honest work and mutual helpfulness, a plan inspired of God for the blessing of his children.

Wherever this welfare plan has been explained, men have said, "Certainly that is a contribution to America."

The second thing I named was *A Great Pioneer Story*. I love to live over again the heroic experiences of our forebears when, driven out of their homes in Nauvoo in the dead of winter, they trudged across three hundred miles of snow and mud and muck to Winter Quarters, then to launch another trek of a thousand miles through an uninhabited wilderness to a haven characterized significantly by their prophet leader, Brigham Young, when he said:

We will go so far that our enemies will not choose to follow us and we will pick so unpromising a place that nobody will covet it. (Brigham Young to President James K. Polk, August 9, 1846.)

We love now to sing the song:

We'll find the place which God for us prepared,  
Far away in the West;  
Where none shall come to hurt or make afraid;  
There the Saints will be blessed.

"Come, Come, Ye Saints."

In that story is a tale to match Plymouth, a tale reminiscent of Israel on her way to the Promised Land. There are courage and devotion and sacrifice and faith triumphant over hardship, and I submit to you, as I have submitted to the universities of this country—there is a contribution.

In the third place, and the men of these universities are impressed with it, we have given to the world and to America *A Religious Literature*. Try naming a modern church which has given to America anything to match the

Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

I love to read to inquirers after truth those masterful and moving and inspired messages such as are found in the Doctrine and Covenants. May I commend to you when you go home from this conference, that you try in your family circle, reading aloud once more, sections 76 and 84 and 88 and 93 and 121 and 130.

The fourth thing we have given to America is *A Wonderful Concept of Deity*. If you will read representative descriptions of Deity popular a hundred and thirty-five years ago, with all their intangible vagaries, you will be grateful, as I am, for the Prophet Joseph Smith's forthright and simple declaration in his account of his glorious vision:

When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him! (J. S. 2:17.)

It will stir you to read again his final testimony as recorded in section 76.

The fifth thing that we have given to America is *The Priesthood*. It was similarly wonderful for the Prophet Joseph not only to announce the personalities of God the Father and the Son, but also to announce the return of John the Baptist to confer the Aaronic Priesthood, and the return of Peter, James, and John, bringing the Melchizedek Priesthood.

We declare to the world that the priesthood, long lost, has been restored in this the last great dispensation, the authority to act in the name of God given us through the laying on of hands by messengers out of heaven. And that is a contribution.

Other inquiries have prompted me to extend my analysis. Over and over again I have been asked throughout America and Europe to name the features that are distinctive of Mormonism. I can only name them here but taken together they set out a pattern which deserves the thoughtful consideration of men everywhere. I leave them with you in the hope that they might heighten your appreciation of a

wonderful program. I have given you five, and with a termerity that perhaps exceeds my good judgment, I want to add the list up to twenty-odd. And you will appreciate the fact that all I can do is to name them. You take them and fill them in. They make a wonderful study.

Item 6. *The Principle of Free Agency.* The glorious privilege of choosing what we shall believe, what we shall do, and what we shall become.

Item 7. *The Idea of Eternal Progression.* An everlasting becoming! As Professor Rugh once said: "Life can become the achievement of a perpetual triumph." I think the poet Browning had some such idea in mind when he penned the lines: "A man's aim should exceed his grasp—or what's a heaven for."

Item 8. *Tithing.* The key to the financing of the program of the Church, a returning to God of one-tenth in appreciation for the nine-tenths he so generously gives to us his children.

Item 9. *Temples and Temple Ordinances.* Try to name the modern church that builds temples for sacred ordinances, that teaches genealogical research, that does vicarious work for the honored dead of other generations.

Item 10. *Ward Teaching.* This was stressed so beautifully and effectively last night in our General Priesthood meeting by our beloved President. It is heartening to know that every family in the Church may receive an official call each month by a representative of a bishop to inquire in a friendly spirit into the health and well-being of the members of the family and to leave a stimulating gospel message for meditation during the month.

Item 11. *Lay Leadership.* Leadership inheres in the membership of the Church. Leaders are chosen from the ranks. The door is open for any worthy young man or young woman to enter upon the path that leads to presidency in the various organizations of the Church.

Item 12. *A Wonderful Organization.* The genius of that organization is reflected in the fact that in a typical ward—and it is interesting to call the roll as we did in this one ward, a ward of 600 members—236 men and women are

actually engaged in leadership responsibility, and the channels of activity are perfectly clear.

Item 13. *A Work-a-Day Program.* Mormonism is not merely a system of belief—it is a gospel of activity. It is not confined to church worship on the Sabbath Day—it reaches into the daily lives of its members every day in the week. As someone said happily in Europe: "The Church doesn't work its members to death—it works them to life."

Item 14. *A Philosophy of Grace and Works.* So often in discussions men get lost as between faith and grace and works. It is clear that our redemption is made possible by the grace of our Lord and Savior, but it is inconceivable that the greatest gift of God to man can be realized without effort. Such an idea runs counter to the scripture and to every experience we have in life. It squares with reason that when we have done all that we can in and of ourselves, then God sublimates our efforts through his mercy.

Item 15. *The Word of Wisdom.* In the interest of health and spiritual power, it is good to know that we have section 89 of the Doctrine and Covenants for our guidance.

Item 16. *The Great Missionary System.* One of the finest evidences of the vitality and selflessness of Mormonism is the fact that regularly some 5,000 of her choice youth, at their own expense, go out into almost all the corners of the globe and for two years devote themselves to proclaiming the truths of the restored gospel for the blessing of their fellow men.

Item 17. *A Great Program for Youth.* A good friend of mine out of New York recently said he wished he could have his own children to live in Utah, to come under the benedictions of our program for young folk. I feel sure there is no element of boasting in proclaiming that in the matter of a well-rounded program for the development of the talent of youth through recreation, scouting, dramatics, public speaking, athletics, social leadership, and religious study and contemplation, the Church offers some of the finest training in the world.

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Item 18. *Continuing Revelation.* It seems so reasonable to believe that the God who created the world and all of us, should still reach out in love toward us and guide our destinies. The thought of retirement for God seems repugnant to an intelligent evaluation of his purposes. Certainly the world is in need of direction quite as much today as it was in the days of Moses.

Item 19. *A Precious Fellowship through Service.* One of the most satisfying rewards for working in the Church is the privilege of coming to know fully how wonderful a companionship grows out of the mutual devotion to volunteer service in the interest of our fellow men. There is a rare joy in joining hands with friends in the service of our Father in heaven.

Item 20. *Intellectual Liberty Coupled with Intellectual Responsibility.* The basic belief, "the glory of God is intelligence," puts a premium on the search for truth. Men are encouraged to reach out for enlightenment wherever it is worthily to be found. But they are also charged with the responsibility of proofreading their thinking against good common sense and against the revealed word of God.

Item 21. (I marvel at your patience—I shall run out of numbers soon. But as I turn them through, the gospel seems so complete. I have wanted to do this once.) *Dedicated Home Membership.* Latter-day Saints honor the home as the foundation of civilization in keeping with two great scriptural declarations:

Lo, children are an heritage of the Lord: . . .

As arrows are in the hand of a mighty man; so are children of the youth.

### ELDER S. DILWORTH YOUNG *Of the First Council of the Seventy*

I CANNOT remember the time when I have not heard the story, quoted by Brother Bennion, concerning the coming of the Father and the Son to the Prophet Joseph Smith. I am convinced as I grow older and become proportionately wiser that if boys and girls in our

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. (Psalm 127:3-5.)

And then that wonderful declaration to Latter-day Saint parents everywhere—Doctrine and Covenants 68:25—on our responsibility in the training of children, coupled with the wonderful suggestions offered in this conference; we bid parents accept their full responsibility to the spirits that have been entrusted to their keeping here in mortality.

Item 22. *The Anchor of Testimony.* The strength of the Church inheres in a mingling of two influences: revelation from God on high and individual testimonies in the hearts of men and women. Testimony is the stability of those people.

And finally, item 23. *The Assurance of Eternal Life and Exaltation.* Through keeping the faith and through keeping the commandments of God, confidence is born in the reality of a literal resurrection through the atoning sacrifice of our Lord and Savior, Jesus Christ.

IN HUMBLE gratitude I give you my witness that in these twenty-three distinctive features we have the completest program for life—here and hereafter—that I have been able to discover.

May the Lord inspire us to live worthy of it, I pray in his name. Amen.

### President David O. McKay:

You have just listened to Elder Adam S. Bennion, member of the Council of the Twelve. Elder S. Dilworth Young of the First Council of Seventy will now address us.

Church could keep that story uppermost in their hearts, believing it, having a testimony of it, much of the ills of our youth which President Richards so graphically portrayed this morning would not be.

I am concerned however with one

item which has recently been called to my attention on this matter. There appears to be going about our communities some writing to the effect that the Prophet Joseph Smith evolved his doctrine from what might have been a vision, in which he is supposed to have said that he saw an angel, instead of the Father and Son. According to this theory, by the time he was inspired to write the occurrence in 1838, he had come to the conclusion that there were two Beings.

This rather shocked me. I can see no reason why the Prophet, with his brilliant mind, would have failed to remember in sharp relief every detail of that eventful day. I can remember quite vividly that in 1915 I had a mere dream, and while the dream was prophetic in its nature, it was not startling. It has been long since fulfilled, but I can remember every detail of it as sharply and clearly as though it had happened yesterday. How then could any man conceive that the Prophet, receiving such a vision as he received, would not remember it and would fail to write it clearly, distinctly, and accurately?

It seems to me, too, that had he evolved such a thing, his enemies would have used it against him. In 1838 there was a crisis in the Church. Men were falling away. It was at that time that Oliver Cowdery became disaffected. If any man in this Church had ever heard that story of the first vision, Oliver Cowdery must have heard it. Yet his reasons for disaffection were never given as an evolution of the first vision. Other men of that time did not use it as their excuse. In 1844, when the final conspiracy was concocted to murder Joseph Smith, the reasons given by those men were not discrepancies in his story of the first vision, but rather other matters far removed from it.

When Joseph wrote the story in 1838, men and women who had known him ever since he had started this work took the story in their stride; that is, it was common enough knowledge from the beginning that no one took an exception to it. Everybody knew it; everybody had heard it; not exactly in the words in which he wrote it—I believe no man will speak extemporaneously in

the same manner that he will write something—but essentially the same, and when the Saints read it, it merely confirmed what they had heard over and over again.

His mother should have known something about it. You will remember, he walked into her house that morning and told her that the church to which she had given allegiance was not true. To my way of thinking, he must have told her all about the vision. When she chose to write the story of her son's experience, she did not put it in her own words. I suspect that she must have felt that so nearly was what he had written the way he had described it to her, that she quoted his written statement.

All of these things seem to me to add up to irrefutable evidence, although not said exactly, that Joseph Smith, in 1838, told the correct story of his vision of 1820.

Recently I made some slight investigation, although not enough, trying to find the testimonies of some of those who had heard Joseph say these things before 1838. I did not find much—I did not have time to look far—but I have one, which I should like to give you.

Edward Stevenson told how in 1834 the Prophet came to Pontiac, Michigan, Stevenson's home town, and there held a series of meetings, attended by Brother Stevenson. Brother Stevenson wrote that the following was the Prophet's testimony on that occasion:

"I am witness that there is a God, for I saw him in open day, while praying in a silent grove in the spring of 1820." Then Brother Stevenson wrote: "He further testified that God the Eternal Father, pointing to a separate Personage in the likeness of himself, said, 'This is my beloved Son. Hear Him.'"

I submit this excerpt as enough like the story that the Prophet wrote to bear witness that he wrote it accurately and correctly.

I am of the fifth generation. I can remember the second generation. My grandchildren are of the seventh generation. Likely in their day, they will remember not only my generation, but will see also, before they die, the tenth or the eleventh generation. It is just possible that some of them may be

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interested enough to want to know what their grandfather thought about these things, and they will investigate the conference reports. I should like them to have in my words what I believe about this great event.

**S**O WILL you indulge me while I talk a moment to my grandchildren and to my great-great-grandchildren, to Lorraine, to Parkie, to Charlotte, to Annette, and Wendy, and any that may come hereafter. (I hope there will be many of them.) I want you to know that I know that Joseph Smith walked into a grove in 1820, inspired of the Lord to do so, knelt down, as he said, among the silent trees, offered up a prayer, and there he was given a vision in which he saw God the Eternal Father, who in his turn introduced to Joseph his beloved Son. The Son told Joseph many things which would transpire but of which he was not allowed to speak. Beginning with that vision, which gave us our first knowledge since the time of the Savior of the true relationship of our Father and his Son to us, has grown this Church. That is my solemn and humble testimony to those of my house who in the future will want to know what I thought and believed.

In order that they will have no doubt, and that no carping critic may read into my words things that are not there, I should like to repeat for their benefit what the Prophet said when he wrote his vision:

### BISHOP JOSEPH L. WIRTHLIN

*Presiding Bishop of the Church*

**P**RESIDENT MCKAY, my beloved brethren and sisters, I sincerely trust I may have an interest in your prayers that I might express a few thoughts I have with reference to the gospel of the Lord Jesus Christ.

I do not recall ever having attended a more inspirational conference. Our prophet has received revelation for our good and benefit. If I have one thought above another, it is that as we go home and continue to live from day to day, we should remember what President McKay has said to us. If we will live

... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

... when the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him! (Joseph Smith 2:16-17.)

I will stand on that witness and add mine that I know by the Spirit of the Holy Ghost that it is true, in the name of Jesus Christ. Amen.

### President David O. McKay:

The Congregation will join with the Choir now in singing "We Thank Thee, O God, for a Prophet." The last speaker, the one to whom we have just listened, is Elder S. Dilworth Young of the First Council of Seventy.

The Choir and congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

### President David O. McKay:

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, will now address us. He will be followed by Elder Marion D. Hanks of the First Council of Seventy.

accordingly day by day, without a doubt the Lord will bless, inspire, and help us in all of our endeavors.

As I think of President McKay, I see him as a prophet and as an apostle of the Lord Jesus Christ. He has always been deeply interested in the young people and children, as well as older individuals. I have made many trips with him and always the children have looked forward to the opportunity of coming in contact with him. He invariably shakes hands with them.

I cannot help recalling Saturday night



when, coming to our priesthood meeting here, a group of the Aaronic Priesthood were standing by the door at the rear of the Tabernacle. I approached them and asked if they did not care to come inside and find a seat. They said, yes, they would like to have a seat, but in the meantime they were waiting to shake hands with President McKay. I thought to myself, now, if all of these young people accept our President as a prophet and follow his leadership as he directs them in their lives, they will live the gospel of the Lord Jesus Christ and become strong in carrying forward his work here upon the earth.

I also think of President McKay as an apostle of the Lord Jesus Christ, and of what the Savior said in Luke,

But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. (Luke 18:16.)

I am sure that is the attitude and the feeling of our prophet. I am sure that the young people who come in touch with him feel that they are actually shaking hands with a prophet, with an apostle of the Lord Jesus Christ.

Brethren and sisters, I am sure that is the attitude and the feeling of all of us after having attended this grand conference.

Concerning the responsibility of parents to their children, the Lord said to the Prophet Joseph Smith:

But I have commanded you to bring up your children in light and truth. (D & C 93:40.)

In the Lord's words, brethren and sisters, we have great responsibility in seeing that our children are brought up in the light and truth of the gospel of the Lord Jesus Christ as it has been revealed through the Prophet Joseph, and as it is further revealed from time to time.

I also think of the wonderful opportunities all of our young people enjoy in this great Church, wherein they hear and are taught the gospel truths. We have our great Sunday School organization in which our children, regardless of age, may become acquainted with the teachings and life of Jesus Christ; where they may learn about the establishment of the Church and the fact that the Prophet Joseph actually saw

the Father and the Son; where they learn that both the Aaronic and Melchizedek Priesthood were given back to mankind. They are also taught something with reference to the Sacrament, its purpose and what it represents.

We have another great organization—the Primary Association, which is interested in teaching our young children the gospel, teaching them the manner of prayer, what it means to be baptized and to become a member of the Church of Jesus Christ of Latter-day Saints.

There is another great organization, the YWMA, where our young women are taught the necessity of living a life so sweet and clean that the day will come when they may enjoy the blessings of motherhood, where they are taught the necessity of attending Sacrament meeting and Sunday School and of taking full advantage of all the training available in the YWMA.

To provide for our young men we have the YMMIA, where our sons may enjoy the opportunities of recreational activities, public speaking, drama, and singing. In the YMMIA our young men are taught to live lives that will be modest and clean that when the time comes, they may become honorable fathers and be in a position to receive divine direction from on high in the care and training of their families.

There is still another great system for the blessing of our youth, one established by the Presidency of the Church: our great seminaries of religious education, where our sons and daughters are taught the gospel of the Lord Jesus Christ, where their questions are invited and answers given by trained and efficient teachers.

Through it all, brethren and sisters, as we think of what has and is being done by the Church, there is no reason why your sons and daughters, and mine, should not become the kind of people the Lord needs to carry on this great work before the second coming of Jesus the Christ.

After all, our young people have opportunities of rendering service. In most instances, if they have followed all of the advancements they have had, taken advantage of all the opportunities afforded them in these great organizations, and particularly in the seminary

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schools, they should be able to go forward and meet their Church and family responsibilities.

I do not suppose the Lord is looking so much at ages in calling individuals to do his work as he is at whether or not they accept him and live the gospel day by day. I often think of Jesus the Christ—I know you are all familiar with the story when he was in the temple where Joseph and Mary found him. When they came to him, he said:

How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:49.)

At the age of twelve he realized what his assignment was, and he did not hesitate to declare to the world, "... wist ye not that I must be about my Father's business?"

Brethren and sisters, I am sure that all our young people who have taken, and who will continue to take advantage of the opportunities afforded in these great institutions that have been prepared for them will say, "... wist ye not that I must be about my Father's business?"

With reference to the matter of ages, as I said, the Lord does not worry so much about the age as he does about the loyalty and devotion of those assigned to do his work.

When speaking of youth, I think of the accomplishments of Mormon as recorded in the Book of Mormon. As a young man at the age of fifteen, he desired to ask the Lord a question in prayer, and his answer was the appearance of the Father. Can you imagine God the Father revealing himself to a boy at the age of fifteen? Well, that is exactly what happened in Mormon's experience.

At the age of sixteen, Mormon became the general of the Nephite Army. It is something to think about that at the age of sixteen Mormon was called to be the general of the great army of the Nephite people. It was not so much a matter of age. The thing that counted was the fact that Mormon knew the Lord, and the Lord knew him, and Mormon met his assignment with all of the responsibilities involved therein and was very successful.

Then, of course, we think of the

Prophet Joseph Smith who, at the age of fourteen, as has already been indicated here many times during this conference, asked the Lord where the Church of the Lord Jesus Christ might be found. In answer to his prayer, there appeared the Father and the Son, and, of course, he was called upon to establish the Church of the Lord Jesus Christ to which you and I belong.

Then, too, I think of President Joseph F. Smith who, at the age of fifteen, was ordained an elder and sent on a mission into the Hawaiian Islands. Upon arriving there, he found he was among a people whose language he did not understand and who did not understand his language. But having complete faith in God, he made it a matter of prayer and, thereafter, was able to talk with that people. They understood what he said, and he understood what they said. Within one year, at the age of sixteen, he became the president of that mission. It was not a matter of age again, brethren and sisters, it was a matter of understanding the will of the Lord and living the gospel of the Lord Jesus Christ.

It is glorious to think of the opportunities that our sons and daughters have in these great organizations within the Church. But I am sure there is also a tremendous responsibility that devolves upon us as fathers and mothers. I think the greatest source of inspiration for young people is found, of course, in the home, where they notice the attitudes and the feelings of the father and the mother. If the father and the mother are living the gospel of the Lord Jesus Christ as they should, there is little question but that the children will follow them very closely.

I think it is a wonderful opportunity when we can talk with our children about the matter of prayer. I am so grateful for my dear mother who taught me to pray. I recall at the age long before we children were reading, during the evening hours, she would call us together and say, "Now, we will have prayers." She would then explain to us the existence of God the Father and his Son Jesus Christ. Those teachings became a reality to us, that God lives, that Jesus is the Christ, and those teachings remain with us today. When she

talked to us about the Prophet Joseph, there was no question in our minds but that Joseph Smith actually saw the Father and the Son.

Therefore, because of the fact that Mother taught us how to pray, why we should pray, and what to pray for, prayer has always been a great source of comfort and inspiration to me. I always enjoy reading the admonitions of the Prophet Amulek:

Yea, cry unto him for mercy; for he is mighty to save.

Yea, humble yourselves, and continue in prayer unto him.

Cry unto him when ye are in your fields, yea, over all your flocks.

Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

Yea, cry unto him against the power of your enemies.

Yea, cry unto him against the devil, who is an enemy to all righteousness.

Cry unto him over the crops of your fields, that ye may prosper in them.

Cry over the flocks of your fields, that they may increase.

But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. (Alma 34:18-27.)

I am sure that our sons and daughters will have that same attitude and that same inspiration if we teach them the necessity of prayer, of becoming acquainted with God the Father and with his Son Jesus Christ, and also of remembering that if they will live the right kind of lives, and be sweet and clean, they will enjoy the power and the gift of the Holy Ghost. I am sure they do enjoy these blessings, as a short time ago I attended a fast meeting during which a little girl about twelve years of age stood up and bore her testimony. Among other things, she said, "I know that God lives. I know that Jesus Christ is his Son. I know that Joseph Smith saw the Father and the Son," and she went on and bore her testimony very impressively.

Brethren and sisters, I was convinced as I listened to that little girl that, without a doubt, she had been given the gift and the power of the Holy Ghost.

If our sons and daughters realize the blessings of this great gift, I am sure they are going to live and pray and work to the end that the power and the gift of the Holy Ghost will come to them as they live throughout the years.

It is a wonderful thing, as I said, to teach them to pray. I cannot help thinking of another experience that comes to mind in connection with three children, one boy and two girls, the boy about ten and the daughters about eight and five. It was a Sunday afternoon. The mother was taken suddenly ill. The doctor was called. The sisters of the Relief Society came in to render whatever service they could. The children could not get into the room because it was so small. They walked around the house as they wondered about their mother. Finally, one of them said to the others, "Mother has taught us time and time again to pray if we have difficulty and trouble. Now, Mother has trouble. Mother is sick and ill. Let us pray." So, going around to the rear of the building, they found a little old hut where coal was kept. They knelt down in the coal, and first the son called upon the Lord to bless the mother; secondly, the older sister prayed and asked the Lord to heal their mother. That day before the sun went down, that mother was comparatively well.

Brothers and sisters, that came about because three children had been taught to believe in God. They believed what their mother had told them, that if they had difficulty, or if anyone else in the family had difficulty, to call upon the Lord. As a result of the mother's teachings, the children prayed for her, and she was made well.

There is no question in my mind but what our children believe in God and in his Son, Jesus Christ. If in our homes, we will teach them to pray, to remember that the Lord hears and answers prayers, it will make a great difference to them in the way they will live and the kind of Latter-day Saints they will become.

It is as Brigham Young said upon one occasion:

Whether we are poor or rich, if we neglect our prayers and Sacrament meetings, we neglect the Spirit of the Lord, and the spirit of darkness comes over us.

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How true it is in the lives of individuals who fail to pray, and how dark is the darkness that comes into their souls.

And again, we must remember this in connection with our children, that we owe something each Sunday to the Lord. The matter of remembering that the Sabbath is a holy day has already been stated by President Joseph Fielding Smith. We should remember that the Sabbath day is the Lord's day—the holy day. Concerning our responsibilities, President Brigham Young said that we should teach our children to attend Sacrament meeting. His statement was, "After the Sunday School is over, let the parents take the pains to bring their children to meeting."

Of course, we all know the meeting President Young had in mind—the Sacrament meeting where our children have the privilege of partaking of the Sacrament and learning of its significance.

I am sure if our sons and daughters have that experience and realize they are partaking of the Sacrament, they will understand its sacred purpose, and out of it there will come a great source of inspiration. I am sure of that.

Now, concerning the Aaronic Priesthood: Fathers and mothers who have sons who are deacons, teachers, or priests, please help them to realize that they have the greatest gift of God to his sons. With that thought in their minds, and living lives that are sweet and clean, and with the encouragement of Father and Mother, without a doubt they will receive the assignments that are given to them from time to time, and the faithful performance of their responsibilities will be a great source of inspiration to live as the servants of the Lord should live.

It is wonderful to know that in a home where probably the father holds the Melchizedek Priesthood, he may have a son who is a deacon, a teacher, or a priest. What an inspiration it must be when the father will say to his sons, "Now, Sons, let's go to our meeting together. Let us be together. We both hold the priesthood. You hold the Aaronic Priesthood, and I hold the Melchizedek Priesthood." By attending their priesthood meetings together, I am

sure it must be a great source of inspiration to the father, the mother, and, of course, to the sons who are endeavoring to carry out the assignments that come to them.

In the Church of the Lord Jesus Christ, our people have so many responsibilities, so much that brings to them the sure knowledge that this is the work of the Lord.

In conclusion, if we continue to pray, there is no doubt in my mind but that we will always have divine direction in all of our endeavors. I am sure we will. Should there come a time of difficulty and trouble, we should remember what the Savior said through the Prophet Joseph Smith: "Pray always, that ye may not faint. . . ." That ye may not faint! I am sure, brethren and sisters, that in our lives we have some difficulties perhaps when we do feel faint. To all such, the Savior said:

Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen. (D & C 88:126.)

I am sure that if we will all live the gospel as we should, we will enjoy its blessings, and when we have difficulties, through the power of prayer, the Lord will bless and inspire us in our work and in our homes.

Now, may the Lord continue to bless us and so inspire us that each one of our children will be happy and thrilled to follow our attitudes in the matter of living the gospel as it has been restored.

My humble testimony to you is that this is the Church of the Lord Jesus Christ, that he who stands at the head is a prophet, an apostle, who receives from time to time the mind and the will of our Heavenly Father as it should be given to his people for their blessing, for their benefit, and for their inspiration, which I humbly say in the name of Jesus Christ. Amen.

**President David O. McKay:**

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, has just concluded speaking. We shall now hear from Elder Marion D. Hanks, member of the First Council of Seventy.

**ELDER MARION D. HANKS**  
*Of the First Council of the Seventy*

**T**HE SEVENTY ARE traditionally minute-men. I have just been multiplied.

Under the stimulation of the great song we have sung together, I should like to put into the record a story and a statement which I think President McKay probably does not know of, but which I think should be known to him and to all of us.

In the last few years it has been my occasional blessing to take distinguished visitors to our city, who have come to Temple Square, into the offices of the President of the Church to greet him, to be greeted by him, and to feel the strength and stimulation and love which always emanates from him.

A few months ago Brother Evans and I with some others were privileged to attend a conference in the office of President McKay with one of the leading labor leaders in America, possibly as influential and important a man as there is in his field. He was accompanied by his wife and two little daughters, and the experience was a beautiful and impressive one. There was no posturing, no pretense or effort to impress by President McKay—only genuine friendliness, interest, and love. The part of the story I would want remembered and on the record was what occurred when we had left the office. We stood in the halls of the Church Office Building, and this man, who in his employment and administration influences the lives of many millions of men, said to those of us who stood with him, and he said it with a moist eye, "I have lived in many lands. I have been in the presence of kings and presidents and rulers, and I want to say to you men that I do not think our generation will produce another character like that."

This has happened not once, but many times. And for no other purpose than to express my own faith and convictions about President McKay and the office and calling which he holds, I repeat to you who may not have enjoyed such privilege my observation that many men who are good and stalwart and powerful in their own right recognize in him who leads us a great man and

an authorized representative of our Heavenly Father.

There have been many things in this conference which have inspired sincere gratitude in me. With no desire to be lengthy I would like to express my appreciation for the return to the measure of health which they enjoy of our two good Brethren in the Council of the Seventy. We have learned to love and respect Brother Kirkham and Brother Hunter and feel for them the esteem and brotherhood which this wonderful service opportunity should engender in us.

I would like humbly to express another feeling of gratitude. There sits in this building today a man who was among the very first to whom I bore testimony of the gospel on these grounds when I came out of the service eleven years ago. He is here today as a bishop of a ward in one of the great new stakes in the Church. Having been touched with the spirit of the gospel on Temple Square, he, through his own earnest efforts, through the effective teaching of good missionaries and the living of the gospel by the members of the Church in his home town, soon came to a knowledge of the truth and accepted it.

It is a privilege also to express gratitude for the magnificent music which we have enjoyed here. The Tabernacle Choir is known to the whole Church as a great missionary organization, and yet perhaps we who work on these grounds are more aware, through our opportunities, of their effectiveness than others could be. I honor them. During this conference we have heard two other groups—a wonderful choir of young singers from Brigham Young University, and a great, and to me thrilling, group of young people from the Institute of Religion at the University of Utah.

I have great love for these young people, and I desire to express publicly my appreciation for the privilege of having been a teacher of some of them. I would like to say how proud I was of the group from the Institute of Religion. They have not had the privilege of singing here before and of being thus excellently represented before the

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Church. Anything fine that can be said of other young men and women in the Church can properly be said of them, for they are intelligent and loyal and steadfast. Not all of you would understand the pressures that are upon them in their daily learning. I want to express my gratitude and faith and confidence in the good men who teach them, some of whom also taught me, and I express my own appreciation for the great contribution in faith and good lives that has come out of that institute and others like it.

There are a few simple suggestions I would like to make today to these who are young.

Some weeks ago it was my privilege to go into one of the great subterranean caverns in the southwestern part of our land. Thousands upon thousands of people visit it annually. The day I went into it, far below the surface of the earth, I was in the company of a large group, but no one whom I knew personally. The path on which we walked through this great cavern over a period of more than an hour was quite a narrow one, permitting two to walk abreast, if a bit crowded. The trail was lighted in sections as we went and was very clearly marked with white stones at the edges and with signs all along the way. We were accompanied by three forest rangers and met others as we went. I walked near the front and heard some of the comments of the ranger as we were led into the magnificent scenery of this underground wonderland.

As we walked, we passed beneath a huge, high dome. Below it, appropriately named, was a deep hole called "The Bottomless Pit." There was conjecture among the people as to what might have caused this empty place in the earth. Some thought it might have been an early fossil deposit, others an area of highly soluble materials, others the result of an earth movement or some other like occurrence of nature. It was discussed for a time with no conclusion reached. The ranger informed the party that there is divided opinion on the question among the experts.

A little farther along the trail we came into an area where there was another vast vaulted dome, but the

debris from that cavity lay below it in a mountainous pile. Again there were comments along the trail. One said: "My, I'll bet there was a tremendous clap of noise when that fell!" An army man replied, "Do you really think there was? After all, there was no one here to hear it!"

They discussed this issue at some length, whether or not in the absence of someone to hear, noise actually occurs. I listened and said nothing, but thought of Bishop Berkeley, Irish philosopher, whose theory was that "to be is to be perceived," that is, that so-called material things exist only in being perceived—if it is not perceived, it does not exist. It is said that a group of the bishop's students at Oxford taught him the true nature of reality one very dark evening when they placed a tree stump on a certain unlighted path where he habitually walked. His perception of the stump was said to be a realistic shock to George Berkeley. (Laughter.)

Well, when we left the cavern, the people were still discussing whether or not when things fall there is a noise in the absence of human ears to hear it.

As I left the cavern, I thought to myself that these may be legitimate fields for inquiry, and it may be that someday someone will discover the answers, though that seems doubtful. But would it not be a most foolish thing to abandon the cave because we do not know the answers? Suppose someone should take it into his mind that all the glory of this wonder-work, God's handiwork, should be abandoned and never enjoyed more because those mysterious questions were not answered. Suppose one with ready access to the place and with personal knowledge of its great beauty should decide that he would never enter more because there were things he did not fully understand about it—or go about seeking to dissuade others from enjoying the majesty of it because it took effort to reach and there were certain (to him, here and now) hard-to-understand problems. Would not this be foolish and tragic?

Do you know that some of our wonderful young people of great potential intelligence and capacity and contribution are abandoning their faith and

their way of life in the gospel, with all the strength and beauty of it, because they have come to questions for which they have not learned satisfactory answers?

May I read you a statement from the pen of one of the most learned among us, who left us a legacy of scientific research and useful knowledge, and of great faith. Dr. Widsote, after encouraging "mature examination," said:

"Wise men do not throw the Church overboard because they have not satisfied themselves concerning every principle of the gospel. Under the law of progression every principle may in time find lodgment in the inner consciousness of the seeker."

To abandon the marvelous demonstrable truths of the gospel because there are some questions one cannot satisfactorily resolve would be foolishness in the extreme. As President Clark said the other evening, "A foolish man can ask questions that the wisest cannot answer." It is no reproach to our religion or to us not to be able to answer definitively, categorically, finally, every question that can be asked. I plead with you, and I talk not theoretically but with some of your faces in my mind, not to abandon all that is good in your religion because there are some things you do not understand.

Now, President Clark in his two great sermons in the evening meetings, Brother Evans in his conference address and in this morning's wonderful short sermon, and President Richards this morning, have all alluded in some measure to something I would now like to say. I could not presume to add to what they have said, but I can raise my voice with them and testify as to my own experience and observation. What I say I say humbly, knowing my own limitations, and not from any position of personal arrogance or assumed unusual competence. I would speak to some who influence these young people in causing them to abandon what they believe.

Along the trail down in the cavern, well-marked and defined as it was, with signs and guides to make clear that we were to stay on it, some "boy play" occurred between some young Scouts in uniform who walked the trail just a short distance behind me, supervised by

a scoutmaster and several assistants. The boys were jostling and pushing each other all the way along, trying to get some adventurous, "progressive" soul to get off the trail and go out and explore a little. I watched it all and observed the instance I now think of, when a larger boy who had been tantalizing a younger one, pushed him off the trail and into a dimly lighted, muddy area. The boy went near the edge of a crevice, and with an outcry that startled us all and got the rangers quickly to his side, signalized the danger he was in and the possibility that he might have perished in the darkness.

You see, along this trail at periodic intervals the ranger would stop and bend over and turn a switch which was hidden from the view of the rest of us, and an area ahead of us would suddenly become lighted. The ranger at the back, when we were safely through a certain area, would turn off the light. The youngster had gone into a section of the cave where the light did not reach.

I thought, as the lights went on and off, how realistic this experience is to life. We talk of questions, some solvable. We know that the Lord has encouraged us to seek truth, to "knock," "ask," and "search diligently." Yet there come times when we reach the end of our capacity to reason and to understand. We must learn to walk by faith. There has been given us enough light to walk the paths we are here to tread. As the Lord in his wisdom desires that we have more light, we have the assurance that it will be given. I bear my witness that from the beginning of the history of the Church the lights have come on when the need arose. It has always been so; it is so now; it will always be.

When the little boy was brought back on the trail, the ranger was very angry, chastised him severely, declared him banished from the group, and started to send him away, while the real culprit in the case stood silent. He was not going to be punished, just the boy. Then the scoutmaster spoke up and said, "If he goes, this boy ought to go, too." He was a wise man. The ranger talked to them both for a moment, and on promise of good behavior, allowed both of

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them to stay. Though God and wise men may forgive, there is no happiness to be found in leaving the narrow path of gospel principle to adventure in strange paths and forbidden ways, in the enticement of dark places, in "looking beyond the mark," as Jacob said.

We left the cavern a while later. My teacher's mind and my interest in youth had brought me to some renewed conclusions, and I pass them on earnestly to mature persons who are given to assisting young people off the trail. The dictionary has a word for them: *iconoclast*. It is defined as, "One who attacks cherished beliefs as shams." What if the cherished beliefs that are attacked along the trail are true? What if they are the very beliefs that make these boys and girls the worthwhile, promising people they are? What if the foundations of their faith are effectively shaken at this crucial period, and they dangle, with no substantial footings to stand on? President McKay in his opening address quoted the economist, Babson, from whose writings I should now like to read a sentence:

"Many of the most important men in America, who are what they are because of what they learned at their mother's knee, now deny their own and other people's children those same blessings, in the name of 'liberalism' or 'progressivism' or 'emancipation.'"

Such men, Babson says, deny others the very blessings that made them what they are.

Do you know that when one who has influence with youth, be he teacher, leader, or parent, seriously weakens the foundations upon which a young person has built, by faith-destroying challenges the youngster is not yet equipped to meet, he fashions a disciple who has been effectively cut loose from fundamentals at a time when he needs most to rely on them? The challenger may himself be a moral, educated, well-meaning person of integrity, doing what he does in the name of honesty and truth. His own character may have been formed in an atmosphere of faith and conviction which through his influence he may now help to destroy in his young follower. "Disenchanted" himself in his mature years, he turns his powers on an immature mind and leaves

it ready prey for nostrums and superstitions and behavior he himself would disdain.

Let me ask a question or two, as I hurry to a conclusion. To you who influence this boy, to "emancipate" him, in your way of thinking, may I ask you: Have you really helped him develop his capacity to contribute to the world's useful knowledge and useful work? In which particular is he a better person when you get through with him? In what aspect of life has his ability to serve been strengthened? Does he love God and his fellow men more? Is he a more moral, clean, virtuous, decent man? Is he a more faithful husband, father, or son? Has he learned more gratefully to honor his father and mother? Does he merit their increased respect and esteem as he matures? Is his power for good increased? Has he acquired a greater influence for motivating others to constructive, participating citizenship? Is he a more worthy, admirable person to his younger brothers and sisters? Has he experienced increase of generosity, unselfishness, thoughtfulness for the needs of others through your tutelage? Is he more kind, considerate, gentle, sensitive? Does he have more sympathy, love, and understanding for those who are distressed? Does he live life more courageously, manfully? Will he endure tribulation more patiently and understandingly because of you?

I have answers to these questions. Again I do not talk from theory but with faces and lives in my mind. My experience is that when you get through with him, as fine a man as you are, as much respect as I may have for your education and your brilliance and your effectiveness and your personal integrity, you have not improved him in any of these important ways. He may be, in fact, he often is, cynical, destructively critical, vain, high-minded, impervious to instruction. Quite often he has acquired habits and attitudes toward society and moral behavior which break the hearts of those who love him most and which you yourself would never stoop to. He sneers at his parents, those whom he once respected, and often at God and holy things. It is quite a responsibility you have assumed.



May I commend to you what Richard L. Evans said this morning: "A teacher is responsible for the total effect of his teaching." So is it true of a parent, an official, a leader of youth. What is the total effect of your influence on the young?

I want to mention one other thought that came in the cavern. As we walked in that subterranean beauty, I thought what each of you under like circumstances would have thought. I thought how wonderful it would be if my lovely wife and little girls could be with me; I wanted to share with them the wonder, the inspiration, the nearness to God I felt then. A verse of scripture came to mind. It is recorded in First Nephi:

And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

And as I partook of the fruit thereof it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; . . . (1 Nephi 8:11-12.)

We should all desire to share the goodness and beauty and truth of the gospel with others of God's children.

In the story of Ammon's missionary work among the Lamanites there is one statement the unusual language of which sometimes evokes mirth in a student when he first hears it, but which to me is one of the most sacred and provocative verses in all the record. The king has been stricken and lies as if he were dead. Ammon is summoned by the queen, his loving, loyal wife. She says:

. . . I would that ye should go in and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is not dead, but others say that he is dead and that he

stinketh, and that he ought to be placed in the sepulchre; but as for myself, to me he doth not stink. (Alma 19:5.)

The love of this faithful wife for her beloved husband seems typical to me of the love which will obtain in the heavenly kingdom and which should here characterize our relationships with those dear to us.

I pray that the Spirit of the Lord will guide the young people of the Church as they seek answers to their questions, for this is encouraged, that they may seek "by study and also by faith"; that they may with dedication and honest effort seek for useful knowledge, for the Lord has said that "to be learned is good," if we hearken to the counsels of God.

I caution those who influence young people, and ask you to look at the total effect of your teaching. I bear my witness as to the truthfulness of the message of the Prophet Joseph in his testimony of the mission of the Lord Jesus Christ, and of the restoration, in the name of Jesus Christ. Amen.

#### President David O. McKay:

We have just listened to Elder Marion D. Hanks, member of the First Council of Seventy.

There are two other members of the General Authorities from whom we should be pleased to hear, but in consideration of their health we will refrain from calling on them. They are Elder Spencer W. Kimball of the Council of the Twelve, and Elder Thomas E. McKay of the Assistants. We assure them they have, and they know they have, our faith and prayers for the blessings of the Lord to attend them and to give them strength, vitality, wherein they may now be suffering from physical weakness.

#### PRESIDENT DAVID O. McKAY

**A**T THE CONCLUSION of this great conference, I am sure you would have me express appreciation to all who have contributed to it, including those who have so inspired us with their uplifting sermons. I shall repeat, of course,

some expressions which we have already given directly at the time of service.

You have been blessed by the sight of these beautiful flowers, so profusely displayed before you—the calla lilies from the high priests' quorum of the

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Oakland-Berkeley Stake; the daffodils from Puyallup Valley Daffodil Festival, Inc., sent here through the Tacoma Stake; the spring flowers here from the Phoenix and the East Phoenix stakes; the bird of paradise flowers from the Los Angeles Temple Grounds. We express appreciation for the thoughtfulness of all who have desired to make pleasant these gatherings through these "messengers of love."

We thank representatives of the public press for their fair and accurate reports throughout the sessions of conference; the city officials, Chief W. Cleon Skousen, and traffic officers for their co-operation in handling the increased traffic here in the city. We express appreciation to the fire department and to the Red Cross for being on hand to render any service that might be needed.

To the Tabernacle ushers, who have rendered service early and late in seating the great audiences!

For assistance rendered by the various radio and television stations, here in our own city and state, and other states named in the various sessions of the conference, we are grateful. This truly has been the means of permitting tens of thousands of people to hear the proceedings of the 127th annual general conference of the Church.

We appreciate the choirs. Never have we had better service than the choral groups have rendered during these three days, beginning Friday with the Brigham Young University combined choruses, with Norman Gulbrandsen and Newell B. Weight conducting; the Institute of Religion chorus from the University of Utah, with David Austin Shand conducting; the Tabernacle Choir male chorus last evening under the direction of J. Spencer Cornwall—all these choir seats filled—a larger group, I think, than we have ever had before. It was appropriate, too, because it was the largest priesthood meeting ever held in the Church. And now, today, we appreciate the singing of the Tabernacle Choir under the direction of Brother Cornwall. We express appreciation, also, to the organists, Alexander Schreiner and Frank W. Asper, and Brother Roy M. Darley, assistant organist.

I should like to say just a word in conclusion.

I do not know how many of you heard Brother Marion G. Romney this morning. I hope all of you listened to his excellent address over the Church-of-the-Air broadcast, speaking about the reality of inspiration from God to individuals. I was reminded of what Peter said. (My fellow workers know that I am rather partial to Peter, the chief Apostle of the Meridian of Times—a practical man, a successful fisherman.) But as I have read his life, I find that he rose from a seeming indifference to religion to the heights of spirituality, and I find confirmation of that in the following reference in his First Epistle General. He refers to an "inheritance incorruptible, and undefiled," and that inheritance the "lively hope by the resurrection of Jesus Christ from the dead," a hope that "fadeth not away, reserved in heaven for you,

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:" (See I Peter 1:3-6.)

Then he continues in his Second Epistle, referring to the sacredness of the priesthood, "*that by these ye might be partakers of the divine nature; . . .*" (II Peter 1:4.)

Happy is the man who has experienced that relationship to his Maker, wherein we are "partakers of the divine nature." That is a reality, and I so testify to you here in this sacred hour.

Then Peter says that we must go on from that . . .

"... giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity." (*Ibid.*, 1:5-7.)

Note those virtues from that practical man who had experienced the relationship, the real relationship to his Creator. And you have had that experience, many, and I hope all may have it. It is glorious. And then the promise:

"For if these things [virtues] be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (*Ibid.*, 1:8.)

And you have heard in this conference what that knowledge means; to know God and Jesus Christ, his Son, is eternal life. Or, in the exact words, as recorded in the 17th chapter of John:

"And this is life eternal [this is Jesus praying to his Father, two distinct personages], that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

That, my brothers and sisters, is the highest purpose of life. It has been put in one sentence that the whole purpose of life is "to subdue matter" (conquer everything physical, our passions, enmity, selfishness, and all that), "to subdue matter that *we might realize the ideal*," and that is the ideal—"life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

With all my soul, at the conclusion of this highly spiritual conference, I bless you that you may attain that testimony, that high spiritual state, which will make all who attain it ready to enter through the veil into the presence of God, our Eternal Father.

Thank you, Brethren and our fellow workers of the General Authorities, for the messages you have given during this conference. You have been blessed. Thank you, brethren and sisters, here especially in this great Tabernacle, for your reverent attitude in every session. May you go home now with your children to your neighbors, and radiate that high spirit of love, brotherhood, virtue, integrity, which will lead them to investigate the gospel of Jesus Christ and eventually accept those principles, that they too, someday, may realize what it is to be "partakers of the divine nature," I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

There will be a meeting at four thirty this afternoon of Temple Presidencies in the Salt Lake Temple.

Tonight the Deseret Sunday School Conference will convene in the Salt

Lake Tabernacle at seven o'clock. All Sunday School workers should be in attendance. Others are cordially invited. We are informed by the Superintendent that provision will be made for overflow audiences in the Assembly Hall and in Barratt Hall.

The singing for this afternoon, as this morning, has been furnished by the Tabernacle Choir. We have said so often, "thank you," but we say it this afternoon with even greater appreciation. God bless you for the great service you are rendering to this Church and to the nation! I am sure the Lord will bless you individually and collectively.

The Choir will now favor us with "Hallelujah Chorus," under Brother Cornwall, and the closing prayer will be offered by Elder Myron L. Western, president of the West Pocatello Stake, after which this Conference will be adjourned for six months.

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The Tabernacle Choir sang the "Hallelujah Chorus."

President Myron L. Western of the West Pocatello Stake offered the closing prayer.

Conference adjourned sine die.

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The congregational singing for the Conference was conducted by J. Spencer Cornwall and Richard P. Condie, Conductor and Assistant Conductor respectively, of the Tabernacle Choir.

The choral music for the Friday sessions was furnished by the Brigham Young University Combined Chorus, with Norman Gulbrandsen conducting at the morning meeting, and Newel B. Weight at the afternoon meeting.

The music for the Saturday morning and afternoon meetings was furnished by the Institute of Religion Chorus from the University of Utah, David Austin Shand conducting.

At the General Priesthood Meeting the choral music was furnished by the Tabernacle Choir Male Chorus, J. Spencer Cornwall director.

J. Spencer Cornwall directed the singing of the Tabernacle Choir at the Sunday morning and afternoon sessions, and also the *Church of the Air* and the

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*Tabernacle Choir and Organ* broadcasts Sunday morning.

Accompaniments and interludes on the Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference.

## CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:30 a.m., Sunday, April 7, 1957. The program was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Alexander Schreiner at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

**Announcer:** The *Church of the Air* is presented by CBS Radio so that representatives of many faiths may speak to a nationwide congregation. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you transcribed from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Marion G. Romney, lawyer and distinguished public servant, and Member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir directed by J. Spencer Cornwall,

with Alexander Schreiner at the organ.

The Choir opens with Alexander Kopyloff's setting for these words from the Psalms: "Hear my cry, O God; attend unto my pray'r; Unto Thee, O Lord, do I lift up my soul . . . Hear my cry, O God; Attend unto my pray'r."

(The Choir sang: "Hear My Cry."—Kopyloff.)

**Announcer:** Now from the Tabernacle Choir we hear one of the hymn tunes of Evan Stephens, with the words of Isaac Watts: "Praise ye the Lord! My heart shall join in work so pleasant, so divine . . ."

(The Choir sang: "Praise Ye the Lord."—Stephens.)

**Announcer:** We now hear on this *Church of the Air* Service Elder Marion G. Romney, lawyer, Assistant Manager-Director of the Church Welfare Program, and Member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Elder Romney has titled today's talk: "The Voice of the Spirit."

### ELDER MARION G. ROMNEY

#### *Of the Council of the Twelve Apostles*

Fellow worshippers at Columbia's *Church of the Air*: What I have in mind to say about "The Voice of the Spirit," our theme for this morning assumes the premise that the Biblical doctrine of revelation, signifying the making known of divine truth by communication from heaven, is in fact a reality.

The great universal and basic truths with respect to God and men, and their relationship to each other, have been revealed and have been recorded in the scriptures in every dispensation. The identity of God and the origin of men was revealed by the Father Himself.

" . . . I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them." (Moses 2:27.)

" . . . I ascend unto my Father, and

your Father; and to my God, and your God," (John 20:17.) said Jesus to the sorrowing Mary.

The Apostle Paul declared:

" . . . in Him [God] we live, and move, and have our being . . . For we are also His offspring." (Acts 17:28.)

The destiny of man, which is to rise from the grave in resurrection to live forever, has also been revealed, as has the fact that as a son of God he is endowed with the potential to reach the perfection of his Heavenly Father, provided he successfully passes the test of mortality.

The scriptures further reveal that God, having placed us in mortality to meet this test, did not leave us in ignorance, confusion and despair to find our way by chance, but that from the very beginning He has made known for

our benefit the gospel of Jesus Christ, His divine plan for our salvation and exaltation. These great, basic truths were given by revelation which came "... not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21.)

Now I am painfully aware that Christianity does not today evidence a uniform understanding of the foregoing basic doctrines. The scores of churches with their varied creeds and different interpretations seem to lead away from, rather than toward, that glorious consummation foreshadowed by Paul when all shall "... come in the unity of the faith, ..." (Eph. 4:13.) This confusion, tragic as it is, does not however, disprove the thesis that the doctrines came by revelation and declare the word of God. What it proves is that the conflicting interpretations of these basic revelations are being made in the feeble, flickering light of man's wisdom. This naturally brings confusion, because the things of God cannot be understood through the learning of men. You will recall how Paul pressed this point.

"... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

That is to say, the things of God cannot be comprehended through the natural senses of man.

"But," he continues, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (I Cor. 2:9-11.)

Now if this doctrine of Paul's be true, and we witness that it is true, there must be personal revelation, that is, revelation to individuals, by which they may understand the basic revelations and receive soul-satisfying confirmation as to their divinity. That there is such a "Voice of the Spirit," the scriptures clearly affirm.

For example:

"When Jesus came into the coasts of Caesarea Philippi, he asked his dis-

ciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.) Here the Redeemer Himself declares that Peter received from His Father in Heaven by revelation the knowledge that Jesus was the Christ, the Son of the living God. Why did not the others know who He was? They who said he was John the Baptist, Elias, Jeremias, or some other of the prophets, why did they not know the identity of Jesus? Obviously, it was because His identity had not been revealed to them by "the Voice of the Spirit" as it had been to Peter. Until it was so revealed they could not know Him, for "... no man can ... [know] that Jesus is the Lord, but by the Holy Ghost." (I Cor. 12:3.)

That this "Voice of the Spirit" is available to all who will receive it, is apparent from the universal call and promise of Jesus.

"Come unto me, all ye that labour and are heavy laden," He said, "and I will give you rest." (Matt. 11:28.)

And again:

"Blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." (3 Nephi 12:6; Matt. 5:6.)

Since God has revealed all things essential for man's guidance through mortality to his glorious destiny, and has provided that men individually by the "Voice of the Spirit" may receive personal revelation to enlighten their understandings and confirm to them the truth of God's revealed word, the all-important question arises, "How can we individually attune our ears to that Voice, so indispensable to our comprehension and appreciation of these things so vital to our eternal lives?"

From the scriptures we draw the

answer: first, prayerfully search the scriptures, and second, obey the commandments therein written.

No principle of the Gospel is more clearly taught than that God will reward the sincere seeker. It was Jesus Himself who, in the following words, gave specific assurance that such reward includes the gift of the Spirit.

"... Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," He said.

"... For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

To emphasize this important truth, He put the following question and added the conclusion:

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?"

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-11, 13.)

As to searching the scriptures, you will remember that to them who sought His life because He said, "that God was his Father," Jesus declared, "Ye have neither heard his voice ... nor seen His shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not." Then He told them that if they would learn of Him, they should, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Continuing He pointed out that a search of the scriptures would reveal to them that Moses himself, whom they professed to believe, would condemn them for rejecting Him. "For," He concluded, "he wrote of me." (John 5.)

Luke commends the Jews of Berea as being, "... more noble than those in Thessalonica, ... [because they] searched the scriptures daily, ... whether the word of God was so. As a result, 'many of them believed.'" (Acts 17: 10-12.)

If we will add to our prayerful searching of the scriptures, obedience to the commandments therein revealed, we shall assuredly obtain "the Voice of the Spirit." For Jesus said, "... My doc-

trine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) Now there is just one source from which such knowledge can come, and that is from God. And there is just one way in which it can come, and that is by "the Voice of the Spirit."

To the men of Judea and others dwelling at Jerusalem who, pricked in their hearts by the powerful witness borne by the Apostles that Jesus was the Christ, cried out, "... Men and brethren, what shall we do?" Peter answered:

"... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2.)

In these two short paragraphs, Peter covered three phases of this important matter. He specified two of the commandments which must be obeyed, i.e. repentance and baptism, He named the chief agent of "the Voice of the Spirit," the Holy Ghost, and he declared the promise to be universal.

Never has the Lord required one of us to rely solely upon the witness of another. This voice of the Spirit enabling each individual to know for himself is as much a part of God's plan for the salvation of men as is the principle of free agency. He has endowed His children with both free agency and "the Voice of the Spirit" and He puts upon each of them the responsibility for the proper use of these endowments. The Lord has always urged His children to obtain a knowledge and witness of the truth for themselves.

In conclusion I give you my own witness. By "the Voice of the Spirit" I have learned and know that the things I have said this day are true. I know that God is a personal being in whose image men are fashioned. I know that He is our Father, that we are His children, that as such we are endowed with the potential to eventually come to Him. I know that mortality is a necessary phase of our development, that according to the Father's divine plan the earth was created for our habitation,

that we were sent here to receive physically bodies and to be tested to see if walking by faith we will keep His commandments.

I further know that through prayerfully searching the scriptures and through obeying God's commands as therein written, we may individually be led safely through life by "the Voice of the Spirit" according to the divine and glorious, soul-satisfying promise that:

"... the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And [that] every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (D. & C. 84:46-47.)

God grant that we may all so hearken and be so enlightened through the world, I humbly pray.

(The Choir sang: "For the Strength of the Hills."—Stephens.)

*Announcer:* From the hymns of Evan Stephens the Choir has sung: "For the Strength of the Hills we bless Thee, Our God, our Father's God."

And now the Tabernacle Choir closes with Campbell-Tipton's setting for a text from the 9th Psalm: "I will give thanks unto the Lord; with my whole heart will I praise Thee, O God . . . For Thou hast not forsaken them that love Thee—I will give Thanks unto the Lord."

(The Choir sang: "I Will Give Thanks," Campbell-Tipton; and "I'm a Pilgrim, I'm a Stranger," Robertson.)

Music: Organ and humming choir: "Sweet Is the Work."

*Announcer:* You have been attending CBS Radio's *Church of the Air*. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, came to you transcribed from the Mormon Tabernacle on Temple Square through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Marion G. Romney, a Member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by J. Spencer Cornwall. Alexander Schreiner was at the organ.

## SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:30 to 10:00 a.m. Sunday, April 7, 1957, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

We begin with music from Mendelssohn's "St. Paul" with words selected from scripture: "Rise up arise, rise and shine for thy light comes, and the glory of the Lord doth appear upon thee. Behold now, total darkness covereth the kingdoms, and gross darkness the people. But . . . the glory of the Lord appeareth upon thee."

(The Choir sang: "Rise Up, Arise."—Mendelssohn.)

*Announcer:* At the Tabernacle Organ on Temple Square today Alexander Schreiner turns to the dramatic and moving "Toccata in C Minor" by Leon Boellman.

(Organ selection: "Toccata in C Minor."—Boellman.)

*Announcer:* With the Women's Chorus of the Tabernacle Choir we turn now to music from Mendelssohn's Elijah, with the comforting, strengthening words of the 121st Psalm: "Lift thine eyes, O



lift thine eyes unto the mountains whence cometh help. My help cometh from the Lord, the maker of Heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber." "Lift Thine Eyes, O Lift thine eyes . . ."

(The Women's Chorus of the Choir sang: "Lift Thine Eyes."—Mendelssohn.)

**Announcer:** The Tabernacle Choir now sings from the 130th Psalm, with the music of John E. West and the pleading, moving words of a prayer for strength for peace—and repentance: "Out of the deep have I called unto Thee, Lord, hear my voice . . . For there is mercy with Thee . . . Out of the Deep have I called unto Thee, O Lord."

(The Choir sang: "Out of the Deep."—West.)

**Announcer:**

In a single short sentence Thomas Carlyle suggests a searching subject: "Why tell me that a man is a fine speaker," he said, "if it is not the truth that he is speaking?"<sup>1</sup> To paraphrase Carlyle's question: Why tell me that a man is a fine teacher, if it is not the truth that he is teaching? This calls up the question as to the trust of teaching, and also the question as to what makes a good teacher. All of us are well aware that teaching is more than a matter of academic credentials. And most fortunate are they who in a whole long lifetime have found a few great and good and effective teachers to touch and transform their lives. The fact is that "a teacher not only teaches his subject, but he also teaches himself"<sup>2</sup>—by which we mean that what he is inside himself is inevitably mixed with his subject matter and carries over to his students in some measure. Yet often in academic practice and procedure a student registers for a course, not knowing which of several teachers he will be assigned to. And, to put it on a very homely level, it is almost as if he were buying ungraded goods: for all of us, from our own experience, can testify that the teacher teaches not only subjects, but also teaches what he is inside himself. One might think, for example,

that such an impersonal subject as mathematics might be taught with about the same result by anyone who has the academic credentials. But the personality, the interest (or lack of it), the sympathetic attitude (or lack of it), and the aptness of explanation make much difference even in seemingly so set a subject as mathematics. And some of us could testify that we have seen even dead languages made to live by the warmth and sincerity and magic touch of a dedicated teacher, whose very life affects every subject he touches, every student he teaches. And often it is not so much subjects about which we need be concerned, but teachers, and what they do in the molding of minds: for the same subject can be taught with a difference between daylight and darkness. And this is true of all teachers, weekdays and Sundays, professional and volunteer teachers, wherever and whenever teachers teach: for teachers have a real responsibility for all ideas and all ideals and for all their impressions upon the pupil. What the student is made to see and feel and sense, and every innuendo, is all part of the teaching process. To be a teacher is a sacred trust, and in a very real sense, the teacher is responsible for the total effect of his teaching.

(Organ selection: "Cradle Song." (Berceuse)—Arensky.)

**Announcer:** With Dr. Schreiner at the Tabernacle Organ we have heard the quietly moving phrases of a Berceuse, a tender "Cradle Song" by Arensky.

And now the Choir closes with M. Thomas Cousins' moving and dramatic setting for the 57th Psalm: "I will praise Thee, O Lord among the people, I will sing unto Thee among the nations . . . Let Thy glory be above all the earth, Glorious everlasting!"

(The Choir sang: "Glorious Everlasting."—Cousins.)

**Announcer:** Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the 1442nd presentation continuing the 28th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought

<sup>1</sup>Thomas Carlyle, *Inaugural Address*, 1866.

<sup>2</sup>Author of phrase unknown.

to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three-hundred seventy-five voices. Alexander Schreiner

was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

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*One Hundred Twenty-eighth*

ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 4, 5, and 6, 1958*

With Report of Discourses



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# The One Hundred Twenty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 4, 5, and 6, 1958.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle, Saturday evening, April 5, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KVNU at Logan.

In Idaho: KRXX at Rexburg, KBAR at Burley, KID and KID-TV at Idaho Falls, KBOI and KBOI-TV at Boise, KLIX-TV at Twin Falls, KLEW-TV at Lewiston.

In Nevada: KVLV at Fallon, KLAS-TV at Las Vegas.

In California: KEEN at San Jose, KSRO at Santa Rosa, KRDG at Redding, KGO-TV at San Francisco, KNXT at Hollywood, KEY-T at Santa Barbara, KERO-TV at Bakersfield, KFMB-TV at San Diego, KOVR at Stockton, KIEM-TV at Eureka.

In Oregon: KWRC at Pendleton, KOIN-TV at Portland, KBES-TV at Medford, KOTI-TV at Klamath Falls.

In Arizona: KOLD at Tucson, KOOL-TV at Phoenix.

In Colorado: KBTB at Denver.

In Washington: KXLY-TV at Spokane, KTNT-TV at Tacoma, KIMA-TV at Yakima, KEPR-TV at Pasco, KBAS-TV at Ephrata.

All general sessions of the Conference were broadcast in the Assembly Hall

on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies in Utah, Colorado, Idaho, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mexico, Maryland, Montana, New York, California, Pennsylvania, Texas, Ohio, Indiana, Wisconsin, Michigan, Connecticut, Massachusetts, South Carolina, Virginia, Minnesota, and Canada.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Tabernacle Choir and Organ* broadcast is also included in this record, as is also a full account of Columbia's *Church of the Air* program. (See pages 133-139.)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards,<sup>1</sup> Richard L. Evans, George Q. Morris, and Hugh B. Brown.<sup>2</sup>

<sup>1</sup>Elder Adam S. Bennion passed away February 11, 1958.

<sup>2</sup>Elder Hugh B. Brown was sustained April 6, 1958 as an Apostle and a member of the Council of the Twelve.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:*<sup>a</sup>, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden,<sup>4</sup> Sterling W. Sill, Gordon B. Hinckley<sup>5</sup>, and Henry D. Taylor<sup>6</sup>.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins,<sup>7</sup> Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion Duff Hanks, and Albert Theodore Tuttle<sup>8</sup>.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and as assistants, A. William Lund and Preston Nibley.

*Members of the General Welfare Committee, Church Welfare Program.*

*Members of the Church Board of Edu-*

*cation and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.*

*Presidents of States and their Counselors,* Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

*Mission Presidents:* Richard L. Evans, Temple Square, Salt Lake City; Henry D. Taylor, California; J. Earl Lewis, Canadian; Edgar L. Wagner, Central American; Henry A. Smith, Central Atlantic States; Alvin R. Dyer, Central States; M. Ross Richards, East Central States; Theodore C. Jacobsen, Eastern States; Reuel E. Christensen, Great Lakes; Lincoln F. Hanks, Gulf States; D. Arthur Haycock, Hawaii; Claudious Bowman, Mexican; Junius M. Jackson, New England; Paul C. Child, North Central States; J. Leonard Love, Northern California; Harvey H. Taylor, Northern Mexican; Richard C. Stratford, Northern States; Douglas H. Driggs, Northwestern States; Berkeley L. Bunker, Southern States; Alfred E. Rohner, Southwest Indian; Harold I. Bowman, Spanish-American; Casper W. Merrill, West Central States; Leland M. Perry, West Spanish-American; Moroni M. Larson, Western Canadian; and David S. Romney, Western States.

<sup>a</sup>Elder Thomas E. McKay passed away January 15, 1938.

<sup>4</sup>Elder Hugh B. Brown was sustained April 6, 1938 as an Apostle and a member of the Council of the Twelve.

<sup>5</sup>Elder Gordon B. Hinckley was sustained April 6, 1938 as an Assistant to the Twelve Apostles.

<sup>6</sup>Elder Henry D. Taylor was sustained April 6, 1938 as an Assistant to the Twelve Apostles.

<sup>7</sup>Elder Oscar A. Kirkham passed away March 10, 1938.

<sup>8</sup>Elder Albert Theodore Tuttle was sustained as a member of the First Council of Seventy April 6, 1938.

## FIRST DAY

### MORNING MEETING

The opening session of the Conference convened in the great Tabernacle Friday morning, April 4, at 10 o'clock, with President David O. McKay presiding and conducting.

The Brigham Young University Combined Choruses furnished the choral music for this session.

President McKay made the following introductory remarks:

**President David O. McKay:**

This is the opening session of the One Hundred Twenty-Eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

All the General Authorities of the Church are in attendance.

Elder Joseph Anderson is Clerk of the Conference.

For the convenience of those who are unable to enter the building, we announce that these services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall by television. The general sessions of this Conference will be broadcast as a public service over television and radio stations throughout the West. The names of these stations have already been announced to the television and the radio audience. To the owners and managers of these various stations we express our sincere appreciation for this great public service so generously extended.

To the large audience assembled in the Tabernacle, the overflow gathering in the Assembly Hall and Barratt Hall, and to the untold thousands comprising the television and radio audiences, in behalf of the First Presidency, the Council of the Twelve, and other General Authorities, we bid you a hearty welcome to this, the One Hundred Twenty-Eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Any important messages or calls that come to us for persons supposed to be

in attendance at the sessions of this Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

The Brigham Young University Combined Choruses will furnish the music today and it is a joy to have this group present this morning.

The beautiful daffodils that decorate this building have come from the Puyallup Valley Daffodil Festival, Incorporated, of Tacoma, Washington, in cooperation with the presidency of the Tacoma Stake. We also wish to express heartfelt thanks for these glorious calla lilies which have been sent to us by the High Priests of the Oakland-Berkeley Stake, California. The fragrant sweet peas have been sent by the Indian children of the Fort McDowell, Arizona, Indian Reservation. We express deep appreciation for these beautiful flowers which have been sent voluntarily by these three groups.

The following cable has just been received from the members of the Church in the Southern Far East Mission, Hong Kong, China: "Saints in Hong Kong, Formosa, the Philippine Islands and Guam send greetings at Conference time. We fully realize that there is no barrier to time and space when there is unity of purpose and spiritual communication. We look forward with anticipation to your words of advice. May the Lord bless you." Signed by H. Grant Heaton, President, Southern Far East Mission.

Two plane-loads of Servicemen from Fort Campbell, Kentucky, and Seward Airforce Base, Tennessee, have come by air with the cooperation of the military, to attend these services.

We acknowledge the presence of the following distinguished visitors—there may be others, but these have been handed in, and we extend welcome to you. We are glad to welcome our fellow worker, Elder Ezra Taft Benson, United States Secretary of Agriculture; Arthur V. Watkins, United States Senator; Wallace F. Bennett, United States Senator; Henry Aldous Dixon, Congress-

Friday, April 4

First Day

man; Ernest L. Wilkinson, President of the Brigham Young University; President A. Ray Olpin of the University of Utah; J. Elliott Cameron, Director of the Snow College; E. Allen Bateman, State Superintendent of Public Instruction; and perhaps others whom I am sure we may not see. I would like to mention, also, the presence of Mr. Elmaar H. Bakken, Director of the Division of Relationships, National Council, Boy Scouts of America, from New Brunswick, New Jersey.

We received a telegram this morning from Mayor Adiel F. Stewart, who had another appointment and is unable to be present, but who sends his regrets at not being able to be present and his best wishes for a successful Conference.

We also acknowledge the presence of our stake presidencies, bishoprics, temple presidencies, and general auxiliary officers. We have before us, also, our mission presidents from the United States, Mexico, Central America, Canada, and Hawaii.

To all we extend a hearty welcome, and express satisfaction and pleasure in your presence and your cooperative spirit in these sessions. The singing for this morning's session, as already announced, will be furnished by the Brigham Young University Combined Choruses with

Elder John R. Halliday conducting, and Elder Alexander Schreiner at the organ.

We shall open this service by the Brigham Young University Combined Choruses singing, "How Beautiful Are The Feet Of Him," to be conducted by Elder Halliday. The opening prayer will be offered by Elder A. Hamer Reiser, formerly president of the British Mission and president of the Sugar House Stake.

Singing by the Brigham Young University Combined Choruses, "How Beautiful Are the Feet of Him."

Elder A. Hamer Reiser, president of the Sugar House Stake, offered the invocation.

**President David O. McKay:**

The invocation was just offered by Elder A. Hamer Reiser, formerly president of the British Mission and now president of the Sugar House Stake. The Brigham Young University Combined Choruses will now sing, "O My Father," the solo by Sister Janice Bailey, conducted by Elder John R. Halliday.

Selection by the Brigham Young University Combined Choruses, "O My Father."

### PRESIDENT DAVID O. MCKAY

May I say to these students that their presence and especially their inspiring singing add much to the sacredness of this assembly. It is glorious to have several hundred students sing with such spirit and devotion. We are proud of them and of the university from which they come. We appreciate the co-operation of President Wilkinson, members of the faculty, and the students in postponing their regular day's work in school to join in this worship.

It is over fifty years since I stood here for the first time as one of the General Authorities of the Church. I remember well then my trembling and humility at facing such an audience and accepting a position as one of the leaders. The passing of a half a century has made it no easier to face this vast audience and to realize the responsibility

that one holds in discharging such a responsibility. This morning, as then and during the intervening years, I solicit your sympathy and your prayers.

A year has passed since we met on such an occasion. In behalf of the First Presidency I bid you welcome, not only those who are here in the Tabernacle, the Assembly Hall, and other surrounding halls, but also the vast audience listening in over radio and television. We are very happy indeed that you are taking time out to participate in the general conference of the Church.

We extend welcome especially to the 31,817 converts of the Church during this past year. That group alone will constitute six stakes of five thousand each. We bid you welcome and trust that you, with all others listening in, will realize the added responsibility

which is yours as you assume the responsibility of membership in the Church of Christ.

We wish to commend the missionaries in the stakes and in the field who have been instrumental in bringing these added numbers to the Church of Christ—six new stakes, more than that if we limit the number to three thousand each.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D & C 18:15.)

And as you bring many souls, how much joy you will experience. We commend those who have been diligent during the past year in carrying the message of glad tidings to so many people.

I shall not take time to report the advance in priesthood work, in auxiliary work, and other phases of the Church, but you may feel gratified indeed with the work of the past year.

It has been difficult for me to put even in outline the message that I have had in my heart for the people of the Church and the people of the world. There is a saying by Paul, that "to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6.)

Carnal relates, as you know, to the physical. It includes sensual. But we have in mind this morning the physical surroundings and our animal instincts, the anger that comes to us, the unpleasant words that are spoken, making life unpleasant, rather than emphasizing the spiritual side, the real side of our nature.

The text was suggested several weeks ago, particularly emphasized at that time, by a report that came to me of unpleasantness in a home, and I wondered why we cannot emphasize spiritual attitudes in our homes instead of unpleasant attitudes; why, having before us all the admonitions of the Lord, all the opportunities offered by the Church, we cannot express spiritual attitudes every day of our lives. What good is religion if it does not make our daily lives better? Why need there be

emphasis put upon the carnal side of our natures? True, that is the natural reaction for all animals. But having in our possession the high principles of the gospel as revealed through Christ, why cannot members of the Church at least in the home, in school, in all their associations, emphasize the spiritual side of their natures instead of the carnal side?

I learned through a letter of a condition which I think, so far as members of the Church are concerned, is absolutely inexcusable. A husband and wife quarreling—the husband demeaning himself to such an extent as to curse his wife, and in a mad fit of anger overturning a table spread with dishes—a creature in the form of a man harboring the nature of an animal! A man in such a mental state that the anger itself does him more harm than the condition which aroused his anger, and in reality, brothers and sisters, he suffers more from the vexation than he does from the acts that aroused that vexation.

I wonder how long it will take us to realize that in matters of temper nothing can bring us damage but ourselves—we are responsible for what helps us and for what injures us—that the harm that each one sustains he carries about with him, and never is he a real sufferer but by his own fault. I think you get that thought, and yet the tendency of each one is to blame somebody else, the wife blaming the husband, the husband blaming the wife, children finding fault with the parents when the fault lies with themselves. If in the dignity of manhood such a man would cease to magnify his troubles; would face things as they really are; recognize blessings that immediately surround him; cease to entertain disparaging wishes for another; how much more of a man he would be, to say nothing about being a better husband and a more worthy father! A man who cannot control his temper is not very likely to control his passion, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane.

Religion is supposed to lift us on a higher level. Religion appeals to the spirit in man, the real person, and yet how often notwithstanding our possess-

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ing a testimony of the truth, we yield to the carnal side of our nature. The man who quarrels in his home, banishes from his heart the spirit of religion. A mother in this Church who would light a cigaret in the home is yielding to the carnal side of her nature. How far below the ideal of the Church! Any quarreling in the home is antagonistic to the spirituality which Christ would have us develop within us, and it is in our daily life that these expressions have their effect.

Man is making great progress in science and invention, greater perhaps than ever before, but is not making comparable progress in character and spirituality.

I read awhile ago of a remark of General Omar N. Bradley, formerly Army's Chief of Staff, who on one occasion said: "With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it.

"We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.

"The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living."

Our living comes hourly and daily in the home, in our association in business affairs, in our meeting strangers. It is the attitude of the person during the daily contacts by which we show whether we are appealing to the carnal or to the spiritual within us and within those with whom we associate. It is a daily matter. I do not know whether we can get the thought over or not. And it is within the power of each one, especially members of the Church who make such pretensions. You cannot imagine a real, true Christian, and especially a member of the Mormon Church, swearing at his wife. Why, it is in-

conceivable that such a thing as that could be in a home and especially with children around. How can anyone justify parents quarreling in front of children! In the instance to which I have referred the man (I should say the brute) even struck his wife. Such a thing should never be. That is out of the life of Church members.

Christ has asked us to develop the spiritual within us.

Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical nature or whether he will make as his life's purpose the acquisition of spiritual qualities.

"Every noble impulse, every unselfish expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretence or policy, but by being, doing, and living of good for the very good's sake—that is spirituality."

The spiritual road has Christ as its ideal—not the gratification of the physical, for he that will save his life, yielding to that first gratification of a seeming need, will lose his life, lose his happiness, the pleasure of living at this present time. If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Savior's voice, saying: "I am the way, the truth, and the life." (John 14:6.) Following that voice he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that "life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort."

Spirituality, our true aim, is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding, and

truth expanding in the soul, is one of life's sublimest experiences.

"The thing a man does practically lay to heart," says Carlyle, "and know for certain concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. . . . And, I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is."

The man who sets his heart upon the things of the world, who does not hesitate to cheat his brother, who will lie for gain, who will steal from his neighbor, or, who, by slander, will rob another of his reputation, lives on a low, animal plane of existence, and either stifles his spirituality or permits it to lie dormant. To be thus carnally minded is to be spiritually dead.

On the other hand, keeping in mind our daily vocations, the man who tills the soil, garners his fruit, increases his flocks and his herds, having in mind making better the world in which he lives, desiring to contribute to the happiness of his family and his fellows, and who does all things for the glory of God, will, to the extent that he denies himself for these ideals, develop his spirituality. Indeed, only to the extent that he does this will he rise above the plane of the animal world.

Years ago we read in school the following from Rudolph Eucken:

"I cannot," he says, "conceive of the development of a powerful personality, a deep-rooted, profound mind, of a character rising above this world, without his having experienced a divinity in life above, beyond the world of sensible reality, and as surely as we create in ourselves a life in contrast to pure nature, growing by degrees and extending to the heights of the true, the good, and the beautiful, we may have the same assurance of that religion called universal."

Paul, you will remember, expresses it more specifically:

"But if ye bite and devour one another, take heed that ye be not consumed one of another.

"This I say then, Walk in the Spirit,

and ye shall not fulfil the lust of the flesh.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

"But if ye be led of the Spirit, ye are not under the law.

"Now the works of the flesh," he says, "are manifest, which are these; Adultery. . . ."

The young man who leaves his home at night having in mind anything that would injure either the character or the life or the reputation of a young woman with whose company he is entrusted, is carnal-minded instead of spiritual-minded.

". . . fornication, uncleanness, . . .

". . . hatred, variance, emulations . . . strife, seditions. . . .

"Envyings . . . drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit," daily, hourly. (Gal. 5:15-25.)

It can be done, and it should be done in every home of the Latter-day Saint Church.

With all our boasted civilization there never was a time when spiritual awakening and spiritual ideals were more needed. Civilization has grown too complex for the human mind to visualize or to control. Unless mankind come to a speedy realization that the higher and not the baser qualities of man must be developed, the present status of civilization is in jeopardy. Life on the animal plane has as its ideal the survival of the fittest, crush or be crushed, mangle or be mangled, kill or be killed. For man, with his intelligence, this is a sure road to anguish and death.

About fifty years ago, Lord Balfour,

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Prime Minister of Great Britain, delivered a lecture in the McEwen Hall of the University of Edinburgh on the subject, "The Moral Values Which Unite the Nations." In an interesting and convincing manner, the gentleman presented four fundamental ties that unite the different nations of the world: (1) "Common Knowledge"; (2) "Common Commercial Interests"; (3) "The Inter-course of Diplomatic Relationship"; (4) "The Bonds of Human Friendship." The audience greeted his masterful address with a great outburst of applause.

As the presiding officer arose to express his appreciation and that of the audience, a Japanese student who was doing graduate work at the University stood up, and leaning over the balcony, said, "But, Mr. Balfour, what about Jesus Christ?"

Mr. Robin E. Spear, to whom Professor Lang related this incident, writes:

"One could have heard a pin drop in the hall. Everyone felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that are to unite mankind, and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the situation—that the reminder of his forgetfulness had come from a Japanese student from a far-away non-Christian land."

Life, brethren and sisters, is an ever-flowing river on which one embarks at birth and sails, or is rowed, for fifty, seventy, eighty, or more years. Every year that passes goes into an eternity, never to return; yet each carries with it into the past no personal weakness, no bodily ailment, no sorrow, no laughter, no thought, no noble aspirations, no hope, no ambition: all these with every trait of character, every inclination, every tendency remain with each individual. In other words, our lives are made up of daily thoughts and actions. We may resolve to let all our sorrows and weaknesses go with the passing time, but we know that every thought, every inclination has left its indelible impression upon our souls, and we shall have to deal with it today.

So live, then, that each day will find

you conscious of having wilfully made no person unhappy. No one who has lived a well-spent day will have a sleepless night because of a stricken conscience. Daniel Webster once said that the greatest thought that had ever occupied his mind was the realization of the fact that, and I quote, "there is no evil we cannot face or flee from but the consequences of duty disregarded. A sense of obligation pursues us ever. It is omnipresent like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the sea, duty performed, or duty violated is still with us, for our happiness or our misery. If we say that night shall cover us, in the darkness as in the light, our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity which lies yet farther on, we shall find ourselves followed by the consciousness of duty—to pain us forever if it has been violated, and to console us so far as God has given us grace to perform it. Weighed against conscience the world itself is but a bubble. For God himself is in conscience lending it authority."

Mankind needs a spiritual awakening, brethren and sisters; the carnal minded are causing heartaches and threatening the extinction of the race.

But the sun of hope is rising. Thinking men and women are recognizing the need of man's looking up towards the heavens instead of groveling in response to the animal instinct. One man, commenting upon this, said that if all the destroyers of civilization could be eliminated, and the traits of the rest of us that come from destructive strains could be eliminated, an approach to the millennium some hundred years hence is by no means inconceivable.

"Can you imagine," he continues, "what this country would be like if ten or twenty billion dollars a year" (that is the amount expended to take care of our criminals) "were added to our national income? That would mean five hundred dollars, or one thousand dollars per family; but the average today, even if we include Henry Ford,



is only twenty-five hundred, or three thousand dollars. What would happen if that sum were increased by twenty or even forty percent all around? Even if you cannot imagine the result, do you realize what it would be like to feel no need of locking doors and windows, no fear of leaving your car unprotected, no danger that your wife or daughter would be insulted, or you yourself sandbagged if you went out at night, no fear that you would have any uncollectable bills except through accident or unpreventable misfortune, no fear that in political election there would be any bribery, or in politics any graft, and no fear that anyone anywhere was trying to 'do you'—can you imagine all that? It would almost be heaven on earth. Of course, it cannot happen" (someday it will have to happen) "... and yet if all the destroyers of civilization could be eliminated, and if the traits of the rest of us that come from destructive strains could be eliminated, an approach to such a state some hundred years hence is by no means inconceivable."

Spiritual awakening in the hearts of millions of men and women would bring about a changed world. I am hopeful, my brethren and sisters, that the dawning of that day is not far distant. I am conscious, as I hope all of you are, that the responsibility to try to bring about such a day rests upon the priesthood of the Church of Jesus Christ

and upon the membership and upon husbands and wives and upon children in Mormon homes.

May that message be felt throughout the conference that we are now holding. We cannot just come and meet and talk about good things and then go home and express our feelings, the feelings of our carnal nature.

My faith in the ultimate triumph of the gospel of Jesus Christ assures me that a spiritual awakening must come. It will come through the acceptance of Jesus Christ and obedience to his gospel and in no other way completely. I believe there never was a time in the history of the world when there was such a need for a united, determined stand to uphold Christ and the restoration of the gospel through the Prophet Joseph Smith as there is today.

God bless you here assembled that we may sense as never before the efficacy of the restored gospel and that we hold as a duty our application of spiritual traits in our daily association with one another in home, in business, in society, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, will now speak to us. He will be followed by Elder Spencer W. Kimball.

## ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

Since the last general conference it has been my privilege, in company with President and Sister Henry A. Smith, to tour the Central Atlantic States Mission. Our travels took us to Jamestown, Virginia, where during this past year some \$25,000,000 has been spent to commemorate the 350th anniversary of the establishment of the first English settlement in America. During this 350 years, there has been built upon this continent the greatest nation, having the highest standard of living, ever known in the world. I have thought many times, what a wonderful invest-

ment this \$25,000,000 would be if it could help us to understand the source of our blessings and what we might do to preserve them.

As I stood at Jamestown thinking of the wonderful advantages of living in this land of freedom and opportunity, my mind went back to make a comparison with the ancient Hebrews being established in their promised land. Before they crossed the Jordan, God said to them,

Thou shalt inhabit cities which thou didst not build, and thou shalt eat from vines which thou hast not planted, and

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thou shalt drink from wells which thou digst not dig. (See Deut. 6:10-11.)

Every American is in that same situation. Certainly there is no one within the sound of my voice who doesn't eat from vines which he did not plant.

Then the Lord said something to the Hebrews that is particularly appropriate to us. He said, "But when thou hast eaten and are full, beware lest thou forget the Lord, thy God." (See *ibid.*, 6:11-12.)

There is a stimulating power derived from remembering our blessings and the source from which they come. Nations, like individuals, in the past have fallen when they have forgotten God. Certainly the greatest danger facing America as we pass this important milestone in our history, is not inferior armaments, and it is not a lagging industrial production, and it is not an inadequate food supply. In fact, it has been said that our national problem is surplus; our national disease is overweight; our national sin is forgetfulness. And the greatest need of our lives is to remember the source of our blessings.

To help ancient Israel remember, the Lord instituted among them the custom of wearing phylacteries. That is, they were required to write out the most important passages of their scripture upon pieces of parchment and then bind them across their foreheads and between their eyes and upon their wrists and around their necks, so that no matter where they were, or what they were doing, these passages would always be in their sight, and consequently in their thoughts.

One of these phylactery passages is recorded in the sixth chapter of Deuteronomy, wherein the Lord pointed out their need by saying:

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And then he added:

And these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. (Deut. 6:5-8.)

I suppose that a modern adaptation of this idea would be one that is familiar to some of you husbands. When your wife has wanted you to remember some particular thing, she may have tied a red string on your finger, with a bow on the top so that no matter where you went, or what you were doing, you would always be conscious of the string on your finger and be reminded of the particular thing to be done. We need to make some of our own adaptations of this idea to help us remember God and what he requires at our hands. Our eternal lives depend upon it.

Kipling once wrote what might be called a phylactery prayer, entitled, "The Recessional," in which he repeated over and over this important phrase,

"Lord God of hosts, be with us yet,  
Lest we forget, lest we forget."

That is, there are certain things that we must remember if our lives are to be successful. One of these is that man's greatest need is for God. And for that reason God made our relationship with him the subject of the first and the greatest of all the commandments. And if we would retain our national and our individual blessings, we should make every day of the year a Memorial Day. To help us understand, and to help us remember, the Lord in our day has given us three great volumes of new scripture. One of these has particularly to do with our land and those who have occupied it before us. In this great American volume of scripture, we learn of the decrees of God which have governed this land and which must always govern the lives of those who occupy it. Without this important information, we are largely strangers in our own land, not being aware of the laws governing our own welfare.

George Washington is often referred to as the "Father of his country." But I would like to suggest the name of another man who might qualify in a more real sense as the "Father of America." After the flood waters had receded from off the face of this land, a little group of people were led by the Lord from

the confusion of tongues at Babel, back to this land of promise, to repeople and to restock America with plant and animal life. The Lord said to the brother of Jared, who, under his direction, led this little colony to this new beginning,

... I will go before thee into a land which is choice above all the lands of the earth. (Ether 1:42.)

The Lord gave to the Jaredites many divine decrees concerning this land: that it should be preserved forever as a sanctuary of freedom, that there should be no kings upon this land, that he would be the God of this land, and that whatsoever nation should possess it, from that time henceforth and forever, should serve him, the only true God, or they should be swept off when the fulness of his wrath should come upon them. The Lord said that the fulness of his wrath would come upon them when they were "ripened in iniquity." (See *ibid.*, 2:8-9.)

I would just like to note in passing, that these decrees have never been revoked.

The Jaredites became a great nation and flourished upon this land for approximately nineteen hundred years, or almost the exact length of time that has elapsed since the birth of Jesus to our own day. It was also more than five times the length of the period from the beginnings at Jamestown to the present. The Jaredites loved this land and enjoyed its blessings, as we have done. The Lord promised them that there should be no greater nation on the earth than the one which he should raise up for them upon this land. The Jaredites lived contemporaneously with Babylon, Assyria, China, and the other great nations of that day.

But after they had eaten and were full, they forgot God, and they were destroyed. Other cultures upon this land followed the same pattern and met the same end.

As I stood at Jamestown, I thought how grateful we ought to be in America for this new beginning, this last chance to serve the God of this land, and how carefully we ought to study the divine decrees that control our blessings and destiny. Certainly no one can be familiar with the history of our great

nation to date without being acutely aware of the special providential favor which has attended this land from the very beginning. Abraham Lincoln pointed out this remarkable fact in his Thanksgiving Day Proclamation of 1863, which sounds as if it had been dictated by one of the great Book of Mormon prophets who knew, even better than Lincoln, of the special relationship existing between God and this land. President Lincoln said:

We have been the recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown.

Then he indicated our perennial problem, and he said,

But we have forgotten God. We have forgotten the gracious hand that preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined in the deceitfulness of our hearts that all of these blessings were produced by some superior wisdom or virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us. It behooves us then to humble ourselves before the offended power, to confess our national sins and to pray for clemency and forgiveness.

But in spite of our many weaknesses, and in spite of the mild chastenings that God has administered from time to time in the interests of our reformation, he has still blessed us with the highest standard of living ever known in the world. It is said that in the United States, with some 6 percent of the world's population, we have approximately 50 percent of the telephones, the radios, the automobiles, the television sets, and the other devices of civilization.

But the crowning event in the blessing of America came in the early spring of 1820, when God the Father and his Son, Jesus Christ, reappeared upon this continent in what is probably the greatest divine manifestation ever given in the world. They came to re-establish among men a belief in the God of Genesis, a belief in the God of this land. They came to establish the gospel

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on this earth for the last time, and to let us know that these timeless decrees of God still govern in this land which we presently possess.

What an important beginning. What an inspiring way to open this age of wonders and enlightenment and opportunity and abundance and freedom, which we know as the Dispensation of the Fulness of Times! Most of the conflicting religions of the present day have been imported into America. They have been brought from Italy and England and Switzerland and Scandinavia and Scotland, Arabia and China and Japan and India. But the Church of Jesus Christ of Latter-day Saints was born in this chosen land of America to open the greatest and the last of all the dispensations.

But America was a divinely favored land before Columbus and before Jamestown and before the Mormon pioneers. We know, by means of divine revelation, that the Garden of Eden was established in this land. This was the home of many of the greatest prophets who have ever lived. But the greatness of America is not all in the past. This will also be the place of the new Jerusalem. The tenth Article of Faith says that ". . . Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; . . ." with one of his capitals in this western land, "... that the earth will be renewed and receive its paradisiacal glory." This earth will eventually become the celestial kingdom of God. (See D & C 88:25-26.)

Then even those who have lived here but who have forgotten God, must be cast out; they must live some other place. But those who are entitled to live upon this earth when it is celestialized will then not only enjoy the highest standard of living, but also the highest standard of happiness ever known by man. But all of this is based upon our ability to remember and serve God.

On this important anniversary, we need to remember that we are not the first but the fifth culture that has lived upon this land, each of the other four having been destroyed because they have forgotten God. We must forever keep in mind that our national as well as

our individual welfare has been put in our hands, and the law governing our welfare has been clearly stated to us.

We not only have the greatest blessings, but we also have the greatest responsibilities. We have the responsibility to carry the message of the gospel to "every nation and kindred and tongue and people." We have the responsibility of putting the gospel in force in our own lives. We must exercise a kind of leadership corresponding to our opportunities and our blessings. Certainly we must not be content to dwell in the house built by the Pilgrims and the Pioneers. We must make history ourselves. The highest standard of living is important, but it is far more important to have the highest standard of honor and the highest standard of obedience and the highest standard of "remembering." Then our country will be safe and our freedom and our happiness will be secure. Then we may earn the right to live forever in this favored land upon this celestialized earth.

I close with the inspiring poem of Henry Carey,

#### "America"

My country! 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrim's pride,  
From every mountain side,  
Let freedom ring.

My native country, thee,  
Land of the noble, free,  
Thy name I love;  
I love thy rocks and rills,  
Thy woods and templed hills;  
My heart with rapture thrills  
Like that above.

Let music swell the breeze,  
And ring from all the trees,  
Sweet freedom's song;  
Let mortal tongues awake,  
Let all that breathe partake,  
Let rocks their silence break,  
The sound prolong.

Our father's God! to thee,  
Author of liberty,  
To thee we sing;  
Long may our land be bright  
With freedom's holy light,  
Protect us by thy might,  
Great God, our king!

That we may always remember the source of our blessings, and that we may prove ourselves worthy of him who is their Author, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The congregation will now join with the Combined Choruses of the Brigham Young University in singing, "We Thank Thee, O God, For a Prophet."

The congregation and the Combined Choruses united in singing the hymn, "We Thank Thee, O God, For a Prophet."

President David O. McKay:

We shall now hear from Elder Spencer W. Kimball of the Council of the Twelve. He will be followed by Elder John Longden.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

My beloved brothers and sisters, first I should like to acknowledge the goodness of the Lord to me.

As I heard the President speak of the converts of the past year, I tried to visualize four huge tabernacles, or one twice as wide and long, as this one, full of all new converts from last year only.

I am conscious this morning of three empty places among our Brethren. I am thinking today of Brother Oscar Kirkham, a great man who has influenced youth tremendously and has given a long life of service. I am remembering Elder Thomas Evans McKay as one like Nathanael, a man without guile. And my mind returns to Elder Adam S. Bennion, our very close colleague, and I think of the scripture which says, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40.) And then when they went down to Nazareth, it was said of the Lord, again, "And Jesus increased in wisdom and stature, and in favour with God." (*Ibid.*, 2:52.) An already great man, Elder Bennion increased in wisdom, greatness, spirituality. We express to the families of these three men our affection and our sympathy.

In the moments allotted to me may I address my remarks to any here and in the radio and television audience who have not experienced the glow, the warmth, the peace which come to those who see the eternal path clearly and know positively of its correctness, and who are courageously toiling toward those eternal goals.

In experiences of mortality we sometimes suffer from optical illusions; we hear noises that do not exist; we experience nocturnal adventures quite unreal, and distorted; but in the spiritual realm one can have positive certainty, for the Lord has repeated numerous times the definite promise here expressed:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17. *Italics added.*)

In courts of law the witness is asked to take an oath that the information he is about to give is "the truth, the whole truth, and nothing but the truth," and the statements made are called his "testimony." In spiritual matters, we may likewise have a testimony. This sureness of the spiritual is unique and pertains to the realness of a personal God; the continued active life of the Christ, separate from but like his Father; the divinity of the restoration of the organization and doctrines of God's Church on the earth and the power of the divine, authoritative priesthood given to men, through revelations from God. These can be known as surely as that the sun shines, by every responsible person, and to fail to attain this knowledge is to admit that one has not paid the price. Like academic degrees it is obtained by intense strivings. That soul who is clean through repentance and the ordinances receives it if he desires and reaches for it, investigates conscientiously, studies, and prays faithfully.

A sure knowledge of the spiritual is an open door to rewards attainable and joys unspeakable. To ignore the testimony is to grope in caves of impenetrable darkness; to creep along in fog over hazardous highways. That person is to be pitied who may still be walking in darkness at noonday, who is tripping over obstacles which can be removed and who dwells in the dim flickering candlelight of insecurity and skepticism. The testimony is the electric light illuminating the cavern; the wind and sun dissipating the fog; the power equipment removing boulders from the road. It is the mansion on the hill replacing the shack in the marshes; the harvester shelving the sickle and cradle; the tractor, train, automobile, and plane displacing the ox team. It is the rich nourishing kernels of corn instead of the husks in the trough. It is much more than all else, for—

... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (*Ibid.*, 17:3.)

Eternal life is the greatest gift. To obtain it is not easy. The price is high.

Nicodemus of old inquired the price. The answer perplexed him. Let us interview that good man who came so near and yet evidently missed the mark.

Your name is Nicodemus? You are a member of the powerful sect of the Pharisees? You are a member of the Jewish Sanhedrin? You knew the person from Nazareth called Jesus Christ? You heard his sermons and witnessed his miracles? You looked into his eyes and heard his voice?

You are a good man, Nicodemus, honorable and just, for you will yet defend our Lord before your colleagues, asking he be not condemned without a hearing. You are also generous, for you will yet bring one hundred weight of aloes and myrrh to his burial. You have at least some faith, but have you courage enough to face criticism? You are identified as one who came under cover of darkness. In your senatorial seat you and your colleagues have impressive powers, making laws and controlling destinies.

It is night now. You have not been seen. You are addressing our Lord:

Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. (*Ibid.*, 3:2.)

His ready answer wrinkles your brow. This is the simple total answer to the weightiest of all questions.

Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God. (*Ibid.*, 3:3.)

You are well versed in the law, Nicodemus, but what of the gospel? To gain eternal life there must be a rebirth, a transformation, and an unburdening self of pride, weaknesses, and prejudice. You must begin as a little child, clean, teachable. You seem not to understand.

"How can a man be born when he is old?" (*Ibid.*, 3:4.) Your question is strange for a learned man. Must you reduce all to human logic? Must everything be rational to your finite, materialistic mind?

He says:

Come unto me, and I will give you rest. Take my yoke upon you, and . . . ye shall find rest unto your souls. (Matt. 11:28-29.)

He expects you to divest yourself of every foreign thought, act, and inclination, and accept him and live his plan. And the "rest," which is exaltation, will be your glory.

But you still do not seem to understand, Mr. Pharisee. Is it so complex? Are you afraid of what your brother Pharisees may think of you, fearful of losing your exalted place in the Sanhedrin? Or, do you not see? Certainly a little glimpse has been given you. You acknowledged the miracle worker must be sent from God, but the curtain so slightly opened will close again if you do not act upon the new knowledge being offered you.

You are highly educated, my good man. Many sit at your feet to learn. Does your superior training blind you? Must a prophet or a God be measured in the test tubes of a physical laboratory? Can you not accept anything you cannot prove by the rules of the schools in which you studied?

You are not accepting it. The Lord

is postulating again the necessary requirements:

*Except a man be born again, he cannot see the kingdom of God.* (John 3:3; italics added.)

That total answer came in one sentence of thirteen small words. You are wondering, weighing, Mr. Rationalizer. You seem impressed, but you are bound. How much you do not realize! Did you expect it in eloquent, impressive words? Is it frustrating in its simplicity? You are rationalizing, Sir. You cannot weigh this on the scales of your secular knowledge and training. They are too crude, mundane. You need finer mechanism.

Your question about returning to the mother's womb for rebirth—was it intended as a question, Mr. Intellectual, or to prove your superior logic; or to point out that Christ was irrational; or was it mere perplexity? He knows your professional background and culture and the analytical training you have had. He is so kind and patient. He will explain further in eighty-nine words, sixty-five of which are one-syllable ones:

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. (*Ibid.*, 3:5-8.)

How beautiful—how forceful—how positive! Is there excuse to question, to hesitate, to reject? O Nicodemus, this moment of crisis cannot last long. You are on a perilous summit. Your decision can mean the difference between exaltation and a deprivation greater than you know. You had a spark of desire. Why did you extinguish it?

What made you refer to our Master as "a teacher come from God"? Do you not believe in prophets? Have you not all your life waited for a Redeemer? After all his sermons, testimonies, and

miracles, is he still only an inspired teacher to you? Could he not be the long-awaited Christ? Have you tried to believe and accept, or are you bound down with fetters of tradition, chains of materialism, and handcuffs of losable prestige? O timid one, awaken, exert yourself, draw back the curtains your training and background have hung over the windows of your soul! You are speaking to no ordinary man, no common philosopher, no mere prophet. You are in the presence of the real Messiah, the great physician, the master psychiatrist, the very Christ. You are questioning the maker of heaven and earth, the Son of God.

Open the curtains, my skeptic brother. Rid yourself of your intellectual conservatism. This is a crucial moment. You are being offered a gift priceless beyond your imagination. Will you let it pass? Talking with Christ, you should be awed to a tremble, quaking in shoeless feet on such holy ground, and on your knees in reverent humility. This is your Lord, your Savior, your Redeemer. Can't you understand, O ye of little faith? Can't you feel his love and kindness and see the sadness and disappointment in those penetrating eyes as he notes your withdrawal? He is saying:

Set aside your pride and arrogance. Cast from you all worldly burdens. Repent of your transgressions, purify your hands, and mind, and heart, believe that I am the bread of life, the waters from the pure spring. Accept me and my gospel; go down into the waters in proper baptism.

Can you envision the cleanliness as one emerges from the watery grave, washed, and the freedom and joy and glory of it? But after all this you still ask, "How can these things be?" Your question astonishes us and brings from the Master this chastisement:

Art thou a master of Israel, and knowest not these things? (John 3:10.)

O my brother, opportunity's doors are closing. Why can't you understand? Too many materialistic obstacles? He knows your influence, wealth, erudition, your exalted place in community, in government, in the powerful church group.

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He offers you not a dependent, decaying kingdom like your doomed and dying Judah. He invites you to rule, not as emperor of a temporary world power like Rome, which is destined to crumble as clay, but is offering you citizenship in the kingdom of heaven, eventually to rise in stature and authority until you are a king in your own right with a dominion greater than the combined empires of all the earth.

Your decision seems weighted with earthly treasures and the plaudits of men and the conveniences of affluence. My heart weeps for you, friend Nicodemus. You seem such a good man, philanthropic, kind, generous. You could have been such a power in the Lord's kingdom. You had a spark of desire. It could have been kindled into a living flame. You might have been one of his seventies, to proselyte as an advance agent, or an apostle, or even the President of his Church. You might have filled the vacancy when Matthias was called or have been an apostle to the gentiles with Paul and suffered with him in his perils of the sea, among robbers, in prisons, in his beatings and stonings, and even in his death. How little we realize the doors of opportunity which we oft close with one wrong decision. But the price was too high, wasn't it, man of wealth?

Unwilling that you slip back in your darkness without having every opportunity, Christ will bear you his testimony again. He will not leave you guiltless. You cannot escape the condemnation of this testimony, Mr. Rationalizer. Hear him:

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. (*Ibid.*, 3:12, 17, 11; italics added.)

O Nicodemus, why did you receive not his witness? Why did you not open your heart to understanding? Why did you hesitate when the Redeemer of the world so condescended? Had you humbly taken the first step of repentance

and then proper baptism, then would have come to you the Holy Ghost through the laying on of hands by one of his apostles, or he himself might have done it.

The Holy Ghost would have abided with you so long as you merited and would have whispered to you so that you, too, could have exclaimed with your Redeemer,

*We speak that [which] we do know, and testify that [which] we have seen. (Ibid., 3:11; italics added.)*

And John wrote:

... what he hath seen and heard, that he testifieth; and no man receiveth his testimony. (*Ibid.*, 3:32.)

O my disbeliever brother, the New Testament could have recorded your name countless times instead of thrice. You could have lived forever in the minds and hearts of countless millions. Because of your many abilities you might have been one chosen to walk up the slopes of the Holy Mount of Transfiguration, to have unspeakable revelations, to join others in martyrdom, and rule eternally with Christ.

You might have walked where Jesus walked and stayed where he was staying;  
You might have eaten bread and sop and knelt where he was praying;  
He might have washed your weary feet and wiped them with his dryer;  
He might have laid his precious hands upon your head with Fire.

You might have eased his weary way and wiped away his bleeding;  
You might have helped in his defense when he was sorely needing;  
Most disappointing words are oft expressed by tongue and writing;  
The saddest words, "It might have been" are always the most biting.

Now, my beloved, listening friends, you too are generous and kind. You too are prayerful and religious. But are you also like Nicodemus, burdened down with preconceived and prejudiced notions? Do you think that no good thing can come out of Nazareth, or Palmyra, or Salt Lake City? Are you too biased to accept new truth? Too wealthy and fettered with the cares of this world to accept the difficult de-



mands of Christ's Church? Are you so influential as to fear to prejudice your position or local influence? Are you too weak to accept and carry a load of service? Are you too busy to study and pray and learn of Christ and his program? Are you too materialistically trained to accept the miracles, visions, prophets, and revelations?

If any of you, my listeners, is a modern Nicodemus, I beg of you to grasp the new world of truths. Your Lord Jesus Christ pleads with you:

My true Church is restored to earth with my saving doctrines.

I have placed in authoritative positions apostles and others divinely called, and in leadership a prophet who today receives my divine revelations.

Churches are many, but they are churches of men, not mine.

Credo's are numerous, but they are not of my authorship.

Organizations are everywhere, but they are not organized nor accepted by me.

Pretended and usurping representatives are legion, but I called them not; nor do I recognize their ordinances.

My second coming is near at hand.

... I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne. . . .

He that hath an ear let him hear. (Rev. 3:20-22.)

This testimony I bear, in the name of Jesus Christ our Master. Amen.

President David O. McKay:

Elder Spencer W. Kimball has just spoken to us. He was preceded by Elder Sterling W. Sill, Assistant to the Twelve. We shall now hear Elder John Longden, Assistant to the Twelve.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

Much has been said this morning regarding the Spirit, and I feel that we have felt the Spirit of the Lord here this morning. In order to feel the Spirit of the Lord we must understand God; he must be known to us, and not unknown.

I should like to draw from Holy Writ two experiences, one in the life of the Apostle Paul on Mars' hill and the other in the life of Moses.

You will recall that when Paul visited Mars' hill he said:

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. (Acts 17:23.)

The following experience in the life of Moses is recorded in Exodus 32:1-8. Moses delayed in coming down from the mount. The children of Israel became restless and said unto Aaron, "Make us gods which shall go before us; this Moses, we know not where he is." So Aaron persuaded them to bring their jewelry, and he fashioned it with a graving tool and made a molten calf.

"These be thy Gods!" And so Aaron built an altar and proclaimed, "We feast, drink and play."

Then the Lord said unto Moses,

Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

They have turned aside quickly out of the way which I commanded them: [they have made them a "golden calf."] (Exodus 32:7-8.)

From both these experiences—the prophet Moses, and the Apostle Paul on Mars' hill—we learn these lessons: The people had their devotions, built altars, worshiped an unknown God, and worshiped in ignorance. In each case, as today, authorized servants taught the true and living God.

We have heard this morning about the spiritual and the carnal. May I say that the golden calf is the carnal or the carnal may be likened unto the worship of the golden calf, or the material things of life—feasting, drinking, and playing, and forgetting the spirit?

It is essential to know God and to worship him in truth, for Jesus said:

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And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

We cannot serve both God and mammon. It is necessary to know to whom we pray and to pay our devotions so that such may be done in spirit and in truth. We have heard the mouth-piece of our Heavenly Father, President David O. McKay, this morning from this pulpit draw conclusively to our attention the need to develop the spirit within us, to understand God, and then to have these things apply in our lives.

The Apostle Paul further declared:

Forasmuch then as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device. (Acts 17:29.)

We can be influenced by man's device today which is contrary to enjoying the spirit; "... for the letter killeth, but the spirit giveth life." (II Cor. 3:6.)

Are we worshipping God in the full spirit of truth or are there any golden calves or idols in our lives? Do we on occasion worship the gods of hate, bitterness, vanity, deceit, profanity, dishonesty, disloyalty, immorality, apostasy, money, gold, silver, uranium (to bring us up-to-date), power, clothes, passions, styles, a broken Sabbath, new cars with higher speed, in fact, all material things? The New Testament poses a very important question:

Is not the life more than meat, and the body than raiment? (Matt. 6:25.)

It is easy to follow the world and think in a material or physical vein. I am reminded of an experience which happened as we toured the Western States Mission four years ago with President and Sister A. Lewis Elggren. As we journeyed through the state of Nebraska, we saw road signs, "Do not fail to see the Pioneer Village and the Progress of Man." As I am always interested in the pioneers and the progress of man, I was anxious to see what progress man had made. When we finally arrived, we found, a new, very modern building. In it were the various styles of automobiles, beginning with

one of the first ones produced up to and including the new high-powered, streamlined, most modern car. And this was supposed to represent the progress of man! Yes, it is easy to follow the world and think of the material, the carnal, rather than the spiritual.

Do we worship these carnal or material things in preference to the spiritual? We do need a balance. We may prefer to worship the movies, movie stars, television, radio, and all forms of recreation. Do these things take us from our quorum meetings, Sunday School, and Sacrament meetings? If so, these are just some of the modern golden calves which can come into our lives, and we worship them in preference to developing our spiritual lives.

In the days of Moses the children of Israel merely gave material things to make their golden calf. Today we are giving our precious time. Material things can be replaced, but time cannot be called back, and time is allotted to each of us on an equal basis—twenty-four golden hours each day.

What are we doing with them? Are we using them to the best advantage?

Now is the time to do something about it! We all no doubt have approached a railroad crossing and have been exposed to the sign which reads, "Stop! Look! Listen!"

May we sincerely take this to heart. What if Paul should pass by today as he passed Mars' hill? What if Jesus should appear today (and no man knoweth the hour of his coming)? Are we as ready to meet him as we can be? I trust we will banish from our lives any worship of golden calves, and worship our Father in spirit and in truth.

It is my privilege to know many young couples on the campuses of the universities in this and other areas who are getting their education and at the same time having their babies, raising their families, and finding time to serve the true and living God. I thrill at their devotion.

Then I think of the couple who went to the bank and placed a mortgage on their home in order to finance their sixth son on his mission. They wanted all their sons to have this privilege and honor. They had a witness of the true

and living God and were worshipping him and assisting in this great work.

As I toured the Southwest Indian Mission last fall, I met a Lamanite brother. I learned he was eighty-four years of age. A few years ago in this little branch where he lived, there were but a few members of the Church. Several times when he went to priesthood meeting, he was the only one present, but he didn't leave; he would sing a hymn and pray. His witness had come to him through worship of the true and living God.

Then I think of the parents who are humbly proud of their sons and daughters receiving all the awards and achievements possible through constant Church activity and participation. These are the homes where joy and happiness prevail because they are worshipping the true and living God. This is the type of home President McKay has spoken of this morning.

Now as to idols, they were prevalent in the days of Moses, of Paul, and are among us today. Paul's words to the Thessalonian saints, First Thessalonians, the first chapter and the ninth verse—" . . . and how ye turned to God from idols to serve the living and true God," would indicate that they had seen the error of their ways and had turned to the worship of God.

So if there need be repentance in any of our hearts today, let us exercise the courage and fortitude necessary to turn from our idols to worship and serve the true and living God. If anyone within the sound of my voice has not yet been blessed with membership in the true Church of Jesus Christ of Latter-day Saints, I pray that the Spirit of the Lord will prevail upon him to receive the witness that the words spoken from this pulpit are divine and for the benefit of our spiritual and eternal lives.

It is our individual responsibility to see that our spiritual lives are in tune with the teachings of the Master, who said, ". . . seek ye first the kingdom of God, . . ." I testify to you that the material and physical things which we need to sustain life will be granted us. I testify further that God is our Heavenly Father. He is not a mystery but can be known if we desire to know him. This is my witness and testimony to you, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just addressed us.

The music of this session has been furnished by the Brigham Young University Combined Choruses, conducted by Elder John R. Halliday. Elder Alexander Schreiner has been at the organ. We are pleased to announce that the Choruses will be with us this afternoon. They will sing now, "Alleluia, Christ Is Risen," after which the benediction will be offered by Elder Lyman S. Shreeve, formerly president of the Uruguayan Mission.

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An anthem, "Alleluia, Christ Is Risen," was sung by the Brigham Young University Combined Choruses.

President David O. McKay:

Elder Lyman S. Shreeve will offer the benediction, following which this Conference will be adjourned until two o'clock this afternoon.

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Elder Lyman S. Shreeve, formerly president of the Uruguayan Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## FIRST DAY AFTERNOON MEETING

The second session of the Conference convened at 2 o'clock p.m., with President David O. McKay presiding and conducting the services.

The Brigham Young University Combined Choruses was present again this afternoon and furnished the choral music for the session.

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The Tabernacle auditorium and galleries were crowded to capacity. Overflow crowds were accommodated in the Assembly Hall on the Tabernacle Grounds and in Barratt Hall, 60 North Main Street.

#### President David O. McKay:

We are favored again by the presence of the Brigham Young University Combined Choruses, with Elder Don L. Earl conducting and Elder Roy M. Darley at the organ.

We shall begin these services by the Brigham Young University Combined Choruses rendering, "Send Forth Thy Spirit." The opening prayer will be offered by Elder Lloyd P. Mickelsen, president of the North Idaho Falls Stake.

The opening selection was a number by the Brigham Young University Combined Choruses, "Send Forth Thy Spirit."

Elder Lloyd P. Mickelsen, president of the North Idaho Falls Stake, offered the opening prayer.

#### President David O. McKay:

The invocation was offered by President Lloyd P. Mickelsen of the North Idaho Falls Stake. The Brigham Young University Combined Choruses will now favor us with, "O Say, What Is Truth," conducted by Elder Don L. Earl, with Elder Roy M. Darley at the organ.

The Combined Choruses sang the hymn, "O Say, What Is Truth?"

#### President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, will now read the report of the vital statistics and some financial expenditures, following which Elder Orval W. Adams will read the report of the Church Auditing Committee.

Elder Joseph Anderson, Clerk of the Conference, then read statistical and financial data:

### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS, MISSIONS AND TEMPLES SINCE APRIL CONFERENCE, 1957

#### TEMPLE PRESIDENTS APPOINTED

New Zealand Temple: E. Albert Rosenvall.

#### MISSION PRESIDENTS APPOINTED

Central States Mission: Samuel R. Carpenter to succeed Alvin R. Dyer.

East German Mission: Burtis F. Robbins, to succeed Herold L. Gregory.

French Mission: Milton L. Christensen, to succeed Harold W. Lee.

Gulf States Mission: Lincoln F. Hanks, to succeed LeGrand F. Smith.

Hawaii Mission: Harry V. Brooks, to succeed D. Arthur Haycock.

North Central States Mission: Paul C. Child, to succeed G. Eugene England.

Northern Mexican Mission: Harvey H. Taylor, to succeed Joseph T. Bentley.

South Australian Mission: John O. Simonsen, to succeed Thomas S. Bingham.

Uruguay Mission: Arthur M. Jensen, to succeed Frank D. Parry.

West Central States Mission: Casper W. Merrill, to succeed George F. Simonsen.

West Spanish-American Mission: Leiland M. Perry.

Western States Mission: David S. Romney, to succeed A. Lewis Elggren.

#### NEW MISSION ORGANIZED

West Spanish-American.

#### NAME OF MISSION CHANGED

North German Mission, formerly the East German Mission.

#### NEW STAKES ORGANIZED

Albuquerque Stake organized October 27, 1957 from a part of the Western States Mission.

Atlanta Stake organized May 5, 1957 from a part of the Southern States Mission.

Great Falls Stake organized June 16, 1957 from a part of the West Central States Mission.

Kearns Stake organized February 2, 1958 by division of Taylorsville Stake.

Kearns North Stake organized February 2, 1958 by division of Taylorsville Stake.

Midvale Stake organized June 30, 1957 by division of East Jordan Stake.

Missoula Stake organized June 16, 1957 from a part of the West Central States Mission.

Monterey Bay Stake organized March 2, 1958 by division of San Jose Stake.

Monument Park West Stake organized September 29, 1957 by division of Monument Park Stake.

Murray South Stake organized April 28, 1957 by division of Murray Stake.

North Seattle Stake organized May 19, 1957 by division of Seattle Stake.

Orem West Stake organized November 3, 1957 by division of Orem Stake.

Orlando Stake organized February 23, 1958 from a part of the Southern States Mission.

Phoenix North Stake organized January 19, 1958 by division of Phoenix Stake.

San Antonio Stake organized January 19, 1958, by division of Houston Stake and the Gulf States Mission.

San Luis Obispo Stake organized September 22, 1957 by division of Santa Barbara Stake.

San Mateo Stake organized September 15, 1957 by division of Palo Alto Stake.

Santa Ana Stake organized December 8, 1957 by division of Orange County Stake.

Shreveport Stake organized January 26, 1958 by division of Dallas Stake and the Gulf States Mission.

Virginia Stake organized June 30, 1957 from a part of the Central Atlantic States Mission.

### STAKE DISCONTINUED

Moon Lake Stake discontinued November 10, 1957. Consolidated with Duchesne Stake.

### STAKE PRESIDENTS APPOINTED

Albuquerque Stake: William John Wilson.

Atlanta Stake: William Lemuel Nicholls.

Cache Stake: Reed Murdock Broadbent, to succeed Casper W. Merrill.

Duchesne Stake: Elmer Ray Moon, to succeed A. Hale Holgate.

East Jordan Stake: Donald Brady Milne, to succeed Reed H. Beckstead.

Emery Stake: Frank Levi Hall, to succeed Eldon G. Luke.

Great Falls Stake: Victor Bowen.

Gunnison Stake: Alvin Robert Barlow, to succeed Elmo S. Sorensen.

Houston Stake: Melvin Lee Gillie, to succeed Jack B. Trunnell; Keith Mar Taylor to succeed Melvin Lee Gillie.

Kearns Stake: Merrill A. Nelson.

Kearns North Stake: Volma W. Heaton.

Logan Stake: Lloyd R. Hunsaker, to succeed Henry R. Cooper.

Lost River Stake: Joseph Burns Beal, to succeed J. Cleve Hansen.

Midvale Stake: Reed H. Beckstead.

Missoula Stake: Grant Kidd Patten.

Monterey Bay Stake: James Newton Wallace, Jr.

Monument Park West Stake: Frank C. Berg.

Murray Stake: Paul Sherman Rose, to succeed Oral J. Wilkinson.

Murray South Stake: Donald William Challis.

North Seattle Stake: Wilford Houghton Payne.

North-Sevier Stake: Milo J. Bosshardt, to succeed Dale H. Peterson.

Oquirrh Stake: William B. Martin, to succeed J. Franklin Peel.

Orem Stake: Melvin Dover Hunt, to succeed Walter R. Holdaway.

Orem West Stake: Edward Carlyle Bunker.

Orlando Stake: W. Leonard Duggar.

Phoenix North Stake: Rudger Grant Smith.

Reno Stake: James Price Ronnow, to succeed Paul J. Callis.

Salt Lake Stake: Glen P. Umberger, to succeed Lincoln F. Hanks.

San Antonio Stake: Roland C. Bremer.

San Bernardino Stake: Wayne A. Reeves, to succeed Levern M. Hansen.

San Luis Obispo Stake: Arthur J. Godfrey.

San Mateo Stake: Melvin Phillips Pickering; William Lundquist Stoker, to succeed Melvin P. Pickering.

Santa Ana Stake: Karl Connell Durham.

Santa Barbara Stake: Harry J. Halde-  
man, to succeed Arthur J. Godfrey.

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Seattle Stake: Layton Byron Jones, to succeed Wilford H. Payne.

Shreveport Stake: J. Milton Belisle.

South Salt Lake Stake: Rolf Christiansen, to succeed S. Ross Fox.

South Sevier Stake: Rulon Stewart Rasmussen, to succeed William B. Daniels.

Virginia Stake: Cashell Donahoe, Sr.

Washington Stake: Milan Dale Smith, to succeed J. Willard Marriott.

Yellowstone Stake: Max C. Mortensen, to succeed William J. Lewis.

### NEW WARDS ORGANIZED

Albuquerque Stake: Albuquerque, Albuquerque Second, Third, Fourth, Bluewater, and Los Alamos Wards, formerly branches in the Western States Mission.

Atlanta Stake: Atlanta, Atlanta Second, Columbus, Empire, and Macon Wards, formerly branches in the Southern States Mission.

Bakersfield Stake: Lancaster Second Ward, formed by division of Lancaster Ward.

Ben Lomond Stake: North Ogden Fourth Ward, formed by division of North Ogden Second Ward; Ogden Fifty-Fourth Ward, formed by division of Ogden Twenty-Ninth Ward.

Blackfoot Stake: Blackfoot Eighth Ward, formed by division of Blackfoot First Ward.

Bountiful Stake: Bountiful Fifteenth Ward, formed by division of Bountiful Second Ward; Bountiful Sixteenth Ward, formed by division of Bountiful Third Ward.

Brigham Young University Stake: B. Y. Campus Eighteenth Ward, formed from various wards.

Chicago Stake: Chicago Heights Ward, formerly Park Forest Branch; South Shore Ward, formerly South Shore Branch.

Columbia River Stake: Vancouver Second Ward, formed by division of Vancouver Ward.

Cottonwood Stake: Cottonwood Fifth Ward, formed by division of Cottonwood Third Ward; South Cottonwood Third Ward, formed by division of South Cottonwood Ward.

Denver Stake: Denver Seventh Ward, formerly North Denver Branch; Lara-

mie Second Ward, formed by division of Laramie Ward.

Duchesne Stake: Altamont Ward, formed by consolidation of Altonah and Boneta Wards; Moon Lake Ward, formed by consolidation of Talmage and Mountain Home Wards.

East Cache Stake: University First Ward, formerly College Hill Branch; University Second Ward, formed from various wards; University Third Ward, formed from various wards; University Fourth Ward, formed from various wards; University Fifth Ward, formed by division of University First Ward.

East Jordan Stake: Butler Third Ward, formed by division of Butler and Butler Second Wards; Butler Fourth Ward, formed by division of Butler and Butler Second Wards.

East Mesa Stake: Mesa Fifteenth Ward, formed by division of Mesa Sixth and Tenth Wards; Mesa Seventeenth Ward, formed by division of Mesa Seventh and Ninth Wards.

El Paso Stake: Alamagordo Ward, formerly Alamagordo Branch; El Paso Fourth Ward, formed by division of El Paso Second Ward.

Flagstaff Stake: Flagstaff College Ward, formed by division of Flagstaff Ward.

Florida Stake: Jacksonville Fifth Ward, formed by division of Jacksonville First Ward.

Great Falls Stake: Great Falls, Great Falls Second, Shelby, and Sun River Valley Wards, formerly branches in the West Central States Mission; Fairfield Ward, formed by consolidation of Golden Ridge and Fairfield Branches.

Hayward Stake: Livermore Ward, formerly Livermore Branch; San Lorenzo Second Ward, formed by division of San Lorenzo Ward.

Holladay Stake: Holladay Ninth Ward, formed by division of Holladay Fifth Ward; Holladay Tenth Ward, formed by division of Holladay Third Ward; Holladay Eleventh Ward, formed by division of Holladay First and Second Wards.

Houston Stake: Bellfort Ward, formed by division of Houston First Ward; Jacinto City Ward, formerly Jacinto City Branch.

Lake Mead Stake: Henderson Fourth Ward, formed by division of Hender-

son Third Ward; Needles Ward, formerly Needles Branch.

Lake View Stake: Roy Fifth Ward, formed by division of Roy Fourth and Lake View Wards; Roy Sixth Ward, formed by division of Lake View Ward.

Lorin Farr Stake: Ogden Fifty-First Ward, formed by division of Ogden Forty-Fifth and Forty-Seventh Wards.

Mesa Stake: Mesa Thirteenth Ward, formed by division of Mesa Fifth and Eleventh Wards.

Midvale Stake: East Midvale Third Ward, formed by division of East Midvale Second Ward.

Mill Creek Stake: Mill Creek Sixth Ward, formed by division of Valley Center First and Second Wards; Mill Creek Seventh Ward, formed by division of Mill Creek Third Ward; Mill Creek Eighth Ward, formed by division of Mill Creek Second Ward; Mill Creek Ninth Ward, formed by division of Winder Ward.

Missoula Stake: Allendale, Charlo, Corvallis, Hamilton, Missoula, Missoula Second, Polson, St. Ignatius, and Stevensville Wards, formerly branches in the West Central States Mission.

Mt. Jordan Stake: Sandy Seventh Ward, formed by division of Sandy Fifth Ward.

Mt. Logan Stake: River Heights Second Ward, formed by division of River Heights Ward.

Mt. Ogden Stake: Ogden Fifty-Second Ward, formed by division of Ogden Twelfth and Twenty-Third Wards; Ogden Fifty-Third Ward, formed by division of Ogden Forty-Fourth Ward.

Murray Stake: Murray Fourteenth Ward, formed by division of Murray Seventh Ward.

Nampa Stake: Caldwell Second Ward, formed by division of Caldwell Ward.

North Jordan Stake: Granger Eighth Ward, formed by division of Granger Ward; Hunter Third Ward, formed by division of Hunter Second Ward.

North Pocatello Stake: Pocatello Twenty-Fifth Ward, formed by division of Pocatello Seventh Ward.

North Sacramento Stake: Citrus Heights Ward, formed by division of Roseville Ward; Orangevale Ward, formed by division of Fair Oaks Ward.

Orange County Stake: Buena Park Second Ward, formed by division of

Buena Park Ward; Fullerton Second Ward, formed by division of Fullerton Ward; La Habra Ward, formed by division of Fullerton Ward.

Orem Stake: Orem Seventeenth Ward, formed by division of Orem Seventh Ward; Orem Eighteenth Ward, formed by division of Orem Second Ward.

Orlando Stake: Bradenton, Ellsworth, Melbourne, Orlando, Tampa, and Winter Haven Wards, formerly branches in the Southern States Mission.

Palmyra Stake: Spanish Fork Tenth Ward, formed by division of Spanish Fork Third, Fourth, Sixth, and Seventh Wards; Spanish Fork Eleventh Ward, formed by division of Spanish Fork Third, Fourth, Sixth, and Seventh Wards.

Palo Alto Stake: Sunnyvale Second Ward, formed by division of Sunnyvale Ward.

Portland Stake: Portland Ninth Ward, formed by division of Portland Second Ward; Portland Tenth Ward, formed by division of Portland Third and Seventh Wards.

Redondo Stake: Lomita Ward, formed by division of Wilmington Ward; Torrance Second Ward, formed by division of Lawndale, Gardena, and Redondo Second Wards.

Reseda Stake: Tarzana Ward, formed by division of Encino Ward.

Rose Park Stake: Rose Park Eighth Ward, formed by division of Rose Park Fifth Ward.

St. Joseph Stake: College Ward, formerly a branch at the L. D. S. Institute.

San Antonio Stake: Corpus Christi Ward, formerly a branch in the Gulf States Mission.

San Bernardino Stake: San Bernardino Fourth Ward, formed by division of San Bernardino Second Ward.

San Diego Stake: San Diego Ninth Ward, formed by division of San Diego Second, Eighth, and La Mesa Wards.

San Joaquin Stake: Stockton Third Ward, formed by division of Stockton First and Second Wards.

San Jose Stake: Santa Clara Ward, formed by division of San Jose Fourth Ward.

San Luis Obispo Stake: Las Flores Ward, formerly Las Flores Branch.

Santa Barbara Stake: Camarillo Ward, formed by division of Oxnard Ward.

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Santa Rosa Stake: Petaluma Ward, formerly Petaluma Branch.

Seattle Stake: Bellevue Ward, formed by division of Kirkland Ward; Renton Second Ward, formed by division of Renton Ward.

Sharon Stake: Orem Nineteenth Ward, formed by division of Orem Eleventh Ward; Provo Twentieth Ward, formed by division of Orem Twelfth, Provo Seventeenth, and Eighteenth Wards.

Shreveport Stake: Many and Natchitoches Wards, formerly branches in the Gulf States Mission.

South Los Angeles Stake: Downey Third Ward, formed by division of Downey First Ward.

South Ogden Stake: Ogden Fifty-Fifth Ward, formed by division of Ogden Thirty-Fourth and Fiftieth Wards.

Spanish Fork Stake: Spanish Fork Twelfth Ward, formed by division of Spanish Fork First Ward.

Spokane Stake: Lewiston Second Ward, formed by division of Lewiston Ward; Moscow Second Ward, formed from various wards; Spokane Fifth Ward, formed by division of Spokane Fourth Ward.

Tacoma Stake: Chehalis Ward, formerly Chehalis Branch; Tacoma Fifth Ward, formed by division of Tacoma Second and Third Wards.

Taylorville Stake: Kearns Ninth Ward, formed by division of Kearns Third and Fourth Wards; Kearns Tenth Ward, formed by division of Kearns Fourth Ward; Kearns Eleventh Ward, formed by division of Kearns Fifth Ward.

Timpanogos Stake: Pleasant Grove Seventh Ward, formed by division of Grove Ward.

Tucson Stake: Tucson Fifth Ward, formed by division of Tucson First, Second, Third, and Fourth Wards.

Twin Falls Stake: Twin Falls Seventh Ward, formed by division of Twin Falls Fifth Ward.

Virginia Stake: Dutch Gap, Elizabeth City, Newport News, Norfolk, Petersburg, and Portsmouth Wards, formerly branches in the Central Atlantic States Mission.

University Stake: University Fourth Ward, formed by division of University Third Ward.

Walnut Creek Stake: Lafayette-Orinda Ward, formed by division of Walnut Creek Ward and consolidation of Orinda Branch.

Weiser Stake: Weiser Second Ward, formed by division of Weiser Ward.

Wilford Stake: Grandview Second Ward, formed by division of Grandview, Imperial, and Cummings Second Wards.

## WARDS AND BRANCHES TRANSFERRED

Albuquerque Stake: Albuquerque, Albuquerque Second, Third, Fourth, Bluewater, Los Alamos Wards; Las Vegas, Santa Fe, and Taos Branches, formerly branches in the Western States Mission.

Atlanta Stake: Atlanta, Atlanta Second, Columbus, Empire, and Macon Wards; Athens, Buchanan, Gibson, Mill-edgeville, and Palmetto Branches, formerly branches in the Southern States Mission.

Duchesne Stake: Altamont, Bluebell, Moon Lake, and Mt. Emmons Wards, formerly of Moon Lake Stake.

Gooding Stake: Hunt Ward, formerly of Minidoka Stake.

Great Falls Stake: Great Falls, Great Falls Second, Shelby, and Sun River Valley Wards; Browning, Bynum, Conrad, Cut Bank, Fairfield, Ft. Benton, and Golden Ridge Branches, formerly branches in the West Central States Mission.

Kearns Stake: Kearns, Kearns Second, Sixth, Seventh, and Eighth Wards, formerly of Taylorville Stake.

Kearns North Stake: Kearns Third, Fourth, Fifth, Ninth, Tenth, and Eleventh Wards, formerly of Taylorville Stake.

Midvale Stake: East Midvale First, Second, Midvale First, Second, Third, and Fourth Wards, formerly of East Jordan Stake.

Missoula Stake: Allendale, Charlo, Corvallis, Hamilton, Missoula, Missoula Second, Polson, St. Ignatius, and Stevensville Wards; Darby, Superior, and Thompson Falls Branches, formerly branches in the West Central States Mission.

Monterey Bay Stake: Pacific Grove, Salinas, Santa Cruz, Seaside, and Watsonville Wards; Gilroy, Hollister, and



Harmony Hills Branches, formerly of San Jose Stake.

Monument Park West Stake: Monument Park Third, Fourth, Fifth, Sixth, Seventh, Eighth, and Tenth Wards, formerly of Monument Park Stake.

Murray South Stake: Murray Fifth, Sixth, Seventh, Ninth, Tenth, Eleventh, Thirteenth, and Fourteenth Wards, formerly of Murray Stake.

North Seattle Stake: Alderwood, Belingham, Everett, Seattle Third, Fifth, Seventh, and Eighth Wards; Monroe, Oak Harbor, and Sedro-Woolley Branches, formerly of Seattle Stake.

Orem West Stake: Orem Third, Fourth, Fifth, Eighth, Ninth, and Vineyard Wards, formerly of Orem Stake.

Orlando Stake: Bradenton, Ellsworth, Melbourne, Orlando, Tampa, and Winter Haven Wards; Belleview, Dade City, Daytona Beach, Dunedin, Fruitland Park, New Smyrna Beach, St. Petersburg, Sanford, and Springhead Branches, formerly branches in the Southern States Mission.

Phoenix North Stake: Phoenix Eighth, Ninth, Tenth, Sixteenth, Glendale, and Glendale Second Wards, formerly of Phoenix Stake.

San Antonio Stake: Austin and San Antonio Wards; Lackland Branch, formerly of Houston Stake; Corpus Christi Ward; Kenedy and Victoria Branches, formerly branches in the Gulf States Mission.

San Luis Obispo Stake: Lompoc, San Luis Obispo, Santa Maria, Paso Robles Wards; Las Flores Branch, formerly of Santa Barbara Stake.

San Mateo Stake: Burlingame, Redwood City, San Bruno, San Carlos, San Mateo, San Mateo Second Wards; Sharp Park Branch, formerly of Palo Alto Stake.

Santa Ana Stake: Costa Mesa, Garden Grove, Garden Grove Second, Laguna Beach, Orange, Santa Ana, and Westminster Wards, formerly of Orange County Stake.

Shreveport Stake: Kelsey - Gilmer, Longview, and Shreveport Wards; Hooks, Kilgore, Marshall, Queen City, and Texarkana Branches, formerly of Dallas Stake; Many, Natchitoches Wards; Coushatta Branch, formerly branches in the Gulf States Mission.

Virginia Stake: Dutch Gap, Elizabeth City, Newport News, Norfolk, Petersburg, and Portsmouth Wards; Franklin Branch, formerly branches in the Central Atlantic States Mission; Richmond Ward, formerly of Washington Stake.

### WARD AND BRANCH NAMES CHANGED

Bear Lake Stake: Liberty Ward, formerly Liberty-Sharon Ward.

Chicago Stake: Chicago Heights Ward, formerly Park Forest Branch.

Denver Stake: Denver Seventh Ward, formerly North Denver Branch.

East Cache Stake: University First Ward, formerly College Hill Branch.

Florida Stake: Jacksonville Third Ward, formerly Springfield Ward; Jacksonville Fourth Ward, formerly Westconnett Ward.

Fresno Stake: Reedley Branch, formerly Dinuba Branch.

Houston Stake: Broadway Ward, formerly Houston First Ward; Melbourne Ward, formerly Houston Second Ward.

Wilford Stake: Imperial Second Ward, formerly Imperial West Ward; Wilford Second Ward, formerly Cummings Ward.

### INDEPENDENT BRANCHES ORGANIZED

Albuquerque Stake: Las Vegas, Santa Fe, and Taos Branches, formerly branches in the Western States Mission.

Atlanta Stake: Athens, Buchanan, Gibson, Milledgeville, and Palmetto Branches, formerly branches in the Southern States Mission; Marietta Branch, formed by division of Buchanan Branch and Atlanta Ward.

Bakersfield Stake: Edwards Branch, formed by division of Lancaster Ward.

Cedar Stake: Indian Branch, formed by division of Cedar First Ward.

El Paso Stake: Hatch Branch, formed by division of Las Cruces Ward.

Flagstaff Stake: Grand Canyon Branch, formerly dependent upon Williams Branch.

Fresno Stake: Chowchilla Branch, formerly Chowchilla Ward; Madera Branch, formed by division of Chowchilla Ward.

Great Falls Stake: Browning, Bynum, Conrad, Cut Bank, Fairfield, Ft. Ben-

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ton, and Golden Ridge Branches, formerly branches in the West Central States Mission.

Houston Stake: Buna Branch, formerly dependent upon Williamson Ward; Huntsville Branch, formerly dependent upon Melbourne Ward.

Kanab Stake: Page Branch, formed from various wards.

Mesa Stake: Eloy Branch, formed by division of Casa Grande Ward.

Missoula Stake: Darby, Superior, and Thompson Falls Branches, formerly branches in the West Central States Mission.

New York Stake: Suffolk Branch, formed by division of Uniondale Ward.

North Sacramento Stake: Rocklin Branch, formerly dependent upon Roseville Ward.

North Seattle Stake: Arlington Branch, formerly dependent upon Everett Ward.

Orlando Stake: Bellevue, Dade City, Daytona Beach, Dunedin, Fruitland Park, New Smyrna Beach, St. Petersburg, Sanford, Springhead Branches, formerly branches in the Southern States Mission.

St. Johns Stake: Nutrioso Branch, formed by division of Alpine Ward.

San Antonio Stake: Kenedy and Victoria Branches, formerly branches in the Gulf States Mission; San Marcos Branch, formed by division of Austin Ward.

San Bernardino Stake: Lucerne Valley Branch, formerly dependent upon Victorville Ward.

Santa Monica Stake: Pacific Palisades Branch, formed by division of Santa Monica Third Ward.

Shreveport Stake: Coushatta Branch, formerly a branch in the Gulf States Mission.

Union Stake: Brownlee Branch, formed by division of Baker Ward.

Virginia Stake: Franklin Branch, formerly a branch in the Central Atlantic States Mission.

Weiser Stake: Council Branch, formed by division of Weiser River Branch; New Meadows Branch, formed by division of McCall Branch.

Willamette Stake: Myrtle Creek Branch, formerly dependent upon Roseburg Ward.

## WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Bear Lake Stake: Lanark Ward, membership transferred to Liberty Ward.

Butte Stake: Belgrade Branch, membership transferred to Bozeman Ward.

Chicago Stake: Batavia Branch, membership transferred to Aurora Branch.

Dallas Stake: Enoch Branch, membership transferred to Kelsey-Gilmer Ward; Pittsburg Branch, membership transferred to Kelsey-Gilmer Ward.

Denver Stake: Pueblo Ward, made a branch in the Western States Mission.

Duchesne Stake: Altonah and Boneta Wards, membership transferred to Altamont Ward; Arcadia Ward, membership transferred to Bridgeland Ward; Mountain Home and Talmage Wards, membership transferred to Moon Lake Ward; Strawberry Branch, membership transferred to Duchesne Ward; Upalco Ward, membership transferred to Mt. Emmons Ward.

Grand Junction Stake: Baggs Branch, membership transferred to Craig Ward.

Great Falls Stake: Ft. Benton Branch, membership transferred to Great Falls Second Ward; Golden Ridge Branch, membership transferred to Fairfield Ward.

Humboldt Stake: Rowland Branch, membership transferred to Elko Ward.

Oakland-Berkeley Stake: East Richmond Ward, membership transferred to Richmond Ward.

Oquirrh Stake: Garfield First Ward, membership transferred to various wards.

Pocatello Stake: Pocatello Twenty-First Ward, membership transferred to Pocatello Fourth and Fourteenth Wards.

San Juan Stake: LaSal Branch, membership transferred to Monticello Second Ward.

Union Stake: Imbler Branch, membership transferred to Elgin Branch.

Walnut Creek Stake: Orinda Branch, membership transferred to Lafayette-Orinda Ward.

Wayne Stake: Grover Branch, membership transferred to Teasdale Ward.

Weiser Stake: Stibnite Branch, membership transferred to Council Branch.

Wilford Stake: Cummings Second Ward, membership transferred to Imperial, Imperial Second, and Grandview Second Wards.

THOSE WHO HAVE PASSED AWAY

Elder Adam S. Bennion of the Council of the Twelve Apostles.

Elder Thomas E. McKay, Assistant to the Council of the Twelve Apostles.

Elder Oscar A. Kirkham of the First Council of Seventy.

Paul A. Callis, president of Reno Stake.

George S. Spencer, member of the General Church Auditing Committee.

Ralph E. Woolley, first president of Oahu Stake, and former president of the Hawaiian Temple.

STATISTICAL AND FINANCIAL REPORT — 1957

*For the Information of the Members of the Church:*

The First Presidency issued the following statement concerning the condition and operation of the Church for the year 1957. The statement will include two sections: first, Statistical Information; and second, Financial Data.

I. STATISTICAL INFORMATION

Number of Stakes of Zion at close of 1957 .....	251
an increase of 12 during the year	
Number of Wards .....	2,081
Number of Independent Branches .....	281
Total Wards and Independent Branches at close of year .....	2,362
an increase of 152 during the year	
Number of Full-Time Missions at end of year .....	45
<i>Church Membership, December 31, 1957:</i>	
In the Stakes .....	1,233,397
In the Missions .....	254,917
Total Membership .....	1,488,314
an increase of 71,583 during the year	

*Church Growth during 1957:*

Children blessed in Stakes and Missions .....	51,044
Children baptized in Stakes and Missions .....	33,245
Converts baptized in Stakes and Missions .....	30,129
an increase of 4,948 in convert baptisms over the preceding year.	

*Social Statistics:*

(of membership in the Stakes, 1957)	
Birth rate per thousand .....	34.92
Marriage rate per thousand .....	7.94
Death rate per thousand .....	5.38

*Priesthood:*

Members holding the Aaronic Priesthood December 31, 1957:	
Deacons .....	65,605
Teachers .....	53,729
Priests .....	66,958
Total number holding Aaronic Priesthood .....	186,292
an increase of 8,958 during the year	
Members holding the Melchizedek Priesthood December 31, 1957:	
Elders .....	139,541
Seventies .....	21,480
High Priests .....	41,967
Total number holding Melchizedek Priesthood .....	202,988
an increase of 7,791 during the year	
Grand total, members holding Aaronic or Melchizedek Priesthood.....	389,280

*Auxiliary Organizations:*

Relief Society (membership) .....	183,436
an increase of 10,714 over the preceding year	
Deseret Sunday School Union (Preliminary report of average attendance) .....	548,318
an increase of 56,856 over the preceding year	

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Young Men's Mutual Improvement Association (Enrollment) .....	214,087
an increase of 35,169 over the preceding year .....	
Young Women's Mutual Improvement Association (Enrollment) .....	191,275
an increase of 16,302 over the preceding year .....	
Primary (Children Enrolled) .....	268,954
an increase of 15,378 over the preceding year .....	

*Welfare Plan:*

Number of persons assisted from Bishops' Storehouses, and those assisted from Fast Offerings in 1957 .....	67,878
Number placed in remunerative employment during year .....	8,896
Man-days of work donated to the Welfare Plan during year .....	143,143
Unit-days of equipment use donated .....	12,361

*Genealogical Society:*

Number of names cleared in 1957 for the performance of ordinances in the Temples .....	829,708
an increase of 81,410 over the preceding year .....	
Genealogical records microfilmed in 9 countries during the year were equivalent to 83,692 printed volumes of approximately 300 pages per volume:	

*Temples:*

Number of ordinances performed during 1957 in the 10 operating Temples:	
For the living .....	35,366
For the dead .....	3,211,934
Total number of ordinances .....	3,247,300
an increase of 621,808 over the preceding year .....	

*Church School System:*

Total 1957 cumulative enrollments in the Church School System (including schools in the Pacific):	
College Students .....	19,322
Elementary and High School Students .....	48,174

*Missionaries:*

Number of missionaries who at the close of 1957 were laboring under calls from the First Presidency in the full-time missions .....	5,387
an increase of 284 during the year .....	
Number of other missionaries laboring at the close of 1957 in full-time missions .....	1,229
Number engaged in missionary work in the Stakes at the close of the year ..	6,366
Total number of missionaries at end of year .....	12,982
Number of missionaries who received training in the Missionary Home during 1957 .....	2,518

## II. EXPENDITURES OF THE CHURCH IN 1957

(From Church General Funds and from Other Contributions)

For Missions and Missionary Work .....	\$12,137,175
(not including an estimated \$4,600,000 paid by members and friends for support of missionaries, and not including value of the time given by missionaries.)	
For Ward and Stake Buildings and Activities .....	21,591,703
For Construction and Operation of Temples .....	2,189,040
For Church Schools .....	10,351,171
For Welfare .....	6,242,500
(not including value of donated labor.)	
For Buildings and Grounds not Included Elsewhere .....	951,084
For Genealogical Society .....	1,508,412
For Expenses of the Auxiliary General Boards and of the Primary Children's Hospital .....	564,945
For General Administrative Expenses of the Church .....	2,094,889
For All Other Purposes .....	514,944

President David O. McKay:

Elder Joseph Anderson has just read the statistical data, financial expenditures, etc., relating to the Church of Jesus Christ of Latter-day Saints for 1957. Elder Orval W. Adams will now read the report of the Church Auditing Committee, after which we shall hear from President Joseph Fielding Smith.

Elder Orval W. Adams of the Church Auditing Committee read the following report:

Salt Lake City, Utah  
March 31, 1958

President David O. McKay and  
Counselors, Salt Lake City, Utah.

Dear Brethren:

We have reviewed the Report of the Income and Expenditures of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for

the year 1957. The record keeping shows evidence of great care and the reports prepared are clear and concise. An adequate system of internal audit control has been maintained. Expenditures are well within the income of the Church and it is indicated that expenses have been held below the figures budgeted. We have been assured that the Church is free from debt.

Respectfully submitted,

Orval W. Adams  
Harold H. Bennett  
Church Auditing  
Committee.

President David O. McKay:

We shall now hear from President Joseph Fielding Smith, President of the Council of the Twelve Apostles. He will be followed by Elder S. Dilworth Young.

## PRESIDENT JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

I will address my remarks, if I may have the right inspiration, to the fathers and mothers of the Church of Jesus Christ of Latter-day Saints, likewise to those who are engaged in the organizations of the Church looking after the youth of Israel.

Some few months ago I read in the paper that the majority of crimes committed in the United States were committed by those who were of teen ages. That was a shock to me and I think to thousands of others, many thousands throughout this land, for it seemed to be so unusual and a trend that boded only evil for this country. We have been troubled even in our own city, and this trouble has existed in all parts of the land, with vandalism, the wanton destruction of property, crimes by children and teen-agers, which show a tendency that will lead only to serious trouble within the borders of our country in years to come.

So I appeal to you, my dear brethren and sisters, husbands and wives, fathers and mothers, to take advantage of every opportunity the Church affords to have

your children trained in the various organizations provided for them by the revelations of the Lord: the Primary, the Sunday School, the Mutual Improvement organizations, and the quorums of the Lesser Priesthood under the direction of our bishoprics.

I hope that you are teaching your children in your homes to pray. I hope that you are having family prayers, morning and evening, that your children are taught by example and by precept to observe the commandments that are so precious and so sacred and mean so much to our salvation in the kingdom of God.

The Lord said in a revelation given to the Church in 1831:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the in-

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habitants of Zion, or in any of her stakes which are organized. (D & C 68:25-26.)

And I think I could add with equal truth in any branch of the Church in any mission or any other place outside of the stakes of Zion. The Lord requires this at our hands. I am reminded of a statement that was made in a discourse by President Brigham Young one time which I am not able to quote correctly, but the substance of it is this:

You say this is my wife. You say these are my children. That all depends upon your keeping the commandments of God.

That is the substance of it. In other words, the Lord can take away from you this wife. He can take away from you these children. He has not relinquished his claim upon any of the children that have been entrusted to our care.

So I make this appeal because the tendency in this country today, as you all know who read the papers, is towards nuclear energy, traveling to the moon, getting off the earth, and going somewhere else. But people have forgotten God. We cannot afford to do that.

Let us as members of the Church, no matter what else we may think about space travel, keep our feet on the ground, spiritually and in the home.

One thing, too, that I would like to call attention to—young people, when they marry, are not satisfied to begin with a little and humbly, but they want to receive just about as much as their parents have at the time they, the children, get married. They must have an automobile; they have to have a television set, a radio, all kinds of conveniences, many of which, of course, are very helpful. But they want to start out with every convenience under the sun to make them comfortable. I think this is a mistake. I think they should begin humbly, putting their faith in the Lord, building here a little and there a little as they can, accumulating piecemeal, until they can reach a position of prosperity such as they wish to have.

Now this condition of wanting everything leads to this great trouble: Both the mother and the father find employment. That means that children are left either to run the streets or some-

body has to be called in to take care of them in the absence of the parents, and generally, it is my opinion that these children are left to wander the streets, to get into mischief, and they do not have the proper attention that ought to be given to them by the mother in the home.

Now, let us try humbly to keep our families intact, to keep them under the influence of the Spirit of the Lord, trained in the principles of the gospel that they may grow up in righteousness and truth. I think the Lord requires that at our hands. He has said, as I have read to you here, that he will hold the parents responsible for the acts of the children and they are given unto us that we might train them in the ways of life, eternal life, that they might come back again into the presence of God, their Father.

Now, some may think I am a little extreme but I think that the training of the children, the watching care over the children in the home by the mother, is worth far more than to have her seek employment, even if it is a matter of pinching a little in order to keep going in the home.

Again, we have throughout the Church, wherever it is possible for us to have this opportunity, seminaries and institutes which our children who are old enough to go to the public schools or even to the colleges may attend. Brethren and sisters, send your children to these seminaries. Those who are going to college will be old enough, if they have the proper training in their youth, to attend the institutes of the Church. They are old enough to take care of themselves. But help your children in every way you can to grow up with a knowledge of the gospel of Jesus Christ. Teach them to pray. Teach them to observe the Word of Wisdom, to walk faithfully and humbly before the Lord so that when they grow up to manhood and womanhood they can thank you for what you have done for them and look back over their lives with grateful hearts and with love for their parents for the manner in which those parents cared for them and trained them in the gospel of Jesus Christ.

And so I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is President Joseph Fielding Smith of the Council of the Twelve Apostles.

We shall now hear from Elder S. Dilworth Young of the First Council of Seventy. He will be followed by the Patriarch to the Church.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

I echo the words of President McKay this morning and of President Smith this afternoon expressing an anxiety we should have for our children. In that connection I also remember that the day after tomorrow is the anniversary of the resurrection of the Lord Jesus Christ. I think, too, that April 6 is as near the anniversary of the actual day that it took place as we shall ever be able to ascertain.

I believe, too, that the Lord himself did not consider that the resurrection was his greatest gift to man. I do not attempt to defend the statement. I believe that he knew that we could not understand all of his purposes but that as humans we might understand what it meant to lay down a body and take it up again. I believe his highest purpose is that his children who will support and sustain him will be given exaltation in his presence. That, I think, is what he had in mind when he came to the earth in the first place. I think he taught it to those who could understand the doctrine, and I believe that he has restored it to us in this last day with the purpose now of bringing it to a fulfillment.

If that be true, then the family is probably the greatest element in our lives today. Without the family we shall not attain exaltation, as I understand exaltation to be. And of course without children the family would not be very much.

But if we lose our children in the process of attaining exaltation, I think it is a little vain to assume that we are going to have very much happiness. Therefore I would raise my voice in asking that we give special attention to the children. Too, in 1958, we should begin to take steps which will correct the abuses which affect their lives in many places.

It so happens that much of my life

has been spent working with children. This gives me some right to mention three needs which I think I can draw from that experience. I could name a dozen, but I have chosen these three because of associations I have had with three men. Each of these men is associated in my experience with children. In one case, one taught me as a youth. In the other two cases, in my work with children, I had dealings with them. I think in the things they told me and in the things they did themselves are found possibly some bases upon which we can begin our work. Here, then, are lessons from the three.

Dr. Adam S. Bennion would not have said, "Make things easy for youth." Rather he would have them develop honor by means of sharp competition. On the playing court he would have applied the lessons which would be their strength in manhood. He wanted keen, sharp, hard play; to win hard, fair, and square; to lose gracefully. But let some man try to use these fields of action to win illegitimately, to use an unfair tactic to further his own ends, to make the end justify foul means, and Adam Bennion became at once a hornet and a cudgel to drive him away.

At some point in their lives all children must be protected from the designs of conspiring men. Adam Bennion was one who was fearless, outspoken, their protector. Youth needs that protection by adults.

Oscar A. Kirkham could lift boys and girls out of themselves, to aspire to high things. In his hands they rode on the wings of eagles; they acquired the rugged strength of the mighty oak. He pointed the way to show that the greatest adventures are those in fields of morality, honor, and integrity. When he left them, the embers of the campfire dying down, somehow each one knew that the message was the echo of his

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own unformed ideals leaping into high resolve. We need more of that, too.

Thomas E. McKay was a stake president. I was a member of his stake for many years. Thomas E. McKay was for children. When help was needed, his weight and his influence were applied with full force and without reservation, and it was no mean force. He made only one stipulation to me when I was working with children. The man operating the program must not let the parents or the Church down. The principles of salvation and the testimonies of leaders must be the guiding factors.

These three elements were part of the living souls of the three men of whom I speak, whom I loved and revered.

Now, may I summarize what I have just said as to what our children might need and which we should be alert to give them:

Teach youth to play fair and square, to play hard and to win modestly, to lose gracefully, but, above all things, protect them from evil men until they are old enough to protect themselves. That is a vital thing.

Fire each child with the desire to reach the heights of happy achievement.

Unless the spark kindles the flame, an inner flame, it will not warm the soul. This is vital, too.

Finally, keep always in mind the ultimate goal, exaltation in the presence of the Father and the Son. Do nothing to cloud this goal in the minds of children, my brethren. Do everything to keep its guiding light brightly shining.

I believe that if these three things, plus others which could be mentioned in handling children, can be applied, somehow our eternities will be sure. In this group here before me is the power to lead our children into righteousness, if we will but apply the principles.

My testimony is that God lives and that Jesus Christ the Lord lives and watches over us and desires us to come into his presence if we will but obey. I say it in his Holy Name. Amen.

**President David O. McKay:**

Elder S. Dilworth Young of the First Council of the Seventy has just spoken to us. Now we shall hear from Elder Eldred G. Smith, Patriarch to the Church.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

I pray that I shall have an interest in your faith and prayers while I take this precious time. We have heard of the successes of the missionary work and the other activities of the Church. The growth of the Church is glorious in all its activities. The success of man and the Church can be measured, I think, in the answer to the question, "How near to God are you?"

Every one of us came from a pre-earthly existence. We always existed. Before coming to this earth we lived with our heavenly parents. We were their children. Challenging Job, the Lord said:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4, 7.)

And again Abraham said:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:22-23.)

We are all children of our heavenly parents. We lived with them in the celestial kingdom. We walked by sight. We knew what the celestial glory was. As spirits only, we could not partake of the fulness thereof. We knew how our Heavenly Father came to his exaltation. Was it any wonder, then, that we



shouted for joy when it was made known unto us that we could come to earth? We knew this was the step necessary and the opportunity for us to gain that glory which we there knew so well. We were promised that if we were faithful in all things we would have the opportunity to return unto our Father in heaven. We knew we would come here, having forgotten all, and be tried and tested. This was to be an opportunity where we would learn from our own experience. We were to learn good from evil, right from wrong. We would learn obedience.

To prove our obedience, among other things, there was a gospel plan given. This plan made necessary a Savior. Jesus Christ, the Only Begotten of the Father in the flesh, came in the Meridian of Time, and through his atoning sacrifice broke the bonds of death and opened the gates of the resurrection.

This Sunday all Christians celebrate the anniversary of this great day. Through him all shall have a glorious resurrection. We were promised the right and opportunity to return to our Father in heaven. Jesus Christ was our Elder Brother in that pre-earthly existence. He was, however, the Only Begotten of the Father in the flesh. It was he who created this earth. Thus, as a God, begotten of the Father in the flesh, he had power over life and death. No power could take his life unless he gave it. He could have lived forever. But no, he chose to do the will of the Father and give his life that all might live. Thus he broke the bonds of death and opened the doors of the resurrection, giving all mankind, all God's children, the opportunity to be resurrected and come unto him.

Through Christ we shall all be resurrected, but not all to the same glory. In Corinthians we read:

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. . . . (I Cor. 15:40-42.)

The highest glory is the celestial, and naturally, the abode of our Father in heaven. To attain this glory there are special requirements. For this purpose is the gospel given to man. How well we, individually, accept and fulfil the laws of the gospel determines how near to God we will come.

How near to God are you? The Lord has said:

Come unto me all ye that labour and are heavy laden, and I will give you rest. (Matt. 11:28.)

Brother Kimball reminded us this morning, and I have often heard him say, "Rest is not relaxation and lounging. It is exaltation."

Christ has given us the gospel as a way of life that will lead us, if we will live it fully, to exaltation. He has not left us to stumble blindly in the dark. It is there for us to follow and obey. Christ said to Nicodemus:

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus did not understand, and the Lord added,

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:3, 5.)

How near to God are you? If you have not entered the waters of baptism yet, I suggest that you seek God in prayer and ask for understanding that you also may come nearer to him. Through prayer and wholehearted desire we may come near enough to him to receive extra added strength, to keep his commandments, to overcome evil, to change from bad habits to good habits.

Johnson said "bad men excuse their faults; good men leave them." Have you placed a barrier between you and God through misdeeds, neglect, omissions, or habits displeasing to God which keep you from coming nearer to him? How near to God are you? Repentance is a very difficult task, yet we all have plenty of it to do. Prayer is needed to help us repent. The feeling of guilt ties our tongues so that we cannot speak to him or approach him, yet God is

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always there to help. The door is never completely closed. Adversity is often the tool used to humble us and bring us closer to our Heavenly Father.

How *near* to God are you? Do you have the strength to repent? Yes, you may even be given added physical strength if you live near enough to God. I recall the experience of the Prophet Joseph Smith when he received the plates from which the Book of Mormon was translated. Before bringing them directly home he secreted them in a grove of trees, and upon returning for them he found them safe, and as he started homeward he was encountered by a man who tried to force them from him. He fought this man off, knocking him down, then in going farther the Prophet met another man whom he likewise knocked down. He continued again, and met a third man with the same result, then ran the rest of approximately three miles to his home. I think the Lord gave that experience to show him that he could receive extra added physical strength, because though he had the plates in his possession which would handicap or hinder him physically, he was still able to overcome the physical powers that were forced upon him.

Yes, *how* near to God are you? To be exalted with God in the celestial kingdom requires both righteous living and fulfilling the ordinances of the gospel. There are those who live a good life, but do not accept the ordinances of the gospel. On the other hand there are those who think that because they have been baptized, ordained, endowed, and sealed, that is enough. Yet they do not live righteous lives. Both righteous living and fulfilling the ordinances of the gospel are necessary to come unto God. Jesus Christ said to the Prophet Joseph Smith in the Sacred Grove in that greatest of all visions:

... they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.

I wonder how many of us who are members of the Church draw near to him with our lips, but our hearts are far from him. Are we near enough to pay a full tithing? Are we near enough to keep the Word of Wisdom? Do we attend our Sacrament meetings? Do we do our ward teaching? Do we partake of the Sacrament and covenant to keep his commandments, and then keep them? Do we go to the temple to be sealed as husband and wife for time and eternity? Do we have peace, love, and harmony in our homes? Or are we like the ten virgins the Lord referred to of whom only fifty percent would measure up to come into his presence?

Patriarchal blessings are given to help us to return unto God, to be exalted in his kingdom. The blessings of the Lord are given to all who will come unto him. Seek his guidance in prayer and faith and humility, that the blessings of the Lord shall be unto you as you draw near to him with your hearts, is my prayer in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. The congregation will now join in singing, "Now Let Us Rejoice." They will join with the Combined Choruses from the Brigham Young University, conducted by Don L. Earl, with Roy M. Darley at the organ.

After the singing Elder ElRay L. Christiansen will speak to us.

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The congregation and the Combined Choruses of the Brigham Young University joined in singing the hymn, "Now Let Us Rejoice."

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, will be our next speaker. He will be followed by Elder George Q. Morris.

## ELDER EL RAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

I had had a desire to discuss a few truths of the gospel, having in mind particularly those Saints who are in somewhat of a quandary as to what it is all about, particularly those young people who have asked us such questions as: "Why worry so much about us?" "What difference does it make?" "Why is it necessary that we do this?"

For a wise and glorious purpose  
Thou hast placed me here on earth,  
And withheld the recollection  
Of my former friends and birth.  
Yet oftentimes a secret something  
Whispered, "You're a stranger here."  
And I felt that I had wandered  
From a more exalted sphere.

So sang the poetess, Eliza R. Snow. Since the Lord has seen fit to open again the windows of heaven and reveal his mind and will to his servants, the prophets, beginning with the Prophet Joseph Smith, greater understanding and knowledge has come to man in relation to his origin, his place on earth, and his relationship to God. As we have already heard, this earth was organized for a special, definite, and divinely designed purpose—that we might live here and by following the plan of the gospel of Jesus Christ work out our destiny, our future, our salvation.

Every one of us will die. All of us will be resurrected, and all of us will live forever—somewhere. Where we shall live in the hereafter is left entirely to each one of us as an individual. It is possible for us to rise to exaltation in the celestial world, or, if we are dilatory or disobedient or indifferent, it is possible for us to remain with those of that category.

There are varying degrees of salvation, of happiness, of joy, and the frightening thing to me is that it is left to me to determine where I will fit in, in that life to come. There is nothing, certainly, that I would like more than to find myself with my family, with those I love, with my friends, and with my Brethren, but I know that in order to merit that, I must conform to certain principles, accept all the laws and ordi-

nances of the gospel. I must yield valiant service in the cause of righteousness, in helping to build up the kingdom, and I must, of course, have accepted baptism by immersion by proper authority in order to become a member of the Church of Jesus Christ of Latter-day Saints. Those ordinances are indispensable and essential for all of us. I hope that those boys and girls who have talked to me about this, and others who may be in the same frame of mind, who are seeking for happiness, will begin by conforming their lives to the principles of this glorious gospel, which is a gospel of happiness, a gospel of joy, a gospel that will bring us peace, even the peace that passeth understanding.

The Prophet Joseph Smith once made this statement, which is wonderful to contemplate:

Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it, and this path is virtue, uprightness, faithfulness, holiness, and in keeping all of the commandments of God. (*Teachings of the Prophet Joseph Smith*, pages 255-6.)

That is a simple prescription and it is just as easy to follow as it is to follow the compass once we set our course and get our directions.

Now, I am sure that we must have been faithful, even valiant, in that pre-existent world because we have graduated, so to speak, with some degree of honor into this state of our existence, which was necessary in order to continue the next phase and rise to the heights of joy and happiness and receive all that the Lord desires us to receive. It is here, now, that we determine where and what we will be in that life which follows this one upon the earth. The precious right to direct the life that has been given to us by our Father should be cherished by each individual, for each may determine for himself whether he will perfect his life by keeping the commandments of God or whether he will follow his own inclinations and wayward ways. All of us, however, will be rewarded according to our works,

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and our salvation will be graded accordingly. In the gospel of Jesus Christ we have the perfect plan for the happiness that we may achieve.

There is no need for any of us to get lost in the wilderness of doubt and uncertainty, and of foolish doctrines, because the way is clearly defined.

It was Emerson who said: "Man has two creators—his God and himself." Having this life given us to live and to plan and direct, it is a tremendous responsibility that rests upon us. We must constantly segregate the things which endure from the things which are transitory. Split-second decisions, which all of us sometimes have to make, can be more safely made if there have been set up beforehand some "musts" and some "must nots." In this day of glamor, enticement, pressure, new temptations, in this day of moral laxity when more and more are feeling less and less the individual and personal responsibility for wrongdoing, it is imperative that each of us develops a firm desire to choose the right regardless of the circumstances.

Someone has aptly said: "Good character is determined by what you stand for, not by what you fall for." Why does the Lord, through his servants, constantly admonish us to choose the right and to keep his commandments? Simply because he is our Father, and he wishes us to be led into eternal happiness. He wants us to be free by avoiding the bondage of sin and of wrongdoing. His commandments are given to help us, not to hinder us. He would impose nothing upon us except it be for our good. He wishes to assist us through these commandments, which are principles by which we must learn to keep in order to find joy and peace, rather than regret and remorse.

"Be faithful and diligent in keeping my commandments and I will encircle thee in my arms of love," the Lord tells us. Why are your parents so deeply concerned over you, their boys and girls, hoping and praying constantly for your welfare? Because they love you; because they realize that there is in the world a force of evil just as certain as there is being directed a work of righteousness, and that between those two forces

there is an eternal conflict with a human soul as the stake.

The Prophet Mormon had this in mind when he wrote these marvelous words:

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. (Moroni 7:12-13.)

My, what a revelation that is! Only when the spirit yields to the body has the devil power to overcome the spirit and prevail. The Adversary lives! He is not dead! He is active. He is powerful, even though his power is limited. I noted last night a statement of President Brigham Young that I would like to read in regard to this:

The adversary presents his principles and arguments in the most approved style, and in the most winning tone, attended with the most graceful attitudes; and he is very careful to ingratiate himself into the favor of the powerful and influential of mankind, uniting himself with popular parties, floating into offices of trust and emolument by pandering to popular feeling, though it should seriously wrong and oppress the innocent. (*Discourses of Brigham Young*, page 69.)

Satan is cunning. I will never forget what Brother Thomas E. McKay said in an address from this pulpit, "We do not lose our faith by a blowout—just by slow leaks." That is the way the Adversary works. The Book of Mormon makes the statement that he ensnares us, and if we do not repent, he "leads us carefully down to hell." He never jerks, just rather eases us along, unless we turn from the path of wrongdoing.

Your parents, my young brothers and sisters, do not wish their association with you to end with this life, but they realize that now is the time and the place and the opportunity to prepare for that grand reunion beyond the grave. A week or so ago a young couple came to the temple and received their endowments and were sealed in holy matri-

mony. In the group that met with them in the sealing room were represented three generations on each side. That, it seems to me, is as it should be. Families should participate as families in holy places. If we expect to be together as families in the next life, and it seems to me that is the center and the objective of the whole, then it is best and well that we get together as families in these holy temples under such circumstances as that.

The overwhelming desire that should be in the mind of every young boy and every young girl as he or she moves into young manhood and womanhood is to prepare himself or herself each day that he or she lives to be worthy of entering into the house of the Lord, and there receive the fabulous blessings that the Lord extends to those who desire them. How glorious is the doctrine that man was in the beginning with God! How glorious is the doctrine that families may be perpetuated forever! Of all the people upon the earth today the Latter-day Saints should manifest the greatest faith in God—not because we are a more gifted people or a better race, but because through the goodness of God we have received evidence upon evidence of our divine origin, and the knowledge that we are indeed his children.

## ELDER GEORGE Q. MORRIS

### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I sincerely pray that the Lord will direct me by his spirit to say what I should say today. I had been thinking along lines similar to what the last two brethren have been speaking of. We have avoided a head-on collision, but we have been pretty close to it.

I have had in mind a statement of Job: "Man that is born of a woman is of few days, and full of trouble." (Job 14:1.) I suppose at times we all may have that feeling ourselves. That leads to the matter of troubles and evils and sins and adversity which have been referred to today. I rejoice greatly in the revelations that God has given us so that we will understand life, and if we

Not only the Bible but also modern scriptures have revealed to us great and fundamental truths which are not generally understood as to the origin and destiny of man. In addition, appearances of the Lord himself and appearances of his heavenly messengers have added to the faith and knowledge of this people. I pray, brothers and sisters, that all of us, especially those who are coming into manhood and womanhood, may give sober thought to these glorious principles and be able to build our lives upon the sure foundation of the gospel of Jesus Christ, "whereon if men build they cannot fall."

I testify that he is real, he is the Savior. He was resurrected and he lives, and this is his plan for happiness and exaltation, and I do it humbly in the name of Jesus Christ, the Lord. Amen.

President David O. McKay:

Elder ElRay L. Christiansen has just spoken to us. He is Assistant to the Council of the Twelve, and also president of the Salt Lake Temple. Elder George Q. Morris of the Council of the Twelve will now speak to us, and he will be followed by Elder LeGrand Richards.

can get the right relation to sin and adversity and its opposites we can intelligently understand life. There has always been a debate through the centuries as to what sin is, and more particularly why there should be so much sin in the world. Some who believe in God think that it is only an illusion. Some faiths are based on the belief that there is no sin—that it is only an idea in the mind. Others who believe in a God think that perhaps he did not quite make a perfect job of the creation, and there are other various ideas advanced as the reasons for sin. The sin and suffering in the world, says the atheist, proves there is no God.

It has been a great satisfaction to me

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just to look over the Lord's explanation of why there is sin, and I want to bring to you the few short sentences in which he explains why sin is in the world. I think it will be enlightening to us and enable us to have the right understanding regarding this matter.

He said to his disciples:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

This is a very definite and clear declaration so far as we are concerned that in the world there must be offenses. There must be sin in the world, but the Lord blocks any illogical reasoning that because there is sin we cannot be blamed for having partaken of it with his statement: "but woe to that man by whom the offence cometh!"

He also says, in the Doctrine and Covenants, 29:39, "And it must needs be that the devil should tempt the children of men, . . ." That is a necessary situation in our lives. Then we are told what happened when transgression occurred. Because of Adam's transgression, the Lord said: ". . . cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." (Moses 4:23.) I think we should bear in mind that the Lord said for the sake of Adam he would curse the land, and he followed this by saying,

By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return. (*Ibid.*, 4:25.)

Now this seems to paint a very gloomy picture, and some people do not go much farther than this, and try to blame Adam for the sins and troubles that come into their lives. I just want to say here in passing that I hope none of us—no member of this Church—will speak lightly of Adam, an august and glorious personage close to the throne of God, the father of our race, and identified as Michael, the great archangel. We should think of him and speak of him with love and with reverence, and not tolerate any other attitude in our presence.

That gloomy picture does look serious, and life is serious, but the Lord explains further:

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet— (D & C 29:39.)

This is a clear and definite statement that I think we must accept literally.

Further, the Lord said, after Adam had transgressed: "And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil;" (Moses 4:28) testifying that through his transgression Adam had attained a knowledge of good and evil which he did not have before.

Then the Father gives further instructions to Adam:

And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. (*Ibid.*, 6:55.)

This being "conceived in sin," as I understand it, is only that they are in the midst of sin. They come into the world where sin is prevalent, and it will enter into their hearts, but it will lead them "to taste the bitter, that they may know to prize the good." And then with further emphasis on the matter of agency, the Lord says, ". . . it is given to them to know good from evil; wherefore they are agents unto themselves. (*Ibid.*, 6:56.)

This matter of agency is the very essence of our existence. The Lord said unto Enoch:

Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency. (*Ibid.*, 7:32.)

Also the revelation in the 93rd section of the Doctrine and Covenants emphasizes again this matter of agency. We are intelligences, and the Lord says,

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D & C 93:30.)

If we take away their free agency we nullify the purpose of the existence of mankind in the world. Satan attempted to do that.

By these revelations we see why sin is in the world and adversities and evils of various kinds. We can picture the plight of Adam and Eve. They had been condemned to sorrows, woes, troubles, and labor and they were cast out from the presence of God, and death had been declared to be their fate. A pathetic picture, indeed. But now a most important thing happened. Adam and Eve had explained to them the gospel of Jesus Christ. What would be their reaction? When the Lord explained this to them, that a redemption should come through Jesus Christ, the Only Begotten of the Father, Adam exclaimed:

Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh shall I see God. (Moses 5:10.)

And what was the response of Eve, his wife. She

heard all of these things, and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and . . . eternal life. (*Ibid.*, 5:11.)

There is the key to the question of evil. If we cannot be good, except as we resist and overcome evil, then evil must be present to be resisted.

So this earth life is set up according to true principles, and these conditions that followed the transgression were not, in the usual sense, penalties that were inflicted upon us. All these that I have named to you that seem to be sad afflictions of punishment, sorrow, and trouble are in the end not that. They are blessings. We have attained a knowledge of good and evil, the power to prize the sweet, to become agents unto ourselves, the power to obtain redemption and eternal life. These things had their origin in this transgression. The Lord has set the earth up so we have to labor if we are going to live, which preserves us from the curse of idleness and indolence; and though the

Lord condemns us to death—mortal death—it is one of the greatest blessings that comes to us here because it is the doorway to immortality, and we can never attain immortality without dying.

So these are all real blessings. We come to the earth with all these conditions arranged as they are so that we have to struggle constantly against evil, struggle to preserve our lives, struggle for everything of true value—that is the thing for us to understand—this is the course of life that is most desirable, and for our good. We have no need to find fault with these conditions. The Lord has ordained them all for our welfare and happiness. The truth as I understand and feel about it is simply that circumstances placed Adam in a position where by a technical transgression he could come into mortal life, moving out of immortality into these earth conditions for his blessing, for the blessing of the race, without which no immortality and eternal life and exaltation could ever come. And in doing this, also, of course, his body, taken from the earth, was made mortal—an absolute essential. There is no salvation or exaltation except through the possession of a body of flesh and blood.

In conclusion I want to give this inspired declaration by the Prophet Lehi.

For it must needs be, that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; . . .

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; therefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2:11, 22-25.)

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The answer to all the problems in the world is the gospel of Jesus Christ, which enables us to overcome all adversities, sin, and death, and go back into the presence of God fit to dwell in his presence, through the Lord Jesus Christ, our Redeemer.

I bear this humble witness that this is the Church of Jesus Christ, organized by him personally; that President David O. McKay is conducting the affairs of

this Church as the Lord Jesus Christ directs him, and I bear this witness in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder George Q. Morris, member of the Council of the Twelve. Our concluding speaker will be Elder LeGrand Richards of the same Council.

## ELDER LEGRAND RICHARDS

### *Of the Council of the Twelve Apostles*

I rejoice, my brothers and sisters, in the privilege of attending this conference with you and with my Brethren here on this stand. I love them, I love the Saints.

I thought when we listened to the report of the growth of the Church, how your hearts must rejoice! When I think of our visits to your stakes and your missions and what you and your families are contributing to the growth of the Church, surely that is what we labor for with all our hearts and souls and that is what we pray for! The Lord is blessing the efforts of the Saints throughout the world. May he continue to do so.

I thought that in the few moments I have here today I would like to make a few comments on a question that was asked me in a letter I received a few weeks ago from a nonmember of the Church whom I met on one of my visits in the Church. The question was this: "Please, sir, tell me why you think Joseph Smith was a prophet of God." I have preached on that subject for fifty years, and the more I do the more my heart is made to rejoice. I make these comments:

I believe the Bible to be the word of God. I believe, as has already been stated here today, that God had a plan when he created this earth, when he placed man upon it, just as definitely as any architect ever draws a plan for a building before it is constructed.

I believe the words of Isaiah when he said that the Lord declared the end from the beginning. I think it is our duty to understand that plan, to study

it, that we might know and understand the purposes of the Lord in the creation of this world and what is yet to transpire before the coming of Christ, our Lord, to rule and reign as King of kings and Lord of lords, as he and the prophets have declared.

I believe the words of the Apostle Peter when he said that

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

I believe that the word of prophecy is a more sure word than anything else we have in this world.

I like the words of the Savior on that same subject as he walked beside his disciples on the way to Emmaus when he said:

... O fools, and slow of heart to believe all that the prophets have spoken. (Luke 24:25.)

And then beginning with Moses and the prophets, he showed them how that in all things they testified of him.

Then opened he their understanding, that they might understand the scriptures. (*Ibid.*, 24:45.)

Just as the prophets of old declared the coming of Christ in the Meridian



of Time and gave the signs that would accompany his coming, even to the casting of lots for his raiment when he was crucified, so have the prophets looked forward to the latter days when he would come in the clouds of heaven, and so have they proclaimed the events that would precede his coming. When he was here upon this earth, he was always looking forward to his final coming when he would come in power to reign among the children of men as King of kings and Lord of lords, and we should know something of the events that are to transpire to prepare the way for his coming.

I like the words of the prophet Amos in which he said,

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

Never has there been a dispensation of God's truth in the earth without a prophet at its head except for the brief time that Jesus labored among men and stood as the head, and he called his Twelve, and as Paul tells us:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, . . .

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, . . . (Eph. 4:11-14.)

You only need to look at the world today to know how we are becoming more divided year after year instead of more united because the apostles and prophets whom God put in his Church to bring unity of the faith were done away with.

I would like to refer to a few prophecies of the things that are to transpire before he comes. I quote first from the third chapter of Malachi, the first verse:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. (Mal. 3:1.)

When he sends his messenger, who could he be other than a prophet of God, since God will do nothing but he revealeth his secret unto his servants the prophets? And if he sends his messenger to prepare the way for his coming, that he may come swiftly to his temple, we could expect that all the promises of the prophets pertaining to the preparation for his coming would be fulfilled under the direction of this messenger. And these promises could not be fulfilled except there was a prophet unto whom God could reveal his mind and will and give wisdom beyond the wisdom of man to accomplish all the prophets have foretold.

Briefly, let us refer to the promise given by Daniel in his interpretation of Nebuchadnezzar's dream. He had already forgotten his dream, and he called for the wise men and the soothsayers and astrologers, and none of them could tell him his dream. Then he sent for the prophet in Israel, and Daniel took it up with the Lord. And he said that there was a God in heaven who maketh known Nebuchadnezzar's dream and the interpretation thereof. Then Daniel told him of the rise and fall of the kingdoms of this world until the latter days when the God of heaven would set up a kingdom that would never be destroyed or given to another people, but it would go forth until it would become as a great mountain and fill the whole earth, and it would stand forever, until one like the Son of Man would come in the clouds of heaven, to the Ancient of days.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. (Dan. 7:14.)

Why do we read these things in the scriptures if they are not meant to be fulfilled? How can the world accept the scriptures and then believe that all these things can transpire without a prophet of the Living God to whom God can reveal his mind and will?

I bear you witness that Joseph Smith was the messenger sent, that he was the instrument in the hands of God in setting up this kingdom.

Friday, April 4

First Day

There is not time to go into details, but anyone with a fair mind who will analyze the organization of this Church and what it is accomplishing and the great order of the priesthood (for every man and every man's son can bear the priesthood of God and become partners with him in the building of his kingdom), could not hope to find anything else to compare with it in all the world. There just is not such an organization.

In the olden days they used to liken this Church to the German army. You know what happened to that, but the Church is still going on. One of our Presidents of the United States made the statement not long ago that the greatest organization in the world for the development of men and women was the Mormon Church. And one of our great writers recently said he considered it the most dynamic church in America. We know there is no other organization like it in this world, and any thoughtful person who will investigate will come to that conclusion; and that is one of the tangible evidences that Joseph Smith was a prophet of God, that he was the instrument in the hands of our Father in heaven in setting up his kingdom in the earth.

If we could but take time to go into some of the achievements of the Church—take, for instance, our welfare program. Of those who come here and see what we are doing, one man wrote recently, "Why aren't we all Mormons?" Another wrote, "I guess I am on the wrong boat." The world begins to see that we have a program the like of which cannot be found anywhere in this world today.

Then we come to our youth program, and those who come among us bear witness that there is nothing like it in the world. We know that is true.

Then we come to the great missionary program of this Church, and there is not anything like it in all this world. I tell you, the sacrifices that men and women and their children make to help carry this gospel message to every land and every clime must be a most wonderful, acceptable thing to our Father in heaven because he has indicated his interest in carrying the gospel to the nations of the earth.

So I give to my friends this great organization as one of the tangible evidences that Joseph Smith was a prophet of God.

I would like to refer briefly to the promise in the fourth chapter of Malachi:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 4:5-6.)

Does the world believe this promise? And if Elijah were to come, to whom would he come other than to a prophet of God, since God will do nothing but he revealeth his secret unto his servants the prophets?

We bear witness that Elijah has come. You heard something of our microfilming program here today. Since Elijah came, there has been a wave sweep over this world in the interests of genealogy and record keeping such as the world has never dreamed of in years before. We have referred to the promise of the Lord through Malachi (*Ibid.*, 3:1) that he would send his messenger to prepare the way before him that he might come suddenly to his temple. How can he come to his temple except a temple is built in the earth to prepare for his coming, and who could build such a temple except a prophet of God?

Now, compare that with the work of Elijah who brought the keys of the great temple program, and then the words of Isaiah whom the Lord permitted to look down through the stream of time for three thousand years and who saw the last days with the mountain of the Lord's house established in the top of the mountains and exalted above the hills, and that all nations would flow unto it and say:

... Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: ... (Isa. 2:3.)

You people who are here, and your parents before you, have been gathered from the nations to come to the house

of the Lord in the top of the mountains. That could not have transpired without a prophet unto whom God could reveal his mind and his will and give instructions as to what temples are for; and this all is a part of the work of Elijah. This temple standing on this block is another tangible evidence that Joseph Smith was a prophet of God.

Let me give you the Book of Mormon. No man can believe the Bible and believe the words of the prophets without knowing that there is a companion volume of scripture that God the Eternal Father commanded should be written and declared that he would bring forth and join to the stick of Judah, which is the Bible, making them one in his hands, and one before his eyes.

How could he do that without a prophet of God to bring forth that marvelous record and join it to the record of Judah? We have that record before us. It has been before the world now for one hundred and thirty years, and people by the thousands and hundreds of thousands have borne witness that the promise contained in that book has been realized in their behalf in that God has manifested unto them the truth of the words of that book.

In Washington just recently, while holding a missionary meeting, a young mother of two children, a new convert to the Church, was asked to say a few words, and when she stood up, she said,

The missionaries promised me if I would read the Book of Mormon and ask God the Eternal Father, that he would manifest the truth of it unto me by the power of the Holy Ghost. I did that. I got down on my knees, and then I read that book, and my whole soul was illuminated, and I knew that that book was divine.

This is another tangible evidence that Joseph Smith was a prophet of God and one that the world has not yet been able to account for except as the Prophet Joseph declared.

In closing I leave you this one thought: We have been told that our convert baptisms last year reached nearly 32,000. If anybody who wants to know the truth would go out into these missions and interview those men and women who have left the teachings of

their parents and joined this Church, he would find that they will testify that their membership in this Church has literally changed their lives.

One convert put it in words like this: "When I think of who I was when the gospel found me and what I am today, I cannot believe I am the same man. I do not think the same thoughts. I do not have the same habits. I do not have the same ambitions and desires in life." Membership in this Church will make bad men good and good men better.

That is what the Lord meant when he said we were to be born again. So I say to you that it is not what people know about this Church that holds them out, it is what they do not know about it, because it is God's eternal truth, and that is another of the tangible evidences that Joseph Smith was a prophet of God. I bear you my solemn witness that I know it in every fibre of my being, and I pray God to bless you all, in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

He who has just spoken to us is Elder LeGrand Richards, a member of the Council of the Twelve.

A meeting devoted to the work of the stake and foreign missions will be held in the Tabernacle this evening at seven o'clock. Mission presidents in attendance at the General Conference, all stake mission presidents and stake missionaries, bishoprics and the presidencies of stakes, are requested to attend this meeting. An invitation is extended, also, to members of High Councils, presidents of Seventies quorums, and the General Boards of auxiliary organizations—this evening at seven o'clock.

The Brigham Young University Combined Choruses will now favor us with "Praise Ye the Lord," conducted by Elder Don L. Earl. The closing prayer will be offered by Elder Orlando T. Barrus, president of the North Tooele Stake, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

We wish to say in behalf of you who have enjoyed the presence and the sing-

Saturday, April 5

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ing of this lovely chorus, that we hope the joy they have given to us will come back into their own hearts. They say that all that you send in the hearts of others will come back to your own. We hope you had the joy in your attendance at the Conference that you have given to us. We thank you very much for coming up this day, missing your classes (laughter)—not just that—but you have been really spiritually fed as you have inspired us by your singing. We are proud of you and proud of your school.

We have already expressed appreciation for these flowers.

An agricultural meeting, sponsored by the General Church Welfare Committee, will be held tomorrow morning at 7:30 o'clock in the Assembly Hall.

The following are invited to attend: stake presidents, bishops or their representatives, all ward and stake agricultural representatives, and others interested in agriculture.

We shall now hear "Praise Ye the Lord," by the Brigham Young University Combined Choruses, and Elder Orlando T. Barrus will offer the benediction.

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Singing by the Brigham Young University Combined Choruses, "Praise Ye The Lord."

President Orlando T. Barrus of the North Tooele Stake offered the closing prayer.

Conference adjourned until 10 o'clock a.m., Saturday, April 5.

## SECOND DAY

### MORNING MEETING

Conference reconvened in the Tabernacle Saturday morning, April 5, at 10:00 o'clock.

Again the Tabernacle was filled to overflowing and those who could not find accommodation in that building listened to the services in the Assembly Hall and Barratt Hall as they were broadcast by television from the Tabernacle.

President David O. McKay presided and conducted the services.

The singing for this session was furnished by the Combined Choruses of the Logan Latter-day Saints Institute and the Utah State University, with James L. Bradley conducting and Frank W. Asper at the organ.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the third session of the One Hundred Twenty-Eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints. All members of the General Authorities are present. We welcome all present here in the Tabernacle, which is filled to overflowing, and to the television and radio audience we also extend a hearty

welcome. We express appreciation for the presence of state officials and educational leaders in our own state and from elsewhere.

We have asked for a report and you will be pleased to know that we have with us our fellow worker, Elder Ezra Taft Benson, United States Secretary of Agriculture; Wallace F. Bennett, United States Senator; William A. Dawson, Congressman; LaMont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Ernest L. Wilkinson, President of the Brigham Young University; William P. Miller, President of Weber College; J. Elliott Cameron, Director of Snow College; and undoubtedly others. I thought Senator Watkins was here, he was present at other sessions. To these and others who have probably been overlooked we extend welcome and appreciate your confidence. We appreciate, too, the number of young men and young women students of the colleges who are joining us this morning.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. We again express appreciation for the service that is being rendered by the owners and managers

of these various stations. The names of the stations have already been announced prior to the opening of this session. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

We are very pleased to announce that the singing for this session will be furnished by the Combined Choruses of the Logan Latter-day Saints Institute and Utah State University, with James L. Bradley conducting, and Frank W. Asper at the organ. We welcome these young people and rejoice in their association today as we did with the Brigham Young University students yesterday.

We shall begin these services by the Combined Choruses of Logan Latter-day Saints Institute and Utah State University singing, "Let The Mountains Shout For Joy," and the opening prayer will be offered by Elder Edgar T. Henderson, president of the Butte Stake.

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Singing by the Combined Choruses,  
"Let the Mountains Shout for Joy."

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

My brothers and sisters, here present, those on the air, and our friends who may be listening: It is with a deep sense of the responsibility which rests upon me by virtue of my position that I stand before you this morning and with a prayer in my heart that the Lord will bless me and help me to say something that will be useful and uplifting to you. And to that end may I ask that you be good enough to mingle your prayers with mine that we may accomplish this purpose.

For many years I have tried at this particular season of the year to have in mind some of the essentials of that great, last three days of the Savior's mortality. I have tried to run over in my mind some of the chief events, the death, the crucifixion, and the resurrection of him who has given us the plan by which we may come back into our Heavenly Father's presence. With your permission, I should like to run over this ac-

Elder Edgar T. Henderson, president of the Butte Stake, offered the invocation.

President David O. McKay:

President Edgar T. Henderson of the Butte Stake, Montana, offered the invocation. The Combined Choruses of Logan Latter-day Saints Institute and Utah State University at Logan will now favor us with, "The Morning Breaks; The Shadows Flee." After the singing President J. Reuben Clark, Jr. of the First Presidency will address us.

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The Combined Choruses sang the hymn, "The Morning Breaks; the Shadows Flee."

President David O. McKay:

We shall now hear from President J. Reuben Clark, Jr. of the First Presidency. President Clark will be followed by Elder Antoine R. Ivins.

count, as briefly as may be, because it is the crucial incident in the life of the world.

### *The Last Supper*

I shall adopt that time we now celebrate in commemoration thereof which is usually accepted by Christendom, and therefore I will go forward beginning on Thursday night, the night of the Last Supper in the Upper Chamber, begun by an unseemly controversy as to precedence and signalized by the institution of the Sacrament, which occurred, I feel, after Judas had left the Chamber to arrange to betray the Master. That was a great Supper. There were great sermons preached by the Master.

### *The Mount of Olives*

When they had finished they went out to the Mount of Olives, where he

preached again, and then a little later they retired to the Garden, and the Savior, taking Peter, James, and John, left the rest of the Disciples and went a little farther on.

### *The Garden of Gethsemane*

Then the Savior left them and went still farther on, and asked them to wait and watch while he was gone. He went, and the burden of his prayer was: "O my Father, if it be possible, let this cup pass from me: . . . nevertheless not my will, but thine, be done."

He returned and found his three Disciples sleeping. Reproving them gently, he went away again, and gave the same prayer. He knew what was ahead of him. He knew the end was near. He returned to find the three Disciples sleeping again. Again a slight reproof, and the third time he went, the third time he prayed, and then came back and, finding them again asleep, said: "Sleep on now, and take your rest: behold, the hour is at hand."

### *The Arrest*

And shortly after that, Judas returned with the crowd that was to arrest the Savior and did arrest him. When they came up, Peter drew his sword and struck off the ear of Malchus, the servant of the high priest. The Savior restored it and then gave utterance to that great principle: ". . . they that take the sword shall perish with the sword."

### *The Trial*

He was arrested. He was taken first, in what they say was an illegal examination, to Annas, the real high priest, the father-in-law of Caiaphas, the titular high priest, who had been installed by the Roman Government. From Annas he went to Caiaphas, and it was Caiaphas who, in an agony of fear and apprehension, said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." And the Savior said to him, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power."

### *The Sanhedrin*

From Caiaphas he was sent to the Sanhedrin, later on in the morning (it was now early morning), and the Sanhedrin passed what apparently was a formal judgment that he was to be crucified.

### *Before Pilate*

As the Jews could not impose the death penalty, from the Sanhedrin he was taken to Pilate, against whom Christendom has for nearly two thousand years vented its dislike, and yet, as I read the record, Pilate did practically all that the law under which he operated as stated in the Gospels, permitted him to do. Pilate came back to the multitude on at least five occasions and sought to secure the release of Jesus. At first he returned merely saying, "I find no fault in this man." And the multitude renewed their demand for his crucifixion.

### *To Herod*

Then Pilate sent him to Herod, and Herod sent him back, and Pilate began again the examination of Jesus. This time, and from then until the end, he pleaded that they take Barabbas and release Jesus. Three times at least this was done and each time they said, "Release unto us Barabbas"—it was their right, apparently, to demand the release of one man on this occasion—. . . "Crucify him," Jesus.

### *Pilate's Wife*

During this latter examination it was that Pilate's wife sent to him a letter beseeching him not to do anything to this man. The result of one of the latest examinations was that Pilate took a basin and washed his hands and said, "I am innocent of the blood of this just person: see ye to it"; and the multitude cried, "His blood be on us, and on our children." It is my faith that this has been so for nearly two thousand years.

### *The Crucifixion*

Then Jesus was turned over to be crucified. He was scourged, had a wreath of thorns placed on his head. He

was stripped of the royal trappings they had mockingly placed upon him; reclothed in his own raiment; then started for the place of crucifixion. They picked up Simon, a Cyrenian, and forced him to carry the cross. When they came to the place of crucifixion, they, of course, made the necessary preparation.

It is said that this crucifixion was perhaps the cruelest way of taking human life that was practised by the Romans. A hole was dug as you dig a posthole. The cross was laid down, and the Savior was laid upon it and nailed with his hands and his feet. Two thieves were likewise crucified, and they were put one on each side.

### *First Words on the Cross*

As apparently they raised the cross to let it slip down with a thud into the hole that had been dug, the Savior cried out, "Father, forgive them; for they know not what they do." It is said that this dropping of the cross into the hole was the most painful part of the entire crucifixion. Modern revisionists have cast doubt on the verity of this divine invocation for love and forgiveness and yet it seems as well attested by ancient manuscripts and sources as any of Jesus' divine utterances.

### *Second Words on the Cross*

Of the thieves, one began to upbraid him and the other to plead for mercy, and it was then that what was called the second outcry from the cross occurred, Jesus saying to the one who spoke kindly, "To day shalt thou be with me in paradise."

### *Third Words on the Cross*

As the Savior looked down into the multitude before him, he saw his mother and John, and "he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!"

### *Darkness Falls*

It would seem that at about this time, which was midday, or the sixth hour, darkness fell over the land of Palestine. It is not quite clear, according to some

scholars, whether the darkness lasted in Palestine all the rest of the time of the crucifixion, but apparently it did not.

### *Darkness in America*

But the darkness came not only there, it also came on this continent, and the darkness on this continent, which seems to have been coincident with the falling of the darkness there, lasted for three days. The darkness in Palestine lasted only for three hours.

### *Fourth, Fifth, Sixth, and Seventh Words from the Cross*

Apparently when the darkness was over in Palestine, the Savior made that outcry of almost human desperation, "My God, my God, why hast thou forsaken me?"

A little later, he said, "I thirst," and those in attendance gave him the sponge saturated with vinegar, which he drank. A little later, he cried out, "It is finished," apparently meaning that his earthly work was done. He had gone through his life. He had made the sacrifice.

Finally, just before his death, he cried out, "Father, into thy hands I commend my spirit."

Thus he became the true sacrifice for the Fall, ordained from the beginning of the world and before.

### *The Burial*

I will not touch upon his burial further than to say that Joseph of Arimathaea had nearby a newly hewn rock sepulchre, to which he and Nicodemus took the body of Jesus—Joseph was recognized as a follower of the Savior; Nicodemus would have been, if he had had the courage, as was so beautifully told yesterday by Elder Kimball. It is interesting to remember that the day that he was buried was the day fixed under the Mosaic law for the gathering of the first sheaf of the harvest, and as some commentators have noted, that while the women who were seated near the sepulchre returned, sorrowful, to their homes in the darkness, for their light had gone out, another group from across the Kedron returned

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joyously, carrying the sheaf, the first sheaf of the harvest.

That was Friday, yesterday.

### *The Placing of the Guard*

This morning, Saturday, the chief priests and the Pharisees went to Pilate and petitioned, saying, "We remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can."

That was this morning.

### *Voice in America*

Meanwhile, there was darkness on this continent, the darkness having cleared, as I have said, about three o'clock the day before in Palestine. There was a voice on this continent, heard all over the land, which declared: "Behold, I am Jesus Christ the Son of God." He told of the calamities that had befallen them of this continent during the first three hours of violent storm and earthquakes; he told of his own mission and gave them hope. On this continent they could feel the darkness, it was so dense. They could light no fires.

That was today, Saturday.

### *The Resurrection*

Tomorrow morning, Sunday, while it is still dark, there will be an earthquake, for an angel of the Lord will come down and roll back the stone that closed the sepulchre.

While it is still dark, Mary Magdalene will be coming, and finding the sepulchre open, will rush back to Peter and John and tell them that the sepulchre is vacant. They will run, John outrunning Peter, to the sepulchre, look in and find it vacant.

Meanwhile Mary will have come and the Savior will appear to her, a repentant and forgiven sinner, a woman, the first witness of the resurrection. You will remember, she will try to

touch him and he will say to her, "Touch me not; for I am not yet ascended to my Father."

Shortly after, the women from Galilee will come, expecting to go in, the Sabbath now being past, and prepare the body finally for burial. There will be two angels in the sepulchre, and they will say to them: "Why seek ye the living among the dead? . . . Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here . . . go quickly, and tell his disciples."

And so there will thus be worked out in the morning, the atoning sacrifice, predicted, provided for, before the foundations of the earth were laid.

### *Salvation, Not Condemnation*

I have been interested in reading why the Savior himself said he came here. In that first great sermon of which Brother Kimball spoke to us yesterday, the Savior said to Nicodemus:

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

When Pilate was questioning the Savior about his Kingship, the Savior said: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

To them on this continent he said: "Behold, I have come unto the world to bring redemption unto the world, to save the world from sin."

You know, I have thought about that a bit. He came not to condemn the world, but to save it, to save you, to save me. He has told us there are many mansions. He has told us there is no space without a kingdom. He has told us that there are kingdoms with glory and kingdoms without glory. He has made a place for all of us, no matter who we are, where we are, how or when we lived.

### *The Final Judgment*

I have a feeling, my brothers and sisters, that when the time comes for passing judgment, that great principle not to condemn the world, but to save it, will be fully operative and that for every good deed we have done, we shall receive the full reward that it is possible



to bestow under the rules and laws governing, and having in mind justice. And I have the further feeling that for every ill thing we do there will be imposed upon us the least penalty that may properly be bestowed, having in mind the principles involved,—eternal justice seasoned by mercy and love.

In the Passover Chamber, the Savior had said they could not go where he was going, but they knew where it was. Thomas said he did not know. Where was it? And then the Savior uttered those great words: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Over and over again in his ministry,

he proclaimed those principles. He is the way, he is the life, he is the truth, he is the light. That is the message which comes to us, and may God give to each of us the power to follow him, to live in his light, tread his way, observe his truths, I humbly pray, in the name of Jesus, his Son. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just addressed us. We shall now hear from Elder Antoine R. Ivins of the First Council of Seventy, who will be followed by Elder Alma Sonne.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

My beloved brethren and sisters, it is almost a frightening situation to face you and realize the obligation that that implies on my part. I seek an interest in your faith and prayers that anything that I may say may be directed by the Spirit of God our Heavenly Father.

First, I desire to say to Sister Bennion, Sister McKay, and Sister Kirkham, that I loved their husbands dearly and miss their presence today and hope that God will comfort the sisters in the absence of these wonderful men.

As you have been told, I am a member of the First Council of the Seventy, a group selected to proclaim the restored gospel of Jesus Christ, and I am always interested in the progress that that great movement makes. There are many ways of doing it, of course; there are many fields of labor in which we embark to spread a knowledge of the restored gospel of Jesus Christ.

I have enjoyed the remarks of President Clark. I believe that there has come into my heart through inspiration and revelation a testimony that Jesus Christ is the Son of God, that he has worked out for us the means by which we can return to the presence of God, even in exaltation.

Last night we had a very interesting missionary meeting, and from my point of view, one of the most pleasing features of it was the very sweet and hum-

ble testimony of a new member of the Church as to the joys and the satisfactions that have come into his heart after having found what he called the pearl of great price. That comes about because the priesthood of God has been restored to the earth. The men who hold that priesthood have the obligation, which is really a privilege, of carrying to the world a knowledge of the plan of life and salvation, which through experience and observation I can testify is really true and effective in the lives of men and women who accept it and live it. People who accept that testimony have the privilege of coming into the fold and enjoying the many blessings that can result through the ministry of the priesthood of God.

It is a wonderful responsibility to hold that priesthood. It is a tremendous opportunity that we have in its administration, not only for the benefit of others who have not understood it and appreciated it, but for our own sakes as well.

It is now twenty-four years since I first stood at this pulpit and bore my testimony to you. In that time I have had the pleasure of ministering among the people of the stakes and the wards, and I have been in the territory of all the mission fields of Mexico, Canada, and the United States. I have seen it effective in the lives of people, and verily it is, as we were told last night, a pearl

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of great price which is within the reach of all who will strive to get it.

Now the pearl of great price is not a bound volume. We have one we call the Pearl of Great Price, of course, but that is not the pearl of great price to which I refer. The pearl of great price—what is it? It is the opportunity, I believe, to earn an exaltation in the kingdom of God, which comes to us as a merciful gift from Christ our Lord. Now, there are many others who have the privilege of earning that great gift.

I like to think of the pearl of great price as being in escrow, brethren and sisters, and we can only receive it—and perhaps we will not know whether or not we have done it successfully until the end of our days—by obtaining and exercising and magnifying the offices of the priesthood. That is what it means, brethren and sisters, the opportunity of the priesthood magnified in the lives of men and women, and the exaltation that can come about through that exercise.

To me that is the pearl of great price. It will never be retrieved from escrow until God gives us the word of commendation for a life well lived.

There are many, many men in the priesthood of God; we were told yesterday that there are almost 203,000 men in the Melchizedek Priesthood, and those men have that opportunity and that responsibility. As I have moved about among the stakes and checked in recent years, I have discovered, however, that there are many people who have gone through the formality of having that blessing bestowed upon them who evidently do not appreciate it. I have come to think that the Melchizedek Priesthood, perhaps, in certain sections, is the most unappreciated gift that we have. In many sections where I have been there are at least thirty percent of the elders who are reported inactive. Of course, I do not know just what "inactivity" means, but certain it is that when they are reported as such they are not striving fully to magnify their calling.

I like to suggest to those people the advantage of doing it—to hold up to them an incentive for it, and I would like to read you a little from the Doc-

trine and Covenants, which sets up that privilege:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling [mind you, the magnifying of their calling], are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

Now that means, to become the elect of God one has to magnify his calling in the priesthood.

And also all they who receive this priesthood receive me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (D & C 84:33-40.)

Now that, my brethren and sisters, is the blessing that may be obtained by magnifying the calling we have in the priesthood. Two hundred and three thousand men have that opportunity. Two hundred and three thousand men, if they live to avail themselves of all of the privileges of the Melchizedek Priesthood, will be able to take from escrow that pearl of great price which is, in my opinion, exaltation in the kingdom of God our Heavenly Father.

The culminating privilege in the testimony of that fine brother last night was the fact that he had been able to take his wife and children to the temple in Los Angeles, to be sealed to his wife and have his children sealed to him. In many, many meetings which I have attended, meetings of elders and their wives and of reclaimed members of the Church, if you will permit that expression, the culminating blessing to which these brethren have testified is the privilege of being sealed to their wives and having their children sealed to them in the temple of God; and still, not fifty percent of our people who mar-

ry avail themselves of that privilege. All that our Father hath shall be given to him who magnifies that calling, and that means that he shall take his wife to the temple, because we are told also that men who succeed in fully living up to all of the privileges and responsibilities of the Melchizedek Priesthood shall become gods with the power of eternal increase. That is the pearl of great price, brethren and sisters.

Then, why should we not strive, once we have been offered that privilege, to magnify it?

Now it is our duty, the duty of those of us who strive to do it, to help others to realize the importance of it and then give aid and succor where it is necessary to strengthen in their determination these people who have not yet seen fit to qualify for all these blessings. We have many of them, yes, many of them, and who are they? They are our brothers, our cousins, our uncles, and in cases, our fathers. I had an elder in my chair, setting him apart one day, and asked his father if he could help me, it being a Melchizedek Priesthood function, and he said, "No." I said, "Well, brother, you have to be careful, because as soon as this son of yours gets in the mission field he is going to start to work on you to convince you of these things." He said, "Brother Ivins, he is not waiting to get in the mission field; he is starting now."

Well, there we are, brethren and sisters. That is just a typical instance of many men who are willing that their

sons should go out and serve in this cause and are hopeful that their sons will be able to live better lives than they have.

On another occasion, as one of those fathers left my office, I said, "Now, the next time you bring a son in, and you say it is going to be soon, be sure that you can help me." He said, "I will."

Now, brethren and sisters, we all know that these things are important in our lives, but why cannot we develop the courage that it takes to qualify for the Spirit of God through exercising the priesthood that has been given to us to the very fullest of our ability? Why cannot we? That is the great and important problem, it seems to me, brethren and sisters.

I testify to you that priesthood is virile in the lives of men, that it is actual, that it has been restored. Bless your soul, in one direction, there are only two steps between my ordination as an elder and the Prophet Joseph Smith. It is here, brethren and sisters, in its vigor and in its strength and in its purity in unbroken line. Now why cannot we live worthy of it and magnify it?

May God help us to do it, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to us. Elder Alma Sonne, Assistant to the Twelve, will now address us.

## ELDER ALMA SONNE

### *Assistant to the Council of the Twelve Apostles*

My brethren and sisters, I have been deeply impressed by the stirring and sublime messages which have come to us during this conference, also by the singing of the choirs—for singing, after all, is surely a part of divine worship.

Someone has said that the best evidence of Christ's divinity is Christ himself.

A few years ago I made some notes which I headed, "Jesus Christ—a Reality." I had two reasons for making the notes. One was that I had just read an

article entitled "Jesus Christ—a Myth," and the other was the reading of a summary in a Denver newspaper of some sermons delivered on the previous Sunday. One of the ministers, according to the report, made the following statement: "It matters not to me whether the historical Jesus lived or not so long as I have access to the philosophy of life which is attributed to him."

The protestant minister who made this statement, it appears, is willing to teach Christianity without Christ. By

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so doing he removes the greatest and strongest incentive to live a Christlike life. But Jesus cannot be disposed of in any such flippant and thoughtless manner. He still lives not only in the hearts of mankind but also on the pages of history, and he is still the most beautiful and attractive personality in human history.

It was Colonel Robert G. Ingersoll who said many years ago: "For the man Jesus, I have the profoundest admiration. I gladly pay to him the homage of my tears; but for Jesus as the Son of God, I will have nothing to do with him."

I submit to you, my brethren and sisters, that the statement made by Mr. Ingersoll is not one whit more unchristian than that made by the minister who occupied a Christian pulpit. It is said that when Ingersoll died many of the preachers in Christendom searched in their vocabularies for words that sting and bite with which to execrate his memory.

It is reported that Napoleon once said, "Is it not amazing that the ambitious dreams of Alexander the Great, Julius Caesar, and Napoleon Bonaparte should vanish into thin air and a Jewish peasant should extend a crucified hand across the pages of history and control the destinies of the human family?"

Some of you will recall that a few years ago H. G. Wells, the historian, was asked to write down the names of six characters in world history, who, in his opinion, had wielded the greatest influence for good among the children of men. Without any pause or hesitation he quickly wrote the name Jesus of Nazareth. He then remarked: "But I am not a Christian. I am a writer of history." He then put down four more names, all of which I have forgotten. But he ended the list with the name, Abraham Lincoln, who presided over this nation during the crucial days of the Civil War.

It was Lincoln who said: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I stand with a man who is right, and I stand with him as long as he is right, but I part company with him

when he is wrong." I have always regarded Abraham Lincoln as our greatest statesman who exemplified Christian ideals in his management of the nation.

As intimidated by these men, Jesus stands alone even among the world's greatest like a tall majestic mountain which lifts its form above the hills and valleys. There is no one with whom he can be compared. We readily classify all leaders who have achieved and won fame in music, in art, in literature, in statesmanship, and even in militarism, but we cannot put Jesus with any group. History has accounted for most men.

The intellectual activity of the sixteenth century, for instance, produced Shakespeare, Milton, and many others. The struggle and desire for freedom in the eighteenth century made men like Thomas Jefferson, George Washington, Patrick Henry, Benjamin Franklin, John Adams, Alexander Hamilton, and others. The wild robber spirit of the east produced Alexander the Great. But who, except the believer, will account for Jesus? He came out of a city noted for ignorance, yet he rose to intellectual and spiritual heights. He lived in a period of hatred and bigotry, yet he personified love and goodwill. His name and fame have been remembered, and yet he wrote no book to keep alive his memory. His gospel of salvation was entrusted to a few humble men whom he trained for three years and sent forth to proclaim his truths. These men, judged by worldly standards, were meek and lowly and without influence in the recognized circles of their day. Discussion of Jesus has filled volumes. His memory is everywhere. He takes a place midmost in history and is the central figure around which events are woven. Strangely enough, he is both loved and hated. There are people on earth today who would crucify him the second time were he to come again.

A determined effort was made to blot him out completely, yet he lives in the hearts of men and women the world over. Many have died for him and there are many who would die for him today if it were necessary. He is slowly but surely conquering the world. His contemporaries, like Pontius Pilate and Herod the Great, would probably have

been forgotten were it not for their association and connection with him during their lives.

What is the position of the Church with respect to this great, outstanding character about whom we have heard so much today? This morning we heard a wonderful and powerful sermon delivered by President J. Reuben Clark, Jr., concerning Christ's resurrection, his last three days on the earth, and the atonement he wrought out on Calvary. There are those who claim to be followers of the Nazarine who deny, ridicule, and endeavor to explain away the great miracles connected with his ministry among men. To them we say, "Christianity is either history or nothing." To deny Christ's divinity is to turn one's back on the integrity and reliability of many scriptural declarations and to question the revelations of God.

Mormonism declares that Jesus Christ lived upon the earth, that he mingled with men, that he preached his powerful Sermon on the Mount to a small group of friends and associates who gathered on a mountainside, that he performed mighty miracles, that he was born of the Virgin Mary, that he was put to death on the cross by his enemies, that he arose from the grave on the third day after his crucifixion, and

finally, that he is the Son of God. Mormonism also declares that he chose twelve apostles, that he commissioned them to preach the gospel of salvation which he had taught them, and that like him they performed many miracles in his name and established his Church upon the earth.

May we always remember him and keep all the commandments which he has given us, I pray in his name. Amen.

**President David O. McKay:**

We have just listened to Elder Alma Sonne, Assistant to the Twelve. The congregation and chorus will now sing, "Redeemer of Israel," under the direction of Elder James L. Bradley. After the singing we shall hear from Bishop Carl W. Buehner.

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The congregation and the Combined Chorus joined in singing the hymn, "Redeemer of Israel," James L. Bradley directing.

**President David O. McKay:**

Bishop Carl W. Buehner of the Presiding Bishopric of the Church will now address us. Bishop Buehner will be followed by Elder Clifford E. Young.

## BISHOP CARL W. BUEHNER

### *Second Counselor in the Presiding Bishopric*

I esteem it a great honor, my brothers and sisters, to be in your presence and to bear you my humble testimony of the divinity of this great work. As I look into the faces of this large audience of leaders gathered from all parts of the Church, fully aware of the tremendous activity going on in the Church, I feel to say, "God bless you every one."

Last Wednesday and Thursday, I enjoyed the honor of attending and participating in a number of sessions of the outstanding Primary conference. I came to a realization, more than ever before, of the marvelous influence of these sisters on the lives of our children. I would like wholeheartedly to commend them for the fine work they are

doing and assure them that they have the love and blessing of each of us.

Among other things, they are teaching the Articles of Faith in language the children can understand. This after all is the very heart of the gospel. They are also conducting departments which are providing a great stimulation in preparing the young boys to receive the Aaronic Priesthood.

I heard a story the other day that could well be the result of the teaching of the Primary organization. This concerned a family who came to the bishop at tithing settlement time. In the group were the father, mother, and a number of children. As they came into the bishop's office, he greeted each of

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them, and when they were all seated, the bishop said, "I assume you have come to talk to me about your tithing and that you would each like to express your wishes concerning your own tithing account. Shall we start with little Johnny on the end of the line? Johnny, would you like to come forward and settle your tithing?" To this Johnny replied, "Yes," and he reached in his pocket, brought out a little worn purse, and after fumbling around in it a little while, found a dime, two nickels, and two or three pennies. He put these on the bishop's desk and said, "Bishop, this is my tithing in full." The bishop congratulated Johnny, wrote him out a receipt, indicated on it that it was tithing in full, and gave it to him. Returning to his seat, Johnny very proudly displayed the receipt to his father and said, "Dad, when you settle yours, I hope you will get one that says on it, 'Paid in full.'"

Faith-promoting stories such as this indicate to me that someone is providing our children with a desire to keep the principles of the gospel.

I feel honored and very grateful that I have been found worthy to be one of those selected to preside over the Aaronic Priesthood in this growing Church of ours. I sincerely hope that the Lord will assist us in our objective of saving every boy who comes under our direction. Some of the bishops are catching the vision and spirit of this. Not long ago I sat with one of these brethren while attending a ward teaching convention. He said to me, "Bishop, we have not lost one boy of Aaronic Priesthood age in our ward in the past five years." And just recently in a ward in the West Jordan Stake, a ward Aaronic Priesthood adviser made a similar statement, "Bishop, we have lost only one boy in six years." Then I recall at Christmas time being in my own ward and hearing my own bishop say to me, "This morning out of forty-eight boys holding the Aaronic Priesthood in our ward, forty-four were present at priesthood meeting, three had good excuses, and out of the forty-eight, only one is a problem boy." I imagine when all of the big guns are centered on that one boy, he will succumb, too. It will be easier for him

to come to church than to endure all the pressure that will be put on him to bring him back into activity.

I have always been a great believer in our young men. I am happy to be associated with them, and I appreciate what you are doing to help us keep every one of them active in the Church.

A charming sister, Janet Frame Mecham, whose husband is the chairman of the Aaronic Priesthood committee in one of our stakes, observing the activities of her husband as he went about the work assigned to him, wrote the following lines:

#### *Let's Accelerate in Fifty-Eight*

In fifty-eight let's co-operate  
To accomplish what we designate.  
Our record we'll accentuate  
As each member we will stimulate.

In the plan we want to instigate,  
Let's not one of us procrastinate,  
But each thing we shall inaugurate,  
Let's unanimously corroborate.

There are methods we'll incorporate,  
And others we must perpetuate.  
But some we cannot tolerate  
As we keep our plans right up-to-date.

Let each one our time here dedicate  
To each job our leaders delegate,  
And our efforts unitedly concentrate  
So each priesthood bearer will participate.

Joy and blessings forever compensate  
For the work and plans we consummate.  
There are stakes we could impersonate,  
But each one we should evaluate.

Take the best from each and contemplate  
How their methods we'll accelerate  
So our record will reverberate  
Through the Church in nineteen fifty-eight.

I am sure her husband could not have produced such a masterpiece.

Our problem does not concern us so much with the boys under twenty-one since their records are improving each year but with those who are over twenty-one who through the years have slipped into inactivity. These brethren we designate as senior members of the Aaronic Priesthood. I do not know when these brethren all got away from us, but I do know that we now have the greatest program we have ever had to bring them back to an appreciation of this great power called the priesthood—Aaronic

Priesthood. Last year some three hundred and fifty schools for senior members of the Aaronic Priesthood were held in the Church. From these schools came a tremendous result for good. I have heard men bear their testimonies with tears dripping from their cheeks, grateful for the program of reactivation and that someone has gone out of his way to put his arm around them and invite them back into the activities of the priesthood program.

Brethren, we have some eighty thousand men like this. I hope through the united effort of all of the organizations that can make a contribution that we will have success in bringing back into activity most of these men who are depriving themselves of the blessings of our Heavenly Father, because they are now outside and not inside enjoying the blessings which come from magnifying the priesthood that they bear.

Recently, a sister who is the wife of one of these brethren said among other things while addressing a session of quarterly conference, "All I want for Christmas is a temple marriage." Her husband sitting in front of her heard this request. I would like eighty thousand other women to challenge their husbands to prepare their lives so that there can be eighty thousand temple marriages of this same type. We would strengthen the activity in this Church as we have never seen it before.

Responding to an assignment to give a talk, a senior member of the Aaronic Priesthood in the Portland Stake quoted a few familiar lines from Benjamin Franklin's *Almanac*:

For the want of a nail, the shoe was lost.  
 For the want of the shoe, the horse was lost.  
 For the want of the horse, the rider was lost.  
 For the want of the rider, the battle was lost.  
 For the loss of the battle, the kingdom was lost,  
 And all because of a nail.

This senior member paraphrased these few lines, and this is what he said:

For the want of activity, the love was lost.  
 For the want of love, the service was lost.  
 For the want of service, the faith was lost.  
 For the want of faith, the repentance was lost.  
 For the want of repentance, the salvation was lost.

For the loss of salvation, a place in God's kingdom was lost.  
 And all because of the want of activity.

I do not have time to elaborate on this, but I think that man had a great thought.

What is the Aaronic Priesthood? It is a power that has been delegated to man that has in it great blessings and great opportunities to serve. The Aaronic Priesthood was named after a devoted and faithful man, Aaron, the brother of Moses, who was given to Moses as a spokesman since, as the scriptures record, Moses was slow of speech. It was by the power of the Aaronic Priesthood that John the Baptist came crying in the wilderness and told of one coming who was greater and mightier than he and who would perform great miracles. It was by the power of this same priesthood that the Savior of the world was baptized in the River Jordan by John the Baptist. It was this same John the Baptist who under the direction of Peter, James, and John restored the Aaronic Priesthood to Joseph Smith and Oliver Cowdery. After his ascension, Joseph Smith and Oliver Cowdery, by the authority of the Aaronic Priesthood that had come to them, baptized each other in the Susquehanna River. It is the power by which the emblems of the Sacrament are administered each Sunday and given to the members of the Church in remembrance of the broken body and the spilt blood of the Savior of the world.

It is the power by which young men are designated as ward teachers to go with their senior companions into the homes of members of the Church to preach, teach, expound, and the other things spoken of in the Doctrine and Covenants. It is also the power by which a young boy twelve years of age comes to your door and offers you a blessing by inviting you to make a contribution to the fast offering funds of the Church. It is a great honor to be a bearer of the Aaronic Priesthood and to magnify that power which has come through being so honored.

I would like to say to the seventy or eighty thousand other bearers of the Aaronic Priesthood who are men, now likely heads of families, I wish that to

you, too, could come the blessing that comes to every active bearer of the Aaronic Priesthood. I would like you to know that you are invited to come into our chapels. There have been many who have said, "I have been away so long, I think I am not wanted." You will never know how much you are wanted, and you will never know how much good it will do you, too. The Church needs you, but you also need the Church. Your family needs you, as a man magnifying the priesthood, to stand at the head of your home.

I have heard a few verses of poetry quoted that have a line which goes something like this, "And I stepped in your footsteps all the way." Would we be proud if our boys stepped in our footsteps all the way? We would if we were magnifying the priesthood and enjoying the blessings that come to us through faithful participation.

In conclusion I would like to say that it has been reported that someone said a dirt-road traveler traveling along the highway saw a sign that read, "You had better pick your rut now because you are going to be in it for the next twenty miles." There is nothing that says you are going to be in it for the rest of your

life, and while most of us may detour a little—we get in trouble, and we may be in a rut for a little while—it does not mean we cannot get out of the rut and get on a good, hard highway and make up for the years we were in the rut by getting on that road that leads us to life eternal.

I bear you my testimony, my brethren of the Aaronic Priesthood, that if you will magnify that priesthood and work for its great blessings, even greater blessings will come to you, and then one day will come to pass that which this one sister asked for, "All I want for Christmas is a temple marriage."

May it come to each of us, and may we find joy in assisting these brethren back into activity in the Church, I pray humbly in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Bishop Carl W. Buehner of the Presiding Bishopric. We shall now hear from Elder Clifford E. Young, Assistant to the Twelve. He will be followed by Elder Ezra Taft Benson.

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, you will readily understand that in the interest of time I can only bear my witness to the truth of the messages we have received thus far in this conference. As I have listened this morning, I have been profoundly impressed. I think that it would be a good thing for all of us, after listening to President Clark, if we could become familiar with the manual that our brethren of the Melchizedek Priesthood are using this year. As you doubtless know, we are using *Our Lord of the Gospels*, that splendid book Brother Clark has given to us after years and years of careful study. We are not Bible readers. Here is an opportunity for us in our homes to become such, and I would like to recommend that the members of the families—not only the priesthood—but all the members,

become familiar with this monumental work by reading the Melchizedek Priesthood manual. At first it may appear to be somewhat complicated and involved, but it is not. It is beautiful because of its simplicity, and I am sure all will so regard it if they read it.

Now, to make a comment or two in harmony with what has been said on this occasion: We are celebrating Easter. It is a time when our hearts are turned to our fathers, to our children, to those whom we love who have passed to the other side. I have thought a lot about my colleague, Brother Thomas E. McKay, by whom I have sat for seventeen years. I had a deep affection for him and he for me. We understood each other. This understanding of which I speak is impressively expressed in the *Letters* of Franklin K. Lane published



after his death. He was the Secretary of the Interior under Woodrow Wilson, and a man from the West. He was ill in the Mayo Hospital. It was his last illness. He wrote his memoirs, or *Letters*, and as he concluded he wrote the following the day he died:

But for my heart's content in that new land, I think I would rather loaf with Lincoln along a river bank. I know I could understand him. I would not have to learn who were his friends and who his enemies, what theories he was committed to, and what against. We could just talk and open our minds, and tell our doubts, and swap the longings of our hearts that others never heard of. He would not try to master me nor make me feel how small I was. I would dare to ask him things and know that he felt awkward about them, too. We would talk of men a lot, the kind they call the great, and I would not find him scornful. . . .

I feel that way this morning as I have thought about these Brethren, and especially about Brother Thomas E. McKay, whom I learned to admire so much.

Now, the message, briefly, is this, my brethren and sisters: These, our associates, of whom we have heard, whom we all learned to appreciate because of their devotion to the Church—and they were devoted men—I have known them for many years and had their help when I was working in stake organizations; in the MIA, the help of Brother Oscar A. Kirkham; Brother Adam S. Bennion visiting us as a member of the general Sunday School board; and then our association with Brother Thomas E. McKay for these past seventeen years.

In their passing we have learned, I think, two lessons—and I will just mention them. The first one is this: As we think of tomorrow, Easter Sunday—the Savior died on the cross, but that was not the end. He merely laid his body down to be healed of its infirmities. It was the cloak that covered his spirit. That is precisely what we will do. During those three days that his body lay in the tomb he was active. Peter tells us:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

By which also he went and preached unto the spirits in prison,

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, wherein few, that is, eight souls were saved by water. (1 Peter 3:18-20.)

Here Jesus was again teaching them. How beautifully that harmonizes with the message of hope that Brother Clark has given us.

Of course, we have to repent and make amends, but there is this message of hope because God wants to save his children. And so we lay our bodies down. The Savior laid his down, but he was active and busy, and then in three days he took it up, a body of flesh and bones. It doubtless was not entirely healed. The scars were still there. He showed them to the doubting disciples. ". . . handle me, and see," he said, "for a spirit hath not flesh and bone; as ye see me have." (Luke 24:39.)

And so we lay our coats away. These Brethren whom we love have laid theirs away, but not their spirits. They are active on the other side. I dare say that they know this day what we are doing, and they may be near us as we meet today. It is a glorious thought—this message of Easter and the resurrection.

Now, the other lesson: As we met in the final services—we were in the Assembly Hall for Brother Thomas E. and Brother Oscar, and here in this Tabernacle for Brother Bennion—we were all touched. Our hearts were mellowed. They were full of compassion. Brethren and sisters, is not that spirit the agency that is going to make this world better prepared for the second coming of the Savior? We were all sympathetic and thoughtful of those in sorrow with no unkindness in our hearts. To me that is one of the purposes of death. We do not understand all of its purposes, but there is a refining element, a healing balm that comes from the sorrow incident to the passing of those we love.

I want to read these lines from Catherine Marshall, who wrote so feelingly after her husband's passing. Peter Marshall had been Chaplain of the U S Senate and was widely known for his faith and integrity.

For the first time I understood why the Bible speaks of God's love as a refiner's fire,

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which burns us clean but does not consume. The pain of parting was like a burning flame in my heart, but it was a cleansing, refining action, consuming the dross and leaving the imperishable part of me intact and stronger than ever before. (From *A Man Called Peter*.)

Is not that what these experiences do for all of us? And it is true whenever we are called to a house of mourning. The Lord said, "It is better to go to the house of mourning, than to go to the house of feasting: . . ." (Ecc. 7:2.) He knew what sorrow, affliction, and death would do for his children, and we know from experience what they do for us.

You multiply that attitude of sympathy and thoughtfulness throughout the world—and no one is immune; it is an experience vouchsafed to everyone—and you will comprehend the saving grace that lies in sorrow, anguish, and affliction. The Lord knew what it would mean to his children; how such would rekindle in the hearts of men love, sympathy, and greater compassion and thoughtfulness toward one another.

Paul wrote of Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.) Obedience of mind and of soul! We learn obedience of the soul, and we learn to harmonize our thinking and our feelings with all that is good because of these blessings, and then with these blessings there comes a glorious blessing of a reuniting as there came the glorious blessing of the Savior coming back to his disciples as a living reality—the Resurrected Lord.

And to you and me this has been reaffirmed in this day through the Prophet Joseph, for which we are humbly grateful to our Heavenly Father. In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, has just spoken to us. Our concluding speaker will be Elder Ezra Taft Benson, a member of the Council of the Twelve.

## ELDER EZRA TAFT BENSON

### *Of the Council of the Twelve Apostles*

My brethren and sisters and friends, seen and unseen: I am grateful beyond my power of expression for the blessings of this conference. I have in my pocket a perfectly good manuscript which I feel impressed not to impose upon you today. There is something in my heart I should like to say in the few moments remaining in this meeting.

Like some of my Brethren who have referred to the recent passing of our three beloved associates, I, too, miss them deeply. It may come as somewhat of a surprise to some when I say that Brother Adam S. Bennion, who was older than he appeared, was my teacher. I am probably younger than I appear, but Brother Bennion was one of the truly great teachers who have touched my life.

For a term at the Alpine summer school, of Brigham Young University, I was fortunate enough to sit at the feet of Adam S. Bennion in a course that I shall never forget—a course in biog-

raphy. I remember the term paper which he assigned to us. It caused us to turn the searchlight on our own lives. The subject was "Why I Am What I Am." Under his stimulating direction that group of students searched their souls for the influences that had come into their lives, the examples that had been set them, the temptations that had crossed their paths, and the influences of the Church and of good men and women. I still have that term paper; I am grateful to Brother Bennion that he turned my thoughts inward and made me analyze my own life and the influences which had affected the life of a young man up to that time. I am grateful for the contribution which he made as one of the great teachers of the Church. My life has been enriched. He helped inspire me to seek the good things which I enjoy.

I had the glorious privilege of traveling to stake conferences with Brother Thomas E. McKay. I think I never

met a sweeter, more humble, and more beloved man. He was good to be with. I loved him. My life has been enriched through my association with Thomas E. McKay.

As an MIA worker I was stimulated and inspired as a boy, and later as a stake superintendent of the YMMIA by Brother Oscar A. Kirkham. He had the power to inspire youth and their leaders to noble achievement. I loved him as he loved the youth of the Church.

God bless the memory of these three noble souls whom we miss so much today. The world is a better place to live because they lived in it. I hope to live worthy to meet them in the eternal world.

My brethren and sisters, I love the Church and all that pertains to it. It has been my pleasure in the last few years to mingle with many people in and out of the Church. I am very grateful for the spirit of brotherhood and fellowship which we find in the Church. This spirit is a somewhat intangible thing. It is difficult to describe. But it is real—powerful—sweet. You have to feel it to appreciate it.

Recently with my wife, two daughters, and members of my staff, I made a world trade trip which took me into fourteen countries. In most of these countries I was very proud and happy to meet members of the Church. They were at the airports to welcome us and bid us farewell as we departed. Several groups came to the embassies to see us.

In far-off Japan it was a joy to join with some four hundred Japanese members of the Church in a Sunday morning service. We rejoiced to have the privilege to meet with our Mormon servicemen, some of whom had traveled a thousand miles to attend meetings on the Sabbath day. I will long remember the meeting with the Saints in Hong Kong, some of them refugees from Red China, and the spirit present as I met with local and full-time missionaries, and mingled with the Saints. We met with groups of the Saints in Turkey, in Greece, in Spain, in France, in England. Yes, even in the country of Jordan we met a family or two of the Saints in a Union Sunday School, a Christian Sunday School attended by

many fine people of various faiths. I had the glorious privilege of addressing the group, and I was very pleased to find in the leadership of the Sunday School a member of the Church living the gospel, promoting the kingdom through example and through word of mouth.

I had many pleasant gospel conversations. Good people—heads of states and other high officials in India, Pakistan, Jordan, Israel, Italy, Portugal, and other countries showed sincere interest in the Church and its people. Much Church literature has been mailed to new-found, good friends around the world. Their hospitality and friendliness will never be forgotten. Although we felt especially close to members of the Church, we were impressed with the fact that people everywhere are essentially good. They long for peace. They love their families and seek to improve themselves and raise their standards of living. I came back with a greater love for all of God's children—for he has truly "made of one blood all nations."

So, my brothers and sisters, as I travel about the world, it is a glorious thing to note how the Church is growing and increasing. One very fine leader of a foreign state, when I asked him if there were any Mormons in his particular capital city, said: "Mr. Secretary, I have traveled a great deal, and I have come to believe that the Mormons are everywhere. Wherever I go, I find them." His statement called to mind an incident when we first moved to Washington, back in 1939 or 1940. I had gone to my office early to get some work done before the telephones started ringing. I had just seated myself at the desk when the telephone rang. The man at the other end said, "I would like to have lunch with you today. I am a stranger to you, but I have something that is very urgent." I consented reluctantly, and a few hours later we faced each other across a luncheon table at a downtown hotel.

He said, "I suppose you wonder why I have invited you here." Then he added: "Last week as I came out of a luncheon meeting in Chicago, I told some of my business associates that I had been given the responsibility of

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coming down to Washington, D. C., to establish an office and employ a man to represent our corporation." Then he listed some of the assets in his great business organization. He said, "I began telling my associates of the kind of young man I would like to represent us in this office in Washington. First of all, I said to my associates, I wanted a man of sterling character. You know, where there isn't character there isn't much that is worth while. I would like a man who is honest, a man of real integrity, a man who lives a clean life, who is clean morally, who, if married, is a devoted husband, and who, if unmarried, is not chasing lewd women." He said, "I would like a man who doesn't drink, and if possible I would prefer to get a man who doesn't even smoke. One of my business associates spoke up and said, 'Well, what you want is a returned Mormon missionary.' I had heard of your Church," he said. "In fact, I recall two young men in dark suits calling at our home some months ago. As I rode down here on the train last night, I decided that maybe a returned Mormon missionary was exactly what I needed. Why not? So as I registered at the hotel here last night I said to the man at the desk, 'Are there any Mormons in Washington?' And the man at the desk said, 'I don't know, I suppose there are. They seem to be everywhere. But Mr. Bush, the manager, is here, and I'll ask him.' He asked Mr. Bush and gave me your name. Now that is why I have invited you here. Can you give me the names of three or four young men who meet the standards which I have just outlined?"

Well, of course it was not difficult to give him the names of three or four or a dozen who fully met the standards he outlined. I mention this, my brethren and sisters and friends, because in the Church we have certain standards, standards of living, standards of morality, standards of character which are coming to be well known to the world. These standards are admired. People with such standards are sought after. These standards are based upon true, eternal principles. They are eternal verities.

In the Church we have no fear that

any future discovery of new truths will ever be in conflict with these standards—with any fundamental basic principle which we advocate in the gospel. Truth is always consistent. This fact gives to us, as members of the Church, a feeling of great security, a feeling of peace, a feeling of assurance. We know beyond any question that the truths which we advocate, the truths of the gospel restored to the earth through the Prophet Joseph, are in very deed the truths of heaven. These truths will always be consistent with the discovery of any new truths, whether discovered in the laboratory, through research of the scientist, or whether revealed from heaven through prophets of God. Time is always on the side of truth.

I am grateful for this assurance. I am grateful for the knowledge which I have regarding the purpose of life, regarding the meaning of life, regarding the truths of the restored gospel. At this Easter season I would like to join my testimony to the testimonies of my Brethren which have already been borne, and those that will be borne in the remaining sessions of this conference.

In a world filled with doubt I am grateful for the knowledge which I have that God lives, that Jesus is in very deed the Redeemer of the world, the Savior of mankind; that that beautiful story which President Clark related here this morning is in very deed the account of the crucifixion and the resurrection of Jesus the Christ, the Redeemer of mankind. I am humbly grateful for the knowledge that I have that God the Father and his Son, Jesus Christ, as glorified beings have again come to this earth in our day, in this dispensation; that they did in very deed appear unto the boy prophet, the boy Joseph, in the Sacred Grove in 1820. This was the most glorious manifestation of God the Father and the Son of which we have record. It is, no doubt, the most glorious and most important event that has transpired in this world since the resurrection of the Master. It is of world-wide significance.

I testify to you, my brethren and sisters and friends, that Joseph Smith was and is a Prophet of the Living God,

an instrument in the hands of God in revealing to earth again the truths of the everlasting gospel, in bringing back the priesthood, the authority to act in God's name.

I am grateful for the privilege of living in this day when the gospel is again upon the earth in its purity, in its fullness, and that we are permitted to enjoy the fruits of the gospel through membership in the Church and kingdom of God. This is the Church of Jesus Christ. He stands at its head. We serve him in striving to build up his kingdom, and in promoting the cause of truth throughout all the world.

God bless us, my brethren and sisters, and hasten the day when the gospel will touch the lives and the hearts of all God's children in all lands, that they too may know of the sweets of the gospel, and the blessing of a testimony of the truth, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

The speaker to whom you have just listened is Elder Ezra Taft Benson, a member of the Council of the Twelve.

The combined Choruses of the Logan Latter-day Saints Institute and the

Utah State University will now favor us with, "The Lord Bless You and Keep You," conducted by James L. Bradley. The closing prayer will be offered by Elder Jared O. Anderson, president of the North Pocatello Stake, after which this Conference will be adjourned until 2 o'clock this afternoon.

As already announced to the audience, the singing for this session has been furnished by the Combined Choruses of the Logan Latter-day Saints Institute and the Utah State University, consisting of 300 voices, with Professor Bradley conducting. Frank W. Asper has been at the organ. We appreciate very much what these young people have done. They left Logan this morning, came down in buses, and are furnishing the music for this occasion. They will be with us this afternoon.

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Selection by the Combined Choruses of the Logan Latter-day Saints Institute and the Utah State University, "The Lord Bless You and Keep You."

Elder Jared O. Anderson, president of the North Pocatello Stake, pronounced the benediction.

Conference adjourned until 2 o'clock p. m.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference was held in the Tabernacle at 2 o'clock p.m., Saturday, April 5, with President David O. McKay presiding and conducting.

The music for this session was furnished by the Combined Choruses of the Logan Latter-day Saints Institute and the Utah State University, Alma Dittmer conducting, and Frank W. Asper at the organ.

President David O. McKay:

To those who are listening in we are pleased to announce that we are assembled in the great Tabernacle on Temple Square in Salt Lake City in the Fourth Session of the 128th Annual Conference of the Church of Jesus

Christ of Latter-day Saints. For those who are unable to gain admittance or obtain seats here in the Tabernacle, and we note many who are standing in the doorways, we announce that overflow meetings are held in the Assembly Hall and in Barratt Hall, where these services are being broadcast by television. This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations have just been announced. We deeply appreciate this service which is rendered, and I am sure the public is profiting greatly thereby, and officially join in this appreciation.

The singing for this afternoon will be furnished by the Combined Choruses of the Logan Latter-day Saints Institute

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and the Utah State University, conducted by Alma Dittmer, with Elder Frank W. Asper at the organ.

We shall begin these services by the Combined Choruses singing, "The Heavens Are Telling." The opening prayer will be offered by Elder Raymond J. Pace, president of the Farr West Stake.

An anthem, "The Heavens Are Telling," was sung by the Combined Choruses, after which Elder Raymond J. Pace, president of the Farr West Stake, offered the opening prayer.

President David O. McKay:

Elder Raymond J. Pace, president of the Farr West Stake, has offered the

invocation. The Combined Choruses will now sing, "Awake, Ye Saints of God, Awake," under direction of Alma Dittmer.

Following the Chorus, we shall hear from Elder Henry D. Moyle.

The Combined Choruses sang the hymn, "Awake, Ye Saints of God, Awake!"

President David O. McKay:

Elder Henry D. Moyle of the Council of the Twelve will be our first speaker. He will be followed by Elder Levi Edgar Young.

### ELDER HENRY D. MOYLE

#### *Of the Council of the Twelve Apostles*

Heber J. Grant once said at Brigham Young University:

"This Church is founded upon the statement 'the glory of God is intelligence.' In addition to that, in this school we are seeking to implant in the hearts of the young men and women an absolute testimony of Jesus Christ and of the restitution again to the earth of the plan of salvation."

Men cannot be saved in ignorance. What a glorious understanding of life these eternal truths give to us. The leaders of the Church from the beginning have pursued a consistent course in endeavoring to give life to these truths. We can be justly proud of our accomplishments in seeking to educate our youth in the eternal principles of the gospel.

As early as 1832 in Kirtland the Lord directed his people to establish the school of the prophets. The Lord said in part:

... the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words those who are called to the ministry in the church, beginning at the high priests, even down to the deacons— (D & C 88:127.)

From the day of the establishment of the school of the prophets and later the

school of the elders until now, we have never stood still.

The organization of the Relief Society is nearly as old as the Church. What wisdom and foresight inspired our leaders to educate and train our women for the responsibilities of motherhood, to develop their minds and qualify themselves to teach their children and inspire them to gain wisdom and understanding in their generation! So today we view with the just pride of accomplishment the work of all our auxiliary organizations.

Sisters who are actively engaged in Relief Society work and who have been blessed by it, are the ones who take the little children to Primary when they are six years of age. They encourage them to follow through and to graduate from Primary. The boys are there prepared and qualified to enter into the Aaronic Priesthood and receive the blessings and powers incident thereto, the young girls, with the young boys, to pursue their week-time Church activities in the Mutual Improvement Associations.

These same Relief Society sisters are the mothers who uniformly throughout the Church take their families to Sunday School where parents and children, the entire family, join in studying the prin-

ciples of the gospel and worship God on the Sabbath day.

How grateful we all are for our parents whose kindly insistence and persuasion gave us the benefits of all these great organizations. Thus we had instilled in our hearts the love of the restored gospel of Jesus Christ.

All our activities in the Church tend to develop our minds and increase our understandings. In all our work we are called upon to participate. We speak, we sing, we pray—each in his own individual right entitled to take part in every appropriate activity.

We understand that man cannot be saved in ignorance.

We cannot overlook the great work which is accomplished in our priesthood quorums, where every man is taught to be his brother's keeper, where the necessity exists for us to know the gospel, to be capable of fulfilling our responsibilities in the priesthood, finally to go into the mission field prepared to deliver the message of truth and light to the world. This is our crowning achievement.

Our Sacrament meetings are sacred gatherings where we partake of the Sacrament of the Lord's Supper and meet thus to renew our covenants and to worship God. Here we are likewise inspired to learn. It is in these gatherings, with their rich outpouring of the spirit of the Lord, that we learn some of the greatest truths of the gospel from the lips of our inspired ward and stake leaders. In our quarterly conferences, which are intended for all, the instructions of the General Authorities of the Church are received.

Now the experience of one hundred and thirty years has taught us that over and above and beyond all these opportunities for learning, unexcelled as they are, there is a need for a more intensive, detailed study of the Church. Born of these needs of the past is our present Unified Church School System. I can speak with feeling and a deep sense of appreciation for what the Church schools did for me. I wish every Latter-day Saint boy and girl the same glorious experience. The spirit of our Church schools is contagious. It is wonderful to be a part

of a student body where all teachers and students alike are dedicated to their work with like ideals, ambitions, and understanding of life, determined to fulfill life's destinies to the fullest extent, where confidence in one another reigns, a brotherhood of man recognizing the Fatherhood of God, an atmosphere of righteousness and virtue where trust and confidence abide.

"If men do not comprehend the character of God, they do not comprehend themselves." (Joseph F. Smith.)

For the most part, it can be said that those who attend our Church institutions of learning have been inspired to do so as a result of the training and inspiration they received in the Primary and Sunday School and Mutuals, encouraged by mothers trained in the Relief Society and fathers active in the priesthood. It is the co-operation of parents and students that accomplishes our full purpose.

Our children are entitled as a matter of right to our encouragement, patience, perseverance. Likely no people have received such a challenge as is ours.

The Lord has said:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion or in any of her stakes which are organized.

And they shall also teach their children to pray and to walk uprightly before the Lord. (D & C 68:25-26, 28.)

The Unified Church School System can play a great part in helping us fulfill our duty to our children. It is in our weekday schoolwork, whether it be seminary, institute, college, or university, that we can in large measure make up for the deficiency in all other activities, a wonderful systematic presentation of religion, our own and other religions as well. We believe it important to know the history of religion generally, the origin, purpose, and practice of the religions of the world with which we are surrounded and with

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which we come in contact throughout life. We believe the greater, the more general our knowledge is, the freer we become and the more intelligent the use we make of our free agency.

We are called upon daily to judge, to decide, to determine for ourselves the innumerable problems that arise in our lives and the lives of our families and friends.

If we are familiar with the basic principles of the gospel, our decisions are far more likely to be based on truth rather than error.

See *Teachings of the Prophet Joseph Smith*:

The cause of God is one common cause, in which the Saints are alike all interested; we are all members of the one common body, and all partake of the same spirit, and are baptized into one baptism and possess alike the same glorious hope. The advancement of the cause of God and the building up of Zion is as much one man's business as another's. The only difference is that one is called to fulfil one duty, and another another duty; "but if one member suffers, all the members suffer with it, and if one member is honored, all the rest rejoice with it, and the eye cannot say to the ear, I have no need of thee, nor the head to the foot I have no need of thee;" party feelings, separate interests, exclusive designs should be lost sight of in the one common cause, in the interest of the whole. (*Teachings of the Prophet Joseph Smith*, page 231.)

The Prophet further said:

This is a work destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God and the salvation of the human family.

John Taylor once said:

We want . . . to be alive in the cause of education. . . . And instead of doing as many of the world do, take the works of God to try to prove that there is no God, we want to prove by God's works that he does exist, that he lives and rules and holds us, as it were, in the hollow of his hand.

And then we want to study also the principles of education, and to get the very best teachers we can to teach our children; see that they are men and women who fear God and keep his commandments. . . . Let others who fear not God take their course; but it is for us to train our children up in the fear of God. God will hold us responsible for this trust. . . .

You will see the day that Zion will be far ahead of the outside world in everything pertaining to learning of every kind as we are today in regard to religious matters. You mark my words, and write them down, and see if they do not come to pass. We are not dependent upon them, but we are upon the Lord. We did not get our priesthood nor our information in regard to his law from them. It came from God. . . . (*The Gospel Kingdom*, pages 274-5.)

Heber J. Grant stated:

There is one thing, and only one thing that church schools should do, and that is to make Latter-day Saints.

We are prepared to take care of the religious training of every Latter-day Saint boy and girl who lives within the areas where seminaries, institutes, colleges, and universities of the Church have been instituted. There are few if any places within the organized stakes of Zion that need be without appropriate religious training for their families if they so desire. We are constantly expanding our seminaries and institutes.

We are confident as General Authorities of the Church that we have pretty well done our part within the limits of our current income.

We realize the economic waste when all do not participate. Serious as this is, it cannot be compared with our spiritual loss. Measured by any conceivable standard, graduates of our seminaries and institutes are better qualified to meet all of life's problems than those who have absented themselves from these opportunities. Some of these problems to which I specially refer are:

- 1—Schoolwork
- 2—Professional study
- 3—Compulsory military service
- 4—Competitive employment
- 5—Missionary labors—stake and foreign
- 6—Marriage
- 7—Parenthood
- 8—Politics
- 9—Church

Better take an extra year of high school than miss such an essential basic preparation for our life's work.

Every returned missionary realizes the importance of a Church school education. Those who go on missions first invariably come home with a desire to



learn more, both in their academic studies and of the gospel. Last year we had over 1300 returned missionaries at Brigham Young University and large numbers registered in our institutes at other great seats of learning.

Each of the student body presidents at Brigham Young University for the past six years has been a returned missionary.

Our seminary attendance has increased 26.6 percent in four years.

Another important detail. Our division of religion in our educational system has been organized to train and direct stake missionaries. In one school, out of a student body of 400 nonmembers, 60 were converted and baptized in a year.

There may be some problems, some obstacles, some inconveniences in endeavoring to register for and attend seminary and institute classes regularly. It is the things in life for which we are compelled to struggle that generally are worth the most to us in the long run. The fruits of our educational system can be observed in the lives and accomplishments of our graduates from seminaries, institutes, and schools. A recent survey showed 87 percent of a group of graduates married in the temple and another 6 or 7 percent later sealed to each other for time and for all eternity.

Brigham Young in the Deed of Trust to the BYU in 1875 wrote:

That the pupils shall be instructed in such branches as are usually taught in an academy of learning, also in the Old and New Testaments, Book of Mormon, and Doctrine and Covenants.

Brigham Young said to Karl G. Maeser:

I want you to remember that you ought not to teach even the alphabet or the multiplication tables without the spirit of God. That is all. God bless you.

Academic rank among our teachers in the Church school system depends upon

1—Personal qualities, including attitude toward and adherence to the principles and teachings of the Church of Jesus Christ of Latter-day Saints.

2—Worth as a teacher.

3—Academic scholarship and competence, degrees and distinction.

4—Achievement and competence in scientific research, philosophic investigation, artistic production, or other professional endeavors.

5—Public service to Church and community.

To assist in building up our Unified Church School System we have organized district, stake, and ward education committees:

1—To contact during the summer all students of high school and college age and persuade them to enroll in seminaries and institutes.

2—To act as a transportation committee to create ward transportation pools to transport students from home to seminary classes; to encourage all students away from home to enter into active participation in the Church; to give bishop or branch president names of all students moving into his area.

Stake, and in some places district, boards are organized to meet regularly with seminary and institute personnel.

Acquaint stake and ward officers with details of the Church educational system, inviting them to be active in the support and direction of its program.

We as Latter-day Saints should learn to stand alone. We should insure our children doing likewise in their generation. We have all been instructed of the Lord to act for ourselves in whatever sphere God places us. We have been instructed of the Lord to be a free people.

Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your lawgiver, and what can stay my hand? (D & C 38:22; 78:14.)

The Lord has said:

That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world. (*Ibid.*, 78:14.)

With the knowledge of our destiny and our purpose on earth, we readily understand the great emphasis placed

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by the Church on the education of our youth.

It should need no argument for those of us who are grounded in the faith to accept without hesitancy the great educational program prescribed, prepared, and made available for our people by our great leaders. The First Presidency stand at the head of our Unified Church School System. How could they encourage us more than they do to accept and utilize that which they prepare for us?

Again the Lord has said:

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Behold, this is the promise of the Lord unto you, O ye my servants. (*Ibid.*, 68:4-5.)

Great strength is given us by the knowledge we have of the inspiration which directs our leaders.

A weekday religious training is the ideal established for us all. These daily classes do much toward inspiring our youth to follow onward and upward to obtain an education far beyond that which they might otherwise be expected to attain.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

I pray that I may say a few words that will be helpful in connection with the great ideals that we have already heard during this conference.

I want to mention very briefly an organization in America known as "The America-Christian Palestine Committee," of which I have the honor of being a member with Right Reverend Arthur W. Moulton of the Episcopal Church. The two of us are on the executive committee of this great organization. There are over two hundred different religious sects in the United States, and many sects here in Utah. They vary, of course, in their activities, but every group follows ideals and looks to God for help.

When Christopher Columbus reached this western world in 1492, he in time

No other time, no other effort in our school careers will bless us more than our Church schoolwork. Faith, devotion, stability, ambition will be engendered in our hearts by the study of the gospel under men who hold the priesthood, inspired of our Heavenly Father, dedicated to the development of intellects and the establishment of virtue in the hearts and lives of their students.

I attended a wonderful seminary meeting in Canada last Saturday, just at this time, and the co-ordinator there gave this instruction to those seminary teachers: "Go out and tell the students and the parents that if they have to take an extra year of high school in order to get in seminary that it will be worth more than all else to them."

May God bless us to appreciate the privileges and the opportunities afforded us in this great institutional system, I pray humbly in Jesus' name. Amen.

President David O. McKay:

He to whom you have just listened is Elder Henry D. Moyle of the Council of the Twelve. Elder Levi Edgar Young of the First Council of Seventy will be our next speaker. He will be followed by Elder Bruce R. McConkie.

expressed to the king and queen of Spain that he was "the agent in the hands of God to go forth upon the mighty waters." According to Washington Irving, Columbus when he set foot on the island of San Salvador uttered the following prayer in Latin. Translated it reads:

Oh God, our eternal Father, eternal, eternally an omnipotent creator of heaven and earth and sea, we glorify thy holy word for our protection and the protection of the world.

That is one of the most singular statements that could possibly be made, for it has been carried out and the world has been blessed with an organization which is for the world.

The words of Pastor Robinson recall

what Roger Williams, the founder of Providence, Rhode Island, once said. Williams was much disturbed as to his right to administer the ordinances of the church, and finally he came to the conclusion that there could "be no recovery out of the apostasy till Christ shall send forth new apostles to plant churches anew."

Edward Winslow was the third signer of the Mayflower Compact, and it was he who recorded the following parting words of Pastor Robinson, as the Pilgrims left the shore of Holland for their long journey:

Brethren, we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of Heaven only knows: but whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident that the Lord has more truth yet to break forth out of His holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will or good God has revealed to Calvin, they will rather die than embrace it, and the Calvinists, you see, stick fast, where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they at first received. I beseech you to remember it as an article in your church Covenant. "That you be ready to receive whatever truth shall be made known to you from the written word of God." But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of thick anti-Christian darkness, and that perfection of knowledge should break forth at once.

It is interesting to know that God has never forsaken his children. All nations

have had something of the truths of God.

Carlyle in his *Heroes and Hero Worship* notes that the

calling of a prophet, the Man of God, the man, that is, who speaks to the people of God, has penetrated into the secret of the sacred mystery of the Universe. The prophet is the revelator of what we are to do.

Throughout the ages, the truths of religion have become closely identified with the thoughts and habits of mankind. Religion in the most intelligent use of the term confesses the divine relationship between man and his God. It is more than knowledge and obedience, for its home is in the deepest nature of man, where, in its allegiance to truth and its devotion to right, it governs life.

The religious principles of ancient Israel brought about the highest system of ethical life, which to this day remains the most vital to human conduct. The elements the Israelitish character idealized were the homely virtues of a rustic people: industry, frugality, chastity, uprightness; and then the harder virtues, like bravery, and a fortitude that can endure all except defeat. Finally, the people to whom God spoke in the days of Abraham, Moses, and the ages after them learned a deep-seated piety, obedience to the declarations of the Lord their God, and perfect trust in the revelations of him who made the world and created man. Superbly did Israel rise to the knowledge of the true and living God.

The early history of Israel shows a people with aspiration for a righteous social order and an ultimate unification of mankind. "Of these ideals," says Israel Zangwill, "the race of Abraham originally conceived and still conceives itself to be the divine medium for a knowledge of God." The characteristics of the people are made known to us.

The Israelites had their planting and harvest songs, and like the Navajo Indians, they ascribed all the gifts of nature to a merciful and loving God. The Prophet Isaiah describes the glory of redeeming the land:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing: The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

(Isalah 35:1-7.)

We can see on the frescoes in the tombs of the Pharaohs, dams enclosing basins—"Just as they are built today," says Emil Ludwig, "and it can be concluded from inscriptions by what statecraft the water, after the lapse of fixed periods, was conveyed from one basin into another." We know how the shepherds dug wells and cisterns four thousand years ago and how the farmer prepared the land for the seed and made the threshing floors. There is an aqueduct near Jerusalem with an inscription on it written by King Hezekiah about 700 B. C. Palestine has been referred to as a "dry and thirsty land," and yet the melting snows of Lebanon, Mermion, and Carmel, as well as other heights sink into the ground and come forth again as springs of water. Wells became the center of community life, supplying water for household purposes as well as for the flocks and herds.

There have been holy men, prophets of God, throughout the ages. They have felt the divine, creative presence of God. They believed in Providence, and felt there was a power around and beyond them which gave them a concept of their ever-loving Father. Those holy men knew their Creator, listened to him, spoke to him, loved him. Moses communed with him on Mount Sinai and received from him the commandments which have molded the true concept of

government throughout the civilized world. History knows no more magnificent men than the prophets of Israel. They were the idealists of the ancient world. They grappled with the same problems which we have today: war, hate of one nation for another, hunger, wrong, sin, and dishonor. They were the servants of God who gave the world light and guidance which have lasted to this day.

It is the idealism of the different ages that has saved the world. There is a hidden reality in the hearts of men. Truth, beauty, and goodness belong to the ideal world of men's hopes, and to God they have turned for revealed truth. The prophets taught man the glory of the invisible world and gave him the glow of heavenly light. They lived with the eye of faith and knew that nature and man had glory beyond that which the senses could understand.

A new nation had come into being at the beginning of the nineteenth century. It had been ordained of God to accomplish his divine purposes. The past and the future met within it, for the formation of the government of the United States was an event ordered of God for the bringing in of his Kingdom upon the earth. A republic is the highest form of political institution, DeTocqueville wrote, and this we know to be true. Our government was made up of different nationalities brought under one government and one flag. Such a republic had been unknown before in history. John Winthrop, one of the founders, wrote concerning it:

It will be a service to the Church of great consequence to carry the Gospel into those parts of the world to help on the coming of the fulness of the Gentiles.

These words of the early statesman and missionary truly record the suggestion and intention which brought Englishmen to these shores, and the historic spirit leads us to an understanding of the exalted purposes of God in this world, who like the ancient astronomers looked into the sky and sang: "The heavens declare the glory of God." The founders set forth and longed for a knowledge of how to live life as it should be lived.

When Joseph Smith went into the woods to pray on a spring morning in 1820, "grace was poured out upon his lips and God blessed him forever." God came to him and spoke, and with him was Jesus Christ the Redeemer of the world. Joseph heard from the divine lips the message that a new day was at hand. Out of it came the knowledge of the weaknesses of the necessities of man's spirit. The eternal truth that man is himself a God in latent power had long been forgotten, for the religion of Jesus Christ had taught faith in the possibility of ascent from height to height. So the boy prayed for light and understanding.

When we get the spirit of this new age, then it is that we come to understand the divine truths of the gospel more and more. Many things make our history beautiful. The Prophet Joseph Smith inaugurated a new age of culture and heavenly gifts. We all know what this means through our testimonies of divine truths. In conclusion, may I give just one example of what I mean. During the days when the pioneers were working hard to establish their homes and redeem the soil,

they gave examples of their culture in many ways. For example, they built a theatre here in Salt Lake City which became known throughout America and in England, France, and Italy. Famous actors came to play on its stage. President Brigham Young gave the people a love for the drama. It was he who had the theatre built. One time a noted actress, Julia Deane Hayne, in leaving to return to New York, gave her good-bye message to President Young and the people in a very beautiful statement. The theatre became known to the world as a place of divine art years before the railroad reached Salt Lake City. It was truly a creation of pioneer days, the theatre, for it was built by the inspiration of God. May we learn more and more every day about the history of the gospel in this day and age of the world, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Levi Edgar Young of the First Council of Seventy has just concluded speaking. Elder Bruce R. McConkie of the First Council of Seventy will now address us.

## ELDER BRUCE R. McCONKIE

### *Of the First Council of the Seventy*

President McKay opened the conference yesterday with a fervent and forceful plea to the Latter-day Saints to rise above the carnal and animal things of the world and attain to a state of spirituality, a plea for them to crucify the flesh and turn their hearts and interests to the things of the Spirit.

In this connection I call attention to the words which the beloved disciple wrote:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (1 John 2:15-17.)

There is, of course, a difference between the earth and the world. The earth is this sphere, this planet upon which we reside. It is composed of natural elements—the things that make up the dust and the rocks and the trees. The world, on the other hand, is the society of men living on the face of the earth, a society that is carnal and sensuous and evil, a society which is living, in effect, a telestial law; and there will be a not distant day when the end of the world will come, which means by definition, the destruction of the wicked. This will take place in the day of millennial cleansing.

We have been sent from a pre-existent sphere to this earth; as a consequence we have received bodies made of the dust of the earth. Through the grace of God and the atoning sacrifice of his

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Son we will get these bodies back again in immortality in eternity.

We have also been sent from the pre-existent sphere and placed in the world, that is, in circumstances where we will be enticed to do evil, where we will be subject to the lusts of the flesh and the passions that go naturally with a mortal existence. The object in placing us in the world is to try us, to test us, to see if we can overcome the world, to see if we can walk in the things of the Spirit in spite of the worldly enticements that surround us.

I suppose that in our day—in this age, with all the pressures of advertising, made possible by the use of all the modern inventions—that the enticements and pressures of the world exceed anything that has existed or prevailed in any age past.

Our Lord, in speaking to his ancient disciples about the lusts of the world, said that both he and they had overcome the world. He told them that they would be hated by the world because they were not of the world. In his great intercessory prayer he prayed that the Father would keep the disciples free from sin. He said,

I pray not for the world, but for them which thou hast given me; . . .

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. (See John 15:18-19; 17:6-18.)

Well, then, an omnipotent God has deliberately and advisedly placed us in the circumstances in which we now find ourselves, with enticements and lusts of every sort around us, for the very purpose of determining whether we will overcome the world, whether we will turn to spiritual things rather than be engulfed in carnal things.

We had a probationary experience, a testing of a different sort, in the pre-existent sphere. We were there as spirit beings only, without these temporal bodies. Now we have mortal bodies that are subject to different enticements; and this particular portion of all eternity is that which is segregated as the time when we will be tested and tried and examined in the very manner in which we are now being examined. May I suggest to you some of the things that there are in the world which stand

as tests in determining whether we will turn to the things of righteousness or whether we will go off after the manner of the world, walking as carnal men do.

If, for instance, we gratify the appetites that there are in this body, taking into the body food and drink that are unclean and unwholesome, we are walking after the manner of the world and manifesting love therefor. But if, on the other hand, we abstain completely from tea, coffee, tobacco, and liquor, and from every other unwholesome and impure food or drink, thereby developing self-control, then to this extent we are both overcoming the world and acquiring a godly attribute.

If we walk in this life in such a manner as to use all of the time that there is, seven days a week, either for the purpose of gaining a livelihood or for engaging in recreational pursuits, we are walking after the manner of the world. But if, on the other hand, we honor the Lord's holy day, keep his Sabbath, go to the house of prayer and offer up our vows and sacraments so that we may gain strength to become and to remain unspotted from the world, if that is our course, then we are rising to a plane of spirituality.

Paul said, "The love of money is the root of all evil." (1 Tim. 6:10.) Now, if we get the love of money or the love of the things of this world in our hearts, so that we desire those things in preference to the things of the Spirit, we are walking in carnal paths. But if, on the other hand, we pay an honest tithing; pay our fast offerings; contribute to the great missionary cause, to the Church educational system, to the building programs of the Church, and so on; if we make our means available to the Lord and to his kingdom and to his work—then we are rising above the plane of covetousness and lust that is inherent in the nature of our mortal existence.

The Lord has placed in our bodies certain passions and certain appetites; perhaps the strongest of these deal with what we call the sex urges. Now if we walk in an unbridled manner, after the way of the world, and are immoral and lascivious and unclean, then we are reveling in the basest sort of carnal existence. But if, on the other hand, we have the strength of character and

the fortitude and ability to stand up like men and bridle our passions and control our lusts and use the sex urges in the manner in which the Lord has ordained that they should be used—which is wholesome and pure and right—if we walk without any form of sex immorality, then we are rising above the animal plane, and we are walking in the realm of spiritual things.

And so it is with every situation in which we find ourselves. If we play cards; if we visit beer halls; if we lie or steal or cheat; if we take advantage of our neighbor for a word; if we oppress the hireling in his wages; if we are immodest in our dress; if we do any of the things that are commonly done by the great masses of ungodly people in the world—we will be living after their manner and certifying that we love the things of the world more than we love the Lord. But on the contrary, if we abide in the truth and keep our covenants and walk in the manner that we were counseled to walk by our President as he opened this conference—and do it consistently, acting uprightly, with integrity and devotion—then we will be putting off the natural man; we will be born again; we will become new creatures of the Holy Ghost. Then it will be our right to have the constant companionship of that member of the

Godhead. And finally, if we endure in faith and in devotion to the end, we will be inheritors of eternal life in the kingdom of God hereafter.

He who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D & C 59:23.)

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy has just spoken to us. The Congregation will now sing, "Praise to the Man," joining the Choruses, under the direction of Alma Dittmer. After the singing, Bishop Joseph L. Wirthlin will speak to us.

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The congregation and the Combined Choruses joined in singing the hymn, "Praise to the Man," with Alma Dittmer conducting.

President David O. McKay:

We shall now hear from Bishop Joseph L. Wirthlin, Presiding Bishop of the Church. He will be followed by Elder Richard L. Evans.

## BISHOP JOSEPH L. WIRTHLIN

### *Presiding Bishop of the Church*

My dear brethren and sisters, I sincerely trust that I might have an interest in your prayers in my behalf. Without prayer, it would be impossible to express one's thoughts and give testimony of the existence of the Lord Jesus Christ and his Church.

Our general conference being held on April 4, 5, and 6 recalls vividly those memorable days of the crucifixion and the resurrection of the Lord Jesus Christ. The words of Paul voice the testimony of each of us when he said,

Jesus Christ the same yesterday, and to day, and for ever. (Heb. 13:8.)

As Latter-day Saints, we are particularly interested in two great individuals:

one, Jesus Christ, the Son of God, and the other, Joseph Smith—the one at the age of twelve, the other at the age of fourteen. Christ visited Jerusalem for the first time with Mary and Joseph, who had gone there to attend the Feast of the Passover and to pay their taxes. When they started homeward, and after one day's travel, they discovered the Christ was not in their company. Returning to Jerusalem, they found him in the temple where he was engaged in discussion with the great men of the day and was, no doubt, telling them of his future assignments and teaching them the gospel that was to be given to the world. Mary and Joseph entered the temple. Mary said, ". . . Son, why

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hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." (Luke 2:48.) Christ then made that marvelous answer, "... How is it that ye sought me? wist ye not that I must be about my Father's business?" (*Ibid.*, 2:49.)

Some years later, the Christ sought John the Baptist who was preaching repentance and baptism for the remission of sins, and John impressed those with whom he came in contact, saying that the Christ, "... shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11.)

Christ requested baptism of John,

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. (*Ibid.*, 3:14-15.)

As Christ came up straightway out of the water, a voice was heard from the heavens saying, "... This is my beloved Son, in whom I am well pleased." (*Ibid.*, 3:17.)

In requesting baptism of John, Christ recognized that John held the Aaronic Priesthood, the office of a priest.

After the Church was organized, we read in Ephesians 4:11, "And he gave some apostles; and some, prophets; and some evangelists; and some, pastors and teachers." The teachers held the Aaronic Priesthood.

We read in Philippians 1:1 from a statement of the Apostle Paul as follows,

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

It is a great source of inspiration to every member of this Church to know that the Aaronic Priesthood actually existed in the days of the Christ and the apostles. Others were called to receive the Melchizedek Priesthood. Elders were called and ordained, as we read in Acts 14:23,

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

In addition to elders, there were se-

lected seventies receiving the Melchizedek Priesthood, for in Luke 10:1 it states,

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

The Christ was the great high priest. Others were also so blessed, including the apostles. We read in Hebrews 5:1,

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

The history of the New Testament points out definitely the existence of the Aaronic Priesthood, wherein there were deacons, teachers, and priests, and the Melchizedek Priesthood with elders, seventies, and high priests. There stood at the head, the apostles and the bishops, guiding and directing the two priesthoods. The members of the Aaronic and Melchizedek priesthoods taught the membership of the Church faith, repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost by those who held the Melchizedek Priesthood. The seventies with the apostles were assigned to preach the gospel to the known world at that time. Those who held the priesthood were directed to be helpful to the poor, teach the membership of the Church to pay their tithing, to observe the Lord's day, not to profane, to be honest, and to attend Sacrament meeting. Again, the New Testament makes it clear that work was being done for the dead, for did not the Apostle Paul say in I Corinthians 15:29,

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

So with both the Aaronic and Melchizedek priesthoods, the saints of the Church 2,000 years ago enjoyed the same privileges, divine direction, and inspiration as do the membership of the Church in this day. The Church 2,000 years ago was one of activity and opportunity for services to be rendered by every individual member to assist in building up the kingdom. For again, reading the words of the Apostle James,



Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (James 2:18.)

After the resurrection of the Christ, there stood as the president of the Church the Apostle Peter, who through divine direction and inspiration continued to teach the gospel and the existence of the Lord Jesus Christ to the people and those not of the faith. To those who were loyal, devoted, true, and active in the gospel, it is said,

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (1 Peter 2:9.)

It was Paul who realized there was soon to come about a change in the Church, for did he not declare in II Timothy 4:3-4,

For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

He realized that the Church of the Lord Jesus Christ would soon be changed from the teachings of the Christ and the apostles to that of individuals who were teaching false doctrine.

Two hundred years later, the gospel had been changed, the priesthood had been taken away, and the earth was left in spiritual darkness; but this was not to exist forever, for John the beloved had said in Revelation 14:6,

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Two thousand years later, there was a boy at the age of fourteen, Joseph Smith, who lived in Palmyra, New York. Among the churches in Palmyra, New York, was great misunderstanding of the gospel. It was impossible to find the church organization and the priesthood as it existed nearly 2,000 years before. Joseph was very much concerned about the differences of opinion among the

various churches and the doctrines they were teaching. He was one in whose heart was a testimony that in the Bible could be found the answers to his many questions. The statement of James the Apostle gave him the necessary information,

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (James 1:5-6.)

Joseph followed the admonition given to him by the Apostle James and made it a matter of prayer, asking God where he might find the Church of the Lord Jesus Christ. In answer thereto, there appeared the Father and the Son, the first appearance of the Father and the Son since Jesus Christ was upon the earth nearly 2,000 years before. The Lord said to the Prophet Joseph, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) Instructions to Joseph by the Christ indicated that his Church was not upon the earth, but in time it would be re-established.

There appeared other heavenly beings to the Prophet Joseph, among whom was Moroni, who had lived upon the American continent and had prepared the history of the great events that had taken place in the coming of Lehi and his sons and in the establishment of both the Nephite and Lamanite nations and that Jesus Christ the Son of God actually appeared upon the American continent, established his Church, and organized the Aaronic and Melchizedek priesthoods. Jesus taught the Nephite people the gospel as he had the people in Israel, bestowing upon them the same rights, blessings, and privileges. Moroni also indicated to Joseph that he would receive the gold plates containing the history of America. The gold plates were written in a strange language, which the Prophet Joseph translated, and Oliver Cowdery acted as scribe. In so doing, they came across the manner of baptism, which was not clear to them. They made it a matter of prayer to the Lord, and there appeared a heavenly being who introduced himself as John the Baptist. This event took place on

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May 15, 1829, in Harmony, Pennsylvania. He placed his hands upon the heads of Joseph Smith and Oliver Cowdery and uttered these words,

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D & C 13.)

Through the appearances of the Father and the Son, Moroni, and John the Baptist, the Aaronic Priesthood was restored and placed upon the earth. Some few weeks later, three apostles, Peter, James, and John, appeared and bestowed upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood. We can readily see that the Church of Jesus Christ was again restored, organized, and placed upon the earth with both the Aaronic and Melchizedek priesthoods, for the salvation, inspiration, and guidance of the sons and daughters of our Heavenly Father.

As the Aaronic Priesthood and Melchizedek Priesthood 2,000 years ago had very definite assignments, it is now true that those who hold the Aaronic and Melchizedek priesthoods have the same assignments to teach faith, repentance, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost by those who hold the Melchizedek Priesthood, fasting, missionary work to preach the gospel to every nation, kindred, tongue, and people, helping the poor, paying tithing, observing the Lord's day, being honest, attending Sacrament meeting, and doing work for the dead. The Prophet Joseph Smith received a marvelous revelation from the Lord which is recorded in the Doctrine and Covenants, section 2, wherein the membership of the Church were instructed to do work for the dead. The Lord said,

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers,

and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming.

My brethren and sisters, I bear you my testimony that the gospel of the Lord Jesus Christ and the organization of the Church with the Aaronic and Melchizedek priesthoods have been restored to the earth through the Prophet Joseph. He actually saw the Father and the Son. Those of us who have the privilege and blessing of membership in the Church of Jesus Christ of Latter-day Saints have very definite responsibilities and assignments, particularly in connection with the marvelous revelation wherein the Lord said,

For I will raise up unto myself a pure people, that will serve me in righteousness;

And all that call upon the name of the Lord, and keep his commandments, shall be saved. (*Ibid.*, 100:16-17.)

This is a definite promise for each and every one of us who is sweet and clean in body and mind, wherein there will come the gift of the Holy Ghost in building up our testimonies and giving us the full understanding of the restored gospel of the Lord Jesus Christ. In addition thereto, in our hearts will be that testimony that there stands at the head of the Church an apostle of the Lord Jesus Christ as there was 2,000 years ago in the days of Peter, with the same desire to inspire the Saints of today. Peter visited many of the saints, as does our president and apostle today, with the same attitude and feeling with reference to the membership of the Church as Peter had when he said,

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (1 Peter 2:9.)

My brethren and sisters, it is wonderful to know that all of us are here enjoying the blessings of the Church and the gospel because we are among those who have literally been called out of darkness into his marvelous light. One hundred years ago, our grandfathers and grandmothers and many of our own fathers and mothers were literally drawn

out of the darkness of the world into the marvelous light of the Lord Jesus Christ through missionaries. Men and women today are accepting the truth and becoming members of his Church. There is no other Church in the world where individuals have as great responsibilities, particularly those who hold the Aaronic and Melchizedek priesthoods.

I humbly pray that we shall be worthy to follow in his footsteps and be inspired by the statement of the Christ 2,000 years ago when he said,

... wist ye not that I must be about my Father's business?

and I ask it in the name of Jesus Christ. Amen.

**President David O. McKay:**

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, has just concluded speaking. Elder Richard L. Evans, a member of the Council of the Twelve, will now address us. Elder Milton R. Hunter will follow Elder Evans.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

President McKay and my brethren and sisters, I acknowledge my need for help in this humbling position and would wish to go back, in these few moments which I have, to the theme set by President McKay yesterday morning and recall as a text and a title:

For to be carnally minded is death; but to be spiritually minded is life and peace. (Rom. 8:6.)

I cannot think of a greater blessing nor anything more earnestly to be sought after than life and peace.

As I have heard the words of life and peace spoken in this conference these past two days, as I have contemplated the ways of life and peace, I have thought inevitably of some voices and faces of the past mingled with those of the present. Those three who most recently have left us have been mentioned a number of times in this conference. I have counted others, especially during the late hours of last night and the early hours of this morning, and have written down some nineteen or twenty names of beloved Brethren with whom I have here sat during some nineteen and a half years, and who have since left this life.

I would read the list, but am afraid I might miss some; but I should like to recall from some of those voices of the past some things that they have said, that they may mingle again with us in the present. (One thing that their having gone impresses upon us is how swiftly the days of life move and how

choice must be the company on the other side where all of us hope eventually to find ourselves in the kingdom of our Father.)

Melvin J. Ballard is one. A printed card which has crossed the desk of some of us these past few days gives these sentences of a paragraph by Brother Ballard:

Man is a child of God, therefore he partakes of the divine nature of his Father. Within him lie germs of infinite development. Potentially he is a godlike being. Therefore he may rise eternally towards the likeness of his Father in heaven. Upward, divine, unending is man's destiny.

I thought of Brother Albert E. Bowen, a choice spirit with a profound mind, and from the last talk he gave at a general conference, I have taken these sentences:

Our religion comprehends more than just the ethical code. It contains a body of principles, through the observance of which we are promised the great reward of eternal life and salvation in the kingdom of God. . . . It all centers in Jesus the Christ. . . . Our religion comprises the teachings and life and actions of Jesus of Nazareth. That constitutes our religion.

I have thought of Brother Matthew Cowley and the last talk he gave here, as I recall, a beautiful talk on prayer:

Some people think it is a sign of weakness to get upon one's knees and pray to our Heavenly Father. It's the greatest sign of strength that exists. No men are greater

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than when they are upon their knees in communion with God and having a sacred interview with him.

The voice of Thomas E. McKay, you will remember it, pleading for love at home. I think it was the last talk he gave here:

I never heard my father, and nobody else did, speak an unkind word to my mother, so it has not been difficult for me to say kind words.

You will remember those two phrases recalled by Brother Hanks at the funeral service of Brother Oscar Kirkham:

"Your name is safe in our home"—and "What will it do to the man?"

And many other voices come to mind.

Dr. Adam S. Bennion—this bench this day is a lonelier place without his sitting beside us. To say that he is much missed would be an acute understatement. You may recall his most outstanding University baccalaureate address in the stadium under the starlight, some six or seven years ago, with the hills to the east in their beauty catching the last tints of the sunset:

Here in the shadow of these everlasting hills I bring you no argument—I bring you a conviction. A conviction that we and the world in which we live are the product not of chance—not of the mere interplay of lines of force—but the master work of a great Creator. A conviction that we are the children of our Father in heaven, who created the universe and all of us, and that He still guides our destinies. Hence the title, "Candle of the Lord." Or, if you prefer the whole text: "The spirit of man is the candle of the Lord." (Proverbs 20:27.)

There is a light that lights all of us who come into the world. We have the assurance of John for this:

In him was life; and the life was the light of men. . . . the true Light, which lighteth every man that cometh into the world. (John 1:4, 9.)

I think that one of the worst things we could say of any man is that there is not light in him. And in thinking of the candle of the Lord, I am thinking of the candle of conscience, and of much else, also.

I could not think of the voices and faces of the past without thinking of my

beloved friend who (with Dr. James E. Talmage) was my mission president, Dr. John A. Widtsoe. I can hear him say, many times: "I would rather go through life trusting my fellow men, and have a few of them disappoint me, than to go through life mistrusting everyone."

I can hear him say to the discouraged, to the penitent, to those who are weighted with problems and weighted with sin: "Look up, not down. Look forward, not back."

I can hear him recall an old and ancient thought, many versions of which have been recalled and restated over the ages: "Count no man happy until he is dead"—which is another way of saying, "He that shall endure to the end shall be saved." We have to finish the race. There is a reward for consistency in life.

I can hear him say: "He giveth twice who giveth quickly."

The time when men need things is when they need them. The time when a man needs nourishment is when he is hungry. The time when youth need counsel may be a very perishable time. It may be this very night and not when it is convenient, not tomorrow, not next week. "He giveth twice who giveth quickly."

I can hear Dr. Joseph F. Merrill saying: "No one ever falls over a precipice who never goes near one."

Do not tempt temptation. None of us knows his own strength. We should not flit around the edge of anything that we should not flit around the edge of, unless we want to hazard what hanging too near the edge hazards. Do not tempt temptation.

I can hear President George Albert Smith: "Give the Lord a chance," and "Keep on the Lord's side of the line."

I can hear the voice of President Grant ringing out here, and I can almost hear him thumping the pulpit: "That which we persist in doing becomes easy to do; not that the nature of the thing has changed, but that our power to do has increased."

I have quoted many times a letter of President Grant's which his family republished parts of, with other quotations, on the one-hundredth anniversary of his birth a year ago last November, a letter he wrote from Japan as a young

man, in 1903, from which these paragraphs are taken:

We have no right to go near temptation, or in fact to do or say a thing that we cannot honestly ask the blessing of the Lord upon, neither to visit any place where we would be ashamed to take our sister or sweetheart.

The Good Spirit will not go with us on to the Devil's ground, and if we are standing alone upon the ground belonging to the adversary of men's souls, he may have the power to trip us up and destroy us. The only safe ground is so far from danger as it is possible to get. Virtue is more valuable than life—

There are some who come and say they have not been taught, that they wish they had known differently. But the commandments are pretty plain. I would not worry too much about the obscure passages of scripture. We will not be held accountable for things we do not know, but we will be for those we do know.

(I think of a sentence from Mark Twain. One would always expect a bit of humor from him, and there is something of whimsy in this sentence of his: "The scripture passages that bother me the most are the ones I understand." I think we do not need to worry too much about the ones we do not understand.)

Back to President Grant:

—Virtue is more valuable than life. Never allow yourself to go out of curiosity to see any of the "undercrust" in this world. We can't handle dirty things and keep our hands clean.

These are some of the voices of the past. They are true voices, mingled with those of the present, in counsel to this generation and to those yet in the future.

I would plead with my beloved young friends, many of whom come, some of whom are burdened with sin and sorrow, and older ones also, not to quibble about definitions, and shades of meaning and obscure passages and try to rationalize and outreason the scriptures. The commandments are basic to our very nature. They are not arbitrary. The Lord God has not just sat down and thought up a series of thou shalt nots. He knows us. He knows our na-

tures. He knows what will lead to happiness, to "life and peace," to refer back to the text of President McKay. He knows what will help us to realize our highest possibilities.

There are consequences in all things. As surely as we live the law we shall reap the rewards of living the law. As surely as we break the law we shall pay some penalties, but blessedly with that mercy of which President Clark spoke so beautifully.

I give you these voices of the past, and bring your attention, my beloved young friends, to the commandments and ask you to look beyond the sophistries of men and the rationalizing that would wave them away, and remember the strong, terse language of our Savior, who was no more sharp in his language at any time than when he was talking to hypocrites and such, when he said: "Ye blind guides, which strain at a gnat, and swallow a camel." (Matt. 23:24.)

Attaining "life and peace" is not a matter of quibbling. It is not a matter of obscure meanings. It is just a matter of knowing the simple commandments of God and living and keeping them.

May I bring your attention in closing to some sentences from Mr. Cecil B. DeMille in his great address to the graduates of Brigham Young University last June:

We cannot break the Ten Commandments. We can only break ourselves against them—or else, by keeping them, rise through them to the fulness of freedom under God. God means us to be free. With divine daring, He gave us the power of choice.

One choice sentence from an unknown source:

Human harvests are not just gathered in the autumn of life. They are planted, cultivated, and reaped, each and every day.

For to be carnally minded is death; but to be spiritually minded is life and peace.

May God help us and our youth and all the generations, as we mingle the voices of the past with those of the present, to walk the ways that will lead to life and peace, I pray in the name of our Redeemer, Jesus Christ. Amen.

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President David O. McKay:

He to whom we have just listened is Elder Richard L. Evans, a member

of the Council of the Twelve. Elder Milton R. Hunter of the First Council of Seventy will be our concluding speaker.

## ELDER MILTON R. HUNTER

### *Of the First Council of the Seventy*

In the session of conference this morning, I am sure that all of you listened with great satisfaction and joy as did I to President Clark's very wonderful account of Christ's last few days upon the earth, his crucifixion, and his glorious resurrection, which broke the bands of death and brought about the resurrection for the entire human family. Thus the Only Begotten Son gave general salvation to all the people who have lived or who shall live in this world as a free gift, in that he redeemed them from the grave. Paul declared:

For as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:22.)

In addition to this, Jesus Christ through the gospel plan of salvation made it possible for all people who will pay the price to come back into his presence and dwell forever in celestial glory.

Perhaps the greatest statement in the scriptures which defines the work of the Father and the Son—consummated however through the "Lamb of God"—declares that "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Thus through Christ's resurrection he gave every man, woman, and child who live in this world immortality, i.e., resurrection from the grave. Through the plan of salvation, or the gospel of Jesus Christ, he made it possible for all people who would receive him and the gospel the opportunity to work out their exaltation. For those who would receive the gospel without entering into the covenant of celestial marriage, but however remain faithful to the end of their lives, Christ's redemption and their faithfulness promises them a place in celestial glory.

This afternoon I desire to talk upon the phase of the atonement of Jesus Christ which will be effective in the

lives of that part of the human family whom God the Father hath given unto the Son—those who will enter celestial glory. If I were to give a title to what I desire to talk about, it would be, "Cleansed or Sanctified through the Blood of the Lamb."

After Adam and Eve were cast from the Garden of Eden, through diverse ways the gospel of Jesus Christ was given to Father Adam; namely, by the administration of angels, by the voice of Jehovah, and by the witness of the Holy Ghost. We read in the scriptures:

And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. (Moses 5:58.)

On a certain occasion Adam was offering a sacrifice, and an angel appeared unto him and asked:

Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (*Ibid.*, 5:6-8.)

And the voice of God spoke from heaven, commanding all men everywhere that they must repent of all of their sins, and take upon themselves the name of the Son and be baptized:

And as many as believed in the Son, and repented of their sins should be saved; and as many as believed not and repented not, should be damned. (See *ibid.*, 5:14-15; 6:50-58.)

Thus in the very beginning Adam and his posterity were given the law of sacrifice. They were to take lambs—

perfect lambs without spot or blemish—shed their blood, and sacrifice them. The blood and bodies of the lambs represented the great atoning sacrifice of the Only Begotten Son of God—the Lamb of God slain from the foundation of the world to redeem his people. Adam was told that the Lamb of God would come to earth in the Meridian of Time, and that his name was “. . . Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men, . . .” (Moses 6:52.) Thus Adam and his posterity who accepted the gospel observed the law of sacrifice to commemorate the Savior’s sacrifice.

The night before the Israelites left Egypt, in compliance with a commandment of the Lord given to Moses, each family took a lamb without spot or blemish. They shed the blood of these lambs, and sprinkled it upon the doorposts of their homes. During that night the destroying angel passed through Egypt, and passed by all the homes on whose doorposts blood had been sprinkled; but in the households where there was no blood on the doorposts the firstborn died. After the Israelites had left Egypt, the Lord commanded them to commemorate that great event by the observance of a feast once each year known as the Feast of the Passover.

The pastoral lambs were of special importance in that feast; as I have already said, they were lambs without spot or blemish, which lambs symbolized the Lamb of God, he who would come in the Meridian of Time to redeem those who would accept him.

We find that many of the ancient prophets spoke of Christ under such terminology as the “Lamb of God” or the “Lamb slain from the foundation of the world to redeem his people.” For example, John the Baptist was standing on the banks of the Jordan River conversing with John, the son of Zebedee, and Andrew, Peter’s brother. That ancient prophet, seeing Jesus coming toward them, said, “Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29, 34-36.)

Nephi, after having had a vision, said that the garments of the apostles of

Jesus “. . . are made white . . . in the blood of the Lamb.” Amulek, speaking of those who would inherit celestial glory, said: “. . . their garments should be made white through the blood of the Lamb,” whose sacrifice would be “infinite and eternal.” (Alma 34:36, 14.) And then Amulek explained in some detail that no mortal man could sacrifice his blood for the salvation of the human family. It must be the sacrifice of a Divine Being, even the Son of God, whose sacrifice must be infinite and eternal.

The night before King Benjamin was to turn his throne and the leadership of the people over to his son Mosiah, an angel appeared to him and told him that in the near future Christ would come into the world. The angel described the great work that Jesus would perform, and then he said:

And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and abominations of his people. (Mosiah 3:7.)

President Clark told us this morning about the Last Supper, and I would like to refer to that great event once more. It was at the Last Supper, held the night before the Savior’s crucifixion, that Jesus broke the bread and passed it to his disciples and told them to eat it in remembrance of his flesh; and then he gave them the cup—the wine—and told them to drink it in remembrance of his blood, thus instituting new symbols or emblems of his great atoning sacrifice to take the place of the body and the blood of the lamb.

Then Jesus left the upstairs room in Jerusalem and with his apostles went to the Garden of Gethsemane. There he suffered terrifically, as Benjamin had predicted, “even more than man can suffer.” In fact, we read in Luke:

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. (Luke 22:44.)

There he shed much of his blood and took upon himself the sins of those who would receive him.

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Now I would like to ask a question: Who will be cleansed or sanctified through the blood of the Lamb?

Perhaps it would be best to go to the scriptures and see what the prophets of God have said on this subject. King Benjamin claimed that "the blood of Christ atoneth for" the sins of little children who die before they reach the age of accountability. (Mosiah 3:16.) Mormon wrote a revelation from Christ to his son Moroni, stating that

... little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, ...

But little children are alive in Christ, even from the foundation of the world. (Moroni 8:8, 12.)

In modern revelation, we read:

But little children are holy, being sanctified through the atonement of Jesus Christ. (D & C 74:7; 29:46-47.)

Also, according to King Benjamin, Christ's blood will cleanse or sanctify those people who do not have a chance to receive the gospel in mortality but who live lives sufficiently good that temple work will be effective for them and who receive the gospel in the spirit world. To quote that ancient prophet-king:

For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned. (Mosiah 3:11.)

Third—and this is of great importance to every member of the Church of Jesus Christ of Latter-day Saints and to all people throughout the world who are honest in heart and who desire to come back into the presence of God—Christ's blood will cleanse or sanctify all those who take upon themselves the name of Christ through faith, repentance, baptism, and confirmation, and then by keeping his commandments live faithfully to the end.

When the gospel was first given to Adam, certain ordinances were established which were necessary for entrance into celestial glory, and they were very beautiful in their symbolism. Adam

was commanded that all men must repent, be baptized, receive the Holy Ghost, and keep God's commandments, preparatory to being sanctified through the blood of the Lamb. I would like to read a very powerful statement from the Pearl of Great Price:

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. (Moses 6:59-60.)

Alma, Amulek, Nephi, John the Revelator, the Prophet Joseph Smith, numerous other prophets, and even the Master, definitely declared that Christ's blood would cleanse or sanctify those who would accept the true church, keep God's commandments, and eventually enter celestial glory. Speaking of the great patriarchs who lived in ancient times, Alma wrote:

Thus they became high priests forever, after the order of the Son, the Only Begotten of the Father, ... and it was on account of their exceeding faith and repentance, and their righteousness before God, ...

Therefore they were called after this holy order and were sanctified, and their garments were washed white through the blood of the Lamb. (Alma 13:9-10.)

One of the clearest and most definite statements on this subject was made by Amulek.

And he [Christ] shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. (Alma 11:40-41.)



Let us quote the words of the resurrected Lord to the Nephites on this subject:

And no unclean thing can enter into his [the Father's] kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (3 Nephi 27:19-20.)

Ether described the second coming of Christ, accompanied by the hosts of heaven, to dwell upon the earth during the millennium, as follows:

And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; . . .

And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb. (Ether 13:10-11.)

In closing I would like to remind all members of the Church of Jesus Christ of Latter-day Saints that you and I have taken upon ourselves the name of Christ through faith, repentance, baptism, and confirmation. All of us have entered into a covenant that we will keep all of God's commandments. The Lord has promised us that if we do so and remain faithful to the end that someday we shall be quickened by a celestial power. At that time we shall rise as celestial beings, and enter into the presence of God. Then the righteous shall be sanctified through the blood of the Lamb and be worthy to dwell in the presence of the Lamb of God forevermore.

May this be our happy lot and also the happy lot of all those who will receive the gospel of Jesus Christ, I pray in Jesus' name. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken. You will all remember: "As in Adam all die, evenso in Christ shall *all* be made alive."

Tonight in the Tabernacle the General Priesthood Meeting will be held, commencing at 7 o'clock. Tomorrow morning the Tabernacle Choir Broadcast will be from 9:30 to 10 o'clock.

Those desiring to attend this broadcast must be in their seats at 9:15 a.m. We remind you that large crowds will undoubtedly be waiting outside the closed doors, and when they are opened there is usually a rush by those outside to get good seats. We plead with persons thus standing to be courteous and considerate one to another. Avoid pushing and crowding, will you please. Courtesy is a great virtue. Let us show it one to another, and especially to our visitors who are within our gates.

You will be interested to know that only those holding the Priesthood are invited to be present tonight. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthood session will not be broadcast, but in addition to overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood meeting will be relayed by closed circuit to members of the Priesthood assembled in 128 other Church buildings from Coast to Coast and in Canada.

The singing for this session, as we have already informed you, has been furnished by the Combined Choruses of the Logan Latter-day Saints Institute and the Utah State University at Logan, under the direction of Alma Dittmer, with Frank W. Asper at the organ.

We wish to express our appreciation once again for these young men and women from the colleges and universities. The hours they have spent in practice in the weeks that have gone by resulted in the inspiration of their singing the songs of Zion to this group today, and we thank you for the effort you have put forth during these hours of practice, the effort you have had to put forth coming down in buses this day, and particularly for your inspirational singing during these sessions. The Lord bless you. We are proud of you. We are glad to have had your company as well as your inspirational singing. May the Lord's protecting care be with you going back to your homes, and may this experience ever be a happy memory for you, as it will be for all of us.

They will now sing, "Glorious Is Thy Name, Almighty Lord," and the bene-

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diction will be offered by Elder Sidney J. Ottley, formerly president of the New Zealand Mission. After the benediction this Conference will be adjourned until tomorrow morning at 10 o'clock.

Singing by the Combined Choruses of the Logan Latter-day Saints Institute and the Utah State University, "Glorious Is Thy Name, Almighty Lord."

President David O. McKay:

Elder Harold B. Lee of the Council

of the Twelve will be the speaker on the Columbia Broadcasting System's Church of the Air program tomorrow morning at 7:30 o'clock. The Tabernacle Choir will furnish the music, and that address will be repeated tomorrow at 9:00 p.m.

Elder Ottley will now offer the benediction.

Elder Sidney J. Ottley, formerly president of the New Zealand Mission, offered the closing prayer.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, April 5. President David O. McKay presided and conducted the meeting.

The choral singing for this session was furnished by the Men's Chorus of the Tabernacle Choir, with Richard P. Condie as director and Alexander Schreiner at the organ.

President David O. McKay:

This is the fifth session of the One Hundred Twenty-Eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 128 other Church buildings from coast to coast, and in Canada. We hope you have already seen them in print.

This is a very remarkable Priesthood gathering tonight.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Richard P. Condie as Director, and Alexander Schreiner at the organ.

We shall open these services by the Men's Chorus of the Tabernacle Choir singing, "Guide Me To Thee," with Richard P. Condie conducting. After the singing Elder Charles V. Liljenquist, formerly president of the Australian Mission, will offer the opening prayer.

Singing by the Tabernacle Choir Men's Chorus, "Guide Me to Thee."

Elder Charles V. Liljenquist, formerly president of the Australian Mission, offered the opening prayer.

President David O. McKay:

The Men's Chorus of the Tabernacle Choir will now sing, "Seek Thy God," directed by Richard P. Condie.

A selection, "Seek Thy God," was sung by the Tabernacle Choir Male Chorus.

President David O. McKay:

We are glad that the plane carrying 30 servicemen from Fort Campbell, Kentucky, has arrived. We hope they will find room in one of the buildings somewhere to participate in this Priesthood Meeting. We are glad to welcome the five servicemen from Dow Field in Bangor, Maine. This gives us an idea of how widely spread are the participants in this great Priesthood Meeting.

We shall now hear from Elder Lowell L. Bennion, head of the Institute at the University of Utah. He will speak and give a special message by request of the First Presidency on a question which is of vital importance, a condition of very vital importance for our young people throughout the entire Church.

## ELDER LOWELL L. BENNION

*Director of Salt Lake City LDS Institute of Religion*

I have two requests before launching into this subject assigned to me. The first is that my Father in heaven will be gracious unto you and me and let me talk with the influence of his Spirit. And the other is to President McKay. He has asked me to be quite explicit, concrete, and as helpful as I can be on an important subject. He has given me full freedom and trust to develop this subject as I see fit, and I would like to encourage him to feel equally free to qualify and correct and even rebuke anything that I might say, if he finds it not in harmony with his wisdom and inspiration.

Since early childhood in the Mormon Church, two ideals have been constantly placed before us: a good marriage and chastity. We have heard beautiful, inspiring talks by President David O. McKay and President Joseph Fielding Smith on this same subject.

There is nothing that I would wish for young men, there is nothing I would ask for my own sons more than that each of them might find happiness in a good marriage—the kind of happiness which their father has found with their mother—and for them to know the joy of having sons as fine as they are.

My young brethren, there is nothing on earth that can satisfy the whole man and make the struggle and the adventure of living so worthwhile as a good marriage. And chastity is so important because it is the foundation of personal happiness, of making a girl happy, and of a happy marriage.

We have the feeling, my brethren, that we are not succeeding too well in the Church today in regard to marriage and chastity. I do not mean to infer that we are not doing pretty well and that we do not have wonderful marriages and virtuous, clean young people in the Church. But I am told that the divorce rate in Utah a year or two ago was higher than the national average.

I know from personal consultation the tragedy that comes into the lives of boys and girls when they break down their moral standards before marriage. I have the deepest sympathy for people

who fail in marriage and who fail to live up to this great ideal of chastity. I believe in repentance and forgiveness, but I would like to try to say in a practical way something on the positive side to bring about happier marriages and finer moral living.

What is causing so much divorce and the breaking down of our moral standards? This is a complex subject; let me suggest only one possible explanation of it.

One day a girl came into my office—a fine Latter-day Saint girl—with tear-filled eyes.

I said, "What's the trouble?"

She replied, "I want to get married."

I said, "That's a worthy goal."

"But," she continued, "my father doesn't want me to marry the boy I'm in love with."

"Why not?"

"Father says he is spineless. My mother doesn't want me to marry him either."

"Why not?"

"She says that after the marriage, he will not be as polite and courteous as he is now."

I said, "What do you think of this boy? Is he spineless? Will he be courteous to you after marriage?"

"I don't know," she replied. "But I love him; and isn't that all that matters?"

I said to her, "It's all that matters, if you have the right kind of love; but the kind of love that people know in a typical courtship in our society is not big enough for marriage."

It is so common for very young boys and girls to become interested in each other; to date repeatedly, steadily, and frequently; to exchange affection increasingly; and then, after a period of what I would like to call "romanticized recreation," they get married and expect happiness.

Let me tell the unmarried that marriage is more than romanticized recreation. Marriage is more than dates and affection. True, romantic love is part of marriage, a very beautiful part.

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But in addition, marriage is a business and financial partnership. Moreover, marriage is especially a human relationship—an everyday and all day and continuous companionship between husband and wife. This is one of the beautiful aspects of it. It is also the realistic part.

The big thing in marriage is to know how to live together, to understand each other, to be congenial and cooperative. Then, after the children come, the very difficult and interesting task is to have a congenial relationship between parent and child, and in the family as a whole.

Recreation and romance alone are not the right kinds of relationships to prepare people for a business partnership and for the human relationships which we find in marriage and family life. I was told that of boys and girls who were married while in one high school in this valley, within one year 50 per cent of them were divorced. I cannot say that this is true for sure, but I can believe that it might be.

I would like to suggest to you unmarried young men, who, in this land of America, have all the freedom in the world, who have all the leisure, the money, automobiles and opportunities to help you choose your companions for life, how to prepare for marriage.

In this wonderful period from about the age of 12 to whenever you are married—21, 23, 25 or what age it might be—instead of plunging right into a courtship relationship in your young high school years and being so terribly concerned about the romantic aspect of life, why not think ahead and take a long view? Think in terms of preparing yourself for marriage. I have three suggestions to make in this connection:

First of all, use these years to prepare yourself to be a good husband and father. Learn how to work, because after you are married, you must work to be happy. Learn a vocation which will satisfy your mind, your soul, and your creative urges. Learn how to live with other people: first in your own home and in your neighborhood. Learn to love to work in the Church—something you can do all the days of your

life. Learn to read good books, to listen to beautiful music, to serve your neighbor. Build within yourself resources that will make of you a mature, manly adult by the time of your marriage.

And secondly, in your relations with girls during these wonderful years—these promising years—do not settle down to a steady relationship in your early teens, when you have had little experience in understanding yourself and girls. Rather, build friendships—many friendships. Do not take yourself quite so seriously in courtship in the early years. Make friends with several girls. Take out two or three over the same period of time. There you will have comparative value. You will get to understand girls and to know them as friends. You will understand your relationship to them and learn how to communicate with them. You will lay the foundations of fine human relations with the opposite sex. Associate on a group basis a great deal.

And third, brethren: After you have proved yourself to be a man, after you are ready to earn a living for your family in good measure, after you have much to offer to your prospective wife, then I suggest that you look around to find a girl who has much to offer to you and to your great purpose in building a good family life. Choose from among all the fine girls that you have known, or find another girl with whom you may build an enduring friendship. And go slowly with this girl, building a broad, deep friendship with her.

After you are friends; when you know that you can be business partners; when you know that you can enjoy each other's companionship; when you know you have common ideals, purposes and desires for life, and that you can help each other to fulfill your very beings, then let romantic interest develop gradually, may I say, and find its fulfillment after marriage. I know that if a young man will build his marriage on the foundation of friendships first, culminating in a single friendship with a wonderful girl, and will let romance come last, his marriage will be as solid as a pyramid. People who become romantic first and then get married will

have to wait until after the wedding to see if they can be friends. Some of them find they cannot be friends.

Every year, except when we have a bad frost, I go out to my little peach orchard around the first of September, and there I pick beautiful tree-ripened peaches—peaches with that golden color which drop into your hand with a slight turn of the peach. The youngest boy in our family can not wait until the first of September. He dashes out into the orchard the end of July, when the first red comes on the peach. Eagerly he picks the peach and bites into it. Finding it hard and bitter, he throws it and often a peck of other green peaches, on the ground. What is the difference between his approach and mine? In February I prune the trees. In May I start to thin the peaches, to cultivate the soil and to irrigate once a week in the night. With great love and affection, I watch the peaches grow and I wait, with self-control, until the peach is ripe. My little boy cannot wait.

So it is with love, my young friends. Those who will build friendship, who will build Latter-day Saint ideals of character into their own lives and prepare themselves for marriage, and who will wait and practice self-control until they are mature and until they earn the right to a deep love, they will know what real love is—the kind of love that is part of life—the fruit of a good life together. Those who are interested only in the taste and the flavor, and who rush into a romantic relationship, often taste a bitter fruit.

Now, my dear brethren—you who are father, teachers, leaders and bishops—our young people live in an age of great temptation. They need help and guidance. I would like to make five specific, concrete suggestions on how we can help them to court and prepare for marriage more wisely.

The first one is this: I think we should discourage and not promote too early dating between the sexes. The other night a mother came to me and said that her 11-year-old daughter, who is in the sixth grade, insists upon using rouge and cosmetics and wants a date every week with a boy in the same class.

The other Saturday I came home and found our 12-year-old son preparing to go on a date with an 11-year-old neighbor girl to a private dancing party two blocks away, at a home in which we were not acquainted. I took the liberty of breaking up the date with as much grace as I could.

Brethren, if our young men must wait until they are 20, 23, 25, or even 29, until they are married, why should we rush this boy-girl dating relationship? Why should we encourage it too much through the schools and through our Church groups? I would say let us be careful.

Secondly: You cannot just dam off human nature, any more than you dam off water. If you dam off water, it will break out in another place. If you dam off human nature, it, too, will break out in some unwholesome way. So, while we are discouraging early dating, I think we must substitute something in its place. My second thought, then, is this: Make life meaningful and rich for the boy as a boy, and for the girl as a girl, during these early teen years; in fact, all through adolescence.

If a boy can find himself through work, through gaining skill, through learning, through fulfilling responsibility, and can get basic satisfactions within himself during these years, he will not be overly dependent upon his relationships with girls. He will not hunger for a steady relationship nor for a deep affectional relationship with a girl to prove his own worth or to find security within himself or self-esteem.

Can we make priesthood work so interesting in itself for our young men that it will satisfy their souls? Boys must have satisfaction!

Can we train a girl to develop her talent, her music, her household skills, even to have experiences in service, in worship, in responsibilities, so that she is not looking at a boy all the time—maybe only half of the time?

Just think of all the stimulation which comes to them to be romantic and to have romantic interests, from movies, advertising, and from their own biological natures. Let us make activities for boys meaningful to boys and activities for girls meaningful and re-

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warding to girls. Let their social activity be just part of their lives during these adolescent years.

The third suggestion I have to make is this: You bishops, teachers and leaders do not know how much fathers need you. An adolescent boy is seeking to become an adult and to be independent, and he is seeking the companionship of those his own age. Many a wonderful boy, unconsciously, has to almost rebel against his father during these middle teens in order to feel himself a man and to be independent. But this boy still needs friendship and companionship of men, of adults. He does not have the same feelings of rebellion toward you men that he would feel, perhaps unconsciously, toward his father. Let me illustrate:

The other night, at a wedding reception a lovely girl of fine parents in our community was the bride, married in the temple. As her Mutual Improvement Association teacher came through the line, the bride threw her arms around her teacher and said "Oh, thank you for helping me to have this experience today. You did so much for me." Here is a girl with a wonderful mother, but she needed also the help of this extra person to keep her ideals and goals high; to give her strength during these critical years.

I plead with you, brethren, and with myself, that we not think of our young men in terms of numbers or statistics, that we do not think of our work in terms of activities or even in terms of groups; but that we think of these young men individually and think only of the nearness that we have to them, of our understanding and our love for them. If we can stay close to them, then we can talk to them about these personal things.

My fourth suggestion concerns itself with this problem of dancing all evening with the same girl and of going steady so young. Sometimes we can use young people to help us help other young people. Let me give an illustration:

Down at the Institute of Religion in Tucson, Arizona, 20 years ago, we had 40 boys and 45 girls who came to Mutual. The boys were prone to dance after Mutual with the same girls each

night. Four or five girls sat on the side lines.

One day I said to a returned missionary, who was professing his great faith in the Gospel of Jesus Christ, "Do you love your fellow men?"

He said, "I do."

"Does that include your fellow sisters, too?"

He said, "Of course."

I said, "I doubt that. Every Tuesday night you find a little girl here and dance with her for a half hour. You are not concerned with what other girls are doing. Why don't you find another returned missionary and you two see to it that every girl here has at least two dances every Tuesday night?"

He said, "I will. I had never thought of applying the Gospel to my social life before."

Well, these two young men soon had those girls happy and everybody dancing. It worked beautifully.

I believe you should speak to a group of the finest, most popular young leaders of your wards, of your MIA groups, about this problem of dancing all night with the same girl. They do not like to do it. They do it because it is the socially acceptable thing to do. They are afraid, as individuals, to break down the custom. If you put the problem to them, brethren, and suggest that a few of them trade partners and then remind them of it once a month and watch it, I believe it would work.

I think we need to use our imaginations and have meaningful associations between our young men and young women other than dancing. Try a "work party" sometime where you have M Men and Gleaners, broken into committees, helping the widows of the ward—serving with their hands and then coming together afterward for an old-fashioned supper, for singing, for prayer. It gives young people a chance to know each other in a marriage-like way and tends to break up narrow romantic relationships among them.

My last thought is this: Try an indirect approach. A man does not overcome the habit of drinking by talking about drinking or thinking about drinking. A person does not avoid unchastity by fighting himself. There is only

one way to rise above our selfish, narrow interests. That is the way that has been pointed out to us repeatedly by the General Authorities.

I heard Elder Harold B. Lee say, 10 years ago, and again at our seminary convention two months ago, "I don't care much what you teachers do, if you will only create a love for God in the hearts of these young people you teach." I believe that this is very sound advice. If we could teach a boy to love God, really love God with all his heart, other things would fall into their places. If we could teach a boy to be a true disciple of the Lord Jesus Christ, other things would fall in their proper places. If we could just teach a boy to have respect for every other human being, these courtship problems would fall into their proper places. If we could teach a boy to have self-respect, his behavior would be good and ideal.

A Presbyterian boy, a medical student, said to me in a personal conversation, "Some of the Mormon boys at

the 'dorm' smoke and drink. They are good fellows, too." Then he said, "I don't smoke and drink."

I said, "Why not?"

He said, "I used to be tempted, but now I have found a kind of spiritual feeling for life that is based on my faith in God. And smoking and drinking just don't seem to fit into that feeling which I have."

Can we, fellow workers, do as well by our young people?

My young brethren, I pray with all my heart that you will use wisdom in your youth and lay the foundations for happiness in marriage, by building friendships, by being chaste.

We older men—we teachers and leaders—God help us to help them to this end, I pray in the name of Jesus Christ.

President David O. McKay:

Our next presentation this evening will be by Brother Mark E. Petersen. We will let him carry it to us.

## ELDER MARK E. PETERSEN

### *Of the Council of the Twelve Apostles*

You are familiar with the posters and the cards which we are distributing under the general caption, "Be Honest With Yourself." These posters, as you recall, are distributed every other month. It is now our plan to augment this program with the addition of some character building and faith promoting statements from people prominent in various walks of life. These statements will be placed upon phonograph records which may be played in your wards and stakes to various groups of young people and to older ones as well if that is desired.

From the sports world we are obtaining statements from such men as Glen Cunningham, the champion miler, Bob Richards, Olympic pole vaulting champion, and Gene Fullmer, and others. From the world of business we have such persons as Cecil B. deMille, movie producer, Merlo J. Pusey, Associate Editor of the *Washington Post*, a Pulitzer Prize winner, and we

are now in correspondence with J. Edgar Hoover of the F.B.I. about the use of some of his material.

These statements are recordings being made by these men themselves. Their own voices will be heard, and they can have a great influence upon the membership of the Church for good.

It is our plan to send a recording to each stake in the month following the distribution of the posters. For instance, this month you will receive a poster; next month you will have a record. In this way there will be six posters a year and six recordings a year. For the most part we will place two recordings on every record, one on each side, so that actually you may receive only three records a year, each with two recordings, one on each side, to give you the six playings.

It is our plan to deliver the records to stake presidents who in turn will direct the manner of their distribution to Priesthood and auxiliary groups

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within their own stake. A letter containing suggestions for their use will be mailed out with the first record, and we are ready to mail the first record immediately.

In order to defray the expense involved, a very slight handling charge will be made to the stakes.

So that you may have a preview of what these records will provide, we will now play for you short excerpts from three of them. The first voice you will hear will be that of Gene Fullmer, former middleweight boxing champion of the world; the second will be Bob Richards, Olympic star; and the third will be that of Cecil B. deMille, motion picture producer.

*(The records mentioned by Elder Petersen were then played on a record player so that all present and those listening in might hear them.)*

President David O. McKay:

The congregation will now sing, "Do What Is Right," Richard P. Condie leading.

Singing by the congregation, "Do What Is Right."

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will now speak to us.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

My brethren, and as the phrase in Holy Writ goes, from Dan to Beersheba, north, south, east, west:

President McKay, I can envision within the reasonable future that we shall broadcast throughout the civilized world, a broadcast in which by means of the proper interpreting organization here in Salt Lake City, perhaps in this building, the French will hear what we say in French, the German in German, the Spanish speaking people in Spanish, and so on throughout the whole earth.

It is a great, a great triumph which we already have.

I had intended to say a little something tonight more by way of suggestion than anything else. I would like to recommend that you people read the Prophet's translation of the 24th Chapter of Matthew. I am not acting as a prophet or a seer, I am only asking that you read that chapter. We have heard during this Conference certain passages of scripture repeatedly referred to. The Prayer, so-called, of the Great High Priest:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3)

We have heard the statement made by Peter to the Sanhedrin responsive

to their question, by whom did he do these things:

"By the name of Jesus Christ of Nazareth, whom ye crucified . . . for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10-12)

We have heard the scripture where Thomas was told by the Savior, responsive to his question, that no one could come to the Father, save through him. (John 14:4-6)

And I have in mind and will read to you, what was said by Alma to his son Shiblon:

"And now, my son, I have told you this that ye may learn wisdom, that ye may learn of me that there is no other way or means whereby man can be saved, only in and through Christ. Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness." (Alma 38:9)

And then I want to read to you or call your attention to those various statements by Paul in which he compares the wisdom of men and the wisdom of God, pointing out how great God's wisdom is and how slight is the wisdom of man. Then I want to read to you from the sermon which the Savior made to the multitude after he had met and answered the visitors from



John, the sermon in which he paid that great tribute to John and turning to the multitude he said:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."

Christ is the only one through whom, through his teachings and his work and his sacrifice and his atonement, by which we can reach the divine destiny which has been declared for us. We are living in perilous times. That is trite. Man has discovered and is trying to learn how to use some of the great forces that evidently were operative at the time of the creation of the universe. We know nothing about them, we play with them as a child plays with the live end of a high voltage transmission wire. We know not how to control them nor what they will do. We are equally challenged in all walks of life, economic, financial, social, religious, with new theories, new problems, new

solutions. We live in a maze of unknown, untried ideas and concepts.

Be not dismayed. Remember what I have read to you and referred you to. Christ is our answer. Christ is our salvation. "Let not your heart be troubled, neither let it be afraid." (John 14:27) And remember, you who may be influenced by discoveries of science today, that the discoveries of science in my day have been thrown away and given up and in so far as present discoveries are not in accord with truth, they will be thrown away and discarded. "Let not your heart be troubled, neither let it be afraid." "For my yoke is easy, and my burden is light."

Brethren, keep your eye on the beam, the Word of God, and he will bless you.

May that blessing come to all of us, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

President Stephen L Richards of the First Presidency will now address us.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

I was privileged to look over the annual report of the General Relief Society Board the other day, and I noted this conspicuous record of service. In the year 1957 the Relief Society teachers made 3,125,813 Family Visits by the Visiting Teachers, an increase of 184,383 over the previous year. And in the category of what is called "compassionate service" the record shows 275,469 visits of Relief Society members to the homes of the sick and the homebound—an increase of 19,750 over the previous year.

I thought what a challenge to the brethren of the Priesthood of this Church! I regard the Priesthood of the Church of God as being the truest—I do not know numbers—if not the greatest of all the brotherhoods in this world. It is a great fraternity made up of men who have been initiated, not by secret oaths nor by strange initiatory ordi-

nances, but by receiving the ordination of the power bestowed by messengers of our Heavenly Father upon his servants with the restoration of the Holy Gospel.

I am sure that this fraternity contemplates affectionate feeling one for another, and mutual helpfulness. There have been presented to us tonight opportunities for helping, advising, counseling, safeguarding, the welfare of the younger members of the Priesthood as well as the older. Why ought we not to perform a service comparable to that of our sisters and go to see those who are in some form of distress, who need us, even without appointment as fellow members of this great fraternity?

I do not know that you noticed in our statistical information last night that there were approximately 3000 converts, or ten percent of all our converts, which were not made by the

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missionaries serving under appointment either in the stakes or in the regular missions. Nearly ten percent of the converts were made by friends, neighbors and families who brought the message of life and truth to their close friends.

May we not, as members of the Priesthood, without appointment, consider our obligations to our neighbors

and our friends, and do them the incomparable blessed service of taking the truth to them and teaching them the way of life?

The Lord bless us that we may truly be a brotherhood, and that our unity, our love, and our concern for each other shall characterize us as servants of our Lord, Jesus Christ, I pray in the name of Jesus. Amen.

### PRESIDENT DAVID O. MCKAY

I hold in my hand the number of the men of the Priesthood in the quorums of this fraternity to which President Richards has referred, Melchizedek and Aaronic: In round numbers, in the Melchizedek quorums—High Priests, Seventies, Elders—High Priests, 41,552; Seventies, 20,649; Elders, 120,230—approximately 190,000 men; 150,000 Aaronic Priesthood members.

As I have listened to the wonderful messages given tonight, there came to my mind the words of the Savior:

"... whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27.)

Over three hundred thousand men holding the Priesthood, carrying the responsibility of exemplars as well as proclaimers. Exemplars! If we could get but half of these men to apply in their lives every practical suggestion given tonight what a mighty influence for good would be accomplished! May I take, for example, some suggestions from the theme of Brother Lowell Bennion?

Young people, young girls in high school, going daily in courtship with young boys of their age, of the girls' age, in their early 'teens, depriving

themselves of becoming better acquainted with other companions; and in that daily courtship in their early age, becoming so intimate as to arouse their passions for an hour's pleasure, bringing misery upon themselves through life. And that is not imagination! You men in the Presidencies of Stakes and Bishoprics of Wards, and you fathers and mothers of some of them, know that that is not imagination.

What practical suggestions Brother Bennion has given us in regard to this early association! The Mutuals are trying to work out Saturday night dances to entertain these young people. They merit entertainment, and we must furnish it for them. In our own wards, young men and young women come to those dances, and the young man and his girl spend the entire time they are there in that social in each other's company, dancing together hour after hour.

Years ago we did not use to do that. Now, they say, "Well, I pay my ticket; I bring my girl, and I have the right to dance with her." I wonder if we can do something, Bishops, to help our Mutuals make more effective their plans to have all the young people become well acquainted with one another as suggested by Brother Bennion. That is just one means.

We have young people who go out in society, our young boys and girls; they are not quite strong enough to say no when the cigarette and wine glass are passed around. They look upon father and mother and some of us teachers as old-fashioned. They erroneously think that it is all right to participate in the "wine cup" in the social ethics of the crowd, out in the canyon and other places. Some of our

boys and girls are so eager to be the "hale fellow, well met" that they go to an extreme, and disappoint, not to say disgust, visitors from outside who look upon the Mormon boys and girls as abstainers from these things.

Can we go from this great Priesthood Meeting with just a little more determination to put into effect the suggestions given by Brother Bennion at the request of the Authorities? They were excellent and you are now expected to carry out those suggestions. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man. . . ."

I think this has been a wonderful meeting. We shall get the number who are in attendance later. But now the question is, what shall we do about it? Two hundred and fifty thousand members in this fraternity. Are we equal to holding up the standards? Take just the number we have assembled here tonight—let us hold to the ideals given. We know they are right. There are many, for example, who become addicted to tobacco. We know it is wrong. Those who use it know it is wrong and injurious. Those who advertise it know it is wrong, and we sit in our homes and hear of the safety of one kind of cigarette over another, indicating that those who manufacture those cigarettes know they are injurious, and yet we go on violating the Word of God who a hundred years or more ago said, "tobacco . . . is not good for man."

Many who are listening to us tonight use it. You will not be excommunicated for using it, but the use of tobacco is not good. It is so stated in the Word of Wisdom, given by revelation to the Prophet Joseph Smith. Do not you think that it is time, brethren, just man to man, that we unite now in this brotherhood of Christ, this great, this most sacred fraternity in all the world, to stand by one another, helping one another and set an example to the world, if only from a social standpoint? All within the hearing of our voices tonight, and all who belong to the Priesthood quorums should realize in all earnestness that here are four hundred thousand men in the world

who hold the Priesthood, who should be exemplary as fathers, as sons, as brothers, and each one has the responsibility of being an exemplar. What an influence throughout this world! Let us decide to do it. We will not condemn you, brother by our side, who does not do it; you have your free agency. We extend the hand of fellowship to you, and we shall help you. What an influence for good if we could have a hundred, two hundred, three hundred thousand men who say, "We are going to stand for the principles of our group!" We can do it!

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Brethren, the Church of Jesus Christ, as you know and I know, is the mightiest force in the world, but you and your companions constitute the source of that force. The Lord cannot use his quorums without you; and every one has the responsibility of doing his best to maintain the standards of life.

And our boys and girls in high schools, in universities, junior colleges, need our help. Their parents need our help. Let us try to follow the suggestions given tonight to aid them when they go to their socials.

It is time now to put forth extra effort to maintain the standards of right, the Word of Wisdom, and to pay attention as we have never done before to the efforts sent out by our Church Committee under the caption, "Be Honest With Yourself." These records that will be sent out, will you please use, make them effective in directing the boys and girls in the right way.

We are facing conditions which demand the highest intelligence, the deepest spirituality, the greatest effort that the Priesthood of God can possibly put forth.

Tonight in the Salt Lake Tabernacle we have 7,478 men of the Priesthood; in the Assembly Hall and in Barratt Hall and on the grounds, 3,600; in the

one hundred and twenty-eight groups that have reported in, 34,076; a total of 45,154 men holding the Priesthood. President Clark was right when he said that the time will come when we shall be able to reach every part of the world. This is the largest attendance ever assembled in the Church. Last year we had 37,180; an increase this year of 7,970 people in Priesthood meeting.

With all my heart I say, God bless you.

Thank you, brethren, who have taken part tonight, Brother Lowell Bennion, Brother Mark Petersen, and those who are associated with him and those who are sending out these standards of action, appealing to our young folks in a way which we hope will be more impressive than just sending printed matter to them.

I conclude, that "... whosoever heareth these sayings of mine," said the Savior, "and doeth them, I will liken him unto a wise man, which built his house upon a rock;

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

I like to think in that connection that here are several hundred thousand married men in the Melchizedek Priesthood, not even counting some of the Aaronic Priesthood, several hundred thousand men, every one of whom should be an exemplary husband. If that one thing were true, what an example to the civilized world! And that is not imagination, it really should be—Several hundred thousand men, fathers, to whom every son should be respectful and obedient, especially those sons who hold that Priesthood. Several hundred thousand men, fathers, to whom their daughters should be respectful, whose wives should be cooperative with them; no quarreling in the home—homes in which you would never hear the name of God taken in vain. And it should not be. Several hundred thousand homes in which prayers are offered, children participating, the blessing asked on the food. Suppose that were published as a fact, as it should be, what an example to the civilized

world! We need not worry about going out into space, we can bring evolutions right here in our own towns, in our own cities, and in our own communities. Is this saying too much, fellow members of Priesthood quorums? I can feel your spirit; that is just how you feel. You feel mine. We feel our neighbor's.

Let us realize that we are members of the greatest fraternity, the greatest brotherhood—the brotherhood of Christ—in all the world, and do our very best each day—all day—to maintain the standards of these quorums, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The Men's Chorus of the Tabernacle Choir will sing, "I Need Thee Every Hour," conducted by Richard P. Condie, after which Elder Donovan H. Van Dam, formerly president of the Netherlands Mission, will offer the closing prayer. The session at ten o'clock Sunday morning, tomorrow morning, will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir Broadcast will be from 9:30 to 10:00 A.M. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 9:15 A.M. It is requested that the audience during the broadcast refrain from making even any slight disturbance such as coughing. Large crowds will undoubtedly be waiting outside the closed doors, and when opened there is usually a rush by those outside to get good seats. Be courteous, respectful. At 7:30 o'clock tomorrow morning, Elder Harold B. Lee of the Council of the Twelve will be the speaker on the Columbia Broadcasting System's "Church-of-the-Air" program. The music for this service will be furnished by the Tabernacle Choir under the direction of Brother Condie.

As thousands leave this great Priesthood Meeting tonight, let us keep in mind the admonition that is constantly being given us to drive carefully. Let us have courtesy in the city and on the highways.

The Men's Chorus will now sing, "I Need Thee Every Hour," and Brother

Van Dam will offer the benediction. This Conference will then be adjourned until ten o'clock tomorrow morning.

The Tabernacle Choir Male Chorus sang the hymn, "I Need Thee Every Hour."

President David O. McKay:

Brother Condie and members of the Tabernacle Choir Men's Chorus, thank

you for this inspirational singing. We would like to say more, all that could be said, to express our appreciation for your coming out tonight and singing to us.

President Donovan H. Van Dam will now offer the benediction.

Elder Donovan H. Van Dam, formerly president of the Netherlands Mission, offered the closing prayer.

## THIRD DAY MORNING MEETING

(For a full report of the *Church of the Air* and the *Tabernacle Choir and Organ* broadcasts see pages 133-139.)

The regular Conference service convened promptly at 10 a.m., following the *Tabernacle Choir and Organ* broadcast, with President David O. McKay presiding and conducting the services.

The Tabernacle Choir furnished the music for this session, Richard P. Condie conducting, and Alexander Schreiner at the organ.

President David O. McKay:

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "Mine Eyes Have Seen the Glory of the Coming of the Lord." The opening prayer will be offered by Elder William

Roscoe Cahoon, president of the Pocatello Stake.

Singing by the Choir, "Mine Eyes Have Seen the Glory of the Coming of the Lord."

President William Roscoe Cahoon of the Pocatello Stake offered the opening prayer.

President David O. McKay:

The Tabernacle Choir will now sing, "Easter Morning," with Richard P. Condie conducting. Following the singing President Stephen L Richards will address us.

Singing by the Choir, "Easter Morning."

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

My dear brethren and sisters and friends listening to the proceedings of our conference, I extend to all of you my warmest greetings and my sincere and earnest solicitude for your happiness and well-being. I rejoice with you on this Easter Sunday in the opportunity we all have to pay homage to our Savior and to give to him our thanksgiving and veneration for the incomparable gift of eternal life which he

brought to all mankind. We remind ourselves on this day that we are charged with the transcendent responsibility of building and maintaining his kingdom in the earth. It is in the hope that I may add a word of contribution to that greatest of all causes that I bring to you a somewhat practical suggestion on this sacred day. Termites are permeating the foundation of the kingdom—the homes of the people—even more de-

structive and elusive than those semi-microscopic little animals that break down our walls. Corrective measures are imperative.

I have chosen to make some comment on a theme which I earnestly hope may not prove to be too provocative, and certainly not offensive, to our sisters and to other women who may listen. I lift my text, with full acknowledgment, from an article appearing in *This Week Magazine* of some months ago, and recently reprinted in the *Reader's Digest*, written by Judge Samuel S. Leibowitz, senior judge of Brooklyn's highest criminal court. The article is entitled: "Nine Words That Can Stop Juvenile Delinquency," and the nine words used by the Judge are these: "Put Father Back at the Head of the Family."

It is likely that many of our audience have read this challenging article, and there is no time at my disposal to do more than to set before you a few statistical items and a few conclusions drawn by this eminent judge who has spent 21 years of his life as a criminal lawyer and 16 years as a judge in the criminal court, with long years of study and observation on causes of teen-age crime. He went to Europe and discovered from official reports that the percentage of crimes committed in each of the following countries by offenders 18 years of age or under was as follows:

In Italy: 2 percent of sex crimes, and 1/2 of 1 percent of homicides.

In France: 7 percent of sex crimes, with 8 percent of homicides.

In Belgium: 12 percent of sex crimes, with 1 percent of homicides.

In Germany: 15 percent of sex crimes, with 2 percent of homicides.

In Britain: 16 percent of sex crimes, and 1 percent of homicides.

And—here is the tragedy—in the United States 35 percent of all sex crimes are committed by offenders under 18, and 12 percent of all murders are committed by offenders under 18. Teen-age offenders in the United States exceeded those of other countries reported, ranging from 1800 percent to 100 percent. The judge reached the conclusion that there must be some principal factor in this great disparity so unfavorable

to our own country, and he discovered, as perhaps might well have been assumed, that the primary reason for the reduced percentages of juvenile delinquency in the European countries was respect for authority, and that the principal contribution to that respect, which might not have been so readily assumed, was respect for authority in the home, which, as he points out, normally reposes in the father as head of the family.

These conclusions reached by this judicial investigator I believe would seem more sensational and surprising to people outside of the Church to which we have the honor to belong than to our own members. For generations we as a Church have been endeavoring to do just what the judge advocates—to put and keep Father at the head of the family, and with all our might we have been trying to make him fit for that high and heavy responsibility.

May I take a few minutes to give you our concept of home, fatherhood, and motherhood? Nothing occupies a more unique and distinctive and important position in our theology and understanding of God's purposes for his children.

We define a home as being a divinely appointed institution established on the enduring compact of a good man and a good woman, wherein spiritual children of our Eternal Father are permitted to receive mortal bodies endowed with eternal intelligence, these children so received in the home to be nurtured in health and so guided in the ways of living by loving and wise parents that they may be conditioned on completion of their lives to return to the presence of the Lord whence their spirits originally came. In this greatest of all enterprises the man and the woman are partners—co-signers, if you will, of the enduring compact which binds them together.

In this eternal compact, however, there is a feature which may not be understood by many thousands of men and women who enter into Christian marriage. It is the element of priesthood. Two things have been revealed about priesthood and marriage which are of most vital importance. First, that no marriage which is to endure forever,

so that in essence a home may be projected into eternity, may be established without the authorization and sanction of divinely appointed priesthood. And secondly, that no marriage is eligible for the solemnization of divinely appointed priesthood without the man party to the compact having first received the endowment of the Holy Priesthood himself.

We call the ordinance of marriage when performed not only for time but for all eternity a sealing—a sealing of a good woman to a good man of the priesthood, with the express understanding and covenant that the priesthood of the man, if he shall be faithful and live worthy to enjoy it, shall be the supreme authority of the household, and no good woman of our faith begrudges her worthy husband of the priesthood the respect which goes with his high calling. She knows that to build him up in the esteem of their children, and thus make him conscious of the responsibility of leadership is the surest safeguard she can bring to her family in a world of temptation. The women of the Church rejoice in the priesthood of their husbands. They know that that priesthood is not expressed in autocratic or unrighteous dominion. They know that it is a divinely given power to be exercised only in long-suffering and patience, kindness and mercy, “reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him” who has been reproved. (D & C 121:43.) They know that that priesthood has true virtue within it—the power to bless, the power to heal, the power to counsel, to make peace and harmony prevail.

Perhaps the saddest of all our women are they who see their husbands fall away from that priesthood with which they have been endowed. They are the wives who are filled with anxiety for the future of themselves and their families. In the true companionship of a husband of the priesthood a good woman may pass through any trouble and have comfort, resignation, and peace. But if her husband fails her and fails his holy calling, it is hard indeed for consolation to come to her. She grieves, she

prays, she pleads—sometimes seemingly in vain.

You husbands of the priesthood who have been neglectful of your covenants, I plead with you, in behalf of sorrowing wives and families, to relieve the pain you are causing those who love you, to regain manhood and strength and be worthy to assume in righteousness the leadership of your families. They want to respect you. They will if you will let them.

I think I have spoken for the great majority of our wives and mothers. There may be, however, a few who are not helping as much as they may do in the maintenance and re-establishment of respect for proper authority and leadership in the home. We have many brilliant women. I have admiration for their superior accomplishments. They are continually becoming more influential in all aspects of life and living, and I have no doubt but that their contributions will be of lasting value. If any of these brilliant women is a mother, I give it as my firm belief that however potent she may be in matters extraneous to the home, she has no higher, loftier, and more divinely given calling and obligation than to be the right kind of wife and mother in her home. And however superior her attainments may be, she owes a duty to her husband, to respect him as head of the family and adequately teach her children to do likewise.

The judge to whom I referred says: “If mothers would understand that much of their importance lies in building up the father image for the child, they would achieve the deep satisfaction of children who turn out well. . . . And no mother would ever have to stand before me with tears in her eyes and ask, ‘What did I do that was wrong, Judge? What did I do that was wrong?’”

It seems indelicate in an address of this character even to use the expression, “nagging wives.” If I did not regard the matter pertinent to the subject I am discussing, I would not mention it. I feel that women who may be said to be in this category cannot be fully conscious, whatever their provocation may be, of the damage they do to the

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morale of a home. I give to women generally the credit for being long-suffering and patient, and I think that in the foreseeable future they will still be called upon for great toleration, but I hope they will still be able to show kindness and patience to those who may annoy them. I think that parental disputes before the children are one of the most regrettable and lamentable of all aspects of domestic relations. They are responsible for more disruption of domestic tranquility and inimical effects on children than almost any other occurrences in family life. I suppose inevitably parents will have some differences. For the sake of everybody concerned let them be settled privately, and of course they can be settled privately if a spirit of tolerance and a recognition of responsibility prevail. I think that "nagging wives" cannot nag their husbands into doing anything that is worthwhile. Nagging is futile in the main, and disruptive of any spirit of harmony and peace. In homes where the priesthood presides rebellion and devotion will not thrive together.

Now, my brethren and sisters and friends, this idea of putting Father back at the head of the family is not just a novel and catchy phrase. It conforms to the revelations of the Lord, as I think the judge who advocated it must have well known. In Ephesians, chapter 5, verses 22 through 25, we read:

"Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

Scripture given in modern times also lends support to this fundamental doctrine. When properly interpreted and applied I do not see how good women should take exception to it. No woman can be a good mother without desiring the goodness and well-being of her children. If the establishment of headship in the family contributes to their

welfare, as the learning on the subject seems to indicate, how can she do other than strive to establish respect and regard for her husband? I admit that some husbands and fathers have made it difficult for respect to be maintained for them, but to abandon the principle and thus remove from fathers the responsibility of maintaining virtue and goodness among their children would certainly avail nothing.

It is needless to say that if a father is to be respected as the head of the household he must be an exemplar. The article to which I have referred sets forth the principle that students of juvenile delinquency seem agreed upon the fact that the child, to be safe for society and his home, must have dependable standards to live by. There must be clear recognition between right and wrong, and there must be sound, wise, and kindly discipline. In the midst of the somewhat confusing theories advanced by the sociologists and criminologists, it seems to me we cannot be going far afield by endeavoring to furnish to youth criteria for the guidance of their lives. There are no criteria which seem dependable excepting only those which have been tried and not found wanting, principles of righteousness and truth, coming to us from divine sources. I cannot see how any intelligent parent can feel much in the way of hazard and uncertainty in having his child brought up to recognize the traditionally divinely approved virtues and principles of conduct.

Yesterday we read of a youth of rather high social standing gratifying a passion to kill, which resulted in the murder of a girl. Tomorrow we will read of another such case, or the next day, or shortly thereafter. Certainly there is something lacking in the training for life of such perverts. I noted with satisfaction the observations of J. Edgar Hoover in the paper night before last on that same subject.

The other day Billy Graham wrote an article for the same magazine from which I have quoted, under the caption, "Why I Believe in the Devil." He gave three reasons. First, because the Bible plainly says he exists. Second, "because I see his work everywhere."



Third, because great scholars have recognized his existence.

The first reason is enough for me. The Lord has revealed the existence of Satan and his place and function in the eternal plan of life and salvation. Billy Graham apparently did not know what modern scripture contained in the Book of Mormon and our Doctrine and Covenants reveals on this subject, or he would have quoted it, or at least I hope he would. Here is a quotation:

It must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet. (D & C 29:39.)

This and other illuminating scriptures indicate that man could not have had his free agency to develop strength of character, resistance to evil, and go on to perfection except he be subjected to the power and the influence of Satan, the father of evil. Some sophisticated people ridicule the idea of such a personage of power, but that does not dispense with the revealed account of his actuality and the record of his accomplishments.

Sunday School teachers and others may give to the growing child teachings concerning good and evil, but who like the father of the family can teach the power of the Adversary and the resistance necessary to be built up to resist his seductive temptations to the children for whom he is responsible? Who can demonstrate to the child by the power of example the virtues and the standards of righteousness as can this head of the family?

To all who believe that order is the law of heaven and that the kingdom of God is established on the principles of righteousness, I submit these questions: Can order be maintained without acceptance of law and without discipline? Is discipline possible without recognition of authority? In human institutions and the government of men is it not essential that authority be vested in personalities? Where is the personality more perfectly endowed by nature and divine ordinance to receive and exercise authority in his own household than the father of that household?

Where can we hope for a greater contribution to come to the order of the kingdom than from the homes of our land? What greater tribute may we pay to our beloved Savior on this Easter day than to rededicate ourselves to the maintenance of a righteous discipline in his kingdom, and in all the worthy institutions which have been set up in the societies of men? Can you think of a greater kindness to youth than to prepare them in love and firmness to be worthy of the love of God and the eternal blessings which he holds out to all who obey?

So, my friends, I have no hesitancy, no feeling of dubiety and uncertainty in advocating the adoption in your homes of this salutary promising idea to bring Father back as the head of the family. I have no words to express my admiration and deep-seated regard for the mothers in our homes, and I am fully aware that their loving, patient care shall always be a major factor in the development of good and virtuous men and women. Because of their intense love of home and family I believe they will the more readily respond to the idea I am advancing. I know that they will welcome anything that is right to guard against an ever-increasing calamity that shakes our very national life, not only for present generations but that may shape its course for ages to come.

God bless the homes of our own land and of all the whole world. God bless the children that they may come to know truth and righteousness and adopt all that is good in their lives. God bless the mothers for the love they bring into our homes, and God bless the fathers that they may be worthy to take their appointed places as heads of the households over which they may preside in gentleness, love, dignity, and honor, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency has just spoken to us. We shall now hear from Elder Marion D. Hanks of the First Council of Seventy.

## ELDER MARION D. HANKS

*Of the First Council of the Seventy*

Perhaps no conference in my remembrance has devoted such effective and repeated emphasis to the home and the family, to children and youth, and to those who have to deal with them. Not attempting to correlate or specifically to fit in with what has been said, and out of my modest experience and ability, I would like today, in the time allotted to me, to talk not to the young (which I have often done), nor exclusively to their parents, but about the young to the adult generation in and out of the Church.

Out of my love for young people and the blessing of teaching them over the years and the association and friendship I have enjoyed with them, I have learned a few things, some of which I would like to mention today as pertinent to the general theme of home and family and the relationships of adult and youth.

About the young people I have learned these things, among others:

1. That by and large they are inclined to be like their parents, to be what their parents are. President Richards has impressively given the basis for my brief repetition of this thought. There are, I am certain, exceptions, since each child, like each of us, is an agent before God, blessed with the right to choose and responsible for his choices. They, like we, must choose, and therefore some of them are not like their fine parents, while some improve upon their parents. But we may repeat with absolute assurance that by and large they are inclined to be like their parents.

Now, this characteristic of youth can result in great good or in bad, depending upon what parents are, what kind of example and precept they present.

2. A second thing I mention about the young: they can be tremendously influenced by interested adults other than their parents, by teachers, leaders, counselors, bishops, by interested adults who will take time to love and give attention to them, to have confidence in them, and faith, because young people, like the rest of us, respond to those who

show interest in them. They love those who love them, trust those who trust them, and in general can be counted upon responding to the type of adult who is interested in them.

Of course, this, can be a good or bad thing, depending upon the kind of adults who show interest, and what their motivations are.

3. A third thing I have learned about the young: They love an ideal. They are great followers. Their ideal may be a singer, an actor, a teacher, a parent, an author, an explorer, a scientist, an athlete, but they are inclined to choose someone to idealize. Usually it is someone older than they, more mature and adult, but not always.

This, like other characteristics of the young, can be good or bad, depending upon the persons whom they choose to idealize.

4. I have learned about the young that they can be taught, that they are responsive to the atmosphere and environment of the world around them. They respond to advertising and example, to filth and evil and degradation and bad influence, and they will respond likewise to virtue and decency and integrity and honor, if these qualities are manifested to them in language they can understand. They can be taught.

This can be good or bad, depending upon the fare their minds and eyes are fed upon.

5. I note about the young that they are not easily misled as to individuals. They can often detect quickly one who seeks to deceive them. They can uncover in interested adults with questionable motivations the real purposes of their interest. Again and again I have seen it demonstrated that they can spot one who tries to deceive, who pretends to represent virtue and integrity and does not. It is also true that young people sometimes are more willing to follow an openly evil or cynical person than one who is not what he should be and pretends to be. Therefore, it matters a great deal that we be genuine

and earnest and honest in our relationships with them.

Believing that the young can be taught, and desiring to surround them with virtuous and uplifting and ennobling ideals, the Church has endeavored to provide experiences and influences and opportunities in the lives of the young which will bring into their beings, their minds, their very souls, the high and noble and decent things which will motivate them to contributing, participating citizenship in the world and in God's kingdom.

For that purpose, the Brethren have provided a series of small cards and large posters, with a general theme, "Be Honest with Yourself," and some magnificent contributions have been made to the young, contributions with which I am sure every right thinking adult, in or out of the Church, would be sympathetic. My experience as I have traveled the country and passed on the idea to others not of the Church is that they have responded with great interest to the program. Last night Brother Petersen announced that records have been added to this program—recordings of voices of successful, spiritual men, whose example and whose counsel will bless the lives of the young.

Now, I have one serious question to ask. I have talked about the young, and have said of them that they are going to be like their parents by and large, but that they will respond to interested adults outside of the home; that they are responsive also to ideas and ideals; that they can be taught; and that we are attempting to get them to "be honest" with themselves. The question I ask is: "Are we, the adult generation, honest with ourselves and with them?"

Time will not permit any kind of extensive treatment of the problem or question, but I repeat it and ask: Is it possible that in our approaches to the youth we are missing the significance of the opportunity to teach them that is ours? Could it be that Thoreau speaks of many of us when he says there are "thousands hacking at the branches of evil to one who is striking at the roots"?

I read a statement by an interested modern observer a time ago, which is a little harsh, perhaps, but which I

repeat because I am sure it has some truth in it. He says,

Youth has more to teach its parents than to learn from them. The real savages are the old, not the young. Much of what the young learn from their elders they acquire at their peril. The world's tragedy is that it must be grown up—in other words, that it must be run by men, who though they know much, have forgotten what they were in their youth.

And as a key to what I am hoping to suggest to you, in and out of the Church, interested adults, these words of Quarles:

Thou canst not rebuke in children what they see practised in thee. Till reason be ripe, examples direct more than precept. Such as is thy behavior before thy children's faces, such is theirs behind thy back.

May I point out an example or two. The Lord has given us counsel about the significance of this magnificent machine, the body with which we are mortally blessed, and has taught us that the body is an eternal component of the soul—that "the spirit and the body are the soul of man." We teach the young that their bodies matter, and that their care of them is important.

On an airplane a week ago last Friday headed toward the East, I read out of the same section of one newspaper two interesting items—one a statement by a director of the American Cancer Society that if Americans would stop smoking it is likely 25,000 of them would be saved from certain death by lung cancer in the next few years. And in the same section, the notation that in 1957 Americans smoked 409 billion cigarettes, an increase of four percent and more over the year before. Can you say to a youngster, "Be Honest with Yourself," in a world where this goes on? Do you yourself contribute to the confusion that must result in his mind?

I read in that same newspaper (out of one edition in one day) another interesting item—a statement about a 62-year-old practising attorney in a midwestern city who had given himself up under the pressures of a tremendous man hunt for a hit-run driver. A prominent leading citizen, he confessed that he had a hazy notion of having hit something on his way home from a cocktail party.

The something he hit was a 31-year-old father of five children, a scoutmaster who died on the street where he was hit. In newspapers and magazines on the airplane were the blandishments of the liquor trusts, encouraging youngsters to be like certain "men of distinction," like this man, perhaps.

There are so many elements of the theme that there is not time to touch them, but I ask you today that when we cry to the young to "be honest" with themselves we consider what goes on in the world around us, the movies and television, the books and plays, the advertising in the newspapers we read, that so pervert the great creative capacity of man given us of God in order that we might find a partner, get married in his appointed way, establish a home and build a family, an outpost on earth of heaven's promise. So many have perverted this magnificent gift of God that we live in a world where sexual adventuring is almost, it would seem, a rule among many, looked upon as a form of amusement. I say I cannot believe that we can with honor and honesty tell the young to "be honest" with themselves knowing that they are responsive to the example we interested adults set.

It is so with us—we who claim to be followers of the Risen Christ and yet do not obey his commandments. It is so especially on this significant Easter day. He said:

I am the way, the truth, and the life: no man cometh unto the Father but by me. (John 14:6.)

Yet there are those preaching in his name who are willing to be quoted in the newspapers as saying that they prefer not to have the term *Christian* applied to themselves, for Jesus Christ, to them, said one recently, was a folk tale like Santa Claus.

I say to you that there are those who know for certain for themselves that God lives, that Jesus is the Christ, and that living his commandments and being honest with ourselves is the only way really to motivate the young to do what we would like them to do. I testify that I do know these things. God bless us that we may bless them as he intends we shall, I pray in Jesus' name. Amen.

President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. The Choir and congregation will now sing, "High On The Mountain Top," with Richard P. Condie conducting. After the singing Bishop Thorpe B. Isaacson of the Presiding Bishopric will address us.

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The Choir and congregation joined in singing the hymn, "High On The Mountain Top."

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric will now speak to us. Bishop Isaacson will be followed by Elder Mark E. Petersen.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

Surely we all owe a debt of gratitude to this marvelous choir. Brother Condie and the choir have won our hearts this morning. There are many individuals in the Church and out of the Church all over the world who greatly appreciate their beautiful music and the selections of their renditions.

While standing before you today, I pray that the Lord may sustain me and direct me, and I shall be grateful to each of you for an interest in your faith

and prayers. Truly, this is a humbling experience. I am sure it would be a humbling experience for you, too, but probably that is as it should be because we are here this morning—this beautiful Sabbath Easter morning—in true worship. We acknowledge God as our Heavenly Father. We accept Jesus Christ as the Savior and the Redeemer of the world. We teach his birth in Bethlehem, his life in Galilee, and his sojourn in Jerusalem. We accept the

mission of Jesus as the Savior of the world. We recount that mission, his contribution, the trial of Jesus that President Clark so beautifully told us about yesterday, and finally the crucifixion of the Savior on the hill of Calvary in Old Jerusalem.

A few years ago as I stood by the side of that tomb in Old Jerusalem I think I loved Jesus more than then I have ever done before in my life. We accept the resurrection of Jesus as true, and we know he came forth from the tomb as the Resurrected Christ, thereby giving eternal life, probably God's greatest gift to man.

We teach and we recognize the appearance of God, the Father, and his Son, Jesus Christ, to the Prophet Joseph in the Sacred Grove. There are some of our friends who can hardly accept that as truth, but we would plead with them to study and pray, and that testimony will come to them. We acknowledge Joseph Smith as a prophet of God. He was raised up, preserved, and divinely called. We teach and we believe in the revelations received by the Prophet Joseph. These revelations are true, and this chosen prophet left to the world more doctrines of life and salvation than any other person who ever lived, save Christ himself. He was truly a divinely called and inspired prophet, and sealed his testimony with his life and blood along with his wonderful brother, Hyrum, who was also martyred at Carthage Jail in Illinois.

Yes, we accept these things as factual, and we know without a doubt that they are true; that the Lord revealed his will to this prophet, and after the death of the Prophet Joseph Smith another great prophet was raised up, preserved, and divinely called—the prophet and President Brigham Young, who had a great mission to perform in leading this people on that unknown journey. After the death of the Prophet Brigham Young, other prophets were raised up and divinely called to lead the Church, each one in his time a true prophet of the Lord. At the present time one stands at the head of this Church and is the mouthpiece of God, our Eternal Father. President David O. McKay is a prophet of the Lord, just as were the

prophets of old. I bear testimony to you that I know this to be true, and I know it by the power and gift of the Holy Ghost. The Spirit of the Lord testifies to our spirits and we believe.

I would like to address some of my remarks to a very large group of brethren whom I regard as fine men and of great potential power and strength and in whom I have great interest, the senior members of the Aaronic Priesthood. I know many of them, and I want to express to them our love and our friendship. We have only one desire, that we can share with them some of the joys and blessings that we are privileged to enjoy. When you stop to think of this large group of men, if it were possible to assemble them, we would fill this tabernacle ten times as it is filled this morning.

Where are they today, and what have we done about it? We want to tell them that we love them, and we welcome them back into activity in the Church. We want to assure them of our interest in their welfare. We have been greatly impressed with the progress made by these wonderful men, and we would plead with all of our brethren of this group and other groups that if for any reason you may have become inactive in the Church, we want you back because it will bring you greater joys and blessings than have ever come to you any other way in your life. We can promise you that the gospel of the Lord Jesus Christ changes the pattern and the attitude and the personality and the personal spiritual strength of men who will accept Christ and the teachings of the gospel.

May I give you a quotation from Alma to express to you how we feel:

Behold, O Lord, their souls are precious, and many of them are our brethren; therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee. (Alma 31:35.)

In a recently completed survey, with 224 stakes reporting regarding the activity of their schools for senior members of the Aaronic Priesthood, we are pleasantly encouraged and grateful to see what is taking place. We have, for instance, at the present time, approximately 367 schools now in session for

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the senior members of the Aaronic Priesthood and their wives, some of them on a ward and some on a stake basis. We have had enrolled in these schools in the last year more than 17,000 of these wonderful men and their wives, and we are learning of some glorious experiences that have come into the lives of these brethren.

Just yesterday I shook hands with a former senior member of the Aaronic Priesthood who now is a stake president. It is not uncommon for us to shake hands with some who are now bishops.

May I give you a few excerpts from some of the special survey sheets regarding these schools, the comments of which are from the senior members of the Aaronic Priesthood?

Perhaps the greatest benefit that I received from the school was the feeling that my Church was still very much interested in me in spite of my inactivity for so many years, and that I was still needed and wanted in the Church; that I still had a chance to make up in a way for years of absence; that there was still time left, but that I must not procrastinate longer.

#### Another:

I have completed the first school, and I recommend that all the senior members of the Aaronic Priesthood attend these schools. It is a great feeling to feel yourself grow as you get interested again in the Church. This school seems to give us the spark that we need for most of us to get started again, and I would recommend to every senior member of the Aaronic Priesthood that you attend these schools.

It was through this school that my wife and I received the spark of hope, and now we are working our way to the temple.

It is wonderful to see how the lives of individuals may be changed, and the lives of sons and daughters likewise are changed, because they are happy when their fathers and mothers make adjustments in their own lives. To sons and daughters who come from a divided family—the father a member of the Church or the mother a member of the Church—you can do so much for your mother and your father. A girl, a while ago, sent this letter to her father and mother in answer to a letter that she had received.

Dear Mother and Daddy: I received your letter, and I have never had such a pleasant and wonderful surprise in my life as when I read it, telling me that Dad was now going to join the Church. I started to cry, and I cry every time I think of it because really, I have never been so happy. This is the blessing that I have been praying for ever since I was big enough to know how to pray.

Young people, you, too, can do that for your fathers and your mothers.

Dad, I know you will now be greatly blessed, and if you will live the commandments our Heavenly Father has given us, you will soon have the Holy Priesthood which will give you the power to do the things that you have never dreamed of doing before. I think it will be so wonderful if you will both live worthy of being married in the temple some day.

I cannot think of a more glorious wedding gift for me than to be sealed to both my mother and father and my sweetheart, Jim, on the same day. Another great thing will be that now, Daddy, you will be able to assist in many ordinances of the Church, and someday assist in the blessings of my babies. That will mean so much to me. Nothing could have ever made me happier than this has made me.

I love you, and as your daughter, I am very proud of both of you. You have made me so happy, and I will always be what you expect me to be.

We are humble and truly grateful for our membership in this Church. We do not wish to appear arrogant or haughty, because we realize that we are not as good as we should be, but we are thankful we are as good as we are, and are grateful to God for what we can yet become.

The Church offers us the opportunity to worship God and a chance to come into an awareness of him. With him there is healing of sorrows, strength for the day, and peace at the last. If we have been at odds with ourselves or with God, our Father, and the universe, reconciliation with the Master, with our fellows, and our soul can come. That change will come about if we are humble, repentant, and seek the assistance of our Heavenly Father, but it can never take place without communion with the Lord and a spiritual religious belief and faith.

The understanding of God's goodness enables man to meet everyday needs,

problems, and troubles. We can come to a reconciliation with God, with people, and with ourselves. Despair and discouragement can be transformed to confidence, guilt to forgiveness; cross purposes and uncertain goals can be changed to spiritual strength. Yes, one's real personality heretofore utterly alone can take on a new character with true humility. True religion gives one strength to ask forgiveness of one's fellow men. If that be difficult, and sometimes it is, all we need to do is to become humble, and it gives us spiritual strength to ask for God's forgiveness. If we can only accept and thoroughly recognize that God is our Father, if we will listen to his words, we will not be troubled.

The gospel as taught by the Church of Jesus Christ of Latter-day Saints will lift one higher than any other philosophy on earth. It will give one a higher knowledge, more to live for and more to die for than any other church on the earth, because it is the true Church of Jesus Christ. The truths of the gospel are beautiful. As a church and as a people, we are particularly blessed with the scriptures of the Book of Mormon, and I would like to say to my friends who may be inactive, or those not of the Church, the Lord has made all of us a very definite promise in the Book of Mormon (see Moroni 10:3-5), and I hope that every man within the sound of my voice who has never done so will read the following. The Lord said:

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:3-5.)

Elder Orson F. Whitney has written the following concerning Mormonism:

Mormonism's magnanimity—And yet "Mormonism" is said to be narrow, small and illiberal. Narrow, forsooth! Then where will you find breadth? Where find justice, mercy, magnanimity, if not in a religion that saves the living, redeems the dead . . . , and glories all who repent? "Mormonism" a small thing? It's the biggest thing in the universe! It is the Everlasting Gospel, the mighty soul-ship of the dispensations, launched in the days of Adam upon the heaving ocean of the ages, and now on its last voyage over the stormy billows of Time to the beaconing coast of Eternity! (*Saturday Night Thoughts.*)

God can win strange victories in the hearts and lives of those who believe in him. Too many people have been trying to do without God, perhaps that is the reason for some of their failures.

Too many people are trying to give irreligion the garb of respectability. They have acted as if we could acquire education without acquiring a knowledge of religion, and wisdom without the experience and practice of religion.

Perhaps we have not found peace within ourselves. The lack of peace usually goes with the lack of belief in the Almighty God and a knowledge of the availability to us of his guidance. We have not been able to establish peace among the nations of the world. With all our knowledge, we yet urgently need to gain sufficient understanding completely to recognize that there is an inescapable cause and effect relationship between these mounting failures and our diminishing faith. Unless we are willing to prepare for a new dark age, we must soon acknowledge that as good as we think we are, we are not good enough to get along without the God our forefathers found indispensable.

Every person might follow the admonition of Alma:

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God. (Alma 37:37.)

May I close with this thought:

We expect to pass through this world but once; therefore, any good that we can do or any kindness that we can show to any living person, let us do it now. Let us not

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defer it or neglect it, for we shall not pass this way again.

May God favor us by granting to each of us the companionship and the association of his sweet, holy Spirit, I humbly pray in the name of Jesus Christ. Amen.

## ELDER MARK E. PETERSEN

### *Of the Council of the Twelve Apostles*

As we pay tribute to the Savior of the world on this Easter day and express gratitude to him for his great atonement, we must remember, also, that to be a true Christian means that we love Jesus Christ and that to love him means to obey him.

How can we truly love him unless we walk in his footsteps. How can we sincerely honor him unless we follow his teachings?

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

His great fundamental teaching was that of love, and out of love he taught unity, harmony, brotherhood, sisterhood. He prayed, you recall, that his disciples might be one, even as he and his Father were one. He taught that a house divided against itself cannot stand. A man cannot divide his loyalty, either. No one can serve two masters.

When he placed apostles and prophets in the Christian church, as Paul explains, he did so to help the saints to be united, to reach a unity of faith, to understand what is true harmony. Yet, as we contemplate these teachings, we must realize that Christianity itself is sadly divided. Thoughts of unity among the churches are repugnant to most Christians, and still they claim to believe the Master's teachings urging unity and brotherhood, not division and lack of harmony.

One of the most difficult things about this division in modern Christianity is the effect it has upon family life. In these days of far too much discord in the average American home, religious differences frequently become the impor-

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just addressed us. Elder Mark E. Petersen of the Council of the Twelve will now speak to us. He will be followed by Elder Hugh B. Brown.

tant cause of discord, sometimes to the extent of breaking up homes, causing separations and divorce, with all their accompanying heartaches.

Every young couple on making plans for marriage hopes for a happy home life. Everyone wants to make a success of marriage. Most young couples have faith in God and seek his blessings upon their marriage. But in so many instances the very religions to which they hold tend to bring unhappiness to them because the couples belong to different religious faiths. This difference becomes a source of irritation, conflict, quarreling, and unhappiness. It becomes so to such an extent that those who have studied marriage most are convinced that so-called interfaith marriages generally are a mistake.

Christianity is too divided to permit Christians of different denominations to live together in peace and harmony. It may be a great reflection upon Christian living and Christian concepts, but it is nevertheless true. Interfaith marriage jeopardizes the stability and happiness of the home.

The Christian denominations are the first to recognize this. They, themselves, advise their young people to avoid marital disharmony by marrying within their own faith. I have written to many clergymen of various faiths from coast to coast, asking their views on this subject, and have received back a whole sheaf of letters, all advising against interfaith marriage. To give you a small cross section of their opinions, I read to you a few of the letters, at least excerpts from them.

From New York City, St. Patrick's Information Center, the Rev. Charles J. McManus writes:



You can gather the position of our Church from the fact that Catholics are forbidden to marry non-Catholics by Church law.

And from the Salt Lake Diocese of the Catholic Church, a letter signed by the Rev. Francis T. Kelleher, says:

His Excellency, Bishop Hunt has requested that I answer your letter of August 23.

... a mixed marriage is always potentially dangerous. Disagreement on religion can lead to unhappiness for both parties, confusion and indifference on the part of the children, and even breakup of the family. We have seen it happen time and again.

From the First Presbyterian Church of Salt Lake City, the Rev. E. E. Bollinger writes:

The Protestant tradition has always taken a firm stand in advising young people to marry within their own historic faith. . .

We . . . agree with the LDS Bishop, the Jewish Rabbi, and the Roman Catholic Priest, that chances for harmony in marriage are greatly minimized when there are two major religious traditions in the home. . . .

The Rabbi Mordecai Podet of the Congregation B'Nai Israel of Salt Lake City, writes:

To my knowledge no clergyman, marriage counselor, or other person professionally trained and experienced in marital matters recommends mixed marriages. . . . The Central Conference of American Rabbis, which is the organization of liberal rabbis, is on record opposing mixed marriage.

The Christ Lutheran Church and School, of Murray, Utah, has as its pastor, the Rev. William C. Naatz, and he writes:

... we urge our young people to marry within their church if that is at all possible. The tragedy of intermarriage is that far too often when children are born into families of split faiths there are serious complications. It has been my experience that the great majority of unchurched homes in our country today are homes where there were originally two different faiths involved, and as a compromise finally the family ended up going nowhere.

The First Unitarian Society of Salt Lake City writes over the name of Harold Scott, Pastor:

The literature on the subject indicates that when Jews, Protestants, Catholics, and Mormons intermarry, there are more difficult adjustments to be made than as though the contracting parties were of the same faith. . . .

... interfaith marriages . . . mean additional strain on the marriage bond.

We wrote to the Greek Orthodox Church in New York City. The Director of Public Relations, Mr. Arthur Dore, wrote and said:

... our Church . . . never encourages mixed marriages because, speaking from experience, mixed marriages are likely to be a failure. . . .

The Colorado Woman's College recently conducted a discussion for the students of the college in which a Jewish rabbi, a Catholic priest, and a Protestant minister spoke. Following this discussion, the *Rocky Mountain News* summarized the information given in their issue of February 5, 1958, and said:

Marriage between people of different religious faiths is often the start of loss of faith, delinquency or divorce. . . .

The *New York Times* on June 24, 1956, carried an article entitled, "Why Marriages Go Wrong," and among other things said:

... there are approximately three times as many divorces or separations in Catholic-Protestant marriages as there are when the marital partners are of the same faith, and about four times as many when a Catholic father is married to a Protestant mother. And here again the story of marital unhappiness is far larger than divorce and separation statistics show.

Being further interested I decided to write to judges in divorce courts of the nation, and went from New York to San Francisco and Los Angeles, and I read only a few of the replies given us by these gentlemen:

From the Circuit Court of Cook County, Illinois (Chicago), Judge B. Fain Tucker writes:

... there is an obvious advantage in the same church membership. Dissimilarity of interest in any field may prove a hazard in marriage. This is particularly true with religion. . . . I believe that family worship—family prayers—help tremendously in

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strengthening marriage ties. Family worship is easier if both spouses belong to the same church. . . .

He goes on to say:

. . . Difference in religion undoubtedly will aggravate the "in-law" problem where the parents of one or both spouses are deeply religious. . . . The religious training of the children when the spouses are of different churches, is one of the most vexing problems of all.

Then from the Superior Court of San Francisco, Judge Orla St. Clair writes:

Where the parents are of different religious faiths, we often find that if the marriage fails the bitterness over the religious problems for the children seems to be all out of proportion. . . . if the marriage is a failure, this mixed faith problem is an extremely vexatious one from the point of view of the court trying to decide custody and visitation matters.

From the Supreme Court of the State of New York, Justice Samuel M. Gold writes:

. . . religion does play a part in maintaining a happy marriage and . . . the chances of a marriage being successful are greater when young people marry within their own faith.

And from Denver, Colorado, District Court, Judge Joseph E. Cook writes:

. . . interfaith marriages do not succeed as well as between people of the same faith; especially where children are involved.

Educators have made considerable research into this problem. I quote only one, Dr. Earl E. Emme, Professor of Psychology and Religion, Florida Southern College, who, on October 16, 1957, addressed an open meeting of Pi Gamma Mu, a National Honor Society in Social Science. He listed numerous reasons why people of different religious faiths should not marry. He advocated marriage within your own church. I only give two comments from him in the interest of time. First, he says:

A survey of representative textbooks used in marriage courses [in colleges and universities] shows that they all counsel the students against mixed marriages.

And second:

The slogan of religious groups that "Families that pray together, stay together" might be restated to say that "families that can do things together, plan things together, stay together."

"The key word," he says, "is *together*." And then he adds, "The happy-together family cannot remain so if religion is not included."

Even the Lord has spoken on this subject. Anciently he asked through one of his prophets:

Can two walk together, except they be agreed? (Amos 3:3.)

Through Moses, he commanded his ancient people to refrain from marrying unbelievers. Said he:

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

For they will turn away thy son from following me, . . . so will the anger of the Lord be kindled against you, . . . (Deut. 7:3-4.)

And the Apostle Paul said:

Be ye not unequally yoked together with unbelievers: . . . (II Cor. 6:14.)

What are we to do then? Shall we bring upon ourselves the unhappiness of a divided household? Shall we profit by the voice of experience and marry within our own faith?

God lives, it is true. Christianity, divided as it is, claims to believe that. The gospel is the way to peace. This also is true in spite of the great divisions existing in modern Christianity. But Christianity of today is so divided that if we bring its conflicting philosophies into our homes, they can and do become a source of discord which may jeopardize the very foundations of our family life.

Then, what are we to do? The obvious answer to everyone is, marry within your own faith. If you are a Presbyterian, marry a Presbyterian. If you are a Catholic, marry a Catholic. If you are of the house of Judah, marry within your own faith. If you are a Mormon, marry a Mormon.

But to the Latter-day Saints we have something still further to say. Not only

should the Latter-day Saints marry Latter-day Saints, but also the Latter-day Saints must marry Latter-day Saints within a Latter-day Saint temple. Just as God has his mode of baptism, so he has his mode of marriage. Should a Latter-day Saint ever reject God's mode of baptism? Then why should a Latter-day Saint ever reject God's mode of marriage?

Marriage is intended by the Lord to last forever, eternally, as President Richards says, "to be projected out into the eternities." That takes temple marriage. It brings together two Latter-day Saints of faith and devotion. If they will be united, if they will come and participate in the great saving blessing of a temple marriage, if they then will live the gospel and keep sacred their marriage covenant, they need never worry about divorce because of religious

or other serious differences in the home, nor need they ever fear that death itself will serve as a divorce court, and break the bonds which were made for time only.

They who are married in the temple of God are married for all eternity, according to God's mode of marriage.

May we have the foresight to live in such a way that we may fulfil this great commandment of our Father and reap the great blessings he has for us, is my humble prayer, in Jesus' name. Amen.

President David O. McKay:

Our concluding speaker will be Elder Hugh B. Brown. Elder Mark E. Petersen of the Council of the Twelve has just addressed us. Elder Hugh B. Brown, Assistant to the Twelve, will now speak to us.

## ELDER HUGH B. BROWN

*Assistant to the Council of the Twelve Apostles*

An ancient prophet gave the assurance that God would require nothing of his children save he provided a way for them to carry out his commandments. I rely on that promise and pray for divine guidance. Speaking of the Lord making provision for the carrying out of his commandments, I am reminded that in ancient days and in our time he required that the gospel of the kingdom should be preached to all the world. When this commandment was given to the founders of the Church, perhaps it seemed to be an insuperable task, but God has kept his promise and has made provision whereby we are able to reach more people with the gospel in a few minutes than our fathers could reach in years. We are grateful for the microphone, the radio and television; but these facilities, great as they are, as President Clark indicated last night, are just in their infancy, and God will, in his own due time, give us such improvements and amplifications as will enable us to carry out his great commandment.

We greet you, our friends out there in the radio and television audience who are not members of our Church. We join with Christians everywhere, as

has been indicated all through this conference, in commemorating and giving thanks to God for the resurrection of the Lord. The significance of this transcendent event was emphasized by the Apostle Paul in that matchless sermon recorded in Corinthians, in which, among other things, he said: "And if Christ be not risen [from the dead], then is our preaching vain, and your faith is also vain." (I Cor. 15:14.)

We believe that the greatest story ever told in all the annals of history is the story of the atonement of Christ. The record of his resurrection and ascension, without which the atonement would not have been complete, is the climax to that story; and now, two thousand years after the event, it is still central and pivotal in all true Christian thought.

Christ was both mortal and divine—mortal through his mother, Mary; divine through his Father, God—and because of that unique combination he was able to yield voluntarily to death in order that through his divinity he might conquer death, break its bands, and make the resurrection possible to all men. The resurrection is not for a select few, nor is it alone for believing

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Christians; but every man and woman who ever lived upon earth, or who ever shall live thereon, will be raised from the dead.

Paul, the apostle, epitomized the cause and consequences of the atonement in one sentence: "... as in Adam all die, even so in Christ shall all be made alive." (*Ibid.*, 15:22.) And the Savior said,

Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28-29.)

But we must not assume because of this promise that regardless of what we may do we shall have exaltation and eternal life. Those blessings are reserved for those who accept the gospel of Jesus Christ and observe and keep the commandments of God.

We not only commemorate the resurrection of the Lord as an event in history, but we also recognize it as a harbinger of things to come. When he gave his life on the cross, he did not indicate that his interest in his fellow men had ceased. He promised, and his apostles predicted, as did the prophets of the Old Testament, that there should be a second coming of the Lord when, as Paul said,

... the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (1 Thess. 4:16.)

But before his coming certain things must happen. Among them, as he said in answer to the question of his apostles as to what should be the sign of his coming and the end of the world, "... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) It is significant that he said "this gospel of the kingdom," not "a gospel," or "some gospel," but "this gospel." And the Apostle Paul, always precise and zealous said:

But though we, or an angel from heaven, preach any other gospel unto you than that

which we have preached unto you, let him be accursed. (Gal. 1:8.)

And still there are some who say it matters little or not at all which church one joins, which gospel one preaches, whether it be the gospel of Luther, Knox, or Calvin, whether one belongs to the Roman or Greek Catholic Church, to one of the numerous protestant denominations, or to some group which emphasizes some one aspect of the gospel such as faith healing, mode of baptism, which day is the Sabbath, etc. Unfortunately the world is faced with a variety of religious denominations which in some measure neutralize each others' influence in the minds of people.

The question then arises, "Where shall we find that gospel?" The Church of Jesus Christ of Latter-day Saints makes certain definite statements with respect to what the gospel is. A commission was appointed in England recently by the Archbishops of Canterbury and York to make a complete survey of modern evangelism, and they were asked to seek and discover if they could the causes for the wide and deep gulf that exists between the church and the people. This commission in the preamble to their report, emphasized the irrelevance of the church in the life and thought of the community in general.

The most arresting observation made by the commission was, "We believe that the tendency to preach another gospel, or a partial gospel, has been the weakness (not to say the sin) of the church." This observation reminds us of Paul's warning and anathema which for emphasis he repeated:

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. (*Ibid.*, 1:9.)

What gospel did Paul preach? All will agree that he was converted to the gospel of Jesus Christ as now taught in the New Testament through personal communication and instruction. He became one of its chief exponents, most effective and fearless defenders, and finally one of its martyrs. Many are asking, "Where can one find a church which teaches the gospel as Paul taught

it?" Any search for the true gospel leads at once to the matter of origin and authority.

In a brief consideration of that subject we shall not challenge the claims of other churches unless our claim that we have the gospel is taken as a challenge. The Catholic Church bases its claims to authority on the long line of apostolic succession. Many of the other churches began with a protest against or an attempted reformation of the so-called mother church. As the great reformers failed to change or reform the false teachings and undesirable conditions they claimed to have discovered, and as they were successively excommunicated, some of them undertook to establish new churches without claiming new revelation or authoritative ordination.

The restored gospel of Jesus Christ does not base its claim to authority on apostolic succession, nor did it begin with a protest against or attempt to reform other churches. Furthermore, this Church did not have its beginning in scholarly analysis of the gospel as taught in the Bible. Its founder, at the time of his first vision, did not claim to be a profound student of theology, and he knew little of the writings of the early church fathers. His message came as a direct revelation from heaven.

We say humbly but fearlessly that the restored gospel of Jesus Christ is the divinely inspired way of life, the plan of salvation. It is the gospel of the kingdom of which Jesus spoke. It is, as was its prototype in the Meridian of Time, the fulness of the everlasting and unchangeable gospel, the very power of God unto salvation, the everlasting gospel which, through angelic ministration in the latter days, was, according to John the beloved, to be carried to every nation, kindred, tongue, and people.

Some express amazement and disbelief when we claim that the restoration began with a vision of heavenly beings and revelations from God. These claims should not be thought incredible to anyone who believes in the Holy Bible, for such events were standard procedure in both the Old and New Testaments.

Mormonism is a message of glad tid-

ings to all people, a glorious declaration that the prophecies recorded in both Old and New Testaments concerning the latter days have been and are being fulfilled. It is an announcement that the God of heaven has set up a kingdom as predicted by Daniel. It is a proclamation that the times of refreshing have come from the presence of the Lord, when there is to be a restitution of all things which God has spoken by the mouths of all his holy prophets since the world began as predicted by Peter. (Acts 3:19-21.) We humbly and gratefully announce the opening of the Dispensation of the Fulness of Times in which, as promised by Paul, all things are to be gathered together in Christ, both which are in heaven and which are on earth. (Eph. 1:10.)

The above scriptures concerning the restoration refer to the whole gospel. We think neither individuals nor groups of men, under whatever title, are justified in their attempts to pick and choose between particular aspects of the whole gospel. We profoundly dissent from the opinion that there is an element in the message which changes with varying conditions. The message of the Church of Jesus Christ of Latter-day Saints is that there has been a restoration of the identical gospel which Jesus taught and which the apostles preached at his command. It is a gospel of glad tidings of great joy, a gospel of hope and saving power as was enjoyed by members of the Church in the days of the Savior and his apostles.

The restored gospel is also a warning of judgment to come, a judgment which is neither fiction nor superstition but is a tremendous and solemn truth, when all that is found valueless or out of harmony with the purposes of God must be abolished.

Some may not understand how this message of good news can include a warning of judgment to come, but judgment is integral to the gospel. It is the assertion of the final triumph of good and the abolition of evil.

While the Church, which was organized under divine direction, is the kingdom of God on earth, its membership consists of men and women who are not yet made perfect. It is a mixed society with an international complexion, sub-

ject in varying degrees to the weaknesses of humanity. It does not claim to be a picture gallery where every portrait is a masterpiece; therefore, Church membership requires continued tolerance, charity, and love of fellow men.

We do not claim to have achieved perfection; we often fall short of our ideals; but with additional revelations from the Lord, and with the gift of the Holy Ghost to help us, we hope it may be said of the Church of Jesus Christ of Latter-day Saints what Peter said to the Church of Jesus Christ of former-day Saints:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (1 Peter 2:9.)

We look upon the restoration and the second coming of Christ as sequels to the resurrection. We believe that a full understanding of the significance of the resurrection must include consideration of and belief in his second coming which, as he himself declared, must be preceded by the preaching of the gospel of the kingdom to all the world.

There are those who wonder at our assurance, and sometimes they say our presumption—as we make such positive and definite statements, but we ask you, our friends: If you knew of a revelation from God, and knew it to be a revelation, would you equivocate or water it down, or be afraid to defend it, or assert it? In my opinion, no greater message has come to this world since the angel standing at the open tomb said: "He is not here; he is risen." (See Mark 16:6.)

The announcement of the Church today, and let all people heed as they hear, is that this same Jesus has appeared again, established his kingdom, organized his Church with apostles and prophets, and set in motion a great missionary system by which the gospel of Jesus Christ shall be carried to all the world as a witness, and then the end shall come.

Humbly I bear my testimony to you, my friends, and brothers and sisters, that from the center of my heart to the ends of my fingers and toes I know

that Jesus is the Christ, the Son of the Living God. I know that he came forth from the tomb with his body, which he displayed to his disciples, and invited them to feel of the wounds. I know that he has spoken again. I know that the gospel has been restored to the earth. If this message be true, it should be heard and heeded by all men everywhere, for it has in it the saving principles of the gospel of the Lord Jesus Christ.

I leave this testimony with you, and thank God that he has given it to me, and pray that I may be able to live so as to come back into his presence, and I remind all of you that any of us may come into his presence when our conduct has been such that we can feel at home there.

God bless us to that end I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Hugh B. Brown, Assistant to the Twelve, has been our concluding speaker. You who attend regularly notice that we omitted some matters in the opening of this session on Easter morning. We should like to refer to some conditions for which we are very appreciative. At the conclusion of the sixth session of this Conference we express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us last evening and this morning. Television sets have been open on the Coast and all around since the opening of this session. We are grateful for the wonderful public service thus so generously extended.

We would like you friends to know too, and our leaders in social, political, and educational circles, that we are grateful for your attendance at these sessions, and particularly this morning those who have been in the Tabernacle, in the Assembly Hall, and Barratt Hall, and other places. We have asked for your names, and I am sure people will be pleased to know that we have had here this morning our Governor, George Dewey Clyde; Judge Christensen of the United States District Court; our own Ezra Taft Benson, member of the Twelve and in the Cabinet of President

Eisenhower; Senator Arthur V. Watkins; Senator Wallace F. Bennett; Congressmen Henry Aldous Dixon and William A. Dawson; LaMont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Ernest L. Wilkinson, president of the Brigham Young University, who was with us with his Chorus on Friday; Dr. William P. Miller, president of Weber College; J. Elliot Cameron, director of Snow College; Arthur F. Bruhn, president of Dixie College; E. Allen Bateman, State Superintendent of Public Instruction; M. Lynn Benning, Superintendent of Salt Lake City Schools; Dr. A. Ray Olpin, president of the University of Utah; and undoubtedly others.

It means much—this spirit of cooperation on Easter morning, your presence during the hour of worship, reaching all classes of people. We want you to know that we are not unmindful of its effect.

We have present also the stake presidencies, bishoprics, temple presidencies, general auxiliary officers. We have the mission presidencies, who can reach us by means of transportation—the United States, Mexico, Central America, Canada, and Hawaii. We extend a cordial welcome to all of you. It is glorious to meet with you and have you partake of the spirit of the General Conference, and let us partake of your spirit and your presence here.

Now that we are in touch with the Coast we desire to mention again the flowers which decorate this building. The daffodils were sent to us from the Puyallup Valley Daffodil Festival, Inc. through the Tacoma Stake. The calla lilies were sent to us by the high priests quorum of the Oakland-Berkeley Stake. The sweet peas were sent by the Indian children of the Fort McDowell, Arizona Indian Reservation. We express our deep appreciation to these three groups for their thoughtfulness in sending these beautiful flowers for our enjoyment during the Conference sessions.

At 7:30 o'clock this morning Elder

Harold B. Lee of the Council of the Twelve was the speaker on the Columbia Broadcasting System's Church of the Air program. The music for this service was furnished by the Tabernacle Choir under the direction of Richard P. Condie.

We desire to mention the General Priesthood Meeting which was the fifth session of this General Conference. This meeting was held in the Salt Lake Tabernacle, with overflow meetings in the Assembly Hall and Barratt Hall. The proceedings were relayed by closed circuit to members of the Priesthood assembled in 128 Church buildings from Coast to Coast and in Canada. It is undoubtedly the largest General Priesthood Meeting ever held in the Church—45,154 Priesthood members in attendance.

The singing for this morning's session, I repeat, has been furnished by the Tabernacle Choir, with Alexander Schreiner at the organ, and under the direction of Richard P. Condie. We express appreciation to these men and women who give so generously of their time and talents, and are working so earnestly to lift the standards of this great organization. They will conclude this service now by singing, "Listen to the Lambs," following which Elder Eben R. T. Blomquist, formerly president of the Swedish Mission, will offer the closing prayer.

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The Tabernacle Choir sang the anthem, "Listen to the Lambs."

President David O. McKay:

After the benediction by President Eben R. T. Blomquist, this Conference will be adjourned until 2 o'clock this afternoon.

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Elder Eben R. T. Blomquist, formerly president of the Swedish Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## THIRD DAY AFTERNOON MEETING

The concluding session of the Conference convened in the Tabernacle at 2:00 p.m., Sunday, April 6, with President David O. McKay presiding and conducting the services.

The choral music for this session was furnished by the Tabernacle Choir.

### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square, Salt Lake City, in the concluding session of the One Hundred Twenty-Eighth Annual Conference of the Church. For those who are unable to enter the building we announce that these services are being broadcast in the Assembly Hall and Barratt Hall over television. The music for this session will be rendered by the Tabernacle Choir, Richard P. Condie conducting, Frank W. Asper at the organ. We shall begin this service by the Tabernacle Choir singing, "I Waited For The Lord," with Jay E. Welch conducting. Brother Welch is Assistant Conductor of the Choir. The opening prayer will be offered by Elder William Franz Perschon, formerly president of the Swiss-Austrian Mission.

The Tabernacle Choir sang, "I Waited for the Lord," Jay E. Welch conducting.

Elder William Franz Perschon, formerly president of the Swiss-Austrian Mission, offered the invocation.

### President David O. McKay:

The invocation just offered was by President William Franz Perschon, formerly president of the Swiss-Austrian Mission. The Tabernacle Choir

will now sing, "Angelic Choir," with Jessie Evans Smith as soloist, conducted by Richard P. Condie. After the singing, President J. Reuben Clark, Jr. of the First Presidency will present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

A musical selection, "Angelic Choir," was sung by the Choir, Richard P. Condie conducting, Jessie Evans Smith soloist.

### President David O. McKay:

President J. Reuben Clark, Jr., of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference, after which Elder Delbert L. Stapley will speak to us.

### President J. Reuben Clark, Jr.:

My brethren and sisters, by assignment of President McKay I present to you for your sustaining vote the General Authorities and General Officers of the Church. I repeat what I think I have said on several occasions: this is not a *pro-forma* matter. By the raising of your hands you covenant with the Lord to sustain the Officers in their offices and callings for which you vote.

President Clark then presented for the sustaining vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, who were presented and sustained in the following order:

## GENERAL AUTHORITIES OF THE CHURCH

### THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.



## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

## QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen  
 Henry D. Moyle

Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Richard L. Evans  
 George Q. Morris  
 Hugh B. Brown

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Clifford E. Young  
 Alma Sonne  
 ElRay L. Christiansen  
 John Longden

Sterling W. Sill  
 Gordon B. Hinckley  
 Henry D. Taylor

## TRUSTEE-IN-TRUST

David O. McKay

Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
 Antoine R. Ivins  
 Seymour Dilworth Young  
 Milton R. Hunter

Bruce R. McConkie  
 Marion D. Hanks  
 Albert Theodore Tuttle

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
 Thorpe B. Isaacson, First Counselor  
 Carl W. Buehner, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

## CHURCH BOARD OF EDUCATION

David O. McKay  
 Stephen L. Richards  
 J. Reuben Clark, Jr.  
 Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen

Henry D. Moyle  
 Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Richard L. Evans  
 George Q. Morris  
 Hugh B. Brown

## ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

## CHURCH AUDITING COMMITTEE

ORVAL W. ADAMS  
HAROLD H. BENNETT

## TABERNACLE CHOIR

Lester F. Hewlett, President  
Richard P. Condie, Conductor  
Jay E. Welch, Assistant Conductor

## ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

Harold B. Lee	ElRay L. Christiansen
Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Joseph L. Wirthlin
LeGrand Richards	Thorpe B. Isaacson
Clifford E. Young	Carl W. Buehner
Alma Sonne	

and the General Presidency of Relief Society

## GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Paul C. Child	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover
William T. Lawrence	A. Lewis Elggren

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
Marianne Clark Sharp, First Counselor  
Helen Woodruff Anderson, Second Counselor  
with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
David Lawrence McKay, First Assistant Superintendent  
Lynn S. Richards, Second Assistant Superintendent  
with all members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

We are releasing the present Superintendency, Elbert R. Curtis, A. Walter Stevenson, and David S. King, and the General Board of the Young Men's Mutual Improvement Association, with the understanding that they will continue to function as now until the end of the next June Conference, when the new Superintendency and Board will assume the duties and responsibilities of heading this great organization. It is proposed that we extend to these brethren who are now

released a vote of appreciation for their many years of meritorious service. All who favor this proposal will please indicate it.

It is proposed that we sustain as the new Superintendent, Joseph T. Bentley.

#### YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President

Emily H. Bennett, First Counselor

LaRue C. Longden, Second Counselor

with all members of the Board as at present constituted.

#### PRIMARY ASSOCIATION

LaVern W. Parmley, President

Arta M. Hale, First Counselor

Leone W. Doxey, Second Counselor

with all members of the Board as at present constituted.

President J. Reuben Clark, Jr.:

President McKay, so far as I was able to determine the vote was unanimous in the affirmative on all of the recommendations.

President David O. McKay:

We have just heard President J. Reuben Clark, Jr. of the First Presi-

dency present the General Authorities, General Officers, and General Auxiliary Officers of the Church. We thank you, brethren and sisters, for your unanimous votes in the affirmative. Elder Delbert L. Stapley of the Council of the Twelve will be our next speaker. He will be followed by Elder Albert Theodore Tuttle of the First Council of Seventy.

#### ELDER DELBERT L. STAPLEY

##### *Of the Council of the Twelve Apostles*

My brothers and sisters and friends, I should like to express my appreciation for the Brethren sustained among the group of General Authorities with all my heart. I welcome them in these new positions. I know each personally for his faith, devotion, and dedication to the great cause of the Lord. I pledge to them my faith, my prayers, and my help.

This has been a great spiritual conference with choice, enlightening messages. I hope my message will not detract from this sacred day and the important event we commemorate, the resurrection of our Lord and Savior, Jesus Christ.

Often in conversation with devout and sincere men not of our faith, the subject of religion routinely comes up as an important and interesting topic for discussion. After answering questions and supplying information about the restored Church of Christ, also following an exchange of doctrinal beliefs, the friendly discussion usually terminates with their saying something like this:

"We are all God's children; therefore, it makes no difference to which church a person belongs; we are all working for the same place." Then, apparently without profound thinking, they add: "There are many roads to get to heaven; therefore, it does not matter which road we take, we will all end up in God's presence."

This man-made philosophy—for such it is—sounds good, but the scriptures do not support it. I assure each of you that the road to God's presence is not that easy. I feel certain that the devil chuckles whenever this false opinion is expressed, for it pleases him that the minds of men have been so blinded to revealed truth by his cunning craftiness and deceit that they will believe any religion to be acceptable to God regardless of its tenets and ordinances or how or by whom those ordinances are administered.

Occasionally, to justify or bolster their Christian belief and church allegiance, men will simply say, "We admire

your church, but you agree, do you not, that although of different faiths we are all striving for the same goals?" True, we are, but to me this statement evidences an uncertainty and lack of personal assurance of the rightness of their convictions and church membership, because the conversation had neither solicited nor suggested any explanation of their religious choice.

Recently a father wrote an unchristianlike letter to his son, who, after prayerful study, gave up the church of his parents, in which he had been most active, to join the Church of Jesus Christ of Latter-day Saints. The father, apparently suffering from a vain and injured false pride, used this argument as one of many, which were most unfair and bitter, in order to win his son back to the church of his youth and young manhood: (I quote from his letter.) "My father often told us that if we lived by God's Ten Commandments and the Golden Rule every minute that we were awake, we would have all the religion we needed to live a good, wholesome, and righteous life on this earth, thereby pleasing God and reaping our rewards in heaven." And then he quoted a noted evangelist of our day as saying, "There is no true church," and the father added, "I believe the same."

No one will deny the everlasting importance of the Ten Commandments. They are as binding today upon mankind as they were at the time God gave them to Moses upon Mount Sinai. Also, the Golden Rule today is basic to our Christian way of life. However, this father, like so many others, is blinded in his concept of what true religion is and what it requires of an individual. Many people, no doubt, would agree with the statement attributed to the evangelist, that there is "no true church." Many others would not be certain because of the confusion caused by so many churches all claiming to be right. I testify in all sincerity and humility that the true Church of Christ is upon the earth, and every person, in the interest of his salvation and exaltation, is duty bound to find it and to obey its way of life.

A few months ago I saw a large 1957 calendar hanging on a church wall with this caption in bold letters, challenging

all who looked upon it to "Go to Church Sunday," followed with this message: "I'll go to my Church, you go to yours, but let us walk together." How can people going to different churches of divergent faiths, doctrines, and tenets, walk together in understanding and peace when they disagree on basic Christian principles and true gospel teachings and faith concepts? Does not walking together imply agreement, unity of faith, and oneness of purpose?

The Lord, reasoning with the children of Israel because of their waywardness and failure to follow the prophets, declared to them through the Prophet Amos:

You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

Can two walk together, except they be agreed? (Amos 3:2-3.)

A great and important lesson is taught in this scripture; namely, that we should walk together, agreed in faith and doctrine with the Lord. Is not that admonition and counsel just as applicable today to the people of the world as it was in the days of the Prophet Amos?

It was the Apostle Paul, writing to the Ephesian saints, who taught the "one Lord, one faith, one baptism" doctrine, and also testified to them that Christ . . . gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; . . . (Eph. 4:11-14.)

These officers, since the days of Christ, are and always will be in the true Church of Christ as long as the earth shall stand.

With the multiplicity of churches in the world today all claiming the right way, and so many yielding to the generally accepted opinion that all roads or churches lead to eternal life, how important it is that these officers of the

true Church of Christ, enumerated by the Apostle Paul, reveal light and truth in the midst of confusion and darkness of teaching, to guide mankind unerringly to the safe harbor of God's everlasting kingdom.

If truth is consistent, and I testify it is, can there be more than one true way to God and eternal life? The Savior said to the Jews who believed on him:

... If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make ye free. (John 8:31-32.)

A man cannot truly be free who is handicapped by false tradition, false teachings, error, and a lack of true knowledge that saves.

Among the eternal truths taught by our Redeemer in his great Sermon on the Mount is this important and challenging obligation: "... seek ye first the kingdom of God, and his righteousness; ..." (Matt. 6:33.) The Lord specified a certain kingdom, not *many* kingdoms or *any* kingdom, but only God's kingdom. It is the gospel of this kingdom that the Lord declared, when outlining the signs and events that would precede his second coming, was to be preached in all the world as a witness unto all nations before the end should come. (See *ibid.*, 24:14.) The duty, therefore, of every man is to search honestly and sincerely in faith until he finds God's kingdom and yields obedience to its full requirements.

When Thomas asked the Lord, "... how can we know the way?" the Savior answered, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:5-6.) Thomas did not ask his Lord what different ways could be chosen or taken, nor did the Savior reveal more than one way or plan by which eternal life can be obtained. He presented the plan he received from his Father, for he declared:

"My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*Ibid.*, 7:16-17.)

When Christ ministered among men, he did not accept the sects of the Phari-

sees and Sadducees, but admonished his listeners to beware of their doctrine. (Matt. 16:12.) He called them blind guides and referred to them, with the scribes, as hypocrites who built the tombs of the prophets; ... compared them unto whited sepulchres and said they omitted the weightier matters of the law. (*Ibid.*, 23:23-31.) The Pharisees believed in the resurrection of man, but the Sadducees did not accept this doctrinal belief. Both could not be right.

Just as the Judah kingdom of the house of Israel had departed from the right way into error and apostasy because of tradition and false teachings, even so today many people are in spiritual darkness because they do not have the light of truth found in the true gospel of Jesus Christ.

It was not the purpose and calling of Christ's apostles anciently to convert and permit people to join any church, but only the true church that Christ had established among men. The Apostle Paul, addressing himself to the Corinthian saints, warned them by saying:

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (I Cor. 1:10.)

He then calls attention to reports that there were contentions among them and asks, "Is Christ divided?" Later in this same epistle he refers to himself as a wise master-builder and states:

... I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. (*Ibid.*, 3:10-11, 13.)

Writing to the Galatian saints, Paul was just as emphatic. He said to them:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Which is not another; but there be some

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that trouble you, and would pervert the gospel of Christ.

Doesn't this statement describe religious conditions in our day and time? Paul continued by declaring:

But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

And then to re-emphasize it, Paul repeated:

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. (Gal. 1:6-9.)

Does not this scripture clearly reveal that there is only one true gospel plan?

Luke, the physician, recording the historic events that occurred on the Day of Pentecost, proudly relates:

Then they that gladly received his word were baptized: . . .

And they continued stedfastly in the apostles' doctrine and fellowship, . . .

And the multitude of them that believed were of one heart and of one soul. (Acts 2:41-42; 4:32.)

When Jesus was taken before Pilate to be judged of him, he said to Pilate, "Every one that is of the truth heareth my voice." (John 18:37.)

Again, when he was in Jerusalem at the Feast of Dedication, he answered certain Jews who gathered about him wanting to know if he was the Christ, by saying,

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life. . . . (Ibid., 10:27-28.)

How can people truly hear and know the voice of their Shepherd and become so confused in understanding his teachings and doctrines that they divide into many denominations of divergent beliefs and practices? Can they follow him by branching off into different directions contrary to the path Jesus marked out for them?

The Savior authoritatively taught: ". . . there shall be one fold, and one shepherd." (Ibid., 10:16.) He did not suggest there were to be many folds and many shepherds in his kingdom.

Alma, a great prophet of ancient America, declared:

Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now, who can deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of the devil. (Alma 5:38-39.)

In this world of many churches with their diversity of beliefs and teachings, can they all be right and enjoy true authority of ministry? The scriptures teach that God is consistent and unchangeable, that his kingdom is one of order, not chaos. If the scriptures are interpreted according to the light of truth, there is only one path to God, not many. A kingdom divided against itself will fall and become desolate. The laws of God and the requirements for entrance into his kingdom are the same for all. Even the governments of men do not permit a variety of plans by which people can obtain citizenship; the requirements apply to all alike. Can we think of God's kingdom advocating many different ways to salvation and glory to suit the fancy of men? Sincerity of belief is not enough and cannot save any man. Exaltation is founded upon true faith and good works, for it is by works that faith is made perfect.

The Savior asked this thought-provoking question: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) He also taught: "The disciple is not above his master: but every one that is perfect shall be as his master." (Ibid., 6:40.) If we are not above our master, then we are obligated to do the things that he did to obtain eternal life. We cannot follow a different course of teachings and beliefs and rest securely with him in the kingdom of our Father. Christ said he came not to do his own will but the will of him that sent him. He also advocated, "Come follow me." To do so would lead us into the waters of baptism, even as Christ was baptized, and by one

who has the authority to perform that sacred ordinance. John the Baptist was divinely commissioned and sent from the Father to baptize his Lord and Redeemer.

#### The Savior taught:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (John 10:1.)

Every seeker after truth should searchingly and honestly ask himself or herself this question: Am I attempting to climb heavenward by some other path than the one marked out by the Redeemer and Savior of men?

Another important saying of the Savior in his discourse upon the mount that significantly applies to one Lord, one faith, one baptism, is this:

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils: and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21-23.)

If God's children close their minds and hearts to truth and refuse to obey the saving ordinances of the true kingdom of God and thus fail to obtain rightful citizenship in it, this will place the disobedient in that group of iniquity workers that the Lord will refuse to recognize at his coming. Our Savior has warned that every tree that bringeth not forth good fruit is hewn down and cast into the fire. (*Ibid.*, 7:19.)

John the Beloved reasoned wisely and correctly when he taught:

And hereby we do know that we know him, if we keep his commandments.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

He that saith he abideth in him ought himself also so to walk, even as he walked. (1 John 2:3-6.)

If all people walked as Christ walked, guided by the Holy Ghost, which is the spirit of truth, they would accept and follow his teachings and do the things which he did. This would unite them in one fold under the leadership of the true Shepherd, Christ our Lord.

In the midst of present-day religious confusion, false teachings, and questionable faith in the true purposes and power of God, it is most difficult, without honest effort and sincere searching, to find Christ's kingdom with its plan of life and salvation. Fortunately for us, God has not left mankind alone in this world of uncertainty, but has promised the guidance of his spirit to enlighten the understanding of his children upon the earth with truth and light if they will faithfully and prayerfully seek after him.

I testify to you, my brothers and sisters and friends, that there is only one true gospel plan, of which our Savior is the author, that embodies all the teachings, principles, and ordinances revealed for the salvation and exaltation of mankind. I testify also that there can be only one true kingdom of God on earth with the authority and power to teach and administer the sacred gospel ordinances for the blessing of the human family.

May God grant that through the restoration of his kingdom in this, the Dispensation of the Fulness of Times, his will shall be done on earth as it is in heaven, as our Savior taught us to pray, I humbly pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

Will Elder Hugh B. Brown please take his place with the Twelve, and will Brother Gordon B. Hinckley come forward and take his place among the Assistants to the Twelve, also Brother Henry D. Taylor.

We shall now hear from Elder Albert Theodore Tuttle, whom you have just sustained as one of the First Council of Seventy of the Church.

## ELDER ALBERT THEODORE TUTTLE

*Of the First Council of the Seventy*

President McKay, my brothers and sisters: at this time I would surely like to have Brother Benson share with me the manuscript he has in his pocket.

I am sure I need not try to tell you what a humbling experience this is. Perhaps the only people who fully understand the impact of such an assignment are these Brethren who sit before you.

Knowing something of Brother Oscar A. Kirkham, his life and his tremendous stature, gives me no consolation in filling the vacancy which resulted from his passing. On the contrary, it has increased the weight of this responsibility. I must confess that at the present time I do not know why the Lord has called me to this position. I have been taught a principle all of my life to which President Clark has given expression, that we neither seek nor do we decline the calls that come to us in this Church. Acceptance of this principle coupled with my faith that the Brethren who direct the affairs of this Church are acting for the Lord, lends strength sufficient to accept this assignment, and to pledge my heart, mind, and strength to the future assignments which shall be given to me. I thank you for your sustaining vote. I trust that in the days to come you will feel inclined to carry out the admonition of President Clark and help sustain me with your prayers.

Occasions such as this give one cause for serious reflection. If I have a message today it is an expression of gratitude for those who have helped to bring me to this position of high honor. First, I want to express my gratitude to my Heavenly Father for the blessings and opportunities that he has made mine throughout my life; secondly to my sweet and devoted companion, who has been in every sense what Brother Cowley has termed a "companion-wife." For her sweet and silent and effective support, I express my appreciation.

I am thankful, too, to my five children from whom I have learned many lessons of life and who have given me a better understanding of my Father in heaven and his relationship to all of

us, his children. To have them climb upon my knee and throw themselves upon my neck and express in their innocent way their love and their affection typifies, I am sure, what our Father in heaven wants us to do: to come to him, to rely upon him, to ask of him, that we may receive.

I think I have learned another lesson from my children, too, when they have remembered to express appreciation to me for some kind act. We all may well learn to express our appreciation to our Father in heaven for his many blessings.

I am grateful for my wonderful mother and father and for the boundless love and valuable teachings received in our home. I am grateful, too, for my only sister. In our home we had both precept and example, which, I think should be found in every Latter-day Saint home and to which I owe most of what I am.

I owe a debt of gratitude also to my other forebears who joined the Church when they heard the truth and came to the valleys of the mountains and built what we now enjoy. I am grateful that they had the courage to leave their homes and accept calls which came to them to colonize in the Great Basin area.

I am also deeply grateful for my teachers, both within and without the Church. I am a product of this Church. I hope and pray that I can be counted a worthy one, because from my early youth I have been taught in all of the organizations of the Church, in the Primary, the Mutual, the Sunday School, and the priesthood classes, and have had opportunity to learn and serve in them. Today I cannot help thinking of the lovely women and the fine men in these auxiliaries and priesthood quorums who have taught me the gospel and strengthened my testimony. To them I voice my appreciation.

Because of my association in the educational program of the Church (and all of my productive life has been spent in it), I feel a greater appreciation and kinship to my seminary and institute teachers and those at Brigham Young



University than perhaps to others. I certainly would echo the eloquent plea of Elder Moyle that all parents in this Church see to it that their sons and daughters enroll in seminary, and that those college students who do not attend the Church schools should enroll in institutes of religion, where men of devotion and dedication can balance their religious education with their secular learning. It is my belief, my brothers and sisters, that we do not lose young people who go away to college and further their education if while they are so engaged secular learning is balanced with teachings of the restored gospel of Jesus Christ.

I realize that young people are under tremendous pressure from school to complete the requirements both for graduation and for entrance into a university, and sometimes we think we do not have time to get daily religious training. It seems to me that while we are in this life, sent here for the purpose of getting acquainted with the physical things of this earth, and to work out our salvation, that we might well pay attention first to the learning of the gospel plan and our part in it. And I would urge, because of my close experience with daily religious education and my testimony of its fruitfulness, that every young person in the Church enrol in seminaries. Such instructions will help prepare youth for life; will supplement the teachings in the home, the teachings of the auxiliaries of the Church; will more adequately prepare missionaries, as we have heard explained; will lead them into the temples for proper marriage, and help to make faithful members of them.

Now it is true that there are pressures on these young people for such courses as they should take, but may we ever keep in mind the admonition of our Lord and Savior to "... seek ... first the kingdom of God, and his righteousness;" (Matt. 6:33) and then add the other things where we can.

I would like to pay my respects to that corps of devoted men and women who teach in the Church educational system, for their devotion and their dedication to duty in going the extra mile.

In closing, I wish to leave my humble

testimony with you that there has been a conviction borne upon my soul that God lives, that his Son, Jesus Christ, lives, that he was resurrected and now rules with his Father in the affairs and destinies of men, and that he is at the head of this Church.

I have a testimony in my heart that God the Father and his Son appeared to the Prophet Joseph Smith in the spring of 1820 and there commissioned him to restore the gospel which had been taken from the earth. I have a conviction also in my heart that these men before you are the commissioned servants of our Father in heaven, delegated to administer the affairs of this Church and kingdom until he shall come and reign.

I am grateful for this testimony.

My brothers and sisters, I pledge my life to the Lord in his cause and to your service, reserving only sufficient time and means to rear my children honorably before him and before my fellow men.

I pray for the blessings of the Lord to be upon me and trust that you, too, will join in that prayer that I might adequately serve.

This testimony I bear in the name of Jesus Christ. Amen.

#### President David O. McKay:

You have just been listening to Elder Albert Theodore Tuttle, who this day was sustained as one of the First Council of Seventy. He fills a vacancy in that Council made by the death of Elder Oscar A. Kirkham. The Choir and congregation will now sing, "How Firm A Foundation," conducted by Brother Jay E. Welch. After the singing, we would like to hear from Brother Henry D. Taylor, who is today sustained as an Assistant to the Twelve.

The Choir and congregation joined in singing the hymn, "How Firm A Foundation," conducted by Jay E. Welch.

#### President David O. McKay:

We shall now hear from Brother Henry D. Taylor, Assistant to the Twelve, so chosen this day. He will be followed by Elder Gordon B. Hinckley.

## ELDER HENRY D. TAYLOR

*Assistant to the Council of the Twelve Apostles*

At 4:15 yesterday, as the afternoon session of conference was concluding, I was handed a note written by Sister Clare Middlemiss, President McKay's secretary, requesting that I be in President McKay's office at five o'clock. I was there. Shortly after that the lightning struck.

President McKay pointed out that a vacancy or vacancies would exist in the Assistants to the Council of the Twelve, and it was his desire and the desire of the Brethren that I should fill one of those vacancies. There was only one answer that I could give and that was, "Yes, President McKay, I will accept. I will do all I can." This, brethren and sisters, is in spite of a feeling of inadequacy and a knowledge of my limitations.

Today I also would like to pay tribute to my forebears, the Taylors and the Dixons, who joined the Church in foreign countries and came to this land. I am grateful for my parents who have long since passed away, for the training which they gave their six sons and two daughters that whenever a call came from the Brethren, there could be but one answer, and that was to say "Yes," accept the calling, and then serve with all of our heart, might, mind, and strength.

In accepting this calling, I take comfort from a few factors. First is the promise of the prophet that has been quoted once today here, that whenever the Lord has a work for us to do, he prepares a way for us to accomplish it. Grandmother Taylor used to say that "the Lord broadens the back to carry the burden."

I also rely upon the assurance that prayers are being offered up daily throughout this Church for the General Authorities, and I know those prayers are heard and that the Brethren are sustained by the spirit of our Heavenly Father in answer to those prayers.

As we have called missionaries, also branch and district presidencies and others to positions of leadership and responsibility, we have pointed out to

them that "often men are called not for what they are, but for what they may become." Now, it is an easy thing to give advice and counsel like that. Sometimes those words come back to us, so in giving counsel it might be well to keep in mind this adage, to "let our words be sweet and tender because tomorrow we may have to eat them."

For the past two and a half years, Sister Taylor and I have been presiding in the California Mission. I am grateful for Sister Taylor, a beautiful and lovely daughter of Zion. Our present calling is probably the most satisfying experience that we have ever had in our lives. We work shoulder to shoulder, traveling about the mission together. Over the years as I have served in other Church positions, Sister Taylor has had to assume the major responsibility in the rearing of our four fine sons. I am grateful for her, for her companionship, and for the support and strength that she is to me.

I would like to express appreciation this day for the missionaries in the California Mission, also for the Saints who reside in southern California and Arizona, in the mission as well as in the thirty-four stakes in southern California and Arizona where the missionaries are working. The stake presidents, the bishops, and all the Saints have been most kind, and very thoughtful and generous to us. We have learned to love the people there and to appreciate them.

I would like to pledge my support this day to the Brethren, that I will do all within my power to help build up the kingdom. Elder Mark E. Petersen once remarked that President Clark had made the suggestion that there are two times when a short talk is in order, at least two times—once is when you are starting a job, and the other is when you are finishing. Well, I am just starting a new calling, so it gives me encouragement to make my remarks brief.

I would like to leave with you today, brethren and sisters, my witness that I know that we have a Heavenly Father, that he loves us, that he is interested in

us. I bear my witness to you today on this Easter Sabbath that I believe Jesus is the Christ, the Son of God, the Savior and Redeemer of mankind, and that through his atonement we will have salvation and also the possibilities of exaltation through our acts.

I am grateful for the life of the Prophet Joseph Smith. I truly believe he talked to our Heavenly Father and his Son, Jesus Christ, in the Sacred Grove in the year 1820. It is my firm belief that under instructions which were given him this Church was organized, and I am so grateful for my membership in this Church. I love it very much.

I am grateful to belong to a Church that is directed and led by inspiration and revelation in this day, and with all

my heart I uphold President David O. McKay and these other Brethren in the General Authorities.

God bless you, brethren and sisters. I hope that you will pray for me as I will pray for you.

I bear this witness to you and humbly pray for this, in the name of our Lord and Savior, Jesus Christ. Amen.

**President David O. McKay:**

He to whom you have just listened is Elder Henry D. Taylor, Assistant to the Twelve. We shall now hear from Elder Gordon B. Hinckley, who was sustained this day in the same position, and he will be followed by Elder Marion G. Romney, a member of the Council of the Twelve.

## ELDER GORDON B. HINCKLEY

*Assistant to the Council of the Twelve Apostles*

My dear brethren and sisters, I am reminded of a statement made by my first missionary companion when I received a letter of transfer to the European Mission office. After I had read it, I turned it over to him. He read it, and then said: "Well, you must have helped an old lady across the street in the pre-existence. This recognition has not come because of anything you've done here."

Humbly, I seek the blessings of the Lord. I am overwhelmed with a sense of inadequacy. I feel shaken, and if what I say is largely in the nature of personal testimony, I hope you will forgive me.

Since President McKay spoke with me late last evening I have been thinking about the road that led here. I know that I have not come that road alone, and I feel very grateful for the many men and women—the great and good men who are here today, and the small and obscure, but, wonderful people, many of whose names I do not remember—who have helped me. It is the same with each of us in the Church. No man proceeds alone. We grow according to the help given us by those who teach us and lead us.

I have been marvelously fortunate and greatly blessed. I have had a wonderful opportunity in working closely with the Brethren—all of those who are on this stand, and many who have sat here in years past and who are gone. I have had a sure conviction that President McKay is a prophet of the Lord since the day he was sustained as the President of this Church, and I have had many experiences which have confirmed that conviction.

I had the great opportunity of being with him at the Swiss Temple, and as I saw those people gathered from ten nations to participate in the temple ordinances; as I saw elderly people from behind the Iron Curtain who had lost their families in the wars that had washed over them, and witnessed the expressions of joy and tears of gladness which came from their hearts as a result of the opportunities that had been given them; as I saw young husbands and wives with their families—their bright and beautiful children—and saw those families united in an eternal relationship, I knew with a certainty even beyond what I had known before that this man was inspired and directed of the Lord to bring these priceless bless-

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ings into the lives of those men and women of faith gathered from the nations of Europe.

I do not know why under the blessing of Providence I have had the marvelous association which I have had with President Richards. In 1935 when I was released from my mission, Elder Joseph F. Merrill of the Council of the Twelve, who was my mission president, asked that I meet with the First Presidency to tell them of some conditions in the European missions. Following that interview President McKay assigned me to work under the supervision of Brother Richards, and for almost a quarter of a century I have worked under his direction and have been tutored by him. I have partaken of his wisdom—his great wisdom—and his kindness and graciousness. I shall ever be in his debt, and I want him to know of my love and appreciation for him.

President Clark has been my ever-ready friend and adviser. I do not know how to say thanks enough to him. And to all of these Brethren whom I have come to love, and who have been so generous and good to me, I am deeply grateful.

I have been touched by the mission presidents with whom I have worked. As I have known their stories, the great sacrifices which they have made to go into the world, the devotion with which they labor, the manner in which they give of themselves, I have been humbled. I have been inspired by the missionaries with whom I have had association. I have seen them as they have gone out in all kinds of weather, late and soon, doing their work and bearing testimony, often at great sacrifice, and bringing a marvelous harvest of souls into the kingdom of God. I have been touched by their parents, with many of whom I have talked. There are still many widows in this Church who wash and iron, who sweep and empty wastebaskets to keep sons and daughters in the mission field, and who would mortgage all they have to give whatever might be felt necessary to make more effective the work of a son or daughter in the mission field.

I have thought, as has Brother Tuttle, of my teachers of the Primary, the Sun-

day School, and the MIA, and of the Aaronic Priesthood leaders who helped me along when I was a noisy boy, and who exercised patience and forbearance. I do not remember many of the specific lessons they taught, but somehow there was born in my heart a conviction concerning the truth of this work.

I shall always be grateful to the bishop who recommended me for a mission, for my companions in the field, to the humble men and women of faith among whom I labored; to Brother George D. Pyper of the Sunday School, who invited me to serve on the general board; to my stake president who invited me to become his counselor. To Brother Harold B. Lee I feel particularly indebted for a blessing which he gave me when he set me apart as a stake president. I shall never forget the language and spirit of that blessing.

Now, in conclusion, I should like to express my appreciation to my father. He lies critically ill in the hospital. If I feel any selfish satisfaction in this honor, it is the satisfaction that comes from the realization that one of his sons has been found worthy of the confidence of the Brethren. And if I feel any regret, it is that, unless the Lord rules to the contrary, he will not know of this in mortality because of the condition in which he lies today.

No son ever had a better father. He was busy in the Church—for twenty-five years he was in the stake presidency and filled many other responsibilities—but he never forced his views upon us and never compelled us to participate. He never touched one of his children. But by some inspired psychology he planted in us a faith, a love for the restored gospel, and, I think, a desire to do the right thing.

I would like also to express appreciation to my marvelous and faithful mother. She died three years before I went on a mission. I received my call in the days of depression, and money was scarce, and the mission to which I went was then the most costly in the Church. But we found that she, through the years, had banked some of her small change and set up, as it were, a trust fund so that her boys might go on

missions regardless of any economic catastrophe that might hit the family.

I would also like to express appreciation for the wonderful women who have come into our home and for my own beloved companion and our five children.

I say these things for two reasons: first, because I am grateful to all who have helped me along the way, and secondly, because I would like to make the point that all of us, in our various situations, are the result, largely, of the lives that touch ours; and that as teachers and officers in the Church we affect for good or ill all who come under our direction according to our diligence in meeting our responsibilities.

It was Emerson, I think, who was asked what book had had the greatest influence upon his life, and he said he could no more remember the books he had read than he could remember the meals he had eaten, but they had made him. Likewise, all of us are largely the products of the lives which touch upon our lives, and today I feel profoundly grateful for all who have touched mine.

Now, in conclusion, on this sixth day of April, significant under the revela-

tions of the Lord, I, too, would like to bear testimony that I know that God lives, that Jesus is our Redeemer, the Only Begotten of the Father in the flesh, the Savior of mankind who gave his life to atone for our sins; that Joseph Smith was indeed a prophet of God, the prophet of this dispensation; that the Lord's work is here and is real and under his direction; and that President David O. McKay stands, as did the prophet of this dispensation, to lead the kingdom of God, as the stone which was cut out of the mountain without hands, which should roll forth and fill the earth.

God help us, you and me, to live up to the testimonies which we carry in our hearts. I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Gordon B. Hinckley has just concluded speaking, one of the Assistants to the Council of the Twelve. We shall now hear from Elder Marion G. Romney, a member of the Council of the Twelve.

## ELDER MARION G. ROMNEY

### *Of the Council of the Twelve Apostles*

My beloved brethren and sisters: I loved and respected our leaders who have gone to their rewards since last conference. To Sisters Bennion, McKay, and Kirkham I pay my respects and pray the Lord to comfort, sustain, and bless them and their families.

I have been touched by the testimonies of these men who have this day been called into service as General Authorities. I feel certain that the Lord inspired President McKay to name them. From my acquaintance with them and my knowledge of their work, I can testify that all of them are faithful and devoted servants of God.

I want to say just a word about Brother Joseph T. Bentley who has this day been called to preside over the Young Men's Mutual Improvement Association. I joined wholeheartedly in the vote of appreciation to the brethren who are being released. I know they have rendered

long and able service, and I feel sure that Brother Bentley will prove to be a worthy successor to them. I have known him from the time he was born. I knew his father, Joseph C. Bentley. He was my bishop from the time I was born until we left Mexico. I remember how when my mother was in need, my father being away from home, he let me chop wood from some old stumps in the tithing office yard. I can still remember the blisters. He was a very wise man. He did not permit us to suffer for the necessities of life, but he saw to it that we worked for what we got.

Today I desire to do three things; first, make a short report on the Mexican missions I have just visited; second, draw a lesson from the history of the Mexican people and their progenitors; and, third, make an application of that lesson to the people of our day.

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I have taken as my text the words of Nephi:

Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, that they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken. (2 Nephi 25:3.)

In the main the missionaries in Mexico are in good health, working hard, and therefore enjoying the spirit of their callings. We visited with and heard the reports and testimonies of 254 of them.

Many of the people among whom they labor are receptive to the gospel. Last year there were 1,288 convert baptisms. As of the first of the year the Church membership in Mexico was 11,249.

The missionaries tell of many faith-promoting experiences. To me, however, the greatest is the transformation taking place in the feelings, thinking, and interests of the missionaries themselves. Their adjustment to the environment and the language, together with the love they develop for the humble people they serve, must be seen to be appreciated. It could not be accomplished but by the power of God. Imagine, if you will, an English-speaking twenty-year-old lad becoming so absorbed in Spanish that after but three months he has difficulty bearing his testimony in English. Like all true missionaries, each regards his own field of labor as choice above all others.

My fellow countrymen, Harvey H. Taylor and Claudious Bowman, the mission presidents, are wise and able men. With their devoted wives they give faithful service.

In Mexico, itself, marked advancement has been made during the past forty years. Reforms forged in the Revolution have measurably advanced the democratic process. A comparatively stable government has arisen. Phenomenal progress has been made in education. Industry has expanded. Hard-surfaced roads and air lanes crisscross the country. The population is rapidly increasing. For many, living standards have improved.

It occurred to me that by these and other means the Lord is beginning to prepare the remnant of Lehi to receive their promised blessings.

Jesus said to their progenitors,

... ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with ... Abraham.

And ... this people will I establish in this land, ... and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. (3 Nephi 20:25, 22.)

Looking into the faces of nearly 10,000 Church members and investigators, I thought of their promised blessings and contrasted their present status with that to which they must rise to attain them. I thought also of our divine commission to carry the gospel to them and was all but overwhelmed by the magnitude of the task. But then I remembered, too, the Lord's assurance that he will hasten his work in its time and was comforted with the knowledge that the acceptance of the gospel will greatly accelerate their advancement. Personally, I am very grateful for the impetus being given by the First Presidency to the work among them.

Many other matters weighed upon my mind as throughout our extensive traveling we observed conditions among them. The effects of the Spanish conquest and of four centuries of domination by secular and ecclesiastical tyrants are everywhere painfully apparent. The ruins, with their mute evidence of so-called fertility cults and human sacrifice, eloquently testify to the degraded status to which they had fallen long before the Spanish conquest.

My heart was saddened as I contrasted their present circumstances with the blessed conditions which prevailed among their progenitors following the post-resurrection ministry of Jesus. At that time, as you will remember, they developed a society superior to any since Eden, save that of Enoch only; a society in which, "there was no contention ... because of the love of God which did dwell in the hearts of the people"; a society in which, "there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness;" a society in which every member had conquered the lusts of the flesh. "... and surely," concludes the record, "there could not be a happier people among all the people who had been created by the hand of God." (4 Nephi 15-16.)

"... my joy is great, even unto fulness, because of you, . . ." Jesus said to them, "yea, and even the Father rejoiceth, and also all the holy angels, . . ." (3 Nephi 27:30.) As I contemplated this golden era, I remembered also that even as Jesus spoke his joy was turned to sorrow and he said, as he pre-visualized the apostasy into which their posterity would fall:

But behold, it sorroweth me because of the fourth generation from this generation, . . . for they will sell me for silver and for gold, and for that which moth doth corrupt and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads. (*Ibid.*, 27:32.)

They who spurned the light of his gospel and began the descent into the awful darkness through which the remnant has since passed not only had this warning before them, they also had the warning of Nephi given some six hundred years earlier. He foretold their apostasy, concluding with this doleful note:

. . . And I looked, and beheld three generations pass away in righteousness; and their garments were white even like unto the Lamb of God. . . .

And I . . . saw many of the fourth generation who passed away in righteousness.

And . . . I looked and beheld the people of my seed gathered together in multitudes against the seed of my brethren; and they were gathered together to battle.

And . . . I beheld . . . that the seed of my brethren did overpower the people of my seed.

. . . and I saw wars and rumors of wars among them; and in wars and rumors of wars I saw many generations pass away.

And . . . after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations. (1 Nephi 12:11-12, 15, 19, 21, 23.)

Notwithstanding these warnings, they wilfully took the downward course. The judgments of God which have since been visited upon them have been but the inevitable fruits of their rebellion. These judgments came, however, as Nephi said they would, according to the word which the Lord had spoken.

But, the time for them to prepare to receive their blessings is now at hand. Of this we are assured, because Jesus

said that when the Book of Mormon should be brought to them, "... it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of" his promises. (3 Nephi 21:7.)

Great is the message of the Book of Mormon to the remnant of Lehi. From it they may learn of their origin, that they are of the house of Israel, that they are heirs of the covenant. It reveals to them and teaches them of Jesus Christ and his gospel. If they will study, learn, and accept it for what it in truth is, they will come to know and understand their past, they will obtain a vision of and a hope in their future, and they will realize as did their progenitors that only through accepting and obeying the gospel of Jesus Christ can they obtain their promised blessings.

But I would not leave you with the impression that the message of the Book of Mormon is for the remnant only. It has peculiar application to us of the United States. The message expressed by Nephi and confirmed by the epic of the Book of Mormon peoples is universal,

. . . the judgments of God [have always and will continue to] . . . come upon all nations [regardless of time or place], according to the word which he hath spoken. (2 Nephi 25:3.)

This law embraces two divinely revealed constants. Amos put one of them in these words,

Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

Jesus thus stated the other:

Although, the days will come, that heaven and earth shall pass away; yet my words shall not pass away, but all shall be fulfilled. (Joseph Smith 1:35.)

Understanding and applying these truths, men and nations may determine for themselves the cycle of their own lives, whether it shall terminate in the shadow or in the light.

History amply testifies to this conclusion. Through Noah the Lord warned the antediluvians of their impending destruction. With the warning, he presented the means of escape—the gospel of Jesus Christ. His hearers

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spurned the warning; rejected the gospel; the floods came.

The Lord sent many prophets to the Jaredites, who

... prophesied of the destruction of that great people except they should repent, ... (Ether 11:1.)

As the end approached, Ether,

... did cry from the morning even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, ... (*Ibid.*, 12:3.)

The prophets were rejected and the Jaredite nation perished.

"... in the ... reign of Zedekiah ... came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem," would be destroyed with many of its inhabitants, while others, "should be carried away captive into Babylon." (1 Nephi 1:4, 13.) The prophets and their message were rejected, and the Babylonian captivity followed.

Jesus told the multitude at Jerusalem that their rejection of him would bring desolation to their homeland; the buildings of the temple would be thrown down, and not one stone would be left upon another; that in the destruction the Jews would suffer great tribulation, and thereafter be scattered upon the earth to be hated of all nations. True, they crucified Jesus for his warning. But Titus besieged Jerusalem. The temple was destroyed, and the Jews were scattered.

We today are at the crossroads of another cycle in the universal pattern, a cycle fraught with everlasting consequences. Whether it shall close in the light or in the shadow is for us to determine. The ominous signs are upon us, and the issues are crystal clear.

Our whole world is in confusion. The wisdom of our wise men has proved inadequate to stay the rising crisis. With the means to unleash universal destruction in the hands of evil men, fear and apprehension ride with every breeze. In the past, situations similar to ours have generally terminated in destruction. It would seem that the judgments of God are about to be once more poured out upon the nations.

The world situation being as it is, I feel impelled to emphasize the fact that,

as already pointed out with respect to similar situations in the past, the Lord saw this one coming, and, in harmony with his universal pattern, sounded the warning and prescribed the means of escape. For although the pattern is universal so that the lesson may be clearly drawn from history, the Lord always warns the people of a new dispensation through prophets raised up unto them in their own day. This he has done for this generation through the great prophet of the restoration, Joseph Smith, Jr. Through him the Lord repeatedly declared that the world was ripening in iniquity and that unless men repented destruction would overtake them.

For example, in March 1829, he said:

... a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified. (D & C 5:19-20.)

You will note that this prediction, as were like predictions in the past, is conditional. "If they repent not," is the condition. For this generation as for all others, the Lord has provided the means of escape. This means is now, and has always been, the gospel of Jesus Christ.

In the preface to the Doctrine and Covenants, the book in which the revelations sounding the warning and declaring anew the saving principles and ordinances of the gospel are published, the Lord said:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world. (*Ibid.*, 1:17-18.)

"These things" are, of course, the revelations published in the Doctrine and Covenants. In them the issues of our day are as clearly set before us as



were the issues of the past set before the antediluvians by Noah; the Jaredites by Ether; the people of Zedekiah by Jeremiah; the Jews by the Master. They are set before us as clearly as they were set before the Nephites by Nephi and the Resurrected Jesus.

By spurning the warning and rejecting the means of escape, we shall most certainly bring upon ourselves the predicted destruction, for the words of Jesus, "Although . . . heaven and earth shall pass away; . . . my words shall not pass away," (Joseph Smith 1:35) are still immutable.

On the other hand, if men will hearken to and accept the means of escape, the gospel of Jesus Christ as restored through the Prophet Joseph Smith, the rewards shall as certainly follow. Fears will give way to confidence; war clouds will fade; righteousness will come; peace will reign. Again there shall return to earth that glorious state of felicity which blessed the Nephites in the days of Jesus. To these truths I bear witness.

When I see the tangible evidence of them in the light shining from the faces and the happiness enjoyed by those in

every land who receive and live the gospel, there wells up in my heart the desires expressed by Alma when he said:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. (Alma 29:1-2.)

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Marion G. Romney of the Council of the Twelve. At the conclusion of this morning's session you heard an inspirational sermon from Elder Hugh B. Brown, Assistant to the Twelve. We would like to hear a word from Brother Brown in acceptance of the new call that has come to him.

## ELDER HUGH B. BROWN

### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I respond to this call in deep humility, with a keen sense of my own inadequacy, but with confidence in my Brethren who have thought me worthy of it. I shall spend the balance of my life trying to make their judgment good.

I could mention many to whom I am indebted, as others have done. I shall not take that time. I cannot, however, refrain from speaking of my angel mother, who, when I was a little child, had faith in my destiny, and all through my life helped me to believe and try to be worthy of it.

I would be ungrateful if I did not acknowledge that Zina Card Brown, my beloved wife, is more responsible for my being here today than am I. To these two women I am profoundly grate-

ful and thank God for their lives and their influence on my life.

I thank President McKay for his confidence. I love him with all my heart. It has been my privilege to do some little work with and for him to help to take a little of the burden from his heart. I thank God for that association. I love and honor his Counselors and the members of the Quorum of the Twelve, each one of whom I know, in each one of whom I have absolute confidence. I restate my faith. I rededicate my life. I thank you for your confidence. I pray for forgiveness of my weaknesses and sins, and ask for your charity and tolerance and for God's blessings, in the name of Jesus Christ. Amen.

## PRESIDENT DAVID O. MCKAY

And now another annual conference of the Church has become history. In conclusion, none of us should leave this conference, *first*, without a resolution in his or her heart to live a better life. True religion cannot be worn only on Sundays, laid aside as you put aside your Sunday clothes, and left to lie in moth-balls during the week. True spirituality should be expressed in daily activity. That has been a theme of this great conference.

No father, no mother, no husband, no wife, and no children who have been here in attendance with them should return home without going into a better home than that which they left when they came. No fathers and mothers who have listened in can be true to their ideals as members, and to the noble thoughts inspired by the remarks of these Brethren of the General Authorities, without living tonight and in the future in a more spiritual home than heretofore. That is our duty.

No man or woman who has listened in can be true to himself or to herself without doing something to make life sweeter and better in their home than it was. That is our responsibility.

*Secondly*, the great theme has been that salvation and peace, contentment of the human family, not only in the home but also in community life, will come through obedience to the principles of the gospel of Jesus Christ. It has been the season of Easter, and every speaker has referred to the salvation, glorified life, the eternal gospel of the Resurrected Christ. We cannot be true to ourselves and to our loved ones and our associates, without being determined to live more in accordance with those divine principles. I mean in daily life, in our speech, in our self-control, in home associations, with business associates, in political fields—that is the obligation we have taken upon us by participating in the high ideals of the messages given by these speakers.

We cannot be true to ourselves and to our loved ones, to our associates, without feeling a determination to know more about this great truth to which testimonies have been borne. The spirit

within bears testimony that truth exists in this old world, and the spirit feeds upon that truth. I have much to say, but I shall summarize it, because of the lateness of the hour, by applying to the truth of the gospel what Mr. Jordan says about truth in general:

We cannot truly believe that we are the children of God and that God exists without believing in the final inevitable triumph of truth of the gospel of Jesus Christ. And as we leave this conference we shall have less worry about the destruction of the world and the present civilization because God has established his Church, never to be thrown down or given to another people, and as God lives and his people are true to him and to one another we need not worry about the ultimate triumph of truth.

If you have that testimony of truth on your side, you can pass through the dark valley of slander, misrepresentation, and abuse, undaunted as though you wore a magic suit of mail, that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, look every man calmly and unflinchingly in the eye, as though you rode, a victorious king returning at the head of your legions, with banners waving and lances glistening and bugles filling the air with music. You can feel the great expansive world of more health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come right in the end, that it must come, that all must flee before the great white light of truth, as the darkness slinks away into nothingness in the presence of the sunburst.

So, brethren and sisters, with truth as our guide, our companion, our ally, our inspiration, we may tingle with the consciousness of our kinship with the Infinite, and all the petty trials, sorrows, and sufferings of this life will fade away as the temporary, harmless visions seen in a dream. That is our privilege through God's blessing and guidance if we apply in daily activity the spiritual blessings and privileges of the gospel of Jesus Christ.

God help us all to do so and to enjoy such blessings I pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

The Tabernacle Choir will now favor us with, "O Divine Redeemer," conducted by Richard P. Condie. The closing prayer will be offered by Elder Philo T. Edwards, president of the Sharon Stake.

The singing, as we have told you, has been furnished today by the Tabernacle Choir under the direction of Richard P. Condie and his assistant, Brother Jay E. Welch. Brother Frank W. Asper has been at the organ this afternoon.

We expressed appreciation for the flowers this morning and for the services of the radio and television stations, and of all who have participated in this great Conference to make it successful. We have not said anything about the ushers, who, if you have noticed, have been at their places right from early Friday morning, and have helped serve the Saints and crowds every hour since that time. We thank you, Bishop Isaacson, and others, who are responsible for their service.

Tonight the Deseret Sunday School Union will convene in this building at 7 o'clock. All Sunday School workers are expected to be in attendance.

Let us drive carefully as we go to our homes. We have here a notice which may be of interest to you who are leaving. "U.S. Highway 50, Donner's Pass," it says, "is closed, but U.S. Highway 40 over Donner's Pass is open for passenger cars. Chains, however, are necessary. U.S. Highway 40 (Alternate) through Feather River Canyon is open. Chains, however, are necessary there." We thank the Highway Patrol for sending this information to us.

The Choir will now sing the closing song, and after the benediction this Conference will be adjourned for six months. The benediction will be offered by President Philo T. Edwards.

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Singing by the Tabernacle Choir, "O Divine Redeemer."

#### President David O. McKay:

You would consider me very remiss, I am sure, if I did not express appreciation to Brother Condie and the members of this great Choir, and for their inspirational singing this day. Brethren and sisters, it has taken a lot of work for you to attain to that high standard, but we do appreciate your having gone to that work and having given to us this day inspiration inexpressible. Thank you and God bless you.

I am just reminded too that now is a good time to thank the two Choruses—one from the Brigham Young University, with combined choruses of young people, last Friday; and the other from the Utah State University of Logan, another group of several hundred young people, both of which groups gave us singing that is unexcelled, I think, anywhere in school groups. We appreciate it especially, and I should say that President Chase of the Utah State University is in the Near East. That is why he is not with them, but we have had as his representative President Mark Newberger, who is acting president of the Utah State University. We thank them and all.

Now the benediction will be offered, and this Conference will be adjourned for six months.

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President Philo T. Edwards of the Sharon Stake pronounced the benediction.

Conference adjourned for six months.

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The choral music for the Friday sessions was furnished by the Brigham Young University Combined Choruses, with John R. Halliday conducting at the Friday morning session, and Don L. Earl at the afternoon meeting.

The music for the Saturday morning and afternoon sessions was furnished by the Combined Choruses of the Logan Latter-day Saints Institute and the Utah State University, James L. Bradley conducting the singing at the morning session, and Alma Dittmer at the afternoon session.

At the General Priesthood meeting Saturday evening, April 5, the singing

*Sunday, April 6**Third Day*

was furnished by the Men's Chorus of the Tabernacle Choir, Richard P. Condie conducting.

The Tabernacle Choir furnished the music for the Sunday sessions, with Richard P. Condie, Director of the Tabernacle Choir, and Jay E. Welch, Assistant Director, conducting.

Richard P. Condie directed the singing of the Tabernacle Choir at the *Tabernacle Choir and Organ and Church of the Air* broadcasts.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference

## CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:30 a.m., Sunday, April 6, 1958. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service, with Alexander Schreiner at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

**Announcer:** The *Church of the Air* is presented by CBS Radio so that representatives of many faiths may speak to a nation-wide congregation. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you transcribed from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Harold B. Lee, member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir directed by Richard P. Condie, with Alexander Schreiner at the organ.

The event this Sabbath Day commemorates, the resurrection of Jesus the Christ, the Prince of Peace, suggests the singing of a hymn setting with the

witness of these words from Job: "I know that my Redeemer liveth. What comfort this sweet sentence gives! He lives, who once was dead. He lives, my ever living head. He lives to bless me with his love. He lives to plead for me above. He lives my hungry soul to feed. He lives to bless in time of need."

(The Choir sang: "I Know That My Redeemer Lives."—Edwards.)

**Announcer:** Next from the Choir we hear a resurrection text taken from the New Testament, and sung to the music of Franz Joseph Haydn: "Hereby perceive we the love of God, that He laid down His life for us . . . He died for us . . . that we should live."

(The Choir sang: "He Died For Us."—Haydn.)

**Announcer:** We now hear on this *Church of the Air* service Elder Harold B. Lee, educator, distinguished public servant, and member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Elder Lee has titled today's talk: "Courage to Face the Inevitables Through Faith in a Divine Redeemer."

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

"Now upon the first day of the week, early in the morning, the women came unto the sepulchre. . . . They found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass that as they were much perplexed thereabout, behold two men stood by them in shining garments! And as they were afraid, and bowed down their faces to the earth, the angel said unto them, Why seek ye the living among the dead? Fear not ye, be not affrighted; for I know that ye seek Jesus of Nazareth, which was crucified.

He is not here, for He is risen, as He said. Come, see the place where the Lord lay—where they laid him.

And go quickly and tell his disciples and Peter that He is risen from the dead

—that He goeth before you into Galilee; there ye shall see Him. Remember how He spoke unto you while He was yet in Galilee saying: The Son of Man must be delivered into the hands of sinful men and be crucified and the third day rise again. Lo, I have told you." (Matt. 28:5-7; Mark 16:5-7; Luke 24:1-8.)

Thus do the writers of the gospels of Matthew, Mark, and Luke, record the greatest event in the history of the world, the literal resurrection of the Lord Jesus Christ, the Savior of mankind. Dramatically had been demonstrated the greatest of all the divine powers of an incarnated Son of God. He had declared to the sorrowing Martha, at the time of the death of her brother Lazarus: "I am the Resur-

rection and the Life . . . ! He that believeth in me though he were dead, yet shall he live. . . ." John 11:25.)

To the Jews with murderous intent, His pronouncement of His divine power was even more explicit and meaningful. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the Father hath life in himself, so hath He given to the Son to have life in Himself:

"And to execute judgment also, because He is the Son of God." (John 5:25-26.)

Following swiftly His own resurrection, there came an evidence of a second transcendent power to raise from the grave, not only Himself, but others "who though dead, had believed in Him." Matthew makes this simple, forthright record of the miraculous resurrection of the faithful, from mortal death, "And the graves were opened; and many bodies of the Saints which slept arose, And came out of the graves, after His resurrection, and walked into the holy city and appeared unto many." (Matt. 27:52-3.)

Nor was this to be the end of the redemptive powers of this illustrious Son of God. Down through the ages, in every dispensation, has come the cheering promise: "For as in Adam all die even so in Christ shall all be made alive," (I Cor. 15:22), ". . . they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." (John 5:29.) Time is rapidly moving on to a complete consummation of His divine mission.

If the full significance of these thrilling events were understood in this day when, as the prophets foretold: The wicked are preparing to slay the wicked, and "fear shall come upon every man" (D & C 63:33), this understanding would put to flight many of the fears and anxieties which beset men and nations. Indeed if we "fear God and honor the king" (I Peter 2:17) we can then lay claim to the glorious promise of the Master: "If you strip yourselves from jealousies and from fear, you shall see Me" (D & C 67:10).

In the brief time allotted for this Easter message, I should like to cite a few of the "inevitables" which all may one day face, and draw some parallels from sacred writings in the hope of vitalizing the mission of the Redeemer to all who listen and hopefully to those who may read. This evidence will demonstrate, to some extent, how an unshakable faith in the reality of the resurrected Lord and in the certainty of the resurrection of all mankind would provide the essential courage to accept "insecurity with equanimity" in a material world. Thus may all successfully combat the apprehensions and tensions which are so destructive among us today.

Consider as one of life's inevitables, if you will, the condition of one suffering from an incurable malady, or faced with the heart-breaking prospect of impending death to a loved one. Have you ever felt yourself spiritually devastated by an inconsolable grief?

May I take you to a sacred scene portraying one whose all seemed slipping from her grasp and let you feel her strength in a fateful hour! Huddled at the foot of the cross was the silent figure of a beautiful middle-aged mother with shawl drawn tightly about her head and shoulders. Cruelly tormented on the cross above her was her first-born son. One can but feebly understand the intensity of the suffering of Mary's mother-heart. She now faced in reality the import of old Simeon's doleful prediction as he had blessed this son as a tiny infant child, "He shall be as a sign for to be spoken against; Yea, a sword shall pierce thine own heart also." (Luke 2:34-35.)

What was it that sustained her during her tragic ordeal? She knew the reality of an existence beyond this mortal life. Had she not conversed with an angel, a messenger of God? She undoubtedly had heard of her son's last recorded prayer before His betrayal as it has been written by John: "And now, O Father," he had prayed, "Glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5) This sainted mother with bowed head heard His last prayer murmured from the cross through tortured lips: "Father,

into Thy hands I commend My spirit," (Luke 23:46) thus inspiring her with resignation and a testimony of reassurance of a reunion shortly with Him and with God her Heavenly Father. Heaven is not far removed from him who, in deep sorrow, looks confidently forward to a glorious day of resurrection. It was a wise man who said: "We cannot banish dangers but we can banish fears. We must not demean life by standing in awe of death." (Sarnoff)

Now to mention another of the "inevitables": As the press, the radio and television brings to you daily the frightening prospect of devastating war with atomic or hydrogen bombs and guided missiles, are you filled with forebodings of impending doom? What is there to set your soul free from such terrifying anxieties?

May I take you to the example of Peter whose loyalty to the Master seemed to have exceeded his courage, when in the face of physical hazard, he denied the Master thrice on the night of the betrayal. Compare this fear-torn Peter with the boldness in him manifested shortly thereafter before those same religious bigots who had so recently demanded the death of Jesus. He denounced them as murderers and called them to repentance—suffered imprisonment, and later went fearlessly to his own martyrdom.

What was it that had changed him? He had been a personal witness to the change which came to the broken, pain-racked, body taken from the cross, to a glorified resurrected body which could pass thereafter unhindered through walls of mortar and stone, which could eat broiled fish and honey comb; which could appear and disappear suddenly from the sight of mortals. The plain and simple answer is, that Peter was a changed man because he knew the power of the risen Lord. No more would he be alone on the shores of Galilee, or in prison, or in death. His Lord would be near him.

And now still another of the all-too-often "inevitables" among us:

In the writings of Luke, just an inference is made as to what may have been thought to be the reason for

mental and spiritual turmoil and which may have been as much in evidence then as it is among us today in those who have advanced degrees in their higher learning in secular fields but have neglected spiritual nourishment. Such a one, no doubt, was Saul of Tarsus, the Apostle Paul to the Gentiles. During his interview and defense before King Agrippa, Festus who was present "said with a loud voice, Paul thou art beside thyself; much learning hath made thee mad." (Acts 26:24.) Indeed it may have seemed so to those who had known of his zealous persecution of the followers of the Master, in contrast to his now declared allegiance, to that Jesus he had before so loudly denounced.

The insinuation of Festus suggests what higher education could do to a frustrated man, with but a smattering of unrelated bits of information with no unifying philosophy. Psychologists today tell us that one such, without a belief in either God or the Devil, "like a blocked body of water turns back upon itself, collecting scum, refuse, and silt, so the soul turns back upon itself and collects instinctive, dark forebodings," (Peace of Soul) which makes of his days and nights torture-chambers of discontent.

Years later, Paul explained to his beloved Timothy the simple formula which makes for a contented soul: "Godliness with contentment is great gain," (I Tim. 6:6) and then explains the source from which that essential "godliness" comes; "But godliness" he said, "is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Tim. 4:8.)

That promise of eternal life had given meaning and purpose to the life of Paul as it does to all of us who so believe. He had heard the Master's voice at the time of his conversion, declaring the reality of the Resurrected Lord, and whose teachings by his authorized servants, Paul now knew were the "power of God unto salvation."

As the challenge of dictator nations is before us with their advances in destructive military science, it is a challenge, of course, for us to be strong in

military science. We must beware, however, lest our much learning in these worldly matters likewise makes us mad. It is also a challenge for us to be holy through faith in that Divine Redeemer by whom all who obediently serve Him might be saved. Atomic power and guided missiles, are dangers only when they are in the hands of evil men.

And now, finally, may I make one further reference to another "inevitable" with which many are confronted:

Have you never stood seemingly defeated after years of gruelling struggle and faced with the prospect of programs, or principles, or policies, dear to your heart, ruthlessly condemned to failure? Why do some men commit suicide when their bank fails or their earthly possessions are swept away? Why do some rise above the heart-break of disaster and calamity while others go down to inglorious and pitiful despondency of bitterness as though the struggle of life had all been wasted? These and others are sobering questions.

I am indebted to one of the leading educators in our own state university to impress this problem. After noting the great interest in industrial, governmental, and university circles in clinical psychology or in what he called behavioral science, he summarizes the thinking of eminent authorities with this significant statement: "This interest derives not only from the trend cited above, but because of the tremendous social conflicts, such as war, which demonstrate behavioral breakdown." (Dr. G. Homer Durham)

This final illustration may suggest a solution to such as these and other similar frustrating problems.

The prophet Joseph Smith in this modern day was facing martyrdom at the hands of enemies for saying that he had seen visions in which God the Father and His Son and others who had lived upon the earth had appeared to him as living, resurrected, glorified beings. Like the Apostle Paul, he dared not deny having had these heavenly manifestations lest by so doing he would offend God and come under condemnation. (P. of G. P. p. 49.)

In the midst of bitter persecution with his coming doom already foreshadowed, the word of the Lord came to him: "if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than He? Therefore hold thy way . . . for the bounds (of your enemies) are set, they cannot pass. . . . Fear not what men can do, for God shall be with you forever and forever." (D & C 122:7-9.)

"Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God . . . and thy dominion shall be an everlasting dominion. . . ." (D & C 121:45-46.)

There you have your answer, you strong, noble statesmen in worldly councils of men involving human welfare. Better, as Paul said it, "godliness with contentment," than an empty compromise for the sake of expediency or the plaudits of men. You, too, can know that your Redeemer lives, as did Job in the midst of his temptation to "curse God and die," and know also that you, too, can open the door and invite Him in "to sup with you." See also yourselves one day as resurrected beings claiming kinship to Him who gave His life that the rewards to mortal men for earthly struggle and experience will be the fruits of eternal life even though as measured by human standards ones life's labors seemed to have been defeated. This is what the voice of wisdom has said, "The best thoughts, affections, and aspirations of a great soul are fixed on the infinitude of eternity. Destined as such a soul is for immortality, it finds all that is not eternal too short, all that is not infinite too small." (Stanford Memorial Chapel.)

Today in commemoration of the world's greatest victory I invite the honest in heart everywhere in deep humility to rise above their human fears and frustrations and rejoice as did the apostle to the Gentiles "Thanks be to God which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:57.)

All of which I pray for us and for all



men everywhere who seek to serve Him and keep His commandments.

(The Choir sang: "Alleluia."—Jones.)

*Announcer:* We have heard an Easter anthem by David Hugh Jones sung by the Tabernacle Choir, with the words of Charles Wesley, "Alleluia." "Christ the Lord is ris'n today! Raise your joys and triumphs high, Sing ye heavens . . . and earth reply. Christ the Lord is ris'n today."

And now the men's chorus of the Choir recalls the words of Eliza R. Snow, with the music of James McGranahan, in a hymn of the eternal journey of man: "O My Father, thou that dwellest in the high and glorious place, When shall I regain thy presence And again behold thy face? In thy holy habitation Did my spirit once reside? In my first primeval childhood, was I nurtured near thy side."

(The Men's Chorus of the Choir sang: "O My Father."—McGranahan.)

*Music:* Organ and humming choir: "Sweet Is The Work."

*Announcer:* You have been attending CBS Radio's Church of the Air. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, came to you transcribed from the Mormon Tabernacle on Temple Square through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Harold B. Lee, a member of the Council of the Twelve Apostles of the Church. Music was by the Tabernacle Choir, directed by Richard P. Condie. Alexander Schreiner was at the organ.

#### SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. Sunday, April 6, 1958, through the courtesy of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

The Choir first recalls a "Galilean Easter Carol" by R. Deane Shure: "Joy dawned again on Easter day; the sun shone out with fairer ray, when to their longing eyes restored, the apostles saw their risen Lord."

(The Choir sang: "Galilean Easter Carol."—Shure.)

*Announcer:* Alexander Schreiner takes first from the Byzantine sketches, Mulet's stirring music on a New Testament text, with the witness of Peter's words: "Thou art the Christ; the son of the living God." And the Saviour's reply "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:16-17.) We hear the "Toccata in F Sharp Minor."

(Organ selection: "Toccata in F Sharp Minor."—Mulet.)

*Announcer:* With words written on a theme from Jeremiah, William L. Dawson has given us a simple, moving, sacred song: "There Is a Balm in Gilead, to heal the sin sick soul . . . Sometimes I feel discouraged, And think my work's in vain, But then the Holy Spirit revives my soul again . . . If you cannot sing like angels, if you cannot preach like Paul, You can tell the love of Jesus, And say 'He died for all' . . . There is a Balm in Gilead, to make the wounded whole. There is a Balm in Gilead, to heal the sin sick soul."

(The Choir sang: "There Is a Balm In Gilead."—Dawson.)

**Announcer:** Dr. Schreiner turns now to the calm and quieting phrases of one of Louis Vierne's organ offerings: "Communion In E Flat."

(Organ selection: "Communion In E Flat."—Vierne.)

**Announcer:**

Every special day calls for some searching as to its significance. And Easter is no exception. We are all aware of the outward evidences of it, but what of the real cause for its commemoration: the resurrection of Jesus the Christ, our Lord and our Savior, who redeemed us from death. "Supernatural" some may say, and in saying so may suggest some unresolved reservations. But what is or isn't supernatural? Here we are alive, on a planet suspended in space—a beautiful and wondrous one, with sunrise and sunset, and seedtime and harvest, and the changing seasons; and all that grows, and all that moves; and man and his searching mind, and the power to learn, and the love of loved ones, and all the evidence of the planning of Providence. Is this natural or supernatural? Perhaps some would suppose that the most natural thing is nothing. How did anything—or anyone—ever come to be in the first place? When was there a beginning of anything at all? "Who wound up the Universe?" is one of the classic questions. Who organized it—and who keeps it in its course? You see, we live in the midst of miracles. We see them at our very side. The first flower of Spring is a miracle, the first bud that breaks Winter's death and dormancy. Birth itself is a miracle—the awesome, sobering miracle of the newborn babe—with hands reaching, with eyes watching, with ears listening, and intelligence that responds to truth. The fact that we live, that we are, that we think and learn and love—all this is a miracle and a mystery. Who gave instinct to animals? Who gave the body wisdom to heal itself? Who gave two cells the intelligence to join and divide, to become an eye, or a tooth, or the hair of the head? Natural? Supernatural? We recall the oft-quoted question of Pascal, "Which is the more difficult, to be born, or to rise again?"<sup>1</sup> Surely

immortality is no more a miracle than mortality is. And the Lord God who gave us life here, can give us life everlastingly. To the believer there is the blessing of believing, even of knowing, beyond belief. To the doubter let it be said: He cannot know that the believer does not know. And with Job we would witness this day with a certainty of assurance: "... I know that my redeemer liveth."<sup>2</sup> And to those who search and seek, to those who sorrow, to those who are fearful and frustrated, to those who wonder, and those who weary along the way, this is the certainty and assurance of Easter—this is the assurance of our Savior: that for us and for all men—including loved ones who now seem lost—He did come forth from death to life; He did redeem us all from death.

(The Choir sang: "Christ The Lord Is Ris'n Today."—Carey.)

**Announcer:** "Abide with me; 'tis eventide! the day is past and gone; The shadows of the evening fall; The night is coming on! Within my heart a welcome guest, Within my home abide; ... O Savior, stay this night with me; Behold, 'tis eventide."

(The Choir sang: "Abide With Me; 'Tis Eventide."—Millard.)

**Announcer:** In closing now the Tabernacle Choir gives voice to a glorious chorus of conviction—a majestic and immortal message from the *Messiah*—the "Hallelujah Chorus" by Handel. "Hallelujah! for the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our Lord and of his Christ; and he shall reign forever and ever—King of Kings, and Lord of Lords."

(The Choir sang: "Hallelujah Chorus."—Handel.)

**Announcer:** Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the 1494th presentation, continuing the 29th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

<sup>1</sup>Blaise Pascal, *Pensees*, XXIV.

<sup>2</sup>Job 19:25.

Richard P. Condie conducted the Tabernacle Choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Cross-roads of the West.

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in the United States of America

*One Hundred Twenty-eighth*

SEMI-ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 10, 11, and 12, 1958*

With Report of Discourses



Published by  
The Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah



# The One Hundred Twenty-eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 10, 11, and 12, 1958.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting was held in the Tabernacle, Saturday evening, October 11, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KVNU at Logan.

In Idaho: KRXX at Rexburg, KPST at Preston, KID and KID-TV at Idaho Falls, KBOI and KBOI-TV at Boise, KLIX-TV at Twin Falls.

In California: KEEN at San Jose, KSRO at Santa Rosa, KRDG and KVIP-TV at Redding, KGO-TV at San Francisco, KTTV at Los Angeles, KERO-TV at Bakersfield, KOVR-TV at Stockton.

In Nevada: KLRJ-TV at Las Vegas.

In Arizona: KOLD and KGUN-TV at Tucson, KPHO-TV at Phoenix.

In Colorado: KREX at Grand Junction, KBTB at Denver.

In Oregon: KWRC at Pendleton, KRMW at The Dalles, KGW-TV at Portland, KBES-TV at Medford, KOTI-TV at Klamath Falls.

In Washington: KINT-TV at Tacoma, KHQ-TV at Spokane.

In Montana: KXLJ-TV at Helena, KXLF-TV at Butte, KOOK-TV at Billings.

In New Mexico: KRSN at Los Alamos.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies in Utah, Washington, Wyoming, Connecticut, Massachusetts, Ohio, North Carolina, South Carolina, Pennsylvania, Virginia, Arizona, Colorado, Illinois, Wisconsin, Maryland, Michigan, Minnesota, New York, Montana, Nevada, New Mexico, Texas, Idaho, Oregon, California, and Canada.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Tabernacle Choir and Organ* broadcast is also included in this record. (See pages 130-131)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, \*, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, George Q. Morris, and Hugh B. Brown.

\*Elder Harold B. Lee touring the South African Mission.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* \*\*, Alma Sonne, \*\*\*, John Longden, Sterling W. Sill, Gordon B. Hinckley, Henry D. Taylor, William J. Critchlow, Jr.\*\*\*\*, and Alvin R. Dyer\*\*\*\*\*.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion Duff Hanks, and Albert Theodore Tuttle.

\*\*Elder Clifford E. Young passed away August 21, 1958.

\*\*\*Elder ElRay L. Christiansen touring the European Missions.

\*\*\*\*Elder William J. Critchlow, Jr. was sustained October 11, 1958 as an Assistant to the Twelve Apostles.

\*\*\*\*\*Elder Alvin R. Dyer was sustained October 11, 1958 as an Assistant to the Twelve Apostles.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and assistants, A. William Lund and Preston Nibley.

*Members of the General Welfare Committee,* Church Welfare Program.

*Members of the Church Board of Education and Administrator Church Board of Education,* Directors and Associate Directors of Institutes, and Seminary Instructors.

*Presidents of Stakes and Their Counselors,* Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

## FIRST DAY

### MORNING MEETING

Conference convened in the great Tabernacle Friday morning, October 10, 1958 at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The music for this session of the Conference was furnished by the Relief Society Singing Mothers from the three Southern California regions, Sister Florence Jepperson Madsen conducting, with Alexander Schreiner at the organ.

President McKay opened the Conference with the following introductory remarks:

#### President David O. McKay:

This is the opening session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah. All the General Authorities of the Church are in attendance excepting Elder Harold B. Lee and Elder ElRay L. Christiansen. Elder Lee is visiting the South African Mission. Elder Christiansen is in the European missions.

Elder Joseph Anderson is Clerk of the Conference.

For the convenience of those who are unable to enter the building—the Tabernacle, which is filled so far as we can see, every seat occupied—we announce that these services and all general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall by television. The general sessions of this Conference will be broadcast as a public service over television and radio stations throughout the West. The names of these stations have already been announced to the television and radio audiences. To the owners and managers of these various stations we wish to express our sincere appreciation for this outstanding public service so generously extended.

To the large audience assembled in the Tabernacle, to the overflow gathering in the Assembly and in Barratt Hall,

and to the untold thousands comprising the television and radio audiences, in behalf of the First Presidency, the Council of the Twelve, and other General Authorities, we bid you a hearty welcome.

Any important messages or cables, calls, or telegrams that come to us for persons attending the sessions of this Conference, will be announced at the dismissal of the meetings over the public address system on the grounds.

We are favored this morning by having the Relief Society Singing Mothers from three Southern California regions to furnish the music. You who were fortunate enough to hear the program of the General Board of the Relief Society last Wednesday and Thursday will know what a treat is in store for us with these Singing Mothers.

The beautiful flowers which you see arranged on the rostrum and pulpit have come from two countries far removed from each other,—South Africa and Hawaii. The flowers from South Africa are a variety of the protea, the national flower of South Africa. These flowers are unique inasmuch as South Africa is the only place in the world where they are found. Our gardener, Brother Irvin T. Nelson, this morning informed me that these are taken right out of the desert, according to pictures he has seen, and they seem to be just that.

Elder Glen G. Fisher, president of the South African Mission, informs us that the branch Relief Society sisters throughout the South African Mission have put on cake sales and made individual contributions, and have manifested a keen interest in this project in order that they might send these rare flowers for our enjoyment during this Conference.

The entire South African Mission membership will have more than common interest in our Conference, since at this time they are enjoying a visit from Elder Harold B. Lee of the Council of the Twelve. Sister Lee is accompanying him on this tour.

The other flowers, the beautiful red

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antheriums, have come to us from the Honolulu Stake. Elder Jay A. Quealy, Jr., president, says that the members of the stake send their love and greetings with these lovely flowers.

With all our hearts we express appreciation and thanks to the members of the Church in these far-off lands for these lovely flowers bearing their messages of loyalty, affection, and greeting. Our thoughts and best wishes will be with them as we enjoy the beauty of their flowers this October Conference. Flowers have an expression of countenance as much as men or animals. Some seem to smile. Some have a sad expression. Some are pensive and diffident. Others again are plain, honest and upright, like the broad-faced sunflower and the holly-hock. We express appreciation of the effort put forth by these far off branches, wards, and stakes joining hands with us here.

I shall read some telegrams just received. It just seems we are shaking hands with our members of the Church across the Atlantic on one side, and across the Pacific on the other. How glorious it would be this morning if nations could extend the same greeting to one another, and have in their hearts the same feeling of brotherhood and fraternity that we have for our friends and fellow members over the seas!

From South America we have the following cable: "Brethren, we are united with the Brazilian Saints and missionaries in sending our sustaining vote, our love and appreciation for your inspired leadership. Asael T. Sorensen, president."

From Brother ElRay L. Christiansen, Assistant to the Twelve, who is now touring the European missions, we have the following: "October 8, President David O. McKay: As Conference approaches we extend to all our love and best wishes. All well."

From Australia: "The Saints of the Australian Mission send you greetings and thanks as you meet in General Conference."

We have a telegram also from the mayor of Salt Lake City, expressing regret that due to an unexpected meeting he will not be able to attend the opening

session. He planned on being in attendance, but found it impossible to do so. He extends to all his prayers and best wishes for a successful Conference, and hopes he will be able to be in attendance at the other sessions.

We have before us men who are not especially appointed, but who, out of good will and their best wishes for the success of the Conference, are here with us this morning. We are glad that Brother Benson, a member of the Council of the Twelve, is with us. Also here are Arthur V. Watkins, United States Senator; Wallace F. Bennett, United States Senator; William A. Dawson, Congressman; Henry Aldous Dixon, Congressman; George Dewey Clyde, our own Governor of the State; Lamont Toronto, Secretary of State; Ernest L. Wilkinson, president of the Brigham Young University; Dr. A. Ray Olpin, president of the University of Utah; E. Allen Bateman, State Superintendent of Public Instruction; M. Lynn Bennion, Superintendent of Salt Lake City Schools; Dr. William Miller, president of the Weber College; and perhaps others whom we have not been able to see from the rostrum. We welcome all—presidents of stakes, bishops of wards—to all we extend welcome and express satisfaction and pleasure in your presence and your cooperative spirit.

The music for this morning's session, as already announced, will be furnished by the Relief Society Singing Mothers from the three Southern California regions, with Sister Florence Jepperson Madsen conducting, and Elder Alexander Schreiner at the organ.

We shall begin this session by the Relief Society Singing Mothers singing, "The Morning Breaks, The Shadows Flee." The opening prayer will be offered by Elder Lee Benson Valentine, formerly president of the Argentine Mission.

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Singing by the Relief Society Singing Mothers, "The Morning Breaks, The Shadows Flee."

Elder Lee Benson Valentine, former president of the Argentine Mission, offered the invocation.



**President David O. McKay:**

The invocation was just offered by Elder Lee Benson Valentine, formerly president of the Argentine Mission. The Relief Society Singing Mothers will now sing, "If Ye Love Me, Keep My Commandments." Music by Sister Florence Jepperson Madsen, who will now lead the Chorus in singing.

The Singing Mothers Chorus sang the selection, "If Ye Love Me, Keep My Commandments."

**President David O. McKay:**

Our first speaker this morning will be President Stephen L Richards of the First Presidency of the Church. He will be followed by Elder Antoine R. Ivins.

**PRESIDENT STEPHEN L RICHARDS***First Counselor in the First Presidency*

My dear brethren and sisters and friends: I join in the welcome and greeting extended to you by President McKay. I respond humbly to the assignment to speak to you in the opening of our conference with unusual anxiety in the thought that many may expect the usual inspirational opening address by the President. I counsel those who are disappointed to be patient, because they will be amply rewarded in a later session.

I am taking the liberty of addressing my remarks in large measure to our friends who compliment us by listening to the conference over radio and television. The message I have for them I give with frankness, hoping that they will not misconstrue my frankness for disrespect of them and their beliefs. Only by being outspoken can I hope to make any contribution.

Some time ago a member of my family sent to me a critical article written by Mr. Edmund Fuller in a publication called *Saturday Review*. The criticism of the writer is directed against the effort made to satisfy what the author designates as "general religious hunger," with books, articles, and public appearances of nationally advertised individuals, carrying on a propaganda for what is characterized as (these are quoted) "the good life," "peace of mind," "positive thinking," and "successful" or "confident living." What the author objects to most strenuously is not so much that propaganda should be issued for the optimism of "peace of mind" and "positive thinking," but that this psychological optimism should be held out in any form as an interpreta-

tion of or a substitute for the real Christian religion.

He expresses deep concern in the situation, not so much because such propagandists are taking from an uninformed and unthinking public millions of dollars from the sale of their books and services, but that the uninformed victims of the propaganda are losing something far more important than their money—an intelligent and true concept of religion and Christianity.

Mr. Fuller, the critic, asks, "Where, in all the morass of false witness, whether in quests for successful living or in saccharine sentimentality—where are the great, historic central themes, subjects, words of Christianity through the ages? Where are considerations of the Trinity, incarnation, covenant, atonement, redemption, salvation, sin, offering, judgment, worship, sacrament, sacrifice, communion, and the idea of the Holy?"

In general, I find myself in agreement with this criticism. I think, however, that Mr. Fuller himself is only partially informed with reference to the true Christian religion, and I think, too, that the trends which he analyzes and criticizes have come about and are in part tolerated by people of the world because of inadequate understanding of the vital concepts of true religion.

Not infrequently do we see and hear the statement published that what the world needs is to come to Christ, and that only Christ can save the world. We subscribe, of course, to these statements, but we question with ample justification the interpretation of the

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Christ and his teachings which has been brought to the world these many years. I believe we are justified in ascribing many of these attempts to find substitute for the real Christian faith, and the failure of that faith to find true lodgment in the hearts of innumerable people, to this inadequate interpretation.

We criticize no honest soul in choosing his religion and living by it, but when the truth is available, we take the position that every individual, adequately to exercise his free agency and power of choice, should have and must have, wherever and whenever circumstances will permit, the truth about the Christian religion presented to him. We feel that he cannot be ultimately bound in the sight of God by the choice he makes unless he does have such opportunity. We agree with the critic, Mr. Fuller, that it is an intolerable imposition upon the unsuspecting and uninformed to offer to them what he calls "ersatz foods" to satisfy their religious hunger, but we go further. We believe it is likewise an imposition to foist upon the uninformed an incorrect and unwarranted interpretation of Christ and his gospel, and we believe that generation after generation over centuries of time have been held in darkness and denied the saving truths of the gospel because of such misinterpretations. Indeed, we ascribe the present condition of the world and the limited acceptance of the true Christian faith largely to ignorance of the true gospel.

How much of tolerance should be allowed for the mistakes in interpretation and practices of the past, as pertaining to the followers of Christ, we are not prepared to say. The Lord will judge, and his judgment will be righteous and merciful. We are constrained to deplore the results of these misinterpretations. The revelations predict the outcome which has literally come to pass. Isaiah foresaw both the conditions and results. You will recall this impressive and portentous statement:

"... Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and

their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: ..." (Isaiah 29:13-14.)

This great statement is corroborated by the Savior in Matthew 15:8-9, and by revelations and prophecies of modern times. In March of 1831, less than a year after the organization of the Church, the Prophet Joseph Smith received from the Lord a comforting and encouraging assurance confirmatory of the predictions which had been made centuries before, which reads as follows:

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel." (D & C 45:28.)

That light, my brethren and sisters and friends, has come to the world. It is the light of revelation, and through revelation has come the true interpretation of the Christ, his mission, and his gospel. All men of all nations embraced within the family of the Eternal Father are entitled by his decree to receive the light and to receive an understanding of the true, revealed order of the kingdom of God. The Church of Jesus Christ of Latter-day Saints, established under the direction of the Father and the Son, is the custodian of the revealed principles of the restored gospel and the authority to administer its ordinances under divine commission. I am aware that by many this will be regarded as an extreme and presumptuous statement. We make it only because we are constrained by the revelations so to do. I assure you it would be much easier to attempt to win a reputation for tolerance by modifying and ameliorating our position. If we did so, we and our message would be of little value to our brothers and sisters in the world, and we should be untrue to our commission.

Revelation is the foundation of our faith. We are not ashamed to declare that the Lord has spoken through his servants in modern times as he did in days of old. Why should men find so much difficulty in accepting revelation? I assume that it is because it seems to them unnatural that messages should

come from the unseen world, but certainly it is no more unnatural in the present day than in the past, and few would deny the need of God's guidance in the world of today.

I think that the Apostle Paul was inspired to foresee the conditions of the world when he gave his famous definition of the gospel: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; . . ." (Romans 1:16.) He must have foreseen that men, lacking in faith, would be ashamed of the gospel of Christ, and particularly revelation, the seemingly unnatural process by which the Lord communicates with man.

Now, we assert that there is no true religion without revelation. Men may contrive all sorts of societies, associations, and establishments, but men of themselves cannot create the gospel of Christ and the kingdom of God. That is a divine function limited to divine power only.

I submit this conclusion in humility to my friends, hoping and praying that they may recognize the logic and truth of it, and muster sufficient faith to accept revelation as the basis for all true religion and the interpretation of the gospel. I assure all my friends who listen that this custody of the truth and divine commission is not a light assignment. It is heavy, weighted with a responsibility both institutional and personal, not exceeded, and I think not equaled, by responsibilities borne by any other people or cause. All of us within the restored Church of our Lord take this responsibility most seriously. The assumption of responsibility of membership in the Church often brings a radical change in living, behavior, and philosophy. The obligation felt by the membership to consecrate and dedicate themselves to the dissemination of what the revelations call "pure knowledge" among the inhabitants of the world becomes an obsession, not fanatical, but practical. In the concept of each member is the recognition of a debt—a debt to be paid not so much to the donor of the gift he has received, but a repayment in terms of conscious effort to give to others the light and

truth which someone has brought to him.

Many people have asked: "What is the sustaining philosophy behind your marvelous missionary system?" Well, I have just stated it. It is the recognition of a noble obligation and purpose to extend the knowledge of truth, born out of gratitude for blessings received.

This condition creates zest and enthusiasm for missionary work, and what to many is a very strange feature of it, is that the enthusiasm is not evanescent. It does not die periodically and then have to be revived. It persists. And why? First, I think, because of the absolute unquestioning conviction in the cause. And secondly, because of the love of humanity engendered by the gospel, that all are in reality of the family of God, and that such parentage makes all men brothers.

I wish I had some way of making all friends who listen appreciate the depth of conviction that actuates the members of the Church in carrying forth its great work in the world. Perhaps it is a little indelicate to cite a personal experience in the effort to give my friends understanding on this point. I hope, however, you will tolerate the recital of my experience.

More than fifty years ago I began the practice of law with a deep love for the profession, and a long-cherished ambition to succeed. I went through what is commonly called the starvation period, and after thirteen years achieved some modest success, at least sufficient to encourage me and build up my hopes for the future.

One day while sitting in my office I received a telephone call. I was advised that the President of the Church wished to see me immediately. I went as requested to a meeting in the temple, where the President of the Church, his Counselors, and the Council of the Twelve Apostles were in attendance. I was told by the President of the Church that I had been selected to become a member of the Quorum of the Twelve Apostles, and then asked if I would accept this position. Obeying my concepts and convictions regarding the government of the Church, I accepted and was ordained to the position.

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Within the space of twenty minutes the whole course of my life had been changed. My professional career and ambitions were abandoned, and for more than forty years I have devoted myself to the ministry under my call, although I had had no previous preparation, as the churches of the world give, for this undertaking.

I cite this circumstance merely as an example of everyday occurrence in the restored Church of Jesus Christ. Of course apostles are not called every day, but so-called laymen are being called every day to serve in positions of trust and honor. These calls in numerous cases involve substantial change in occupations and professions, and in some instances, as in the callings of mission presidents and missionaries, complete abandonment for a period of years of all gainful occupation, and a personal assumption of considerable responsibility to fulfil the assignment.

Now, my point is, and I think it ought to be clear to our friends, that men do not do these things without complete conversion and complete conviction as to the rightness of their course. I am aware that many may say that sincerity of belief is not proof of the truth, and I am not contending, as the old cliché has it, "that fifty million Frenchmen can't be wrong." There are, however, at least two legitimate and justifiable deductions that our friends may make from the circumstances I have mentioned. First, that the unmistakable evidence of conviction in the rightness of their cause and conduct are exceptional in a day of materialistic living and purpose, not readily duplicated in other causes; and the second point of appeal held out to our brothers and sisters in the world is that the circumstances warrant investigation. That is all our missionaries the world over are advised to request of the people they visit—investigate, discover for yourself. Use your own Bibles. Diminish none of your love for God and Christ and your fellow men, but study and investigate the Christian religion with the light which the restored gospel has brought to it. Why should any true searcher for truth have objection to these two elements—a demonstrated

sincerity and conviction on the part of the missionary, and an invitation to hear and investigate the message?

Now, I wish to extend my remarks to cover an additional aspect of this subject. I am of the definite opinion that the religious hunger of the people, as Mr. Fuller puts it, cannot be satisfied with the current interpretation of the Christ put forth by many professing Christianity. All proclaim him a great teacher. Most assert that he is Savior of mankind, and all invest him with the highest and noblest attributes. Altogether too many, however, worship at the shrine of his attributes, but deny the sovereignty of the King. In my humble opinion, what the world so urgently needs is a present realistic concept and recognition of the Christ as Lord of this earth, as Lawgiver and Judge. If he were recognized as the author and projector of all moral codes and righteousness, and if it were recognized that infraction of his law is sin, I am sure there would be less violation than we see today, and there would be far less tolerance for violation, which is today undermining the morality of nations. Christ will save the world when and only when men and women of the world put themselves in position to be saved. It is unthinkable that he can deviate from the inexorable laws of righteousness, which from the beginning to the end he has set for mankind. When men sin, there is no substitute for repentance to bring to them a restoration of blessings they have forfeited. So any interpretation of the Christ as Lord of the earth which would invest him with capricious and variable judgment founded on so-called grace and pity is harmful and not true. The true gospel is not a spiritual sedative. It is a challenge to the strength and will of mankind to enter into an everlasting covenant with injunctions and promises, the observance of which yields the reward of exaltation in the eternal presence. Christ is the author of mercy, but he himself said that he came to fulfil the law and not do away with it, and he declared that mercy shall not rob justice.

I am deeply concerned, too, with the tendency to invest the Lord our Savior

with a mystical character. I am not sure that I know just what is contemplated by "mystical." He is not mystical to me, nor to the great body of his followers with which I have the honor to be associated. It is true that he does not move about among us in the form in which he once presented himself to humanity, but he is real. He was resurrected in the form in which he was crucified, and he lives in the heavens he has described. He will return as he has promised, and in the meantime he has left an organization which he established through his commissioned servants, in fulfillment of prophecy, to build his kingdom and prepare the way for his coming. I hope that they who profess to love and adore him will not make him less than he himself said that he was—the Son of the Father, on the right hand of God, Lord, Lawgiver, and Judge of all men in the earth, invested with powers and authorities everlasting.

So, it is the worship of our Lord so interpreted, it is the acceptance of his revealed and restored gospel, and that alone, which will adequately and perpetually satisfy the "hunger for religion," which I sincerely hope pervades the world today. Christ has been seen in modern times. There are creditable witnesses whose testimony has never been successfully refuted to two such appearances—first, when he appeared to the young prophet, Joseph Smith, in answer to prayer, accompanying his Father, the Eternal God. This heavenly vision, without argument, brought to the world an irrefutable and true concept of the Father and the Son. Then he appeared to this same prophet with an associate when he was more mature

in a temple which had been erected to his name. This is the testimony of that appearance:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D & C 76:22-24.)

Every fiber of my being responds to that testimony. I am completely convinced that the men who bore the testimony told the truth. Every interpretative sense which I possess tells me without doubt or equivocation that Jesus Christ, the Son of God, lives as a resurrected eternal being, and that he is my Lord and my Savior, and the Lord of all men. I could wish for no greater happiness, peace, and satisfaction to come to all our friends than that they should enjoy the blessing, the incomparable blessing, of this knowledge and assurance.

May the world come to peace and happiness through the recognition of the true Christ, I ask humbly in his name. Amen.

**President David O. McKay:**

President Stephen L. Richards of the First Presidency of the Church has just spoken to us. Elder Antoine R. Ivins of the First Council of Seventy will now address us. He will be followed by Elder Gordon B. Hinckley.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

My brethren and sisters, I hope that the few words I attempt may be directed by the Spirit of God, and that perchance they may be helpful to us and give us courage in the efforts that we are making to carry forward the work of God.

I am happy to be here today and

listen to these fine sisters sing as they did Wednesday when I attended the meetings of the Relief Society, where I always gain a wonderful respect for the women of the Church, and the effort they are putting forth to further the work of God.

I want to bear my testimony to the

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truth of all that we have listened to this morning from President Richards. As I look forward and see this great number of men, many of whose faces are not familiar to me but many of them are, and when I try to figure in my mind the responsibility that rests upon them individually and collectively as the bearers of the priesthood, I wonder how I could make that plain, what words it would take to impress upon us all the dignity and responsibility of the Melchizedek Priesthood.

I presume that all of us who are here today believe the things that President Richards has told us, that we believe that Jesus Christ is actually the Son of God. He told Peter that upon that testimony that he is, he would build his Church. I hope we have, as I have said more than once from this pulpit, the testimony that Jesus Christ is the Son of God, for as long as we do, and live true to it, no danger will ever befall the Church.

I believe in the verity of the story of the Prophet Joseph Smith, that Christ appeared to him and gave him a commission, and that true to that commission he was finally authorized and empowered to reorganize the Church of Jesus Christ; that through the revelations which have come to us through him we have a true conception of the purpose of life and of the gospel of Jesus Christ. I believe, moreover, that the priesthood was restored through the Prophet Joseph Smith and that it has come down to us in an unbroken line, authoritative, and that only through the operation of that priesthood can the ordinances which are designed for the exaltation of men and women be performed in their behalf.

Now, this being true, this being the testimony of all who are here today, as I presume it is, then we have a real responsibility, and I stand before you today representing a group of men in the priesthood whose major purpose it is to bear that testimony to the world—the seventies of the Church. It happens, however, that in carrying that message to the world, we avail ourselves of men who have not yet been ordained seventies and of sisters in the Church, and also we use men who have perhaps

been through the order of the seventy and become high priests, or at any rate who are high priests. So we have a large force of men whom we use to spread this knowledge of the gospel to the peoples of the world. The largest part of these male missionaries is made up of the elders of the Church and many of them of rather limited experience.

It is the duty of the older members, the fathers, uncles, grandfathers, cousins, and so forth, who have this testimony in their hearts, to establish it in the hearts of these growing young men, so that at such time as they may come to us and offer their services that they may have a living testimony that Christ is the Son of God, that the Church was authoritatively organized, that the priesthood is in the earth, all of which is essential to the exaltation of men.

If every elder who goes into the mission field could go with that testimony, he would be a power of strength and vigor, and his example would be above reproach as he labors among the people of the world.

Now, who is going to impress these young people with this and how are we going to do it? We all have that responsibility whether we be fathers of these young men, or relatives, or just friends and acquaintances, or even strangers; when occasion may permit, we have the responsibility of striving to instill in their hearts a firm and living testimony of the truth of these things.

It happens, occasionally, that young men go out who cannot say they know it. Sister Ivins and I were on a train one time with a group going into the Central Atlantic States Mission. A very outstanding young man was in that party. In the testimony meeting that we held in Roanoke the night of our arrival, he said, "I cannot tell you definitely that I know the gospel is true." But he believed it, and he sought that testimony. I think it was about ten days or two weeks later, that we met him again in a testimony meeting. Then with all the fervor that one could ask for, he bore testimony to the truth of the gospel.

"If any man will do his will, he shall

know of the doctrine. . . ." (John 7:17) the Savior said; and this elder had found it out. Perhaps it would have been a bit better had he had that testimony in his heart as he accepted his call for missionary service.

It has been a long time since I first sat on the missionary committee with President McKay, who was a Counselor then to President Grant, and after him with President Richards. We have seen many, many men come to us for interview and go into the mission field. It is my testimony that most of them, brethren and sisters, are worthy of the call that is given them. Occasionally, however, we have problems with some of them, and the problems frequently arise because, either they have not been properly taught or, having been taught, they have been a bit adverse and felt that they were being circumscribed in their liberties.

We must not let them feel that way, brethren and sisters. We must build in them a love for the Church and the gospel of Jesus Christ, and we must present to them an attitude not of criticism of the operation of the Church, but of approval, the testimony that there is actually today among the leaders of the Church inspiration.

I have lived in this Church a long time, and since I was eight years old I have been a baptized member of the Church, and I have seen some of its practices change. I cannot remember ever hearing of a change of the doctrine of the Church, but it has been possible to change some things. I remember when the Mutual Improvement Association came to St. George in its, shall I say, primeval condition, and I have watched it change its policies and practices, always for the better.

There are some people who feel that there never ought to be a change of that kind in the Church, but it happens.

I bear testimony, too, that those changes in my opinion have been inspired. But there are some of us who feel that we cannot accept those things. We have no right, brethren and sisters, to teach our young, growing people that it should not have been done.

I remember meeting a boy years ago

out in Shreveport, who came from a family that was divided in that respect, a mother that was firm in her faith, a father that had an idea that certain things should not have been changed, and I found that boy following the line of thinking which his father had instilled in his heart. Repeated promises on his part to refrain from worrying his companions with those teachings failed.

Now, brethren and sisters, these are serious conditions, and who is responsible for them when they exist in the hearts of boys and girls? Somebody, and usually somebody who holds the Melchizedek Priesthood, is responsible for it, brethren and sisters. We have that great obligation to build faith in the leadership of the Church, faith in the revelations of God to guide this Church, and when we fail to do it, perhaps there will come a time when we may answer for our failure.

I think that is one of our greatest responsibilities, today, brethren and sisters—to live the gospel of Jesus Christ in our homes, in our families, in our ministry among the people, in our business relationships, so that growing men and women can see the results that may come from an inspired testimony that Jesus Christ is the Son of God, that the gospel has been restored, that as has been said this morning, the Church is the custodian of the priesthood and that we have the responsibility of carrying this message to the world.

We are happy, brethren and sisters, in the contributions you are making of the services of your sons and daughters. They are coming to us in great numbers and most of them are eminently worthy. When they come to me, I hope you will have taught them that they must not be afraid to tell the truth as some of them say they are. We have nothing but good will toward those young people. Our sole and only purpose is to help them to see as they should see, to live as they should live, and to serve as they should serve; and may God bless us all with the power to so impress these young people with the truth of these grand and glorious teachings, I pray in the name of Jesus Christ, our Redeemer. Amen.

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**President David O. McKay:**

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to

us. We shall now hear from Elder Gordon B. Hinckley, Assistant to the Twelve.

### ELDER GORDON B. HINCKLEY

*Assistant to the Council of the Twelve Apostles*

President McKay, President Richards, President Clark, my dear brethren and sisters:

I seek inspiration of the Lord at this time.

During the past six months Sister Hinckley and I have had the opportunity of participating in the dedication of the New Zealand and London temples. If I may, I should like to make some observations out of the experiences of those occasions and comment with appreciation on five great qualities or aspects that I have noted in this, our Father's work: (1) its breadth; (2) its depth; (3) the devotion of its advocates; (4) the effect of their teaching; (5) the strength of its leadership.

I am grateful, my brethren and sisters, for the breadth of this kingdom. My testimony of the Prophet Joseph Smith has been strengthened by the manner in which this work has spread over the earth. I think of the statement made by Moroni in 1823 to an unknown farm boy in western New York that his "name should be had for good and evil among all nations, kindreds, and tongues." (Joseph Smith 2:33.) I think of the word of the Lord to the Prophet in the loneliness of Liberty Jail: "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." (D & C 122:1-2.)

My brethren and sisters, I have witnessed the fulfillment of these marvelous promises. In the temples in Europe I have seen the people of Finland, Sweden, and Norway, of Denmark, Belgium, and Holland, of Germany, Austria, France, and England and even from South Africa—pure in heart, noble, virtuous men and women of those lands

seeking blessings under the authority which came through the Prophet Joseph Smith. In New Zealand I have seen the people of that land, of Australia, Tasmania, Samoa, Tonga, Raratonga, Fiji, and Tahiti, with the smile of truth upon their faces as they sought blessings in the house of the Lord, each in his own tongue testifying of this great latter-day work.

I marvel at, and am grateful, for the breadth of the kingdom, its spread over the world, and I know that the end is not yet—that this stone which was cut out of the mountain without hands, as the prophet foretold, shall roll forth and fill the earth, touching the hearts and lives of the virtuous and the wise and the pure in heart, wherever it is taught—for it is the kingdom of our God.

Secondly, as I am grateful for the breadth of the kingdom, I am likewise grateful for the depth of its teaching. To spread laterally is one thing. To grow in "the third dimension of religion," as one writer put it, is another.

I think we witnessed in these temples that third dimension. I shall never forget the testimony of a young man who had come from Perth on the west coast of Australia. He and his wife and children had traveled across Australia, a distance approximately as great as from San Francisco to New York, and then across the Tasman Sea to New Zealand. He said they had had to sell their furniture, their car, their dishes, and many other of their prized possessions, but, he said, as he looked at his wife and their lovely children, he knew these were more precious than car, furniture, or china. By hard work and careful saving he could replace his worldly goods, but he could never afford to lose those he loved.

And so they had come, with a sustaining conviction in their hearts that life, love, and family may all be eternal under the plan of the Lord. And as



they kneeled about the altar of the temple and were bound together under the authority of the Holy Priesthood in an imperishable relationship, one glimpsed the great, eternal purposes of God—the everlasting verities that transcend in beauty and satisfaction the thin values by which most men gauge their lives.

Inherent in the events of that day in the temple—in the instruction given in the endowment, in the covenants made, in the ordinances performed—were answers to the great eternal questions of where we come from, why we are here, and where we are going—of the purpose of life under the plan of our Creator. These are the things which give depth and meaning, a third dimension to our faith, for which I feel deeply grateful this day.

Thirdly, our experiences of the past six months have given me a new appreciation for the devotion of the advocates of this cause, our missionaries. I have come to a renewed sense of gratitude for the sacrifices of those who laid the foundations of this great work.

While in England I spent a few hours in Preston, my first field of labor as a missionary twenty-five years ago. It was in this city that missionaries first preached the gospel in Europe in 1837. As we moved along those old cobbled streets and flagstone walks, I thought of those seven men of 121 years ago—strangers in a strange land, walking in poverty, but with a great conviction and a great enthusiasm.

We stood beside Vauxhall Chapel where they first spoke, beside the River Ribble where they first baptized, on the site of the old Cockpit where they bore testimony. In spite of bitter opposition, in spite of mobbings, arrests, and every manner of persecution, they went forward, garnering souls in a harvest that will go on forever as the posterity of their converts increase in number.

And as they sacrificed and labored, so labor their successors. We met more than five hundred missionaries of Europe. One cannot witness these young men and women at work without marveling at their devotion. One cannot see the maturity that has come into their lives without recognizing the inspiration of this great program. One

cannot hear their testimonies without sensing the tremendous power of truth. The Lord bless them for their wonderful devotion and for their wonderful faith. You can be proud of them.

Fourthly, I am grateful for the effect of their teachings. The Lord has declared: “. . . this is my work and my glory—to bring to pass the immortality and eternal life of man.” (Moses 1:39.) You need not wait for the life beyond to see the accomplishment of that purpose. You may witness that process every day in the mission field. The revelation declares that “That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.” (D & C 50:24.)

That sublime principle of growth was evident in the lives of those who came to these temples. Whether they were brown-skinned Maoris, Samoans, or Tongans, or fair-skinned Europeans, they seemed to have a quality indefinable and wonderful. Perhaps it was a certain kind of cleanliness—no more cigarets, no more liquor, no more tea. Perhaps it was the company they kept—the kind of company one ought to find in the Church. Perhaps it was their knowledge of the gospel, their assurance concerning the purpose of life. In any event, it was there, and it was inspiring.

I am grateful for the power of the gospel in the hearts and lives of men and women, and I never saw that power more evident than when the Saints came to the house of the Lord.

Finally, there came out of these experiences an increased gratitude for our leader and for a conviction of his divine appointment.

A short time ago while doing some research in the missionary records of the Church, I came across the appraisal made by Elder David O. McKay's mission president when he completed his first mission in the British Isles. That appraisal reads as follows:

“As a speaker: Good.

“As a writer: Good.

“As a presiding officer: Very good.

“Has he a good knowledge of the gospel? Yes.

“Has he been energetic? Very.

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"Is he discreet and does he carry a good influence? Yes sir!

"Remarks: None better in the mission."

That was written in 1899.

As I read that I thought of another David, the son of Jesse, who was ordained to become the leader of Israel. And I thought of the solid consistency of President McKay's life, from the time he first labored in the British Isles as a young man, through the sixty years that passed prior to his return to dedicate the House of the Lord in this same land.

The affection in which he is held, his unfailing kindness and consideration, his ease in meeting every situation, the fruits of his ministry, all attest to his prophetic calling.

On his arrival at the New Zealand Temple he was given a great welcoming festival. As he walked through the crowd, elderly men and women, who first had met him in the islands in 1921, wept at the return of their apostle-prophet.

In London we watched him face with ease a battery of newspaper and television men and bear testimony to them. In both temples we heard him give counsel that was inspiring and offer prayers of dedication that were solemn and beautiful and moving.

In eleven languages today the worthy of the Church are enjoying the blessings of the temple because of the inspiration that has come through him. No one witnessing the joy of those who have received these blessings, could doubt the inspiration of his leadership.

I recall a little widow in New Zealand, the mother of seventeen children. Her husband was gone. A number of her children were gone. As she knelt about the altar with the beautiful children who were left to her and received

the assurance that all that she had lost would also be hers, she wept. And all who were with her on that sacred occasion in that dedicated room, wept also.

As I have witnessed these and many more inspiring situations during the past six months in these widely scattered lands, I have felt to sing with that convert from the steel mills of Sheffield: "We thank thee, O God, for a Prophet, to guide us in these latter days."

The other day I talked with a misguided young man who has become bitter. After he told his story, I said to him: "If you had seen what I have seen, if you had experienced what I have experienced, you would not feel as you now do."

I bear you witness that God's kingdom is here, that it is growing in breadth and depth, and in power in the lives of the people, and that those whom he has placed to lead it are his chosen and ordained servants. I so testify in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

Elder Gordon B. Hinckley, Assistant to the Council of the Twelve, has just addressed us. The Choir and Congregation will now join in singing, "High On The Mountain Top," led by Sister Florence Jepperson Madsen. After the singing Elder Mark E. Petersen will address us.

The Singing Mothers Chorus and the congregation joined in singing the hymn, "High On The Mountain Top."

#### President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve will now speak to us. Our concluding speaker will be Elder Delbert L. Stapley.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

Last June while we were touring one of the missions of the Church in the eastern part of the United States, we stopped one morning about 8 o'clock to get breakfast at a café. This

café was located just a half block from a junior high school. As we were sitting there eating our breakfast, about a dozen of these junior high school students came into the café and played some

records and lounged about for a few minutes waiting for school to start. They were on their way to school. I noticed that every one of these boys and girls, who seemed to be about fourteen years of age, smoked cigarets. I was struck even more by the manner in which they smoked than by the fact that they were smoking; such a bravado type of spirit—a show-off—giving everybody the impression, apparently, that now they were grown up; now that they could smoke cigarets they had “arrived.”

That night before going to bed I picked up a magazine in the hotel, and on the back page of the magazine was a full page advertisement. It showed a husky looking man, apparently in the bloom of health, smoking a cigaret. The caption across the ad said: “Where there’s a man there’s a ..... cigaret.” I do not give the name.

As I read that ad my mind flashed back immediately to those boys and girls in the café. I wondered if they had read that ad. I wondered if they thought that “Where there’s a man there’s a cigaret.” I wondered if they got the idea that cigarets make the man, that cigarets make the woman. Then I began to ask myself whether these boys and girls would suppose that they would be lacking in manhood or womanhood if they did not smoke?

Young people, do you believe that you would lack in manhood or womanhood if you did not smoke? Would you believe, for instance, that President Eisenhower is any less a man because on doctor’s orders he quit smoking? Would any of you believe that President Harry S Truman was any less a man because he refused to smoke? Would any of you believe that Franklin Delano Roosevelt was any less a man because he responded to the advice of his doctors with respect to smoking, and then even later tried to persuade his biographer, Harry Hopkins, to do likewise?

Would any of you believe that Carl Sandburg, the Lincoln biographer, is any less a man because he will not smoke? Would you believe it of Governor Harriman of New York, or Bernard Gimbel, the head of the great Gimbel Department Store in New York City?

Would you believe that Lyndon B. Johnson, majority leader of the United States Senate, is any less a man because he will not smoke? Do you believe that J. Edgar Hoover, the head of the FBI, is any less a man because he neither smokes nor drinks? Or a man like Charles Boyer of the movies, or TV personalities such as Victor Borgé and Pat Boone? Do you believe the kind of advertising that is put out by the tobacco people?

The United States Congress made an investigation of cigaret advertising, and after their investigation they published a report known as “False and Misleading Advertising,” having to do with filter-tip cigarets. It was published by a committee on Government Operations of the House of Representatives of the United States Congress on February 20, 1958. It was published by the United States government in the Government Printing House and paid for by government money. I would like to read just an excerpt or two from it. The Hon. Robert T. Secrest, a member of the Federal Trade Commission, was one of the men who gave testimony in connection with this investigation, and among other things he said that the Surgeon General’s recent statement that “excessive cigaret smoking is one of the causative factors in lung cancer” calls for a “new approach” by the commission in its regulation of cigaret advertising. Then the report goes on to say this:

“The cigaret industry has done a grave disservice to the smoking public, initially, blatantly, and more recently, very subtly, publicizing the filter-tip smoke as a health protection. . . .

“Despite repeated private and even public invitations to appear before the subcommittee, the tobacco industry refused all such invitations. In one instance the invitation was accepted only to be declined later because of a ‘previous engagement,’ when it was learned no other tobacco-company official would appear.

“During a period fraught with public concern over grave health implications of cigaret smoking, business responsibility and even decency would apparently dictate that the American public is entitled to an accounting from the

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cigaret manufacturers. It is indeed most reprehensible that the tobacco industry should so shirk its vast responsibilities to the consumer and apparently conspire to boycott the hearings of a congressional committee."

I am sure your congressman would send you a copy of this if you were interested in it. It is Union Calendar No. 539, House Report No. 1372.

Young people, in the face of things like that, do you believe cigaret advertising? Do you believe that cigarets make the man, or that cigarets make the woman? What makes a man? What makes a woman? Is it the cigaret or the cocktail, or is it the clean life,

the development of good character, faith in God, and keeping his commandments?

Young people, be honest with yourselves. Answer these questions. Believe in God. Serve him. Uphold the program of the Church, and you will live wonderful, happy lives. That you may do this is my earnest prayer, in Jesus' name. Amen.

### President David O. McKay:

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve. Elder Delbert L. Stapley of this Council will be our last speaker this morning.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

My brothers and sisters, I am indeed grateful for the splendid spirit of this conference session this morning. I hope what I have to say will not detract from the spirit of the messages given. I would like to touch upon a few things connected with the New Zealand Temple dedication mentioned by Brother Hinckley.

Since the last general conference of the Church Sister Stapley and I have enjoyed the great privilege and blessing of accompanying our beloved President David O. McKay, Sister McKay, Elder and Sister Marion G. Romney and others to New Zealand for the dedication of the new temple in that faraway land. Brother Gordon Hinckley and his wife had preceded us there to finalize the preparation for the dedication and opening of the temple for ordinance work. He mentioned the welcome and reception accorded the official Church party by the Polynesian Saints. It was a tremendous tribute and demonstration of love and affection for all of us, but more particularly for their beloved President and Prophet, "Tumuaki" David O. McKay.

It was a glorious spectacle, so different, colorful and unique that the sweet memory of the occasion will remain forever. Each Polynesian group, in native costume, entertained with pageantry, song, and dance for the space of three

and a half hours. I believe it is the only time in the history of the world that four such widely scattered Polynesian peoples have been brought together where each featured its individual native entertainment to welcome an official party. Such an assembly of mixed talent may never happen again, for it isn't likely that another similar event of such importance will occur to bring them together.

The majority of the Saints of the South Pacific attending the temple dedication activities did so, as Brother Hinckley has indicated, at great personal sacrifice. Ever since the building of a temple was announced they have been saving in earnest for that important and historic dedication day. To them it was the spiritual opportunity of their lives, the fulfillment of their prayers and dreams. It would be difficult for the people of the world, not knowing the sacred value and eternal nature of temple ordinances, to understand why people possess such strong religious beliefs and faith that would cause them not only to save money, but also to sell their cars, mortgage furniture and other chattels to raise sufficient funds to visit a temple. To those who do understand, no sacrifice is too great to achieve the greatest blessings of their lives—the holy temple endowment with the ordinances and sealings that bind

husband and wife and families together in an eternal family relationship and companionship.

In visiting with this mixed group of Saints the evidences of a living and motivating faith were found on every hand. Tears of happiness flowed freely down the cheeks of these faithful and worthy people as the significance of these eventful days unfolded more clearly to their understanding. Each session of the dedication was a glorious spiritual experience. To watch the faces of the Saints was a reflection of the joy and happiness they felt.

The simple and trusting faith of the Polynesian Saints was reflected in the answer of Brother Lafi Toilupi to President McKay's query, "Can you do it?" when he asked Brother Toilupi if he could translate the dedicatory prayer from English into the Samoan tongue. Brother Toilupi replied sincerely and humbly, "I can do it if you will bless me." President McKay answered, "I do bless you," and the translation was accomplished perfectly regardless of the fact the limited Samoan language does not have equivalent words corresponding in meaning to the English.

The New Zealand Temple, situated on a prominence overlooking the valley, with its remarkable floodlighting effects, stands out majestically at night with a brilliance of lighting intensity which can be seen for miles around, and truly represents "a candle of the Lord" to reveal light and truth in the midst of error and spiritual darkness. The favorable publicity of all happenings there, revealing the purpose of temples, Church beliefs, principles, and practices, gave to the people of New Zealand and Australia new knowledge and gospel light which has stimulated a tremendous spiritual upsurge to the work of the Church.

My soul is full of gratitude for the restored gospel of Christ and the blessed power it has to enrich the lives of people. I bear humble testimony, my brothers and sisters, that the gospel taught by the Latter-day Saints is the true gospel of God's kingdom which the Savior testified "shall be preached in all the world for a witness unto all nations;

and then shall the end come." (Matt. 24:14.)

The missionary system of the Church was established by revelation of the Lord to fulfil this latter-day obligation. He declared to the Prophet Joseph Smith:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority and the authority of my servants, . . . O inhabitants of the earth." (D & C 1:4-6.)

During the spring and summer Sister Stapley and I visited three Church missions: the two in Australia, and the Northwestern States Mission. I personally interviewed over 350 young missionaries. I pay sincere and humble tribute to them for their faithful devotion to a great cause. I know many families make tremendous financial sacrifices to support their missionary sons and daughters while away from home in the service of the ministry. The compensations, however, for faithful and devoted service are rich and rewarding. Faith is increased; testimonies are strengthened; principles of righteousness and truth are acquired which build into the missionary fundamental moral and spiritual values which upgrade his character attainments for successful and happy living. With few exceptions, the more than 5000 missionaries now serving represent the Church honorably and effectively, and are a great credit to it. Thousands of converts each year result from their devoted service.

Recently a mission president reporting his mission made this significant statement: "If the Church were not true, the 5000 missionaries representing it would have proved it long ago." I have often thought how true that statement is. Actuated as they are by the same spirit, the Holy Ghost, and officiating by the authority of the true priesthood of God, it is not too difficult to understand the truth of the mission president's statement.

The tempo of the proselyting program has stepped up in Australia, and with

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nineteen new lovely buildings to meet and worship in and to carry forward the full Church program, prospects for increased conversions are constantly improving. The chapel-building program alone has set forward the work of the Church many years. From the beginning of construction of a beautiful and serviceable chapel in one small branch to the time of dedication, thirty-three converts were baptized and twenty-five passive members reactivated who are now in full fellowship.

In two widely separated towns of the Australian Mission where lovely buildings are completed and in service, the mayors attended the appointed meetings to bid us welcome. One, acquainted with the Word of Wisdom, told how he had been prevailed upon to give up the habit of tobacco and of the personal satisfaction he experienced in doing so. He complimented the Church and its people for building such a lovely edifice in which to worship and to foster cultural activities for the wholesome and broad enrichment of their lives. He also pledged to them the full support of his office and the town council he represented. It was a beautiful tribute and a marvelous pledge of co-operation. The second mayor also gave like praise and commendation and declared that the Church building was most attractive and inviting, which added spiritual strength and prestige to their progressive city. He expressed the hope that the work of the Church would prosper there, and wished the people every success in their religious program. He promised, in conclusion, to return again. He made a profound observation by saying that to many people churches were like elevators—they could just get on at any time and be taken to heaven without the good life and good works to their credit. He firmly believed faith and works go together.

At the dedication of the New Zealand Church College, the Prime Minister of New Zealand gave an interesting and challenging talk most favorable to the Church and its program to serve and bless people. He took exception to the organized unfriendly group opposing the Church efforts there, who questioned our right to Christian

status, and who also were guilty of maligning the integrity of the Church leaders in Zion. He called attention to a few of our brethren who were or are now in high United States government positions, whom he was privileged to know personally. Some had befriended and supported him, which permitted the Prime Minister to become acquainted with their qualities of goodness and sound political integrity and leadership. He made particular reference to Elder Ezra Taft Benson, with praise for his integrity and excellent government service. He indicated favorableness to religious education in the schools of New Zealand, and praised the character and teachings of Jesus which he encouraged all to accept and follow.

Such recognition and unsolicited favorable contributions from outstanding leaders not of our faith are helpful to the work. Their comments call attention to a letter I received from a non-member friend of mine while we were yet in New Zealand, who closed by saying, "May the propagation of the Latter-day Saint faith ever spread over the world." Such is the encouragement of those who know us best.

The faraway converts of New Zealand and Australia—and I listened to many—teach and preach the same truths, principles, and gospel ordinances as orthodox as we do here. Their testimonies are fervent, spiritual, and convincing. To associate with and listen to them, one would think and feel as if he were in the congregations of the Saints at home. Truly, all who belong to this Church and yield obedience to its teachings are actuated by the same spirit, the Holy Ghost, whose function it is to guide into all truth, to bear witness of the Father and the Son, and to keep the Saints of God united wherever they are. What a blessing it is to be guided by a power which prevents misunderstandings and divisions among the true followers of Christ.

I would like to share with you briefly three choice experiences resulting from these mission tours. A good woman, called upon by the missionaries while tracting in her neighborhood, advised them that her niece had joined the Church eight months previously. "Your

Church has done so much for her," she said, and then asked, "Can you do the same for me?"

A woman investigator, after a few home visits from the missionaries, said to her husband, "The elders take something with them when they leave our home; when they return that something is here." They both recognized that "something" present when attending Church services held by the elders. "What is it?" this good woman asked. The answer came to her and she exclaimed, "The priesthood of God," to which her husband agreed.

A faithful sister, eighty-nine years of age but young in spirit, related to me this testimony and experience. As a young woman, her father informed her a new scripture was to come, and the Church presenting it would be true. She was greatly impressed by this statement and remembered it. Her father passed away, and time moved on, but still the new scripture had not come to her attention. Some years later two missionaries knocked at her door. When she received them they introduced to her the Book of Mormon which they advised was a new scripture revealed by God. She immediately recalled the words of her father. She had her witness. She said to me, "I didn't need the elders to teach me the gospel. I knew they represented the true Church." She was quickly converted and baptized by them. For over fifty years this good sister has remained a faithful and devoted member. Her home has been, and is now, a rallying point for missionary work. The evening we spent with her was enriched by her testimony and charm of character.

How wonderful it is, my brothers and sisters, that the true gospel of our Lord can be understood by the simple, yet is so profound it can challenge the most learned thinker with its depths of knowledge and wisdom. The gospel has the power to bring people together in love and understanding and give purpose and wise direction to life. Our message to the world is one of faith in God and his beloved Son, Jesus Christ, our Savior and Redeemer. It is a message of brotherhood, hope, peace, and salvation, and is therefore of great

importance and value to every nation, kindred, tongue, and people. We possess the truth, the fulness of the gospel of Christ with all its glorious principles, high moral standards of conduct, ideals of noble character, and all saving ordinances for the joy and eternal happiness of mankind.

We cordially invite all people to investigate the restored Church of Christ, and accept its teachings and way of life as revealed for their salvation and glory. President Richards made an excellent appeal in his opening address here this morning. I testify, my brothers and sisters, that God has established his work for the last time among the children of men, and preparations are now going forward for the second coming of our Lord and Savior, Jesus Christ.

God help us, my brothers and sisters, to be true to our obligations as members of his kingdom. I humbly pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve Apostles has just addressed us.

A practical demonstration of the vitality of the gospel in its affecting activity, producing happiness, in the lives of individuals and families we have this morning in the presence of these lovely women, our Singing Mothers from California. They will now favor us with, "Grant Me, Dear Lord, Deep Peace of Mind," conducted by Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder Mark Junius Sorensen, formerly president of the Danish Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon. The Singing Mothers will be with us again this afternoon.

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The Relief Society Singing Mothers sang as a closing number, "Grant Me, Dear Lord, Deep Peace of Mind."

Elder Mark Junius Sorensen, formerly president of the Danish Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## FIRST DAY

### AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Friday, October 10. President David O. McKay presided and conducted the meeting.

The musical numbers for this session were furnished by the Relief Society Singing Mothers of the three Southern California regions, with Sister Florence Jepperson Madsen conducting. Roy M. Darley, Assistant Tabernacle Organist, was at the organ.

#### President David O. McKay:

The following wire has been received from President Casper W. Merrill of the West Central States Mission at Billings, Montana: "Conference coming in good over KOOK-TV. Missionaries are in homes of investigators receiving the message. President Richards' opening address a great asset to our work. We all join in sending our love."

We are favored this afternoon by the presence of the Relief Society Singing Mothers from the three Southern California regions, with Sister Florence Jepperson Madsen conducting, and Roy M. Darley at the organ.

We shall begin these services by the Relief Society Singing Mothers rendering, "How Gentle God's Commands."

The opening prayer will be offered by Elder LeRoy H. Duncan, formerly president of the South African Mission.

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The Relief Society Singing Mothers sang the hymn, "How Gentle God's Commands."

Elder LeRoy H. Duncan, formerly president of the South African Mission, offered the opening prayer.

#### President David O. McKay:

President LeRoy H. Duncan, formerly president of the South African Mission, has just offered the invocation. The Relief Society Singing Mothers will now favor us with, "The Voice In The Wilderness," conducted by Sister Madsen, following which President Joseph Fielding Smith will speak to us.

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"The Voice In The Wilderness" was sung by the Relief Society Singing Mothers Chorus.

#### President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve will now address us. He will be followed by Elder Eldred G. Smith.

### PRESIDENT JOSEPH FIELDING SMITH

#### *Of the Council of the Twelve Apostles*

This morning we listened to a wonderful discourse addressed to friends and businessmen, prominent individuals outside of the Church, which I think was most timely, but I wish to address my remarks to the members of the Church, and more especially to those who are wayward and indifferent, and who do not seem to realize the value of their membership. I would like to read to you a covenant which is taken by each individual who enters the waters of baptism.

"And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the



remission of their sins, shall be received by baptism into his church." (D & C 20:37.)

Now, baptism into the Church is not enough to save us. It is for the remission of sins, that is true, but there is another baptism which is just as essential, and that is the baptism of the spirit, or the bestowal of the gift of the Holy Ghost. After we are baptized, we are confirmed. What is that confirmation for? To make us companions with the Holy Ghost; to have the privilege of the guidance of the third member of the Godhead—companionship, that our minds might be enlightened, that we might be quickened by the Holy Spirit to seek for knowledge and understanding concerning all that pertains to our exaltation in the kingdom of God.

Now in this same revelation from which I read, the Lord has also said: "And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true;

"And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength.

"But there is a possibility that man may fall from grace and depart from the living God;

"Therefore let the church take heed and pray always, lest they fall into temptation;

"Yea, and even let those who are sanctified take heed also." (*Ibid.*, 20:30-34.)

Baptism and confirmation into the Church do not necessarily insure our exaltation in the kingdom of God. They do, provided we are true and faithful to every covenant and obligation required of us in the commandments of our Eternal Father. It is he who endures to the end that will be saved, and there is a danger that confronts us through the temptations of the adversary if we yield to those temptations that we may lose it all. The greatest punishment that can come to any individual in this world is punishment that will come to those who have received the light and truth of the gospel of Jesus Christ, who have passed through the waters of baptism, who have hands laid upon their heads for the gift of the Holy Ghost, and then turn away

from the truth, for the Lord will not hold them guiltless.

I think I am safe in saying that no man can become a Son of Perdition until he has known the light. Those who have never received the light are not to become Sons of Perdition. They will be punished if they rebel against God. They will have to pay the price of their sinning, but it is only those who have the light through the priesthood and through the power of God and through their membership in the Church who will be banished forever from his influence into outer darkness to dwell with the devil and his angels. That is a punishment that will not come to those who have never known the truth. Bad as they may suffer, and awful as their punishment may be, they are not among that group which is to suffer the eternal death and banishment from all influence concerning the power of God.

Now, I say I want to talk to those who are indifferent and a little wayward sometimes, those who do not appreciate the privileges and the opportunities that are given unto them to serve God and keep his commandments. If they are not here, I hope they are listening to what is going on in this building today. They do not come to the conferences—at least, not very many of them. But after receiving the light and the knowledge and the information which the Spirit of the Lord can give, it is an awful thing to turn away.

However, it is my judgment that there are many members of this Church who have been baptized for the remission of their sins, who have had hands laid upon their heads for the gift of the Holy Ghost, who have never received that gift, that is, the manifestations of it. Why? Because they have never put themselves in order to receive these manifestations. They have never humbled themselves. They have never taken the steps that would prepare them for the companionship of the Holy Ghost. Therefore they go through life without that knowledge, and they have not the understanding. Therefore when those cunning and crafty in their deceit come to them, they disturb them in their faith, if they have faith left. They criticize the Authorities of the Church.

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They criticize the doctrines of the Church, and these weak members do not have understanding enough, information enough, and enough of the guidance of the Spirit of the Lord to resist the false doctrines and teachings of those who come to them, the wolves in sheep's clothing, and they listen to them, and think that perhaps after all they have made a mistake, and first thing you know they find their way out of the Church, because they do not have understanding.

I get letters frequently from people, members of this Church, who have been disturbed principally by two organizations which seem to have dedicated their lives to the destruction of the Church of Jesus Christ of Latter-day Saints. These people go into the homes of our weak members, disturb them in their faith, get them all riled up, and they do not know whether they did the right thing when they were baptized or whether they did not; but if they had lived as they should and had received the guidance of the Holy Spirit, they would not be moved. They would not be influenced by the false teachings and false statements regarding our doctrines that these people present to them.

The gospel is simple. There is nothing difficult about it. There are mysteries, no doubt. We do not need to bother about the mysteries, but the simple things pertaining to our salvation and exaltation we can understand.

Now let me refer to another passage of scripture.

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be

seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils." (*Ibid.*, 46:7.)

So the Lord has given us a warning. "Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

"For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.

"And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church." (*Ibid.*, 46:8-10.)

Now the Lord would give us gifts. He will quicken our minds. He will give us knowledge that will clear up all difficulties, and put us in harmony with the commandments that he has given us, and with a knowledge that will be so deeply rooted in our souls that the knowledge can never be rooted out, if we will just seek for the light and the truth and the understanding which is promised to us, and which we can receive if we will only be true and faithful to every covenant and obligation pertaining to the gospel of Jesus Christ.

The Lord bless you in the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is Joseph Fielding Smith, President of the Council of the Twelve. We will now hear from Elder Eldred G. Smith, Patriarch to the Church. He will be followed by Elder Alma Sonne.

## ELDER ELDRED G. SMITH

### *Patriarch to the Church*

I pray that the spirit of the Lord will be with me, and that I may have his inspiration as has been given to others in this conference.

I noticed in an article on the editorial page of the *News* last evening, calling

our attention to the troubled world we are in. Have you had any problems? Have you had any difficulties? Have you had any trials? Have you ever been discouraged? Have you had any heartaches? Have you ever felt that

missionary system could not operate as it does today. Without his blessings temples could not be erected at home and abroad as at present. And without his blessings we could not sustain upwards of five thousand missionaries in the field to proclaim the gospel truths. Neither could we build the churches and support the schools and places of education which have been developed in our midst.

I feel sure, as I stand here, that God's work will not diminish in the earth. Eventually every knee will bow and every tongue will confess that Jesus is the Christ. The adversary, powerful as he is in the world today, will be defeated in his plans and in his purposes. The end of evil, so rampant in the world, will come when the gospel of the kingdom has been preached as a witness in all the world and when the power of Satan is broken.

The Church stands for the principles of eternal truth proclaimed by Jesus Christ and the holy prophets. The appointed mission of the Church is to preach the gospel and to administer the ordinances thereof. The work is going forward today, at home and abroad, and we have reason, you and I, to rejoice at its success; and so I say, again, God's work will not diminish in the world or in the Church, it will continue its onward course. It has survived attacks from without and crises and threats from within, but it has never weakened. It is full of vitality and power.

The large gathering of Latter-day Saints here and in other places, the recent expansion and the enlarged projects now under way, are evidences of virility and strength. The work being done is destined to conquer and to touch the human heart and even where Christian sentiments are still slumbering.

I was interested this morning when Elder Hinckley read from Section 122 of the Doctrine and Covenants. They were words of reassurance to the Prophet Joseph Smith. They came at a moment when he needed to be reassured, when he was being maligned, betrayed, and imprisoned. They were given to him in Liberty Jail where he received words of comfort and strength from his Heav-

enly Father. Few men have discharged their responsibility with greater confidence and a firmer trust in God than did Joseph Smith. I marvel as I contemplate the soundness of his program and the durability of his teachings.

I recall the words of the Savior about John the Baptist. He said:

"What went ye out into the wilderness to see? A reed shaken with the wind?"

"... A man clothed in soft raiment?" (Matt. 11:7-8.) They went out to see a man who had been true to his calling, a spiritual giant, a great prophet.

You may rest assured that no worldly allurements could swerve him from his sacred calling. When you find a man who discharges his obligations to God, first and foremost, you will find a strong man, an unconquerable spirit, not a reed shaken by the wind. He is not swayed by popular motives nor by passing currents. He stands on a foundation that will never give way.

When you find a group of men and women similarly endowed, devoted to a God-given trust, counseling together and working for a divine cause in the service of God, you will find an invincible community struggling and striving for the betterment of all.

In the year 1831, the Latter-day Saints gathered in Kirtland, Ohio. They were poor from the standpoint of worldly possessions, but they had been taught correct principles of government. They lived in peace. They were united in their common cause. Within the short period of five years they had built homes for themselves, they had made civic improvements, and they had built a temple which cost them \$75,000. It was a stupendous sum in those days, yet economically, they were on a par with their neighbors and friends.

The year following the settlement in Kirtland a part of the Church settled in Jackson County, Missouri. What they accomplished there within a year or two incited the hatred and envy of their neighbors. A series of persecutions commenced which resulted in the expulsion of the Latter-day Saints. They were driven from their homes and despoiled of their property.

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They moved into the counties northward.

In 1838, according to Church history, four years after being driven from Jackson County, there were in Far West, Caldwell County, Missouri, one hundred fifty dwellings, seven stores, six blacksmith shops, two hotels, and a printing house prepared to issue a Church periodical. Schoolhouses were erected, and homes had been built in the country round about. The exodus from Missouri to Illinois with its suffering, exposure, hardship, and trial, has few parallels in history.

The destination of the people was a bog which had to be reclaimed to make it fit for human habitation. This was in 1839. And in 1844, five years later, the population of their city had reached 20,000. Did the Lord bless the Latter-day Saints in those early days? These refugees built comfortable homes, public buildings, schools, and a temple which cost the enormous sum of one million dollars. How could they accomplish this thing? All of this, as you know, they abandoned and left to their enemies so the Latter-day Saints could worship God according to the dictates of their consciences. They wanted to be free from persecution and malice.

The next movement was to the Rocky Mountains, beyond the confines of civilization in the great unexplored West. The Salt Lake Basin was at that time regarded as an irredeemable waste. What has happened in this intermountain region, you already know. The desert has blossomed as a rose. The climate has been tempered. Miracles have been wrought and the precious things of the earth are coming to light.

I mention these things, brethren and sisters, not to bring up the past but to point out the constructive spirit of the Mormon faith. I conclude that any

worthy project which will enhance God's work can be accomplished by the Latter-day Saints—for God's work will not fail. It will triumph in the world beyond the wildest dreams of those who laid so firmly the foundation of all we have and are. The same authority which actuated and inspired Joseph Smith and Brigham Young is directing the present leaders of the Church today. I know this to be a fact.

I know God is with his people. I know his inspiration is resting upon those who are directing its affairs, and I know God's work will triumph in the earth and the Latter-day Saints will carry forward the great program successfully until it is fully realized, for God is still blessing his people.

May we always remember it and may we live worthily before him so that these blessings can come to all of us, I pray, in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us. The Congregation will now join in singing, "Come, Come, Ye Saints." Sister Florence Jepperson Madsen will lead us. After the singing, Elder Milton R. Hunter of the First Council of Seventy will address us.

The congregation and the Relief Society Singing Mothers Chorus joined in singing the hymn, "Come, Come Ye Saints."

#### President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy will be our next speaker, and he will be followed by Bishop Joseph L. Wirthlin.

### ELDER MILTON R. HUNTER

#### *Of the First Council of the Seventy*

In this morning's session of the conference, President Stephen L. Richards stated that Isaiah prophesied that in the last days the Lord would establish "a marvelous work and a wonder" among

the children of men. In connection with that marvelous work and a wonder, Isaiah said:

"And thou shalt be brought down, and shalt speak out of the ground, and

thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit. . . ." (Isaiah 29:4.)

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (*Ibid.*, vs. 9-12.)

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (*Ibid.*, vs. 14.)

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." (*Ibid.*, vs. 18, 19.)

The Prophet Nephi, who lived about a hundred years after Isaiah died, was commanded by the Lord that he and his posterity should write a religious record which should contain especially testimonies and evidences that Jesus is the Christ, the Savior of the world. It would contain the gospel of Jesus Christ as revealed to his people. As part of that revelation from the Lord, Nephi wrote:

"For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb.

"And in them shall be written my gospel, saith the Lamb, and my rock and my salvation." (1 Nephi 13:35-36.)

Nephi was picked up by the Spirit of the Lord and taken on top of a high mountain. There he was shown a glorious vision of the history of the world. As part of that vision, Nephi saw that

in the latter days the Spirit of God would come down upon a man. He would get in a ship and cross a large body of water and come to the "promised land," or the land which was inhabited by the seed of his brethren. History indicates that Columbus was this man.

Nephi also saw that following the discovery of this land—America—by the man who was brought here by the Spirit of the Lord, that the Spirit of God would come down upon many people who lived in the countries across the large body of water. Seeking religious freedom, they would leave their native homes and, crossing "the many waters," come to "the promised land." He saw that there they would develop a young nation; and this young nation would be prospered and blessed by the Lord. It would rise up in revolt against its mother nation. And then he saw that the Spirit and power of God would rest down upon the inhabitants of this young nation, "and also that the wrath of God was upon all those who were gathered together against them to battle." He saw that the inhabitants of the young nation would win their independence from the mother nation and that they ". . . were delivered by the power of God out of the hands of all other nations." (*Ibid.*, 13:12-19.)

It is evident that Nephi saw in vision the coming of the Pilgrims and others, the rise of the thirteen colonies, the Revolutionary War, and the establishment of the United States of America.

As his vision continued, he observed that through the power of God this young nation would become a free nation, a nation which would be "lifted up by the power of God above all other nations." (*Ibid.*, 13:30.) It would be established in a "choice land above all lands," the land which the Lord had covenanted with Lehi to give to his seed for an inheritance.

Now, why should the Lord, as is evidenced from what I have said, make the United States a free nation, a greater and more powerful nation than any other nation under heaven?

Nephi gives us the exact reason. He said that in the latter days that Christ was going to establish such a nation

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and people upon this the promised land so that he would have a place and a people where he would perform his "marvelous work and a wonder." Let us quote the words of Jesus Christ which were given through his Prophet, Nephi:

"Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, . . ." (2 Nephi 27:26.)

"For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, . . ." (1 Nephi 14:7.)

Now, what is this marvelous work and a wonder prophesied about by both Isaiah and Nephi?

The Prophet Nephi tells us in detail what this marvelous work is. First, he declared that in the latter days and on this land of promise the Savior would restore his gospel and establish his Church and kingdom. The true gospel of Jesus Christ would be revealed from heaven to a prophet; and that prophet's name, according to Father Lehi, would be Joseph and his father's name would be Joseph. Certainly Joseph Smith fits all of the requirements.

Another phase of "a marvelous work and a wonder" would be the fulfilling of the covenants made by the Lord with the children of Israel. Nephi predicted that at the time that Jehovah would establish his gospel among the Gentiles in the land of promise he would remember the covenants he had made with the house of Israel—the covenant to return the Jews to Palestine, the covenant to establish Ephraim with the birthright in the promised land, the covenants with the Lamanites—and he would fulfil all of these covenants.

Third, the record of the Nephites, the Book of Mormon, would be given to this American prophet. He would

translate and publish a book which would contain the gospel of Jesus Christ. Nephi predicted that the words of this book will judge the inhabitants of the earth at the last day. (2 Nephi 25:18.)

And, fourth, the Book of Mormon, as a portion of this "marvelous work and a wonder," would be given through the seed of Ephraim—who would have the birthright—or as Nephi stated, through the Gentiles, to the Jews, to the Lamanites, and to all of the dispersed of the house of Israel, wherever they are throughout the world. This book would come forth to bear witness that Jesus is the Christ, the Savior of the world, to be a new witness to the Bible, and to help proclaim the gospel to the honest throughout the earth.

Now, let us see how these prophecies have been fulfilled. In the spring of 1820, in the state of New York, a boy named Joseph Smith retired to a grove of trees, and there he knelt down and prayed to his eternal Father, asking which of all the churches he should join. In answer to this prayer, one of the most glorious and marvelous heavenly manifestations that has ever been seen by man occurred. The eternal Father and his Only Begotten Son appeared to this boy-prophet. The latter told him to join none of the Christian churches, that Christ's true Church wasn't upon the earth, and that Joseph had been selected to be an instrument in the hands of God through which the true Church would be established.

Thus the Eternal Father and his Only Begotten Son inaugurated this "marvelous work and a wonder" with this greatest and most wonderful heavenly manifestation that mortal man has seen in the latter days.

John the Revelator looked down through the stream of time and he saw the day about which Nephi had prophesied. He wrote:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the

sea, and the fountains of waters." (Rev. 14:6-7.)

Certainly reason tells us that if the gospel of Jesus Christ were upon the earth at that time there would have been no need for an angel to "fly in the midst of heaven, having the everlasting gospel" to bring to earth again.

On September 21, 1823, that angel did fly in the midst of heaven. He appeared to the Prophet Joseph Smith, and declared himself to be the Angel Moroni, the last of a great race of ancient Americans. He told Joseph Smith about that sacred record which God had preserved to be brought forth in the latter days. Four years later the record was given to the Prophet. Through the gift and power of God and the Urim and Thummim, he translated the Book of Mormon and published it on March 26, 1830, thus fulfilling this portion of the marvelous work and a wonder.

Eleven days later the Prophet Joseph Smith established, as the result of a direct revelation from the Savior, the Church of Jesus Christ of Latter-day Saints, which was accepted by the Master as his, declaring it to be "... the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, ..." (D & C 1:30.)

Previous to this time Joseph Smith had received the Holy Melchizedek Priesthood, also, as part of this marvelous work and a wonder; and as time passed he received through revelation and heavenly visitations all of the ordinances and doctrines necessary to the salvation and the exaltation of the human family.

As another important phase of "a marvelous work and a wonder," the Prophet was commanded that he and the Church members should take the gospel and the Book of Mormon to every nation, kindred, tongue, and people, searching out the honest in heart, in order that all of the covenants that had been made with Abraham, Isaac, and Jacob and others of the house of Israel might be fulfilled. Thus through this missionary work, Christ would fulfill his covenants which he had made with the children of men by sending his messengers throughout the earth, declaring the restoration of the gospel

and proclaiming Jesus to be the Christ, the only name given under heaven whereby man can be saved. (2 Nephi 25:20.) The honest in heart—those who would receive the Book of Mormon and the restored gospel and take upon themselves the name of Christ by joining his Church—were sought out of the world preparatory for the second coming of Christ, that his kingdom might be fully established here upon the earth.

Thereupon the Prophet Joseph Smith inaugurated the greatest and most extensive missionary program that has ever been known in the world. During more than one hundred years' time since the Church was founded, thousands and thousands of missionaries have proclaimed the everlasting gospel throughout most of the world; and missionary activities are going forward today even at a greater momentum than ever before. The honest in heart are being searched out, and the kingdom of God is being developed.

According to the word of the Lord through his ancient prophets, Ephraim was to receive the birthright through his father Joseph. Jacob gave his son Joseph a blessing in which he said:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. . . .

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph. . . ." (Gen. 49:22, 26.)

If we select a spot away from Palestine, where could the utmost bound of the everlasting hills be better located than here in the Rocky Mountains, centered here in Salt Lake City. This certainly is the place.

Micah looked down through the stream of time and also made a confirmatory prophecy. He said:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house

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of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for the law shall go forth out of Zion, and the word of the Lord from Jerusalem." (Micah 4:1-2.)

The Salt Lake Temple stands on this Temple Square not far distant from this tabernacle where we are assembled. It is the house of the Lord; and so the Lord's house has been established in the top of the mountains and exalted above the hills. Through the missionary program during the past hundred years converts have been gathered from all nations of the earth. Many of the Saints have made their homes in the valleys of the Rocky Mountains. As they have migrated here to build their homes and also as they have come to Salt Lake City to attend general conference twice each year, they say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways," that they might walk in his path.

The "Law of the Lord" has gone forth from Zion in the Doctrine and Covenants, in the Book of Mormon, in the Pearl of Great Price, and through the inspired teachings of the holy prophets of this dispensation to confirm the "Word of the Lord" which has gone forth from Jerusalem in the Holy Bible.

Thus the prophecies made by these ancient prophets have been and are being fulfilled.

In humility and from the depths of my heart, I want to bear testimony that I know that "a marvelous work and a wonder" has been established—the true Church of Jesus Christ is here upon the earth founded through the Prophet Joseph Smith. I know as I know that I am alive that he is a prophet of God, one of the greatest that the world has known. I also solemnly bear witness that all the presidents who have presided over the Church in this dispensation,

including our beloved President David O. McKay, are prophets of the true and living God. President McKay holds the keys of the kingdom, which keys and position of prophet, seer, and revelator, he shall continue to hold through divine appointment until death and then another will be appointed by the Lord to replace him.

The holy prophets have declared that the kingdom of God has been established, never to be taken from the earth again, nor given to another people—thus Nebuchadnezzar's dream, interpreted by Daniel, is being fulfilled. The God of heaven has set up his kingdom upon the earth in these the last days, "which shall never be destroyed; and the kingdom shall not be left to other people." Like "the stone cut out of the mountain without hands," it shall roll forth until it fills the whole earth. (Dan. 2:44-45, 34-35.) And "the saints of the Most High shall . . . possess the kingdom for ever, even for ever and ever." (*Ibid.*, 7:18.)

The climax of this whole marvelous work and a wonder will be the coming of Jesus Christ through the clouds of heaven to his kingdom to reign as King of kings and Lord of lords. (Rev. 19:16.) To him shall be given ". . . dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." (Dan. 7:14.)

These things I know through the power of the Holy Ghost which has borne testimony to my heart; and I bear this testimony to you humbly in Jesus' name. Amen.

**President David O. McKay:**

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. Bishop Joseph L. Wirthlin of the Presiding Bishopric will now address us, and he will be followed by Elder Henry D. Moyle.

## BISHOP JOSEPH L. WIRTHLIN

### *Presiding Bishop of the Church*

President McKay, my brethren and sisters, I sincerely trust that the Lord will give me the inspiration and the desire I have in my heart to bear testi-

mony to you that I know Joseph Smith was indeed a prophet, that he actually saw the Father and the Son. There appeared to him an angel called Moroni,



and through Moroni, he received the golden plates from which the Book of Mormon was translated and made available to the people of the world.

The Book of Mormon in and of itself is important because we have the history that has to do with the people who lived upon this, the American continent. In it we find the prophets of old indicating that Jesus Christ, the Son of God, would be upon this, the American continent, which event took place when he appeared to the Nephites after his resurrection. He organized the Church, and gave them the same privileges and opportunities that existed among the people in Jerusalem.

Through Joseph Smith, we received the priesthood, both the Aaronic and the Melchizedek. John the Baptist appeared to the Prophet and Oliver Cowdery and bestowed upon them the Aaronic Priesthood, the priesthood that he held at the time he baptized the Christ nearly two thousand years ago. Later Peter, James, and John appeared and bestowed upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood.

The Prophet Joseph was visited by Elijah, the prophet of old, who gave him the authority and direction whereby he was to go forward with the work for the dead, that families would have the opportunity of being sealed for time and eternity in our marvelous temples. He was given many other revelations, those that had to do with the organization of the Church itself, the Church of Jesus Christ as it existed over two thousand years ago. It was called the Church of Jesus Christ of Latter-day Saints, by revelation.

He received many other revelations. And I sincerely hope and trust, my brethren and sisters, that all of us will read these revelations and understand what they mean to us as individuals and what they can do for us in our families and particularly in contact with those not of our faith.

One revelation in particular I am interested in. It is called the Word of Wisdom. It was given to the Prophet Joseph on February 27, 1833. This marvelous revelation had to do with the use of tobacco and alcohol, and also indicated what we should take into our

bodies to keep them sweet, clean, and strong.

Now, it has been a hundred and twenty-five years since the Prophet Joseph gave this marvelous revelation to the world. It has taken medical science a long time to discover that tobacco and alcohol are not good for the body.

In section 89, the Doctrine and Covenants, verse 4 it reads:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—"

There are some individuals in the Church who feel that the Word of Wisdom did not come by revelation, but here we have it, in the words of the Lord. We have received it as revelation.

When he said, "... In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days . . ." surely these are the last days when great companies are endeavoring to sell to men and women over the country, regardless of age, alcohol and tobacco.

In 1956, the American people spent \$10,500,000,000 for alcohol. They spent for tobacco in 1956, \$5,373,000,000, proving the truth of this statement made by the Prophet that in the last days conspiring men would endeavor to encourage and suggest to the people that they should use tobacco and alcohol. On the use of these two poisons, the American people spent approximately \$16,000,000,000. I mention that to you because we have only spent \$14,350,000,000 for education. We have been spending less for education than we have for the use of tobacco and alcohol.

On a religious basis and for welfare purposes in the United States, we have spent \$3,356,000,000—approximately one-fifth of the amount we have spent for the use of tobacco and alcohol.

Now please keep in mind this wonderful revelation was given to us 125 years ago. At that time, medical science had not given any consideration to the use of tobacco and alcohol. So, we can come to but one conclusion: Joseph

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Smith received a revelation of the Lord whereby we are to protect ourselves against these individuals who are anxious that young men and young women over the country shall use alcohol and tobacco.

There is another marvelous revelation given to the Prophet Joseph that has to do with the welfare program. This wonderful revelation is found in The Doctrine and Covenants, Section 78, Verse 3:

"For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion—"

This was given to the Prophet in Hiram, Ohio, in March 1832. The Lord realized then as the Church was organized, there must be an organization of some kind whereby those who were in need could be helped. He said there should be an organization, "... regulating and establishing the affairs of the storehouse . . . both in this place and in the land of Zion—"

The great welfare program was given first to the Prophet Joseph in the form of a revelation from our Heavenly Father. Now we find these storehouses all over Zion, and wherever you find stakes, you also find these wonderful storehouses for the benefit and the assistance of those who are in need.

This brings us to the conclusion, in the final analysis, that Jesus Christ and the Father appeared to the Prophet Joseph and gave him the direction, inspiration, and the revelations that were necessary to organize the Church, not only to organize it, but to protect the people and guide and direct them against all that is evil and contrary to the mind and will of our Heavenly Father.

In the *Saturday Evening Post* of October 11, 1958, there appeared a wonderful statement on the establishment of the welfare program. The world is beginning to recognize that the welfare program is necessary and essential in assisting those who are in need of help, be it food or clothing or whatnot.

Joseph Smith actually received the revelation whereby the great welfare program came into existence. The Lord realized that the time would come when we would need it all over the land of Zion, wherever our people are to be found that we might be able to assist them and provide them with the necessities of life.

Another marvelous revelation is one that is not encouraging, but nevertheless is true, and we must give it consideration. It is section 87 of the Doctrine and Covenants and it reads:

"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

"And the time will come that war will be poured out upon all nations, beginning at this place." He could only have known this through the revelations that were given to him by the Lord. Then also He said, "For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.

"And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war." (D & C 87:1-4.)

In many cases I am quite sure we all think this has to do particularly with the slaves in the Southern States, but I believe, brethren and sisters, that it was intended that this referred to slaves all over the world, and I think of those, particularly in the land of Russia and other countries wherein they have been taken over by that great nation and where the people are actually the slaves of those individuals who guide and direct the affairs of Russia and China, and where the rights and the privilege to worship God and to come to a knowledge that Jesus Christ is his Son is denied them.

He also said, "And it shall come to pass also that the remnants who are

left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;" (*Idem*, 5-6.)

In the matter of famine and plague and earthquakes, we can go back to World War I, where 40,000,000 individuals lost their lives either through the war or through famine or plague. And in the world war just passed wherein our own nation was involved, we lost 408,789 of our men. In Korea, we lost 33,629.

The Prophet Joseph gave us this marvelous revelation in 1832. The Civil War came in 1861; the war between Denmark and Prussia in 1864; Italy and Austria in 1865 and 1866; Austria and Prussia in 1866; Russia and Turkey in 1877; China and Japan in 1894 and 1895; Spanish-American in 1898; Japan and Russia in 1904 and 1905; World War I in 1914-1918; then the next war was a comparatively small one, Ethiopia and Italy, when the people in that land of Ethiopia were taken over and controlled by Italy. I am grateful to the Lord that they now have their freedom. Then, the World War just passed and, of course, the Korean War.

These nations of Russia, China, Korea, Syria, Israel, Egypt, Arabia, Lebanon—all of these nations are now in an attitude of war of some kind. Just what the results are going to be, I do not know. Of course, from the revelations we can and do know that some day there will be one great war in a certain area, that area possibly may be in and around some of these countries I have mentioned, probably around Israel.

In thinking of these nations, there is another marvelous revelation given by one of the prophets over three thousand years ago, from Proverbs, Chapter 6,

Verses 16, 17, 18, and 19, wherein Solomon said:

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief.

"A false witness that speaketh lies, and he that soweth discord among brethren."

This statement by Solomon, thousands of years ago, was given for the information that in the last days some of these individuals who lead and guide and direct nations would have in their hearts, "A proud look, a lying tongue, and hands that shed innocent blood."

As we think of the events that have taken place in the last years, we wonder whether or not these are the individuals who are going to cause the great world war which sometime will come before the Christ appears.

What is going to be our position? What is yours and what is mine? What is that of the membership of the world? What is that of the membership of all of those who believe in Jesus as the Son of God? In the marvelous revelation given to the Prophet Joseph in the Doctrine & Covenants, section 88, verse 126, he said this:

"Pray always, that ye may not faint, until I come, behold, and lo, I will come quickly, and receive you unto myself. Amen."

So, if we are loyal and devoted to Jesus Christ, if we live the gospel as we should, if we are sweet and clean, and if war and difficulties come, as he said, "Pray always," for if we will pray to God and to his Son Jesus Christ, there is no question but that the Lord will help us solve our problems and give us the guidance and the direction that we need.

Then, finally, he said this, "Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen." (*Ibid.*, 87:8.)

As I think of this statement, "stand ye in holy places," I wonder what these holy places are. I am sure these holy

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places, one of which, brethren and sisters, could be our own homes if we are prayerful, if we are teaching our sons and daughters to know that God lives, to know that Jesus Christ is his Son, to know that Joseph Smith actually saw the Father and the Son, if we have our prayers day and night, if the whole family has the knowledge and the testimony that God actually lives, and the Lord will help us solve our problems and overcome them. Our homes should be a holy place. There is the holy place where we may go once a week and partake of the Sacrament and be taught the gospel of the Lord Jesus Christ by those who are assigned to teach us and give us more knowledge about the gospel.

Another holy place, of course, is the temple—these wonderful buildings of the Lord Jesus Christ wherein we can

go and be sealed together, father and mother, sons and daughters, for time and eternity. In this holy place, we can do the work for the dead who did not have the same privileges and opportunities that you and I have had.

I do testify to you that Joseph Smith was a prophet who saw the Father and the Son and other heavenly beings in establishing the priesthood and organizing the Church of Jesus Christ of Latter-day Saints. May all the world accept this testimony, I pray humbly, in the name of Jesus Christ. Amen.

### President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric of the Church has just addressed us. Elder Henry D. Moyle of the Council of the Twelve will now speak to us.

### ELDER HENRY D. MOYLE

#### *Of the Council of the Twelve Apostles*

My brethren and sisters, I am grateful for this opportunity to bear my testimony to you today and to bring to you a message from those who claim membership in the Church, who are part of this great society of friends in the world living under circumstances much less favorable than those under which we live.

I believe one of the most inspiring instances in my life was the opportunity I had this summer, at the direction of President McKay, to visit our Saints in East Germany. We held a great conference in the city of Leipzig. Into that city came busloads of members of the Church from all of Saxony, from Dresden, Freiburg, Chemnitz, Stuttgart, Plauen, as far away as Mecklenberg.

I have never seen an exhibition of greater unity, of greater devotion one to another, nor have I ever seen a greater appreciation in the hearts of my brethren and sisters for the restored gospel of Jesus Christ. I think you would have to live the experience in order to appreciate what I am trying to say to you.

These people have had trials and tribulations, losses to undergo. I know of one family in which all of the male

members of that family for four generations just disappeared in the war. But those who were left behind, the mothers and the children, remained true to the faith. There are people there today who have had membership in the Church for more than fifty years, men and women whom I knew when I was on my mission in 1909 and 1910 in that very country, men and women who have withstood the persecutions heaped upon them not only from outside but from within and have stayed true to the Church.

As I understand it, there are many people, almost every day, leaving East Germany for West Germany, and so one of the questions that I propounded to many of the Saints with whom I had the opportunity of talking, was the question as to whether or not they did not desire to come out of East Germany and to migrate West. Without a single exception in that group in Leipzig, they all said that they felt that their place was to be in their own native country. They wanted to stay there. They wanted to help build up the Church. They wanted to do missionary work among their neighbors and their friends.

We have a great leader behind the Iron Curtain, a young man by the name of Henry Burkardt. I met him five years ago. I marvelled then at his faith, his loyalty, and his devotion to the Church. Then he was unmarried. Now he is married and has a family, and the Lord has magnified him in his calling as first counselor to the mission president of the North German Mission, President Burtis Robbins. He has served in this capacity under several mission presidents. I had a meeting there that lasted all one Saturday, with the missionaries, the local missionaries, with the branch presidents, with the district presidents, of those branches and districts, and every one of them bore witness to the devotion of Brother Burkardt and of their love and affection for him. He has all of the attributes of a great leader. And there he stands, practically alone so far as help from the outside is concerned.

Those people would like to know what we are doing here today. They look forward to our general conferences, never to know what happens here, never to have any conference reports, except in rare instances, and all they know is what they hear occasionally, when our mission president finds it possible to go behind the Iron Curtain and to meet with them for a day or two, not oftener than twice a year. And then in those meetings, there is so much business to transact, that he has little opportunity to tell of the progress of the Church.

I was very much impressed with the thought that there had not been a General Authority enter into the lives of those people in twenty-nine years. Well, they just could not come up and shake hands with you without expressing their gratitude, with tears coming into their eyes. They wanted all of them to share what little they had there to eat, with us. I tell you, it would have done all your hearts good if you had been there to see them.

I realized as never before, the extent to which our Saints in Europe sustain President McKay as a true prophet of God. Those who attended the London Temple dedication and heard his inspired dedicatory prayer need no one to tell them that he is a prophet of God. They knew it as they met and associated with him. They received the

witness that he is guided by inspiration and revelation in leading the Church.

Everywhere in Europe the Church seems to be progressing, growing and developing, and multiplying. And so my thoughts turned to the words which are to be found in the Acts of the Apostles, when the brethren visited Caesarea. This was after Paul's conversion:

"Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." (Acts 9:31.)

I do not know how the situation in Europe could be described better, because that is exactly what is happening.

Then I turned to the words of Paul in his statement to the Corinthians, which applies so definitely to the conditions of these wonderful Saints back of the Iron Curtain:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

"Persecuted, but not forsaken; cast down, but not destroyed." (II Cor. 4:8-9.)

These brethren and sisters are part and parcel of this great organization, this society of friends, of Saints, to which we all belong. I have no hesitancy in stating that we constitute the greatest society of brethren and sisters the world has ever known, and if that were not true, I am sure it will shortly be brought to pass, because that is what the Lord wills of us, his people. I am further satisfied that there was never a time in the history of the world when the Lord had bestowed upon his servants a greater power than is manifest in the leadership of the Church of Jesus Christ of Latter-day Saints today. It is not only found in our great Prophet leader, but it is found in the mission field, in the lives and in the works of the missionaries. I am sure that missionaries in the world have never been blessed to a greater degree than are the missionaries today throughout the world, and I am also conscious of the fact that the Adversary is mindful of this, and is not inactive in seeking to thwart the purposes of our Heavenly Father.

The power of the priesthood made manifest through our elders in the mis-

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sion fields, our sons and our daughters, will overcome all the obstacles that the Adversary can put in their way and the work of the Lord will go forth and we will be multiplied, we will be edified, and we will have the comfort of the Holy Ghost in our work.

I tell you, the message that we bear to the world that God lives and that Jesus is the Christ, is bearing fruit in every land and in every city. Cities and countries which heretofore have turned a deaf ear to us are now opening their doors, and it is difficult for us to find meeting places large enough to accommodate the crowds of investigators.

I must tell you one instance. Just a few months ago we went into the city of Innsbruck, up in the mountains of Austria, a city in which I understand we have never previously done missionary work. I had the privilege of speaking to a branch there of some twenty Saints and over thirty investigators, the work, as I remember it, of less than six months. And that is the report that we get all over Europe.

I tell you it is a privilege, my brethren and sisters, to be able to bear witness to the world of that testimony which has come into our hearts. Joy and satisfaction beyond measure is reaped by those of us who are able thus to do.

I know that God lives, that he has given to us, his children, that light and knowledge by which we can understand and appreciate God and his ways, and through obedience thereto be brought back, eternally, into his kingdom, saved and exalted with his people. I pray the Lord that we may all so live that we may emulate the example of our leaders and teach his everlasting gospel to our friends and our neighbors and thus become saviors upon Mount Zion as we save the souls of our fellow men, which I pray humbly, in Jesus' name. Amen.

### President David O. McKay:

Elder Henry D. Moyle of the Council of the Twelve has just concluded speaking.

The Relief Society Singing Mothers, at the conclusion of this session, will

favor us with, "Peace I Leave With You," under the leadership of Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder Howard B. Stone, formerly president of the Samoan Mission, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

I just wish to say one word in appreciation of our Singing Mothers. You have been thrilled with this artistic, impressive singing, under the leadership of this wonderful director. But not many know what they have done in preparation of this service. They were with the Relief Society two days, they have been here all day today, they will be with us tomorrow. I have learned since this morning's session that some of these Sisters traveled two hundred miles to practice these songs, that they had to stay over night. One day they practiced eight hours—four hours in the morning and four hours in the afternoon, and Sister Madsen taught them, led them, instructed them, these lovely mothers.

We do not know—I wish the world knew—what these women of ours in the Church do freely, what they sacrifice. Motherhood is a great responsibility, a sacred responsibility. And in addition to that service they spend hours, two hundred miles to practice, two hundred miles back. Oh, yes, Sisters, the Church appreciates it, and for all of these things you have our blessing and prayers that you will be guided, your children protected while you are away, while you are rendering this service. They will be with us again tomorrow morning.

There are a few notices that we shall have to give. As announced this morning, these lovely flowers on the rostrum, the protea, are from members of the Relief Society sisters of the South African Mission. The red antheriums are from the Saints of the Honolulu Stake.

Tonight at seven o'clock, in this building, will be held the Aaronic Priesthood Monument dedication. The Aaronic Priesthood Memorial Monument will be dedicated, with a special program beginning at seven o'clock. All Aaronic Priesthood members and leaders are invited to attend.

Secretaries of the ward and stake Welfare Committees will meet in Bar-

ratt Hall tonight, with members of the General Church Welfare Committee.

The Agricultural meeting of the Welfare Organization will be held tomorrow morning at 7:30 o'clock. There will be an Agricultural meeting under the direction of the General Church Welfare Committee for all stake presidents, bishops, and their associates in charge of the operation of welfare production projects, tomorrow morning at 7:30 o'clock in the Assembly Hall.

There will be a meeting for all patriarchs of the Church tomorrow morning at eight o'clock.

There will be a meeting for all in the

Church at ten o'clock tomorrow morning.

Our Singing Mothers will now sing, "Peace I Leave With You," and this Conference will be adjourned by benediction until tomorrow morning at ten o'clock.

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The Singing Mothers Chorus sang the selection, "Peace I Leave With You."

Elder Howard B. Stone, formerly president of the Samoan Mission, offered the closing prayer.

Conference adjourned until Saturday morning, October 11, at 10:00 a.m.

## SECOND DAY

### MORNING MEETING

The third general session of the Conference convened promptly at 10 o'clock Saturday morning, October 11, with President David O. McKay presiding and conducting the meeting.

The Relief Society Singing Mothers of the three Southern California regions were present and furnished the choral music for this session. Sister Florence Jepperson Madsen directed the singing, with Frank W. Asper at the organ.

President McKay made the following introductory remarks:

#### President David O. McKay:

The Tabernacle is filled to overflowing this morning, at this, the third session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We welcome this large audience and all who are listening in by radio or television.

We are pleased to note occupying front seats prominent officials in government, state, educational affairs—we appreciate their attendance. You will be pleased to note Senator Watkins, Senator Bennett, Congressman William A. Dawson, Congressman Henry Aldous Dixon, Governor George Dewey Clyde, Secretary of State Lamont Toronto, Ernest L. Wilkinson, president of the Brigham Young University, Dr. G. Homer Durham, vice-president of the

University of Utah, John L. Clarke, president of Ricks College, E. Allen Bateman, State Superintendent of Public Instruction, M. Lynn Bennion, Superintendent of Salt Lake Public Schools, Mayor Adiel F. Stewart, A. Sherman Christensen, Judge of the Federal Court, and others I am sure whom we have probably overlooked. We appreciate the interest shown by these government, state, and educational officials.

There are some cables here you would be interested in, too. Here is one from New Zealand South Mission: "To the First Presidency and Saints assembled, Greeting and Aloha Nui from missionaries and saints of the newest mission in the Church. New Zealand South Mission. President Alexander P. Anderson."

And we have here about fifty Samoans, members of the Samoan Choir. We welcome you here. They are sitting here in a body. 'Tal o-fa lava' (Samoan greeting)

This is an interesting note. We met some of our Marine boys yesterday. We are always pleased to hear that our soldier boys are maintaining their standards. Here is one from the Commander of the Chaplain Corps of the United States Navy, *the Rev. L. W. Meacham*. He says:

"This note is written for the purpose of expressing my appreciation for the

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fine work which the lay leaders of your Church have done on this station in caring for the spiritual needs of the members of the Church of Jesus Christ of Latter-day Saints. We have been happy to provide a place for them to use as a place of worship. We hope that this group will be highly benefited by attendance upon the 128th Semi-annual Conference of the Church. The Chaplains on this station send Christian greetings to your Conference and pray God's richest blessings upon it."

I have a note here also that 150 Lesser Priesthood boys, each of whom was qualified for the Award by 100% attendance at their meetings, and their leaders, have driven nearly a thousand miles from Calgary, Canada, to be present on this occasion, and undoubtedly to be present on the great occasion last evening at the Lesser Priesthood service dedicating the Monument.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. We again express appreciation for the service that is being rendered by the owners and managers of these various stations. Their names, as I have told you, have already been announced.

The Singing Mothers are here with us and I am going to take just a minute so that you will appreciate what these mothers have done and are doing. I have told you that they are from three regions in California, and includes the following stakes: Bakersfield, Burbank, Covina, East Long Beach, East Los Angeles, Glendale, Inglewood, Long Beach, Los Angeles, Mount Rubidoux, Orange County, Pasadena, Redondo, Reseda, San Bernardino, San Diego, San Diego East, San Fernando, Santa Ana, Santa Monica, and South Los Angeles. And they have travelled from all those stakes to practice before they came over here. It is wonderful and we are happy, gratefully happy, for your presence this morning.

They will now sing, "Glory to God," under the direction of Sister Florence Jepperson Madsen.

The opening prayer will be offered by Elder Lorin L. Richards, formerly president of the Great Lakes Mission.

Singing by the Relief Society Singing Mothers Chorus, "Glory to God."

Elder Lorin L. Richards, formerly president of the Great Lakes Mission, offered the invocation.

### President David O. McKay:

The Relief Society Singing Mothers will now favor us with, "Teach Me, O Lord, The Way Of Thy Statutes," under the direction of Sister Florence Jepperson Madsen. After the singing Elder Joseph Anderson, Clerk of the Conference, will read the changes in Stake, Ward, and Branch organizations since April Conference, 1958.

The Relief Society Singing Mothers sang: "Teach Me, O Lord, The Way Of Thy Statutes."

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

### CHANGES IN CHURCH OFFICERS STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1958

#### TEMPLE PRESIDENTS APPOINTED

London Temple: Selvoy J. Boyer.

NEW MISSION ORGANIZED  
New Zealand South Mission.

#### MISSION PRESIDENTS APPOINTED

Brazilian Mission: William Grant Bangerter to succeed Asael T. Sorensen.

British Mission: T. Bowring Woodbury, to succeed Clifton G. M. Kerr.

California Mission: Jesse A. Udall, to succeed Henry D. Taylor.

Finnish Mission: John D. Warner to succeed Phileon B. Robinson, Jr.

Mexican Mission: Harvey H. Taylor, to succeed Claudious Bowman.

New Zealand Mission: Robert L. Simpson, to succeed Ariel S. Ballif.

New Zealand South Mission: Alexander P. Anderson.

Northern Mexican Mission: Israel Ivins Bentley, to succeed Harvey H. Taylor.

Southwest Indian Mission: Frederick A. Turley to succeed Alfred E. Rohner.

Tahitian Mission: Joseph Rex Reeder, to succeed Ellis V. Christensen.



Western Canadian Mission: Parley Andrew Arave, to succeed Moroni M. Larson.

### NEW STAKES ORGANIZED

Auckland Stake organized May 18, 1958 from a part of the New Zealand Mission.

Bountiful North Stake organized April 20, 1958 by division of Bountiful Stake.

Bountiful South Stake organized April 20, 1958 by division of Bountiful and South Davis Stakes.

Granger Stake organized June 8, 1958 by division of North Jordan Stake.

Olympus Stake organized June 29, 1958 by division of Holladay Stake.

St. Louis Stake organized June 1, 1958 from a part of the Central States Mission.

San Diego East Stake organized April 20, 1958 by division of San Diego Stake.

Utah State University Stake organized April 13, 1958 by division of East Cache Stake.

Yuma Stake organized April 27, 1958 from a part of the California Mission.

### STAKE PRESIDENTS APPOINTED

Auckland Stake: George Ross Biesinger.

Blackfoot Stake: Willard Smith Wray, to succeed Parley A. Arave.

Bountiful Stake: Stanford G. Smith, to succeed Thomas Amby Briggs.

Bountiful North Stake: Henry E. Peterson.

Bountiful South Stake: Ward C. Holbrook.

East Mill Creek Stake: O. Layton Alldredge, to succeed Gordon B. Hinckley.

Granger Stake: William Grant Bangerter.

Holladay Stake: Bernard P. Brockbank, to succeed G. Carlos Smith.

North Box Elder Stake: Malcolm C. Young, to succeed Vernal Willie.

North Jordan Stake: Eldon Verne Breeze, to succeed William Grant Bangerter.

Olympus Stake: Heber E. Peterson.

St. George Stake: Rudger Clawson Atkin, to succeed Wilford J. Reichmann.

St. Joseph Stake: Jack Solon Daley, to succeed Jesse A. Udall.

St. Louis Stake: Roy William Oscarson.

San Diego East Stake: Cecil Ivan Burningham.

South Davis Stake: Wallace Rollins, to succeed Ward C. Holbrook.

South Los Angeles Stake: Clifford B. Wright, to succeed William Noble Waite.

South Sanpete Stake: Vernon Leon Kunz, to succeed J. Elliott Cameron.

Utah State University Stake: Reed Bullen.

Yuma Stake: Marion Turley.

### NEW WARDS ORGANIZED

Auckland Stake: Auckland, Auckland Second, Third, Fourth, Fifth, College, Hamilton and Temple View Wards, formerly branches in the New Zealand Mission.

Bakersfield Stake: Bakersfield Fourth Ward, formed by division of Bakersfield First Ward.

Brigham Young University Stake: B. Y. Campus Nineteenth, Twentieth, Twenty-First, Twenty-Second, Twenty-Third, and Twenty-Fourth Wards, formed from various wards.

Burbank Stake: North Hollywood Third Ward, formed by division of North Hollywood Second Ward.

Burley Stake: Burley Seventh Ward, formed by division of Burley Fifth Ward; Burley Eighth Ward, formed by division of Burley Fourth Ward.

Chicago Stake: Milwaukee Second Ward, formed by division of Milwaukee Ward.

Covina Stake: La Puente Second Ward, formed by division of La Puente Ward.

East Jordan Stake: Butler Fifth Ward, formed by division of Butler Fourth Ward.

East Long Beach Stake: Long Beach Eighth Ward, formed by division of Long Beach Third Ward.

East Los Angeles Stake: Monterey Park Ward, formed by division of Alhambra, Eastmont, Belvedere, and Mission Park Wards.

East Mill Creek Stake: East Mill Creek Fifth Ward, formed by division of East Mill Creek Third Ward.

Flagstaff Stake: Flagstaff Second

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Ward, formed by division of Flagstaff Ward.

Kearns Stake: Kearns Twelfth Ward, formed by division of Kearns Sixth Ward.

Las Vegas Stake: Las Vegas Tenth Ward, formed by division of Las Vegas Third and Fourth Wards.

Long Beach Stake: Long Beach Ninth Ward, formed by division of Long Beach Fourth Ward.

Lorin Farr Stake: Ogden Fifty-Sixth Ward, formed by division of Lorin Farr and Ogden Seventh Wards.

Lost River Stake: Arco Second Ward, formed by division of Arco Ward.

Mill Creek Stake: Mill Creek Tenth Ward, formed by division of Mill Creek Fifth Ward.

Mt. Rubidoux Stake: Chino Ward, formerly Chino Branch.

New York Stake: Montclair Ward, formed by division of Short Hills and North Jersey Wards; North Jersey Ward, formerly North Jersey Branch.

North Idaho Falls Stake: Ucon Second Ward, formed by division of Ucon Ward.

Ogden Stake: Ogden Fifty-Seventh Ward, formed by division of Ogden Fourth and Sixth Wards.

Olympus Stake: Holladay Twelfth Ward, formed by division of Holladay Seventh Ward; Holladay Thirteenth Ward, formed by division of Holladay Sixth Ward.

Oquirrh Stake: Lake Ridge Ward, formed by division of Spencer and Spencer Second Wards; Lake Ridge Second Ward, formed by division of Spencer and Spencer Second Wards.

Orem West Stake: Orem Twentieth Ward, formed by division of Orem Fifth Ward; Orem Twenty-First Ward, formed by division of Orem Third Ward.

Phoenix North Stake: Phoenix Seventeenth Ward, formed by division of Glendale Second Ward.

Redondo Stake: Palos Verdes Ward, formed by division of Redondo Ward.

Reno Stake: Carson City Ward, formerly Carson City Branch.

Richland Stake: Yakima Second Ward, formed by division of Yakima Ward.

St. Louis Stake: Alton, Belleville, East St. Louis, St. Louis First, St. Louis Sec-

ond Wards, formerly branches in the Central States Mission.

San Diego Stake: San Diego Tenth Ward, formed by division of San Diego Fifth Ward.

San Diego East Stake: El Cajon Second Ward, formed by division of El Cajon Ward; Chula Vista Second Ward formed by division of Chula Vista Ward.

San Francisco Stake: Greenbrae Ward, formed by division of San Rafael Ward.

San Joaquin Stake: Manteca Ward, formerly Manteca Branch.

San Juan Stake: Blanding Third Ward, formed by division of Blanding and Grayson Wards.

Seattle Stake: Seattle Tenth Ward, formed by division of Seattle Fourth Ward.

Sharon Stake: Provo Twenty-First Ward, formed by division of Provo Seventeenth Ward.

South Box Elder Stake: Brigham City Ninth Ward, formed by division of Brigham City Second Ward; Brigham City Tenth Ward, formed by division of Brigham City Fifth Ward; Brigham City Eleventh Ward, formed by division of Brigham City Sixth Ward.

South Ogden Stake: Ogden Fifty-Eighth Ward, formed by division of Ogden Thirty-Ninth Ward.

South Salt Lake Stake: Madison Ward, formed by division of Kimball and North Central Park Wards.

Utah State University Stake: University Sixth Ward, formed from various wards.

Yuma Stake: Blythe, Brawley, El Centro, Wellton, Yuma, and Yuma Second Wards, formerly branches in the California Mission.

### WARDS AND BRANCHES TRANSFERRED

Auckland Stake: Auckland, Auckland Second, Third, Fourth, Fifth, College, Hamilton, Temple View Wards and Huntley Branch, formerly branches in the New Zealand Mission.

Bountiful North Stake: Bountiful Fifth, Tenth, Twelfth, Thirteenth, West Bountiful, and West Bountiful Second Wards, formerly of Bountiful Stake.

Bountiful South Stake: Bountiful Sec-

ond, Eighth, and Fifteenth Wards, formerly of Bountiful Stake; Bountiful Fourth, Seventh, and Fourteenth Wards, formerly of South Davis Stake.

Granger Stake: Granger, Granger Third, Fifth, Sixth, Seventh, Eighth, Redwood and Redwood Second Wards, formerly of North Jordan Stake.

Olympus Stake: Holladay Fifth, Sixth, Seventh, and Ninth Wards, formerly of Holladay Stake.

St. Louis Stake: Alton, Belleville, East St. Louis, St. Louis First, and Second Wards; Rolla Branch, formerly branches in the Central States Mission.

San Diego East Stake: San Diego Second, Ninth, Chula Vista, El Cajon, La Mesa, and National City Wards, Spanish-American and Tijuana Branches, formerly of San Diego Stake.

Southern Arizona Stake: Agua Prieta Branch, transferred to the Northern Mexican Mission.

Utah State University Stake: University First Ward, formerly of East Cache Stake.

Yuma Stake: Blythe, Brawley, El Centro, Wellton, Yuma, and Yuma Second Wards, Calexico and Parker Branches, formerly branches in the California Mission.

#### WARD AND BRANCH NAMES CHANGED

East Long Beach Stake: La Mirada Ward, formerly Norwalk Fourth Ward.

East Los Angeles Stake: South San Gabriel Ward, formerly Mission Park Ward.

Raft River Stake: Lynn Ward, formerly Moulton Ward.

San Juan Stake: Blanding Second Ward, formerly Grayson Ward.

South Summit Stake: Park City Ward, formerly Park City Second Ward.

#### INDEPENDENT BRANCHES ORGANIZED

Auckland Stake: Huntley Branch, formerly a branch in the New Zealand Mission.

Dallas Stake: Paris Branch, formerly dependent upon Sherman Ward.

Grantsville Stake: Lake Side Branch, formed from various wards.

Great Falls Stake: Augusta Branch,

formed by division of Sun River Valley and Fairfield Wards; Fort Benton Branch, formerly dependent upon Great Falls Second Ward.

Orlando Stake: Cocoa Branch, formed by division of Melbourne Ward and New Smyrna Beach Branch.

Phoenix North Stake: Wendon Branch, formerly dependent upon Wickensburg Ward.

Richland Stake: North Franklin Branch, formed by division of Columbia Basin and Connell Branches.

St. Louis Stake: Rolla Branch, formerly a branch in the Central States Mission.

San Francisco Stake: Polynesian Branch, formed by division of Chinese-Polynesian Branch.

San Diego Stake: Coronado Branch, formed by division of San Diego Ward.

San Jose Stake: Northern California Branch for the Deaf, formed from various wards; Spanish-American Branch, formed from various wards.

Santa Rosa Stake: Lamanite Branch, formed by division of Healdsburg and Sebastopol Branches.

Sevier Stake: Yoomeenchoopeets Branch, formed by division of Richfield Fifth Ward.

Union Stake: Halfway Branch, formerly dependent upon Baker Ward.

Virginia Stake: Beaverdam Branch, formed by division of Richmond Ward; Williamsburg Branch, formed by division of Newport News Ward.

Young Stake: Pagosa Springs Branch, formerly a branch in the Western States Mission.

Yuma Stake: Calexico and Parker Branches, formerly branches in the California Mission.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Duchesne Stake: Fruitland Branch, membership transferred to Tabiona Ward.

Lethbridge Stake: Vauxhall Branch, now dependent upon Taber Second Ward.

Roosevelt Stake: Montwel Ward, membership transferred to Neola and Roosevelt Second Wards.

San Francisco Stake: Chinese-Polynesian Branch, Chinese membership now dependent upon Bay Ward.

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South Summit Stake: Park City First Ward, membership transferred to Park City Second Ward.

### THOSE WHO HAVE PASSED AWAY

Clifford E. Young, Assistant to the Council of the Twelve Apostles.

James L. Barker, a member of the Sunday School General Board and former president of the Argentine Mission and the French Mission.

Claudious Bowman, president of the Mexican Mission.

### President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, has just read the changes in the ward and stake organizations since our last Conference. President J. Reuben Clark, Jr. of the First Presidency will now present for your consideration and action the General Authorities, General

Officers, General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

The General Authorities in our meeting last Thursday recommended that we add another Assistant to the Twelve, so there will be two new Assistants presented to you this morning for your sustaining vote.

### President J. Reuben Clark, Jr.:

My brethren and sisters: We have again come to one of the most important functions of a General Conference, to sustain the officers of the Church, General Authorities, and the officers of the Church organizations. As I have said before, this is not a *pro-forma* function. As you raise your hands to sustain these officers, you solemnly pledge yourselves to support them. Everyone should cast his vote with that thought in mind.

## GENERAL AUTHORITIES OF THE CHURCH

### THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

### QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Henry D. Moyle

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Richard L. Evans

George Q. Morris

Hugh B. Brown

### PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

### ASSISTANTS TO THE TWELVE

Alma Sonne

El Ray L. Christiansen

John Longden

Sterling W. Sill

Gordon B. Hinckley

Henry D. Taylor

William J. Critchlow, Jr.

Alvin R. Dyer

### TRUSTEE-IN-TRUST

David O. McKay

Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Bruce R. McConkie
Antoine R. Ivins	Marion D. Hanks
Seymour Dilworth Young	Albert Theodore Tuttle
Milton R. Hunter	

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
 Thorpe B. Isaacson, First Counselor  
 Carl W. Buehner, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with  
 A. William Lund and Preston Nibley as Assistants.

## CHURCH BOARD OF EDUCATION

David O. McKay	Henry D. Moyle
Stephen L. Richards	Delbert L. Stapley
J. Reuben Clark, Jr.	Marion G. Romney
Joseph Fielding Smith	LeGrand Richards
Harold B. Lee	Richard L. Evans
Spencer W. Kimball	George Q. Morris
Ezra Taft Benson	Hugh B. Brown
Mark E. Petersen	

## ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

## CHURCH AUDITING COMMITTEE

Orval W. Adams  
 Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 Richard P. Condie, Conductor  
 Jay E. Welch, Assistant Conductor

## ORGANISTS

Alexander Schreiner  
 Frank W. Asper  
 Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

Harold B. Lee	El Ray L. Christiansen
Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Joseph L. Wirthlin
LeGrand Richards	Thorpe B. Isaacson
Alma Sonne	Carl W. Buehner

and the General Presidency of Relief Society

## GENERAL CONFERENCE

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## GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Paul C. Child	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover
William T. Lawrence	A. Lewis Elggren

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Louise Wallace Madsen, Second Counselor  
 with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 David Lawrence McKay, First Assistant Superintendent  
 Lynn S. Richards, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Joseph T. Bentley, General Superintendent  
 Alvin R. Dyer, First Assistant Superintendent  
 George Carlos Smith, Jr., Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted.

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Leone W. Doxey, Second Counselor  
 with all members of the Board as at present constituted.

President J. Reuben Clark, Jr.:

President McKay, so far as I was able to determine, the voting was unanimous in the affirmative.

President David O. McKay:

We thank you, brethren and sisters, for your unanimous vote in the affirmative. President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this morning. He will be followed by Elder Albert Theodore Tuttle.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

My brothers and sisters: In deep humility and I believe a realizing sense, at least in a measure, of my own responsibility, holding the position through your sustaining vote, I stand before you asking an interest in your faith and prayers, that the few remarks I may make will be directed by the Spirit of the Lord.

I, along with you, am a believer in prayer. Prayer is the royal road between each of us and our Heavenly Father. Whether it remains open or is closed is for our determination. We are a Church, with all that we have received in that capacity and all that we, individually, have received, as the result of prayer. A boy, troubled, uncertain, faithful, desiring to know the will of the Lord had in mind those great verses from James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord." (James 1:5-7.)

The Prophet Joseph went into the woods in his innocent faith and reliance, prayed for light and received in answer the greatest theophany of which we have any record, for the Father and the Son came to him in person and told him of the work there was for him to do. And from there on, the line of communication, the royal line, between him and our Heavenly Father was never broken.

We believe in the doctrine of continuous revelation. We advocate it boldly and with rightful pride, boast of it. It is seriously challenged by many, by many great Church organizations. But I would like to challenge those organizations on their position. If, as they contend, God no longer informs his children, advises them and counsels them, that being their position, then I ask them why they pray. The

fact that they pray seems to me to give the falsehood to their opposition.

I would like to say just a word or two about prayer. I assume that all of us pray because we want what we pray for. I think there is no common denominator for all the peoples of the world that can equal the desire to pray and the resulting prayers. We do not all pray alike. We do not all pray to the same God. We do not all understand to whom we address our prayers in the same way. But the commonest instinct of all humanity is to pray to a superior Being, some Being somewhere, of some kind, who knows more than we know and who has the power to change events to suit our prayers if he so desires.

I take it that none of us under those circumstances would pray for something that was unwholesome or would pray for something that the Lord would not approve that we should have. We do not pray, should not pray for the bad, the unwholesome things of this earth.

I recall that when the Savior began his mission he cleansed the temple. He likewise cleansed it at the close of his mission, driving out the money-changers, driving out those who bought and sold animals for a sacrifice. He declared, ". . . ye have made it [his house] a den of thieves." (Luke 19:46.)

I take it that none of us would wish to pray for anything that would bring us within that classification. We normally think of it, these incidents, as being indications of the violation of the sanctity of the temple. But I think the rebuke goes below and beyond that.

Where should we pray? Amulek is quoted in Alma as telling us about this. I have a feeling that it should be our business never to go anywhere where we cannot ask our Heavenly Father for his protection and approval. It is a sad thing to consider that sometime we might be where we could not ask the Lord for his help.

We might pray, I think usually, perhaps always, with the admonition which the Lord gave when he taught the

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multitude how to pray, the admonition being that the Lord knows more of what you need than you know yourselves, and then he taught us a very short prayer, all embracing, and as I recall it, he there uttered a warning not to use too many words and pray as the pagans pray.

Another thing—the Lord knows, as I have just indicated, what we need. I have a feeling that we should make praying a habit. I am not speaking of morning and evening prayers only. I feel that we should pray whenever we need prayer, and whenever we need the help of our Heavenly Father, and that is most of our lives. And if we shall be where we must pray or may pray, always our lives must be in accordance therewith.

I have always been somewhat impressed with the story of Elijah and the prophets of Baal. They built their altars. They implored their god, the priests of Baal did. Elijah said, as the day wore on, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened." (1 Kings 18:27.) I do not think we ought to give the Lord any opportunity to feel that we have forgotten him or that he is asleep. Let us pray always, not just in emergencies.

Another thing—let us not try to tell the Lord what to do. I will not take time to narrate that beautiful story of Naaman, the Syrian general, who came to have his leprosy cured by Elisha, who was insulted because Elisha sent word to go and bathe seven times in the Jordan River. Naaman declared that the rivers out in Syria were as good as Elisha's rivers. He had thought Elisha would come out, strike an attitude, place his hand over the afflicted part and then speak to his God to heal Naaman. You will remember when he hesitated and was insulted by Elisha's direction, his servants came and said that if Elisha had told him to do something great he would have gone and done it, and then, not exactly in these words, but, "Why don't you try it?" He did try and he was healed.

There are one or two incidents in the Savior's life to which I would like to

refer. I am thinking of the closing hours of his freedom, a day or two before the day of the Passover. He had been in the temple, and he prayed to the Lord, saying, or indicating that he wished that this hour about to come could pass, and yet said he, "... but for this cause came I unto this hour." (John 12:27.)

Then he went to Gethsemane. I will not take time to relate the details of that great occasion. But I urge you to read them and ponder them. Three times he left Peter, James, and John, and went on a little farther and prayed. The first time, the second time, and the third time, he came back and found them sleeping. "What, could ye not watch with me one hour?" But I call your attention to each prayer: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

Three times he went to the Father, having earlier indicated that he knew his hour was come. I have never been able to understand that. But I can understand the central thought of that prayer—"Nevertheless not my will, but thine, be done."

And I urge on you, brothers and sisters, that when you pray, let that central thought always be with you, and do not always expect that the answer to your prayer will come in the way in which you desire it.

I think in that connection, though not strictly in point, of the time when Elijah fled from the angry Jezebel. He went to a cave. He was lonesome. He was fleeing for his life, obedient to the Lord's command. He lamented his lot greatly to the Lord; he stood forth upon the mount, waiting for the Lord. There came a great wind that rent the rocks, but the Lord was not in the wind. After the wind, an earthquake, but the Lord was not in the earthquake. After the earthquake, a fire, but the Lord was not in the fire. Then the Lord came in a still, small voice, and Elijah, wrapping his face in his mantle, came to the mouth of the cave and received the words of the Lord.

The Lord speaks in gentle terms as well as in terms of great catastrophe and grief.



Brethren and sisters, let us continue to be a praying people. Let us pray, keeping in mind some of the great principles involved therein. Let us go to our Heavenly Father for his advice, his counsel, his help. He will always answer if we are righteous in our asking, and if we are asking for righteous things that would be for our good and benefit.

The great foundation in one way of this Church is the doctrine of continuous revelation, continuous revelation to the individual, to the leaders of the Church, all for our good and benefit and for the advancement of his work.

## ELDER ALBERT THEODORE TUTTLE

### *Of the First Council of the Seventy*

President McKay, my beloved brothers and sisters: This has been a glorious six months—glorious not in the fact that I have been able to meet the challenges which almost daily pertain to this call, but glorious in the opportunity of teaching the gospel and of meeting with the Saints. May I take this occasion to express my gratitude to those who have been so kind and hospitable to me.

I would like to extend my personal welcome to President Critchlow and Elder Dyer. I know the reception they are going to receive from these Brethren. This has been a glorious six months in association with these men. They have been kind, considerate, and helpful. When you consider the varied talents they bring and the many walks of life that this group of men represent, when you know the individual strength and power that they bring, it is a marvelous thing to me to see the harmonious, intelligent unity that exists among these brethren.

And as I understand it, it is the mission of the Church to develop and extend this unity and brotherhood throughout the world.

How can peace come without brotherhood? What is peace? Is peace the cessation of hostilities? Is peace a cold, rather than a hot war? Is peace co-existence? Is peace to live and let live? Is peace a relationship based on force?

May God give us this spirit of prayer, may God give us the power to pray and may we pray always with that great central thought in mind, "nevertheless not my will, but thine, be done." I ask this in Jesus' name. Amen.

### President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just concluded speaking. We shall now hear from Elder Albert Theodore Tuttle of the First Council of Seventy. Will Brother Critchlow and Brother Dyer please take their places here on the rostrum.

Is peace servitude and slavery based on power? What is it that brings peace: arms, bombs, pacts, arbitration, and compromise? What perpetuates peace: armies and navies, planes and missiles, and anti-missile missiles? What is the basis of peace? Is it based on a balance of power? I think that each one of us would have to answer that it is none of these, and that at best they are but temporary measures.

What is peace based on? May I try to illustrate it with a story with which I think many of you are acquainted. It is entitled "Abram and Zimri" by Clarence Cook. Two brothers farmed together. Abram had a wife and seven sons. Zimri lived alone. At harvest time the crop was divided equally. Zimri lay in bed and thought: "Here am I, just one mouth to feed, while my brother Abram has a wife and many sons. I must go to the field and share my half with my brother, Abram." So he girded himself and went down and gave a generous third of his portion to his brother.

Abram, on the other hand, thought that same night: "Here am I with a wife and seven sons—someone to share my load and to work with me. Here is my brother, Zimri, he works alone and has no one to help. I shall gird myself and go down to the field and share my portion with him." And he took a generous third and put it with Zimri's

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sheaves. The next morning the sheaves were the same.

The next night, determined to change it, Zimri went again to the field and carried another third from his pile to his brother, Abram's, and then lay in the field to watch. Soon Abram came and took his sheaves and put them with his brother's share. Then Clarence Cook closes with these words: "And Zimri arose and caught him in his arms, and wept upon his neck, and kissed his cheek; and Abram saw the whole, and could not speak; neither could Zimri, for their hearts were full."

Now, as I read the record of history, there is but one force strong enough to motivate a universal acceptance of brotherhood. That is, the acceptance of the Fatherhood of God and the divine Sonship of his Son, Jesus Christ, and thence all men as brothers. This has been the power that has united men in the past. This has been the plan of our Heavenly Father from the beginning, and it is no illusion. It has worked. We all know the story of Enoch who taught this gospel plan to his brethren, and when it was accepted they lived happily—so much so that the Lord walked and talked with them, and took them.

A similar unity of brotherhood occurred on this continent after the Lord had been here and taught his gospel to the Nephites. I quote the account of the condition that existed for two hundred years afterward:

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

"There were no robbers, nor murderers, neither were there Lamanites,

nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God." (4 Nephi 15-17.)

Now, this blessed condition is attainable today, but it is attainable only upon the basis of accepting God as Father and all men as brothers and living the plan of salvation. My testimony is that this plan, which the Lord introduced in the beginning with Adam, and that has successfully brought about true brotherhood in the past, has been restored; that the priesthood that activates it and operates it is in our midst, and that the leaders thereof in this Church are servants of our Heavenly Father. This plan is bringing about a true brotherhood in this day and it is up to you and me to make it function even more perfectly. To show our appreciation for the privilege we have of belonging to this great brotherhood, may we be ever willing to share it with all of our brothers and sisters, I humbly ask in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Albert Theodore Tuttle of the First Council of Seventy has just concluded speaking.

The Congregation and Choir will now sing, "O Say, What Is Truth?" Sister Madsen will lead us.

The congregation and Singing Mothers Chorus sang the hymn, "O Say, What Is Truth?"

#### President David O. McKay:

We will take a few moments at this time to introduce to you the two Assistants to the Twelve. Elder Critchlow, will you please come forward. Elder William J. Critchlow, now president of the South Ogden Stake, Assistant to the Twelve.

## ELDER WILLIAM J. CRITCHLOW, JR.

*Assistant to the Council of the Twelve Apostles*

President McKay, my brothers and sisters, please do not hold anything I may say against me this morning. I am still in a partial state of shock. Truthfully, my senses are dulled by a sense of fear—fear that I shall not be able to measure up to the stature of these men whom you have sustained as General Authorities of the Church.

I feel a good deal like that elder whom I called to be the president of a quorum last week. He said, "Oh, President Critchlow, I am not worthy of that honor. I do not measure up to such responsibility." I took him by the hand and said, "You can do it. I want you to do it." He accepted.

Yesterday, noon, when President McKay interviewed me for this position, I found myself not only feeling like that elder but also talking like him and telling him that I was not worthy and that I did not measure up to the responsibilities of the calling. President McKay took my hand in just about the same way as I took that elder's hand and said, "You can do it. I want you to take it. Now, go tell your wife."

I have a good wife, a lovely wife, who has sustained me and supported me through the years—nearly a quarter of a century. She has kept the home fires burning. She has trained our children, and has done a marvelous job. Our family has come first. The Lord entrusted us with precious spirits, and he expects their parents to care for them, and that is what we—my wife and I—have tried to do. We have tried not to neglect our Church work.

My children, all three of them, will support me. I had anticipated a release as a stake president soon, and my wife and I had planned to circulate around—among some of our friends and our kin with whom we have not mingled for a long time. Well, Mama—our plans will have to be changed, but I know you will not complain, nor will my children.

My youngest son, not too long out of his teens, is a counselor to a bishop in one of the Ogden stakes. My other son graduated this spring from a law

school in Washington, D. C.; while there he served in the stake mission as an assistant to Elder Benson's son, who was the president of the Washington Stake mission. My daughter, despite her youth, is the president of a ward Relief Society in one of the wards here in Salt Lake City. They have all been married in the temple. I am proud of them.

When Dr. Widtsoe set me apart as stake president, he promised me that I should be successful. If I have attained any measure of success, it is reflected in my family. I am one of those who like to believe that the real measure of success is a man's family.

My brothers and sisters, I have a strong testimony of the gospel. I have that conviction which President Richards spoke of yesterday, that President David O. McKay is a prophet of God, and I so sustain him. I love that man. We love him in Ogden. All Weber County loves him. He is our own. He is from Weber County and maintains a part time residence there. And we loved his brother, whose place I seem to be taking among the Assistants to the Twelve. I hope that in time the people of Weber County may come to respect and love me as they loved Thomas E. McKay.

There is another one of the General Authorities whom the people of Weber County love and respect, and he is President S. Dilworth Young of the First Council of the Seventy. There are many young men in Weber County, and many parents who will be eternally grateful to President Young for the help he gave youth when he was the executive of our Boy Scout Council in the Ogden area.

Now, my brothers and sisters, I have learned through experience that much of the real joy that comes into one's life, comes as a by-product of service. I think I shall have to explain that term *by-product*. Let me illustrate it. One winter evening—a blizzard raged outside—I had just settled in a cozy chair with a newspaper and a book, to spend a comfortable evening at home. My

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wife interrupted my pleasure, saying, "Daddy, if you finish your ward teaching (I was ward teaching at the time) you will have to do it tonight, for tomorrow night you have this, the next night you have that. Get it done, Daddy, tonight!" And then to strengthen her request she brought me my coat and hat and sent me forth.

Well, that's the kind of a wife I have. Now, it was not pleasant, and I was not happy about going out in the storm to do that ward teaching. It was such a stormy night, snowing and blowing, but I went. I walked down the street, a mother across the way, holding a critically ill baby saw me enter a home. She recognized me when the door was opened and the light silhouetted me. She phoned and asked if I would come and administer to her baby. I sought help and complied. She was a young mother whose husband had been drafted into the army. She was living alone in a neighborhood where she was practically unknown. She needed help, and the baby needed a blessing.

Back in my home, later that night, I sat again in my comfortable chair and resumed my newspaper reading. Presently a feeling came into my soul that you brethren know all about, a feeling of joy. I did not go out that night seeking that joy—it came to me as a by-product of my service. Happiness, much of it, is a by-product of service.

Let me illustrate again. One morning, soon after the war, the co-ordinator in our welfare region, came to one of my wards and made an announcement. He reported that our government had made it possible for us to send to our kin and friends in Europe small packages of clothing and food which these overseas folks sorely needed. He said, "Clean up some old clothes, bring them to the storehouse where they will be packaged in sixteen-inch cartons and sent to your kin and friends overseas." How the members of our Church responded to that general request you folks well know. He further related an incident of the previous day—when the news was initially released, which involved a man who hearing the good news promptly—even on the spot—shed his overcoat and said, "Send that." Then he went out

and bought a pair of shoes and said, "Send these." After the co-ordinator's announcement a little girl arose and told a story about happy shoes. This is not the way she told it, but this is the way I seem to have heard it.

Once upon a time, there was a king in a land overseas where the people were unhappy. I suppose they had been at war and were hungry and cold, and the king was therefore unhappy. There was a tradition in the land that somewhere in this little kingdom was a pair of happy shoes, and whosoever should wear them would be happy. So the king sent out his soldiers and servants in search of the happy shoes. Day after day they sought them, and then one evening as two of the servants were returning to the king's palace, they passed a hut from which came the strains of a song. Now, the people in this kingdom were in no mood for singing. These servants had not encountered it before. When they heard this song, they stopped to listen. You know the song. These are the words:

"We thank you O God, for a prophet,  
To guide us in these latter days."

Before the song was ended, they rushed into the hut and found there an elderly man sitting alone by candlelight. They said, "You sing. Are you happy?" He answered, "Yes, I am happy." "Then let us have your shoes," they said. "You must have the happy shoes." They immediately discovered that he had no shoes. Fragments of leather were tied on his feet with rags. The servants went their way.

What they never knew, however, was this: The next day someone brought him a sixteen-inch long carton. He opened it carefully. There on top was an overcoat. Under the coat was some underwear, and on the bottom of the package was a pair of shoes. He picked the shoes up and hugging them to his bosom said, "I have the happy shoes." He then tore the rags from his feet and, thrusting his feet into the shoes, he felt something. He took it out. It was a note, which read: "From your friend, John Doe, blank address, Ogden, Utah." He sat down and wrote a tear-stained letter to John Doe which he concluded by saying, "I am the happiest man in

the world. I have the happy shoes." But he was not the happiest man in the world. You know who was. When John Doe, blank address, Ogden Utah, received that tear-stained letter, he also shed tears of joy and deep down in his heart he sincerely believed that he—John Doe—was the happier man, for the moment at least.

Brothers and sisters, I testify to you that happiness is a by-product of service. May the Lord bless us all and may he bless me in particular that I may

have the strength and the courage to carry on successfully in this new calling, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

You have just heard William J. Critchlow, Jr. whom you sustained this morning as an Assistant to the Twelve. We will now hear from Elder Alvin R. Dyer, whom you sustained also.

## ELDER ALVIN R. DYER

### *Assistant to the Council of the Twelve Apostles*

Early yesterday morning I received two very important telephone calls. One was from President McKay, and the other was from a young man who was a priest in my class when I was a bishop. The time that passed from President McKay's call until I reached his office seemed almost like an eternity, but in actuality it was only about thirty minutes. I can assure you, my brethren and sisters, that it is a moment of great pressure as well as inspiration to sit closely facing the President of our Church, a prophet of God in this dispensation, and be called to serve in such a capacity as this.

As you look into the face of this wonderful man, your life suddenly becomes bare, and then there is a surge of gratitude that comes over you, a gratitude not because you have personally been called to serve but because you have inherent in your heart a desire to serve, and I am so grateful for that feeling. It is not because of any abilities that I may have that I have accepted the call, but because it is in my heart to serve the Lord.

I think it was Nathaniel Baldwin, the great philanthropist, a very generous giver, who made the statement that he was grateful not so much for the ability to give as for the desire he had to give. I recall so vividly the Lord, in speaking to the tired, worn, and weary Saints in the early days in Missouri, when he said unto them, in substance: "Be not weary in well doing, for you are laying the foundation of a great work, and the Lord requires the willing heart," (see

D & C 64:33-34) and then he proceeded to say that if you do not have a willing heart to serve you are not of the blood of Ephraim. So, I am grateful in my heart for the desire to serve the Lord in whatever capacity I may be called to serve.

This young man who called me almost five minutes after President McKay called yesterday said, "Bishop, I am one of the rascals who used to be in your priests class. I have been made a bishop, and I need some help. Will you spend some time with me today?" And I had the great joy of spending some time with him yesterday. But I feel the same way that he felt. I need some help, and I know, my brethren and sisters, from the many opportunities that have come to me to serve the Lord, that if I will do my part, the Lord will bless me, will lift me up, and give me the strength and the understanding to accomplish the work that is before me.

I think one of the great sermons that has been delivered in this Church was delivered at Far West, Missouri, when Heber C. Kimball delivered what is known in our writings as the "clay sermon," and in it he said that we should be as clay to be molded as the Lord would mold us, and to do the will of the Lord. His sermon was acclaimed by the Prophet Joseph Smith as one of the great contributions to the Dispensation of the Fulness of Times in the reflection of the attitude that we should have in serving the Lord.

It seems natural, my brethren and

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sisters, at a time like this, to reflect with gratitude on the many influences that come into your life. I think of my grandparents and have since yesterday morning, of their great devotion in accepting the gospel and coming across the waters many years ago. The other day I had a letter from my brother who is now serving a mission in England, and he said that he had visited an old church in Coventry, England, and there on a stone plaque are engraved the words: "The Church of the Dyer Guild." I am grateful, as I re-read this letter, in the knowledge that we have had the great privilege of doing the temple work for more than three thousand of this guild.

I am grateful to my grandparents who eventually made this possible, and to my mother and father, who are not here upon the earth, but whose influence I feel today, for their faith and their great love of the gospel. I am so eternally grateful for my missionary companion wife, who stood by my side, not only in the mission field, but also when I served as bishop, and in other positions in the Church, always encouraging me to perform my responsibilities, and always seemingly making it easy for me to do so. I am grateful to her for her great faith and devotion. I got so used to having her by my side that recently as I have traveled to a number of MIA conventions I have found myself nudging Sister Bennett or Sister Longden, thinking that my wife was still by my side.

I am grateful to my fine stalwart son, whom I have never heard utter a word of profanity; for his clean life, and for his great zeal to seek for an education; now at Brigham Young University, and who has a desire to go on a mission. I am grateful for my wonderful daughter. These are our two children, but they are wonderful, and I am grateful for them and for their love of the gospel and for their support of our work.

I am grateful to Nephi L. Morris, who was once my stake president, and Bishop Edwin F. Parry, and George Lund, my scoutmaster; grateful for my brother Gus who has always lived by a high spiritual concept. These are men

that I think of now as I gird for the responsibility that will be mine in this calling.

President McKay has always been a great ideal of mine. I have always looked up to him, tried to assimilate some of the great characteristics which he has. You cannot be in his presence and hold his hand, and have him pierce your countenance with his wonderful eyes without feeling truly that here is a prophet of God. I am grateful for President McKay; for President Richards, with whom I became so closely associated in missionary work, and for his great devotion and faith and determination to serve the Lord even against adversity; and for President Clark who has expressed so many kindnesses to me and my family.

I am grateful to these men, my brethren and sisters, and to the others of the General Authorities, all of whom I know, and many of them intimately. I am grateful for them. I sustain them with all my heart, and will endeavor to do their bidding and to follow their wishes and desires as I go forward in this work.

I am grateful for my associates in the MIA. I do not, as yet, have my bags unpacked from the mission field, but I am grateful for the time that I have had with these wonderful men and women who are so devoted to the cause of youth, for I feel very strongly the great obligation we have to preserve the integrity of our young people, and know of the great responsibilities that devolve upon this organization to carry that work forward.

I have a testimony of the gospel of Jesus Christ. I know that it is true. I know with every fiber of my being that Jesus Christ is a reality; that he is the Son of God; that he is divine; that he is not an ethereal substance; that he is a glorified resurrected Being, as he is proclaimed to be by the Prophet Joseph Smith.

I bear record that Joseph Smith is a Prophet of God; that in reality he did see God the Father, and his Son Jesus Christ, and that he has given to us through divine bestowals all of the needed things to bring exaltation, joy, and happiness to mankind.

And I know that this is his Church,

and that if we will be faithful and true in it, and serve him as we ought to, adjusting our lives to the things that are needful, we will find the joy that he has promised; and I leave this testimony with you in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Spencer W. Kimball will be our concluding speaker. We have just listened to Elder Alvin R. Dyer, whom we sustained today as an Assistant to the Council of the Twelve.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

My brothers and sisters: Attendance at this conference is a great privilege. This historic tabernacle filled to capacity, mostly with Church leaders is an evidence of the spectacular growth of the Church. Every week there are many changes in leadership in stakes, wards, branches, and missions. Good people are released and others are sustained in their places, sometimes because of death or moving, often to relieve those who are ill or weary; frequently to give others opportunity to serve. This has gone forward since the beginning of time and the Lord's program has not varied much through the centuries.

Two General Authorities visit a stake conference and return having installed one good man to replace another who has served well and made a noteworthy contribution.

The process follows a rather definite pattern:

1st: The need for the new leader;

2nd: The leader is chosen through the process of elimination by prophecy and revelation;

3rd: The newly chosen one is officially called by one with unquestionable authority;

4th: He is presented to a constituent assembly of the people, and

5th: He is ordained or set apart by the laying on of hands by those who are fully authorized.

And this is in keeping with our fifth Article of Faith:

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

Today you have participated in that established pattern of the call to high service. You have taken part in a

meaningful procedure. You have seen the filling of a vacancy in high places. Some weeks ago Elder Clifford E. Young, Assistant to the Quorum of the Twelve Apostles, passed away after a glorious and eventful period of service. We all miss him. We all loved him. His contribution was monumental. Now comes the filling of the vacancy and you are seeing the revelations of the Lord made manifest.

The same steps are followed as indicated above:

1st: The death of Elder Young vacated a position which needed filling;

2nd: Through a process followed by the President of the Church, whose authority is unquestioned, Elder Critchlow has been chosen through prophecy and the revelations of the Lord;

3rd: The prophet has officially called this good man to service;

4th: You, the constituent assembly of the Church, with full authority to act for the Church, have approved the choice, and

5th: Soon after the conference Elder Critchlow will be officially set apart to his new responsibility by the prophet himself, or under his direction.

It is interesting to note that even in olden times much the same procedure was followed. Unfortunately, all the steps are not always recorded but there is considerable evidence that they were taken. The "anointing" of ancient days seems to have been much the same and closely associated with the setting apart of today, with the accompanying blessing.

The first apostles were called by the Lord: "Come follow me," he said, "and I will make you fishers of men." This was more than a casual statement. It was a definite call.

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"And they straightway left their nets, and followed him." (See Matt. 4:19-20.) "For he taught them as one having authority." (*Ibid.*, 7:29.) "And when he had called unto him his twelve disciples, he gave them power. . . ." (*Ibid.*, 10:1.) This included their commission to preach and perform ordinances. It included the *setting apart*, the *charge*, the *blessing*. The promise given these leaders was most spectacular. Full authority was given them as the Redeemer said: "He that receiveth you receiveth me." (*Ibid.*, 10:40.) "All power is given unto me in heaven and in earth: Go . . . teach all nations . . . to observe all things whatsoever I have commanded you." (*Ibid.*, 28:18-20.)

This same procedure must have been followed in the filling of the vacancy made by Judas' death. The need for replacement explained by Peter:

"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." (Acts 1:22.)

Matthias was chosen through a process of elimination. Our record is brief but it seems that the Apostles had eliminated all other brethren of the Church down to the two, then asked for the final revelation from God:

"And they appointed two, Joseph, called Barsabas . . . and Matthias.

"And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

". . . and the lot fell upon Matthias. . . ." (*Ibid.*, 1:23-26.)

". . . and he was numbered with the eleven apostles." (*Idem*, 26.)

Next, the voice of the people was undoubtedly given for they were in conference assembled.

And Matthias was associated with the apostles and went forward in his ministry.

The Apostle Paul was called to the apostleship. The original revelation from the Lord sent him to a high Church leader for his call and charge and authority. Ananias feared the new leader because of the havoc he had played among the Saints, but the revelation was specific:

". . . Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

And that authorized leader baptized Paul and laid his hands on his head, through which came the Holy Ghost, the call and the blessing. His setting apart made a noticeable change in him. As he preached in the synagogues ". . . all that heard him were amazed . . ." ". . . Saul increased the more in strength. . . ." (*Ibid.*, 9:15, 21, 22.)

Every Bible reader is aware of the great power which came to Paul with his call, charge, and ordination to his apostolic post.

The call to Barnabas and Saul to do specific work was noteworthy. The revelation to the Church leaders came: "Separate me Barnabas and Saul for the work whereunto I have called them." (*Ibid.*, 13:2.) The presiding authorities now fasted and prayed in the selection and having made the call, they laid their hands on the two brethren, setting them apart to go to Cyprus and elsewhere.

Even among the kings the Lord seems to have followed the pattern. It appears that the Old Testament Saul became king of Israel after this manner. The people came to Samuel rejecting the former program of judges. They demanded a king like their idolatrous neighbor nations, and the Lord yielded to their persistence:

"Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me. . . ." (1 Sam 8:7.)

"Now the Lord had told Samuel in his ear a day before Saul came, saying,

"To morrow . . . I will send thee a man out of the land of Benjamin, and thou shalt anoint him. . . ." (*Ibid.*, 9:15-16.)

Next, the person was specified by revelation:

"And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! . . ." (*Idem*, 17.)

Then came the official call from the prophet:

"And on whom is the desire of Israel? Is it not on thee? . . ." (*Idem*, 20.)



"... Samuel communed with Saul upon the top of the house." (*Idem*, 25.)

"Samuel also said unto Saul, The Lord sent me to anoint thee to be king over Israel." (*Ibid.*, 15:1.)

He set Saul at the head of the group in the parlor in the chiefest place and gave him the special meat saved for him. As they went on their way Samuel said:

"... stand thou still a while, that I may shew thee the word of God." (*Ibid.*, 9:27.)

Saul was most humble in accepting and said:

"... Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" (*Idem*, 9:21.)

Years later when Saul had turned arrogant through years of power and might, Samuel denounced him:

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (*Ibid.*, 15:17.)

Now came the setting apart and blessing:

"Then Samuel took a vial of oil, and poured it upon his [Saul's] head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" (*Ibid.*, 10:1.)

With this came a great blessing which, like all blessings, are conditional upon worthiness, a blessing which remained with Saul only so long as he remained righteous.

The blessing continued:

"And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man.

"And let it be . . . that thou do as occasion serve thee; for God is with thee." (*Idem* 6-7; italics author's.)

"And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day.

"And when they came thither to the hill, behold, a company of prophets met him; and the spirit of God came upon him and he prophesied among them." (*Idem* 9-11; italics author's.)

A positive change came over Saul.

The setting apart turned him into another man and gave him another heart. New powers came to him at once. Those who knew him were astounded at his increased spirituality, his newly acquired wisdom and judgment and his newly attained maturity and powers, and exclaimed in amazement:

What has happened to Saul? He is not the same! "What is this that has come unto the son of Kish. Is Saul also among the prophets?" (*Idem* 11.)

Who has not watched the transformation of a newly set apart person to high responsibility? Who has not seen men already great rise to new plateaus of superior attainment braced with the authority, the keys, the mantle? And conversely, who has not seen the loss in stature, influence and power after a great leader has relinquished the reigns of direction, and the mantle of authority diverted to other shoulders? It is not imaginary but very real.

Now the people were given opportunity to sustain their king:

"And Samuel called the people together . . . and said . . . See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king." (*Idem* 17-24.)

This presentation to the people was an important element and like that specified in modern revelation:

"The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences.

"No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church." (D & C 20:63, 65.)

Apparently Saul chose other strong men for his court who likely were set apart as well, for the record states:

"And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched." (1 Sam. 10:26; italics author's.)

Now that the new leader was chosen, called, set apart, and sustained by his people with their votes expressed in their cry: "God save the king," the superior young man was ready to serve, and was promised the blessings of the Lord so long as he was worthy; but not

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too many years had elapsed until, through unrighteousness, he had forfeited his blessings and kingdom. The same prophet now chastized him:

"... Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God. . . ." (*Ibid.*, 13:13.)

When Saul had disobeyed again and again, the prophet said:

"... I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee. . . ."

"... The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou."

"... Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel." (*Ibid.*, 15:26, 28, 35.)

Similarly came the call to David. The Lord revealed to Samuel:

"And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me, him whom I name unto thee." (*Ibid.*, 16:3.)

Jesse and his sons came to Bethlehem. Each stalwart stood before him in turn and Samuel's heart was stirred, "Surely the Lord's anointed is before me." (*Idem*) But the revelation of the Lord manifested otherwise.

"... Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (*Idem* 7.)

And as each came before him the spirit whispered, "Neither hath the Lord chosen this." (*Idem* 8.)

"Send and fetch him [David]," said the prophet, "for we will not sit down till he come hither." (*Ibid.*, 16:11.) And through the process of elimination David was chosen through revelation:

"... Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he." (*Idem* 12.)

Now the setting apart:

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. . . ." (*Idem* 13.)

It was some time before the people

could sustain him since vicious Saul still reigned.

"[But] Saul eyed David from that day and forward." (*Ibid.*, 18:9.)

"And Saul saw and knew that the Lord was with David." (See *Idem* 12.)

"David behaved himself more wisely than all the servants of Saul, so that his name was much set by." (See *Idem* 14.)

And eventually when Saul was dead: ". . . the men of Judah came and there they anointed David king over the house of Judah." (II Sam. 2:4.)

And later:

"... all the elders of Israel came to the king to Hebron; . . . and they anointed David king over Israel." (*Ibid.*, 5:3.)

"And David went on, and grew great, and the Lord God of hosts was with him." (*Idem* 10.)

And again in the case of Solomon, the anointing was emphasized:

"And Zadok the priest, took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon." (I Kings 1:39.)

And Solomon loved the Lord, walking in the statutes of David his father, and received this blessing with his setting apart:

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart. . . ."

"And Solomon's wisdom excelled the wisdom of all. . . ." (*Ibid.*, 4:29, 30.)

Again in the call to Joshua, these steps were stressed: The need, the call, the laying on of hands with the blessing. There was the revelation as to the need since Moses could not go over Jordan and realizing it, pleaded that a shepherd be given Israel. The specific man was named:

"And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

"And set him . . . before all the congregation and give him a charge in their sight.

"And thou shalt put some of thine honour upon him. . . ." (Num. 27:18-20; italics author's.)

"But charge Joshua, and encourage him, and strengthen him: for he shall

go over before this people, and he shall cause them to inherit the land which thou shalt see." (Deut. 3:28.)

"And he laid his hands upon him [Joshua] and gave him a charge. . . ." (Num. 27:23.)

And the blessing gave him power and authority.

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him. . . ." (Deut. 34:9.)

The setting apart is an established practice in the Church and men and women are "set apart" to special responsibility, in ecclesiastical, quorum, and auxiliary positions. All missionaries are set apart and it is remarkable how many of them speak often of the authority who officiate and of the blessings promised and their fulfilment.

To some folk the setting apart seems a perfunctory act while others anticipate it eagerly, absorb every word of it, and let their lives be lifted thereby.

The setting apart may be taken literally; it is a setting apart from sin, apart from the carnal; apart from everything which is crude, low, vicious, cheap, or vulgar; set apart from the world to a higher plane of thought and activity. The blessing is conditional upon faithful performance.

In a hotel in the Pocono mountains of Pennsylvania long years ago, I learned an important lesson when the president of the Rotary International said to the district governors in the assembly:

"Gentlemen: This has been a great year for you. The people have honored you, praised you, banqueted you, applauded you, and given you lavish gifts. If you ever get the mistaken idea that they were doing this for you personally, just try going back to the clubs next year when the mantle is on other shoulders."

This has kept me on my knees in my holy calling. Whenever I have been inclined to think the honors were coming to me as I go about the Church, then I remember that it is not to me, but to the position I hold that honors come. I am but a symbol.

Someone has given us this:

"There is a spirit which, if it can get into men, will make them tall of soul,

gentle of spirit, courageous of heart, just and honest toward their fellow men, faithful in life, and fearless in death."

This is the spirit of the "setting apart" when the recipient magnifies the calling.

This special endowment can make of one a "new creature," "an understanding judge," "a wise and behaving servant," "a discerning leader."

It is my testimony to you that the leaders in this the Church of Jesus Christ are divinely called and set apart to lead through the spirit of prophecy as in other dispensations.

In my experience there have been numerous people who like Saul and David and Matthias, like Paul and Peter and Joshua have, through the setting apart, received "largeness of heart," extended influence, increased wisdom, enlarged vision, and new powers. I have seen many who have been given "a new heart" and who have been turned "into another man" and made into a "new creature."

I bear witness, too, that revelation is with the Church constantly and in marked degree, not only in the call of leaders, but in the interpretation of the gospel truths and in the practices of the Church. This I know.

In the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom you have just listened is Elder Spencer W. Kimball of the Council of the Twelve Apostles. The Relief Society Singing Mothers will now favor us with, "My Soul Is Athirst For God." The closing prayer will be offered by Elder Samuel A. Hendricks, formerly president of the West Central States Mission, after which this Conference will be adjourned until 2 o'clock this afternoon.

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The Relief Society Singing Mothers Chorus sang, "My Soul Is Athirst For God."

### President David O. McKay:

You will be interested to know that the music to the anthem to which you

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have just listened was written by Sister Florence Jepperson Madsen, who led the Chorus.

Brother Samuel A. Hendricks will now offer the benediction.

Elder Samuel A. Hendricks, formerly president of the West Central States Mission, offered the benediction.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY AFTERNOON MEETING

Conference reconvened in the Tabernacle at 2 o'clock p.m., Saturday, October 11, 1958. President David O. McKay presided and conducted the proceedings.

The Relief Society Singing Mothers from the three Southern California regions furnished the choral music for this session.

### President David O. McKay:

To those who are unable to gain admittance to the Tabernacle, we are pleased to announce that over-flow meetings are held in the Assembly Hall and in the Barratt Hall where these services are being broadcast by television.

The singing for this afternoon's session will be furnished by the Relief Society Singing Mothers from the three Southern California regions, conducted by Sister Florence Jepperson Madsen, with Elder Frank W. Asper at the organ. We shall begin by the Relief Society Singing Mothers rendering, "Come, O Thou King of Kings."

The opening prayer will be offered by Elder Herold L. Gregory, formerly pres-

ident of the East German Mission, now called North German Mission.

The Relief Society Singing Mothers Chorus sang the hymn, "Come, O Thou King of Kings."

Elder Herold L. Gregory, formerly president of the East German Mission, offered the opening prayer.

### President David O. McKay:

Elder Herold L. Gregory has just offered the invocation. The Relief Society Singing Mothers will now favor us with, "God Shall Wipe Away All Tears." After the singing, Elder Richard L. Evans will speak to us.

The Relief Society Singing Mothers Chorus sang the anthem, "God Shall Wipe Away All Tears."

### President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve will be our first speaker. He will be followed by Elder Hugh B. Brown.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

My beloved brethren and sisters, in that spirit of prayer of which President Clark spoke so beautifully this morning, I pray that I may be given utterance to say that which would best be said in this place and at this time.

I think to those of you who have heard what has preceded at this conference, it must be somewhat apparent that there has been a considerable and, I think, significant emphasis and reaffirmation of the principle of revelation,

of continuous revelation—or at least it has seemed so to me, as I have sat and listened with you.

There were some events associated with the dedication of the London Temple which I should like to relate, also. Our President went there, and we had arranged a press conference for him on the late afternoon following what was to have been the morning of his arrival, thinking that he would have time for rest and still time to face that arduous task.

But his plane was three hours late, or more. He had been up all the night before with those who accompanied him, President and Sister Smith and Brother Reiser, and there was no time for rest; and he faced that battery of some thirty or forty newsmen representing the great London dailies and others of the British Empire and the wire services, and the BBC television camera.

They pressed many questions, difficult and sometimes tenacious and penetrating questions, as is the function of alert and seasoned newsmen. He met them forthrightly, with some declarations of affirmation as to things we would know and how we could be assured of knowing them. They were respectful, but one always wonders what will happen the morning after when what was said appears in print, with the reporter's personal color or understanding or misunderstanding on it. Some of us worried about it considerably. I saw the President in the lobby of the hotel that evening and expressed some of my concern, and he made a very significant statement. I do not know whether he remembers it or not, but I think I shall not forget it. He said, "When I have said what I know to be true, I do not worry about the consequences."

This put me in mind of that great statement of the Prophet Micaiah as he declared to Ahab, the king, those things which the Lord God had given him to speak. The king had previously said that he hated the prophet because he never prophesied him good, and the prophet replied: "As the Lord liveth, what the Lord saith unto me, that will I speak." (I Kings 22:14.)

It is the burden of the prophets always to speak what the Lord God saith, no matter who likes it or who does not, or what one would wish to be the truth. It takes a kind of courage beyond what most men have reason to reach down for.

We might just as well have slept, those of us who didn't sleep so well that night, because the newspapers the next morning were factual and respectful, and none of them that I knew of had reached for the sensational, or the old false representations, that some of us had been accustomed to in times gone by.

President McKay's calm and assurance, which is so characteristic of him, was in evidence again (with which calm assurance some of us may have felt he has sent us at times into the fiery furnace, but we have never found ourselves scorched, and he has never sent us where he was not willing to walk with us).

To hear him six times deliver significant addresses at six of the dedicatory sessions, to hear the repeated notable dedicatory prayer, a meaningful document, inviting attention to the fact that the Magna Charta, 1215 A.D., had been signed in that same County of Surrey where the temple was now being dedicated, was a great privilege and a moving experience. And to celebrate with him his eighty-fifth birthday in that far land was a sweet occasion that some of us will never forget. And long before he arrived, he was with us, many times a day, because we had made a motion picture explaining the purpose of temples, with President McKay's voice and picture in colored film, and as those 76,000 and more visitors came and went into tents where this film was being shown, we heard his voice from fifty to one hundred times a day as the tents filled and emptied about as fast as the film could be shown. It was a choice and glorious occasion.

Now, one thing these newsmen wanted to know, some of them, is, "How do you know? How can you know some of these things?"

Does it seem a thing strange that the Lord who admittedly had prophets in former days should have them in this day? Does it seem a thing strange that there should be living prophets as well as dead ones? Does it seem that this people in this time should need less, for these changing times and changing conditions, the interpretation of the everlasting principles and standards, and less need a living voice to help to find the way? Is there less of wilderness in our generation and in our world than ever there was? Or less need for living prophets? Does it seem that the Lord would give prophets to one small people in one small place at one limited time, and leave all the rest of his children for all of the rest of time without the living witness of his words, and the

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interpretation of them according to their own time and day? Just consistency and reason would seem to suggest living prophets and continuous revelation without any deep-seated affirmation of it within our souls.

As to answering the question of the newsmen, "How can you know?" Of course, you can go back and read the record. We invited the attention of some of them to the fact that a prophet a century and a quarter ago had said that tobacco was not good for man, and that medical science was now affirming it. And they said, "Then in this respect your prophet was a century or so ahead of the findings of medical science." And we let them say it. We did not have to say it for them.

But beyond tangible and specific historical evidences, there are things a man can know inside his soul that are beyond the things he can touch and see and rest his feet upon, which are undeniable.

And as to those friends to whom President Richards spoke so earnestly yesterday morning, I would witness to them, also, with him, that this in which we are engaged is not merely a vocation or a profession, but the dedication of a life to a conviction that cannot be denied.

And as to how one can know: He who does not know cannot know that another man does know, and some things are so certain within the souls of men that they cannot be denied.

A few days ago President Clark spoke a sentence that I have not been able to forget. He said, "We are no better than we are." It is profound in its simplicity and it leads into many applications. Our positions do not make us better, or do not assure our being better than we are. I know of no generalizations that would save the souls of men. It is the specific performance of specific things that make men better—not theory, not merely the fact that there is a set of principles or that there are commandments, or that there is counsel, but the living of it.

I am thinking of the Danish sculptor of great fame, Thorvaldsen, who chose to be buried in the midst of his works—not in a cathedral or a cemetery, but in a museum among the monuments of

his own making—in the midst of his statuary; and there what he made and what he did with his life surrounds him. He did not theorize upon sculpturing, only, but with his hands and with his creative gift he fashioned those things and he lies there in the midst of his works, as we all shall do someday—and it will not be the theories or the discussions or the speculations or the set of principles or the set of commandments that shall save us. We shall be no better than we are. We are no better than the tithing we pay, no better than the teaching we do, no better than the service we give, no better than the commandments we keep, no better than the lives we live, and we shall have a bright remembrance of these things and we shall, in a sense, lie down in the midst of what we have done when that time comes, and never in my life have I felt more fully to say with all the earnestness of my soul, "We thank thee, O God, for a prophet, to guide us in these latter days."

My beloved brethren and sisters, may we take counsel with each other. There is safety in counsel: counsel with our children, with the family, with our friends, with our Father in heaven, and not attempt to live life alone and to make the decisions alone, but to strengthen each other, and encourage each other, and go forward and do what there is to be done and follow the living leadership as the prophet interprets for us the great principles and commandments of all time.

I thank God for a prophet this day, for an assurance that I am not alone in life, and that you are not, that we none of us are, nor are left without inspired leadership. Thank God for it. And I leave this witness with you, in the name of him in whose name we do all things, and in whose name we are met, our Lord and Savior, Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Richard L. Evans of the Council of the Twelve. Elder Hugh B. Brown of the same Council will now speak to us. He will be followed by Elder Levi Edgar Young.

## ELDER HUGH B. BROWN

### *Of the Council of the Twelve Apostles*

As we grow older and have more experience in the ministry, we become increasingly aware of our utter dependence upon divine guidance and inspiration, and therefore it is not just habit that causes us so frequently to ask for that guidance and to solicit your help, sympathy, and prayers.

Like Elder Richard L. Evans, it was my pleasure to attend the dedication of the temple in London, England, and I appreciated the privilege.

Two of the most frequent questions asked of us as we travel are, "What is your creed?" and "What distinguishes your Church from others?"

We do not have a written creed in the usual sense of the word. However, we do have a concise and authoritative statement of the beliefs of the Latter-day Saints given by the Prophet Joseph Smith, in the early days of the Church, known as the Articles of Faith. In that statement we declare our faith in God the Father, in Jesus Christ his Son, and in the Holy Ghost; known generally as the Holy Trinity. We declare our conviction that men will be held accountable for their own sins and will not be answerable for the sins of others, that there are certain principles and ordinances that must be believed and observed by those who would gain salvation, and that those principles and ordinances must be taught and administered by men who have authority in the apostolic Church as organized in the Meridian of Time, of which Jesus Christ was, and is, the chief cornerstone.

In this declaration we affirm our faith in the atonement of Christ and its universal applicability. We believe that he will come again, that there will be a thousand years of universal peace. We make the statement that we believe in sacred scriptures, ancient and modern; that we believe that men are entitled to freedom of religious belief. We honor and sustain the laws of the land. We commit ourselves to Christ's standard of moral conduct, and service based on love of God and of fellow men.

As many sermons have been preached and much has been written on each

of these articles, I shall not elucidate, but I should like to refer for a moment to the ninth Article of Faith.

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

This simple and forthright statement of faith in revelation has elicited the criticism of some of our friends, because it includes past, current, and future revelation. Many other churches profess belief in the revelations recorded in the Bible, but they do not believe that God still reveals his will through chosen prophets on the earth.

We declare that the line of communication between heaven and earth is open, and operating, as anciently. We believe that revelation is continuous and expedient, and is suited to the times in which it is given. When we make that statement, it follows that we believe in scriptures other than the Holy Bible, because divine revelation is the word of God, and his word is scripture. We unequivocally declare our faith in the Bible as the word of God, and we specify the King James version thereof.

Our acceptance of other revelation does not diminish our faith in the Old and New Testaments. On the contrary, our belief in the Bible is strengthened and our understanding of it clarified by these new corroborative revelations.

Among the volumes of scripture in which we believe, the one most frequently referred to by friends and critics is the Book of Mormon. It has had the largest circulation and has elicited more comment during the past century, favorable and otherwise, than any other modern book.

This book is an inspired text, having been written by various prophets who lived in America at the times of which they write. It is a sacred record of the ancient inhabitants of America, covering in the main that portion of their history from about 600 B.C. to 400 A.D.

Its message was inscribed on metallic

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plates by various authors. These writings were abridged by the Prophet Mormon, one of the last survivors of a dwindling race. It is therefore known as the Book of Mormon. He entrusted the plates to his son, Moroni, who was the last of the Nephite historians. Moroni deposited the plates in a stone box on a hillside and some fourteen hundred years later he, at that time a resurrected being, revealed their hiding place to Joseph Smith, the prophet, who translated what is said to be reformed Egyptian characters into English by the gift and power of God.

It is doubtless this element of the miraculous which disturbs many who hear of this record and causes some to shrug it off without further interest. It seems strange to us that believers in the Judeo-Christian Bible should be skeptical of the miraculous.

Miracles form an important part of the Old and the New Testaments. The story of the earth life of Jesus of Nazareth continues to grip the hearts and intrigue the minds of men, largely because of the miracle of his birth, the almost daily miracles he performed during his ministry, and the transcendent miracle of his resurrection and ascension. Moreover, he left his apostles and disciples with a promise of a miraculous reappearance in the last days. Paraphrasing the Apostle Paul we ask, "Why should it be thought a thing incredible that God should reveal his will to his servants, the prophets, as he promised to do."

One remarkable fact about this book is its continued popularity and appeal. One hundred thirty years after the first edition was published, it is still a best seller, over thirty-five thousand copies being printed in English each year, and other thousands distributed in the twenty-seven different languages into which it has been translated. Nearly three million copies of this book have been distributed in almost all countries of the world in the last century.

Yes, we do believe the Book of Mormon to be the word of God, and we believe in the miraculous that was involved in its preservation and production. There have been many who have sought to discredit it, many things have been written against it, but in more

recent times some of our friends who have made a careful study of the book have made statements which are significant. I shall refer to one or two taken from a little book called, *The Book of Mormon Message and Evidences* by Dr. Franklin S. Harris, Jr. Charles H. Hull, professor of American history in Cornell University wrote:

"I am perfectly willing to say to anyone that I suppose the Book of Mormon to be one of the most famous and widely discussed books ever published in America."

Says a Rochester newspaper, "The book itself remains on which was founded the greatest religion of the continent and the century. It was not the book itself, but the wonderful influence it had on America that counted."

And a former Secretary of Agriculture, who had read the book carefully said, "Of all the American books of the nineteenth century, it seems probable that the Book of Mormon was the most powerful. It reached perhaps only one percent of the United States, but it affected this one percent so powerfully and lastingly that all the people of the United States have been affected, especially by its contribution in opening one of our great frontiers."

Now, our declaration regarding the Book of Mormon is a solemn one. If it is false, it is almost blasphemous. If it is true, then all who believe it are under a solemn obligation to its author to proclaim its truth.

One of the prophets of that book emphasized this fact in the following words, and I read from Second Nephi:

"Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise." (2 Nephi 2:8.)

And further in his same book, after reciting the miraculous events in the history of the Israelites, he said,

". . . I say unto you, that as these things are true, and as the Lord God



liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved." (*Ibid.*, 25:20.)

It is the message of the Book of Mormon that has caused people from almost all nations of the earth to accept it as the word of God. Its inspiring theme and divine message, from the title page to the last chapter, constitutes the testimony or witness of a whole nation of people that Jesus is the Christ, the Son of God, the Creator of the world, the Redeemer of mankind. It bears witness to the efficacy of the atonement, of its universal application and its value to all individuals who will accept his word and keep his commandments.

We urge our friends to examine the book itself, to check its claims, listen to its message and to feel of its spirit. Yes, we believe in continued revelation, ancient, continuous, current, and future.

And personally, I wish to bear my testimony with those that have already

been borne that the Church today, the kingdom of God, is being led by revelation. God is not the author of confusion. He does not work in dark places. He makes it known to the world when he appoints a prophet, and I testify that I know as I know I live, that this Church today is guided by prophecy and by revelation, and that these men whom we honor are prophets of God.

I pray that he may help us to live as though we believed it, to be true to ourselves, to them and to God, by carrying out the instructions they give, and living the gospel of Jesus Christ, I pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Hugh B. Brown of the Council of the Twelve has just spoken to us. Elder Levi Edgar Young of the First Council of Seventy will now address us. He will be followed by Bishop Thorpe B. Isaacson.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

In the Doctrine and Covenants we read these words of the Prophet Joseph Smith, "Seek ye knowledge out of the best books, words of wisdom." (See D & C 88:118.) Today I should like to read to you some of the words of wisdom which I have found in good books. Some of these words are from the Bible, some are from the writings of Abbott Lawrence Lowell, late president of Harvard University, and from other sources. All these sources and many more good books are easily available to all of us. I am very much interested in them and wish to pay attention to the Prophet's words.

Our pioneer fathers read the best books. Sometime I shall tell you what books they brought to this valley with them. The founding fathers read *most* of the best books of their time and in many languages. They were educated and wise men.

What is "wisdom"? President Lowell says, "We think of wisdom as a part of religion. In its highest strains it involves wisdom as an attribute and emanation of God, such that, if a man

take her as a companion and guide, he shall find righteousness and happiness. Such wisdom demands serenity of temper, a judicial attitude of mind, a habit of seeking what *good* reasons and motives, rather than what *bad* ones, others may have for differing from us. It demands not only a negative, but a positive intellectual integrity, a desire to understand that which contradicts, as well as that which supports, one's own views of what is just and wise. This means an open, earnest mind, a mind based upon wide and deep insight into ultimate realities."

Men are not born with wisdom, they acquire it by habitual self-control, by looking not at the popular impulse of the day, not by conforming, not by mass participation, *but* at those principles that endure and are eternal.

The following words, which I now quote, will be particularly helpful to our missionaries: "There are thousands of men in the world who live on a high moral plane and are not thought self-righteous. If we have any insight into the deeper springs of human nature, we

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will meet them constantly in the journey of life. If we have not the insight, we will not see them, for they do not make a show of virtue. But they have upheld it in others by their example, and make the world better by their presence."

What does Paul mean when he says (Corinthians), ". . . they measuring themselves by themselves, and comparing themselves among themselves, are not wise." (II Cor. 10:12.) He further says, "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11.) Let us integrate this wisdom into our lives.

Let us be wise in training our children, and remind ourselves often that all young people need heroes to emulate. There is no life of the mind or aspiration of the spirit without emulation of great heroes. Let us remind them too, that opportunity is often made or seized upon by men, rather than thrust upon them. The lives of two of the most eminent American historians—Prescott and Parkman beautifully teach this great lesson. Our children must feel at times that they are in the company of a great human spirit.

May I pause here to say some words on juvenile delinquency. William Ellery Channing, the great historian, writer, and teacher said, "No state of mind, not even positive suffering, is more painful than the want of interesting objects." In other words, boredom causes crime. If we had wisdom enough in the community one cannot doubt that crimes, which all good men reprobate, would be less prominent . . . we should be so wise as to discover the causes and remove them.

To leaders and workers I say—ponder on these words in Genesis, "And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

"And he said, Let me go for the day breaketh. And he said, I will not let thee go, except thou bless me." (Gen. 32:24, 26.)

We read—wisdom is better than strength. Wisdom is better than weapons of war.

Woe unto them that are wise in their own eyes, and prudent in their own sight.

We read in our newspaper the other morning these words of Secretary of Labor James P. Mitchell. They are, I believe, wise words. "Civil rights is not solely a legal problem. Basically it is a moral problem." It will always be a problem in America, as long as children hear parents and neighbors utter derogatory remarks about other races, creeds, and religions. Our hiring practices in labor in the future, he says, will have to be based on ability and qualifications for the job, without regard to age or sex or race or creed or national origin.

Let us not be satisfied with a mediocre standard of our life's work. Destiny does not bless a man unless he has endurance to wrestle until the breaking of the day.

Our Father in heaven, help us to get wisdom and use it in our lives, we humbly pray. Amen.

**President David O. McKay:**

Elder Levi Edgar Young of the First Council of Seventy has just spoken to us. We shall now hear Bishop Thorpe B. Isaacson of the Presiding Bishopric.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

President McKay, President Richards, President Clark, my dear brothers and sisters: One cannot help feeling humble whenever he is occupying this position. I think it is the best lesson we have in bringing one to true humility, and I humbly pray the Lord will

sustain me today as I occupy this position.

We come to these conferences happy, cheerful, full of love, with tolerance and kindness to mankind, and with gratitude in our hearts to God, our Heavenly Father. Truly, it is always

good to meet in the conferences of the Church. There is always a beautiful spirit here, one of thanksgiving, one of friendliness, one of brotherhood, and one of appreciation for each other, and particularly to our Heavenly Father for the blessings that he has bestowed upon us individually and as a people, as a Church, and as a nation. It is always good to feel the wonderful spirit that is here, to shake hands with friends and old acquaintances, leaders of wards and stakes, and to feel truly the inspiration of the Lord that is always here in these sessions. I think everyone who attends a general conference of the Church always feels that there is an unusually rich spirit here not enjoyed any other place.

A man called me yesterday who had not attended a session of the conference. I think he had never before in his life attended. Sometime ago I urged him to come to one of these conferences, and then he could express himself and pass judgment. He called me later and said, "I attended a session of the conference, and I have never felt like that before. I did not realize how wonderful it was. Truly, the Spirit of the Lord is here in these conference sessions."

If I may, I would like to say a word or two about the dedication of the London Temple and our trip to London and return. My wife and I had the pleasure of taking a plane from Salt Lake to New York, and then to London, in company with Elder and Sister Richard L. Evans. It was wonderful to be with them. Truly, they are very choice and wonderful people.

As one flies the big blue Atlantic Ocean, no matter how many times he may have flown it before and even though the plane seems safe and smooth, nevertheless, there is a little tension. When you look down and you see the blue water below, you realize that you are just above the ocean, and then you look up and see the stars in the heaven, and you really feel and know that God is at the helm, and it is a comforting feeling. Then to have people with you like Brother and Sister Evans is always very comforting indeed, and it was to us. We shall always be grateful for their association, for the

companionship and friendship that we enjoyed with Brother and Sister Evans on that great trip.

There were so many beautiful experiences and incidents that happened in connection with the dedication of the London Temple that perhaps one does not truly sense an experience like this unless he is actually in attendance, and it was a beautiful occasion. A rich outpouring of the Spirit of the Lord was present, and the spirituality of every session was outstanding. There was a spirit of love, a spirit of thanksgiving, a spirit of friendship, a spirit of brotherhood, and a true spirit of worship present. Many of the Saints had made great sacrifices and effort to be in attendance for the dedication of this temple. I wonder if we can realize that many of them had never before seen the prophet of the Lord, the President of the Church. They were deeply touched as were we all.

In my visits to the islands of the Pacific, I had always thought that our Hawaiian friends in the islands were the only ones who could sing, smile, and cry at the same time, but at the dedication sessions of the London Temple, I saw others who would smile, sing, and cry at the same time, and in nearly every session, we experienced that same observation. It was because they were deeply touched, humble, and grateful.

We heard many stories there regarding the sacrifices that were made by many individuals in order to attend the dedication. One man had saved all he could for over two years in very small amounts, and in our figures equivalent to 5c, 10c, 15c, etc. in order to have enough money to attend the dedication when that time came. He was so anxious to save up enough money so he could attend the dedication, but when the time came for him to go to the temple, he discovered that he lacked about \$30.00 in having enough money for him to attend. To some of us, that would not seem very much, but to him, it was the difference between his being able to go and not going. Someone learned that he needed an additional \$30.00 and saw to it that \$30.00 was furnished to him so that he could go and not be denied this great ambition

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and dream. Then this good man said, "I appreciate this \$30.00, but I want to pay it back. However, it may take me a year to do it." You see, some of these choice people have difficulty financially, and they do not have the means. I wonder if we realize the difficulty that many of our Saints have in different parts of the world and the problems they encounter in these far-off lands so far from the headquarters of the Church.

Another good man who had waited and dreamed for this occasion was a faithful member of the Church, and he, too, had tried to save all he could, hoping that he would have enough money saved up so that when the time came for the temple dedication, he could attend. Just shortly before the time of the dedication, he became ill, and his doctors told him that it would not be wise for him to go because of a very serious illness that had come to him and perhaps an illness from which he could not recover. This good man said, "Then the money I have saved for this occasion must be used by someone else so that he can go and receive the blessings that I had hoped to receive." He had never been in the temple in his life. He had hoped and planned to go, and now he was denied that blessing, but he was willing and anxious that someone else should have that blessing. It made nearly all of us ashamed to live so close to the temples and rarely attend and then to realize the great effort that our brothers and sisters have been putting forth in far-off countries in order to go to the temple.

We were grateful to hear the prayers of the prophet, President David O. McKay. As one of the brethren said this morning, when the young people there (the missionaries) watched President McKay speak and heard his prayer, they did not need to be told that he was the prophet. Everyone could feel it. It was a great, personal, spiritual strength to all who attended. Because of the power that was given to them by the President in his talk and in his prayer, we felt that every person left there with a firm resolve to rededicate his life to the Lord. The occasion there was heavenly. It was uplifting. It was spiritual.

May I be permitted to quote one or two thoughts from that beautiful appropriate, spiritual dedicatory prayer, and since it has now been published, may I plead with you to please read it. When you read it, try if you can to imagine that you are sitting in the temple in London hearing the prophet of the Lord pronounce that prayer. Then you, too, will be greatly strengthened. May I quote one or two thoughts:

"May we first express overwhelming gratitude just to be alive in this great age of the world. We pause this morning to open our hearts to thee for this special privilege. No other time in world history has been so wonderful—no other age wherein thy secret powers have been more within human control; in no other era hath thy purposes been nearer human comprehension. Help us, O Lord, truly to live!"

One more thought: "But thy mercy, thy wisdom, thy love are infinite; and in dispensations past thou hast pleaded, as thou dost now plead, through chosen and authoritatively appointed servants, for thy erring children to heed the gospel message and come to thee."

If the world would read that prayer and accept it, it would not be where it is today.

I truthfully believe that there are one million members of this Church—at least those who are old enough and who realize the value of prayer—who are praying each day for the President of the Church, the prophet of the Lord, and for the General Authorities of the Church. We are so profoundly grateful to you for your prayers and your faith.

Yes, this is a great age in which to be alive, but we also have some fears. Peace or war? What price for peace? We hear so much about war and different weapons of war that sometimes we are concerned. There are factions at work to divide this nation. There is developing, sad as it may seem, a feeling of bitterness between groups within our nation. The monster of inflation is eating away. The nation and the American public are in the greatest debt they have ever been in. The debt now has reached an all-time high—a good reason for concern. The world has not followed the counsel of the Church.

What price for peace? There are many who say now that bombs are being made to destroy civilization. What of our wives and mothers, our babies and children, and our grandchildren? Probably the greatest problem today facing this world is how to get peace. A great scientist has said that it is possible for certain individuals who have the controls of war to lose their balance of faculties in anger and have bombs dropped, and in so doing, destroy mothers, wives, children, and innocent people by the millions. One bomb, it is said, dropped in the city of the Los Angeles area could destroy every living creature and cause every building to fall in ashes between Santa Monica on the west, Los Angeles, Long Beach, Pasadena, and San Bernardino on the east.

What price for peace? There are some scientists who predict that we are headed for very serious trouble from spawning radiation. There is perhaps an answer to it all. Power? Power is not the answer. Faith is the answer. Would the people of this nation be willing to live in accordance with the teachings of God in order to guarantee peace? In recorded history, we have recognized that in times past, because of the righteousness of the people, the Lord has seen fit to protect a nation and stay the hands of those who would destroy civilization.

Prayer is that weapon. Prayer is a force as real as gravity. True prayer and worship have always been an acknowledged necessity of all mankind. One poet has called prayer "the bridge which reaches from earth to heaven, and the one pathway from despair." I wonder if we are on speaking terms with the Lord. Do we have companionship with him? Can he reach us if he wishes to?

The other day in a meeting in the temple, President Clark was offering the prayer. It was so sacred and so beautiful that one hesitates to mention it. He prayed for the membership of the Church, pleading with us to make sure that we are living so that God can speak to us if he so wishes. I wonder if this nation and the nations of the world would listen if God spoke to them.

Someone has said there are too many

people trying to get along without God, and too many nations have turned from Christ. Religion is considered by those who know the meaning of it as the greatest blessing that can come to man. There is no place in the world that does not contain some trace of God. He has left his sacred marks everywhere, and they need only to be found to be realized.

"Religion is the bond that binds man to God. It is the golden arch that leads to happiness; destroy it and chaos will result."

Religion is playing a great part in the lives of men today, and if men would accept the true religion, there would be no war because in the gospel of Jesus Christ, one finds peace, not turmoil; love, not hatred; and the answer to the turmoil in the world and the threat of war is the acceptance of Christ and his teachings, for Jesus is the Son of God, the Savior of the world.

The gospel of Jesus Christ will play the most important part in any man's life. "The only man who can be triumphantly hopeful in these days is the man whose heart is knit to the coming of the kingdom of God."

What price for peace? Power? "Power is never good except he be good that has it." The key to all our problems, to life itself, is God our Father. He is every man's first need. One writer has said: "Give me a light that I may tread safely into the unknown," and one replied, "Go out into the darkness and put your hand into the hand of God—that shall be better than a light and safer than a known way."

And this might help: "Oh, God, as I begin this day and this new way of life, I put my hand in thine. May I not miss a step with thee today; may I be controlled by thy love. May my strong urges be taken hold by thy love and turned toward thy kingdom."

What we find in life depends upon what we give life. The same skies are dull and leaden to one, but glorious with their own blue to another. So often we leave beauties and experiences of worth unappreciated and untouched, even unseen. I wonder if we could not change our lives a little and say, "Let us all be kind to one another, for most of us are fighting a hard battle anyway."

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I want to bear testimony that God lives and that Jesus Christ is his Son. I know as I know that I live that there are prophets in the earth today, the same as the prophets of old. May God bless the membership of this Church and the youth of this Church particularly. Let's take care of them, because in not too many years, this building will be filled with those who are young today.

May God bless us I humbly pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

You have just listened to Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church.

Sister Florence Jepperson Madsen will now lead the Congregation in singing, "Praise to the Man Who Communed With Jehovah." Elder John Longden will speak after the singing.

The congregation and the Singing Mothers Chorus joined in singing the hymn, "Praise to the Man Who Communed With Jehovah."

#### President David O. McKay:

Elder John Longden, Assistant to the Council of the Twelve, will now speak to us. He will be followed by Elder George Q. Morris.

### ELDER JOHN LONGDEN

#### *Assistant to the Council of the Twelve Apostles*

Thank you, my brethren and sisters, those of you who were here this morning for your sustaining vote. I assure you that I will do everything within my power to be worthy of that vote as I go about the Church serving the membership, our Heavenly Father and his Son, Jesus Christ.

I would be ungrateful if I did not mention something about one of our colleagues, Elder Clifford E. Young. It was not my privilege to be here when he passed away, so I did not attend his funeral service. I was touring a mission at the time. I am most grateful for his companionship, for the splendid characteristics exemplified in his life, integrity to his calling, his faith and testimony of the gospel, and his unselfish service, many times, I am sure, filling his assignments when he was suffering physically though he did not indicate it.

I pray that I may imbibe and partake of these excellent lessons.

Then I welcome and look with joy and great anticipation toward associating with these two splendid men you sustained this morning, Elders Critchlow and Dyer. I have known them both for many years, thirty or upwards. Having been employed by the same company that Elder Critchlow has been

with for so many years, I have seen him under fire, but he has always come through a devoted son of God.

Likewise with Brother Dyer. I have known of his work in the Church and just recently as I had the privilege of attending the Kansas City Stake conference, I felt of his spirit there and the spirit of many of his missionaries. So I am looking forward to closer association with these splendid servants of the Lord.

And now I would give you words to live by if the spirit will so dictate. I am reminded of an experience that happened in the life of President George Albert Smith. Several years before he became President of the Church, he gave a home for some months to a couple from Holland. They could speak but a few words of English and could understand very little English. However, the Dutch brother insisted on going to the English-speaking fast meetings and after about the third fast meeting as President Smith and he were walking back to the Smith home, President Smith asked, "Why is it that you insist on going to the English-speaking fast meeting when you understand so little of what is being said?" Here was the significant reply from the Dutch brother, "It is not what I see that makes

me happy. It is not what I hear that makes me happy. It is what I feel that makes me happy, and I can feel just as good as anybody."

Yes, there are many who hear and yet do not hear. There are many who see, yet do not see. If our lives are in tune with the glorious teachings of the gospel of Jesus Christ, then we can feel just as good as anybody. We feel as good as anybody because we have a witness and a conviction that Jesus is the Christ. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) There is no hesitancy, no surmising, no groping, but an assurance that God lives, that he is the Father of our spirits and that Jesus is his Divine Son, that they have again appeared in the earth in this dispensation as we have so gloriously sung a few moments ago.

Yes, I am grateful for the testimony of Joseph Smith.

It is interesting that I should have copied that testimony and his witness and that this song should be sung just previous to my being called to occupy this position. May I give it to you? He likened his experience to that of Paul when he said:

"However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise." (Joseph Smith 2:24.)

Then Joseph further says:

"So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they

did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (*Ibid.*, 2:25.)

My, what a powerful testimony! And there are thousands throughout the Church today, yes, thousands upon thousands who have a witness within their hearts that God lives, that Jesus is the Christ, that they did appear to the boy Joseph Smith, even though they have not seen or experienced a like privilege. The Holy Spirit bears witness to this in the hearts of young and old alike. They feel good inside because they are living the truths of the gospel which have been revealed in this day.

I should like to give you the witness from a young girl, seventeen years of age, a beautiful young lady, growing into womanhood. There was a period in her life when she might not have been too sure of her religious convictions, but she is being reared in a good home where the tenets of the gospel are lived, where parents (the father now passed away) feel good because they are in tune. Then she has some wonderful teachers and instructors in the organizations of the Church. Today she feels good because she has a burning testimony.

May I read her witness?

First, she said a group of MIA young folk invited some young people of another church to visit a fireside. Sixty of them responded; there were only forty members of our Church present. She says there was a great impression made upon many of the young folk, both members and nonmembers. They loved their teacher, Sister Nona Dyer, who happens to be the daughter of

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Brother and Sister LeGrand Richards. Here is her witness:

"I really love the gospel, and it is the most powerful influence in my life. It seems that the older I get, the deeper the spirit of the gospel penetrates my soul, and the more beautiful life becomes.

"I certainly do admire Daddy for the way he lived the gospel and the example he set for others, and Mother, who is so unselfish. I just hope that someday I can learn to be that kind of person and give something to others in return for what has been given to me."

These words we have heard, my brethren and sisters, are words to live by. They bring peace and joy and hope in our hearts, regardless of what the conditions in the world may be. As we follow truth and abide by gospel teachings, we have no need to fear, I assure you. Regardless of who we are, we must keep alive this testimony in our hearts.

In conclusion, I will give you an experience that came to me from my colleague, Elder Clifford E. Young, a year or so ago. It seems that before President Heber J. Grant passed away, and many of you know that he was ill for many months, but three or four weeks before he passed away, Brother Young was in his home visiting him. President Grant uttered this prayer: "O God, bless me that I shall not lose my testimony and

keep faithful to the end!" Here was the prophet of the Lord at that time, holding the keys of the kingdom, praying that he would not lose his testimony, that he would remain faithful to the end, even though he lay on his sickbed and must have known that he would never be well again.

Does it behoove us, then, brothers and sisters, to be faithful to the end that we may keep alive our testimonies through our works? The Holy Spirit will keep us feeling good if we do our part and remain faithful to the end.

I bear witness to you that I know that good feeling because I know God lives, that Jesus Christ is his divine Son, that Joseph Smith was and is a prophet of God and those who have succeeded him down to President David O. McKay are prophets of God, and he, President McKay, has the mantle of authority and holds the keys of the kingdom of God in the earth. And I bear this testimony in the name of Jesus Christ our Savior. Amen.

### President David O. McKay:

Elder John Longden, Assistant to the Council of the Twelve, has just spoken to us. Elder George Q. Morris of the Council of the Twelve will be our next speaker. He will be followed by Elder S. Dilworth Young.

### ELDER GEORGE Q. MORRIS

#### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I am wholly dependent upon your faith and the blessings of the Lord in directing me to say what I shall say upon this occasion. I have been thrilled with the proceedings of this conference. Many things have been referred to, and among them was the testing that we undergo in this life. Patriarch Smith referred to that, and in the few moments for me to speak I should like to make some reference to the uses of adversity. We are all subject to adversities. I need not enlarge upon that.

The Lord said to Adam that for his sake the earth was cursed and that he

should eat his food in sorrow all the days of his life. The scriptures say that man is born unto trouble as the sparks fly upward, which means that it is in the design of God that we should have these adversities and experiences in the world. In the midst of life, death and a sea of trials and troubles are ever with us. So none of us are free from them, and it follows that we should find some way of meeting them successfully. As the Lord planned this earth, and in these plans were these problems, trials, and difficulties, he would not leave us without the means of meeting them, and so sent his Only Begotten Son, the Lord



Jesus Christ, to the world to bring us the means of meeting all the conditions that we have to meet in this world.

As the Apostle Paul in the midst of Mars' hill was declaring to his pagan listeners the unknown God, he said: "For in him we live, and move, and have our being; . . ." (Acts 17:28) and the Lord Jesus Christ in whose hands the Father gave all things has said, "I am the light and the life of the world." (See John 8:12.) It follows that if we are truly intelligent we will center our lives in him.

I should like to read to you a few short testimonies of those who may have done so. The scriptures say: "It is better to go to the house of mourning than to the house of feasting. . . ."

"Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." (Eccl. 7:2-3.)

I wonder if we realize the truth of that. Let me read these testimonies. There are a number of them, but they are very short and to the point, and they may have messages that will uplift and bless many who are here or who will hear them, who are in need of them.

"Sweet are the uses of adversity, which, like a toad, though ugly and venomous, wears yet a precious jewel in its head." (Shakespeare.)

"Affliction is the wholesome soil of virtue, where patience, honor, sweet humility, and calm fortitude, take root and strongly flourish." (Mallet.)

"Paradoxical as it may seem, God means not only to make us good, but to make us also happy, by sickness, disaster and disappointment." (C. A. Bartol.)

This short one, which evidently came from the heart of the woman who expressed it struck me forcibly: "Ah! If you only knew the peace there is in an accepted sorrow." (Mde. Guion.)

"It is a great thing, when the cup of bitterness is pressed to our lips, to feel that it is not fate or necessity, but divine love working upon us for good ends." (E. H. Chapin.)

"Affliction comes to us all not to make us sad, but sober; not to make us sorry, but wise; not to make us despondent, but by its darkness to refresh us, as the night refreshes the day;

not to impoverish, but to enrich us." (Henry Ward Beecher.)

The Prophet Joseph Smith one time said, when someone had remarked that somebody had affliction because of their sins, that it is an unhallowed statement to make, that afflictions come to all. And M. Henry said: "Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces. Sanctified afflictions are spiritual promotions."

I wonder if we may not at some later time envy those splendid people who have had so many afflictions. "No Christian but has his Gethsemane; but every praying Christian will find there is no Gethsemane without its angel." (T. Binney.)

The final one: "Strength is born in the deep silence of long-suffering hearts: not amid joy." (Mrs. Hermans.)

The Lord has expressed himself about these adversities that come, and I speak, for example, of the Prophet Joseph Smith, who had adversity from the moment he delivered his glorious message of the vision in the grove. You will remember in Liberty Jail he cried out, "O God, where art thou? And where is the pavilion that covereth thy hiding place?"

"Yea, O Lord, how long shall they [thy Saints] suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?" (D & C 121:1, 3.)

What was the Lord's answer to this prayer? "My son, peace be unto thy soul; thine adversity and thine affliction shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (*Ibid.*, 121:7-8.) Then the Lord held up before him other trials and difficulties that were to come, some even worse than he had had, but then said to him: ". . . know thou, my son, that all these things shall give thee experience, and shall be for thy good."

"The Son of Man hath descended below them all. Art thou greater than he?" (*Ibid.*, 122:7-8.)

So, in adversity we may have that which will exalt us, or we may have that which will degrade us. We may

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have that which, "if we endure it well," will ennoble us, and we may have that which, if we indulge in self-pity and bitterness, may destroy us. In all our adversities there are these two elements, and the determining factor is how shall we endure them? Shall we endure them well? If not, they may destroy us.

The Lord Jesus Christ, the one perfect being in the world, was described by Isaiah as "despised and rejected of men, a man of sorrows; and acquainted with grief." (Isaiah 53:3.) That describes his life, the one perfect life lived in the world, full of love and of service. President Clark referred to his Gethsemane, and I will read the detail of it, the Savior crying to the Father:

"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

"And there appeared an angel unto him from heaven, strengthening him.

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground." (Luke 22:42-44.)

And then on the cross, in the loneliness and terrible suffering of his dying moments, he cried out, using the words of the twenty-second Psalm, "My God, my God, why hast thou forsaken me?" (Matt. 27:46.)

Someone has said that in every great soul there must come a moment when he is left to himself, and no doubt at that time that was the feeling of the Lord Jesus Christ. The purpose of the Father in not removing the cup from the Savior in the depth of his suffering and the place sorrow may have in our lives is made clear in his answer to the Prophet Joseph's prayer, and in the testimony of the Apostle Paul as follows:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8-9.)

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (*Ibid.*, 2:10.)

I should like to close with the testimony of President David O. McKay.

"Upon the membership of this Church rests the obligation to teach the divinity of Jesus Christ, in whose perfection we find every virtue; in whom are combined in wonderful harmony all the powers of the soul; in whose life and teachings we can find every comfort, and if we go to him in humility and faith, every guidance and inspiration we need.

"Our Lord, our Savior, Jesus Christ, is the head of this Church. I know the reality of his existence, of his willingness to guide and direct all who serve him."—"The Man of Nazareth," *The Improvement Era*, December 1957.

I add to that testimony my humble testimony that Jesus Christ, the Redeemer of the world, organized this, his Church, through the Prophet Joseph Smith, and in it is the power of God unto salvation, and that he is directing it as here implied, through his servant, President David O. McKay, I bear this witness in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to Elder George Q. Morris of the Council of the Twelve. Elder S. Dilworth Young of the First Council of Seventy will conclude this session.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

With all my heart I find echo in the testimonies which have been borne yesterday and today respecting the mission of Joseph Smith, the Prophet, and his relationship to the Son of God, even Jesus Christ. In the same breath I

wish, also, to tell President McKay, so that he can hear me say it, that I uphold and sustain him as a successor of Joseph Smith and a prophet of the living God. And I pledge myself, as I have in the past, to support him, his

counselors, and the Twelve in doing whatsoever I shall be assigned to do.

I say this now because I am going to do something which I dislike very much to do. For the few minutes that I have I want to change the tenor of this conference and talk of something else. Also, I should like to explain to you that I am going to reverse the process which I normally would use. I am going to make a conclusion, and then explain the reasons for it. Normally I would give the reasons, and then state the conclusion.

If I had a loaded gun in my closet, and ignored the possibility of my children using it, I would be a derelict parent. And if I said, in addition to that, "Why doesn't the Church do something about it?" I would be thought a fool, and justly, too. If I as a father knew of a condition which, though it might not be able to kill the body as a gun might, could slay my son's spirit eternally, and did nothing to change it, to the extent that I remained passive, the sin would be upon my head. Then if I should say, in addition to that, "I cannot understand why the Church doesn't do something about it," I would be vain, for so far as my family is concerned I am the Church. It is my responsibility to protect my family and not depend upon anyone else to do it. I may ask for help from Church members and others, but I am the primary protector.

In 1910 I stood next to the back fence of the Lowell School with several of my classmates. A seventeen-year-old boy was there—we were about eleven years of age—and he was exhibiting a picture and bragging to us small children his enjoyment of the situation depicted thereon. I need not tell you that the picture was pornographic in its nature, nor describe it further in detail. I saw it for not more than four seconds—just that long. It has been nearly fifty years, and I cannot, and have not been able to forget it. It has a way of boring itself into my mind, generally during the times I especially would not want it to.

The other day I was standing in a store near a magazine rack. In front of the rack were two young men, I

should judge about sixteen years of age. They each had in their hands a copy of a magazine they had picked from that stand. I was not so far away but what I could see at what they were looking. One boy would turn a page, then snicker and nudge his companion who would look, and then he in his turn would guffaw and in a moment or two repeat the process.

They did not purchase these magazines. After they had satiated themselves with the material therein, they put them back on the rack and went out of the store. I followed them for a moment and watched them go up the street. When they got out into the open, where they were not inhibited, from the noises they made, from the laughter, and the joking and the kidding with each other, I would not need to have been a prophet to have been able to predict what they would do that night.

Those pictures in the magazines were not one whit less than what I saw fifty years ago. How widespread do you brethren think that practice is? How far does it extend? I would ask you. My father never knew what I saw. I never did tell him. Do you know what your sons are looking at when they stop in front of drugstore, department store, other store magazine racks?

May I take from the Doctrine and Covenants two verses of scripture which I am sure have not been applied to this particular thing, but which I should like to apply. One is a prophecy and a warning: ". . . In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you. . . ." (D & C 89:4.)

And the other: ". . . inasmuch as parents have children in Zion, or in any of her stakes . . . that teach them not to understand . . . the sin be upon the heads of the parents. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord." (*Ibid.*, 68:25, 28.)

May God bless us to become alert to probably the most insidious danger that confronts our boys today, I humbly ask in the name of Jesus Christ. Amen.

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**President David O. McKay:**

Elder S. Dilworth Young of the First Council of Seventy has just concluded speaking. The Relief Society Singing Mothers will now sing, "Home, Sweet Home," conducted by Florence Jepperson Madsen. The closing prayer will be offered by Elder LeGrand F. Smith, formerly president of the Gulf States Mission, after which this Conference will be adjourned until 7 o'clock this evening, when the General Priesthood Meeting of the Church will be held in the Salt Lake Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthood session will not be broadcast. In addition, however, to overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of the Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 139 other Church buildings from Coast to Coast and in Canada.

The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the west. The Tabernacle Choir Broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats at 9:15 a.m. It is requested that the audience during the broadcast refrain from making any disturbance.

We remind you, as we have done before, that large crowds will undoubtedly be waiting outside the closed doors, and when opened there is usually a rush by those outside to get good seats. We plead with those thus standing to be courteous, considerate one of another. Avoid pushing and crowding, will you please. Courtesy is a great virtue. Let us show it one to another, and especially to our visitors who are within our city gates.

Just a word more of appreciation of these lovely women. I believe I am right in saying that as a visiting choir, a guest choir, they have rendered greater service and sung in more sessions than any other group I can call to mind at this time in all my experience. They were here all day Tuesday recording, attended Relief Society sessions all day Wednesday and Thursday, with us two sessions Friday, and all day today. No wonder they are going to sing "Home, Sweet Home."

I cannot refrain from applying the words of the prince when he spoke to his father about his mother: "She of whom you speak, my mother, seems as true as some serene creation, minted in the golden mood of sovereign artist, not a thought, a touch, but pure as lines of green that streak the first white of the snowdrop's inner leaves." That is a beautiful tribute to a mother, and we pay it to these mothers, not only for their beauty of character, beauty of motherhood, but their self-denial to render service to the Church, leaving their homes for practicing hour after hour, and in these cases, day after day, paying their own expenses up here and devoting all this service. I know I express what is in your heart and in the hearts of all who listen when I say, "Sister Madsen and every mother in the Singing Chorus, God bless you."

They will now sing, "Home, Sweet Home," and Elder LeGrand F. Smith will offer the benediction. He is formerly president of the Gulf States Mission. This Conference will be adjourned until tonight at 7:00 p.m.

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Singing by the Singing Mothers Chorus, "Home, Sweet Home."

The closing prayer was offered by LeGrand F. Smith, formerly president of the Gulf States Mission.

Conference adjourned until 7 o'clock p.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle, Salt Lake City, Utah, Saturday evening, October 11, at 7:00 p.m.

President David O. McKay presided and conducted the exercises of this meeting. The President made introductory remarks as follows:

**President David O. McKay:**

You will be interested to know, my brethren, that these services are being relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 139 other Church buildings from Coast to Coast and in Canada.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder Richard P. Condie directing, and Alexander Schreiner at the organ.

We shall begin these services by the Men's Chorus of the Tabernacle Choir singing, "The Spirit of God." After the singing Elder Harold W. Lee, formerly president of the French Mission, will offer the opening prayer.

Singing by the Men's Chorus of the Tabernacle Choir, "The Spirit Of God Like A Fire Is Burning."

### BISHOP JOSEPH B. WIRTHLIN

*of the Bonneville Ward, Bonneville Stake*

Dear President McKay and brethren of the Priesthood: I feel very humble in this assignment tonight and pray for the Spirit of our Heavenly Father to be with me that I may say those things that will be of benefit to the Church.

President McKay has asked that I speak to the subject, "Ways and Means of Keeping Reverence in our Sacrament Meetings."

As all of you know, this has been a very important subject to President McKay. He has emphasized it throughout his life and, I am sure, is very anxious for all of us to teach our families, and all the members of the Church,

**President David O. McKay:**

Elder Harold W. Lee, formerly president of the French Mission, will now offer the invocation.

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Elder Harold W. Lee, formerly president of the French Mission, offered the invocation.

**President David O. McKay:**

The Men's Chorus of the Tabernacle Choir will now sing, "Give Ear, O Lord," directed by Elder Richard P. Condie.

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The Men's Chorus of the Tabernacle Choir sang, "Give Ear, O Lord."

**President David O. McKay:**

Our first speaker this evening will be Bishop Joseph B. Wirthlin of the Bonneville Ward, Bonneville Stake. The theme will be reverence in Sacrament Meetings and other ward meetings, and how to obtain it.

to be reverent in Sacrament Meeting.

Eight years ago, when the Bonneville Chapel had been completed and we held our first meeting in that beautiful edifice, President McKay was our speaker. At that time he emphasized this great ideal of reverence and admonished us to teach reverence to our children, that they would be reverent in Sacrament Meeting, and promised us that the Spirit of our Heavenly Father would be in our meetings if we would be reverent.

We are not perfect in our ward, but I believe that some advancement has been made in this regard, and I can tell

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you brethren that we have enjoyed the Spirit of our Heavenly Father. We have a rich, warm and friendly spirit in our Church. This we must not change. But at times we overdo this friendly spirit and we become irreverent.

I should like to consider reverence, as to what it is, why we should have it, and finally, the steps to gain reverence in our Sacrament Meetings.

"Reverence," wrote Ruskin, "is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things."

Not long ago in one of our Sunday School classes, the subject was discussed, and the conclusion was reached that reverence meant to respect our Heavenly Father. The most beautiful chapel in the Church loses its beauty and its sacredness if reverence is not found there. I believe that self-control is the basis of reverence. I have heard that Elder George Q. Morris taught his missionaries perfect reverence when they held meetings in the Sacred Grove. Those who have attended these meetings have been greatly impressed by the quiet attitude of several hundred missionaries in that Sacred Grove, and as soon as the Amen of the benediction had been given, these elders retired without conversation or the shaking of hands to the outside part of the Grove.

Could we not perhaps follow this fine example in our Sacrament Meetings?

Brother Asahel D. Woodruff has written beautifully about this subject. He said:

"Reverent behavior does not develop by chance, neither is it true that some people are just naturally reverent and others are not. Reverence is a form of behavior which is learned. It is a manifestation of a basic respect for God, no matter where the person may be. True reverence is a sign that the individual has become to some degree personally acquainted with his Heavenly Father and is developing that knowledge which Jesus said leads to eternal life."

The Lord has told us himself that we should be reverent in his Holy House. In Leviticus 19:30, he said:

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."

When the Master lived upon the earth, he led a peaceful life, but when he saw that the temple was defiled, he "cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer. . . ." (Matt. 21:12-13.)

I believe the great man is reverent. He reverences Deity; he reverences all things associated with Deity.

I believe the great problem that is facing the world today is a lack of reverence toward God, His Son, and the Gospel of Jesus Christ.

I should like to mention five steps to improve reverence. I am sure there are many more. But we have observed in our ward that these steps are helpful in keeping reverent our Sacrament Meetings.

**Step 1:** As members of the Priesthood, brethren, we should take the lead in teaching our children in the home, reverence in Sacrament Meeting. We should teach them that this is the most important meeting of the Church and that they should meet regularly. The Lord said that it is expedient that the Church meet together often to partake of the bread and the water in remembrance of the Lord Jesus. If the youth and all of us remember this, the great purpose of Sacrament Meeting, we cannot help but be reverent.

As parents we should always set an example to our children of proper reverence.

I believe that we should teach them to be prompt in attendance at their meetings; to be tardy in an appointment with our Heavenly Father is not reverent.

Also those who leave their meetings early are not showing the respect to those who preside over them and to those who speak in the Sacrament Meeting.

Parents must be on time to their meetings if they expect their children to be prompt.

**Step 2:** The Priesthood quorums and auxiliary organizations should continually teach reverence. The bishoprics of wards should teach the Aaronic Priesthood the sacredness of the Sacra-

ment, and the deacons should have adequate supervision before and during the Sacrament service.

I believe that the leadership of wards should not tolerate irreverence. If the youth of this Church understand that we insist on reverence in our Sacrament Meetings, they will respect us for our stand. We can be kind but firm, and this attitude will command respect.

*Step 3:* Our Sacrament Meetings should be well planned in advance, and the details pertaining to the service reviewed carefully before the service begins. We have learned in our ward that if we plan our meetings a month in advance, and then check up on the details a week before, and then again meet forty-five minutes before the appointed hour to make sure that every detail has been taken care of, we eliminate confusion before the service and the need of discussion of details by the bishopric during the service.

*Step 4:* Proper respect and care of the chapels of the Church and showing concern as to its physical condition will indicate to the youth that we consider sacred these buildings. In this respect, it would be well to honor our custodians, publicly, for the splendid service they render in keeping our chapels clean and in good repair. This would add to their stature and thus their influence with the youth.

*Step 5:* We have encouraged parents to bring their children to Sacrament Meeting; for convenience, however, for the parents, nurseries, or mothers' rooms could be provided for the younger children. We have found in our ward enthusiastic response for the mothers themselves to supervise these nurseries. They would alternate this assignment which would come from a member of the bishopric on a weekly basis. The Relief Society could do much to encourage our young mothers in this respect. Inactive parents could be invited to bring their families and these mothers could be given an assignment to supervise the nursery, also.

I believe that parents are responsible for their children, for the behavior of their children. Loud talking, running up

and down the aisles, or any other disturbance, have no place in the Sacrament Meeting. This behavior should include before, during, and after Sacrament Meeting.

President Dwight D. Eisenhower said on May 20th of this year: "Achievement and progress cannot be created for our people. They can only be created by our people. Americans would have it no other way. Our future is in our hands. Our prospects are limited only by our vision and by our exertions."

And we as a Church, if we are to achieve reverence, must do it ourselves. President McKay has asked for it so many times. We, too, must create it ourselves by effective teaching of our children and proper example by us of the Priesthood.

When God called Moses out of the midst of the bush, he said:

"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Ex. 3:5.)

As we enter the chapels of the Church, do we not stand on holy ground? The Lord has asked us, not to remove our shoes, but he has asked us to leave the worldly things of this life behind us and to stand on spiritual feet as we worship our Heavenly Father and think of the Atoning Sacrifice made by the Savior for our redemption.

May our Heavenly Father ever inspire us to sense our great responsibility as bearers of his Holy Priesthood, in keeping reverence in our Sacrament Meetings, and I hear you my testimony, brethren, that I know this is the divine Church that has been restored in the latter-days and I should like to express my love and my loyalty to our Prophet and to all the General Authorities who are sitting before us tonight, and I pray this in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

We shall now hear from Bishop Stephen C. Richards of the East Mill Creek Fourth Ward, East Mill Creek Stake, on the same subject.

## BISHOP STEPHEN C. RICHARDS

*of the East Mill Creek Fourth Ward, East Mill Creek Stake*

Thursday afternoon, after President McKay called me at my office and asked me if I would speak to you brethren on the subject of reverence, I began thinking about it and asked many of the people whom I met just what reverence meant to them.

I asked a sister in one of the wards, and she said, "Oh, brother, don't ask me about reverence. We have heard so much about it in the Church—it is beginning to be like the Word of Wisdom."

I asked a Scout and I reminded him that the 12th law of the Scout Law was that a Scout is reverent. And I did not receive a very good answer from him.

Then I went to a ward teacher and I asked him, "How about reverence in the homes which you visit?" And I was sadly disappointed to find that in many homes which this ward teacher visited, they would have to compete against television to put over their bishop's message, to put over the message which they were sent out into the homes to give to the people.

Finally, yesterday afternoon, while I was eating lunch, I asked the little waitress that was waiting on me, "What does reverence mean to you?"

And she said, "Do you really want to know?"

And I said, "I certainly do."

She said, "Reverence means to me to love and respect God."

I was disappointed in many of the statements which I received and many of the feelings which the people had that our meetings, the Latter-day Saint meetings were irreverent, and I came to the conclusion, three conclusions, if I might:

First, that reverence begins in the home, with the family, and with the association of friends.

Second, that reverence is fostered and encouraged and promoted in the Church and especially by those who preside over the wards, the stakes, and the Church itself.

And third, that the individual must have a desire to be reverent, to increase

his testimony, and to love and respect God.

I found that true reverence stems from the heart.

I would like, if I might, just to take a minute or two and further these three conclusions.

Reverence begins in the home. A child learns to respect and revere or a child learns disrespect from his parents. A son begins to mimic his father and a daughter her mother, and we find that in those homes where there is no respect for people, those children come to Church with no respect for the bishop or for the Authorities of the Church.

I found in my own home, my little three-and-a-half-year-old daughter did not want to join us in the family circle for prayer, and so she would sit up at the table and wait until we had knelt at our chairs and had our family prayer, and then she would begin her meal. This went on for several months, and we tried to coax her down on her knees to join with us in family prayer.

Finally, the other day, without any further words from us, and it had been going on for some months, by herself she got down on her knees and joined with us in the family circle in family prayer.

I sincerely believe that reverence begins in the home. I am very thrilled with the song which the Primary teaches the young people and which I believe each of us as a Priesthood-bearer should learn and should be able to sing. My little three-and-a-half-year-old daughter sings it.

"I am a child of God  
And he has sent me here,  
Has given me an earthly home  
With parents kind and dear.

"I am a child of God  
And so my needs are great.  
Help me to understand his words  
Before it is too late.

"I am a child of God,  
Rich blessings are in store,



If I but learn to do his will,  
I'll live with him once more.

"Lead me, guide me, walk beside me,  
Help me find the way.  
Teach me all that I must know  
To live with him some day."

Second, I found that reverence is encouraged and fostered in our churches, in the meeting houses, by those who preside and those who lead the membership of the wards.

I had one bishop say to me, "We have a hard time, bishop, keeping reverence in our ward. We have so many young married couples, and so many children, small children. We just cannot get reverence in our ward."

He also mentioned that there were two wards meeting in their building.

I would like to say that we, the East Mill Creek Fourth Ward, meet with three other wards in a small chapel that was built for but one ward, and the stake also holds their meetings in the same building. It can be done. It is a matter of those who preside over us.

I would like to tell you the story of one bishop in a ward here in Salt Lake County, who had the problem of talking during the Sacrament, of speaking out, and of the young people being irreverent during the passing of the Sacrament. So he with his counselors decided that they should present it to the membership of the ward, and they said, "Brothers and sisters, and young people, whenever you see the bishop or one of his counselors talk during the passing of the Sacrament, then all of you are licensed to go ahead and talk. Will you accept that challenge?" And they did.

You know, everything went fine until the stake presidency and the high council visited this ward one evening. The first counselor was presiding, and a member of the stake presidency turned to the first counselor during the passing of the Sacrament and said, "Brother, do you have a Bible?" And the first counselor looked out over the audience, and every eye was on him. He knew that if he spoke to the member of the stake presidency, that he licensed everyone in that audience to begin talking. So he paid no attention to what had been said.

And the second time, the brother said, "Brother, do you have a Bible?", a little bit louder this time, and a third time, and each time he looked away, and looked over at the bishop. Then this member of the stake presidency turned to the bishop to say, "Bishop, do you have a Bible?" and the bishop turned his head. They got through the Sacrament all right, and the bishop got up, very happy, and praised his first counselor and then he explained to the stake presidency their program of reverence.

Brethren, bishops, counselors, I say that you, too, in your ward can do the same thing. Say to your people, "When you see us talk here on this stand, then you go ahead and talk. If we do not talk, you remain quiet." And it is pretty hard for a bishop to remain quiet when he has the problems of conducting the meeting, but it can be done. And I tell you, you will increase your reverence, you will increase the wonderful spirit of your meetings.

I like the inspired poem that Edgar Guest once wrote:

"I would rather see a sermon  
Than to hear one any day.  
I would rather one would walk with me,  
Than merely tell the way.

The eye's a better pupil  
And more willing than the ear.  
Fine counsel is confusing,  
But example always clear.

And the best of all the preachers  
Are the men who live their creeds,  
For to see good put into action  
Is what everybody needs.

I soon can learn to do it  
If you will let me see it done.  
I can watch your hands in action  
But your tongue too fast may run.

And the lecture you deliver  
May be very wise and true,  
But I would rather get my lesson  
By observing what you do.

For I might misunderstand you  
And the high advice you give,  
But there is no misunderstanding  
How you act and how you live."

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Brethren, I see that my time has gone. But the third thing that I would like to mention is that reverence must be a desire in the heart of the individual. There must be a desire to be reverent. It must come from within. True reverence begins in the heart.

I clipped a small article from the Readers' Digest, had it printed and sent out to each member of my ward. It was simply this, an old Methodist saying:

"If every church member were just like me, what kind of a church would my church be."

You, too, can learn something from that saying. You, too, can keep that in front of you as a goal. If every church member were just like you, what kind of a church would your church be.

I know that reverence is not a matter of a meeting house. I held meetings in Germany in beer halls. I swept out the beer bottles and the cigarette stubs and we had wonderful, reverent meetings. I know that it comes from the member-

ship, from the individuals, and I know that you brethren, you who are the Priesthood of this Church and who preside over the members, have got to be the leaders and have got to show the way and lead the way to reverence in our chapels and in our meetings. It can be done. It is being done.

I challenge you bishops and you counselors, accept that challenge of this bishop, who said, "Watch me and do as I and my counselors do." Try it, you will increase your reverence, you will increase the spirituality of your membership.

May the Lord bless you all. I leave my testimony of the truthfulness of this Gospel with you, and I do it, humbly, in the name of Jesus Christ. Amen.

**President David O. McKay:**

We shall now be privileged to hear from President J. Reuben Clark, Jr. of the First Presidency.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

My brethren, this is an awesome place to occupy, with the hope and the prayer in my heart, and I hope in yours, you who are seen and you who are unseen, but listening, that what I shall say, and it will not be too long, will be of some benefit to us.

I am sure, President McKay must be heartened and pleased by the report of the practical measures which these two bishops have taken to secure reverence. I am sure that you bishops who are here, and who are listening, will find in these two very able reports from these two young bishops, much food for thought and much ground for the adoption of measures that will bring the reverence that President McKay has been urging for years and the reverence which I believe our Heavenly Father expects if he is to lend to us his listening ears, when we pray to him.

As I said today, there is a royal road from here to our Sovereign, and unlike any other sovereign of whom we know, by some means of which we do not

know, our petitions reach him instantly. Whether that royal road be open to our traffic or not depends entirely upon us.

I wanted to say a few words, if I might, and I will be as brief as I can, because I know you are waiting to listen to the others who will speak here tonight, about the Priesthood. I am not going to undertake to define it. I will regard it as the power of God delegated to those whom he chooses directly or through his regularly ordained servants. It is a part of his power which each and every of you has, for the offices and for the work which is entrusted to those who occupy the offices which we hold.

As I see the work of the Church, I will divide it for my purposes, tonight, into three parts: First, there is the obligation resting on all the Priesthood to keep the home fires burning. By which I mean, as you will guess, the obligation to keep the Church going.

Secondly, and depending upon the efficacy of the first, is the obligation

to spread the Gospel among the living and bring them to a knowledge of the truth.

Thirdly, the obligation upon us to see to it that those who have gone before, without opportunity to hear and embrace the Gospel, have their work vicariously done for them and for this work you in your home capacity are responsible.

But I want to say more particularly, something about this home-work which we have. You know, this Church was badly driven in its early days. The third field, work for the dead was not known in the earliest days. They began the work of the second field and carried it on from the first, but it was hampered and more or less delayed by the mobbings and the drivings and the other indignities and persecutions which were heaped upon the early Church.

We began in New York, we went to Ohio, we went to Missouri, we came back to Illinois, and then we came West. And apparently we seemed to think that when we got West, we should be free from persecution. Such was not the fact.

But in the midst of our wanderings—shall I say—in the East, during the time that the majority of the Saints were in Missouri, grievous and terrible persecution came upon us. We read of the persecution of the early Christians. Those persecutions in the time of Rome were far more dramatic than those which we suffered, but in considerable part they were different and did not involve the humiliation and degradation of families in the way in which our persecutions involved them.

In the midst of all this, in Missouri, they arrested, on charges that apparently involved the death penalty, Joseph and Hyrum, Alexander McRae, Lyman Wight, Caleb Baldwin, and Sidney Rigdon. For some reason that I have not been able, in my casual search, to learn, Sidney Rigdon was released, leaving the five men there. I will not go through that. Four and a half months, as nearly as I can count, they were in Liberty Jail, and during the time they were in Liberty Jail, the Prophet wrote a great epistle and certain parts of that epistle have been

taken out and placed in the Doctrine and Covenants as revelations, as they were, glorious in their language, in their principle, and in their instructions.

Out of that Missouri situation arose among some of the Saints, not many, but some of the Saints a feeling of vengeance and revenge that resulted in one of the incidents of our history that we wish we did not have to try to forget. But there were reasons.

You know, I have been in Liberty Jail. There is not much left there of what was there at the time the Prophet and his associates were there, but there is something. And for a long time the Authorities have been talking about restoring that Liberty Jail, or erecting there some kind of a memorial building. I have my own ideas about that but I will not present them.

But these revelations, these great outpourings of wisdom and the Spirit of the Lord, came at a time when the Church was struggling for existence. They were threatening to exterminate us in Missouri. They were threatening to kill our leaders. The great concern at that time was the keeping of what I have termed the home fires burning. They were still going, or had already begun and were still going on converting people, trying to carry out going into all the world and all the rest. But they were having their troubles.

I have been just a little bit disappointed in noting that some of our historians are rather inclined to excuse or to explain the burnings, the robbings, the plunderings, the rapings, and all the rest. Personally, I have no desire to forget all those things—not that I want to cherish them and build hate in my heart, but I do want to have some understanding of what our forefathers went through in order that we might come here. And I recommend to you that you read the last chapters of Volume I, I think it is, of Roberts' *Comprehensive History of the Church*, in which he sums up what happened in Missouri after they had gotten rid of us. It is an amazing story, and I assume accurate.

While the brethren were in prison, the Prophet Joseph and Hyrum and the rest, the Saints were led from Missouri

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to Illinois. Brigham Young led them. He tried to get Bishop Partridge to take out, provide for the getting out of Missouri, of the poor but Bishop Partridge did not and would not take on the work, so Brother Brigham had to do it himself. That was a great experience, one that every descendant, literally or spiritually, and all of us come in the latter group, should find a demonstration, a proof, of the great faith which those stalwarts had.

Now, I want to read, in conclusion, a few verses from Section 121, in which the Lord, through the Prophet Joseph, talks to all of us, not to those engaged just in missionary work, nor to those engaged in vicarious work for the dead, but to them and to all of us, also. I may stop here and there and say a word, but not much.

These are commandments, as I read them, to us for our daily conduct.

"Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—"

—That hits some of us.

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

—You bearers of the Priesthood have there a rule as to your own conduct.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man."

—Very strong language—not mine, but the Prophet's through revelation!

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of

almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion."

—He had just told us what happens to those who exercise unrighteous dominion and then he repeats what he had said above—

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—"

—And the following verse contains what might be one of the greatest tests of what we can do and how we feel.

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; . . ."—and now note—"and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; . . ."

—And in carrying forward that, the escape from hypocrisy and believed hypocrisy can be very, very doubtful, we must exercise what is called for there, with greatest care and discretion and without any hypocrisy.—

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

I conceive these to be the rules by which we bearers of the Priesthood shall conduct ourselves.

Recently a letter came before me written to be signed by the Presidency, and it gave direction such as would be given

in a letter written with reference to the ordering of goods, or something of that sort.

Brethren, be careful, be prayerful, be wise, when you undertake to make your reproof, when you undertake to direct men who have nothing but their love of the Gospel and their respect of you to impel them to obey you.

Be careful of their feelings. Speak kindly and in such a way that there never will be any question as to your love for them and your desire merely to be helpful.

I bear my testimony to the truth of the Gospel. I bear my testimony that I do have a testimony that God lives, that Jesus is the Christ, that there is the Holy Ghost. I bear my testimony that the Gospel and the Priesthood were restored through the instrumentality of Joseph Smith and those associated with him. I bear my testimony that the same authority which was given to him has come down to us through all of the Presidents since the time of Joseph Smith, and that it is possessed now by President McKay, who I know strives to carry out these commandments of the

Lord regarding the Priesthood and the exercise of its powers as the Lord has commanded.

May God be with us always and help us to do all we need to do in order to make the home Church strong and vigorous, that we may be able to cover the other fields, spreading the Gospel among the living, and by vicarious work among the dead, I humbly pray, in the name of Jesus. Amen.

#### President David O. McKay:

With Brother Condie leading us, the congregation will now join with the Male Chorus of the Choir in singing, "Do What Is Right."

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The congregation and the Men's Chorus sang the hymn, "Do What Is Right."

#### President David O. McKay:

Brother Stephen L Richards of the First Presidency will now address us.

### PRESIDENT STEPHEN L RICHARDS

#### *First Counselor in the First Presidency*

My dear brethren, in some respects I regard this great meeting as of foremost importance in our Conference. When I contemplate standing in the presence of the ten thousand who occupy this building and its environs, plus the many more thousands of the Priesthood gathered in the Church edifices all across the country, I am overawed with the responsibility of taking even this small part of your time. I think, if I know my own heart and mind, that there is nothing that I prize higher than the Holy Priesthood which has come to me, and I gather, if you search your own hearts, that throughout these many meeting places where the Priesthood are assembled tonight, that that same feeling of appreciation exists with you. We all hope and pray that we may so magnify this marvelous power and influence which has come into our lives that we may be worthy of it, and that it may

perform for us the high purposes for which it was given to our Father's children.

Now, without taking too much time tonight, I wish to repeat, and I hope repetition is not too serious an offense, something about two matters that I have brought to your attention on previous occasions. I think it was two and a half years ago this Conference that I took the liberty of bringing to you something from an eminent judge which I thought might operate to some extent to save life on the highways. I remember telling you at that time that whenever I observed the report of an accident on the highway in our area, I was always careful to look up the notice—often the funeral notice—to find out whether the person who had met with the tragic accident was a member of our Church, and one holding the Priesthood. In our own area I was surprised to find such

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a large proportion of all of the accidents involving fatalities among our own people.

I always felt—whenever I found that out—that I had lost a fellow member of the Priesthood or a sister in the Church unnecessarily, and in most cases I think that thought is justified because we learn that much of the frightful accident rate is due to some kind of carelessness.

I recall giving that address two and a half years ago, and I received a letter just the other day dated October 3, 1958. I will not disclose the name of the writer now because I have not asked his permission, but I think he would readily grant it. He says to me:

"I am writing this letter to thank you for bringing me to my senses in my responsibility in obeying the laws of the highway. Two years ago last April conference I invited my bishopric [and this is from a bishop] to go to conference with me. I wanted to show them just how easily we could be in Salt Lake [he comes from a distance] for the first session in my new car. I didn't think we were moving if we slowed up to the speed limit, it was early in the morning and very few cars on the highway so I thought it smart to go 80 and 90 miles an hour.

"I attended the Saturday night priesthood meeting and heard you talk on speed demons, and I wondered how you had found out about my fast driving so soon. I felt you were talking right to me but I found out after the meeting there were a lot of ears burning. When you said it was just as bad to break the laws of the land as it was the laws of God [I looked it up and I did not say that, but have no objection to it] and when we break the speed laws we are on the devil's side of the line and the Lord is not bound to answer our prayers for safety if we deliberately break the law, encouraging every judge to throw the book at the first offender, it really struck home to me.

"I can truthfully say, since then, I have never deliberately broken a traffic law, knowingly, except our 20 mile speed limit in our town, and the last few months I have obeyed this. I have a family of six children and before last

April they were always saying, 'faster Dad, faster,' and Dad went faster. Now they watch that speedometer and if it even gets close to the speed limit they warn me. My boy's ticket to take the car is to obey all traffic laws and we have a father and son agreement that we will not break them.

"A year ago I asked my bishopric to raise their hand in support of our highway laws, this they have done. About a month ago I wrote a pledge and asked the priesthood quorums to sign. They responded wonderfully well. Six out of ten of my priests have signed a similar pledge, two of them are away and the other two have not been contacted. The teachers quorums are all willing to sign to help stop the slaughter on our highways. Two of our town's seventeen-year-old high school boys lie in the hospital now, not expected to live due to the fact that they were traveling 100 miles an hour at night and missed a curve. I am on the City Council so I asked the City Officials if they would set an example and sign, and 100 percent signed the pledge. Many of our Rotary Club members have signed and they want to have 500 copies made and send them to clubs all over the world with a challenge to them to do the same. I had photostatic copies made of each of the pledges that were being signed. I am sending you a copy of each of the pledges of the quorums and also the city officials, and I dare say there are very few city officials that would sign a pledge of this kind." (Because he put in the pledge to his City Council to abstain from all intoxicating beverages whether driving or not. But they signed it.)

"I want to thank you again for setting me straight because I feel sure it has saved me and my family from accident. It is teaching us to better obey all laws and has helped me to repent."

Now I do not read that letter because it flatters me, but because I think he has hit upon a constructive thing. I gather that he has pledged from more than 200, I should say, that they will rigorously obey every traffic law, and he got all of his own quorums to sign the pledge that they would never drink at all and of course it was the under-

standing none would drink when driving. So, this bishop has done something about the problem, and I thank him for sending me this letter because it seems to me it makes a suggestion that we might follow in many quarters, and reduce this great tragedy on the highway. I solicit your help in this regard.

The other matter which I want to refer to, and which I mentioned once before in the Priesthood meeting, relates to gambling. I notice in the issue of the Saturday Evening Post under date of August 23, 1958 an article entitled: "I Was a Compulsive Gambler." It is a long article, and I do not propose to read it, but it says in the heading: "For ten wretched years the author lived on the edge of ruin. He tells anonymously how he became a gambling addict, and how he finally licked the 'tiger on his back.'" I will just read the first paragraph.

"Drug addicts say they have monkeys on their backs. For ten years I had a tiger on mine. I was a gambling addict. During that time, out of an income that varied between \$5000 and \$10,000 a year, I lost more than \$25,000 in bets. At that, I was lucky. Time and again, driven by the gambling fever, I risked public disgrace, even jail."

Then he goes on to show how, during these sad ten years of his life, he had yielded to the gambling instinct to such a point that he just simply ruined his life for himself and his family and came nearly landing in jail because of issuing checks without funds and doing other illegitimate things. If you have the magazine handy, I think you would do well to read the article, and I think when you read it none of you would ever want to subject either himself or any of his family or friends to the possibility of becoming a gambling addict.

I have had a little opportunity to watch business for a good many years, and in my time I have seen a good many tragedies. I have seen fine young men with high promise for the future yield to the temptation to pay their gambling debts by stealing money,—some of our own boys, who may still be in Leavenworth Prison after 20 years. I have never heard whether all of these boys got out. Our Brethren know something about it.

I have known prominent men of this city with brilliant futures who have yielded to this gambling instinct and lost every prospect they had, lost the respect of all who knew them, and have died in disgrace. It is a dangerous thing. As this author points out, it gets into the very blood of people, and so I have no hesitance in advising my brethren to stay clear of it, and I go so far as to urge no one to begin even on the smallest basis. After my experience I have reached the point where I hate to see a youth, or even a man, put a nickel in a slot machine because I do not know where it will lead.

Now, there are a good many who will try to defend gambling. I have heard people say that all business is a gamble, that even life is a gamble. The latter statement is absolutely false to anyone who knows anything about life. There is no gamble about life, as everyone of you know. You know that it is all planned from the very beginning, and while we cannot foresee all the circumstances that will transpire, we know what life is. We know the course that life should take. We know its rewards and we know its penalties for infractions of the law. Life is not a gamble, and it is a mistake to say that business is a gamble. Anybody who understands the fundamentals of good business knows that it is not a gamble. Every legitimate business contemplates an exchange of values. One thing of value, services, for another thing of value, money or some other thing. All sound business is based solely on that principle—an exchange of values.

That is not true of gambling—absolutely not. That is an effort to secure either something for nothing, or much more than what is invested in the gambling, and this man whose article I quoted tells about gambling machines, and how if one were inclined to bet on chances he has no chance in winning against these devices in the long run. But it is the morality of it, my brethren, that I so much deplore because it puts men and women (and unfortunately there are many women who indulge) in a position where they are unable to appraise the sound values in life and in business, and it leads them on and on,

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like one who takes his first drink, until they may end up as alcoholics, or they may end up as gambling addicts, as this man calls them—compulsive gamblers. He could not stop, he could not get away from it. I hope you are sympathetic with that position because I know from long experience that it is the wise thing to do never to bet, but keep on the safe side and never trust your powers of resistance with the wrong thing. You would not with many other things, why trust yourself with this nefarious habit?

Now, brethren, I will not take more of your time, but at the risk of repetition, I wanted to mention those two items again to you tonight. It is a tremendous responsibility to bear the Holy Priesthood. I wish all of you—perhaps all did not—had heard what President Joseph Fielding Smith told us yesterday, something I have long believed, and I was glad to have sanction for my belief. He said in substance that there will be no Sons of Perdition who do not hold the Priesthood. I have believed that for years because I do not think that the Lord in his mercy would ever condemn a man to that indescribable penalty of being put out entirely from the Kingdom and from all grace unless that man

knew that Jesus was the Christ, unless he knew the power of the Christ, and he could only know that, I think, by holding the Priesthood. I believe that in the main that can be said to be true—that only men who hold the Priesthood of God stand in danger of that terrible penalty of being classed as outcasts.

On the other hand, only men who hold the Priesthood can aspire to the highest things of life, and that is the balance—to use this Priesthood to reach exaltation in the Eternal Presence or to abuse it and lose it and be cast out. I think that is a solemn thought for all of us, and I trust that as we ponder it we shall all decide, as I have reason to believe we will, that we will aspire to the highest ideals, to the loftiest stations attainable with this holy power that God has given to us. If we aspire to attain that exaltation, work for it consciously, serve faithfully, keeping the commandments, our rewards will exceed even our fondest expectations. Of that I am convinced.

May the Lord bless you, my brethren, and be with you always, I ask in the name of Jesus. Amen.

### PRESIDENT DAVID O. MCKAY

When this vast congregation responded to Brother Condie's baton on the first note of "Do What Is Right," I was thrilled. The strength of your voices expressed a spirit which is sublime, and strangely enough, I was reminded of a statement that a leading businessman in the United States made to me on the plane that carried us to South Africa a few years ago. There were three businessmen—one who was president of the Board of a mining company there on the Coast of Africa; another who was a member of the Board going down to a Board meeting; and this gentleman who was head of a national Drug Store chain.

When he found out we are Mormons, he said, "Whenever I can find a young Mormon boy to take charge of running our drug stores, I tell my men to give him a position. I have many of them

in my employ." He has found integrity in them. I thought I felt the strength and source of that integrity tonight.

I thought when the gentleman made that statement, that any young member of this Church who gets a position in that chain of stores may cast a reflection upon the entire body if he failed in upholding the standard of the Church. That is what he would do. Whenever anyone, any husband in this Church, treats his wife unfairly, or stoops so low as to strike her, as I heard only recently a man did, he disgraces his Priesthood, casts reflection upon the whole Church. That would be true if he were only a member, but if he holds a prominent position in the Church, as this man does, he disgraces his Priesthood, and proves himself untrue to his



fellows. He disgraces his quorum, and proves himself unworthy of membership in it.

It is an inspiring sight to see this body in the Tabernacle, and to realize that assembled in 139 other houses there are members of the Priesthood, from the high priests to the deacons, meeting tonight and feeling the power of the Priesthood.

One principle emphasizes itself in my mind tonight, and that is the virtue of self-control. When a man accepts the Priesthood, he accepts the obligation of controlling himself under any circumstances. That is the first lesson that the Savior gave to us after his baptism—the power of resistance. Arising from the plain through which the Jordan River flows into the Dead Sea, near the spot of Christ's baptism, there is a precipitous cliff called the Mount of Temptation. People point to it and say, "It is on that Mount that Jesus went after he was baptized in the River Jordan."

Those three temptations which were given to Him are given to us. The first was an appeal to his appetite after 40 days of fasting, which temptation is really an appeal to the appetite. Second, an appeal to his vanity. 'Cast thyself down. I dare you this; and I dare you that.' And third, 'the kingdoms of the world and all the wealth thereof will be yours if you follow me.' When Satan reached that point he was not challenging, he was pleading. 'All these I will give thee if thou wilt bow down and worship me.'

As Christ resisted the temptation of appetite, of passion; as he resisted the appeal to his vanity and pride, he grew in power. I had better put it this way: that Satan's bombastic attitude, his challenging attitude, "If thou be the Son of God," is changed to one of pleading, and when Christ said, 'Get thee behind me Satan, for it is written thou shalt worship the Lord thy God and him only shalt thou serve,' we glimpse what it means to be the victor over temptation, and we understand also how temptation loses its power and leaves us. As Satan slunk away, angels came and administered to Christ.

Well, the temptations come to every

man who holds the Priesthood. One of the bishops who spoke to us tonight referred to the relationship of self-control, self-mastery, and reverence. That is one of the great lessons in this matter of reverence. Both bishops, who gave us some excellent suggestions, and whom I thank at this time, referred to the necessity of reverence in the home, control of presiding authority in conducting meetings, controlling their own tongues. I know of no attribute, no quality, more conducive to peace in the home than self-control. If the husband sees something in the wife about which he could find fault, it would be better for him to say nothing, to control his tongue. That is an excellent thing to do, say nothing about it. And if the wife would practice that same thing, how many disputations and quarrels would be stopped, quenched at their beginning.

Parents who suddenly become angered or hurt or injured at some act of a child innocently committed might hurt the child's feelings. Parents should manage to exert control of themselves, control of their hands, control their tongues particularly, then the child's feelings would not be hurt.

Every Sunday when we partake of the Sacrament we covenant that we will do just this one thing at least, wherever we are. Read what James says about controlling the tongue, an unruly member, and you will see that this is one of the fundamental principles. We covenant on that Sunday that we will take upon us the name of the Son, we witness that we will do it. It takes some control to keep that promise. We witness that we will always remember him.

We should be always dignified, self-possessed. When Pilate said, "Behold the man," he asked all to behold the perfect man. He was just that. We covenant that we will keep the commandments which he has given us. One reason why nonmembers, disbelievers in Christianity and in religion, so express themselves against it is because of the inconsistency between the Christian who pretends to do these things, and then in business affairs and in his home life he does just the opposite, and I apply to him that terrible title, "hypocrite," a sin condemned more vehemently by the

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Savior than any other excepting the great sins of adultery and murder.

I plead with the members of the Priesthood throughout the Church to practice self-mastery. That applies to prospective missionaries and to missionaries who are in the field. Be master of yourselves, master of your appetites, master of your passions. Husbands, wives, be as a light set upon a hill, that men seeing your good deeds and your good lives will glorify our Father in Heaven.

What was it that made the president of I suppose the greatest Drug Store chain in the United States say, "I choose the Mormon boys wherever I can get them." He has confidence in you. You will resist the temptation of taking any of his money. You will represent him in his business in giving returns for his investment. The poet has said:

It is easy enough to be pleasant  
When life flows by like a song,  
But the man worth while is the one  
    who will smile,  
When everything goes dead wrong.  
For the test of the heart is trouble,  
And it always comes with the years,  
And the smile that is worth the praises  
    of earth  
Is the smile that shines through tears.

It is easy enough to be virtuous,  
When nothing tempts you to stray,  
When without or within no voice of sin  
Is luring your soul away;  
But it's only a negative virtue  
Until it is tried by fire,  
And the life that is worth the honor  
    on earth  
Is the life that resists desire.

By the cynic, the sad, the fallen,  
Who had no strength for the strife,  
The world's highway is cumbered today;  
They make up the sum of life.  
But the virtue that conquers passion,  
And the sorrow that hides in a smile,  
It is these that are worth the homage on  
    earth  
For we find them but once in a while.

—"Worth While,"  
by Ella Wheeler Wilcox

Resist the devil, and he will flee from you.

I commend Bishop Wirthlin and Bishop Richards for their excellent messages to us on reverence, and as one of them said at the base of it all is this virtue of self-control, self-mastery. There is no whispering by parents during the administration of the Sacrament when they exercise this virtue. There is no whispering after entering the House of God. There is communion between the spirit, and the Spirit of the Lord. There is no whispering on the rostrum, because all preparation is made beforehand.

And children should know, though they want to play, that they have to resist it during the worshipping hour so they will not intrude upon the concentration and the spiritual communion of others.

God bless us that we may be true to the responsibilities given us directly from heaven. There is no use excusing it or modifying it, that is the truth, and the body of Priesthood listening in tonight, representing the hundreds of thousands who hold the Priesthood, carry the responsibility of setting an example to the whole world.

May God give us power to discharge our duties honorably and well—in our homes, in our business relationships, and especially in our association with leaders in the world who, seeing our characters, our leadership, may be influenced to lead many others of their members nationally under their control to favor acts and laws necessary that the missionaries, representatives of this Church may carry the Gospel to all the world. That is our duty—to teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever he has commanded, and he says, "Lo, I am with you always, even unto the end of the world."

I leave my blessing with you, my dear fellow workers. Our hearts are full of pride—righteous pride—for the brotherhood exemplified last night by those young boys of the Aaronic Priesthood, and tonight by the tens of thousands of men holding the Melchizedek Priesthood.

I pray God to give us power, to enlighten our minds, quicken our understandings, give us good judgment under all conditions, in the name of Jesus Christ. Amen.

### President David O. McKay:

Will Bishop S. E. Abbott call Boise 4-2906. We will excuse you right at this moment.

They report that in the Salt Lake Tabernacle tonight we have 7,085 present. I thought we had more. It is crowded to capacity. We should have counted those in the doorways. In the Assembly Hall and Barratt Hall we have 2,272; in the 139 groups reporting in, 29,046, or a total of 38,403 men in the Priesthood Meeting tonight.

We thank Brother Condie and members of the Choir for the excellent singing tonight. I do not know if we have had anything better than that second song which you gave us.

The Brethren of the Council of the First Presidency and the Twelve receive recommendations from you presidents of stakes every week about releasing bishops and recommending new bishops. Occasionally we have as a reason for releasing bishops, length of service. Sometimes that is a good reason, but other times it does not seem to the Brethren that it is a sufficiently valid reason to release a good bishop who has served perhaps only a few years—two or three or four years. Five years is sometimes considered quite a length of time. Some of you brethren who are past 70 will remember that bishops served 15, 20 and 25 years,

and were real leaders in their social and political circles, too.

Now, five years is quite a long time because the bishop in this day has more to do than a bishop had at that time. He has a lot of work, but don't release bishops just because they have had two or three years at it—five years, 10 years,—let's get up to 20. If you have a good bishop most of your troubles are over. Isn't that true? A bishop who uses his counselors wisely, who has an influence over the young people of the ward, who has an influence in business circles, I tell you, he exerts a good influence spiritually.

The Choir will sing, "Sweet Hour of Prayer," conducted by Richard P. Condie, after which Elder A. Lewis Elggren, formerly president of the Western States Mission, will offer the closing prayer.

The session at 10:00 tomorrow morning will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 a.m.

We will now hear, "Sweet Hour of Prayer."

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Singing by the Tabernacle Choir Men's Chorus, "Sweet Hour of Prayer."

The benediction was pronounced by A. Lewis Elggren, formerly president of the Western States Mission.

Conference adjourned until Sunday morning, October 12, at 10:00.

## THIRD DAY MORNING MEETING

(For a full report of the *Tabernacle Choir and Organ* broadcast, see pages 130-131.)

The Sunday morning session of the General Conference convened promptly at 10 o'clock, following the *Tabernacle Choir and Organ* Broadcast, with President David O. McKay presiding and conducting the meeting.

The Tabernacle Choir furnished the choral music for this session, Richard P.

Condie conducting, Frank W. Asper at the organ.

### President David O. McKay:

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing, "Hear My Cry, O God." The opening prayer will be offered by Elder Nathan Eldon Tanner, president of the Calgary Stake.

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Singing by the Choir, "Hear My Cry, O God."

Elder Nathan Eldon Tanner, president of the Calgary Stake, offered the opening prayer.

### President David O. McKay:

The opening prayer has been offered

by Elder Nathan Eldon Tanner, president of the Calgary Stake. The Tabernacle Choir will now sing, "The Lord Is My Shepherd," with Richard P. Condie conducting.

The Choir sang, "The Lord Is My Shepherd."

### PRESIDENT DAVID O. MCKAY

My brethren and sisters, please believe me that never before have I felt so keenly the need of your sympathetic co-operation, and particularly the guidance of the Spirit of the Lord. I have in mind and in my heart the feeling that the religious influence, sincere religious influence in the heart, or the life of the individual, is the most refining influence in the world. That spirit has actuated each one, I am sure, who has spoken to us in previous sessions of this conference, and I should like to emphasize that with your help and the inspiration of the Lord in the few remarks that I make on this occasion.

It is a wonderful influence—to see this vast audience, to realize that the Assembly Hall and Barratt Hall are also crowded, and that tens of thousands are listening in by television and radio this morning.

Jesus, in a wonderful prayer—I think it must have been the most impressive ever offered in this world—said these words:

"And now I am no more in the world, but these [referring to the members of the Twelve who knelt with him] are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . ."

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:11, 15.)

A number of years ago, a stake president upon being honorably released from his position in which he had served well, made the remark: "Now I am reduced to just a humble member." Because he had been released, he felt that he had lost something. Well, he had. He had lost the privilege of serv-

ing the members of his stake as president, for to be a stake president, or to hold any other position in the Church, is an honor as well as a great responsibility. But to be a lay member is also a great obligation as well as a great opportunity.

Membership is obtained by baptism, which is at once a burial and a birth—a burial of the old person, with all his frailties, faults, and sins, if any, and a coming forth to walk in a newness of life. Backbiting, faultfinding, slander, profanity, uncontrolled temper, avarice, jealousy, hatred, intemperance, fornication, lying, cheating, are all buried. That is part of what baptism by immersion signifies. "Except a man be born again, he cannot see the kingdom of God," (*Ibid.*, 3:3) said Jesus to Nicodemus. He comes forth to walk in a newness of life, signifying that in the new life ahead there will be an effort to maintain honesty, loyalty, chastity, benevolence, and of doing good to all men.

Wordsworth once said of Milton: "Thy soul was like a star and dwelt apart." That is what membership in the Church does to those who keep the ideals they profess.

James said that, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

It is in this sense of keeping ourselves "unspotted" from the world that the lay members, as all officers, are obligated.

Speaking of the apostles, Jesus prayed, ". . . these are in the world, . . ."

"I pray not that thou shouldest take them out of the world, but that thou

shouldest keep them from the evil." (John 17:11, 15.)

In the Book of Mormon, in the forty-second chapter of Alma, we are told why the children of God are here in the world—namely, to mingle with the sons of men, to gain an experience that will bring them back to God, but not to partake of the sins of the world. The Savior said to his apostles on the same evening that he offered that beautiful prayer: "... be of good cheer; I have overcome the world." (John 16:33.) Going soon to meet his Father, he admonished them to follow his example, praying that God should not take them out of the world, but should keep them from evil.

I have never met a member of the Church who would not express himself, and, if occasion arose, who did not so express himself as being willing to defend his membership if this Church were attacked. I have seen boys apparently indifferent to Church interest on occasions stand out and express defiance of an attack upon the Church. All very commendable, but perhaps at the very moment of that gallant defense there were encroachments upon their souls which weakened their power to defend the truth. Trees that can stand in the midst of the hurricane often yield to the destroying pests that can scarcely be seen with the microscope, and the greatest foes of humanity today are those unseen microscopic microbes that attack the body.

So there are influences at work in society which are undermining the manhood and womanhood of today. It is these unseen influences which come from the world that influence us when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences, we weaken the possibility of defending the Church of Jesus Christ. This is an individual work. What the individuals are, that the aggregate is. Jesus influenced individuals, knowing that if the individual is pure, strong, a thousand individuals would make a strong community, and a thousand communities would make a strong nation. Individual responsibility!

Some time ago, a party of friends were driving over a beautiful valley not far

from Salt Lake City. They passed a wheat field. It was an impressive sight to see that dry farm of wheat, and one of the party expressed his admiration at the luxuriant growth in the field, and looked at it in general. There it stood, apart from the sagebrush and barren surroundings. But another member of the party was not satisfied with looking at it in the aggregate. He asked the conveyance to stop. Getting out, he looked at the individual heads of wheat, and exclaimed: "What large heads!" He cut an individual stalk which gave him that impression. But that was not enough. He broke the head, shuffled it in his hands, blew the chaff away, and examined each kernel. "The kernels," continued he, "are plump and solid." After all, the test of that wheat field was the *individual* kernel of wheat, and so it is in a *community*—so it is in the *Church*.

The test of the efficiency of God's people, is an individual one.

"What is each one doing," one should ask, "to foster the group known as the Church of Christ in the world? Is he living so that he is keeping unspotted from the evils of the world?" God wants us here. His plan of redemption, so far as we are concerned, is here, and we, my fellow workers in the Church of Christ, are carrying the responsibility of testifying to the world that God's truth has been revealed; that men and women can live in this world, free and uncontaminated from the sins thereof, following as nearly as humanly possible, Jesus as he walked about two and a half years in his day.

Now, what do we mean by the world? I take it that the world refers to the inhabitants who are alienated from the Saints of God. They are aliens to the Church, and it is the spirit of this alienation from which we should keep ourselves free. We are told by Paul not to conform to the fashions of the world. Timothy was warned not to partake of the evils of the world. One or two I quote:

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (II Timothy 2:22.) Zion is the pure in heart, we have been told, and the strength of this Church lies in

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the purity of the thoughts and lives of its workers. Then the testimony of Jesus abides in the soul, and strength comes to each individual to withstand the evils of the world.

Temptations come in our social gatherings. They come to us at our weddings. They come to us in our politics. They come to us in our business relations, on the farm, in the mercantile establishments, in our dealings in all affairs of life. In our home associations, we find these insidious influences working, and it is when they manifest themselves in the consciousness of each individual that the defense of truth should exert itself.

There may never come a great opportunity to defend the Church. We sing:

"It may not be  
On the mountain height,  
Or over the stormy sea;  
It may not be at the battle's front  
My Lord will have need of me;  
But if, by a still, small voice he calls  
To paths that I do not know,  
I'll answer, dear Lord, with my hand  
in thine:  
I'll go where you want me to go."

When that still, small voice calls us to the performance of duty, insignificant though it may seem, and its performance unknown to anyone save the individual and God, he who responds gains corresponding strength. Temptation often comes in the same quiet way. Perhaps yielding to it may not be known by anyone save the individual and his God, but if he does yield to it, he becomes to that extent weakened and spotted with the evil of the world.

Let me cite an instance: A young missionary was invited to a wedding in a foreign country, at which two of his acquaintances were joined together in bonds of matrimony, the ceremony being performed by a minister of another church. This young man was the only member of the Mormon Church present amidst the one hundred or more guests at the table in the hotel. By each plate was a wine cup, filled to the brim, and also a glass of water. After the ceremony, as the guests were all in their places, the minister arose and said: "Now I propose that the company drink

to the health of the newly married couple." They all arose. Now propriety suggested that this young man take up the wine in his wine cup. But he was a missionary. He belonged to a Church that preaches a Word of Wisdom. Science since has proved it to be indeed a Word of Wisdom. He was preaching that, and he was pretending to live it. Here was a time when he could indulge. No one would know—indeed, it seemed to be the act of propriety, but he resisted. Now was the opportunity to defend his Church, and that is what he did. He took the glass of water. Some of his immediate friends by him, dropping their wine cups, followed his example, and at least half a dozen wine glasses remained untouched. Others saw it, and the circumstance furnished an excellent opportunity to converse with those guests upon the Word of Wisdom.

Now, was he humiliated? No. He was strengthened. Were the guests embarrassed? No. Did they feel to condemn him? No. Condemnation was replaced by admiration, as it always is in the hearts of intelligent and God-fearing men and women.

Converts to the truth walk out of the waters of baptism with a glow upon their countenances, especially after confirmation which they have never had before. They realize that they have taken upon themselves the name of Christ, and covenant to walk in accordance with the ideals of his gospel. During Sunday School and Sacrament meetings they are permitted to make a covenant, as does every lay member. In the presence of his fellow members of the Church, he covenants before God that he is willing to take upon him the name of the Son, always to remember him and keep his commandments which he has given him, and by so doing to always have the Spirit of the Lord to be with him. That is true religion.

What a covenant for every lay member! Is he virtuous in thought and action? Is he dealing honestly with his neighbor in the horse and cattle trade, in the purchase of property, in any business transaction? If he believes in the covenants he has made, if he is true to the covenants he has made, if he believes in the efficacy of the Church to

which he belongs, he has obligated himself to do these things. If called to a prominent position, it is his duty to be true, and he is more obligated than ever to set an example to others. He may not be called, however, but his membership in the Church of Jesus Christ obligates him to these high ideals. Only in that way can religion become the most influential and potent power in life.

It is generally understood that every member of the Church should be a missionary. He is probably not authorized to go from house to house, but he is authorized, by virtue of his membership, to set a proper example as a good neighbor. Neighbors are watching him. Neighbors are watching his children. He is a light, and it is his duty not to have that light hidden under a bushel, but it should be set up on a hill that all men may be guided thereby.

Here is a good example of how a lay member may preach by example:

Over a hundred years ago a man in his early forties who had already won distinction as a great writer heard of a company of Mormons who would be sailing from the docks in London on a certain day in June 1861. In charge of those Mormons was Elder George Q. Cannon. It was an emigrant ship. This great writer, Charles Dickens, was then writing what afterwards became known as *The Uncommercial Traveller*. He took his pad and paper, walked down to the docks. You who have read this book will remember how he describes those docks and the various characters around them. He got permission from the captain to go aboard the vessel which had been chartered to carry eight hundred Mormons across the sea on their journey to Great Salt Lake.

He recognized the passengers as some coming from Wales, some from Scotland, some from Yorkshire, and others from near London. He listened to the inspector call their names—Jesse Jobson, Sophronia Jobson—lay members of the Church. Next group: Susanna Cleverly, William Cleverly, etc.—layman after layman passed on board the vessel. Dickens went down to the lower deck and then he came up on the higher deck to investigate. He studied each

group and each individual carefully. Among other things he said:

"Nobody is in an ill temper. Nobody is the worse for drink. Nobody swears an oath or uses a coarse word. Nobody appears depressed. Nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch, or lie in, people in every unsuitable attitude for writing letters, are writing letters." Then he says: "Now I have seen emigrant ships before this day in June, and these people are so strikingly different from all other people I have seen in like circumstances whom I have ever seen that I wonder aloud, 'What would a stranger suppose these emigrants to be?'" Then he adds: "What is in store for the poor people on the shores of the Great Salt Lake? What happy delusions they are laboring under now. On what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would. To my great astonishment, they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the *Amazon's* side feeling it impossible to deny that so far some remarkable influence had produced a remarkable result, which better known influences have often missed."

My dear fellow workers, lay members of the Church of Jesus Christ, what would have happened to this one hundred-year-old testimony by a world-renowned author if those members of the Church, Brother Jobson, Sister Jobson, and those other humble people from Wales, had not observed the principles of good conduct in the Church? What would have happened if they had taken the Lord's name in vain? If they had taken an oath? If Charles Dickens had seen them quarreling? Instead, not an oath did he hear. He saw no quarreling, heard no bickering. He was compelled to say: "Some remarkable influence had produced a remarkable result in the lives of these English people, which better known influences have often missed."

In other words, some influence had changed men's lives and made women

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and children better than they had ever been before. That is the mission of the gospel of Jesus Christ—to make evil-minded men and women good, and to make good men and women better; in other words, to change men's lives, to change human nature.

Beverley Nichols (and I repeat what I have said before), author of *The Fool Hath Said*, writes impressively on changing of human nature: "You can change human nature. No man who has felt in him the Spirit of Christ, even for half a minute, can deny this truth, the one great truth in a world of little lies. You do change human nature, your own human nature, if you surrender it to him. To deny this is only to proclaim yourself as an uneducated fool.

"Human nature can be changed, here and now.

"Human nature has been changed, in the past.

"Human nature must be changed, on an enormous scale, in the future, unless the world is to be drowned in its own blood.

"And only Christ can change it. . .

"Twelve men did quite a lot to change the world nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts! They fell far short of their ideal; their words were twisted and mocked; and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration, many of the world's loveliest things were created, and many of the world's finest minds inspired.

"If twelve men did that nineteen

hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question!"

To be just a lay member of the Church means that every man is a Christian gentleman, that every husband is true to the ideals of chastity, that every young boy and every young girl refrains from indulgence in tobacco, in strong drink, and keeps himself or herself free from the sins of the world. That is what Mormonism means in daily life. If you are called upon to render service in any position, render it. If you are released, you will accept your release, always remembering that the Church is established for your benefit, and the benefit and happiness of your children and your children's children. If you will live in accordance with those humble principles under the covenants you made at the water's edge, and since that time in Sacrament meetings, and many of you in the House of God, you will fill a noble mission, and God will reward you.

May every member of the Church experience this transformation in this life, and so live that others, seeing his good deeds, may be led to glorify our Father in heaven, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve will now speak to us.

## ELDER MARION G. ROMNEY

### *Of the Council of the Twelve Apostles*

My beloved brothers and sisters and friends: I have sought earnestly to prepare myself for this occasion and now that it has come my hope and prayer, in which I ask you to join, is that we may continue to enjoy the sweet influence we have felt while listening to the great message of President McKay.

As I stand before you this morning I

realize that many of you, unseen by me, are listening in on radio and television. You are most welcome. Indeed, we feel complimented by your participation with us. As I speak I shall have you in mind, particularly you who may not be members of the Church of Jesus Christ of Latter-day Saints.

If you have been with us during the



last hour you have heard, and perhaps seen, President David O. McKay deliver a most timely and inspirational address. Moved by it, as I know you were, perhaps you will be even more impressed if I tell you something about his high and holy calling.

You have already observed that he is an unusual personality—tall, straight, dignified, and gracious. Through a devoted lifelong service to his God and to his fellow men he has partaken so deeply of the divine nature that he is filled with that charity defined by one of the Book of Mormon prophets as the “pure love of Christ.”

Fine as he is in his own right, the great office to which he has been called adds to his stature. For he is not just the presiding officer of an ordinary church, he is the rightful successor to the Prophet Joseph Smith, Jr. He is God’s prophet and personal representative in the earth. Just as Peter was the president of the Church of Jesus Christ of former-day saints, so President McKay is today the president of the Church of Jesus Christ of Latter-day Saints. He is the President of the priesthood of that Church. He is in fact and in truth a prophet, seer, and revelator. To this high station he was called through revelation from heaven. He was not appointed nor elected to it by men.

In 1906, under divine inspiration, President Joseph F. Smith, then God’s personal representative and mouthpiece in the earth, laid his hands upon President McKay and conferred upon him the holy apostleship with all its gifts and powers. Pursuant to the order of God’s Holy Priesthood which is the government operative in the Church of Christ, he was, in April 1951, sustained in and ordained to his present high office.

President Joseph F. Smith, who conferred the apostleship upon President McKay, had received his authority in like manner from President Brigham Young. President Young had received his authority from Oliver Cowdery and Joseph Smith, Jr.

And who was Joseph Smith, Jr.? He was none other than God’s great prophet of the restoration.

At the head of every gospel dispen-

sation the Lord has placed one of his mighty sons—Adam, Noah, Abraham, for example. Jesus Christ, himself, stood at the head of the Dispensation of the Meridian of Time. Joseph Smith, Jr., than whom none of these save Jesus only was greater, was appointed and ordained in the heavens to head this last and greatest dispensation, the Dispensation of the Fulness of Times, into which, as rivers into a mighty ocean, flow all former dispensations. Joseph Smith was and is to modern Israel what Moses was to ancient Israel, leader, law-giver, prophet, seer, and revelator.

You will recall that John the Beloved saw in vision an “. . . angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” (Revelation 14:6.) Joseph Smith was the person to whom that angel came.

Born of humble parents, he lived less than thirty-nine years. In June 1844, he died a martyr, sealing with his own blood his witness to the truth, even the gospel of Jesus Christ, which through him God had restored to earth for the benefit of all men.

This gospel has often been spoken of as a way of life. This however is not quite accurate. Consisting as it does of the principles and ordinances necessary to man’s exaltation, it is not just a way of life, it is the one and only way of life by which men may accomplish the full purpose of their mortality.

The gospel begins with God and man’s relationship to him.

In the early 1800’s, the days of the Prophet’s youth, no living man had a correct understanding of God. Professed believers knew no more about him than did the Athenians who posted inscriptions to the “Unknown God.”

Stirred by a religious revival, moved with a sincere desire to know which, if any, of the contending sects was right and relying upon the promise of James that, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” (James 1:5), Joseph Smith in simple faith and earnest prayer sought wisdom from God.

The time was spring, 1820. Joseph was then in his fourteenth year.

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The place was Palmyra, Western New York state.

The result: God the Eternal Father and his Son Jesus Christ appeared to him. "I saw two Personages," he said, "whose brightness and glory defy all description." These two Personages spoke to him and called him by name. He heard their voices and asked them questions. They gave him answer. (Pearl of Great Price, Joseph Smith 2:17.)

When he came out of that sacred interview he knew with certainty the nature of God. He had seen and conversed with him. From him he had received a personal introduction to his resurrected Son Jesus Christ.

In after years Joseph referred to God as an "exalted man," and said that both he and the Son were personages of flesh and bone, as tangible as man. (D & C 130:22.)

Through subsequent revelations he learned that the relationship between God and men is that of parent and children. "The inhabitants" of the "worlds" . . . "are begotten sons and daughters unto God," said the Lord to him in one of the revelations. (*Ibid.*, 76:24.)

The Prophet further learned through communication from heaven that as the begotten children of God we are endowed with the potential to become like him, even as mortal children may become like their mortal parents. He came to understand the high ideal projected by the Savior, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Not only did Joseph Smith receive through divine revelation knowledge concerning God, man's relationship to him, the doctrine of eternal progression, and all the other glorious principles and ordinances of the gospel of Jesus Christ upon obedience to which man's exaltation is conditioned, he was also divinely commissioned to organize, and again establish upon earth, the Church of Jesus Christ; the organization through which these principles and ordinances can be authoritatively taught and administered. To enable him to do so he was endowed with the Holy Priesthood which is delegated authority to act in the name of God.

John the Baptist, who held the keys of the Aaronic Priesthood in the days of Jesus, now a resurrected person, came to earth and laid his hands upon the heads of Joseph Smith and Oliver Cowdery and conferred upon them "the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins." (D & C 13.)

Peter, James, and John, who as the presidency of Christ's Church in the apostolic dispensation held the keys of the Melchizedek Priesthood, came and conferred this priesthood and the keys thereof upon Joseph and Oliver. Other holy beings delivered to them gospel keys which they had received and held in former dispensations. For example, in April of 1836, Moses "committed unto . . . [them] the keys of the gathering of Israel . . ." and the restoration of the ten tribes. Elias ". . . committed the dispensation of the gospel of Abraham," and "Elijah the prophet, who was taken to heaven without tasting death, stood before [them] . . . and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (*Ibid.*, 110:11-16.) Thus was the gospel for the salvation of the dead restored.

Having thus received from heavenly beings the foregoing and other endowments, Joseph Smith the prophet and his associate Oliver Cowdery conferred them upon the members of the Quorum of the Twelve Apostles as they were directed by the Lord to do. Brigham Young, one of the original Twelve succeeded the Prophet Joseph as president of the Church. President David O. McKay, as already pointed out, is today the rightful successor to the Prophet Joseph Smith. He now holds all the priesthood, keys, and powers received by the Prophet Joseph Smith.

Now, my beloved brothers and sisters and friends, it is our solemn obligation and great joy to testify to you that these things are so. They are not "cunningly devised fables." They are realities of the utmost significance. We know them to be true with the same certainty that Peter knew Jesus was the Christ when, in answer to the Master's question, "But whom say ye that I am?" he boldly declared, "Thou art the Christ, the Son of the living God." This he knew, said Jesus, because his Father in heaven had revealed it unto him. The conviction with which we speak was obtained in the same way. (Matt. 16:15-16.)

In like manner every child of God if he will but do the work as Jesus said, may know of the divinity of the mission of the Prophet Joseph Smith and that President David O. McKay is now his legal successor; he may likewise know that the gospel as restored through the Prophet Joseph is the gospel of Jesus Christ, that the Church of Jesus Christ of Latter-day Saints is the repository of that gospel, that the Church possesses the priesthood of God and the gifts of the Holy Spirit of God and that to the Church God has given the commission and the power to preach the gospel and administer all the ordinances necessary to the salvation and exaltation of us, his children.

The Lord is no respecter of persons. He himself has said that, "... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D & C 93:1.)

If enough people can be brought to this knowledge they will exercise such power for righteousness that the strifes and contentions of this world will melt away as the hoarfrost before the burning rays of the rising sun. Upon the slim prospect that such will be the case hangs the issue of the preservation or termination of our present civilization.

To provide an escape from our threatened destruction was one of the reasons specified by the Lord for restoring the gospel. "... knowing the calamity which should come upon the inhabitants of the earth," he said, "I the

Lord, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments." (*Ibid.*, 1:17.) Obedience to the commandments here referred to—the principles and ordinances of the gospel—constitute the sure and only means of escaping the impending calamity. That the peoples of the earth will avail themselves of this means of escape is by no means certain. But whether they do or whether they do not they who know the truth are not dismayed, for they know that the promised blessings do not depend upon the conduct of others and that that peace promised by the Savior flows into the heart of every soul who keeps his commandments regardless of what others do. Even as Jesus "endured the cross" "for the joy that was set before him," (Hebrews 12:2) so his true disciples are sustained in their trials by an inner peace and the glorious hope and assurance of eternal life. Such are the fruits of the gospel of Jesus Christ.

Of these glorious gospel truths I bear humble and solemn witness. To each of you I extend an urgent invitation to "Come listen to a prophet's voice,  
And hear the word of God,  
And in the way of truth rejoice,  
And sing for joy aloud.  
We've found the way the prophets went  
Who lived in days of yore;  
Another prophet now is sent  
This knowledge to restore."

—Joseph J. Daynes

God bless you, I pray, in the name of Jesus Christ, our Lord. Amen.

#### President David O. McKay:

He who has given the address to which we have just listened is Elder Marion G. Romney of the Council of the Twelve. The Choir and Congregation will now sing, "We Thank Thee, O God, for a Prophet." Elder Condie will lead us.

After the singing, we will hear from Elder Ezra Taft Benson.

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The Choir and congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

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**President David O. McKay:**

Taft Benson of the Council of the Twelve. He will be followed by Elder Sterling W. Sill.

We will now hear from Elder Ezra

**ELDER EZRA TAFT BENSON***Of the Council of the Twelve Apostles*

My beloved brethren and sisters and friends, humbly and gratefully I stand before you in response to the call of him whom we sustain as Prophet, Seer, and Revelator, and President of the Church. With all my heart I endorse and rejoice in the counsel received at this conference.

About a month ago our beloved leader, President David O. McKay, delivered an inspiring prayer at the dedication of the London Temple.

As an introduction to what I trust the Lord will be pleased to have me say today, I quote a short paragraph from that memorable prayer:

"Next to life, we express gratitude for the gift of free agency. When thou didst create man, thou placed within him part of thine Omnipotence and bade him choose for himself. Liberty and conscience thus became a sacred part of human nature. Freedom not only to think, but to speak and act, is a God-given privilege."

Our heritage of freedom is as precious as life itself. It is truly a God-given gift to man. Since the time of the council in heaven, the fight of liberty-loving people for freedom has continued.

Free agency is an eternal principle vouchsafed to us in the perfect law of liberty—the gospel of Jesus Christ. Freedom of choice is more to be treasured than any earthly possession. It is guaranteed in our heaven-inspired Constitution. Yes, freedom is an inherited, inalienable, divine gift to men.

When the Savior of mankind wished to impress on his hearers the fruits of his teaching, he used these words: ". . . the truth shall make you free." (John 8:32.)

We are moral agents with freedom to choose between right and wrong.

Past material advances have been the fruit of our freedom—our free enterprise system—our American way of life—our God-given freedom of choice. The

progress of the future must stem from this same basic freedom.

Because our forefathers fought for the ideal of freedom; because our fathers preserved that ideal through our free enterprise system under our God-given free agency; because they were willing to make religion the vital force of daily living, all of us have climbed through the years to new heights of well-being and inner strength.

But it is not only in the moral choice of right and wrong that man is free. Among the relentless quests of human history, is the quest for political freedom. When Patrick Henry shouted his immortal "Give me liberty or give me death," he did not speak idly. When at Philadelphia in 1776, the signers of the Declaration of Independence affixed their signatures to that sacred document, they, in a very real sense, were choosing liberty or death. Not one of them but knew full well that if the revolution failed, if the fight for freedom should come to naught, they would be branded as rebels and hanged as traitors.

The inspired founding fathers formulated a system of government with checks and balances protecting the freedom of the people. But even this was not enough. The first order of the new congress was to draw up a Bill of Rights—ten amendments guaranteeing for all time the fundamental freedoms that the American people insist are theirs by the will of God, not by the will of government.

Yes, the founders of this nation bequeathed to us a heritage of freedom and unity that is our most priceless political possession.

But to be enjoyed, freedom must be won continually. The major responsibility of government is to guard the lives and safeguard the freedom of its citizens. Yet even in the operation of govern-

ment—especially big government—there are real dangers to our freedom.

Today the scope and variety of governmental operations have become amazingly wide. We are touched by government from before we are born until after we die. Government impinges on our lives every hour of the day and night.

Most of these governmental activities are helpful in greater or lesser degree, of course. But we must face the central problem of just how much of our lives, of our freedom, of our economy, and of our society, we want to entrust to government.

And we must face the further fact of just what division of functions we want to make between Washington and our state capitals. We must be aware of the price we pay when we place more and more of our lives in the hands of centralized government.

It is high time we awakened to the dangers of excessive government in business and in agriculture. It is time we realized the perils of too great a centralization of power, and too much dependence on public agencies.

We have seen in the past quarter century a tremendous shift from individual to governmental responsibility in many phases of economic and social life. We have seen a rapid shift of responsibility from the states to the federal government.

The magnitude of these changes is revealed by a few simple figures. Twenty-five years ago the federal government received one-fourth of all the taxes collected in the United States. Today the federal government—in spite of the biggest tax cut in history of \$7,400,000,000 (7.4 percent) in 1954—collects not one fourth but three-fourths of all our taxes. Twenty-five years ago all taxes, federal, state and local, took 14 percent of our national income. Today taxes take 31 percent.

I recognize that there have been reasons for doing more things through government, and for doing them from Washington. Fighting first a prolonged depression and then a war, unavoidably shifted responsibility to the federal government. The shrinking of time and distance and the growing interdependence of our economic lives have all con-

tributed to a centralization of authority at the national capital.

Yet, deep in their hearts, the American people instinctively know that great concentration of power is an evil and a dangerous thing. They do not need to have it proved.

What lies behind this conviction? Basically, it is an intuitive knowledge that, sooner or later, the accumulation of power in a central government leads to a loss of freedom. Once power is concentrated, even for helpful purposes, it is all there, in one package, where it can be grabbed by those who may not be helpful in its use.

If power is diffused, this cannot happen. This is why the founders of our country carefully divided power between the state and federal levels. Nothing has happened in the meantime to call in question the validity of this arrangement.

Our traditional federal-state relationship, we must never forget, starts with a general presumption in favor of state and individual rights. Under the constitutional concept, powers not granted to the federal government are reserved to the states or to the people.

Many forces work toward the concentration of power at federal level. It somehow seems easier to impose so-called "progress" on localities than to wait for them to bring it about themselves. Raids on the federal treasury can be all too readily accomplished by an organized few over the feeble protests of any apathetic majority. With more and more activity centered in the federal government, the relationship between the costs and the benefits of government programs becomes obscure. What follows is the voting of public money without having to accept direct local responsibility for higher taxes.

If this trend continues, the states may be left hollow shells, operating primarily as the field districts of federal departments and dependent upon the federal treasury for their support.

It has been truly said by our present Chief Executive that, "The federal government did not create the states of this Republic. The states created the federal government . . . —if the states lose their meaning our entire system of government loses its meaning and the next

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step is the rise of the centralized national state in which the seeds of autocracy can take root and grow."

Those are strong but true words.

The history of all mankind shows very clearly that if we would be free—and if we would stay free—we must stand eternal watch against the accumulation of too much power in government.

There is hardly a single instance in all of history where the dictatorial centralization of power has been compatible with individual freedoms—where it has not reduced the citizenry to the status of pawns and mere creatures of the state. God forbid that this should happen in America. Yet I am persuaded that the continuation of the trend of the past twenty-five years could make us pallbearers at the burial of the states as effective units of government.

The drift toward centralization of power is not inevitable. It can be slowed down, halted, reversed.

How? By state and local governments insisting that theirs is the responsibility for problems that are essentially local and state problems—insisting upon this, with the knowledge that responsibility and authority go hand in hand.

Inevitably, in centralized federal programs the money is not as wisely spent as if the states participated financially.

The people come to look to the federal government as the provider, at no cost to them, of whatever is needful.

The truth is that the federal government has no funds which it does not first, in some manner, take from the people. A dollar cannot make the round trip to Washington and back without shrinking in the process. As taxpayers we need to recognize these facts; programs which obscure them are contrary to public interest.

The thought that the federal government is wealthy and the states poverty-stricken is a dangerous illusion. The federal debt is now eight times as great as the combined debt of the forty-eight states. It is difficult for the states to make a strong case for assistance from the federal government when anything the federal government spends must come from the states.

The states not only have rights, they

also have responsibilities, and they have opportunities.

In the last analysis, we are not trying to protect one government entity from another. We are trying to protect the rights of individual people. If we ever forget this, the whole process of government is pointless.

George Washington said: "Government is not reason, it is not eloquence—it is force! Like fire, it is a dangerous servant and a fearful master!"

"It is hardly lack of due process," said the Supreme Court, "for the government to regulate that which it subsidizes." But we must remember as President Clark has counseled us that a planned and subsidized economy weakens initiative, discourages industry, destroys character, and demoralizes the people.

Our people must remain free. Our economy must remain free—free of excessive government paternalism, regimentation, and control.

As a nation, we are strong. With the freedom of economic enterprise that we possess, we are able to produce as much industrial goods as all the rest of the world combined—even though we are only six percent of the world's people and possess only six percent of the world's land.

These abundant blessings have come to us through an economic system which rests largely on three pillars:

1. Free enterprise . . . the right to venture . . . the right to choose.
2. Private property . . . the right to own.
3. A market economy . . . the right to exchange.

Working together, we can maintain the strength of these three pillars.

There are some in our midst, nevertheless, who decry free enterprise, who would place business, agriculture, and labor in a government strait jacket.

Our economic order is not perfect, because it is operated by imperfect human beings, but it has given us more of the good things of life than any other system. The fundamental reason is that our economy is free. It must remain free. In that freedom ultimately lies our basic economic strength.

Let us admit the weaknesses that exist. Let us work aggressively to correct them. But never let us make the catastrophic

blunder of putting chains on our basic economic freedom.

Yes, our phenomenal material advances have been the fruit of our freedom—our free enterprise system—our American way of life—our God-given freedom of choice.

The progress of the future must stem from this same basic freedom.

Yet these basic American beliefs, principles, and attitudes are threatened today as never before.

By whom are they threatened?

They are threatened by well-meaning but uninformed people who see the shortcomings of our economic system and believe they can legislate them out of existence. They try to reach the promised land by passing laws. They do not understand our economic system and its limitations. They would load it down with burdens it was never intended to carry. As their schemes begin to break down, more and more controls must be supplied. Patch is placed upon patch, regulation is added to regulation and ultimately, by degrees, freedom is lost—without our desiring to lose it and without our knowing why or how it was lost.

Our heritage of freedom is threatened by another group—self-seeking men who see in government legislation a way to obtain special privilege for themselves or to restrain their competitors. They use demagoguery as a smokescreen to deceive. These people have no love for freedom or enterprise. They would bargain away their birthright for a mess of pottage. They would learn the value of freedom only after it was gone.

A third, still much smaller group is dedicated to the overthrow of the economic and social system that is our tradition. Their philosophy does not stem from Jefferson, but is foreign to our shores. It is a total philosophy of life, atheistic, and utterly opposed to all that we hold dear as a great Christian nation. These men understand our system thoroughly—and they hate it thoroughly. They enlist innocent but willing followers from the uninformed and the unprincipled. Through rabble-rousing and demagoguery they play upon the economic reverses and hardships of the unsuspecting. They promise the impossible, and call black

white, and mislead with fallacies masqueraded as truth.

If we lose our freedoms, it will be to this strange and unlike coalition of the well-intentioned, the slothful, and the subversives.

It will be because we did not care enough—because we were not alert enough—because we were too apathetic to take note while the precious waters of our God-given freedom slipped—drop by drop—down the drain.

Heaven forbid that this should come to pass!

Let us remember that we are a prosperous people today because of a free enterprise system founded on spiritual, not material values. It is founded on freedom of choice—free agency—an eternal God-given principle.

The founding fathers, inspired though they were, did not invent the priceless blessing of individual freedom and respect for the dignity of man. No, that priceless gift to mankind sprang from the God of heaven and not from government. Yes, the founding fathers welded together the safeguards as best they could, but freedom must be continually won to be enjoyed. Let us never forget these facts.

This is America—the land of opportunity! A land choice above all other lands. Let us keep it so!

We, here in America, as Theodore Roosevelt said a half century ago, "hold in our hands the hope of the world, the fate of the coming years, and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men."

With God's help the light of high resolve in the eyes of the American people must never be dimmed! Our freedom must—and will—be preserved.

Yes . . . this is a choice land—choice above all others. Blessed by the Almighty, our forebears have made and kept it so. It will continue to be a land of freedom and liberty as long as we are able to advance in the light of sound and enduring principles of right. To sacrifice such principles for momentary expediency—often selfishly motivated—is to endanger our noble heritage and is unworthy of this great American people.

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With all my heart I love this nation. I have lived and traveled abroad just enough to make me appreciate rather fully what we have here. To me, this is not just another nation. This is not just one of a family of nations. This is a nation with a great mission for the benefit and blessing of liberty-loving people everywhere. It is my firm conviction that the Constitution of this land was established by men whom the God of heaven raised up unto this very purpose.

The days ahead are sobering and challenging and will demand the faith, prayers, and loyalty of every American. Our challenge is to keep America strong

and free—strong socially, strong economically, and above all, strong spiritually, if our way of life is to endure. There is no other way. Only in this course is there safety for our nation.

God grant we may resolutely follow this course in humility and faith, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Ezra Taft Benson of the Council of the Twelve. Elder Sterling W. Sill will now speak to us.

### ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

One of the most important businesses in the world is the business of holding conventions. This week in every important center in this and other countries men and women will be assembling in groups to discuss their problems, exchange ideas, and develop techniques for accomplishment. I have had an interesting experience during these past few months of meeting with several occupational groups and listening to them discuss their interests. After each experience I have thought how much more interesting, and how tremendously more important, are the things that we discuss in the Church, where we meet and talk about God and eternal life and how to build character and godliness into our own lives.

All education is primarily about ourselves. We study medicine to learn how to keep ourselves well physically. Through the studies of the mind—psychology and psychiatry—we learn how to keep ourselves well mentally. Agriculture is how we feed ourselves. The social studies teach us to live together, successfully. We study law to try to keep ourselves out of trouble. Then we have this important field of religion by use of which we look out for our spiritual welfare.

The biggest problems involved in any of these fields center in us. Probably the thing that we know less about than

anything else in the world is our own individual selves. You can ask a man many questions about science, invention, or history, and he will answer you. But if you ask him to write out an analysis of himself, to tell you about his mind and soul qualities, or if you ask him how he became the kind of man he is—you may not get very good answers. Or suppose that you ask him where he came from, why he is here, or where he is going. What kind of answer do you think you would get? How long do you think it would take someone to get to a given destination if he didn't know where he was going or why the journey was being made? "The Big Three" among life's questions are: Whence? Why? Whither?

The old Persian philosopher Omar Khayyam wrestled long and hard with these questions without getting any very satisfactory answers. He summarizes his conclusions as follows:

I came like Water, and like Wind I go.

Into this Universe, and why not knowing  
Nor whence, like Water willy-nilly  
flowing:

And out of it, as Wind along the Waste,  
I know not whither, willy-nilly blowing.

Up from Earth's Centre through the  
seventh Gate



I rose, and on the Throne of Saturn sate,  
And many a Knot unravel'd by the  
Road;

But not the Master Knot of Human  
Fate.

There was a Door to which I found no  
Key:

There was a veil past which I could  
not see.

(*Rubaiyat*, Stanza 28-29, 31-32.)

Shakespeare's *Macbeth* gave his opinion of the importance and purpose of existence by saying,

"It [Life] is a tale told by an idiot,  
full of sound and fury, signifying nothing." (*Macbeth*, Act V, Sc. 5.) And *Hamlet* added,

"How weary, stale, flat and unprofitable, seem to me all the uses of this world! . . . 'Tis like an unweeded garden, that goes to seed; things rank and gross in nature possess it merely." (*Hamlet*, Act I, Sc. 2.)

What I would like to say this morning is that some of the most stimulating ideas ever known in the world are the thrilling answers to the big three given in the revelations of the Lord.

Our lives have been divided into three general periods. First there was a long pre-mortal existence when we lived as the spirit children of God. This is followed by a brief mortality. Then comes an everlasting immortality. There is a definite purpose to be accomplished in each of these periods, and our success in each depends upon what we did in those periods preceding. In this respect we might compare life with a three-act play. If you came into the theatre after the first act had been finished and left before the third act began, you might not understand the play. For about the same reasons this life, taken by itself, simply did not make sense to *Hamlet*, *Macbeth*, or *Omar Khayyam*. Yet each period has great significance.

The Lord has said, "And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:26.)

In order to make an intelligent road map for the accomplishment of our lives we need to know what happened in the first act. We also need to understand the tremendous importance of those purposes to be achieved in the second act. And we need to know many things about the third act—and we need to know them before the third act begins. I have a relative who when she reads a book always reads the last chapter first. She wants to know where she is going before she gets started. And that is a pretty good idea to apply to our own future. An intelligent "pre-view" of the third act can be all-important to the final outcome. But first, suppose that we go back and review briefly the first act.

In the pre-existence, as in the two other periods, Jesus is our example. Nothing could be plainer from the scriptures than that the life of Christ did not begin at Bethlehem, nor did it end on Calvary. It is equally true that our lives do not begin or end within the narrow boundaries of mortality. The first things we knew about ourselves were in the grand council in heaven where our own future was being discussed. You were there; God was there; all the spirit children of God were there. Then we walked by sight. We have all seen God; he is our father; he was helping to prepare us for the great experiences of our second estate.

All life is primarily a preparation. We prepare for school; we prepare for marriage; we prepare for our life's work; we prepare for death. Our pre-existence was also a preparation. It was the childhood of our immortality. We had come to a place in our preparation where all young people always come, where it is desirable for them to move away from the homes of their parents where they can be by themselves. Even though their newly-established homes may lack some of the advantages of the homes of their parents, it is still important for them to learn to stand on their own feet, to be tested, and proven and tried. In our own case, God wanted us to see good and evil side by side and learn to make the right choices on our initiative. We would have far more freedom in this if we

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were living by ourselves than in the more immediate presence of God.

In the grand council our second estate was explained to us. An earth was to be created to serve as our new home. We were to be given wonderful, beautiful bodies of flesh and bones without which we could not have a fulness of joy. For the first time in our existence we were to be endowed with the powers of procreation. We were to have the privilege of organizing a family to last through time and eternity. This should be bound together by the authority of the priesthood and sealed and sanctified in the temple of the Lord. We were to have the opportunity to gain experience in exercising our free agency to help us to become sovereign souls. At this grand council the Savior was selected and ordained to come to the earth and redeem us from our sins.

Abraham, in telling of a vision that he was given of the pre-existence said,

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones.

"And God saw these souls that they were good, and he stood in the midst of them and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good, and he said unto me: Abraham, thou art one of them; thou wast chosen before thou was born." (Abr. 3:22-23.)

Adding to Abraham's statement that there were many noble and great who were ordained to positions of responsibility, Joseph Smith indicates that we were also ordained. He said, "Every man who has a calling to minister to the inhabitants of this earth was ordained to that very purpose in the grand council in heaven before the world was." (DHC 6:364.)

After this part of our preparation had been completed, we are told that "all the sons of God shouted for joy." (Job 38:7.) I feel certain that if we knew now what we understood perfectly then, we would be willing to go on our hands and knees through life for the opportunity of proving ourselves faithful and

deserving of our magnificent opportunities.

Then we came into our second estate through the miracle of birth. There are some who claim to have difficulty in believing in the possibility of a literal physical bodily resurrection. It seems to me that no one should have any problem believing in the eternal life of the body who can believe in its creation through birth to begin with—that two microscopic cells can unite and by a spontaneous process of subdivision create this great masterpiece which is a human being, including body, mind, and personality.

Referring to the Savior's birth, Matthew said: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem,

"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:1-2.) That is the question that wise men have been asking ever since. Ever since that day nearly two thousand years ago, wise men have been inquiring, "Where can we find Jesus? How can we know the Savior?" For "there is none other name given whereby man can be saved." (D & C 18:23.) The journey of the wise men was over when they had found the king; and so is ours.

Then we enter the third act. Most of the rewards come in the last act. There is where we find "the happy endings." That is also where we discover the tragedies, depending upon the kind of life we have lived in our second estate.

There is an old Greek play written around the fall of Athens. It tells of a Roman general who had captured an Athenian philosopher. The Roman had told the Athenian that he was to be put to death, but the philosopher did not seem greatly disturbed and the Roman thought that probably he didn't understand. And he said to the Athenian that maybe he did not know what it meant to die. The Athenian expressed himself that he understood but he felt the Roman did not understand. He said to his captor:

"Thou dost not know what it is to die, for thou dost not know what it is

to live. To die is to begin to live. It is to end all stale and weary work and to begin a nobler and a better. It is to leave the company of deceitful knaves for the society of gods and goodness."

That is our proper objective for the last act. Death is the gateway to immortality. The most important part of life is death. James M. Barrie's little character, Peter Pan, in an extremity cried out bravely, "To die will be an awful big adventure." Who can doubt that it will be so? We live to die, and then we die to live.

Yesterday the singing mothers inspired us with John Howard Payne's immortal verse, "Home, Sweet Home." When this song was written in 1822, John Howard Payne was living in Paris, far away from the old homestead which he knew and loved so well. But he was in the process of preparing to go home for a much-anticipated holiday. He knew, as we know that the happiest holidays are those we go home for. To go home is to go back where you grew up; home is where mother and father are; and John Howard Payne was going home. But it will not be very long before every one of us will also be going home. We will also be going back to where we grew up; we will be going back to where God is, to where our mothers, fathers, and families are.

After the resurrection we will have these wonderful bodies, celestialized and glorified, with quickened senses, amplified powers of perception and vastly increased capacity for understanding, love, and happiness. Not only will our bodies be immortal and celestial but our personalities will be immortal and celestial also. If we have properly prepared during our second estate, then with what enthusiasm we will sing with John Howard Payne, "There is no place like home."

I would like to leave with you my testimony that the gospel of Jesus Christ has been restored to the earth with the authority to administer in all of the ordinances having to do with the celestial kingdom. A great flood of new knowledge has recently come into the world, including three great volumes of new scripture outlining in every detail the answers to the most important questions of our lives. May God help us to

understand and live those answers, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Council of the Twelve Apostles.

As many of you know, and all should know, these services have been on the air by radio and television all throughout these western states. Many will go off promptly at 12 o'clock, and we should like them to hear the strains of music by the Tabernacle Choir, and if we continue to give some notices and expressions of appreciation, they might miss it, so we will change our usual order of business and have our closing song by the Tabernacle Choir at the present time: "How Beautiful Upon The Mountains," conducted by Richard P. Condie.

The closing prayer, following some expressions, will be offered by Elder Glenn E. Nielson, president of the Big Horn Stake.

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Selection by the Tabernacle Choir, "How Beautiful Upon the Mountains."

### President David O. McKay:

We are glad our listening audience heard that wonderful anthem, so inspirational and artistically rendered.

Brethren and sisters, we bring to a conclusion this sixth session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church. We express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us. We are grateful for this outstanding public service so generously extended. We are grateful also for the attendance of all who are present in the Tabernacle, in the Assembly Hall, Barratt Hall, and in other gatherings where this Conference is seen and heard.

We desire to acknowledge the presence this morning of prominent persons, and I am sure all will be pleased to know who many of these are, for we appreciate their interest, not in just attending but in the welfare and ad-

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vancement of the Church: Senator Arthur V. Watkins; Senator Wallace F. Bennett; Congressman William A. Dawson; Congressman Henry Aldous Dixon; Governor George Dewey Clyde; J. Berkeley Larsen, Lt. Governor of Idaho; Lamont Toronto, Secretary of State; Ernest L. Wilkinson, president of the Brigham Young University; Dr. Homer Durham, vice president of the University of Utah; Dr. Daryl Chase, president of the Utah State University; Dr. John L. Clarke, president of Ricks College; Dr. E. Allen Bateman, State superintendent of Public Instruction; Dr. M. Lynn Bennion, superintendent of Salt Lake City Schools; Mayor Adiel F. Stewart of Salt Lake City; Sherman B. Christensen, Judge of the Federal Court; Dr. A. Ray Olpin, president of the University of Utah; and perhaps others whom we have not seen, nor are able to see.

We appreciate your attendance and interest, and that of all others who have shared in this inspirational gathering. We have received greetings from the president of the Western Canadian Mission. He says: "Reception is excellent. Sincere expression of love from Western Canadian members." Signed, President Parley A. Arave.

The beautiful flowers which you see arranged on the rostrum and pulpit have come from two countries far removed from each other—South Africa and Hawaii. The flowers from South Africa are several varieties of the protea, the national flower of South Africa. These flowers are unique inasmuch as South Africa is the only place in the world where they are found, and they are as fresh this morning as when they left South Africa. Brother Glen G. Fisher, president of the South African Mission, informs us that the branch Relief Society sisters throughout the South African Mission have put on cake sales and made individual contributions, and have manifested a keen interest in this project in order that they might send these rare flowers for our enjoyment

during Conference. The entire South African Mission membership will have more than common interest in our Conference, since at this very time they are enjoying a visit from Elder Harold B. Lee of the Council of the Twelve. Sister Lee is accompanying him on this tour.

The other flowers, the beautiful red antheriums, come to us, we are informed by President Jay A. Quealy, Jr. of the Honolulu Stake, with the love and greetings from the members of the Honolulu Stake. With all our hearts we express appreciation and thanks to the members of the Church in these far-off lands for these lovely flowers bearing their messages of loyalty, affection, and greetings. Our thoughts and best wishes will be with them as we enjoy the beauty of these flowers this October Conference.

We desire to make mention of the General Priesthood Meeting which was the fifth session of this General Conference. This meeting was held in the Tabernacle last evening with overflow meetings in the Assembly Hall and Barratt Hall, and was relayed by closed circuit to members of the Priesthood assembled in 139 Church buildings from coast to coast and in Canada. There were present or listening over direct wire from the Tabernacle 38,403 members of the Priesthood.

We have heard the singing of the Tabernacle Choir, with Richard P. Condie conducting and Frank W. Asper at the organ. We express appreciation to these men and women who give so generously of their time and talents, and we join unitedly in praying that they will have outstanding success in the approaching Concert Tour that they are about to make.

We shall now be dismissed by Elder Glenn E. Nielson offering the closing prayer.

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President Glenn E. Nielson of the Big Horn Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference convened promptly at 2:00 p.m. Sunday afternoon, with President David O. McKay presiding and conducting the services.

The Salt Lake Tabernacle Choir furnished the music for this session of the Conference.

#### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the concluding and seventh session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over television.

The music for this session will be rendered by the Tabernacle Choir, with Elder Richard P. Condie conducting, and Elder Alexander Schreiner at the organ.

We shall begin this service by the Tabernacle Choir singing, "To Music," with Jay E. Welch conducting.

The opening prayer will be offered

by Elder Lawrence D. Olpin, president of the Lorin Farr Stake.

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The Choir sang "To Music," Jay E. Welch conducting.

Elder Lawrence D. Olpin, president of the Lorin Farr Stake, offered the invocation.

#### President David O. McKay:

Elder Lawrence D. Olpin, president of the Lorin Farr Stake, has just offered the invocation.

The Tabernacle Choir will now sing, "Mountains," conducted by Richard P. Condie.

Our first speaker, following the Choir, will be Elder Marion D. Hanks of the First Council of Seventy.

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The Tabernacle Choir, Richard P. Condie conducting, sang "Mountains."

#### President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy will be our first speaker. He will be followed by Elder LeGrand Richards.

### ELDER MARION D. HANKS

#### *Of the First Council of the Seventy*

Through this conference I have been feeling a great warm surge of gratitude—gratitude that I belong to the Church of Jesus Christ of Latter-day Saints, gratitude that there has come to me, in spite of my limitations, the blessing of service and the blessing of learning to know and to love so many of you, to feel your strength, understand your purpose, and observe your dedication.

I have been grateful for the marvelous sermons, the great themes of truth which have been here uttered. I was very grateful this morning as these

strong and forthright and inspired messages went out to the world.

Last night I read on the editorial page of the *Deseret News* an account of a survey, actually a clinical research inquiry, of a number of men incarcerated in the Utah State prison as compared with an equal number outside the prison who were of the same general background as to age, intellect, social, and economic circumstances, etc. The report re-emphasized strongly the vital importance to the well-being of young people of a home where love and interest are shown, where there are fair rules

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consistently enforced, where there is a religious atmosphere in the home and religious activity outside it, and where parents set the proper affirmative example.

Since I read the article I have been even more grateful for the home I grew up in, humble as it was in terms of material things; for a loving father, who was called home in our infancy; for a wonderful mother and brothers and sisters through whose love, unselfishness, and co-operative effort I came to enjoy some blessings that they did not have themselves.

I am grateful that I know something about some of the problems that exist in the world and that I have the privilege of counseling, weeping, and sympathizing with some of the people who have them.

I am grateful for the kind of mountains that the choir has just sung about (as well as for other mountains) and that God blesses us with strength enough to climb if we are humble enough.

Recently I have been thinking about three great areas of problems which actually encompass the whole of human experience, the whole of an individual's life, thinking about them in terms of the Church program and the principles of the gospel. We have a lot of youth problems and we know it, difficulties in many fields of youth behavior and experience. Then there is in our communities, and the nation, a great problem with unhappy adults—broken homes, marriages, and lives; increasing incidence of moral decadence, of alcoholism; increasing prison incarcerations and so forth. There is a third problem that I am not sure we have thought much about (perhaps in the Church we do not know as much about it as a problem as some do), and that is the field of geriatrics, the subdivision of medicine dealing with the elderly and the aging, many of whom lose status in the family, community, and business with advancing age.

Some recent experiences have permitted me the privilege of observing and participating in activities having to do with some of these problems. Out of those experiences I have come with increased gratitude to my Heavenly

Father that in the graciousness and goodness of his love we have been blessed with the principles, programs, and inspiration which can preserve us from the most serious of these problems, help us overcome them to the measure we find ourselves in them, and lead us, through God's good gifts, to the happiness here and the eternal opportunity hereafter which we are meant to enjoy. There is no occasion today to do more than recognize the existence of the problems and to testify of my deep assurance that through proper parenthood and leadership and instruction, and through a willingness to learn, hearken, and participate, the principles of the gospel and the great programs of the Church will help us avoid or overcome most of the difficulties which beset us.

There is a story in point which I thought of as I read last night. A young man who had lost his father in his earliest years went to an elderly medical man who had been a close friend of his father and asked the doctor what kind of man his father had been. The old doctor answered the question with a question: "Suppose you could have chosen your father—that is, what kind of man he would be—what would your choice have been?"

The young man replied that he would have chosen one who was courageous and forthright and true; a kind, wise, and loving man; a worshiper, worker, and servant of God. He described clearly and forcefully an ideal father, then asked: "Doctor, is that the sort of man my father was?"

Said the doctor. "As your father's friend, let me ask you another question. Is that the sort of man you have chosen to be the father of your own children?" The young man said, "With all my thinking about life and its responsibilities, I confess I have not thought about this important matter in just that way before. Though I had nothing to do with choosing my own father, I have everything to do with choosing what sort of father my own children shall have. I give you my word that I shall think about and act upon it from now on."

My wonderful young friends, in the Church and out of it, you face real challenges and great pressures, but the

objectives and opportunities before you are marvelous. When I look at you, I do not see in you the leaders of tomorrow, only; I see what you *now are*, the boy friends and girl friends, the young husbands and wives of today. In your hands, stretching ahead before you, there are important occasions for decision and choice, decisions that will affect your happiness in this world and your eternal future.

Do you make negative judgments about the parents, leaders and teachers you now have? Have you thought enough about what kind of parents, leaders and teachers you are going to be? These are not far-off challenges, they are upon you; in less time than you can now conceive these blessings and burdens will be yours.

A few weeks ago I sat in an auditorium in the East with some of the leading businessmen in America and heard Brother Benson discuss the Youth Fitness Program now underway across the land. As the viewpoints of the Church were so impressively presented I was again moved with gratitude that through revelation the Lord has blessed us with the principles and the programs which can lead us to effective, participating citizenship in the community and in the kingdom; which, whatever kind of home we came from, can lead us to be the sort of father or mother we would have been pleased to choose had we had the opportunity.

Without the intention or occasion to be detailed, may I mention a principle or two given us by the Lord for our well-being, physically, intellectually, emotionally, socially, and spiritually.

Consider the understanding the Lord has given us as to the nature of this physical body which houses our spirit. "... the spirit and the body are the soul of man." (D & C 88:15.) "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (*Ibid.*, 93:33, 35.)

I am grateful to understand that my physical body is an eternal, non-evil component of my eternal soul, and that

I have, therefore, a duty to honor and respect and care for it, and to refrain from knowingly imposing upon it any treatment or substances deleterious to it. While I could not choose nor govern the condition of the body into which I came, I have the responsibility to give it the best care I can, and if I do not I am acting in derogation of a great gift of God.

For some time I have wanted to put into the record a statement by Thomas Edison in his autobiography, made in the twilight of his productive life:

"The useful man never leads the easy, sheltered, knockless, unshocked life. At [age] thirty-six he ought to be prepared to deal with realities, and after that until he is sixty he should be able to handle them with a steadily increasing efficiency.

"Subsequently, if he has not injured his body by excess indulgence in any of the narcotics (and by this term I mean liquor, tobacco, tea and coffee), and if he has not eaten to excess, he very likely may continue to be achievably efficient up to his eightieth birthday, and in some cases until his ninetieth."

The testimony of the times corroborates what Edison said, and what the Lord told us—information that has been in our hands for more than sixscore years.

The Lord has blessed us with knowledge that we are under obligation to develop our minds, for "The glory of God is intelligence," (*Ibid.*, 93:36) and "It is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.) He has given particular emphasis to spiritual truth, but in addition to charging the early brethren to teach one another the doctrines of the kingdom, he also instructed them to prepare themselves in a wide field of knowledge, including languages, history, and law. In the Church there are the principles and program which can lead us to the possession of minds that are clean and honest, educated, trained, controlled, creative, productive, and useful.

We have received the word of the Lord that "... men are, that they might have joy," (2 Nephi 2:25) and we know that there is joy in responsible relationships with our fellow men. As this is

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true of other men, it is especially true of our own families. The family, sealed together under the law of God, is the eternal unit, and our own high possibilities in the eternities are contingent upon our relationship with our family, as well as with our Heavenly Father and his other children.

Underlying all that has been revealed to us the Lord has given us to know that we are his children, that life is purposeful and meaningful, and that we are blessed with the possibility of a high destiny. I thank God that I know these things, and I pray that he will bless us to understand that though we may have partaken of some of the problems of the world, though we may have undergone some of the tragedies of the world, there is hope and answer for us in the gospel of Jesus Christ. Though we could not choose or direct in our earliest days the home we grew

up in or the parents who bore us, yet we can do something about the sort of parents we are or will be, and about the home our children will grow up in.

I thank the Lord for the good things he has blessed us with, and pray that we may have the wisdom to be steadfast and faithful and to do that which will perpetuate for those who are to come the blessings which the Lord has made available through the principles and programs and inspired leadership of his great Church.

In the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Marion D. Hanks, member of the First Council of Seventy, has just addressed us. We shall now be favored to listen to Elder LeGrand Richards of the Council of the Twelve. He will be followed by Elder Bruce R. McConkie.

### ELDER LEGRAND RICHARDS

#### *Of the Council of the Twelve Apostles*

I feel very grateful, brothers and sisters, for the privilege that is mine to be associated with you in this great conference, and my heart has been made to rejoice in the wonderful messages we have received and the testimonies that have been borne. Not only that, but I have been made very happy to greet so many of you on the block and in the building whom it has been my privilege to meet as I travel through the Church and visit the various stakes of Zion. I have a profound respect and appreciation for the faith of you Latter-day Saints, for the great work you are accomplishing in your own localities. I never return from a conference but what I say to my good wife, "My, the Saints are wonderful," and I thank the Lord that I am a part of this great organization.

It has been my privilege to spend much of my life in the missionary work of the Church. I imagine today that through the courtesy of the radio and television stations there will be many listening in who are not yet members of this Church. I am sure they will be some day when they know what we

know about it. I have always said that there is not an honest man or an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.

Those of us who have had missionary experience know how our hearts have been made to rejoice when we find people who really love the Lord and who want to serve him the way the Lord wants to be served, and they come to a knowledge of the truth. Sometimes we find people who have looked for years and years to find the truth. I had a letter from a man recently, a prominent attorney who had investigated many churches, and when he found "Mormonism," as it is known to him, he said he had found an answer to all of his seeking. And some years ago, in my missionary work, we brought an attorney into the Church. He was an intelligent man. We asked him to talk in one of our conferences, and he said something like this—we had asked him to tell what he had found in Mormonism that appealed to him. He said, "If you have hunted for something all your life until you decided it did not



exist, and then you just happen to stumble on to it, you do not need anybody to tell you that you have found it, do you?" He said, "That is what I did when I found Mormonism and the thing about it that is most wonderful to me is the fact that the more I know about it the more wonderful it becomes."

I have a testimony here, copied from a letter from a lady who wrote in to the Bureau of Information for information about the Church. She said she had hunted for fifty-three years to find the truth, and then she told about the various institutions and churches she had investigated, and after getting our literature, she finally joined the Church, and after so doing this is what she wrote:

"I now have a serenity and composure and inner strength and an inward joy which I never before possessed. Do all souls receiving enlightenment exclaim within their silent heart, feeling compassion for a blind, groping, and grieving world, 'O suffering world, I come. I come.'"

The missionaries find ample compensation for the great work they are doing when they see honest souls who seek after righteousness brought to a knowledge of the truth through their instrumentality. The Lord said to the early elders of the Church that if they should labor all their days and bring save one soul unto him, how great would be their joy with that soul in the kingdom of the Father.

I want to bear you witness that many of us have great joy in the companionship of those to whom it has been our privilege to bring the restored gospel of the Lord Jesus Christ, and I want to say to you that the Latter-day Saints are doing a great work in providing missionaries. It is the most unselfish movement I think this world has ever known. There is no thought of any monetary compensation. Sacrifices are made by young and old alike in order to carry the gospel to those who are yet in darkness, and we invite everyone to join with us.

Sometimes I wonder if we have invited our neighbors and our friends to become a part of us, and if we do, then we will find the joy that comes in being

instruments in the hand of the Lord in carrying the truth to them.

President McKay indicated today that we are all missionaries. In fact, he has told us that each of us should be a missionary, and while we are not all called and set apart to go from door to door, we are called by the Lord, for he said: "Let every man who is warned, warn his neighbor," (See D & C 88:81) and that is a call from the Lord, and President McKay has asked that each of us should be a missionary and try to bring someone into the Church.

I repeated that request in a stake conference a few months ago, and a few weeks thereafter, I received a two-page typewritten letter from a young man who was in that conference. He was a son of the stake president. He was only there visiting on an assignment. He said, "Brother Richards, I heard you request each of us to try to bring someone into the Church. I believed that you meant me, so I wrote my wife and said, 'When I come home I have a proposition to make to you,' and the proposition was that they should bring some family into the Church. Then he said to his wife, 'The young man that I work with in the office seems to be quite a fine man, and if you are willing I will invite him and his wife to our home and we will have them for supper.'"

Well, of course when the supper was over they had to talk about something, and you know what they talked about, and the letter was written to tell me the joy he and his wife had because that couple had now joined the Church. I tell you, it will bring great joy into the lives of people when they know what the Church is.

I want to say to you today that my testimony is such that I believe we live in the great day of fulfillment. As I think of the history of the past, two great events stand out paramount above all others in religious history, and all the prophets have looked to those days and testified of them. The first was the coming of the Redeemer of the world, and you will remember that when he came, he took the Holy Scriptures to prove to the people that he had come in fulfillment of the words of the prophets. You remember his statement as he

walked along the way toward Emmaus with two of his disciples following his resurrection, and their eyes were holden that they did not recognize him. After he had heard what they had to say and seeing that they did not realize what his mission was, he said, "O fools, and slow of heart to believe all that the prophets have spoken," (Luke 24:25) and beginning with Moses and the prophets, he showed them how that in all things the prophets had testified of him. Then he opened their understanding that they might understand the scriptures for all the prophets had looked to that great event.

The second great event is when he shall come in power and great glory in the latter days, to reign as King of kings and Lord of lords, and all of the prophets have looked to our day. I wonder sometimes if we are mindful enough in order to interpret the promises of the prophets. I think of the words of the Savior when he said:

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

I like to look upon the scriptures as a blueprint that shows the things that God intended to do, and I think it is a wonderful thing to know what the prophets have had to say, but I think it is more wonderful to live in the day of the fulfilment of the promises of the prophets. The Savior puts his stamp of approval upon the necessity of knowing the scriptures. He said to the Pharisees who endeavored to catch him in his words: "Do you not therefore err because ye know not the scriptures?" (Mark 12:24.)

If we knew the scriptures, we would understand them. Let me give you an illustration. While I was still the Presiding Bishop, we brought the plans of the great Los Angeles Temple to show to the First Presidency. There were eighty-five pages, and we did not have them complete—the electrical work and the heating facilities were not done—eighty-five pages about five feet long and three feet wide. It was glorious to look upon those plans and see that temple, but not a hole had been dug in the ground. Compare that with when we went to the dedication, and

in the evening when the floodlights were turned on that magnificent building, it was just as if some ethereal thing had been dropped down from heaven. I thank God that it is my privilege to live in the day of fulfilment of the things that the prophets have foretold for the latter days to prepare the way for the coming of the Lord.

I give you the words of the Apostle Peter. He said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:19-21.)

If you will think about that for a minute, and then consider the words of Isaiah where he said that the Lord had proclaimed the end from the beginning, then the prophets have, as it were, drawn a blueprint of what the Lord intended to do, and we live now in the Dispensation of the Fulness of Times that has been referred to in this conference, for the Apostle Paul said that the Lord had revealed unto him the mystery of his will,

"That in the Dispensation of the Fulness of Times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Ephesians 1:10.)

I want to say unto you that no other people have a program of uniting all things which are in heaven and which are on earth. We understand this in the great work that is being done by the living for the dead, and that brings us to another great event that was to transpire in the latter days, to which Brother Romney referred this morning—the coming of Elijah the Prophet to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest he come and smite the earth with a curse. (Mal. 4:5-6.) Who knows anything about that great program of uniting the children on the earth with their parents who have gone beyond except the Church of Jesus

Christ of Latter-day Saints, as the Lord has revealed these great truths in our day?

Referring again to the words of Peter where he said, "We have also a more sure word of prophecy," (II Pet. 1:19) I now give you his words on the day of Pentecost to those who had crucified the Lord when he called them back to repentance, saying:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

If we believe the Holy Scriptures, as we are admonished to do, and the words of the prophets, we cannot look for the second coming of Christ in power until there is a restitution of all things spoken by the mouths of all the holy prophets since the world began. I want to say unto you that that is what this Church is, as it has been pointed out in this conference—the restoration of the Holy Priesthood, the re-establishment of the Church of Christ in the earth, founded upon the foundation of apostles and prophets, with Christ our Lord as the chief cornerstone (Eph. 2:20), which God placed in the Church according to the Apostle Paul

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, . . .

"That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." (*Ibid.*, 4:12-14.)

How can anybody look at the Christian world today and see its divided condition and know that the Lord intended that we should come to a unity of the faith, without realizing that we must return again to the organization that he placed in the Church? And what an organization that is, where

every man and every man's son can be co-partners, as it were, with the Lord through bearing his Holy Priesthood, to help establish his kingdom in the earth.

If there is to be a restitution of all things, that presupposes that it cannot be a reformation. It also presupposes that the truth did not remain upon the earth. There is not time today for me to go into the prophecies of the falling away, but men of our day have borne witness that the truth is not upon the earth. I like the statement contained in Smith's *Bible Dictionary*, prepared by seventy-three divines and bible students, in which they say:

"We must not expect to see the Church of Holy Scripture actually existing in its perfection on the earth. It is not to be found thus perfect, either in the collected fragments of Christendom, or still less in any of those fragments."

How wonderful, when seventy-three noted divines trying to find the truth just by reading the scriptures without the living testimony of the Spirit, come to know that the world has drifted away from the teachings of the scriptures. You will recall that great leader among the Baptists, Roger Williams, who resigned as pastor of the oldest Baptist Church in America and gave these reasons:

"There is no regular constituted Church of Christ, on the earth, nor any person authorized to administer any church ordinance, nor can there be until new apostles are sent by the great head of the Church for whose coming I am seeking."

If he had lived in the day of the restoration of the gospel as taught by the Prophet Joseph Smith, he would have known that apostles had been sent again in our day with the same authority, the same organization, the same truths that were taught in the Meridian of Time.

There is not time to discuss all the great truths that we have received through the restoration of the gospel, but if you will think of the things that have been mentioned in this conference: the gathering of Israel, the building of temples, the coming forth of the Book of Mormon—and nobody can read the

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Bible without knowing that there is a companion volume of scripture that must be united with it, which is to become one in the hands of God—and when you think of a record of over 500 pages of history and words of prophets who have lived upon this land of America, and when you read the promises to Joseph of a new land in the utmost bounds of the everlasting hills, and his blessings which were to be greater than the blessings of his progenitors, you cannot help but wonder why the Lord would have made such promises unto that chosen of the House of Israel, without providing for the recording of the fulfilment of those promises. So we have the record of the fulfilment of all these promises.

I leave you one more passage of scripture before I close, and that is in the third chapter of Malachi, where the Lord said he would send his messenger to prepare the way for his coming, that he would come swiftly to his temple, and who would abide the day of his coming, because he would be as refiner's fire and fullers' soap.

I call attention to the fact that he did not come to his temple in the Meridian of Time, and I ask you today, where is a people in all the world that are building temples to the Most High? You know the record of this Church, the number of temples that have been dedicated in recent years. This great temple that stands upon this block, and yet the churches know not what temples are for, nor do they have a knowledge of the ordinances that are to be performed therein. We would not know either, except that we live in the day that Peter spoke of, to prepare the way of the Lord when there was to be a restitution of all things spoken by the mouths of all the holy prophets since the world began, truly the day of fulfilment.

In closing I leave you a testimony of a man who sat in my office recently, who spent thirty years as a minister of the gospel. Then he met the Mormon elders. He said, "I had always thought I had as much authority as any man to perform the ordinances of the gospel, until I met the Mormon elders and then I knew that I must accept baptism at their hands." And then he added: "Brother Richards, when I think of how little I had to offer my people as a minister of the gospel compared to what I now have in the fulness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now, they will not listen to me. I am an apostate from their church."

But such are the testimonies of people, who, as Jesus said "hunger and thirst after righteousness." He also said:

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

I bear you witness, and make the promise to all who are not members of this Church that if they will investigate our message and ask God, the Eternal Father, that they can know beyond a shadow of a doubt that Joseph Smith was a prophet of God, and that the truth has been restored in its fulness to the earth to prepare the way of the coming of the Lord.

This testimony I give to you in the name of the Lord, Jesus Christ. Amen.

**President David O. McKay:**

Elder LeGrand Richards, a member of the Council of the Twelve, has just spoken to us. Brother Bruce R. McConkie of the First Council of Seventy will now address us.

### ELDER BRUCE R. McCONKIE

#### *Of the First Council of the Seventy*

Brother LeGrand Richards, one of the forceful and eloquent preachers of righteousness in this latter-day kingdom, has just spoken to us in a powerful

manner, setting forth the restoration of the everlasting gospel in our day. Now, if I may be guided by the same Spirit, and be under the same power, I have it

in my heart to make a brief expression relative to the stability, growth, and eventual destiny of the great latter-day kingdom that has been established as part of the restitution of all things.

When I speak of the kingdom, I mean the Church of Jesus Christ of Latter-day Saints, which, in the most complete, real, literal, and accurate sense, is the kingdom of God on earth. For a text I will read some words originally written by the great prophet Isaiah, words which later were quoted by the resurrected Christ as he ministered among the Nephites. When Jesus quoted these words, he put them in their perspective, in their context. He had just announced that the restitution of all things was to take place; that the gospel was to come again in its fulness; that Israel was to be gathered; and that the kingdom of God on earth was to be established in the last days. Then he quoted these words from Isaiah, words which are addressed to the Church and which specifically describe the stability, growth, and eventual destiny of the Church.

Thus saith the Lord unto the Church of Jesus Christ:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes;

"For thou [meaning the Church] shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.

"Fear not, for thou [meaning the Church] shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; . . ." (3 Nephi 22:2-4.)

"For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee [meaning, of course, the Church], neither shall the covenant of my people be removed, saith the Lord that hath mercy on thee." (*Ibid.*, vs. 10.)

The everlasting covenant is the gospel. This promise is, then, an assurance that the gospel of Jesus Christ will remain in and be administered by the Church and kingdom as set up and established in this day.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

"In righteousness shalt thou be established; [and then this next, pertaining to a yet future day] thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee.

"Behold, [this pertaining to our day] they [meaning the wicked] shall surely gather together against thee, not by me; [certainly there will be trials, troubles, persecutions, and the like, but having so recognized, then comes this glorious promise and assurance]: whosoever shall gather together against thee shall fall for thy sake. . . ." (*Ibid.*, vs. 13-15.)

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (*Ibid.*, vs. 17.)

Now, I think we all understand that this great latter-day kingdom has been set up for the last time, never again to be destroyed, and that never again will the necessity arise for another and future restoration. The ordinances and principles of salvation, the requirements which men must abide in order to gain a celestial inheritance, are ever, eternally, and always the same. God is no respecter of persons, and every person from Adam to the last man must abide the same identical law in order to qualify for a celestial inheritance.

But there is one great thing about this dispensation which differs from all the dispensations of the past. It is that this time, with the opening of the heavens and the revealing of the gospel in our day, there came the positive, unqualified assurance that the gospel was to remain on earth; that the kingdom was to be secure; that the Church of Jesus Christ of Latter-day Saints was to remain among men to prepare a people for the second coming of the Son of man.

We are familiar with the visions that Enoch received. You will recall that he saw our day. He saw the restoration of the gospel, the coming forth of the Book of Mormon, truth springing out of the earth and righteousness looking down from heaven. He saw the hosts of scattered Israel gathered to a holy city. He saw the tribu-

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lations, the wars, the desolation, the troubles that would prevail in this day, and then the voice of God spoke to him and said: "... great tribulations shall be among the children of men, but my people will I preserve." (Moses 7:61.) That is an immutable, positive assurance.

Some things we get, provided we abide the law which entitles us to receive them. Some promises come from the Lord without conditions attached to them. We die whether we like it or not. That is immutably decreed. We will be resurrected and have immortality. There is no question of that; we cannot avoid it. In that same category is the promise that the Lord will preserve his people in this day.

We are familiar with the great vision and revelation that Daniel had, in which he saw the successive kingdoms of the world set up by the power of men's hands, and then finally saw this kingdom, the Church of Jesus Christ of Latter-day Saints, set up by revelation, without the hand of man. And then he said that this kingdom would never be given to another people; that it would grow and increase and break in pieces all kingdoms and fill the whole earth.

Well, after the Lord had set up this Church and restored the gospel, he said by his own mouth to the Prophet Joseph Smith: "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." (D & C 65:2.) That is an immutable, irrevocable promise. That promise we have.

May I quote one sentence which the Prophet Joseph Smith, writing by revelation and inspiration, included in that famous document, "The Wentworth Letter." He said: "... No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the pur-

poses of God shall be accomplished, and the Great Jehovah shall say the work is done." (*History of the Church*, vol. 4, p. 540.)

You and I are in this kingdom at its beginning. The groundwork is being laid. Out of small beginnings come great things. We have had tremendous progression and growth; we are established and recognized in the world already; but there will be an eventual day when the whole earth will be converted to the truth, when every living soul will come into the Church of Jesus Christ of Latter-day Saints.

We are in the kingdom of God now which is exclusively an ecclesiastical kingdom. This kingdom is going to grow and increase, multiply and abound, and nothing can stop it, until the day comes that it will be both an ecclesiastical kingdom and a political kingdom, and it will govern in all things,—spiritual, civil, temporal, and political. The kingdoms of this world are going to become the kingdom of our God and of his Christ.

President John Taylor said this: "It has been asked . . . whether this kingdom will fail. I tell you in the name of Israel's God it will not fail. I tell you in the name of Israel's God it will roll forth, and that the things spoken of by the holy prophets in relation to it will receive their fulfilment. But in connection with this I will tell you another thing: A great many of the Latter-day Saints will fail, a great many of them are not now and never have been living up to their privileges, and magnifying their callings and their priesthood, and God will have a reckoning with such people, unless they speedily repent." (*Gospel Kingdom*, p. 137.) He said many similar things.

One more quotation, this one from President Wilford Woodruff:

"When the Lord gave the keys of the kingdom of God, the keys of the Melchizedek Priesthood, of the apostleship, and sealed them upon the head of Joseph Smith, he sealed them upon his head to stay here upon the earth until the coming of the Son of man. Well might Brigham Young say, 'The keys of the kingdom of God are here.' They were with him to the day of his death. They then rested upon the head of an-

other man—President John Taylor. He held those keys to the hour of his death. They then fell by turn, or in the providence of God, upon Wilford Woodruff.

"I say to the Latter-day Saints, the keys of the kingdom of God are here, and they are going to stay here, too, until the coming of the Son of Man. Let all Israel understand that. They may not rest upon my head but a short time, but they will then rest on the head of another apostle, and another after him, and so continue until the coming of the Lord Jesus Christ in the clouds of heaven to 'reward every man according to the deeds done in the body.'"

"I say to all Israel at this day, I say to the whole world, that the God of Israel, who organized this Church and kingdom, never ordained any President or Presidency to lead it astray. Hear it, ye Israel, no man who has ever breathed the breath of life can hold these keys of the kingdom of God and lead the people astray." (*Discourses of Wilford Woodruff*, pp. 73-74.)

Now these things are amply attested to. The revelations and inspired utterances of living oracles give us the full account. We should know these things from the records which are before us. Then, also, we should go to the Lord, in faith and in mighty prayer, and get in our hearts the revealed assurance that this work is true. Brother Richards quoted: "... my doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) Every living soul in this world who will abide the law that entitles him to know by personal revelation from the Holy Ghost of the divinity of this work, of the stability and destiny of this kingdom, can get that knowledge, and I for one have that knowledge and so certify to you in sincerity and solemnity, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy, has just concluded speaking.

The Choir and congregation will now sing, "How Firm a Foundation," conducted by Elder Jay E. Welch. After the singing, Bishop Carl W. Buehner will address us.

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The Choir and congregation joined in singing the hymn, "How Firm A Foundation," Elder Jay E. Welch conducting.

### President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric will now address us. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

## BISHOP CARL W. BUEHNER

### *Second Counselor in the Presiding Bishopric*

My dear brethren and sisters, after the concluding session of conference yesterday afternoon, I was congratulated six times on the fine talk I had given at that session of conference, and wanting to be an honest man, I should like now to pass on those compliments to those who gave my talk yesterday afternoon.

It has been most inspiring to be in attendance at this conference. I have had a long time to think. Some observations that have gone through my mind I felt might be interesting to you, even though most of these things have al-

ready been said in a better way than I will ever be able to say them.

The first observation I should like to make is the terrific impact that a general conference of the Church has upon its membership and upon the many thousands of people who are friendly toward the Church. We will leave this great conference, I am sure, more enthusiastic and more desirous of furthering the purposes of our Heavenly Father. We will be better men and women because of our attendance here and of hearing the word of the Lord go forth

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as it has done. More than thirty-five profound sermons have been delivered in this conference already.

I have been wondering, too, if we realize that this is probably the greatest religious gathering held any place in the earth. Have you ever thought about this? A general conference of the Church of Jesus Christ of Latter-day Saints comprised of those who are present, those listening in on the radio, and those who might be viewing this conference on television all become part of this greatest of all religious gatherings that are held.

I think of the people who have come here, representing many nations of the earth. I have shaken hands with people from New Zealand, the Fiji Islands, Tonga, Samoa, Switzerland, Hawaii, Canada, and Mexico. I feel certain there are those here representing other foreign countries also, and practically every state in this great nation of ours.

I have been thinking of the thousands, yes, many thousands who would give their all to be here at this conference today, but their all is not sufficient to buy them a ticket and to take them back to their homes at the conclusion of the conference. To them, this conference will come either through the missionaries, the mission presidents, or by the printed word as it will be circulated through the periodicals of the Church.

Another observation I should like to make is that we are sitting in the presence of three of the great men of the world—the First Presidency of this Church. My close association with them, and the honor and privilege I enjoy of sitting in meetings with them two or three times each week bears testimony to me that there are no greater men living today. As you already know, they have been appointed by our Heavenly Father to preside over his Church. They have been sustained by you to be the leaders of the Church, and I hope that to us sustaining them means we will work as we have never worked before to promote the great purposes of the Lord.

A further observation I should like to make is that when revelation, counsel, the interpretations of the doctrines of the Church, or the law of the Church goes forth to the members in all parts

of the earth, it is going to go forth from this source. Therefore, I would say, keep your eyes and ears on the First Presidency, and listen to the counsel that comes from them. If any person ever becomes confused, disturbed, or critical, I would say to you, come to the fountainhead of the Church for the answers to your questions. You will discover that these brethren are more than willing to give you the answers that you require so that you may not get lost or wander astray. Do not go to those who are undermining the Church, to apostate groups, or to those whose intent it is to destroy the work of our Heavenly Father.

Another observation that has impressed me is that as we look at those on the stand in the Tabernacle, there are represented here the great councils of the Church—the Council of the First Presidency who preside over the high priesthood of the Church; the Council of the Twelve Apostles who are special witnesses of Jesus Christ, who travel the length and breadth of the Church, and whose work has increased to such proportions that they cannot entirely carry the responsibility. Therefore, eight other men have been appointed and set apart to assist them, known as the Assistants to the Council of the Twelve. All of these brethren may be considered as counselors to the First Presidency of the Church. On the stand also is the Patriarch to the Church. There are also seven men who comprise the First Council of the Seventy who have a definite and specific responsibility. Finally, there is the Council of the Presiding Bishopric who preside over the Aaronic Priesthood of the Church. Has it ever occurred to you that as you sit here in conference, you are in the presence of these great councils and also that you hear a personal message from each of these brethren during the course of a general conference?

Another observation that has impressed me as I have been sitting here is that those of us who had the honor of being here at 9:30 this morning and listening to the broadcast of this great choir could not help but realize that from this spot every Sunday morning, for nearly thirty years now, has gone a



living broadcast to the people of the nation and as far elsewhere as radio carries the inspirational music and message of the spoken word that emanates from this great Tabernacle Choir organization. As I thought about them, I began to realize the sacrifices that many of these people have made in spite of wind, snow, sleet, rain, cold, heat, and all other conditions. These brethren and sisters dedicate every Sunday morning, except the few Sundays they are away on tour, to the presentation of these wonderful hymns and anthems. Aside from this, there are many, many hours of rehearsals required for the preparation of these programs. I should like to say, "God bless them for their devotion and faithfulness to this great cause."

Another observation I should like to make is that the priesthood about which we have heard so much during this conference is so important that heavenly messengers personally brought it to the earth. The priesthood is the very lifeblood of the Church. It is an honor to be a bearer of and a worker in the priesthood. It is through this power that the gospel was restored to the earth in this the Dispensation of the Fulness of Times. It is through this priesthood that the Church continues to remain organized and to function in the earth.

I was proud of the great audience of Aaronic Priesthood boys who were in attendance last Friday evening when we held the dedicatorial services for the beautiful Aaronic Priesthood Memorial Monument, located just north of the Tabernacle, depicting John the Baptist, a heavenly messenger, conferring the Aaronic Priesthood on Joseph Smith and Oliver Cowdery. On this occasion, more than five hundred boys sang a number of inspirational songs that thrilled all who were present. Four young boys whose voices had not yet changed singing the song, "On Lovely Susquehanna's Banks," brought a lump to my throat. They stood right behind me on the stand, and as they began to sing in their soft, unchanged voices, I was really touched.

In my humble opinion, we are building a greater youth today than we have ever had before and preparing them to

take over positions of responsibility which will certainly come to them as they prove worthy. In passing I would like to add that we should stay close to these young men, and assist in molding their lives, which will be a blessing to them and an honor and credit to the Church they represent. When I think of the millions of men and boys living in the earth and appreciate that we are but a few of those who have been selected, called, and honored, and knowing that our leaders are depending upon us to do our part, I begin to realize the privilege it is to serve and the blessings that come from serving.

Through the power of the priesthood, miracles are performed in this day as they were in other periods in the history of the world when the gospel was upon the earth. As long as men magnify their callings in the priesthood, we will have miracles, and so also will the Church grow in influence, in strength, and in favor among the people of the world. Therefore, may all of us who have been so honored to bear the priesthood, magnify our callings, appreciate it to the fullest, and stand at the head of our homes in dignity where we can be a blessing and a strength to our families. Our children look to us for counsel and leadership, and I am afraid that in some of our homes the situation is in reverse. Sometimes the father is reactivated through the boy who holds the Aaronic Priesthood or even a younger child. Many thrilling stories have been told about youngsters who have helped their fathers back into activity. I heard one not too long ago about a father and a son who were asked to be ward teaching companions, and it rather thrilled me as the mother related to me some of the experiences they were enjoying and how they learned to know each other through this experience. She indicated that after they had been teaching together for a number of months, her son came to her and said, "Mother, you know Dad is really quite a man. I am amazed at how well he understands the gospel and how well he teaches when we visit the homes on our district. I have learned many things from Dad that I did not understand before, and I am glad to be his ward teaching companion; other-

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wise, I may never have learned to know him so well." This mother remarked that a day or two later, her husband came to her and said, "You know, I think the world of John. I did not know he had it in him, but when I say to him, 'Tonight it is your turn to give the lesson,' you would be proud of John if you could hear him present the topic to the families that we teach. He is developing into one capable of going on a mission." I began to think what a lovely thing it is for a father and a son to become acquainted through one of the great programs of the Church—the ward teaching program.

Finally, I feel to say: "What is the objective of our Heavenly Father after all?" I should like to quote a passage of scripture that Brother Hinckley gave in his message last Friday. One of the Lord's objectives has been put in these words: "For behold this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Brethren of the priesthood, we are the assistants of our Heavenly Father in helping him to achieve this great objective for the blessing and benefit of those who live upon the earth. When we magnify our callings in the priesthood to the extent that we are willing to put our arms around our brethren who need assistance and encouragement, we are strengthening the kingdom of God. If every man in the Church who holds the priesthood magnified his calling in that priesthood, we would go forward with a power the like of which this world has never seen before. Nothing could stay it.

Literally, we are engaged in our

Father's business. Have you ever thought of the impact of this statement, to be engaged in our Father's business? Many of us are engaged in a business or we work for men engaged in a business, but how many of the eternal blessings will come to us from our work in these businesses? Compare your business with our Father's business, and then thank the Lord that you have an opportunity of being engaged in his business. It is a tremendous responsibility and yet a wonderful opportunity.

I sincerely hope and pray we will always be found engaged in our Father's business, helping to carry his great message of glad tidings and peace on earth to the people of the world, and keeping active those who are members of his kingdom now established in the earth.

My testimony is that if we dedicate our lives to magnifying our calling in the priesthood and awake and arise to our opportunities, the work of our Heavenly Father will grow and prosper until no power can stay it. This is my conviction and my testimony to you. I pray that our Father in heaven will give us the deep and abiding appreciation for our membership in the Church and then nudge us all to serve as we have never served before, and I ask it in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to Bishop Carl W. Buehner of the Presiding Bishopric. We will now hear from Brother Henry D. Taylor, Assistant to the Council of the Twelve. He will be followed by President Ernest L. Wilkinson of the Brigham Young University.

## ELDER HENRY D. TAYLOR

*Assistant to the Council of the Twelve Apostles*

My dear brethren and sisters, after sitting for three days waiting to be called on to speak, it has been difficult for me to realize the great blessing that comes to him who endures to the end. My soul has been thrilled and deeply touched with the inspiration of this conference, and more than ever in my life I appreciate my membership in the

Church of Jesus Christ of Latter-day Saints.

I would like my message today to be an expression of gratitude and appreciation for the privilege that has been Sister Taylor's and mine of laboring for the past three years with your sons and daughters in the mission field. It has been a glorious period in our lives, a

rich and rewarding experience. We love these young people.

The question is often asked, "Why does the so-called Mormon Church engage in such an active proselyting program?" Our answer is, "We have the truth and have not only the responsibility, but the urgent desire to share that truth with all the people who dwell here upon the earth. We have been warned; we have the responsibility of warning our neighbor."

Also in fulfillment of prophetic vision, the gospel message, which has been restored, must be carried to every nation, kindred, tongue, and people. Young women and young men primarily constitute the army in excess of five thousand fulltime missionaries who are engaged in carrying the gospel message to the people of the earth in the forty-six missions of the Church. It is an inspiring experience to watch the growth and development that comes to these missionaries. They come from all walks of life, from the farm, from the cattle ranch, the sheep camp, from business and professional fields, students from the schoolroom, and many young men recently released from the armed services of our country. And yet regardless of where they are when the call comes from the President of the Church, they gladly respond. They are happy to be engaged in the work of the Lord.

Their parents share with them this great happiness, and support them financially and offer encouragement. These young men and young women go out into the world with little formal training. They are inexperienced, often immature, timid, lacking in confidence, and yet we find that their home training, activity in the priesthood quorums, auxiliaries, in the seminaries, is a wonderful blessing and advantage in preparing them to do missionary work. Through study, prayer, hard work, and the blessings of the Lord, these young people do grow and develop. They gain a knowledge of the gospel; confidence, power, and a maturity far beyond their years. They acquire a strong and burning testimony, and bear that testimony with such a fervency that it carries conviction to the hearts of the people they are teaching.

Certainly the methods of teaching the

gospel have changed over the years since many of us were in the mission field. We are currently using what is known as the Systematic, or Uniform Plan of teaching the gospel, where our beliefs are presented in a systematic, orderly fashion. This has proved an effective way of teaching the gospel, a noticeable increase in convert baptisms is a result of these improvements in methods.

Brethren and sisters, the Lord is blessing the missionary work. It is a stirring experience to sit in a meeting with the missionaries and hear them relate instances where they have been led by the Spirit of the Lord to certain doors. They have knocked on the door, introduced themselves, had the people greet them warmly and say, "Come in, we have been waiting for you to call. Why have you been so long in coming?"

I am acquainted with one fine woman whose husband passed away quite some time ago. She was deeply impressed with the beauty of one of our LDS temples. She had heard somewhat regarding our beliefs of a literal resurrection, our belief in a life hereafter, and wanted to know more concerning those concepts. One day upon arising from her prayers she began scanning through the telephone book in an attempt to discover the address of one of our LDS chapels. Just then a knock came on her door, and upon answering it she found two young missionaries there. They had been prompted by the Spirit to approach this home. Upon introducing themselves, they were invited in and commenced teaching that good woman the gospel, and she is now a faithful and devout member of the Church.

The time of a mission in the life of a young person is a time of dedication. It is a time of consecration. Young people are willing to forego worldly pleasures and concentrate on things of the spirit.

And now to you parents. I am confident that I represent all the mission presidents of the Church when I say to you, "Thanks for the encouragement that you give to your sons and your daughters, not only the financial assistance that you furnish them, but for

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your love and your understanding." Your hearts would be warmed if you could sit in a testimony meeting and hear the young people stand, with tears in their eyes, and say, "I love my father and mother. I am grateful for the sacrifices that they are making that I might be here in the mission field. I neglected to express that love before I left home, but when I return that will all be changed. I shall always be grateful to them."

Missionary work is a wonderful unselfish work, and I would strongly urge that every young man in this Church set as an aim and a goal the filling of a mission; that he will live a clean and pure life so that when he reaches the required age his bishop and his stake president can recommend him for missionary service.

It has been pointed out that every member in the Church can and should be a missionary. We can do that, brethren and sisters, by setting proper examples, being good neighbors, keeping all the commandments. I have noticed in the various sessions of the conference groups of our young men and women who are wearing the uniform of the armed forces. Now you young brethren and sisters in the military service can be effective missionaries if you will remember that "actions speak louder than words." We know that you are confronted with many temptations, but if you will live the commandments you can be a shining example for your associates.

I have been impressed with the great number of young men that we have in the mission field today who were converted to the Church while they were in the military services, and that was through the efforts of their good companions, faithful Latter-day Saint boys. You can be good missionaries, brethren, if you will maintain the standards of the Church.

Now, brethren and sisters, what is the

message that the missionaries are teaching? In brief, it is this: that there is a Supreme Being. He is the Father of our spirits. He is our Father in heaven: That our Lord and Savior, Jesus Christ, is the Redeemer of this world, and through his atonement mankind is assured of salvation and has the possibilities of exaltation; that the gospel and the priesthood, which was taken from the earth due to the acts of men, has been restored, and Joseph Smith was the chosen prophet through whom the restoration was effected; that the Book of Mormon is true and was translated from ancient golden plates by power from on high to Joseph Smith; that prophets have succeeded Joseph Smith as Presidents of the Church of Jesus Christ of Latter-day Saints; that President David O. McKay, the great presiding high priest, is a prophet, seer, and revelator, and holds all the keys and the powers that had been bestowed upon his predecessors.

I accept and subscribe to these teachings of the missionaries. I bear you my testimony and witness my brethren and sisters, that I do know they are true, and this I humbly do in the name of Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder Henry D. Taylor, Assistant to the Twelve.

From every state in the Union and several foreign countries, from homes of members of the Church, come our sons and daughters to the Brigham Young University, probably the leading Church University in the world. I felt impressed to let you and all those listening in meet personally this afternoon the president of the Brigham Young University, Elder Ernest L. Wilkinson. He knew nothing about this, and was recently—a year or so ago—in the hospital with a heart attack. I hope this will not affect him in any way.

### ELDER ERNEST L. WILKINSON

#### *President of the Brigham Young University*

I was once taught that if one wants to make a good off-hand speech he should have a good speech on hand,

but I am caught at this time totally unprepared.

It was just one hundred and fourteen

years ago that a young Scotch boy, sixteen years of age, walking down the streets of Glasgow, Scotland, noted in flaming newspaper headlines the story of the martyrdom in the United States of the Prophet Joseph and his brother Hyrum. This young Scotch boy had never before heard of Mormonism, but he was so indignant that in free America religious leaders should be murdered, he decided he would find out about the religious cause they espoused. Later he was privileged to hear some missionaries, learned from them what he could about this restored gospel, and in 1848, at the age of twenty, joined the Church. Three years later he was himself called on a mission to England and later to the continent of Europe. Returning to England for additional missionary labors, this young Scotch boy, who had never been on American soil, at his own request went to Saxony in Germany and there was instrumental in converting to this Church a young German educator by the name of Karl G. Maeser. The late President Heber J. Grant has said on many occasions that if all the money we had spent in sending missionaries to Germany had been spent in the conversion of this one young man, it would have been well spent.

President Franklin D. Richards of the European Mission was present to participate in the baptism of young Maeser, which was the first to take place in Saxony. The baptism took place in the River Elbe, and Brother Maeser later related that as he was confirmed a member of the Church of Jesus Christ of Latter-day Saints, he prayed as he had never prayed before, for an immediate personal testimony of the divinity of this work. But when he was confirmed he was disappointed, for he seemed to have no different feeling than before. Then he, President Richards, and young Budge began a rather long walk back to Karl G. Maeser's home. For this purpose young Budge placed himself in the center so he could translate the English of Brother Richards into the German of Brother Maeser, and vice versa. But no sooner had he started translating than he was told by both that translation was unnecessary, that they understood the foreign language of each other just

as perfectly as they understood their own native tongues. When they arrived at the home of young Maeser, the gift of interpretation of tongues left them as quickly as it had come upon them, and young Maeser turned to young Budge, for they were both of the same age, and earnestly asked for an explanation of what had happened. The young Scotch missionary, divinely inspired, replied in substance: "Brother Maeser, that is the testimony for which you prayed when you were confirmed a member of this Church."

In due time young Brother Maeser and his family, and the Schoenfeld and Martin families (his wife's sisters and their husbands), decided to emigrate to the promised land of America. In order to do so they left Germany by night, for fear the Prussian police would prevent their going to Zion. When they arrived in London the Maeser family was separated from the others. The Schoenfeld and Martin families left for America, but young Maeser was abruptly called on a mission to England and Scotland, the native land of the young man who had converted him. If you cast your bread upon the water, that bread will return to you. Scotland was now to be honored by hearing the word of God from this young German convert who had received the same word from its own native son. And young Karl Maeser, like young William Budge, was to begin his great service to the Church before even setting foot on American soil.

After serving an honorable mission in the British Isles Brother Maeser and his wife and their two children finally set sail for the new world. Two days out of New York harbor one of their two children departed this life. On July 4th, their new nation's birthday, they arrived in a strange land to bury their child.

After this heart-breaking experience, the Maesers proceeded to Philadelphia, where they ran out of money. When, through hard work, they had about saved enough to renew their journey to Zion, Karl was called on another mission—this time to Virginia. His heroic wife remained in Philadelphia. In Virginia, traveling without purse or script, and not being very vigorous in body, he often

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found it difficult, with little food, to make the long walks with his more robust companions. Discouraged and humiliated he sometimes would urge them to go on without him, while he slept and rested beside the road. But they never left him behind and he never abandoned them in spirit.

One day while in the city of Richmond, later the capital of the Confederacy, he was seized with an impulse to enter a music store where he hoped they would let him play a piano—he loved music. While in this store a distinguished looking customer entered and requested a piano demonstration. The only clerk in the store could not play one. Brother Maeser volunteered. On the basis of Brother Maeser's demonstration the clerk sold the best piano in the shop. The distinguished customer then engaged Brother Maeser to give piano lessons to his two daughters. This customer was ex-President Tyler of the United States. With the money thus earned in giving piano lessons, Brother Maeser completed another honorable mission.

Returning to his family in Philadelphia, he again worked and saved for the journey to Zion. Although he was given certain responsibilities in his emigration company, he had neither the experience or inclination to harness the horses; others did this for him.

On arriving in Salt Lake City he organized a private school, but the pioneers had so little to pay by way of tuition that he and his family almost starved. While reflecting on how he could make a better living he one day attended a General Conference of the Church. There he heard Brigham Young call out his name as having been designated to serve a third mission—this time to his native Germany.

The story is told that as he left home he gave to his wife his last fifty cent piece. In Germany he tried to convert his father and mother and other relatives, but failed. He did not believe he had been outstanding as a missionary. When he returned home his wife met him at the door and returned to him the fifty cent piece he had left with her. Through the help of the Saints she had actually prospered better while he was

away than when he was home. I have known of other similar situations.

After returning from his third mission, he again organized a school, being permitted to use a Ward meetinghouse. One day this meetinghouse burned down. Greatly distraught, he sought his Bishop, Bishop Sharp, whom he found in the office of Brigham Young. Without awaiting to be announced, he burst in the office and told them of the catastrophe which had occurred.

President Young looked at him and hoping to ease his anguish said, "Brother Maeser, do not be alarmed. I have another mission for you." Brother Maeser looked for an opening in the floor but could not find one. President Young quickly reassured him by saying, "We want you to go to Provo and found a Church academy. Will you come back in a couple of days and let me know if you can go?" Brother Maeser was back the next morning, volunteering to go and asking for instructions. Having been raised in the Prussian system of education, he expected a long series of written directions. But Brigham Young turned to him and said, "Brother Maeser, your instructions are only these: You should teach not even the multiplication tables or the alphabet without the aid and inspiration of our Heavenly Father. That is all. God bless you. Goodbye."

And without any budget, without any arrangement for compensation, no "union" to bargain for him or to deprive him of his free agency, Brother Maeser went to Provo and there met his first 29 students. The minutes of their first assembly record that Brother Maeser played the organ and led them in singing at the same time. He then gave them a short sermon in which, in its entirety, he spoke as follows:

"We trust you all; we give you our confidence; we hope you will do nothing to weaken that confidence. We put you on your word of honor."

From those simple instructions and that humble beginning, Brother Maeser, during the 25 years he was Principal of Brigham Young Academy and later Superintendent of Church Schools, often prophetically proclaimed that the time would come when the influence of that institution would extend to every hearth-

stone of the Church. If, my brothers and sisters, you came to the Brigham Young University campus now, you would know that that prophecy is being fulfilled. By the time registration closes this coming week we will have 9900 students from all 49 states in the union, from every territory and from some 40 foreign countries. They come to us with a variety of experiences; some from homes of wealth even judged by worldly standards; some from homes of adversity; some from broken homes; but they nearly all come with a religious heritage and desire to learn more of the revealed word of God so that they may better serve their fellowmen. This common religious heritage and spiritual yearning transcends all other qualities, and the motivation arising therefrom overcomes many other obstacles.

I recall one little girl from the state of Idaho who presented herself for admission a few years ago. We had given her a scholarship for all of her tuition, otherwise she would never have come because she had a widowed mother who had the sole responsibility of providing for a large family. This choice daughter when she registered, in addition to her scholarship, had the munificent sum of five dollars with which to pay her year's expenses. This fine girl, with her spiritual determination and innate capacity, and an understanding university which helped her to get a job, finished the year with flying colors.

Another lovely girl transferred from an institution of higher learning in California, where she had been elected president of her home economics club. I should here add parenthetically that the last time we made a count we had on our campus 1,689 students who had transferred from 185 other colleges and universities. They are anxious and grateful to have the opportunity to attend an institution where they may obtain not only secular learning but where their divine spirit may also flourish and bloom.

And so it was with this beautiful girl who had transferred from a fine institution of higher learning in California. Anxious to know why she had trans-

ferred from a school where she had received outstanding recognition, I sought her out and obtained this story: Her mother was born in Pleasant View, just north of Ogden, where both of her parents died while she was yet a small child. Thereafter she was an itinerant boarder living first with one relative, then with another. As a young woman her mother found herself living in a timber camp in California. There, without any Church influence to sustain her, she married outside of the Church, thinking, as do all those who make this mistake, that when children came she and her husband, who belonged to the largest professing Christian church of our time, would be able to resolve their religious differences and agree upon the religious life of their children.

When, however, the first child, a son, was born, the father insisted on christening him in his church. When the second child came, likewise a son, the father again insisted on his rights. When the third child, the daughter who had now registered at Brigham Young University, arrived, the mother had her baptized a member of the restored Church of Jesus Christ of Latter-day Saints. The fourth child, also a daughter, was also baptized a member of our Church. So this fine transferee girl belonged to a divided family—the father and two sons belonging to a church which centuries ago apostatized from the faith, and the mother and two daughters being members of the Church as originally organized by Christ, which in this day, the fullness of times, has been restored to the earth with all its pristine purity and authority. After having completed three years at the California college, her mother came to her and asked her if she would finish her education at the Church University. And she looked at me and said, "President Wilkinson, that was the first request of a serious nature my mother had ever made of me, and I could not say no."

At Thanksgiving time she came to my office with her father and a brother, members of the apostate Church. At the beginning of the winter quarter she came to my office and told me that her brother had registered at the Brigham Young University. As I passed down

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the line of march at graduation in June she stepped out of line to inform me that the day before her brother, impressed by his association on our campus, had been baptized a member of our Church. [Since delivering this informal talk I have been informed that the other brother and father have now been baptized members of our Church, a tribute to a mother who never let her faith burn out, and to a dutiful daughter who attended Brigham Young University. The Author.]

I would not have you think from this rich story that we have no students at the Brigham Young University having religious problems. We do, for youth always has been the period of religious skepticism and doubt and at the same time, with proper enlightenment, the period of greatest understanding, faith and religious resolve and performance. Most of our students having religious problems, however, are those struggling to throw off the shackles of darkness or other faiths, once they see the sunshine of the restored Gospel. And I don't want you to think that the time of persecution for one changing his faith is over. Just two weeks ago I had an earnest young man call me on the telephone one evening. He wanted to see me at once. I could tell he was disturbed, so I invited him to my office. With tears streaming from his cheeks he told me that the day before he had been physically beaten by both his father and mother, members of an apostate Christian faith, because he had confessed he had been attending a Mormon Sunday School and was interested in joining the Mormon Church and enrolling at Brigham Young University. After the beating he was ejected from their home with only the clothes he had on his back, denied the right to return for his other clothes or for his 1950 model Ford which he had purchased with his own money. The next morning he went to the bank to draw out his summer earnings, which he intended to use for enrollment at Brigham Young University, only to find his mother had already been there and drawn it out, for they had a joint account. Homeless, disinherited, penniless, but having seen the vision of a new light in a Mormon Sun-

day School, he wanted to know if the way could not still be opened so that he could drink further of the living waters at the Brigham Young University. The next day I told of this experience at a Stake Conference of one of the Stakes in Provo. Before I had arrived home after the Conference the sole remaining daughter of Uncle Jesse Knight had called to say she would be honored to provide financial help for this young man. God bless her, for thanks to her help this young man is now enrolled at the BYU. And when he marries a sweet Mormon girl, which I am certain will eventuate, and they have children, there will not be the intolerance, bigotry and anti-Christian hatred in their home that at the present time darkens and demoralizes the so-called home of his mother and father.

These absorbing stories, of which there are many and variant counterparts at the BYU, prompt me to explain that while about 96% of our students are Latter-day Saints, we have about 400 students who come from more than 25 different religious faiths. Approximately one-fourth of them are baptized into our Church while they are on our campus; another one-fourth after they leave; and we have written testimonials from scores of others that their lives were changed for the good during the time they were students at the Brigham Young University.

We are proud of the fact that the General Authorities of the Church within the last few years have organized a great Stake of Zion, 24 Wards, on our campus, and if you should come down there this evening, or if you come on any Sunday, you will find almost as many students on our campus as you do any other day of the week. I say "almost" because only about 8,000 students belong to our Stake, the others living at home and maintaining their membership in their home Wards.

The BYU Stake would be a paradise for any Stake President. Imagine having 24 wards, 8000 members and no building program to undertake, because the members can all be accommodated for religious purposes in the buildings of the University. I boasted about that in a BYU Stake Conference one day, point-



ing out we had saved the Church at least \$1,500,000 in construction costs for Ward meetinghouses. Brother Henry D. Moyle of the Executive Committee of the BYU heard me make that statement, and when he arose to speak, stated, "I suppose President Wilkinson will now come to the next meeting of the Board of Trustees of the Brigham Young University and ask for another million and a half dollars for academic buildings." Under the circumstances I thought that honesty was the best policy and informed him that I was already preparing a speech to support the request. With this unexpected frankness on my part he agreed to go along with the request.

May I, my brothers and sisters, in conclusion express our gratitude for your support and confidence in us, not only at the Brigham Young University, but also for your confidence and support of all the various units of the Unified Church School System. Not only do we have 9900 students at the Brigham Young University this fall, which will grow to over 11,500 before the year is ended, but we have approximately another thousand college students at Ricks College.

This year, also, there will be around 8,000 Latter-day Saint students enrolled in religious courses of university grade at 56 Mormon Institutes of Religion adjacent to 56 other colleges or universities, which include all of the major institutions of higher learning, save one, in the eleven Western States and the Province of Alberta, Canada. This is an increase of 40 colleges or universities at which we have organized Latter-day

Saint Institutes of Religion in the last five years. In our time Latter-day Saint Institutes of Religion will be organized all the way from New England and Florida on the East to Alaska and the southernmost area of California on the West, and in foreign countries. Already we have requests for such institutions from our students at the University of Florida and from our Saints in Germany and Hong Kong.

This year, also, religious classes are being given for approximately 50,000 Latter-day Saint high school students in Seminaries connected with 713 high schools extending all the way from Maryland on the East to the Hawaiian Islands on the West. I hope your child is one of those 50,000 choice spirits.

By the year 2000 A.D. we expect students in our Church institutions of secondary and higher education to more than quadruple. Truly for our young people the "glory of God is intelligence."

May the Lord bless us to appreciate the significance of this great educational system; may we have the inspiration to carry on under the simple but powerful instructions of Brigham Young, that we shall do nothing without the aid and inspiration of our Heavenly Father, I ask in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

He who has just spoken to us is Dr. Ernest L. Wilkinson, president of the Brigham Young University at Provo, Utah.

#### PRESIDENT DAVID O. McKAY

My brethren and sisters, we have come to the closing exercises of a great conference. My soul, with yours, has been filled with thanksgiving and gratitude to our Heavenly Father for the outpourings of his Holy Spirit. We have heard some great messages from the leaders of this Church, and what I have noticed with great satisfaction, are the receptive audiences, showing that the messages were received graciously, with gratitude.

At noon today, there came to me the memory of something I had read years ago in a book entitled, *The Simple Life*, written by Charles Wagner. He said:

"Your religion is good—first, if it is vital and active; second, if it nourishes in you confidence, hope, love, and a sentiment of the infinite value of existence; third, if it is allied with what is best in you against what is worst, and holds forever before you the necessity of becoming a new man; fourth, if it

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makes you understand that pain is a deliverer; fifth, if it increases your respect for the conscience of others; and sixth, if it renders forgiveness more easy, fortune less arrogant, duty more dear; the beyond less visionary."

The gospel when obeyed does all that and more. To this every true member of the Church of Jesus Christ of Latter-day Saints can bear witness.

I love these associates of the General Authorities, and love them in the spirit of the true meaning of that word, the love of the brotherhood of Christ. God bless them and bless their wives and their children that the ideals that make for the dignity of manhood, that lead into the presence of our Heavenly Father may eventually continue to be perpetuated in our homes, in our association with our business fellows, and in all our travels.

God bless Zion, the pure in heart. God bless our friends with whom we associate, who are contributing, too, to the advancement of this great Church. We appreciate their fellowship.

God bless those who speak evil against us because they do not know us, and give us charity in our hearts for them, and may he enlighten their minds and open the vision of their souls that they may see Christ's Church as it is and that for which it stands. Hasten the coming of our Lord when peace shall reign and the kingdom of God be established, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

The Tabernacle Choir will now favor us with, "Worthy Is The Lamb," conducted by Elder Richard P. Condie. The closing prayer will be offered by Elder Kenneth B. Dyer, formerly president of the West German Mission, after which this Conference will be adjourned for six months.

The singing, as you know, for this afternoon has been furnished by the members of the Tabernacle Choir, and you have thrilled with the excellency of their singing.

We express appreciation and gratitude for the public press, the reporters' fair and accurate reports throughout the

sessions of our Conference; for the co-operation of City officials, Police Chief W. Cleon Skousen, traffic officers in handling the increased traffic, for the Fire Department, and the Red Cross standing ready for any emergency.

We express appreciation to the ushers of the Tabernacle who have rendered service early and late in seating the great audiences; especially for the radio and television service rendered by the various radio and television stations here in our own city and state and in other states named in the various sessions of the Conference. All have been the means of permitting untold thousands of people to hear the proceedings of this, the One Hundred Twenty-Eighth Semi-Annual Conference of the Church.

We appreciate the singers throughout this entire Conference, the Relief Society Singing Mothers from the three Southern California regions, the Men's Chorus of the Tabernacle Choir last night thrilled us, and today this great Tabernacle Choir. They leave October 20th for a 23-day tour to major cities of the eastern United States, including Wichita, Kansas; Kansas City, Missouri; Columbus, Ohio; Washington, D. C.; Baltimore, Philadelphia, New York, Boston; Toronto, Canada; Detroit, Chicago; and St. Louis, Missouri. Brother Condie, members of the Choir, Brother Hewlett, and the other officers, you have our prayers and best wishes for your success on this memorable tour.

The beautiful flowers which you see arranged on the stand and pulpit have come from two countries far removed from each other—South Africa and Hawaii. What we have said in other sessions we now repeat, and send greetings and thanks to those who so graciously furnished us with these beautiful flowers.

Tonight, the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

The Choir will now sign, "Worthy Is The Lamb," and the benediction will be offered by Elder Kenneth B. Dyer, and this Conference will be adjourned *sine die*.

Singing by the Tabernacle Choir, Elder Richard P. Condie conducting, "Worthy Is The Lamb."

Elder Kenneth B. Dyer, formerly president of the West German Mission, pronounced the benediction.

Conference adjourned *sine die*.

The choral music for the Friday and Saturday morning and afternoon sessions was furnished by the Relief Society Singing Mothers from the three Southern California regions, with Florence Jepsen Madsen conducting.

At the General Priesthood meeting Saturday evening the music was furnished by the Men's Chorus of the

Tabernacle Choir, with Richard P. Condie as director, and Alexander Schreiner at the organ.

The Tabernacle Choir furnished the music for the Sunday sessions, with Richard P. Condie, Director of the Tabernacle Choir, and Jay E. Welch, Assistant Director, conducting.

Richard P. Condie directed the singing of the Tabernacle Choir at the *Tabernacle Choir and Organ* broadcast.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

JOSEPH ANDERSON  
Clerk of the Conference

## SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. Sunday, October 12, 1958, through the courtesy of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

First from the Choir we hear music from Mendelssohn's *Elijah*, with words of gratitude for the rain that fell upon the parched land, to save a repentant people: "Thanks be to God! He laveth the thirsty land! The waters gather; they rush along; . . . The stormy billows are high; their fury is mighty. But the Lord is above them, and almighty! Thanks be to God!"

(The Choir sang: "Thanks Be To God."—Mendelssohn.)

*Announcer:* With Frank Asper at the Tabernacle Organ on Temple Square today we hear one of the celebrated Psalm settings of Benedetto Marcello from the 16th century: "Allegretto."

(Organ selection: "Allegretto."—Marcello.)

*Announcer:* From the Requiem by Brahms, the Choir sings these worshipful words: "How lovely is Thy dwelling

place, O Lord of Hosts! For my soul it longeth, yea, fainteth, for the courts of the Lord; My soul crieth out, yea, for the living God!" "How Lovely Is Thy Dwelling Place."

(The Choir sang: "How Lovely Is Thy Dwelling Place."—Brahms.)

*Announcer:* Frank Asper next recalls from Temple Square a "Prayer" from his album of devotional organ music.

(Organ selection: "Prayer."—Asper.)

*Announcer:* With the music of Charles Gounod, Richard P. Condie now conducts the Choir in these meaningful words from a New Testament text: "O Jerusalem, Jerusalem, Thou that killest the prophets and stonest them, which are sent unto thee, How often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not." "O Turn Thee To The Lord Thy God."

(The Choir sang: "O Turn Thee."—Gounod.)

*Announcer:* It takes many kinds of courage to live through life—the courage to face facts, to solve problems; the courage to accept assignments, to stay with what we have started, the courage to follow through; the courage to preserve principles, and sometimes to fight for them. And there are times, paradoxically, that call for another kind of courage—even the courage to run away. It is this kind of courage that we would talk of for a moment or two, first recalling an example of it in the decision that saved Joseph in Egypt when Potiphar's wife enticed and tempted him—"But he refused and said unto his master's wife . . . how then can I do this great wickedness, and sin against God? . . . and he fled, and got him out."<sup>1</sup> And then the record reads that "the Lord was with Joseph, and shewed him mercy, and gave him favour"<sup>1</sup>—because he had the strength, the courage, to resist an evil invitation, even the courage to "flee, and get out." Some lightness of humor has sometimes been suggested in walking back from rides

<sup>1</sup>Genesis 39:8, 9, 12, 21.

rather than yielding to improper proposals. But the courage to walk out away from moral compromise is a high kind of courage: the courage to remain virtuous, to preserve chastity; the courage to sever an undesirable association. There are many enticements in life, many temptations—to compromise principles, to come with the crowd, to follow false fashions, to play for popular approval. And while it is generally good to be as pleasant with people as possible, it is never good to be agreeable to enter into any act of evil. There is an old saying that misery likes company. And evil does also—and it doesn't easily let loose. And it sometimes takes a special kind of courage on the part of young people to turn from ridicule, from the pointing of fingers, from the accusation of being afraid to take a dare—to do what shouldn't be done. Yes, life requires many kinds of courage—the courage to turn back, to swallow pride, to admit a mistake, to repent, to forgive, to be reconciled, to leave bad habits behind. Courage is required sometimes to retreat, and sometimes to stay and stand. But at that precarious moment when the odds of evil are uppermost, we may most need the courage to walk out, to close the door, to leave the evil environment, even as did a young man in ancient Egypt, who “fled, and got him out.”

(Organ selection: “O My Father.”  
Tune: “Harwell.”—Mason.)

*Announcer:* With Frank Asper at the organ we have heard an old hymn tune, “Harwell,” by Lowell Mason, to which

the words of “O My Father” have sometimes been sung.

And now the Choir closes with William Cowper's hymn of strengthening, heartening comfort and conviction, with the music by William B. Bradbury: “God moves in a mysterious way, His wonders to perform: He plants His footsteps in the sea, And rides upon the storm. Deep in unfathomable mines Of never failing skill, He treasures up his bright designs And works his sov'reign will. Ye fearful Saints, fresh courage take; The clouds ye so much dread Are big with mercy and shall break In blessings on your head. Judge not the Lord by feeble sense, But trust him for his grace; Behind a frowning providence He hides a smiling face.”

(The Choir sang: “God Moves In A Mysterious Way.”—Bradbury.)

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the fifteen hundred twenty-first presentation continuing the 30th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.



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*One Hundred Twenty-ninth*

ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 4, 5 and 6, 1959*

With Report of Discourses



Published by  
The Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah



# The One Hundred Twenty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, and Monday, April 4, 5, and 6, 1959.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Saturday, Sunday, and Monday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 4, at 7:00 p.m.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVFL at Vernal, KVNU at Logan, KDXU at St. George.

In Idaho: KRXX at Rexburg, KID and KID-TV at Idaho Falls, KBOI and KBOI-TV at Boise, KPST at Preston, KLIX-TV at Twin Falls, KLEW-TV at Lewiston.

In Colorado: KREX at Grand Junction, KBTW at Denver.

In California: KSRO at Santa Rosa, KRDG and KVIP-TV at Redding, KEEN at San Jose, KGO-TV at San Francisco, KNXT-TV at Los Angeles, KERO-TV at Bakersfield, KEYT-TV at Santa Barbara, KOVR-TV at Stockton, KFMB-TV at San Diego, KIEM-TV at Eureka.

In Oregon: KKID at Pendleton, KACI at The Dalles, KOIN-TV at Portland, KBES-TV at Medford, KOTI-TV at Klamath Falls.

In Arizona: KOLD and KGUN-TV at Tucson, KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, KVWM at Show Low.

In New Mexico: KRSN AM and FM at Los Alamos.

In Nevada: KLAS-TV at Las Vegas.

In Washington: KTNT-TV at Ta-

coma, KBAS-TV at Ephrata, KXLY-TV at Spokane, KIMA-TV at Yakima, KEPR-TV at Pasco.

In Montana: KXLF-TV at Butte, KOOK-TV at Billings.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies throughout the United States and in Canada.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Tabernacle Choir and Organ* broadcast is also included in this record. (See page 123)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, George Q. Morris, and Hugh B. Brown.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Gordon

B. Hinckley, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, Albert Theodore Tuttle.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and as assistants, A. William Lund and Preston Nibley.

*Members of the General Welfare Committee,* Church Welfare Program.

*Members of the Church Board of Education and Administrator Church Board of Education,* Directors and Associate Directors of Institutes, and Seminary Instructors.

*Presidents of Stakes and their Counselors,* Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General,

Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

*Mission Presidents:* Richard L. Evans, Temple Square, Salt Lake City; Jesse A. Udall, California; J. Earl Lewis, Canadian; Henry A. Smith, Central Atlantic States; Samuel R. Carpenter, Central States; M. Ross Richards, East Central States; Theodore C. Jacobsen, Eastern States; Reuel E. Christensen, Great Lakes; Lincoln F. Hanks, Gulf States; Harvey H. Taylor, Mexican; Junius M. Jackson, New England; Paul C. Child, North Central States; J. Leonard Love, Northern California; Israel I. Bentley, Northern Mexican; Richard C. Stratford, Northern States; Douglas H. Driggs, Northwestern States; Berkeley L. Bunker, Southern States; Fred W. Turley, Southwest Indian; Ralph E. Brown, Spanish-American; Casper W. Merrill, West Central States; Leland M. Perry, West Spanish American; Parley A. Arave, Western Canadian; David S. Romney, Western States.



## FIRST DAY

### MORNING MEETING

The Conference convened in the great Tabernacle, Salt Lake City, Utah, Saturday morning, April 4, 1959 at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The music for this session was furnished by the Brigham Young University Combined Choruses, Norman Gulbrandsen conducting, Alexander Schreiner at the organ.

President McKay opened the Conference with the following introductory remarks:

#### President David O. McKay:

In the words of Peter from the Mount of the Transfiguration, "Lord, it is good for us to be here." There is a saying in the Bible: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." (Prov. 27:17.) It is in that spirit that it is good to meet you. It was good to meet with the members of the General Authorities who met as guests in the House of the Lord last Thursday morning. You know, when you come home from a trip, it is glorious to be welcomed by loved ones. Whenever you meet a friend, your soul is lifted, you have an ecstatic feeling. That is the feeling we enjoy here this morning as we meet as guests in this old Tabernacle, guests of the Lord. It is always a feeling of joy to meet old friends. It is a greater ecstasy to meet in the spirit of brotherhood.

We welcome all who are listening in this morning at this, the opening session of the One Hundred Twenty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square. Every seat is filled. The doorways are occupied by eager listeners. All of the General Authorities are present. Brother Joseph Anderson will be Clerk of this Conference.

We wish to announce that these services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall by television. The general sessions of this

Conference will be broadcast as a public service over television and radio stations throughout the West. The names of these stations have already been announced to the television and the radio audiences. To the owners and managers of these various stations, in behalf of all the General Authorities and in your behalf, we express our sincere appreciation for this outstanding public service so generously rendered.

To the large audience assembled in the Tabernacle, the overflow gatherings in the Assembly Hall and Barratt Hall, and to the unnumbered thousands comprising the television and radio audiences, in behalf of the First Presidency, the Council of the Twelve, and other General Authorities, we bid you a hearty welcome to this, the One Hundred Twenty-ninth Annual Conference of the Church.

Please note that any important messages or calls that come to us for persons attending this Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

We note this large group of choice young men and young women. They constitute the Brigham Young University Combined Choruses occupying the seats usually occupied by the Tabernacle Choir. This Chorus will furnish the music for us today. It is a joy to have them present this morning.

Note the lovely flowers arranged here. We are pleased to let you know of those who have thought of us and who wished to add to the beauty of this occasion:

First. Five thousand daffodils have come from the Puyallup Valley Daffodil Festival, Inc. of Tacoma, Washington, in cooperation with the presidency of the Tacoma Stake. These daffodils come from the Puyallup Valley where are found the nation's and the world's largest plantings of the Giant King Alfred daffodils.

Second. The calla lilies—twelve hundred from the high priests of the Oakland-Berkeley Stake, California.

Saturday, April 4

First Day

Third. Forty dozen gladiolas from the Ft. Myers Branch of the Southern States Mission, grown by Brother and Sister William Nychyk, who have 200 acres of gladiolus in Ft. Myers, Florida.

Fourth. The beautiful stocks have come from Arizona, from the Phoenix, the East Phoenix, and the Phoenix North Stakes.

Fifth. Seventy-eight beautiful Easter plants have come from Paul Flint of the Kaysville Second Ward. Each plant contains several blossoms.

Sixth. Mary A. Persson of Woodland, California, sent three dozen beautiful calla lilies.

Seventh. Fifteen thousand sweet peas from the Indian Sunday School at Fort McDowell, Arizona, grown and picked by the Indian children.

With all our hearts we express appreciation and thanks to the friends and members of the Church for these floral gifts, bearing their sweet messages of affectionate greeting and loyal support. We express appreciation of the effort put forth by members of these wards, branches, stakes, and missions. We express also appreciation to Brother and Sister Mart Jorgensen of the Granite Ward of this city, who have worked early and late in arranging and placing these thousands of flowers in vases.

We acknowledge the presence of our stake presidencies, bishoprics, temple presidents, and general auxiliary officers, our mission presidents from the United States, Mexico, Central America, and Canada. We also extend a hearty welcome and express satisfaction and pleasure in the attendance of prominent men in the nation, state, city, and other places.

You will all be pleased to know we have noted Senator Wallace F. Bennett, United States Senator; Frank E. Moss, United States Senator; David S. King, United States Congressman; George Dewey Clyde, Governor of the State of Utah; Lamont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Ernest L. Wilkinson, president of the Brigham Young University; President A. Ray Olpin, president of the University of Utah; President John L. Clarke, president of Ricks College; Pres. William P. Miller, president of Weber College; Dr. M. Lynn Bennion,

superintendent of Salt Lake City Schools; Dr. E. Allen Bateman, state superintendent of Public Instruction; I think we have others: Elder Ezra Taft Benson, member of the Council of the Twelve, Secretary of Agriculture; Senator Arthur V. Watkins is here, whom we have frequently had, while he was serving; H. Aldous Dixon—did I miss you? I want to thank you especially for the report you made to us recently.

Now we can see others down here. Thank you for your presence. We are glad you are all here.

As already announced, the singing for this morning's session will be furnished by the Brigham Young University Combined Choruses, with Norman Gulbrandsen conducting, and Alexander Schreiner at the organ.

We shall begin this session by the Brigham Young University Combined Choruses singing, "Come, Come, Ye Saints," conducted by Elder Gulbrandsen.

The opening prayer, following the singing, will be offered by Elder Joseph T. Bentley, formerly president of the Northern Mexican Mission and at present General Superintendent of the Young Men's Mutual Improvement Association.

---

The Brigham Young University Combined Choruses sang the hymn: "Come, Come, Ye Saints."

Elder Joseph T. Bentley offered the invocation.

### President David O. McKay:

The invocation was just offered by Elder Joseph T. Bentley, formerly president of the Northern Mexican Mission and at present General Superintendent of the Young Men's Mutual Improvement Association.

The Brigham Young University Combined Choruses will now sing: "Behold the Lamb of God," conducted by Norman Gulbrandsen. After the singing President J. Reuben Clark, Jr. of the First Presidency will speak to us.

---

Singing by the Brigham Young University Combined Choruses, "Behold The Lamb of God."

**President David O. McKay:**

President J. Reuben Clark, Jr. of the First Presidency of the Church will now speak to us. He will be followed by Elder Antoine R. Ivins.

There are several others in the audience whom I would like to mention, among them President Daryl Chase of the Utah State University; and you will be pleased to know that we have Mr.

Joseph A. Brunton, Jr., of New York, Assistant Chief Scout Executive, of the Boy Scouts of America; Robert W. Perin, of New York also, Assistant Director of Volunteer Training of the Boy Scouts; and Mr. D. L. Roberts, director of "Mormon" Relationships of the Boy Scouts of America. We welcome you gentlemen. They have been with the Primary Association and have given messages to our teachers interested in the Boy Scout movement.

**PRESIDENT J. REUBEN CLARK, JR.***Second Counselor in the First Presidency*

My brothers and sisters, here in the building and on the air, all children of our Heavenly Father, I stand before you in humility, in need of help from our Heavenly Father. I have asked him to help me. I would appreciate an equal prayer from you to the same end.

This is Easter time. The celebration of the resurrection has just passed, and sometimes there is a tendency to think that thereafter the Lord ascended, and we have nothing more to do about it. I have had particularly in mind two or three passages that I shall try to recall.

In the Passover chamber, the Lord said, "... I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) At various times in his mission, he added the word "light," so that in its complete form it stands, "I am the way, the truth, the life, and the light."

I remember that at the time of the raising of Lazarus, the Lord said, in response to a statement from Martha:

"... I am the resurrection, and the life: he that believeth in me, though he were dead; yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?"

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:25-27.)

Peter, speaking to the Sanhedrin, in response to their question, "... By what power, or by what name, have ye done this?" replied, "... by the name of Jesus Christ of Nazareth, whom ye crucified,

... for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:7-10, 12.)

As I have read the record, I have been persuaded that not so fully did the apostles themselves, up until after the resurrection, understand who the Savior was or might be, as did the learned men of Israel, who saw, who partially understood, and who feared.

The Savior, the Book tells us in Acts, remained on the earth after his resurrection for forty days, during which time he worked and preached and, I would assume, assisted in setting in order his Church.

But I thought that I might run over, so far as my memory serves me, a few of the visual demonstrations that were given in those early days of the Resurrected Christ. You remember that an earthquake came before the break of day and rolled back the stone from the sepulchre. We are not given an account as to how the Savior came from the sepulchre except that we read that the burial clothes were left in the sepulchre itself.

You remember that Mary Magdalene was the first, even before the dawn broke, to go to the sepulchre. Seeing it open, she rushed to tell Peter and John. They not realizing, not understanding, not knowing what to look for, rushed to the sepulchre and found it empty.

Shortly after that the women came with spices because there had been no time on the previous Friday night properly to prepare the Christ for his burial. They did not understand that he was to be resurrected on the morn-

Saturday, April 4

ing of the third day, for they came on that morning properly to dress and prepare the body for burial. Mary Magdalene was with them and Mary the mother. You recall that while he forbade Mary, to whom he had already shown himself, to touch him, he permitted the women to hold his feet.

They saw him. They heard his voice. They knew he was resurrected.

A little later on that day, two of the disciples were on their way to Emmaus. The Savior joined them. He seemed to be uninformed about what had happened in Jerusalem which seemed to have been common talk in Jerusalem by that time, and they talked a bit about that. The Savior did not appear apparently to them as he had appeared before his resurrection. So he went along with them and began to tell them all about it, who he was, and began to repeat the scriptures to them. Coming to an inn they invited him in with them. They went in, sat down, preparing to eat. He broke bread and offered it to them. Then they recognized for the first time who he was, and he vanished.

That night the ten—there were only eleven altogether now because Iscariot had committed suicide—were sitting in a room together and suddenly the Savior stood among them. They were frightened. They thought he was a spirit. He said, "... Why are ye troubled? ... Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:38-39.) They had thought he might be a spirit.

And then he asked them—and this has always been interesting to me—he asked them for food—they were at dinner—and they gave him broiled fish and honeycomb, and he ate—a resurrected being ate of these earthly foods.

Thomas was not there, and Thomas said that he would not believe if he could not touch the Savior to be sure. Eight days following, the apostles were all together again, this time Thomas with them, and the doors being shut, so the record says, the Savior suddenly appeared in their midst and addressing himself to Thomas, with his unbelief, invited an examination of his body. "Reach hither thy hand," said he, "and thrust it into my side: . . ." Whether

Thomas did as he was bid or not, is not clear, but at the end of it, Thomas said, "My Lord and my God." (John 20:26-28.)

Thereafter, or on that same day, he had shown himself to Peter as was disclosed in the report which was made by these disciples who had seen him on their way to Emmaus.

Thereafter, he appeared several times; among others he appeared to five hundred at one time, and the writer of Acts declared that some were then living of that five hundred when he wrote.

He appeared to the disciples and talked with them thereafter, particularly on the occasion when Peter and six others of the apostles, apparently, decided that they would go fishing, that everything was over. So they went fishing. You will all remember, I am very sure, the incidents of that fishing trip. The apostles had fished all night and caught nothing. As they neared the shore of the Sea of Galilee they saw a figure on the shore by a fire. The figure asked them if they had caught any fish. They answered no. Then said he, "Cast the net on the right side of the ship," which they did, and it was filled with fish. Then John perceived that this was the Lord and so told the group.

Peter, the impetuous Peter, who sometimes apparently talked before he thought, cast himself over the side of the boat, having first wrapped himself with his coat, for he was naked and did not want to appear before the Christ in that kind of condition—which carries its lesson, I think, as to chastity and morality and modesty—and he hurried to the shore. They all went to the shore. They found there the Lord whom they then recognized. He had already prepared something to eat and invited them to partake of it.

It is not clear to me whether or not the Lord ate at that time, though the inference might be that he did.

That was the time when he questioned Peter a bit, "Simon, son of Jonas, lovest thou me more than these?" referring, I assume, to the fish and the food. "Yea, Lord; thou knowest that I love thee. . . ."

"Feed my lambs." (*Ibid.*, 21:15-16.)

The second inquiry came and the same answer, except that at this time

the Lord said, "Feed my sheep." And even a third time did this question come, and the third time Peter, with what quite evidently was something of irritation, said, "Lord, thou knowest all things; thou knowest that I love thee."

"Feed my sheep." (*Idem*, 17.)

A great lesson in three words of the mission and duty of the Church then under organization and which has been the obligation and the duty from that day until now of those who possess the priesthood of God, as we do.

Finally, he called them together again on a mount in Galilee, the disciples, and at that time he gave them the great commission, "Go ye into all the world, and preach the gospel to every creature."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

Those are the words of the Christ. Then he told them of the signs which should follow them that believed.

We, brethren and sisters, are the recipients of the great blessings that attach to the work of the last dispensation. We are also the obligees of the great responsibilities which have been placed upon those whom God has called to lead this last dispensation. I personally try to think more frequently of the obligations I have than of the blessings that I have enjoyed, and yet as I cast my mind back over a long life, I think of no one in my acquaintance who has received greater blessings of health and strength than have I myself, for which I am grateful.

I am grateful, as we all are, for the prayers of the Saints in our behalf. We know we have them, we know they are efficacious. We pray that you will overlook our weaknesses and failings, for each and all of us are human; make us humble but never let us forget our gratitude for the blessings which we enjoy.

The Lord is good to us. He is giving us direction if we will take it. I urge you to bring your thoughts back, as I did last night, from space, about which we know nothing in comparison with what there is to know—and fix our minds upon the great powers and authorities which we have as members of the priesthood, representing our Heavenly Father, endowed with a portion of his authority to work out his purposes, not ours.

I bear my testimony to the truthfulness of the gospel, that God lives, that Jesus is the Christ, that the Prophet Joseph was a prophet raised up under his direction, who with his authorities through the revelations of our Heavenly Father, founded the Church. I bear my testimony that the same Spirit and the same power and the same authority with which he, the Prophet Joseph, was invested, now exists in the Church and has since its foundation, that President David O. McKay is the recipient of that power and that authority today.

I urge upon you with all the fervor that I can express, that we follow the leadership of the Church, know that President McKay is the prophet, seer, and revelator of the Church, that we bring our lives into complete harmony with the commandments of the Lord, all to the end that having fulfilled our obligations to the dead and to the living, we may be finally saved and exalted in his presence, which I ask in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

We have just listened to President J. Reuben Clark, Jr. of the First Presidency. Elder Antoine R. Ivins will now address us. He is a member of the First Council of the Seventy.

#### ELDER ANTOINE R. IVINS

##### *Of the First Council of the Seventy*

My brethren and sisters, as I stand before you this morning I seek an interest in your faith and prayers, that the few words which I may offer may be directed by the Spirit of God, that they may be in harmony with the won-

derful testimony of President Clark to whom we have listened.

My heart is full of gratitude this morning for many, many things. I am thankful that I have come to appreciate and understand in a measure the re-

deeming work of Jesus Christ, and that through my service I have developed a faith which I hope may carry me through to the end of my days in service, for I have covenanted with God and my fellows who surround me that I shall strive to serve in this capacity and do it well.

Among other things, I am thankful that my wife is able to be here at this service, a manifestation of the power that there is in the priesthood when it is united with faith in prayer. I think faith is a most essential thing to us as members of the Church of Jesus Christ of Latter-day Saints—faith not only in ourselves and in our ability to do the things that we have to do, if we are humble and prayerful, but faith in the teachings of the Church of Jesus Christ of Latter-day Saints, that Christ saw fit to bring about a restoration of his Church in the earth in the days of the Prophet Joseph Smith, the organization of which was perfected by the Prophet Joseph Smith and faith in the priesthood which was restored by heavenly beings. There sits before me today a body of men I think almost all of whom hold the Melchizedek Priesthood and responsible office therein.

If we can develop the faith that is necessary for the proper accomplishment of our responsibilities and the realization of the covenants which we have made, it will be a wonderful thing.

As I stand before you today, there is only one of the General Authorities who face you who has not moved into his present office since I became a member of the First Council of the Seventy. My memory goes back farther than that to the time when Brother Junius F. Wells came into southern Utah to organize the Young Men's Mutual Improvement Association, and in that time, which is now nearly seventy years since I was a baptized member of the Church, I have known, and have had more or less intimate association with most of the General Authorities of the Church.

I want to bear you my testimony, brethren and sisters, that over that period of years there has grown in my heart a faith not only in the plans of God, of which we have heard something this morning, but also in this organization which we call the Church

of Jesus Christ of Latter-day Saints, and in the officials who have stood at its head over that period of time. I trust that that faith may never waver.

Now in addition to this type of faith which we must have in the organization, we must develop a loyalty to it. And what would that mean? It would mean that we would recognize the obligation that comes upon us in the covenant of baptism and in the covenant, implied or actual, when we receive the Melchizedek Priesthood. If we are to be loyal to those things, brethren and sisters, we will live worthy of them. We will sustain the work. I grant you that we who stand as your servants are human, as you are, and there may be certain things which may not always meet the approval of other people, but out of the efforts of these Brethren who stand at the head of the Church, there has come only a desire to serve the people, which I believe represents an inspiration from the Spirit of God, our Heavenly Father. In my association with them that has always been manifested.

Now, brethren and sisters, if we are to be loyal to these promises which we have made, and to this organization, which we teach the world is a restoration of the Church of Jesus Christ, with all the keys which ever existed in any previous dispensation, restored to us, then we must live absolutely true to the covenants which we have made so as to teach by word of mouth and by example the power that is inherent in the priesthood of God, united with a pure faith in his work.

My wife's grandfather, who lived into his eighties, was always worried, and said, "Antoine, I am just worried for fear I will not be able to prove faithful to the end." I grant you that it is possible for people in their dotage to make serious mistakes, and my hope is that the faith which I have today never wanes, and that I may always be worthy to serve you to the best of my ability. The position I occupy came unsought to me, and over these years I have tried to get the Spirit of God to help me in my ministry.

May I prove loyal to these, my Brethren. May you prove loyal to them. May you prove loyal to the organization.

May you be able to accept without undue criticism and faultfinding the program—an inspired program—which is for the benefit and upbuilding of the people, is the humble prayer I offer, and I do it in the name of Jesus Christ, our Redeemer. Amen.

**President David O. McKay:**

Elder Romney, will you please come forward. He to whom we have just listened is Elder Antoine R. Ivins of the First Council of Seventy. Brother Marion G. Romney of the Council of the Twelve will now address us.

## ELDER MARION G. ROMNEY

### *Of the Council of the Twelve Apostles*

Brethren and sisters: I ask you to join your faith and prayers with mine, that what I say will be in harmony with what has already been said. What I have been thinking about is, I believe in harmony with President Clark's great message. I pray that I may have the Spirit of the Lord as I speak.

To suggest what I have in mind to say, I quote these words which Jesus spake to the unbelieving Jews: "... if ye believe not that I am he, ye shall die in your sins." (John 8:24.)

I should like to direct my remarks particularly to this great group of singers here in the choir from Brigham Young University, and to all other students—students who are challenged by the wonders of the universe, and who want to learn more about them, and at the same time prove faithful and true to the faith of their parents.

Such a student returning from a celebrated eastern university recently said in substance: "Some of my fellow students are apparently as well off as we are. They seemingly observe our standards with respect to chastity, Word of Wisdom, clean speech, and have lofty ideals. What do we have which they do not have? If there is a difference between us just what is it?"

A little reflection, I believe, will suggest a number of differences, but the one I wish to emphasize this morning is our beliefs and faith in Jesus Christ—not our belief that there is a God, but rather our peculiar concept about his nature and identity, and our relationship to him. It is when we descend to particulars that the differences show up. As a matter of fact, it seems that belief in the existence of a God is almost universal. Thinking people everywhere, particularly scientists, are

accepting the hypothesis that there is a God who created and is now controlling the universe. The materialistic concept which denies God altogether is being replaced with the theory set forth by the late French scientist, Dr. Pierre Lecomte du Nouy, in his great book, *Human Destiny*. His thesis is that there is "an idea, a transcendent will, a supreme intelligence," an "anti-chance" sustaining the universe. This supreme intelligence he calls God.

Aroused by what he terms "the universal demoralization" and loss of faith which has resulted from "paralyzing skepticism and destructive materialism," he examines "critically the scientific capital accumulated by man"; and derives "therefrom logical and rational consequences" which to him and many other eminent scientists "lead inevitably to the idea of God." The existence of such a Being is, he concludes, a scientific fact. It is his hope that the acceptance of his thesis will supply men with a basis, and give them a motive which will sustain faith in God and in the high destiny of man—a faith which will keep men struggling to reach the moral and spiritual plane exemplified by Jesus. "Men must be made to understand," he says, "that the important thing is to develop what is within them, to purify themselves, to better themselves, to come closer to the perfect ideal which is Christ."

Now, of course, we believe with him that there is a God who is the Creator and ruler of the universe. His statement that God's purpose is to bring men "closer to the perfect ideal which is Christ" is, when interpreted in the light of our belief in Jesus, in harmony with the Lord's declaration that "... this is my work and my glory—to bring

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to pass the immortality and eternal life of man." (Moses 1:39.) However, we do not see eye to eye with him as to the nature of that perfection, nor as to the process by which it may be attained. Our differences on these matters arise from our incompatible beliefs about the nature and the identity of God and Jesus, and our relationship to them. A comparison of these beliefs will point up the differences. As to his beliefs, we will let him speak for himself. First, as to God:

"Any effort to visualize God," he says, "reveals a surprising childishness. We can no more conceive Him than we can conceive an electron." And again, "... the idea of God is a pure idea, like the idea of force, or of energy, and does not need to be visualized: nor can it be. . . ." And finally: "When we were led to call on an external action so as to account for the birth of life and the development of evolution, we admitted that the only possible, logical interpretation coincided with that which recognized the existence of God. And . . . we were driven, in order to explain the universe and evolution, to accept the idea. . . . However, we were careful not to define the attributes of this force, which evidently corresponds to the admitted idea of God. We, therefore, used the consecrated name, but avoided as much as possible any anthropomorphic idea."

Now of course this is not our concept of God. But I think we should respect this scientist's desire to establish a scientific basis for faith in God. He did the best he could with the light under which he worked. We will not be disturbed nor disappointed by his conclusion if we keep in mind the fact that the truth about Deity does not lie within the range of scientific research nor philosophical interpretation, but rather in the field of direct revelation.

As to his concept of Jesus he says: "... let us not forget that the perfect man is not a myth; he has existed, in the person of Jesus," who he says "can be assimilated," [that is, likened or compared] "to one of the intermediary . . . forms, perhaps a million years in advance of evolution."

Because they are familiar to most of us I shall not here review in detail our

beliefs about Jesus. President Clark set them forth with much clarity this morning. But I do submit to you that these postulated concepts of God and Jesus omit every essential aspect of the divine Redeemer whom we worship. They rule out his and our pre-existence, his divine Sonship, the fall of Adam, and Christ's atonement, Christ's and our resurrection, his past, present, and future role in the courts on high, and our eternal progress and destiny in the world to come.

I repeat that in our peculiar beliefs and faith in Jesus Christ, comprising the foregoing and other revealed truths concerning him, we greatly differ from other people of the earth.

But does it make any difference which beliefs men accept? Remembering that Jesus said a tree may be known by its fruit, let us look at this question for just a moment. One of the fruits of the foregoing conceptions of Jesus is that the good life which he projected may be attained by accepting and applying his so-called "ethical and moral teachings" such as those expressed in the Sermon on the Mount, while at the same time denying his divinity and ridiculing the fundamental doctrines of his gospel. Here is a quotation from one of the most ardent proponents of this theory.

"What was Jesus' ancestry? Was He a descendant of Joseph and Mary, or of God and Mary? He was a descendant of Joseph and Mary. He was the most perfect human being who ever lived, but He was not the Son of God." And further, "belief in . . . , the Virgin Mary, the atonement, trinity, etc., will not help to make a better world, but belief in the fundamentals of Jesus' democracy and the social values named in the Sermon on the Mount will." (*The Good Society*, by Willis, p. 58.)

Now I submit to you that all history, including the present state of world affairs, testifies that the fruits of the teachings of Jesus Christ cannot be had by accepting some of his teachings, rejecting the rest, and denying his divinity. Of all the world's ills, none is more tragic than the denial of Jesus Christ, the Son of God, by so many people who profess to believe in him.



Another fruit of the supreme intelligence theory is that God set a goal for man, but "did not prescribe the means" by which that goal may be attained. This was left, so the theory runs, for man to discover by trial and error. Such a doctrine is the antithesis of our knowledge that Jesus Christ prescribed the exact course by which men may come to the perfection he enjoined.

"He marked the path and led the way,  
And ev'ry point defines,  
To light and life and endless day,  
Where God's full presence shines."

(Eliza R. Snow)

Now to come directly to the point of these remarks, let us consider the fruits of believing Jesus to be what he claimed to be—the literal Son of God in the spirit and in the flesh; the revelation of God to man, the Redeemer, our advocate with the Father. What does such a belief do for one?

Speaking generally, it becomes the motivating force in one's life. Specifically, it induces one to render obedience to the initiatory principles and ordinances of the gospel of Jesus Christ. That is, to have faith in Jesus, to repent, to be baptized by immersion for the remission of sins, and to receive the gift of the Holy Ghost by the laying on of hands. Wholehearted obedience to these purifying and sanctifying principles and ordinances works in the life of the true believer a far-reaching miracle. For one thing, it confers upon him membership in the literal kingdom of God, identifying him as a sheep of the true Shepherd.

Through obedience to these principles and ordinances there is introduced into one's life a new light, a light which conveys to his mind, and opens his understanding to, "... pure knowledge, which shall greatly enlarge the soul, ..." (See D&C 121:42.) Such an one is in a real sense readmitted into the presence of God. The direct line of communication from God to him is reopened. By this he is sustained in his belief in Jesus Christ with an assurance beyond the understanding of the uninitiated.

This great source of pure knowledge, wisdom, light, and intelligence is, of

course, the Holy Ghost who the Savior said would lead men into all truth. To understand and appreciate this great gift it must be experienced. But I bear you witness that it is real and will work a miracle in your understanding. You will remember that without it Peter denied Jesus on the night of his great trial. Possessing it, Peter and John defied their captors, (although those captors had the power to put them to death and in a sense had the disposition to do so) with this declaration: "... whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (Acts 4:19-20.) While one enjoys this gift, his belief in Jesus Christ is secure.

Now, the third effect of complying with these principles of the gospel is forgiveness of sins. This is in itself a mighty miracle. Sin is wickedness and "... wickedness never was happiness." (Alma 41:10.)

Most of the suffering and distress endured by people of this earth is the result of unrepented and unremitted sin. Paul spoke two universal truths when he said to the Romans, "... the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23.) Just as suffering and sorrow attend sin, so happiness and joy attend forgiveness of sins.

Alma said of his suffering for sin, "... there could be nothing so exquisite and so bitter as were my pains," and then, speaking of the joy which came to him when, through repentance, he had received forgiveness, he said, "Yea, and again I say unto you, ... that on the other hand, there can be nothing so exquisite and sweet as was my joy." (Alma 36:21.)

Forgiveness of sins is prerequisite to a full fellowship in the Church of Jesus Christ. It is a prerequisite to enjoying the gift of the Holy Ghost. As a matter of fact every blessing of the gospel of Jesus Christ is predicated upon receiving forgiveness of sins; for, as Jesus said, "... no unclean thing can enter into his [God's] kingdom; therefore, nothing entereth into his rest save it be those who have washed their

garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Nephi 27:19.) Then he added: "Now this is the commandment: Repent, all ye ends of the earth, and come unto me [that is, believe on me] and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Nephi 27:20.)

In this statement Jesus Christ gave the only prescription there is for obtaining forgiveness of sins, and, therefore, the only way to happiness, the only way to a pure knowledge of God our Eternal Father and his Son Jesus Christ, our Redeemer. The following of this prescription depends wholly upon one's belief in Jesus Christ.

I sincerely pray that should the question arise as to, "What do we have which others do not have?" we will remember and try to understand the eternal truths implied in Jesus' statement to the unbelieving Jews, "... if ye believe not that I am he, ye shall die in your sins." (John 8:24.)

### ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

I pray humbly, my brothers and sisters, that what I shall say may be appropriate. I have been so uplifted by that which has already been spoken from this pulpit this morning, that my heart is filled with gratitude for the goodness and blessings of the Lord, especially for the absolute testimony that I have of his divinity.

Almost two thousand years ago he said, "If any man will come after me let him deny himself and take up his cross, and follow me." (Matt. 16:24.) And again he said, "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

"And whoso is not willing to lay down his life for my sake is not my disciple." (D&C 103:27-28.)

We can place ourselves in either category we wish.

In my opinion, one of the noblest expressions of unselfish devotion and a

God grant that each of us may escape such a death by believing with Peter that Jesus is "the Christ, the Son of the Living God," I humbly pray in his name. Amen.

### President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just concluded speaking. The Chorus and Congregation will now join in singing, "How Firm a Foundation," conducted by Elder Norman Gulbrandsen. After the singing Elder ElRay L. Christiansen will speak.

The congregation and the Brigham Young University Combined Choruses joined in singing the hymn, "How Firm A Foundation."

### President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, will now address us. He will be followed by Bishop Wirthlin.

willingness to give of one's self is found in missionary work. We believe that every Latter-day Saint who has the capacity to so do carries the obligation to share with others the truth of the restored gospel. The depth of this belief is adequately demonstrated by the more than ten thousand missionaries at home and abroad, full time and part time according to their calls, who are serving at their own expense in the missions of the world and in the stake missions.

They answer the calls to serve without equivocation or hesitancy. It matters not one whit to which land or country or clime they may be assigned, even though it might require the learning of a new and difficult language; even though it requires personal sacrifice for him or his family or both, he goes forth and figuratively loses his life for that period of time in the hope that he may bring to others a newness of life and

hope and understanding—which may lead to salvation.

Missionary service is not only a test of faith but a real test of character. This is seen in the remarks of a young missionary who said: "In the Army I was forced to obey orders, but in the mission field I am given instructions and then placed on my honor. This has been to me one of the greatest tests in my life—"

Although a few months have passed since we visited your sons and daughters in the ten missions of Norway, Sweden, Denmark, Finland, Netherlands, North Germany, West Germany, Swiss-Austria, France, and Great Britain, I wish to fulfil a promise and bring the greetings, not only of the missionaries, the mission presidents and their devoted wives, but also of many of the faithful members in the fourteen countries that comprise those missions.

In addition to our meetings with the missionaries in report and testimony meetings, I had the privilege of interviewing practically all of the nearly twelve hundred who are laboring in those various missions. It was an arduous undertaking, but it was compensating and worth while to look into their handsome faces across a table and inquire about their work, their thinking, and their faith, their living, and to ask about their parents at home and to receive almost without exception the assurance that they are living clean lives, that they are doing well as ambassadors of truth, that they know the gospel of Jesus Christ, as it has been restored, is true. Not only can you be proud of them but they, too, are proud of you, their families at home, and have deep concern about you.

One young missionary from Canada reported: "My greatest moment came this morning. You see, my father is a baptized member, but he is inactive. He was not in favor of my coming on this mission, but this morning I received a Christmas card from him on which he wrote, 'I am proud of you, my son, and I wish you success on your mission.' This has been the best Christmas gift that my dad ever gave me."

In Denmark, one of these fine young men said, "When I received my call, my grandfather was using tobacco.

Then and there he said that he would quit, and he did. He never went to Church much before I left, but now he goes regularly. And, he has lately gone to the temple. Now the greatest hope that I have is that my dad will prepare himself to go to the temple with his family so that we can enjoy our family association forever as we now do." He said, "If my mission does nothing more than to bring my family to a realization that the gospel is the most important thing in their lives it will have been worth while."

It is true that parents live in their thoughts every day and almost every hour with their missionary sons and daughters.

One young man from Springville said, "Every time my mother tells anyone that she has a son in the mission field, she can hardly keep from crying because she is so proud of me. She feels that I am filling a mission for two. You see, when my father received his call, he was financially unable to go. I am determined to give this mission the best I have, both for him and for myself."

Working hand in hand with the missionaries from the stakes of Zion there are in each of these ten missions a surprising number of local, full-time missionaries as well as part-time missionaries. The devotion of these young men and young women as well as their effectiveness are equal to that of our missionaries from America.

When we met in Berlin in our conference, which was attended by nearly six hundred members of the Church, there were present a number from the east part of Berlin. Among them were twenty-one missionaries who were laboring under Brother Berkhart, a counselor in the mission presidency. After the general meeting we met with them and heard their testimonies and their reports. It touched our hearts to feel their faith, their spiritual strength, and their love of the gospel. I said to them in conclusion, "Remember that the brethren and the Saints are praying for you."

One of them raised his hand and stood up and said, "Brother Christiansen, tell the Saints and the brethren, that we are praying for them." I thought that was wonderful to think

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that they would be concerned about our well-being.

Directing the labors of these missionaries are the mission presidents who, along with their capable wives, are carrying out their heavy assignments with complete devotion. I pay my tribute to their unselfish and efficient service.

In these ten missions there are nearly forty-five thousand members of the Church. I could see that the gospel is a compelling instrument in transforming the lives of those who accept it and who live it.

One convert, a teacher in a university, put it this way: "It is like coming out of the darkness into the light. It is so consistent with reason, and it gives understanding and assurance which all men need."

The faith of many is something to behold. In Heidelberg, Germany, a local district president stood before the pulpit with one arm gone, having lost it in the war. He formerly was a high officer in the SS. Then, he carried out the orders of the war lords for the destruction of men, but now having been converted to the gospel, he stood before this group of Saints, humbly, carrying out the wishes and the plans of the Lord for the salvation of men.

A convert of a year or so, living in Hallein, Austria, who is a self-supporting woman, insists on paying twenty percent in tithing. When we talked to her, she said, "Why, I have been a member of the Church only a short time, and I have missed out on many blessings. I feel that I can never repay the Lord for what I have received in finding the truth. Let me go forward with this program."

My brothers and sisters, I felt a surge of interest amongst the people in those missions. Respect for the Church and even admiration on the part of the people, generally, is evident. This has come not only because of a better plan of presenting the gospel and increased effectiveness of the missionaries, but also where new buildings of our own design have been erected it is not difficult to see that the respect and the interest of the people, beyond that of curiosity, has increased and a wider interest is manifested by many fine people.

Where public meetings were held in our own buildings the attendance of friends and investigators was far beyond our expectations. Fifteen buildings were dedicated in these missions on this tour.

I found that in place of mere tolerance there is an ever-increasing desire to recognize and to investigate, and I am convinced that an epoch of growth and progress is immediately before us in the various missions in Europe and Scandinavia. In practically every city, except in one mission where the state has not recognized this Church as such, we were visited by polite, interested reporters who gave very good and honest publicity. Twenty-six reporters attended a news conference in the city of Berlin and stayed for an hour and fifteen minutes asking pertinent questions about the Church. I was informed that very acceptable newspaper articles appeared in the press the following day.

The presence of the Swiss and the London temples has had a very definite and noticeable effect upon the people in the areas surrounding them and far into the other lands as well. These temples bring to Europe not only a newness to the landscape, but more importantly, they bring also a newness of thought and of purpose to the lives of thousands of people who know about them and their purposes.

This newness of life's purpose is expressed in the words of a visitor to the London Temple prior to its dedication. After the nature of the work to be done in the temple had been explained, members of the group were asked if they wished to comment or ask questions. One said, "I can say nothing. I'm overwhelmed because of the beautiful and desirable principles that have been revealed to me here today." People are still coming onto the grounds, feeling the influence of those sacred edifices and learning from the guides there the true purpose of life and of salvation.

I was instructed, by the First Presidency, to encourage the members to engage in genealogical research. I did this to the best of my ability. I was pleased to note the willing response and the certain interest that was manifested on the part of the Saints everywhere and to find that now in almost

every district there is a genealogical organization set up with men and women who have considerable understanding as to the procedures of genealogical research.

I am happy to return in service to the Church and to the Lord a little of that which I have received in such abundance. I am happy to bear my testimony. I know that Jesus is the Redeemer, the Savior of mankind. I know that the gospel has been restored according to the promise of the Lord through his prophets and that Joseph Smith was the instrument in his hands; that all Presidents of the Church were and are prophets, seers, and revelators. I know that in due time of the Lord our testimonies will be vindicated, be-

cause in the words of another, "Truth like the sun permits itself to be obscured, but like the sun only for a time."

May God bless us that we may be true and faithful, I pray, humbly, in the name of Jesus Christ, the Lord. Amen.

### President David O. McKay:

He who has given us that glimpse of his recent visit to Europe is Elder ElRay L. Christiansen, Assistant to the Twelve. Bishop Joseph L. Wirthlin of the Presiding Bishopric will now address us, and he will be followed by Elder LeGrand Richards, who will be our concluding speaker.

## BISHOP JOSEPH L. WIRTHLIN

### *Presiding Bishop of the Church*

President McKay, my brethren and sisters, I sincerely hope that I may have the inspiration and guidance necessary to express to you one or two thoughts.

I have been thinking about the Israelites when they were in Egypt and were slaves, but through the guidance and direction of the Prophet Moses, it was possible for them to become free and leave Egypt and go to the Promised Land. The Lord gave them inspiration through Moses and guided them which built them up in the faith that God actually lived and that in the future, his Son, Jesus Christ, would appear upon the earth. He gave them the Ten Commandments. I draw to your attention the eighth commandment. I shall only read part of it. The Lord said, "Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: . . ." (Exodus 20:8-10.)

As the Israelites traveled along, they forgot the Ten Commandments. They gathered together their gold and built the golden calf which they worshiped in place of the Lord, and they forgot the Lord's day—the Sabbath day. They failed to meet together on the Sabbath day and thank the Lord for all of the

blessings that he bestowed upon them, namely freedom and the right to hold the Promised Land.

This event with reference to keeping the Sabbath day holy by commandment from God took place 3,500 years ago. Two thousand years ago, the Christ taught the world to keep the Sabbath day holy, for he declared, "And he said unto them, The sabbath was made for man, and not man for the sabbath:" (Mark 2:27.) Conditions in the world then as of today indicate that man is made for the Sabbath and not the Sabbath for man. Brethren and sisters, if people will give consideration of the Sabbath as a holy day and remember God who has given them life as their Father and Jesus Christ, his Son, as their older Brother, meeting together in priesthood meeting and Sacrament meeting with the attitude of prayer, they will be blessed, guided, and directed by divine inspiration whereby they can bear testimony that God actually lives and that Christ is his Son.

Again, it was necessary for the Lord to make it clear to the people that the Sabbath day is his day, a holy day, for on August 7, 1831, one hundred and twenty-seven years ago, an American Prophet, Joseph Smith, received a revelation from the Lord, "And that thou mayest more fully keep thyself unspotted

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from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; . . ." (D&C 59:9-10.)

We of the Church of Jesus Christ of Latter-day Saints accept this marvelous revelation, and we accept and look upon the Sabbath day of the Lord as the most sacred day of the week. As a people, we have a great responsibility not only living the gospel but also in constantly keeping the Sabbath day of the Lord holy and sacred, thereby setting an example to the world as a whole.

The Sabbath day is indeed a day of rest and one wherein we express our appreciation to the Lord for the many blessings that we have and do receive.

As the Israelites worshiped the golden calf, in many respects in various areas the golden calf is again being worshiped wherein nations and individuals are interested in the matter of recreation, the earning of money, farming, and different kinds of other businesses on the Sabbath day, all of which is contrary to the mind and will of him who gave us life, even our Father in heaven.

I am positively sure that after the organization of the Church on April 6, 1830, the membership kept the Sabbath day holy. Originally, they were in New York, Ohio, Missouri, and finally Illinois and were driven out of Nauvoo by their enemies. The Prophet had borne his testimony of the existence of God the Father and his Son, Jesus Christ, for he saw them and lost his life for bearing this testimony; but another new prophet was selected, even Brigham Young, who led the membership of the Church in making the long trip across the plains to the area of these mountains where the Church is now located and where we, its membership, have the privilege of dwelling. The pioneers on Sunday recognized the day of the Lord—the Sabbath. They thanked him for all the blessings that had been bestowed upon them. They partook of the Sacrament and received inspiration and divine guidance from their leadership which included the prophet and members of the twelve. The pioneers not only accepted the Sabbath day as the Holy Day of the

Lord as they traveled over the plains, but also after arriving here and in various areas they saw to it that the Sabbath day was a holy day wherein they held Sacrament meeting and gave consideration to the Holy Priesthood which they held. They looked upon one another as brethren and sisters, sons and daughters of God, and Jesus Christ, his Son, as their older Brother. The pioneers have set us a great example with reference to keeping the Sabbath day holy, and therein we have a great responsibility in so teaching the world the holiness of the Sabbath day by the kind of example we set. We have many opportunities not only for ourselves but for others; for example, the great Sunday School organization is available to teach the gospel as it has been revealed through Jesus Christ and the prophets down to the present time. Brigham Young declared upon one occasion, "In some of our Wards and settlements the administering of the Sacrament has been introduced in the Sunday Schools. It is very pleasing and gratifying to the spirit that I possess, for the parents to see that their children attend Sunday school and receive the proper instruction with regard to their faith. After the Sunday school is over, let the parents take the pains to bring their children to meetings." (*Journal of Discourses*, Vol. 19, page 92.) He recognized the most important meeting of the week—the Sacrament meeting on the day of the Lord, the day when they should come together and partake of the Sacrament and remember exactly what the Christ had done in dying for all men and making it possible for us to have the gospel of the Lord Jesus Christ for our salvation, our guidance and our direction. I pray the day will come that all of these men of the Aaronic and Melchizedek Priesthood will attend Sunday morning priesthood meeting, Sunday School, and particularly the Sacrament meeting.

There comes to my mind the history of a wonderful man. I knew him at the age of twelve. His name was Jesse Knight. As a boy I lived with my family in Eureka, Utah, until I arrived at the age of fourteen, and during my boyhood days, I knew and came in contact with Jesse Knight. He opened up five of the great mines in the Eureka

area and became a very wealthy man, but with all of it, he was an active member of the Church of Jesus Christ of Latter-day Saints. He paid his tithing and made contributions to the Church, and particularly to Brigham Young University, but in spite of his wealth and greatness, he did not seek the golden calf. He was one of those individuals who accepted the Sabbath day as the day of the Lord. On the Sabbath day, his mines were closed. His miners had the opportunity of rest and of attending their various meetings. There was erected a mining camp which carried his name, Knightsville, wherein he immediately saw to it that a chapel was erected, a ward was organized, and at the head of this ward as bishop was John Roundy, the general superintendent of all of these mines. I knew him when I was a boy and up until the time he passed away some few years ago. But the thought is this, that to Jesse Knight the Sabbath day was a holy day not only for himself but also for all of those who were employed by him. Upon closing his mines on the Sabbath day there were other individuals who owned mines in the area who complained, indicating that closing the mines on Sunday would create difficulty for them, but, nevertheless, Brother Knight went ahead and closed his mines. In a short time, the owners of these other mines soon followed his example, and in this large mining camp for several years all miners had the privilege of attending their meetings and keeping the day of the Lord holy which unfortunately has since changed wherein the holy day of the Lord is forgotten in many such areas.

Once again, brethren and sisters, I bear testimony to you that if we will keep the Sabbath day holy, the Lord will bless us, guide us, inspire us, and direct us in solving our many problems. The Lord will never forget us if we do not forget him. The Apostle Paul said, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Romans 14:17.) Do you suppose that we can enjoy righteousness and peace and joy in the Holy Ghost if we fail to keep the Sabbath day holy? With

reference to the statement of the Apostle Paul, "For the kingdom of God is not meat and drink; . . ." he had in mind of keeping the Sabbath day unholy by participating in recreation and the opening of businesses on the Sabbath day, all of which is contrary to the mind and will of our Father in heaven.

How inspiring it is to thank the Lord in our homes, and not only in our homes, but to have the privilege of coming together on the Sabbath day in Sacrament meeting and expressing our gratitude and thanks for the many blessings that we have and do receive from day to day.

I again draw to your attention the statement of the Prophet Moses over 3,500 years ago when he said, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: . . ." (Ex. 20:8-10.) And the statement of the Christ 2,000 years ago wherein he declared, "And he said unto them, The sabbath was made for man, and not man for the sabbath:

"Therefore the Son of man is Lord also of the sabbath." (Mark 2:27-28.) And the revelation to the Prophet Joseph, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;" (D&C 59:9-10.)

In conclusion, my brethren and sisters, I bear testimony to you if we will follow and live the words of the Prophet Moses, of Jesus Christ the Son of God, and the Prophet Joseph Smith, a divine prophet, in keeping the Sabbath day holy, the Lord, in turn, will bless us, guide us, direct us, and inspire us, which I pray will be the blessing of all of us, in the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is Bishop Joseph L. Wirthlin, Presiding Bishop of the Church. Our concluding speaker will be Elder LeGrand Richards of the Council of the Twelve.

## ELDER LEGRAND RICHARDS

*Of the Council of the Twelve Apostles*

I am very happy, brothers and sisters, to have the privilege of attending this conference with you. I rejoice in my membership in the Church and in the faith of the Latter-day Saints, and the work that they are accomplishing for good in the world.

Last night we were told in our missionary conference meeting here, that during 1958 we had 33,330 convert baptisms into the Church. Now that represents a lot of work, and it represents people who have left the teachings of their youth and joined this Church because the Lord has given them a witness by the power of the Holy Spirit, that this work is truly divine.

I returned a week ago from touring the West Spanish-American Mission, among our Spanish-speaking people. I was impressed as I listened to President Christiansen here today tell of the testimonies he heard while touring the missions of Europe. Such testimonies you hear wherever you go. One little Mexican widow we met while touring the mission, left with six little children, and asked to bear her testimony, thanked the Lord that she had the gospel now to raise her children by. That was typical of many of the testimonies we heard.

Recently at a conference in Arizona, a prominent banker, who had just joined the Church, said, "This Church is not just a religion, it is a way of life." And when you find the joy and the happiness that come to people through accepting the gospel, it makes you feel as if we should put forth every effort in our power to share our message with all of our Father's children.

The Lord indicated when he gave the signs of his second coming, that this gospel of the kingdom, the gospel that he preached, the gospel that he left with his twelve, would be preached in all the world for a witness unto all nations, and then should the end come.

It is not that we expect everybody will accept the truth, because their minds are blinded, but if they would, it would greatly enrich their lives. I

thought as I listened to these testimonies, that if I could have the desire of my heart above all other things, it would be that all men everywhere, our Father's sons and daughters, might share with us the glorious truths of the restored gospel of the Lord Jesus Christ.

I think I felt like Alma of old. After hearing the testimonies of his brethren of their experiences in the mission field, he made this statement:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" (Alma 29:1.)

On Wednesday of this week, we spent eight and one-half hours listening to our mission presidents. Thirty-eight of them spoke and bore their witness of the joy they found in their labors, and of the happiness that comes to those who accept the gospel, and of the miraculous manner in which the Lord had led some of the missionaries to the homes of those who have been seeking after truth.

So I feel that the greatest desire of our hearts should be to share this message with all the world.

One of our noted commentators is reported to have said that he was once asked what message could be broadcast to the world that would be considered more important than any other, and he said, after giving it consideration, he decided that to be able to broadcast to the world that a man who had lived upon this earth and had died had returned again with a message from God, would be the greatest message that could be broadcast to the world.

That being true, the Latter-day Saints have the greatest message. You have heard the testimony borne this morning that the Father and the Son appeared to the boy, Joseph Smith. You listened to President Clark tell of the doubt in the hearts of even the followers and the apostles of Jesus when the report came to them from the women that he was not in the tomb but that he was risen, and they thought it was an idle tale.



When we talk today of God the Father and his Son Jesus Christ coming back to this earth and holy messengers visiting this earth in our day, the world thinks that these are idle tales and yet they profess to believe in the Bible, how the Lord appeared to the prophets of old and the Bible bears witness that he is the same yesterday, today, and forever without shadow of changing, and how can they believe in that kind of a God and then believe that the heavens are sealed so that he cannot talk to us today as he did in days of old.

I would like to say to those who are not members of the Church who might be listening in over the air, or those who are here present today, that our witness is true. We know it is true, and someday, if you have listened to our testimonies and you do not go to the trouble to find out whether these testimonies are true or not, you are going to be held accountable; for our message is to be preached in all the world for a witness unto all nations.

I have thought that it would not be necessary to study everything and read all the scriptures if one really wanted to know if our message is true. There is no other message like it in all the world; no other people profess an opening of the heavens and the visitation to this earth of holy messengers in our day; for the most tangible evidence of the truth of the story of the Prophet Joseph Smith is the Book of Mormon. The Book of Mormon has been distributed by millions of copies all over the world, and there are many, even not members of the Church, who believe that the Book of Mormon is true.

Just read the testimony of the three witnesses in the front of every book, where they testify that an angel of God came down from heaven, and he brought and laid before their eyes, that they beheld and saw the plates and the engravings thereon, and the angel declared unto them that they were translated by the gift and the power of God.

Why cannot the world believe such a testimony as that? And then there is the testimony of the eight witnesses to whom the Prophet was privileged to show the plates. Then there is the testimony that comes from those who accept the gospel.

I attended a conference recently where a young woman, a convert, the mother of two little children, was asked to bear her testimony. She said something like this:

"When the elders came into my home, they read me the promise in the Book of Mormon that when that book came to us, if we would read it, asking God the Eternal Father in sincerity, that the Lord would manifest the truth of it unto us by the power of the Holy Ghost."

She said, "I believed that promise, and I went into my bedroom and got down on my knees and asked God the Eternal Father to let me know whether that book was true or not, and I read it, and my whole soul was illumined, and I knew that it was divine."

We had a man here as a tourist on Temple Square a few years ago, a minister from Texas, and after returning home he wrote a letter back saying that he had purchased a copy of the Book of Mormon. He said, "I have a library of important books that cost me over twelve thousand dollars, but I have one book that is more valuable than them all because it is the word of God and it is the Book of Mormon."

Just recently a letter came in to the headquarters of the Church from a minister in the East. He said he bought a copy of the Book of Mormon years ago from a Mormon elder who called at his home. He said, "I put it in my library. I never read it until recently, and now I have been reading it, and I have been quoting from it in my sermons." In his letter he mentioned the words of Alma and the words of Nephi out of the Book of Mormon which he had used in the preparation of his sermons.

Why cannot the world believe? Why cannot they accept it? Some of you remember a few years ago how Brother Nicholas G. Smith told us of being invited by the dean of religion at the University of Southern California in California to lend him a copy of the Book of Mormon. He gave him a copy used by the missionaries that had passages underlined in red ink, or a lead pencil, and that minister invited Brother Smith and the missionaries to attend his next meeting in his own parish, and he stood before his people

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and read verse after verse that had been underlined by the missionaries, and then he said something like this:

"Why cannot we fellowship a people who believe in such wonderful things as I have been reading to you here today?" And then he went on to say, "We have here a volume of scripture which has been in our midst a hundred years, and we have not known anything about it."

I see that my time has gone. I love the Book of Mormon. I know that no honest soul searching after God can study that book without knowing that it is divine, that it was not written by Joseph Smith; and when it is evident that it is what it purports to be, a volume of scripture that the Bible promised should come forth in our day, then all of the message of the Prophet Joseph Smith is true, then they will open their hearts and their minds to the messages of Moroni, John the Baptist, Peter, James, and John, Moses, Elijah, Elias, the prophets who have visited this earth in the restitution of all things spoken by the mouths of all the holy prophets since the world began, which Peter declared and promised would occur in this world before the coming of Christ.

The Book of Mormon was preserved to be a witness that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.

In 1934 a questionnaire was sent out to five hundred Protestant ministers by the Northwestern University, and out of 500, 130 of them denied the Deity of Jesus. When the blind lead the blind, Jesus said "... both shall fall into the ditch." (Matt. 15:14.)

We invite all men everywhere to make an investigation, and we promise them as servants of the Living God that they can know that this work is divine and that is my testimony to you, and I give it to you in the name of the Lord Jesus Christ, our Redeemer. Amen.

## President David O. McKay:

The Brigham Young University Combined Choruses will now favor us with "Worthy Is the Lamb," conducted by Norman Gulbrandsen. The closing prayer will be offered by Elder Frank D. Parry, formerly president of the Uruguayan Mission, after which this Conference will stand adjourned until two o'clock this afternoon.

Brothers and sisters, I believe I will take just a minute and digress from our usual policy. You are thrilled this morning with the presence of these young people from the Brigham Young University. Many of them, perhaps all, I do not know, will be heard in a great musical production based on the history of the Mormon Battalion which the Brigham Young University is presenting in Provo the last of this month and June first, second, and third. They call it, "Sand in Their Shoes." Because of the historic significance of this play and the sacrifice and suffering of the brave men and women who made this trek, I believe that all members of the Church who can possibly attend that will be highly pleased and well paid for their effort. I have heard it said that in many ways this play will be comparable to the Hill Cumorah Pageant.

Success to the Brigham Young University in that great play. We appreciate very much your singing today and your presence.

We shall now hear the Choir sing, "Worthy Is the Lamb," and the benediction by Elder Frank D. Parry.

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An anthem, "Worthy Is The Lamb," was sung by the Brigham Young University Combined Choruses.

The closing prayer was offered by Elder Frank D. Parry, formerly president of the Uruguayan Mission.

Conference adjourned until 2:00 p.m.

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### AFTERNOON MEETING

The Conference reconvened at 2:00 p.m., Saturday, April 4.

President David O. McKay, who presided and conducted the meeting, opened the services of this, the second session, by making the following remarks:

#### President David O. McKay:

Among the educators whom we welcomed this morning, we omitted Dr. Howard S. McDonald of the Los Angeles State College. We welcome him. We also omitted making mention of a group of seminary students. This note was handed to me since our dismissal from this morning's meeting: "In the balcony on your left" (that is, this morning, we hope they are here now) "are forty seminary students from Arimo, Idaho, who boarded a bus at three o'clock this morning in order to be here early." If you happen to doze this afternoon, we shall understand why. We welcome you.

Members of the Church are convened in the Tabernacle on Temple Square in the second session of the One Hundred Twenty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints. All of the General Authorities are present this afternoon as they were this morning. This session, as the one this morning, will be broadcast as a public service over television and radio stations throughout the West. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

We are favored again by the presence of the Brigham Young University Combined Choruses, with Professor

Ralph Woodward conducting. Elder Roy M. Darley is at the organ.

We shall begin these services by the Brigham Young University Combined Choruses rendering, "His Yoke Is Easy." The opening prayer will be offered by Elder C. Leland Davey, president of the Cannon Stake.

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The Brigham Young University Combined Choruses, conducted by Ralph Woodward, with Roy M. Darley at the organ, sang the selection, "His Yoke Is Easy."

Elder C. Leland Davey, president of the Cannon Stake, offered the opening prayer.

#### President David O. McKay:

Elder C. Leland Davey, president of the Cannon Stake, offered the invocation. The Brigham Young University Combined Choruses will now favor us with, "O Lord, Our God, Vouchsafe Thy Grace," conducted by Professor Ralph Woodward.

Elder Joseph Fielding Smith, President of the Council of the Twelve, will speak following the singing.

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"O Lord, Our God, Vouchsafe Thy Grace," was sung by the Brigham Young University Combined Choruses.

#### President David O. McKay:

President Joseph Fielding Smith, President of the Council of the Twelve, will be our first speaker, and he will be followed by Elder Alma Sonne.

### PRESIDENT JOSEPH FIELDING SMITH

#### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I need the help of the Spirit of the Lord. Elder Christiansen reported his visit to the various branches of the Church in Europe. I made a promise to the good members of the Church in the far

Pacific that when I returned I would remember them to you and express to you their love and fellowship. It is a glorious thing to go into a country, one so far away, and find members of the Church who think and act just as we

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do here, with the same testimony of the truth of the gospel of Jesus Christ. I am fulfilling my promise in expressing to you their goodwill and fellowship.

For the few minutes that I have I would like to take a text from the words of our Savior, "... except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

I am firmly convinced that nowhere else in the world, outside of the Church of Jesus Christ of Latter-day Saints, is there anyone who has the authority to perform the ordinances that would bring the birth of the water and of the Spirit to mankind. That would have to be from someone who has the authority of the priesthood of God, and that authority was revealed in these latter-days, the Aaronic Priesthood first by John the Baptist to the Prophet Joseph Smith and Oliver Cowdery, and then the Melchizedek Priesthood under the hands of Peter, James, and John, also to the Prophet Joseph Smith and Oliver Cowdery.

And from that source we have obtained the priesthood of God by which we act and by which we go forth into the world to preach the gospel to those who sit in darkness. I know this statement is not pleasing to the great majority of people upon the face of the earth, but nevertheless it is true. And I realize that it is impossible for us—all things are possible, of course, to the Lord—but it is impossible for us with all the means that we have at our command and the means at our command have increased wonderfully in the last few years—but we cannot reach every soul living upon the face of the earth. They are dying off every day. They are being born every day into the world.

However, the Word of the Lord being true, the time must come when the message of salvation will reach every soul. How is that to be done? We do the best we can with all the facilities at our command, through the preaching of the gospel, disseminating the truth by word of mouth, by the many facilities that are at our command, through the magazines that are published, through the press and every other means. But it is impossible for us with the facilities such as they are, to reach every soul.

Furthermore, there have been millions upon millions of people who have lived in this world who never had the opportunity to hear of Christ, never heard his name; they lived at a time and in a place where his name was not known, where the gospel did not reach them, not because of any fault on the part of our Father in heaven nor of his servants to reach the peoples of the earth, but because from the beginning of time men have loved Satan more than they loved God, and they have turned away and refused to receive the truth, have raised their children in darkness, and they have died in darkness, so far as the gospel of Jesus Christ is concerned.

Nevertheless, the promises of the Lord must and will be fulfilled. From the very beginning of this dispensation, just a few months after the organization of the Church, the Lord gave a revelation in which he foreshadowed the salvation of the human family, all of those who would repent and believe. I shall read to you this part of the Lord's Preface to the book of his commandments; the words of Jesus Christ, himself.

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together." (D&C 1:1.)

Now, that is to all those who are living. But the Lord goes on to enlarge this thought. And he says:

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (*Idem* 2.)

The Lord has not limited that to any dispensation or any age upon the face of the earth. He has made that just as broad as the history of mankind, and he adds:

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed." (*Idem* 3.)

It seems so strange to me that the peoples of this world since the days of the great apostasy, when the apostles of old were removed and those who held the priesthood were destroyed, that

the world could fall into the awful condition which today prevails, which denies salvation to every soul born into this world who never heard the name of Jesus Christ or never had an opportunity to repent and be baptized or receive the gift of the Holy Ghost. They have held out no hope for all of these people of the nations, pagan or otherwise, who have dwelt upon the face of the earth without the knowledge of the gospel of Jesus Christ.

The Lord is just, and he has made it clear that the time will come when every soul shall have an opportunity to hear the truth. That does not mean that every soul has the opportunity or will have that opportunity in this mortal world. Millions have died without that opportunity. It has been no fault of theirs, but the fault lies with their fathers before them, who turned away from the truth which truth was given in the beginning to Adam who was commanded to teach these things to his children. The scriptures say that Adam did teach these things to his children, but that they loved Satan more than they loved God, and Satan came among them and said, "I, too, am a son of God, believe it not, and they believed it not and from that time forth men became carnal, sensual and devilish," (see Moses 5:13) and so darkness spread over the face of the earth.

In his justice, the Lord has revealed to the Church of Jesus Christ of Latter-day Saints, just as he revealed it in the days of the apostles, that there is a salvation even for the dead and the time must come when every soul must have an opportunity to hear it. Those who did not get the opportunity to hear it in this world will have that opportunity in the world of spirits, and Peter made that very clear in his Epistles, and it is only fair that those who died without a knowledge of the gospel should have the opportunity to hear it, and the Lord revealed that great truth to the Prophet Joseph Smith, that the time would come when the gospel of the kingdom would be declared to the dead and they who never had the opportunity of hearing it should have that opportunity given to them, and if they would repent in that spirit world then we could go into the temples of the Lord and perform the ordinances for

them vicariously, being saviors upon Mount Zion, and thus give unto the dead the opportunity to hear the truth, to repent of their sins, and if they will repent and turn away from evil and accept the truth, we can go into the temples of the Lord and perform the ordinances for them which will be valid unto them just the same as if they were living upon the face of the earth.

The gospel of Jesus Christ is a vicarious work. Christ came into this world and died for mankind. He did not die just for those who repented of their sins and received his gospel. His death upon the cross brought salvation to every living soul, so far as the resurrection from the dead is concerned, and every soul born into this world shall receive the resurrection from the dead because he was not guilty of bringing death into the world, and man is not penalized because death came into the world, but naturally he has to die—that is part of the mortal life—but he will be raised again in the resurrection no matter who he is, no matter when he lived, no matter what he believed or what he failed to believe. That is a universal gift from Jesus Christ to every soul.

It is a different matter, however, so far as the kingdom of God is concerned, and no soul is going to enter into that kingdom until he has received either in this life in person or by proxy because he was not here to do it for himself, baptism for the remission of his sins and the laying on of hands for the gift of the Holy Ghost. What a wonderful gift it is the Lord has placed into our hands, to bring salvation to the dead, to those who are willing to repent and receive the truth.

I have no idea in my mind that every soul that has lived upon the face of the earth, who has died and gone to the spirit world, is going to repent and receive the gospel. There will be many that will not do that. Our scriptures point to that fact. They are not going to receive the gospel in the spirit world, when their souls are full of bitterness and hate towards the truth, but they have a right to have it taught to them.

The Lord went into the spirit world, himself, turned the key for the salvation of the dead and our elders when they pass to the next world, go into that

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world to continue their labors of preaching the gospel, bringing to repentance all who are willing to repent and receive the truth, that they might come into the kingdom of God, or as Paul calls it, "the family of God in heaven and on earth." For it is the family of God. The kingdom of God will be one great family. We call ourselves brothers and sisters. In very deed we become joint heirs with Jesus Christ through the gospel of Jesus Christ, sons and daughters of God, and entitled to the fullness of the blessings of his kingdom if we will repent and keep these commandments.

In conclusion I want to read to you one or two statements dealing with our responsibilities towards the dead. First from the Prophet Joseph Smith:

"The greatest responsibility in this world that God has laid upon us, is to seek after our dead." (*Teachings of the Prophet Joseph Smith*, p. 356.)

"This doctrine was the burden of the scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation." (*Ibid.*, p. 193.)

"It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children . . . without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers . . . I wish you to understand this subject, for it is important." (*Ibid.*, p. 337.)

"We have a work to do just as important in its sphere as the Savior's work was in its sphere. Our fathers cannot be made perfect without us; we cannot be made perfect without them. They have done their work and now sleep. We are now called upon to do ours; which is to be the greatest work man ever performed on the earth." Brigham Young. (*Discourses*, p. 406.)

"The ordinance of sealing must be performed here man to man, and woman to man, and children to parents, etc., until the chain of generation is made perfect in the sealing ordinances back to Father Adam. . . ." (*Ibid.*, p. 407.)

"Brethren and sisters, lay these things to heart. Let us go on with our records . . . I pray God that as a people our eyes may be opened to see, our ears to hear, and our hearts to understand the great and mighty work that rests upon our shoulders, and that the God of heaven requires at our hand. . . ." President Willford Woodruff. (*The Utah Genealogical and Historical Magazine*, Vol. 13, p. 152.)

"This is the day in which the Lord expects his Church at least to inaugurate the great work of turning 'the heart of the fathers to the children, and the heart of the children to their fathers.'" President David O. McKay (*The Utah Genealogical and Historical Magazine*, Vol. 25, p. 59 or *Gospel Ideals*, p. 19.)

"What about your great great ancestors who never heard the name of Jesus Christ? . . . You may have the opportunity of gathering the names of your ancestors and, by being baptized for by proxy, they may become members of the kingdom of God in the other world as we are members here."—President David O. McKay. (See *Instructor*, November 1958, p. 322.)

Now, brethren, these are our responsibilities, and the Lord requires this work at our hands. The Church has gone to great expense endeavoring to gather the records of the dead, and I want to say to you, has been very, very successful in that labor to gather in the records of your ancestors so that we could go into the temples of the Lord and perform these labors for them so that all who are willing to repent and receive the gospel of Jesus Christ may be brought into his kingdom and into that great family of God, which is both in heaven and on earth.

And I humbly pray that this spirit will take hold of the members of the Church, in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

Brother Joseph Fielding Smith, President of the Council of the Twelve, has just spoken to us. We shall now hear from Elder Alma Sonne, Assistant to the Council of the Twelve, who will be followed by Elder Spencer W. Kimball.

## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, just as I arose to step up here to the rostrum, my good friend and associate, Elder Christiansen said, "The Lord bless you." I think I have never needed his blessing more than I do at this moment, and I pray for the good Spirit, and pray also for your support and your sympathy.

I was impressed very much with the remarks of President Joseph Fielding Smith. He referred to the comprehensiveness of Mormonism, how this gospel of the kingdom must be preached to every creature—all of God's children—whether they be living or whether they be dead. A few years ago I was over in Norway and visited the little town of Trondheim where a car took us up to an elevated place just back of the Viking Monument in that city. As the car stopped I said to the driver, "Do you know where Brother John A. Widtsoe and his mother lived when their home was in this city?" He said, "Of course. Everyone knows that. Would you like to see it?" Of course, I would.

He drove us down through the city, and we finally stopped in front of a little white dwelling. Everything about that place was immaculate. Even the stones around the walks were painted white. I knocked at the door, and I said to the woman who opened it, "May I go around to the back and see the premises in the rear?" She said, "Of course!" I walked around to the back and as I stood there I saw some lettering on the fence. I walked nearer so I could better see the lettering, and I deciphered the name, Karl Vidtsoe. I wrote the name in my book, and when I came back to Salt Lake City I immediately went up to see Brother Widtsoe. I said to him, "Brother Widtsoe, who is Karl Vidtsoe?" He said, "Oh, that is Uncle Karl. Uncle Karl was a good man, but he never could see the beauty and the strength of the restored gospel. But Sister Widtsoe and I have been over there," he pointed to the temple, "and we have done the work for Karl,—all we can do for him in this life, but when we get over on the other side I will surely find Karl,

and I will preach the gospel to him until he is ready to receive it."

Do you see the beauty of the restored gospel? Do you see the anxiety of Brother Widtsoe to proclaim the gospel truths to his relative? It occurs to me as I stand here that our work is probably never done. We will commence on the morrow, or whenever we pass on, just where we left off today. We will search for our relatives and our friends until we will find them, and we will preach to them the self-same gospel which we are teaching the world today, both at home and abroad. It is glorious, brethren and sisters, to contemplate this phase of the restored gospel.

I jotted down here in just a moment, two or three passages of scripture. One reads like this: "But seek ye first the kingdom of God, and his righteousness; and all [else] shall be added unto you." (See Matt. 6:33.) Here is another one which has come to us through modern revelation. "... Many are called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men..." (D&C 121:34-35.) Have you seen men depart from the faith because their hearts are centered in the things of this world? And because they aspire to the honors of men?

Another statement made by the Savior: "How hardly shall they that have riches enter into the kingdom of God?" (Mark 10:23.) I do not know exactly what the Lord meant when he said that, but I do believe that we have no right as members of the Church to put our first thoughts to the accumulation of worldly things, and I believe he expects us, as stated in that verse I first read, to seek first his kingdom.

He said to the rich young ruler: "If thou wilt be perfect, go sell all thou hast, and give to the poor, and take up thy cross and follow me." (See Matt. 19:21.) The rich young ruler could not comply because he had many possessions, and as a result he went away sorrowing.

Judas Iscariot thought he could get

nowhere without money, so he betrayed his Lord for thirty pieces of silver. The sequence to that is that Judas hanged himself. I know a man who gave up his responsibilities in the Church in order to make money. As a result he is wealthy, and has become a power in the business world, but I now observe that he has lost his family and destroyed his chances and his opportunities for a place in God's kingdom. That is tragic, my brethren and sisters.

I know another man who gave up his position in a large business concern rather than give up his calling as a bishop. I loved that man. He died a year ago, but he left his widow enough for her care while she lives, and I have observed that his sons are recognized leaders in the business world. The Lord blesses devotion and faithful performance.

I have been reading just recently the life of Dr. Karl G. Maeser. Brother Maeser was a remarkable man. Somewhere in the book it tells about a group of missionaries who had met together in Meissen, Germany, the birthplace of Dr. Maeser. One of the missionaries made this remark: "Think what Dr. Maeser has done for the Church." Another responded promptly: "Think what the Church has done for Dr. Maeser." That remark offers a real suggestion. Have you ever stopped to think what the Church has done for you individually? How it has enriched your life? How it has given you courage and strength to go forward in your daily pursuits, and how it has brought you comfort in times of sorrow and distress? It is wonderful to belong to the Church.

Many of our leaders, past and present have made great contributions to the Church. I know men who have laid upon the altar every worldly possession they had for the gospel's sake.

They have gone into strange lands, sometimes far away from home and friends, to teach the gospel of the kingdom, and to explain God's revealed plan of salvation to others. Dr. Maeser, as I have read, was reared in an environment of culture and refinement. He associated with the elite in Germany. He had access to libraries. He was familiar with the best books of his day. His education was broad and varied, and included the study of music and art and several languages. God in his own way had prepared Dr. Maeser for his mission in the Church among the Latter-day Saints.

I can well imagine that it was difficult for Dr. Maeser to make the adjustment, yet I am sure that this good and great man did not complain nor compromise. He did not permit difficulties to obscure his vision of the truth. Brother Maeser had heard the voice of the Shepherd. That voice brought conviction to his soul. That conviction transformed his entire life, but whatever happened, confusion and uncertainty disappeared, and he stood for the first time on the solid foundation of faith in the True and Living God.

Brethren and sisters, may we appreciate our membership in this great Church. May we have the courage and the strength to devote ourselves unselfishly for the promotion of God's work among his children. That is our responsibility. It is our obligation, and may we not fail therein, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is Elder Alma Sonne, Assistant to the Twelve. Elder Spencer W. Kimball of the Council of the Twelve will now speak to us.

### ELDER SPENCER W. KIMBALL

#### *Of the Council of the Twelve Apostles*

Beloved brethren and sisters, it is a joy to be back in this part of Zion. As the other brethren have mentioned their tours in foreign lands, my very recent memories were stirred. I bring to you

also the greetings of the thousands of members of the Church of all nationalities in South America.

Last Saturday and Sunday I was in Peru with various gatherings of Saints.



resurrection, an ascension, and now he had returned to the earth again.

As he went into the clouds and was received and absorbed by them after his forty days upon the earth, there were many standing looking up into heaven, and the angels stood by and said, "... Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

After his appearance to the Nephites, it was a long time before he returned. He could not well return to a people who did not believe in him. He needed somebody who had a great, consuming faith, who would receive him as Jesus Christ, Redeemer, Savior, Son of God. That happened in a grove in New York State in the early part of the nineteenth century, and the same words were said again by a Loving Father, who had already delegated this particular work to a Glorified Son, and he said again to a young boy, "... This is my Beloved Son. Hear Him!" (Joseph Smith 2:17.)

You remember what Peter said when the disciples were asked, "... Whom do men say that I, the Son of man, am?" They spoke up and said men thought him to be Elias or one of the other prophets, and then the Lord said again, and I can imagine his piercing eyes, wondering and expectant eyes, "... But whom say ye that I am?" And the answer was one of the most stirring and glorious of all statements made, "... Thou art the Christ, the Son of the living God." And the next statement followed which must never be over-

looked: "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (See Matt. 16:13-17.) In other words, man has not told you this, but my Father has revealed it unto thee, a great revelation has come unto thee, and ye *know* it.

I asked four hundred missionaries the Lord's question which faces every man, woman, and child on this earth: "Whom do ye say that I the Son of man am?" And I was gratified at the hundreds of replies from your sons and daughters, saying "Thou art the Christ, the Son of the living God."

And that is my testimony to you, my brothers and sisters, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us. The Congregation will now join in singing, "Redeemer of Israel," conducted by Brother Ralph Woodward. After the singing, Elder Levi Edgar Young of the First Council of the Seventy will speak to us.

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The Brigham Young University Combined Choruses and the congregation joined in singing the hymn, "Redeemer of Israel."

**President David O. McKay:**

Elder Levi Edgar Young of the First Council of Seventy will be our next speaker. He will be followed by Bishop Carl W. Buehner.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

I am happy to say something to my brethren and sisters on this occasion and I sincerely pray for their faith and prayers. We are all interested in the Christian world today. I have the honor of being a member of the American Christian Palestine Committee with the Reverend Bishop Moulton of the Episcopal Church to work for the redemption of Palestine, and its restoration. A few weeks ago we were asked to write about

the Constitution of the United States and what it means as a civic document. To us all, the Constitution of the United States is a very sacred document, and it has never been equaled in the history of the world.

I wish to read a paragraph written ages ago by a famous Greek orator whose name was Isocrates.

"The age in which we live should be distinguished by some glorious enter-

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prise. . . . Let world leaders contrive to put to an end our present troubles. The treaties of peace are insufficient for their purpose; they may retard, but cannot prevent our misfortunes. We stand in need of some more durable plan, which will forever put to an end our hostilities and unite us by the lasting ties of mutual affection and fidelity."

Quoting the words of Herbert L. Willett,

"The divisions of Christendom today are its most conspicuous reproach, and its chief cause of inefficiency. They present a moral affront to the enterprise inaugurated by Jesus Christ, and constitute the outstanding limitation of its progress. The divided state of the Church is an affront to Christianity. We wonder if Christianity can survive; we wonder if the Christian groups can fight the evils of the social order of our times."

Only the true Church can furnish the program and power to meet the emergencies that confront the world today.

The Holy Bible is not only the masterpiece of the world's literature, but it is also the most majestic exposition of religion ever given to man. It contains the writings of the inspired prophets of God, and embodies the principles of the gospel of Jesus Christ our Lord. It enlightens us on the great themes of revealed religion: man, scripture, salvation, faith, prayer, and immortality. God reigns in heaven and in earth; he is the rightful King of nations, and the Source of supreme good to men. In his image was man created. Great prophets like Moses, Isaiah, Hosea, Jeremiah, Daniel, Ezekiel, and Micah were divinely appointed servants, and they wrote the holy scriptures and inspired the peoples of the ancient world to believe in God and to hope for the Redeemer of the world. They had the highest possible knowledge of moral and religious laws.

How one loves to read the Ten Commandments, one of the greatest lessons of the Bible. They were given to Moses, the prophet, hundreds of years before the birth of the Savior.

Then we have such words from the Jewish Talmud which were written soon after the Ten Commandments. Let me quote to you a few sentences which

show the dignity of the teachings of ancient Jewish writings.

"The name of the Lord shall be loved through thy treatment of thy fellow man.

"Do God's will as thy own will, submit thy will to his will.

"Be not like servants who serve their master for the sake of reward.

"Thy neighbor's honor must be as dear to thee as thy own.

"Keep aloof from grumbling.

"Do not hate the one who reproves thee.

"If you humble yourself, the Lord will lift you up.

"Pass not judgment upon thy neighbor, until thou has put thyself in his place."

However highly we may estimate the truths we have today, it is for us to understand the gospel. Rudolph Kittel of Leipzig University wrote some years ago: "Some one has got to rise to give to the world the doctrines of Jesus Christ, our Savior, for the world is in need of them." This calls to my mind an experience that some of the actors of the old Salt Lake Theatre had one evening. A noted American actor had just closed the play of *Hamlet*, and was about to leave to take the train for San Francisco. Standing in the doorway of the so-called "Green Room," Mr. Clawson, the manager of the old playhouse asked him to say a few words. Mr. Edwin Booth stopped for a minute or two, then said: "It is seldom I speak in public, but I would like to repeat on this occasion the most beautiful words ever uttered. Bowing his head he said:

"Our Father which art in heaven,

Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth, as it is in heaven."

(See Matt. 6:9-10.)

With these words from the Lord's Prayer, Booth turned and said "Good-bye" to the few people and walked from the theater to the sidewalk where he took a carriage to the depot.

The Prophet Joseph Smith has done the mightiest work of all:

We first see Joseph Smith in the woods on the frontier of America pray-

ing as a child might pray, and the Lord appearing to him. Using the words of the Psalmist, "Grace is poured into thy lips, therefore, God hath blessed thee forever more." With the Father was Jesus the Savior. Joseph heard the voice of God and the divine words: "This is my Beloved Son." A new day was at hand. From that moment he was heart and mind for the word of the Lord. What a message for our missionaries of today!

He learned that day that the divisions of Christendom are its most conspicuous reproach and the chief cause of its inefficiency. They present a moral affront to the enterprise inaugurated by Jesus Christ, and constitute the outstanding limitation of its progress. Christianity is weakened by its divisions in facing the problems of today, among which are class hatreds, race antagonisms, blindness to social justice, the lure of vicious literature, crime-instigating narcotics, and the spread of military spirit in the world.

The supreme test of religion is revelation. No religion can be persuasive unless it relies on the principle of revelation. The living Church of Jesus Christ must be revelatory. One readily sees that the very lifeblood of the Church is the principle and potency of redemption. Christianity in its pure sense is the religion of redeemed personality. While all true men reveal God, the complete carrier of revelation can be no other than a chosen personality.

By the power of the Holy Priesthood which he received from heaven, Joseph Smith established our true relationship to God. Out of this grows the salvation of man—his true immortal life.

## BISHOP CARL W. BUEHNER

### *Second Counselor in the Presiding Bishopric*

My dear brethren and sisters, it is always an honor to greet you at a general conference of the Church and to bear you my testimony of the divinity of this great, ever-growing, latter-day work. What I have read, heard, and observed concerning serious conditions confronting this world in which we live makes me more appreciative than

The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world the world it ought to be are now within it.

Thousands, yea millions of people are waiting to hear the voice of our Father in heaven. Millions are turning to God, and we are in these days of world turmoil experiencing a rising tide of understanding and goodwill that is constantly ebbing and flowing among us all. The fact that the movement has been reserved for our day fills us with the deepening sense of our responsibility and duty to make sure that the golden opportunities it offers are not lost.

"It changes everything.

I can see the end of war in this, some day.

I can see the joy of women and little children—some day.

I can see the cities and great spaces of land full of happiness.

I can see love shining in every face.

There shall be no more sin, no pain, no loss, no death—

Only life, only God—some day when the world shall have learned."

—Charles Rann Kennedy

I pray God to bless us all this day.  
Amen.

### President David O. McKay:

President Levi Edgar Young of the First Council of Seventy has just spoken to us. Bishop Carl W. Buehner of the Presiding Bishopric will now address us, and he will be followed by Elder John Longden.

ever before of the testimony I have of things eternal.

I am sure we are all interested in security, and would like to say to all people living that if we are interested in security, we should live close to the teachings of the God of this land, who is Jesus Christ, for he has said, "... and though the heavens and the earth pass

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away, my word shall not pass away, . . ." (D&C 1:38.) I think more people than ever before are turning their hearts to religion for an answer to some of the perplexing problems we face.

I find great joy in my work in the Church, and I hope it will always be my desire to have the work of the Church come first. I like people who put "first things" first in the Church.

It is very encouraging to know that progress is being made all along the line. I enjoy my experiences in the stakes with you people.

Recently, a young man speaking at a stake quarterly conference said: "I am a very important person in my ward. I hold the office of a priest. I am the only priest in my priests' quorum. In our quorum, it is either one-hundred percent or nothing." It did not take long for this young man to prove to us that he was a hundred percent. I admire the young men and young women who are achieving to be hundred percenters by the standards with which we measure them. I am sure we cannot measure all of their activities, but many of them are making remarkable progress. This is even carrying over to some of our bishops and some of our other leaders.

I learned not long ago while attending a Fathers' and Sons' banquet in the Summit Stake that one bishop in a ward—and I guess he has been the bishop a long time or else it is the continuous record of two bishops—said they have not lost a boy to inactivity in their ward for thirteen years.

In another stake I attended, I heard a bishop make a similar report, but his was for six years, and still a third bishop in another stake said, "We haven't lost a boy in our ward for five years." Then I began hoping for the day when we could say to the whole Church, "We have not lost a boy or a girl in the Church this year, or for five years, or ten years." I think we are moving forward and accomplishing things that we have never accomplished before.

I was interested in hearing a young Latter-day Saint girl speak on the topic, "When and How Does a Young Woman Make Preparation for Marriage in the Temple." As she developed her subject, she said: "I have come to one

conclusion. There is a right way to get married, and there is a wrong way to get married. If some young man does not propose to me who can take me to the temple, I will convert one who can. I have a desire to be married the Lord's way, and I am going to insist that the man whom I marry is one who can take me to the House of the Lord."

I heard another little experience of a man who had recently been asked to supervise a district in ward teaching. He said, "Bishop, I will accept on one basis, that we do one-hundred percent ward teaching, and when I am unable to maintain one-hundred percent, I quit." I got a letter from his bishop the other day, who said, "For forty months, he has had one-hundred percent, and we see no reason why this will not continue indefinitely."

There come to us many experiences of devoted and dedicated ward teachers to the ever-expanding ward teaching program. I learned of a pair of ward teachers who travel 180 miles each month to visit three families, and they always get the three families visited. In another stake—I think in Florida—two ward teachers travel 160 miles each month to visit the families in their district, and they are always doing one-hundred percent teaching. If I remember right, we had a report some time ago of two teachers in one of the Canadian stakes who traveled approximately 4,000 miles a year to visit those in their district, and they faithfully visited every family each month.

I learned of a faithful ward teacher up in the Ogden area who has just completed fifty-six years as a ward teacher with a perfect record of never missing one month in the fifty-six years' time that he has been a teacher, even though for the first ten years or more he had twenty-five families in his district. He underwent a serious operation; he had some other difficult problems, but his perfect record was maintained in spite of these conditions. He is held in high esteem by the families in his district.

I learned of two high priests who impressed me very much. One of them is ninety-two years of age and served as a ward teacher for seventy years. The other at the age of ninety-four had

been a ward teacher for eighty-two years, having started when he was twelve years of age. This good brother indicated that he had only missed visiting his district four or five times in this eighty-two year period. In my humble opinion, I think when men, who give this type of service to the responsibilities that come to them, report to the other side, someone is going to stand there with outstretched arms, welcoming them into the kingdom of our Heavenly Father.

The ward teaching program is one of the oldest programs in the Church, having come to the Prophet Joseph Smith by revelation sometime between the first and sixth day of April 1830, in what is known as the twentieth section of the Doctrine and Covenants. The program is designed to reach the fireside of every family in the Church with a spiritual message at least once each month and more often if necessary.

Ward teachers carry a challenging responsibility, that is, to watch over the Church. Residing within a ward teaching district may be families and individuals whose activities represent a commendable peak, while there may be some totally indifferent to things spiritual. You may be interested to know that at the present time there are in excess of 139,000 men and boys serving as ward teachers in the organized stakes of Zion. During the year 1958, 3,386,000 visits were made to the homes of these families, and this represents eighty percent of the families visited every month during the year, which is the highest record we have achieved in the Church.

Ward teachers are expected to promote the spirit of goodwill; be prepared to meet the criticism of those who find fault. They are always to defend the Church, uphold its doctrine, and support its leaders; to strengthen those who are offended or weak in the faith; to comfort those who mourn or have sorrow; to be among the first to offer assistance in cases of emergency and sickness; and to deliver a message of good cheer to the discouraged, the unfortunate, the aged, and the homebound. Their message should be gauged to meet the understanding of both the young and the old in each family.

If ward teachers faithfully perform their duties, each family—and for that matter, each member who is willing—will find themselves enfolded in the arms of the Church. In some instances, faithful ward teachers have been responsible for bringing people into the Church. A member now residing in Arizona made this report to the stake president in my presence. He said: "You do not know who I am. A few years ago, I came here from the East, having been retired because of poor health, and I was told that if I came to Arizona I may have an opportunity to prolong my life. I had a little money, and I invested in some real estate. The city grew out my way, and my property became very valuable. I sold it, bought more, and I have made a lot of money. In short, this is what has happened to me.

"I have recovered my health. I have become a member of your Church, first having been contacted by the ward teachers, who had the stake missionaries sent to me. I have made a lot of money. Now I would like to show my appreciation for the goodness of the Lord to me by having you select a number of young people who might serve as missionaries, but who haven't the finances to take care of their own expenses. You call them and send me the bill." I thought that was a nice way to express his appreciation.

I should like to close with another experience I have heard related in which ward teachers entered a family's home who were rather lukewarm, and even a little bitter, when the ward teachers came to pay a visit.

In a brusque voice, the head of the family said, "I am a very busy man. You can have fifteen minutes to get on with your message." This startled the ward teachers, and because their experience had not been too great, they paused and wondered just how to approach the subject. They learned about some of the children in the family, and discovered among them, a little girl who was going to turn eight years of age in just a few days. While they were talking to the children, the head of the family said, "Five minutes are gone; you have ten minutes left." They inquired a little further into the family, and after a few more minutes, the

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man reminded them again that they had five minutes left. In desperation, the ward teachers suggested that the family kneel down and have prayer with them before they left. This they did, and during the prayer, the ward teacher prayed that the Lord would protect this little girl who was about to become eight years of age, that nothing harmful would happen to her but that she might be baptized a member of the Church.

The following day, this man was mowing hay in the field behind his home. A number of children were playing in the yard, among whom was his little daughter. While making one of the rounds with his tractor, the wheel of the tractor went over a mound. As he quickly looked around, he observed that his daughter was missing. A sickening feeling overcame him. He went to the mound, pushing aside the hay, and deep below was his little daughter, who looking up said, "Daddy, don't tell them where I am. I am hiding from them." The prayer of the

ward teacher had been heard. The little girl's life had been preserved, and needless to say, the family's reaction to the ward teachers was from this time forward, completely reversed.

May we all have a desire to fulfil our assignments faithfully and well, and if possible, be hundred percenters. I cannot help but be reminded of the statement that the Savior made: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.) To a great degree, we can accomplish this one-hundred percent perfection.

I leave you my testimony of the divinity of this great work, and my blessing, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Bishop Carl W. Buehner has just spoken to us. Our closing speaker will be Elder John Longden, Assistant to the Twelve.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

From the inspiration of these two meetings today and after listening to the reports of my brethren from the four corners of the earth, along with my own deep-seated testimony as to the divinity of this great latter-day work, I should like to address my remarks to the subject of nine great latter-day prophets.

I reflect back 130 years last February when the Lord spoke to Joseph Smith saying,

"Now, behold, a marvelous work is about to come forth among the children of men." (D&C 4:1.)

During this conference we have heard about the prophets in the Old and New Testaments. In the few moments which are mine I should like to speak briefly about the nine great men, modern-day prophets, who have been responsible under the inspiration of the Almighty for directing this latter-day marvelous work.

First, of course, there was Joseph

Smith, the prophet, the seer, the revelator. Yes, he was given the keys of the kingdom in this, the Dispensation of the Fulness of Times. He received a personal visit from God the Father and Jesus Christ, his Divine Son. Reflect upon his accomplishments in the thirty-nine years of his mortal life: organized the Church of Jesus Christ in correct and lawful manner; translated the Book of Mormon; received the revelations from the Lord as contained in the Doctrine and Covenants, also the book of Moses in the Pearl of Great Price; translated some writings of Abraham from one ancient record; wrote a 3200 page history of himself and the Church; and was visited and given instructions and authority by the Savior, John the Baptist, Peter, James, and John, Moses, Elias, and Elijah and then sealed his testimony to the truthfulness of all these things with his life's blood, following the pattern of the Savior himself.

Before Joseph Smith was murdered,

he had told the Council of the Twelve on several occasions as reported by Brigham Young:

"I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests." (*History of the Church*, VII: 230, August 7, 1844.)

Upon the death of the Prophet Joseph Smith, the keys of the kingdom and mantle of authority were passed on to the second great latter-day prophet, Brigham Young, the leader of modern-day Israel. He was a great colonizer in the face of adversity, crossing the plains under most difficult conditions but with great and simple faith in God and his Son Jesus Christ. Though persecuted and reviled, he knew Joseph Smith was a true prophet.

Upon hearing of the death of Joseph Smith, he declared "The keys of the Kingdom are right here with the Church," for Brigham knew that the Prophet had conferred upon the twelve "keys of the kingdom." How often had Joseph said to the twelve, "I have laid the foundation, and you must build thereon, for upon your shoulders the kingdom rests." (*Comprehensive History of the Church*, vol. 2, p. 415.) Brigham Young died at the age of seventy-six having built a great empire in the desert.

He was succeeded by John Taylor, a loyal devoted servant of the Lord, who was honest and industrious; loving liberty, truth, and righteous living—sweet-spirited, kind to friend and stranger alike, tolerant, he nevertheless set his face as flint against any form of evil or wrongdoing. (*The Presidents of the Church* by Preston Nibley, page 87.) He received the appropriate title, "Champion of Liberty."

Upon his death, the keys were then passed to another great leader, Wilford Woodruff. Wilford, the faithful! This title was earned because of "his integrity and unbounded devotion to the worship and purposes of his God." While on a mission in the Southern States in 1834, he and his companion walked sixty miles between sunrise and 10 o'clock at night without a morsel of food to eat. At the end of this journey, he asked himself the question: "For what?" He answered his own question, "To teach the gospel of Jesus Christ!" Wilford

had loved to mingle with the Prophet Joseph Smith and had this to say of him:

"There is not so great a man as Joseph standing in this generation. The gentiles look upon him, and he is like a bed of gold, concealed from human view. They know not his principles, his wisdom, his virtue, his calling. His mind is like Enoch's, expands as eternity, and God alone can comprehend his soul." (*The Presidents of the Church* by Preston Nibley, pp. 138-139.)

One prophet speaking of another prophet of God! Wilford Woodruff lived to be ninety-one.

Lorenzo Snow then received the mantle of authority. Though he was eighty-four when called to this responsible position, he carried on the great work. The people and the Church at the time were heavily indebted, and he promised that they would get out of debt if they would pay their tithes and offerings. That doctrine has not changed. It is just as effective today as it was in the day of President Lorenzo Snow. Tithing became a spiritual gift rather than a material duty.

Then the keys of the kingdom passed on to Joseph F. Smith. He was the first prophet, seer, and revelator with whom it was my privilege to shake hands. Since then I have personally known all the other prophets. I shall ever be grateful for the experience as a boy to feel the tenderness of the Prophet Joseph F. Smith. He was kind; he was lovingly devoted. If you desire to understand the depths of his spirituality, read his messages of inspiration contained in the volume *Gospel Doctrine* on such subjects as "Priesthood," "First Principles of the Gospel," "The Mission of the Church," "Prayer," "Spiritual Gifts," "Tithing," "Industry," "Many Duties of Man," "Marriage," "Home," "The Family," "Political Government," "Eternal Life and Salvation," and many others. He, like all the others, left his strong testimony to bless the generations to come.

Then the keys of the kingdom passed to President Heber J. Grant, a man who taught all a lesson in persistence, proving what could be accomplished by sheer persistence. He learned to write. He learned to sing. He learned to

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speak. His example reminds me of the counsel given by my mission president, Samuel O. Bennion, thirty-seven years ago, "You learn to do by doing."

In 1901 before he was President of the Church and before leaving to fill a mission to Japan, Heber J. Grant addressed a congregation of young people in which he bore this testimony:

"Young men and young ladies, I leave with you my testimony that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of God, and that Lorenzo Snow, today is a prophet of God. How do I know it? I know it as well as I know that I stand before you tonight. I know heat. I know cold. I know joy and I know sorrow, and I say to you that in the hour of sorrow, in the hour of affliction, in the hour of death, God has heard and answered my prayers, and I know that He lives, and I leave my testimony with you." (*Presidents of the Church*, Preston Nibley, p. 298.)

Then at his death, the keys of the kingdom passed to another great leader, President George Albert Smith, an apostle of love. He had a great love in his heart for all men, not only the membership of the Church, but also all men! He desired to share with others the light of the gospel which had come into his life. I have heard him suggest many times to those not of our faith that they do not give up the truths they have, but that they accept further truths from us.

After he had received the keys and the mantle of authority and was sustained by the membership present in this marvelous building, he expressed his great love for his counselors who stood by his side on that occasion, President J. Reuben Clark, Jr., and President David O. McKay.

President Smith held positions of responsibility and was honored by such organizations as the Sons of the American Revolution, International Irrigation Congress, Boy Scouts of America, Utah Pioneer Trails and Land Marks Association. At eighty-one his mortal life came to a close. The keys of the kingdom and the mantle of authority were passed on to President David O. McKay, the missionary prophet! I believe President McKay has visited all the missions

of the Church where in each one he has touched the lives of people for good. He has built them in their faith and in their courage and strengthened their testimony in the divinity of this great work.

President McKay has also dedicated four temples: one in Berne, Switzerland, in Los Angeles, California, in Auckland, New Zealand, and in London, England. Also he has dedicated many, many other Church buildings. Not only has he dedicated buildings, but his whole life has also been dedicated to the building of the kingdom of God. I am grateful for his life, for his power and strength. He and his lovely, devoted wife have set the world a high example in the concept of a good marriage—good in all its connotations! He has said so much about the importance of a clean life, of honoring womanhood, of understanding the gospel and of serving the Master. He will leave so many truths for coming generations. I give you one admonition from President McKay which is so timely and most important for all of us, young and old, (I have heard him say this on numerous occasions) "We are here to develop the power of self-mastery." Analyze this statement. Live by it and see what it will do for you!

Truly, as his predecessors passed on the keys of the kingdom, the mantle of authority is now held by our Prophet David O. McKay. Because of this authority, we have been given the right to legitimately administer in the name of our Heavenly Father, the Father of our spirits, and in the name of his Son, Jesus Christ.

And so upon the shoulders of nine great men in our day has fallen the mantle of priesthood leadership. The chain is unbroken. God the Father and his Son, Jesus Christ, our Lord and Savior, bestowed upon Joseph Smith the authority to act in their names. There have been nine prophets who have held the keys of the kingdom—nine Presidents of the Church of Jesus Christ of Latter-day Saints in this generation. None other on the earth has this authority. Each prophet has left behind a monument for good that time cannot efface or obliterate. No individual has ever gone astray by follow-



ing the counsel of these prophets, but many have experienced tragedy and sorrow by going counter to their counsel.

I should like to suggest to young people as they study their history lessons that they reserve enough time to study the history of the lives of these nine great men and seek a witness of their divine authority.

May we realize the power of these great men. I bear witness that they were and are prophets of God; that David O. McKay is the mouthpiece of our Heavenly Father in the earth today who does hold the keys of the kingdom, and the mantle of authority, and this testimony I bear in humility and in the name of the Lord Jesus Christ, our Savior. Amen.

#### President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just addressed us. The Brigham Young University Combined Choruses will now favor us with, "The Spirit of God," conducted by Professor Ralph Woodward. The closing prayer will be offered by Elder Axel J. Andresen, formerly president of the Norwegian Mission, after which this Conference will stand adjourned until 7 o'clock this evening when the general meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Only those holding the Priesthood are invited to be present.

In addition to overflow meetings in

the Assembly Hall and Barratt Hall the proceedings of this Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 167 other Church buildings from Coast to Coast and in Canada.

The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the west. The Tabernacle Choir broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast should be in their seats at 9:15 a.m.

The Brigham Young University Combined Choruses have furnished the music this day. We thank you in behalf of the vast audience here in the Tabernacle and other buildings. I include all who have listened to your voices over the radio. I am sure you can feel their expression of appreciation of your kindness. God bless you with a safe journey home, and may your future be filled with sweet service such as you have given to us.

We shall now hear the Choir sing, "The Spirit of God," and Elder Axel J. Andresen will offer the benediction, and we shall be adjourned until this evening at 7 o'clock.

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The Brigham Young University Combined Choruses sang the hymn, "The Spirit Of God Like A Fire Is Burning."

Elder Axel J. Andresen, formerly President of the Norwegian Mission, offered the closing prayer.

Conference adjourned until 7 o'clock p.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, April 4.

The Men's Chorus of the Tabernacle Choir, with Richard P. Condie as Director, and Alexander Schreiner at the organ, furnished the music for this meeting.

President David O. McKay presided and conducted the exercises of this great meeting of the Priesthood. The President made the following introductory remarks:

#### President David O. McKay:

This is the Third Session of the One Hundred Twenty-ninth Annual Conference of the Church. You will be interested to know that these services are being relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 167 other Church buildings from Coast to Coast and in Canada. It would take a long while to read all of them, but I am sure you will be interested in the

summary: California, 27; Oklahoma, 1; Oregon, 7; Pennsylvania, 3; South Carolina, 2; Utah, 34; Idaho, 14; Illinois, 1; Indiana, 1; Minnesota, 1; Missouri, 2; Montana, 6; Nevada, 3; Texas, 3; Virginia, 5; Washington, 8; Wisconsin, 1; New Mexico, 2; New York, 3; North Carolina, 1; Ohio, 4; Arizona, 11; Canada, 7; Colorado, 6; Florida, 4; Georgia, 1; Louisiana, 1; Massachusetts, 1; Michigan, 1; Wyoming, 4; Maryland, 1; Connecticut, 1; Total, 167 in 31 states of the Union and in Canada.

Truly, Zion is growing, and what a consciousness we should have just to think that we are sitting here, with groups all over the United States, and with a means of communicating even by voice as well as in the brotherhood of Christ.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder Richard P. Condie as director, and Elder Alexander Schreiner at the organ. We shall begin these services by the Men's Chorus of the Tabernacle Choir singing, "O My Father." After the singing Elder Ariel S. Ballif, until recently president

of the New Zealand Mission, will offer the opening prayer.

The Tabernacle Choir Men's Chorus sang the hymn, "O My Father."

Elder Ariel S. Ballif, formerly president of the New Zealand Mission, offered the opening prayer.

#### President David O. McKay:

Elder Ariel S. Ballif, formerly president of the New Zealand Mission, has just offered the invocation. The Men's Chorus of the Tabernacle Choir will now sing, "Seek Thy God," directed by Elder Richard P. Condie.

Selection by the Men's Chorus of the Tabernacle Choir, "Seek Thy God."

#### President David O. McKay:

We shall now hear from Elder Benjamin L. Bowring, president of the Los Angeles Temple. He will speak on the subject, "Family Responsibility in Genealogy."

### PRESIDENT BENJAMIN L. BOWRING

#### *Of the Los Angeles Temple*

My beloved brethren, it is with the deepest of humility that I stand before you. I recognize the power in this great body of the Priesthood, and humbly ask an interest in your faith and prayers as I fulfill this assignment. Last Monday, the Los Angeles Temple being closed, my son and I drove to town to do some business, and after we returned we called at the Bureau of Information to pick up the mail and to see if there might be anything of importance to take care of. My son picked up the mail, and as he came out to the car he said, "Dad, there is a telegram here." I said, "Son, read it." And as he finished reading it he said, "Dad, you'd better move over and let me drive. You won't have the strength when you read this."

After reading the telegram from President McKay giving me this assignment, I could think of a hundred excuses. Unfortunately, we had just been discussing the importance of accepting re-

sponsibilities given us by the Brethren.

The topic assigned to me, my brethren, is of vital importance, and I sincerely pray that I may be able to express the feelings of my heart in relation to this most important assignment given us of our Heavenly Father. Moroni, in reiterating the prophecy of Malachi as recorded in Section 2 of the Doctrine and Covenants, has said this:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D. & C. 2:1-3.)

The Prophet Joseph was so impressed by this that he made the following statement: "The greatest responsibility

in this world that God has laid upon us is to seek after our dead. Those Saints who neglect it in behalf of their deceased relatives do it at the peril of their own salvation."

President Joseph Fielding Smith read to us today the statements of the succeeding prophets of our day, impressing upon us, each of them, the importance of this great responsibility given us of the Lord. The responsibility rests upon the Church, upon the family, upon the individual members of the Church. As far as I have been able to determine, the only members of the Church who may be absolved from responsibility in this great work of the Lord are those who do not have any ancestors. Sometimes we brethren of the Priesthood attempt to excuse ourselves because of the responsibilities that we have as bishops, stake presidents, and the many other responsibilities that come with the Priesthood.

May I read these words of President Joseph Fielding Smith: "It matters not what else we have been called to do or what positions we may occupy, or how faithfully in other ways we have labored in the Church. None are exempt from this obligation. It is required of the Apostle as well as the humblest elder. Place or distinction or long service in the Church, in the mission field, the stakes of Zion, or where or how else it may have been, will not entitle one to disregard the salvation of one's dead. Some may feel that if they pay their tithing, attend their regular meetings or other duties, give of their substance to the poor, perchance spend one or two or more years preaching in the world, that they are absolved from further duty. But the greatest and grandest duty of all is to labor for the dead. We may and should do all these other things for which reward will be given, but if we neglect the weightier privilege and commandment, notwithstanding all other good works, we shall find ourselves under severe condemnation."

Now that is pretty strong, isn't it brethren? That is the responsibility with which we are faced. Now what is involved in this responsibility? First, that we obtain and compile an acceptable family record. Second, that we

provide all necessary ordinances for the exaltation—truly a big assignment. But the promise given Nephi will apply to us if we approach this responsibility with the faith that Nephi had, wherein he said: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

And so the Lord has provided the way for us to fulfill this great responsibility. Just this morning we were told in a meeting at the Genealogical Society that last year in one private collection alone the Genealogical Society procured a German collection of records containing over seven million names, and during the past year there has been the equivalent of 140,000 volumes microfilmed and placed at our disposal in the Genealogical Society.

Non members of the Church have compiled voluminous records available to us that we might do the research required. The nations of the earth have been moved upon to keep vital statistics and records that we might use these vital records. The Brethren have expended millions of dollars that the records from the various countries of the world might be brought here, and we have here in the Genealogical Society of the Church the greatest library on earth. The Lord is providing the way and means for us to fulfill the responsibility that he has given to us.

Now, while the Lord may provide the tools he expects us to use them. I believe I can best illustrate what I am talking about by the experience of our own family. My grandfather was Henry Ebenezer Bowring. He was born in Stratton-Dorsett, England, converted to the Church in 1849. His father, Joseph Bowring, had established a fine business—carriage building and harness making—and Bowring Brothers was a prosperous business. When my grandfather joined the Church in 1849, he was denounced by his family. All he received from his share of a flourishing business was less than five pounds.

He went to London to work, and from there to Ireland, where he worked

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for six years to accumulate sufficient funds to come to America. Just before coming to America he buried his wife and one child, but he, with the other two came to this land, landing in Boston, according to Tullidge's history, with one cent in his pocket. He worked his way to Iowa, there was outfitted with a handcart, pulled the handcart 1300 miles to Salt Lake Valley. He was so completely disowned by his people that though he tried to correspond with them, they would have nothing to do with him.

Finally, in his old age, he went to the Logan Temple and there did the work for his father Joseph Bowring, and his grandfather, Thomas Bowring, with approximated dates and places because he did not have definite information. He had worked all his life to try to obtain such information.

Then came my father, who was an ardent temple worker, and who was charged with the responsibility to seek his ancestors, and he had worked many years but to no avail. Then the charge was given to me. In 1943 there appeared in a newspaper in Ripley's column, "Believe It Or Not," a picture with this caption. "Sir John Bowring, linguist, writer, and traveller, knew 200 languages. He spoke and wrote correctly French, Spanish, Italian, German, Russian, Swedish, Danish, Dutch, Greek, Chinese, Siamese, Sanscript, Hawaiian, Singalese, Arabic, Turkish, Finnish, Icelandic, Bohemian, and 80 others, and knew 100 more."

Well, with such an illustrious ancestor you would naturally gain interest, and as this appeared in an eastern newspaper, my cousin whose mother was a Bowring, after seeing this happened to go through a trade magazine where he saw an article which indicated that a Bowring Steamship Company had opened offices in New York City. And so out of curiosity he wrote to Warren Bowring, and when he received a reply to his letter, knowing of my interest in genealogical work, he sent the letter to me, and Mr. Bowring said that he was very much surprised to learn that there were any Bowrings in America; that the family was a prolific one in England. He said: "As a matter of fact we have published a book entitled, 'Benjamin Bowring and His Descend-

ants.'" He enclosed a pedigree chart carrying the Bowring pedigree back to 1303.

On the pedigree we found a Thomas Bowring, whom we hoped would be my second great grandfather. From that day to this, though this printed record made available to us some 3000 names for temple work, we had to prove this connection, and so we have been corresponding with a researcher in England.

Last April Conference, in going to the Society and talking to our researcher he said, "Now, Brother Bowring, if you will raise \$500 by July I think we can send a man right into the territory and we can really accomplish something." I said, "We will have the \$500." I did not know how we were going to raise it, but then I called upon my family, told them what was required of us, but even then it was rather an uphill job to raise \$500 in that much time.

About two weeks before the \$500 was due there came into my office a fine Latter-day Saint man, and he said, "Brother Bowring, I have been concerned about your research. You know, the Lord blessed me with more than enough to do what I have to do in research. I have just found that your wife is my wife's cousin, so that makes me a part of your family, and I have a responsibility in this thing. Here is a check for \$500 to help you with research work." The money was provided, and so the order was sent to England to establish the necessary connections. Due to so much work being over there, it has taken up until just last month to get the work in the hands of a researcher, and in the meantime this cousin of mine who was in Wichita, Kansas, now presides over the British Mission.

On the 20th of March of this year he wrote: "It is a strange coincidence that I have just met Mr. Colliard to whom the Bowring research has been assigned. He has just completed reading the Book of Mormon. He has a sincere interest in the Church. The missionaries are teaching him the gospel."

In the same mail that contained the telegram giving me this assignment I received another letter from my cousin who said, "I have just talked to our genealogist, Mr. Colliard. In his pre-

liminary search he has found exciting information. He has established a key through Joseph and Thomas Bowring that will likely open an entire field to us. He was so excited he had to come all the way to London to tell me about it, and is confident that he will find many, many of our ancestors through these connections."

My how good the Lord is to us if we will just avail ourselves of the opportunities that he gives us. And so, my brethren, it is of vital importance that we do band together as families, in pooling our knowledge and our resources in gaining these important vital records. What a wonderful thing it would be in our homes if we would undertake as family projects first of all the building of an individual Book of Remembrance, and then as a family working together to seek out our ancestors.

Now in connection with the responsibility that we have to provide the necessary ordinances. In speaking of a fulness of the Priesthood, the Prophet Joseph Smith said this: "There is no exaltation in the Kingdom of God without the fulness of the Priesthood. If a man gets a fulness of the Priesthood of God he has to get it by keeping all the commandments, and obeying all the ordinances of the House of the Lord. The Lord has made it possible for every man in this Church, through his obedience, to receive the fulness of the Priesthood through the ordinances of the temple of the Lord. This cannot be received anywhere else."

Now again, the Lord has provided for this situation. What a thrilling thing it is to know there are temples now not only in this glorious land, but in foreign lands, where members of the Church will have easy access to the House of the Lord, that they might go there, receive their blessings, and fulfill their responsibilities.

One of our leaders has said, "Sacrifice not only develops love, but it is the only real proof of love." I cannot think of any greater sacrifice than made by our folks who give of their time and means to come to the House of the Lord to provide these sacred ordinances for their deceased people. I think of a grand group of folks, 150 in number,

who recently came to the Los Angeles Temple, travelling 800 miles each way, spending two or three days coming in buses, and on the train, and before doing so, they had had suppers and had cooked baked goods, to provide the means to come. They came there with such a glorious sweet spirit, quietly, reverently working as families, because their children were brought with them to take care of baptismal ordinances while the parents were doing the endowment and sealing work necessary.

After their return the stake president said, "I am sure the spirit received in the temple will remain with us and improves the quality of our work as we serve the Lord in our individual capacities." And truly it will do that.

Recently we have had an extremity in the Los Angeles Temple, as is true in the other temples. Under the inspiration of the Lord the Brethren have given to us in the Los Angeles Temple an Advisory Committee. As a temple presidency we have no right nor authority to assign quotas or tell the stake presidents what they should do. We found early in our experience in California, however, that all you have to do is suggest to the folks what you want and they go ahead and do it. So we made suggestions to our Advisory Committee, and they in turn carried the suggestions to the stake president, indicating our need for bringing into balance the endowment work as far as the Priesthood was concerned. It was the decision of the stake presidents that we should devote certain Saturdays to Priesthood Sessions.

Well, we started the Priesthood Sessions at 6 o'clock in the morning and went through until 6 o'clock in the evening, a session every hour on the hour. At a quarter after four in the morning when Sister Bowring and I walked over to the temple there were two or three buses from San Francisco there, with a number of cars, already waiting to get into the temple. Before 9 o'clock there were over 1500 brethren in the Los Angeles Temple, and during a single day these fine men did a total of 2946 male names in the Los Angeles Temple. I'll tell you we went home tired, but it was a mighty good tired. Those brethren, busloads of them

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from the Bay Area, from San Diego, from all over the temple district, among them two busloads of Servicemen from Fort Ord, and what a thrill it was to see those fine young men come to the House of the Lord to provide these sacred ordinances.

It has been a great privilege of mine to work under the direction of President McKay and others in providing situations in the Los Angeles Temple for the blessing and good of our people. With all the responsibility of President McKay I marvel at his knowledge of the detail of temple work. Surely he of all men has made an extensive study, and has great interest in this work and the importance of presenting this important vital message to our people in a way that it can be understood. I am grateful that I belong to a Church that believes in continued revelation, that under the power of God we may, through his servants, be able to utilize modern facilities for the blessing and good of our people. I am grateful for the privilege that is mine to work in

the House of the Lord where these sacred ordinances are performed.

The Lord has said, "This is life eternal: to know thee, the only true God, and Jesus Christ whom thou hast sent." In the House of the Lord as individuals, as families, we can receive for ourselves the vital ordinances that will qualify us for exaltation in the celestial kingdom, and provide for our ancestors these like ordinances.

The Prophet Joseph Smith said: "One glimpse into the eternities is worth a life of experience." In the House of the Lord we may gain a glimpse into the eternities. May the Lord help us, my brethren, to appreciate, to realize and accept our family responsibility and individual responsibility in this great work, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Edward L. Clissold, president of the Oahu Stake, will now speak to us. His subject is "The Church and Temple Work."

### PRESIDENT EDWARD L. CLISSOLD

#### *Of the Oahu Stake*

My dear brethren, you can help me if you are disposed to do so by giving me the traditional greeting which we have in Hawaii. I am going to say "Aloha" and I want you all to say "Aloha" back to me if you will.

"Aloha!" (The Brethren assembled responded with "Aloha!")

Now I feel at home. Thank you very much. Now if you will pray for me that the Lord will bless me that I may give expression to my thoughts pertaining to this most important subject, the Church and temple work.

Some time ago there was a statement had among us to the effect that the German Army and the Mormon Church were the two most perfect organizations in the world. Every successful organization has at least three important elements: a plan, a mission or an objective, and the administration or the execution. The German Army failed. It is quite possible that the plan was good. The relationship of officers to men and strategy to logistics may have been good but the mission was not good. The

mission was to subjugate the world. The administration was not good. The men who enforced the rules of the German Army were drunk with power. They exercised unrighteous dominion and because of this the German Army failed.

That leaves the Church of Jesus Christ of Latter-day Saints as the most perfect organization in the world—and it is because it is divine. It was organized by Jesus Christ, the Savior of the world. The mission is also divine. The objective of the Church is the Lord's work, to bring to pass the immortality and eternal life of man. The administration of the Church, as someone has said, is human. We are striving for perfection. When we as the servants of God attain perfection in our characters and deeds, in our service to men and to God, then will the Church be perfect in all of its elements.

For the purpose of administration the Church is divided into several organizations. We have just completed the wonderful conference of the Primary

organization. Its objective is the teaching of the children of the Church. We have the MIA. Its mission is to teach and train the young people of the Church, to instill in them a testimony of the Gospel of Jesus Christ. We have the Relief Society whose duty it is to train the women and supervise their services in the Church. We have the Welfare organization, which has to do with the unfortunate in the Church, and to provide work for those who are unemployed.

Amongst all the organizations there is one that stands out preeminently. We hesitate to use the words best, most or greatest, with regard to any of the organizations in the Church, but if we accept the scripture of the Lord then this work about which Brother Bowring has been talking, and to which I have been assigned to speak, is the greatest and the most important in the Church. When we say temple work we mean genealogical research. We mean the family records. We mean presenting an acceptable record in the House of the Lord. We mean baptism for the dead, endowments for the dead, and endowments for the living.

As we contemplate this work, my brethren, we can begin to understand why it is the greatest work. When we think of the mission of the Savior—to bring to pass the immortality and eternal life of man—we can understand why Joseph Smith said that this is the greatest responsibility that God has laid upon us in the world; that we neglect this temple work at the peril of losing our own salvation; that our dead cannot be made perfect without us, nor we without them. Temple work transcends more space, more time and more people than any other work in the Church. The other organizations—particularly the auxiliaries—have to do with here and now. Temple work has to do with eternity. Through genealogical research we reach back into the dark ages of the past to get our records. Through temple work we enjoy the endowments today for ourselves and for our families. Through temple work we project our hopes and our dreams into the future. We have sealed upon ourselves the promise that we will enjoy glory, immortality, and eternal life. And since the Savior's work is to save

all mankind—not only those who live now but all who have lived and will live—surely he needs the help that we can give. He needs our aid and our support in this great and important mission.

New stress is being laid upon genealogical work. I am grateful to know that recently the Genealogical Society has instituted a plan to carry the genealogical program into the Melchizedek Priesthood quorums. Certainly we have that responsibility, and we also have the responsibility of temple work itself, preparing the records, going to the temple to perform the ordinances, and this responsibility rests upon every member at baptism. I think sometimes we believe that we can make it a matter of election, that we can elect to do it or not as we wish as the time presents itself or is available. I believe faithful members of the Church can no more leave to election the work for the dead—temple work and genealogical work—than they can leave to election the keeping of the Word of Wisdom, the payment of tithes and the keeping of the Sabbath Day.

It is not a matter of election. It is our duty and our responsibility, and we must discharge it else we stand in danger of losing our own salvation. There is not a member of the Church who cannot carry on some genealogical research, and that has been true since the very beginning. Unfortunately that has not been true of temple work. Some of the members have lived in areas where they were unable to attend the temple. So we have always been a temple building people as the Lord has commanded, and always shall be, and every President of this Church has either dedicated a temple or built a temple or dedicated the land upon which a temple should be built, and I think we should all be so grateful that the spirit of this great work has rested in such power upon President David O. McKay.

A passage in Proverbs says that the spirit in men is the candle of the Lord. I have thought in that same vein that the temples are the lamps of the Lord, and particularly since they have been lighted, how they glow like lamps in the darkness. I have pictured our great President as a lamplighter, if he will

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permit the title, striding through the earth lighting the lamps of the Lord—a dedication in Los Angeles, and away off to Switzerland, then to New Zealand, and then way back to England, more than halfway around the world.

They are like cities upon a hill that cannot be hid. They not only remind us of our responsibilities, they become landmarks and symbols to the people outside of the Church. Brother Christensen told us this morning of the response in England and in Europe to the temples built there. We have had similar response in the Pacific to the building of the New Zealand Temple, and it has been a joy to see our people go and come back with a quiet sureness to their faith, with a deeper modesty and a more sober aspect.

When we were on a ship recently traveling through the Coral Islands, I learned that there was a group of Tongan Saints on the ship coming from the temple. After we got underway in a few hours, I heard voices, and following the sounds found people dancing and singing in a boisterous manner. I thought this cannot be our Saints who have been to the temple. I went on and under a canopy at the end of the deck I found a quiet group in sober conversation. These were our Saints.

I asked the mission president, "Have you noticed any difference in our people since going to the temple?" And he said, "Most assuredly. They come back with greater devotion, more peace in their hearts, firmer faith, and an increased desire to serve."

Those of you who know anything about Samoa know that the Matai system rests upon the social and economic life of these Islands like an octopus, and some of our people are caught in the tentacles. One man in particular who is of chief's rank had been debating for some time whether or not he should become a Matai and exercise this authority over his own family and the group who would come under his sway. He was undecided, although he was tempted by the power that is wielded by a Matai. He went to the temple, and when he came back he said, "I learned there that the gospel of Jesus Christ supercedes all customs and all traditions, no matter how an-

cient and revered, and I learned that the power of the priesthood is greater and more to be desired than the power of men." He made his decision that he would not be a Matai. He told us that many believe the Matai system could only be overcome by revolution, but he thought it would be destroyed by the power of the priesthood. He said: "When the men of our Church rise up in the magnitude of their ordination and exercise their priesthood for the benefit and blessing of the people the Matai system and its power will cease."

Brethren, the lamps are burning. As you leave this hall this night you will see one burning outside these doors. Those lamps remind us of the glorious opportunity and privilege which is ours to share with the Lord salvation of all of his children. They also remind us of our responsibility, and as President Clark said this morning, he likes to dwell upon his responsibility, even though his privileges and blessings are great.

This is a meeting of the priesthood—mostly Melchizedek Priesthood. We know our duty, brethren. Perhaps the inclination or the will to do is the need. In that connection I think of a poem by John Drinkwater called "A Prayer." With a verse or two from the poem I should like to close.

"We know the paths wherein our feet should press

Across our hearts are written thy decrees  
But now, O Lord, be merciful and bless  
With more than these.

Give us the faith to fashion as we feel  
Give us the strength to labor as we know

Give us the courage ribbed and edged  
with steel

To strike the blow.

Knowledge we ask not—knowledge thou  
hast lent

But Lord, the will,—

There lies our greatest need

Help us to build above the deep intent  
The deed, the deed."

May God inspire us to labor diligently for the benefit and blessing of those who have gone beyond, that we may truly be partners with the Savior in his great work, I pray in the name of Jesus Christ. Amen.



**President David O. McKay:**

The Congregation will now sing, "Do What is Right," with Elder Richard P. Condie conducting.

The Men's Chorus of the Tabernacle

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

My brethren: I do not wish to bring a light thought to this very solemn and wonderful occasion, so rich in its spirituality, but I cannot but remember a short story I read recently, where a man got up without any presumed preparation—that is not quite what my position should have been—but as he got up, he said, "I guess you gentlemen are wondering what I am going to say. So am I."

We have pictured in strong language, painted with vivid colors, our duty toward our dead. President Joseph Fielding led off and Brother Bowring and Brother Clissold have supported in a very wonderful way. I think that none of us—perhaps that is not quite the way to say it—but I think that many of us, including myself, have had presented to us this matter not altogether in a new way, but in a way that has brought home a little more clearly than perhaps we have heretofore enjoyed, our duty and responsibility with reference to the caring for our dead.

I should like to say this much in justification for myself. I think I have never, while I have been in the First Presidency, raised any objection to the gathering of the materials necessary to be gathered in order that we might do the work for our deceased ancestors. I have always regarded it as money properly spent, perhaps not always has it been spent in the most wise way—I have no criticism to offer, for I know nothing about it—but I do know this, that in the carrying on of human undertakings, wherever you begin to make great expenditures of money, there is always some lack of wisdom, sometimes lack of foresight, occasionally, oh so occasionally in this Church, a lack of integrity.

Just branching off for a moment—the amount of money that is collected by

Choir, and the congregation, joined in singing the hymn, "Do What Is Right."

**President David O. McKay:**

President J. Reuben Clark, Jr. will now address us.

you bishops and sent in to the treasury of the Church is enormous. And the percentage of malfeasance in the collection of that money is simply microscopic. This is a great Church in its integrity in the handling of Church funds.

Now, as I sat and listened here, one or two thoughts came into my mind. I do not wish to speak long because I know that you want to hear from President McKay and I am sure he will have a great message for you. But I do want to say this: if we are to go forward in the manner suggested by the two brethren who have spoken to us, we must have a supporting force. It cannot be done merely by words. We, the Priesthood, the Melchizedek Priesthood, must support it, work for it, make it our job. And in making it our job, there is something more than words, more than pretence. There must be living. We must live as we know we should live.

We are endowed with some portion—and pardon my repetition of what I have already said—endowed with some portion of the authority of God himself. He does not live in unclean temples. We must be clean. We must keep his commandments, for if and when he leaves us, as he will if we do not live as we should, we shall for the time being lose our power, lose our usefulness, lose our enthusiasm, lose all that we ought to have in order to go forward, and it will take some time after we have found out our mistakes and our errors to get back into the work.

Repentance is not easy. Repentance, as the Lord has said, is marked by two elements—a confession in the proper way to the proper person, and a forsaking of the sin.

I repeat, if you will pardon, that the authority which you brethren and all

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of us have who have the Melchizedek Priesthood, is a type of authority that carries with it the greatest power that has ever been revealed to humankind. The mighty forces of which we now talk so glibly, and ignorantly, are subject to the powers which you have, and they are powers which can rest effectively and fully in the humblest, the very humblest. It takes no elaborate equipment, no great funds of wealth, no tremendous political power, in order for the humblest of us to have in us the power which o'ertops everything else of which we know.

It requires no elaborate equipment, no great institutions, no scholars of years and years and years to direct us. One of the ancient prophets declared, regarding the way of blessings, "the way of holiness," that it is so plain that "the wayfaring men, though fools, shall not err therein." (Isaiah 35:8.)

We do not need any expensive equipment in order to live righteously, in order to have within our reach under the inspiration and power of the Lord

the greatest force, the greatest authority of which God has ever made us aware.

And so while we must do this missionary work which is so important, we must remember to keep the supporting army, the whole Church, in proper shape, with proper equipment, with righteous living, with a determination to do the right, to the last extremity if necessary.

I do not wish to speak longer. I only ask you, do not forfeit the power and the authority which you have; paraphrasing, do not sell your great spiritual birthright for a mess of pottage of some slight worldly value.

May God bless all of us, I humbly pray, in the name of Jesus. Amen.

**President David O. McKay:**

President Stephen L. Richards of the First Presidency will now speak to us, and "you must not cut it short." (Laughter.)

## PRESIDENT STEPHEN L. RICHARDS

### *First Counselor in the First Presidency*

My brethren, I rejoice with you in this semi-annual reunion of the Priesthood. It is a marvelous reunion, made possible by miracles of the modern day, for it comprehends not only those filling the Tabernacle and the areas round about, but all of the men and boys assembled across the nation. I believe that, while we are not in each other's presence, our hearts are unified, that we share the same sentiments, and that the same resolutions for the advancement of our Father's Kingdom come to all of us.

I like to see the reunion of these great powers—these powers of the Priesthood. I like to see unity in quorums. I believe the Lord expected, when quorums were instituted, that they should provide a unified strength necessary to meet the problems of this great latter-day work.

In the earlier days of the Church there were serious physical problems to meet. Sometimes our Priesthood was required to defend, other times to build,

in unison, by cooperative effort. They had to stand together. I remember not long ago when an application came to the Presidency of the Church through a family for the restoration of the father's blessings. We learned that he had been excommunicated from the Church. As I remember he lived in upper Cache Valley. And when we investigated we discovered the cause of his excommunication—trading at the store of a Gentile. Now that would seem trivial and most unjustifiable in this day. Perhaps in that day it meant much to a community of Latter-day Saints engaged in a common enterprise, seeking to establish the necessary industry for that community, and for one of the Priesthood to forsake his brethren, in the eyes of the men was regarded as a serious offense.

We do not have conditions like that today, but we do have tremendous problems to meet in the incursion of the sins of the world in our midst. In our subjection to adverse conditions morally

we have to stand together to protect ourselves, and there is great strength in standing together. The fortification that comes to an individual when he knows that his quorum members have a real and abiding interest in him, when he knows that they are watching him, has a salutary effect and it helps him, and is oftentimes a great need.

So I think that we have a necessity confronting us in all parts of the land where the Church is organized to unite our forces, our spiritual forces and strength, to resist everything that tends to prevent men from achieving their highest station in this great work of the Lord.

Now I would not take your minds far away from the temple work which has been spoken of tonight, but it occurs to me that in addition to the great necessity of compiling our genealogy and doing the work for our kindred dead, there are those living whom we should carefully keep in mind. I think of two classes tonight: first, those men among us bearing the Priesthood who have not taken their wives to the temple. I do not know how many may be represented of that class in these great meetings held throughout the land, but I venture that there are some. I ask them to pause and consider what they are depriving their wives and their families of. I know that many a good woman is hoping and praying that her husband will prepare himself to go to the temple, to have her and her children sealed to him and prepare themselves for the exalted blessings which await them through the ordinances of the House of our Lord. Brethren, you love your wives. They love you. You can do nothing more important for them than to prepare yourselves to take them to the House of the Lord.

There is another class, and they are young men, and I imagine there are literally thousands of them scattered throughout our audiences tonight, who are looking forward to life, looking forward to marriage, looking forward to careers, and with life's ambitions looking forward with great hope. I would like to say to these young men, from the very beginning you can do nothing more profitable, more contributive to your happiness, than prepare yourselves for

marriage in the temple. I know of nothing that will more strengthen family life, contribute more to its happiness than will this sacred and beautiful ceremony which is provided for us in the House of the Lord.

And how do you prepare yourselves for this beautiful and rewarding experience? Just by good living, keeping all the commandments, doing your duty within the Church, and securing a testimony of the truth which will give to you the power of the Holy Ghost. Remember, it will never profit you anything by deception to win your way into the temple. It is true that we may deceive our bishops, our presidents of stakes. Some may get recommends without revealing what they ought to reveal. It is useless. All the blessings of the temples are predicated upon faithfulness, upon obedience to the commandments. No blessing is effective unless it is based upon the good life of him who receives it. It is a mistake for anyone to think that by concealing or suppressing something that ought to be known he can secure a recommend to go to the temple. That is futile, and even worse than futile, because the suppressing of the fact is itself an additional offense.

I hope all of my young brethren and sisters, young brethren particularly since we speak to them tonight, will prepare themselves to be worthy first of the companionship of a good girl, and then to take her where she would like to go—to the temple of our Lord. Our sisters, even young ones, look forward to that great experience, and if we do not take them where they wish to go we disappoint them.

I pray that our Father will bless our young folk, our young men, that they may prepare themselves for this great and beautiful experience—the most beautiful experience that comes into our lives, the very basis of our hopes for eternal life and happiness—for after all, a home sanctified by the holy sealing in the temple forms the foundation of our eternal happiness in the life to come. And as I have often said, our exaltation is little more than the projection of our home into eternity.

The Lord bless you, brethren. May

you not only live such lives yourselves as to be worthy of these transcendent blessings, but may you teach others so to do and help them to understand the great and beautiful blessings that the gospel of our Lord holds out. You remember that wonderful statement of the Savior's: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:2.)

I do not claim to have read theological

commentaries to any great extent, but I have never heard an explanation of that wonderful statement by any theologian in this world, because I think no one has an explanation except that which has come with the restored gospel, defining the way in which men and women may prepare themselves for that high station in the mansions of our Father. May we reach that station—all of us—I humbly pray in the name of Jesus. Amen.

## PRESIDENT DAVID O. McKAY

Associated with the temple work, dwelt upon tonight by the two brethren appointed, and corroborated by the two counselors in the First Presidency, is the little simple ordinance of baptism. Many Christians do not believe that it is essential to salvation. I was but a boy when a minister visiting Huntsville shocked me by saying it was not essential, and especially by immersion. I knew of no other way but by immersion. Baptism is essential to salvation, and Christ gave the first real view of it to a member of the Sanhedrin when Nicodemus called upon him by night. I think that he was not ashamed of calling upon Jesus by day, but he was a busy man. I like to interpret that phrase, "by night," because, Nicodemus, with his work in the Sanhedrin and other ways, could better spend an hour or two with the Savior at night.

A great conversation took place, and they dwelt upon salvation, and Christ's first statement was, "Except a man be born again, he cannot see the kingdom of God." That is a sentence well worthy of consideration and contemplation. It is easier to see the temporal things, it is easier to see the lascivious things, it is easier to indulge in anything physical and animal-like. It is the animal world. But to be born out of that world into a spiritual world is advancement that the Lord requires of us, and the example that Jesus set for us. Except a man be born again, out of that world, he cannot see that spiritual light where love, kindness, self-denial, self-mastery, self-control—all of the spiritual virtues—contribute to the

development of the real man. Nicodemus could not understand that, and he spoke literally.

"How can a man enter the second time into his mother's womb and be born again?" See the physical interpretation? Then the Savior was more explicit. He said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) There is the essentiality of baptism, whether the world thinks it merely a form or not. In those two sentences we have the purpose of life—the overcoming of the physical, the animal life, the striving and the living in the spiritual realm. There you have the three-fold purpose of baptism.

First, it is an entrance into the kingdom of God. It is the doorway, and it is significant that that doorway is by immersion. Sprinkling will not give it. It spoils the symbol. Pouring will not give it. Only by immersion can that birth mentioned by Jesus be properly carried out. There are three elements in which we are buried—the air, which is our natural element; the earth, in which we can be buried, which takes the physical, and ends it; we can be buried in water and come out, and the typical comparison of birth is complete because it means when you get a glimpse of the spiritual you want to leave off the animal life, with its appetites, indulgences, and to develop the spiritual instead of the physical side of your nature.

So we are buried in that element, burying the old man with his appetites, passions, enticements, and coming forth anew. We are born again, buried with

Christ in baptism, said the Apostle, for like as Christ was buried, and came forth in a newness of life, so we also shall come forth in a newness of life with all our bad habits, our enmities, our hatreds, buried in the water.

Christ thought it was so essential that he came to John the Baptist. John protested, "I have need to be baptized of thee, and comest thou to me?"

"Suffer it to be so now: for thus it becometh us to fulfil all righteousness," said the Savior. And then we are told that John suffered him. Fulfilling all righteousness is a command of God, so there you have the entrance into his kingdom. You have obedience to a command of God, and you have the beautiful, the most applicable figure that can possibly be given in fulfilling all righteousness. You bury yourself, you bury your bad habits, you bury your sins, and you come forth in newness of life, just as Christ came forth in the resurrection.

It is a good thing, bishops, to tell this simply to the little boys who are going to be baptized. They can remember it. You remember when you were eight years of age when you were baptized. If your father did not talk to you properly, or your bishop, they failed in their duty. Of course the sins of an eight-year-old boy will be telling "fibs," probably, or taking what does not belong to him, a lot of little things, but they are important, and the boy or girl can understand that those things now are buried beneath the water, and they are going to start to be a better brother or better sister, etc. That can be explained.

My point tonight is that there is no salvation without that baptism. "Suffer it to be so now to fulfill all righteousness." What about the hundreds of thousands of people who have not had an opportunity for it? And that baptism, that burial and that birth must be done by proper authority. You cannot become a citizen of the United States without complying with certain laws, certain requirements. Christian divines will tell you it does not matter what road you take. They will all lead to Rome just the same. They will lead to the United States, too, so you may enter the country; but if you want to

become a citizen of the United States you have to obey certain laws, and so you do in the Church of Christ, and baptism is the one door.

Now, what about those who have never heard of the Gospel—choice people? You travel anywhere in the world and you meet true gentlemen, lovely people everywhere, many honest people. It is surprising how many honest upright people are living in the world. I will illustrate it with an instance that I have quoted before.

A Chinese student was on a ship going from the United States back home, a graduate of one of our universities. On the vessel was a minister who was advancing Christianity. Well, the young student knew a good deal about it. He knew also about the high ideals of the Chinese. During the conversation the necessity of believing in Jesus Christ was emphasized. The Chinese student said, "Well, what about my ancestors who never heard of Jesus?"

The answer was rather flippant, but it is in keeping with the false ideas of Christianity generally. "Oh, they are lost."

Rightly that young student said, "I will have nothing to do with a religion so unjust." If you had been there you would have given them the ideals of the gospel of Jesus Christ, the revealed word, the true Christianity, that the work will be done for them, but they will have to accept baptism, just as Jesus and all others must accept it. They must be born again before they will glimpse even the high spirituality required of a true Christian. They have to be born of the water and of the spirit before they can enter into the kingdom of God.

Brethren, God bless you, you messengers of the gospel, you authorized servants of the Almighty, you true representatives of the Son, the Savior of men! God give you power to live in the spirit, walk in the spirit. How frequently we hear those phrases from the scriptures.

That means that those who make covenants for their loved ones and participate in the highest ideal of marriage ever given to man will walk in the spirit and not indulge in the flesh. You will be true to the covenants you

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make in the House of God. So will your wives walk in the spirit, resisting temptation, keeping conscience clear, and feeling by so doing that you can go to the Lord in prayer and ask him for strength and guidance just as Jesus did when he was in the flesh. He knew his Father. He could go to him.

He went to him just before he performed the great miracle of raising Lazarus from the dead. He said, "I know that in the past thou hast heard me, and he exercised the power of his Father, the power of his God—creative power. He was always with his Father. He was God himself, and he said to one of the disciples when they said to show them the Father, 'Have I been with you so long and ye ask Show us the Father? If ye have seen me ye have seen the Father.'" Spirituality at its highest.

I was thrilled when we came in here tonight and saw this crowd and realized that hundreds were listening in. To be one with you is one of the greatest blessings of mortality. We all prize a friend and know the value of a friend. Next to wife and loved ones, the sweetest thing in life is a friend, true and loyal. But even more than that is the brotherhood of Christ which makes us partakers of the divine nature. Peter used that phrase. That rough old fisherman realized what it was, and yet he had only a few years' experience. But we have that brotherhood which we feel tonight until it becomes intimate to our Lord and Savior, Jesus Christ.

I pray that the sense of responsibility of Priesthood will increase and make us feel the mission before us—worldwide—and then make us go beyond the veil and realize that in some way we may help the Lord to bring about this great purpose, which has been repeated here tonight, to bring about the immortality and eternal life of man, for all his children, and all of them will have an opportunity some way, somehow, somewhere to say, "Yes, I accept it," or "No, I reject it."

I pray that the blessings of the Priesthood will be ours in our homes, in our business, in our associations with the world, in the name of Jesus Christ, Amen.

### President David O. McKay:

This is from Orlando, Florida: "Dear President McKay: Closed circuit reception of the General Priesthood Meeting is excellent in Orlando, Florida. Please accept our deep and sincere appreciation for making it possible for us to join with the Priesthood of the Church in this inspiring service. Faithfully yours, Orlando Stake Presidency."

In the Salt Lake Tabernacle there are 7730 present; Assembly Hall, Barratt Hall and Temple Grounds, 2869; from 167 groups reporting in, 34,688, or a total of men of the Priesthood, 45,287, the largest ever to attend. In April, 1958 we had 45,154; October, 1958, 38,403. Tonight, I repeat, 45,287.

It is thrilling to be with you. I wish particularly to express appreciation to the Men's Chorus of the Tabernacle Choir. They have blessed our lives with dignity, and have appeared here in their best, the whole Choir of men's voices, and how inspirationally they have sung! Brother Condie, we appreciate your efforts, and you men of the Choir, your willingness to go to the trouble that you have to come here to render the service which has been so inspirational. God bless you.

They will now sing for us, "I Need Thee Every Hour." How appropriate. After the singing Elder Clifton G. M. Kerr, formerly president of the British Mission, will offer the benediction, and this Conference will be adjourned until 10 o'clock tomorrow morning.

Thank you, Brother Bowring and Brother Clissold, for your inspiring words tonight.

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Singing by the Tabernacle Choir Men's Chorus, "I Need Thee Every Hour."

### President David O. McKay:

Brother Clifton G. M. Kerr, recently president of the British Mission, will now dismiss us.

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Elder Clifton G. M. Kerr, formerly president of the British Mission, offered the closing prayer.

Conference adjourned until Sunday, April 5, at 10:00 a.m.

## SECOND DAY

### MORNING MEETING

(For a full report of the *Tabernacle Choir and Organ* broadcast, see page 123)

The Sunday morning session of the Conference convened at 10 o'clock a.m., April 5th, immediately following the conclusion of the *Tabernacle Choir and Organ* broadcast.

The music for this session of the Conference was furnished by the *Tabernacle Choir*.

President David O. McKay presided at this meeting and conducted the services.

#### President David O. McKay:

The *Tabernacle Choir*, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "Jesus, Our Lord, We Adore Thee." The opening prayer will be offered by Elder Henry A. Smith, president of the Central Atlantic States Mission.

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The Choir sang as an opening number, "Jesus, Our Lord, We Adore Thee."

Elder Henry A. Smith, president of

the Central Atlantic States Mission, offered the invocation.

#### President David O. McKay:

The Invocation just offered was by Elder Henry A. Smith, president of the Central Atlantic States Mission. The Choir will now sing, "Behold, God the Lord Pass By."

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The *Tabernacle Choir* sang, "Behold, God the Lord Pass By."

#### President David O. McKay:

You who heard that great broadcast this morning know that it was under the direction of Richard P. Condie with Alexander Schreiner at the organ. So also was this beautiful hymn, "Behold, God the Lord Pass By."

President Stephen L. Richards of the First Presidency will be our first speaker. We are in connection with many of the western states by direct wire this morning, during the first hour especially. Brother Richards will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

### PRESIDENT STEPHEN L RICHARDS

#### *First Counselor in the First Presidency*

My dear brethren and sisters and friends, I assure you that I appear before this vast audience without self-assurance, and with deep humility, and with an earnest prayer that the Lord will bless me and you with a bond of sympathetic understanding.

Some time ago I heard over the radio a minister begin his address with the following question: "Can a man be a Christian without belonging to a Christian church?" His discussion of the subject was very interesting. If I correctly interpreted his argument, his answer was, "No—a man cannot truly be a Christian without belonging to a Christian church."

I do not propose on this occasion either to support or oppose the conclusion reached by the reverend gentleman. The reasons he presented seemed plausible to me, and I have no doubt they seemed so to many of his listeners. I should like to use the theme of his arresting address to bring forward some thoughts and concepts I have on the nature and vitality of the Christian religion.

Just what is Christianity, and what does it mean to be a Christian? In assuming to make comment on these important questions, I wish it to be understood that I make no pretention to scholarship or academic learning on

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the subject matter involved. I believe that academic learning is not itself essential for me or any other man to reach some important conclusions. We are told that things of the Spirit in divine revelation are so plain and simple to those of faith and understanding that he "who runs may read."

Surely most, if not all, Christians will agree that any adequate concept of the Master must involve a spiritual interpretation. When the Savior uttered those great words, "I am the way, the truth, and the life," it is entirely clear that he had no intention of defining merely a moral code of which he was the exemplar, for following these words he declared a great spiritual truth which lies at the basis of the whole Christian faith when he said: "... no man cometh unto the Father but by me." (John 14:6.)

Herein lies the very crux of the question which the minister proposed: Can a man be a Christian without allying himself with a Christian church? Is it sufficient that one adopt the Christian virtues in his life—be unselfish, kind, considerate, long-suffering, patient, gentle, serving his fellow man after the pattern set by the Savior? Is this alone sufficient? There is no question that a man so living commands the utmost respect and esteem of good people. There is no question but that such a life is filled with happiness and satisfactions—satisfactions that endure. Is all this good living of itself enough?

At this point I must introduce to my friends—my fellow members of the Church are well acquainted with it—a scripture from modern revelation, which brings clarity to our thinking. These are the words of the Lord to his Prophet: "And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me." (D&C 39:5.)

Now if it is essential to receive the gospel in order to receive the Christ, what follows? To answer this we must understand and define the gospel. Is the gospel itself anything more than the sum total of the Savior's divine attributes and qualities? I think that all who give careful consideration to the scriptures and the works of the Master will agree that it is. Perhaps the most

famous of all definitions of the gospel is that given by Paul when he said: "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; ..." (Romans 1:16.)

It is certainly not difficult to gather from the words, "power of God unto salvation," a meaning beyond that of a moral code for living based upon the attributes of the Savior. The gospel as a power unto salvation must embrace not only all the Christlike characteristics of living, but also the means essential to salvation. These indispensable means or essentials for salvation have been clearly set forth by the Savior on numerous occasions and in unmistakable terms. He prescribed ordinances and proclaimed their indispensable nature. He declared to John the Baptist who protested his application for baptism that baptism "becometh us to fulfil all righteousness." (Matt. 3:13-16.) Time and again he and his apostles after him exhorted all to repentance and baptism and to faith, firm and abiding faith in him and the holy gospel.

And Paul, his apostle, certified that there was but one authentic gospel. These are his words: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

And further he declares: "But I certify you, brethren, that the gospel which was preached of me is not after man."

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (*Idem*, 11-12.) And the Christian scriptures are replete with the injunction that the gospel of our Lord is to be preached "... to every nation, and kindred, and tongue, and people." (Rev. 14:6.)

If there should be any uncertainty in the mind of anyone professing to be Christian as to the essentiality of the gospel and its ordinances, it seems to me it should be completely resolved by the final charge to his disciples, given in almost the closing hours of his mortal life, when he uttered these portentous words: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

"Go ye therefore, and teach all na-



tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matthew 28:18-20.)

Now if gospel ordinances are essential they must be administered, and in logical sequence it follows that they must be administered by those having a delegation of authority to do so. So it follows also that the delegation of authority must come from one source only—the Author of the gospel plan, the Christ, who derived his authority from the Eternal Father. Those who held and exercised such authority in ancient Israel, as in the Meridian of Time, were endowed with what is called "priesthood," being a divinely bestowed commission to represent the Father and the Son and perform the ordinances of the gospel.

This divine authority is a special kind of power, differing widely in many respects from other forms of delegated authority. I am indebted for a description of its nature and constituency to a modern revelation, unique so far as I know in the whole field of theological learning. This is the revelation:

"... the rights of the priesthood are inseparably connected with the powers of heaven, and ... the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:36-37.)

Here is a divine endowment, a marvelous gift to man, which may be lost by failure to exercise the power in its true meaning and spirit. It has been lost, my brothers and sisters and friends, to men of old as in modern times by failure both to understand its true nature and to exercise its functions in a

manner compatible with the spirit and essence of the power itself.

Listen to these lovely words further defining the nature of this holy power. "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven." (*Idem*, 41-42, 45.)

The priesthood which the revelations so define was lost to those following his apostles when they failed to preserve the spirit and essentials of this divine power, just as the Lord said in the revelation it would be: "Amen to the priesthood or the authority of that man," (*Idem*, 37) are the words of the Lord. When it was lost, it had to be restored, and it had to be restored authentically.

The powers of the priesthood may never be assumed. They must always be conferred, and of course by someone having the power to confer. My friends, I wish you to know—and I hope you will not regard it as presumptuous in me to inform you—that the powers of the Holy Priesthood have been conferred authentically in modern times. Time will not permit me to detail all the circumstances attendant upon this bestowal of divine power, but I give it to you as my considered judgment and my firm conviction that there is evidence—credible and reliable evidence—to support and verify the account of such bestowal as contained in the records of the Restored Church of our Lord. And in addition to such credible evidence I believe that an open-minded investigator will discover from the operations of this divine power results, benefits, and blessings corroborative of the divine authenticity of the Holy Priesthood as it exists today in this sorry world which so much needs it.

Now we return to the specific theme

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with which we began—the relationship of a Christian to a church. Perhaps I had better begin with a few statements which may seem rather trite. The kingdom of God is a kingdom, not a democracy. The king is the author and source of the law, the judge, and the omnipotent administrator. He and he only prescribes the rules governing eligibility for membership in his kingdom. I grant that this may sound arbitrary and dogmatic. In organizations formed by men no such autocratic power would be tolerated. But the kingdom of our Lord is not an organization formed by men. Liberty loving men can accept such omnipotent power only because they have faith and complete confidence in the beneficence of such power.

What then is the standing of a so-called Christian with reference to the kingdom of God? Is he rightly classified as Christian unless he has taken the steps necessary to receive the gospel of our Lord and enter into his kingdom? I believe, my friends, that a careful survey of all pertinent scriptures, as well as the whole history of Christ's work among men, will demonstrate that only by the complete acceptance of the Christ as our Lord, and subscribing to all the conditions and requirements of his holy gospel, including its sacred ordinances governing induction into his kingdom, can a man fully justify a claim to the honorable distinction of being a Christian. So it seems to me that the crucial question is not so much whether a man must belong to a church to be a Christian, but whether he has prepared himself and taken the necessary steps to enter into the kingdom of God.

It would seem beyond question that there could not be more than one kingdom of the Lord. So the concern of all who seek Christian salvation must be: Where is that kingdom? Where is it set up in the earth that men may come to it and receive its transcendent blessings? This is a delicate question because the feelings of people about religion are deep and sensitive. No one likes to offend. I assure you I do not, but I would be untrue to my calling if I did not undertake to the best of my ability to give to all men the revelations of the Lord about this question: Where

is the kingdom of God set up in the earth?

First I must take you back to an ancient prophecy with which many are familiar. You will remember that when Daniel was asked to interpret the king's dream of the great image whose head was of gold, whose breast and arms were of silver, whose belly and thighs were of brass, with legs of iron and feet of clay, he uttered these portentous words:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away. . . ." (Dan. 2:34-35.)

Then follows a description of the kingdoms represented by parts of the image which the king saw, and finally, following a description of the kingdoms of the world, these words:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (*Idem* 44.)

This and other prophecies of ancient days predict with certainty the setting up of a kingdom of God in the earth. In the mind and heart of the prophets no mere mystical kingdom is predicted, but an actual institutional power which shall not only have sway among men, but among the kingdoms and establishments of the world.

In a later day, after the Savior had completed his ministry on the earth, to his beloved apostle, John, came the following revelation:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

It is true that times are not set in

these revelations for the fulfilment of the prophecies therein contained, but all will agree that they contemplated a time of fulfilment. That time came, my friends, more than a century ago in the free land of America with guarantees of liberty sufficient to protect men in the free expression of religious convictions. I think in no other land at the time of fulfilment could the great spiritual experiences lying at the foundation of a great cause have been tolerated sufficiently to come to fruition.

In this land of liberty fulfilment came. The predictions of old came to pass. The prophets were vindicated. Through the instrumentality of an intelligent, unsophisticated young man of great faith, through men of humility, the Lord's kingdom was set up in the earth, his own true Church established with the power of the Holy Priesthood to administer the ordinances of the gospel, and with the same organization that the Christ himself gave to men when he ministered in flesh among them.

I hope you will realize, my friends, that it is impossible in this short period of time to present in any detail and with any sufficient measure of adequacy the circumstances which justify the statement which I have made in your hearing. All I can do in these few minutes is to give you assurance that proof is available, proof not only for mental assurance but soul conviction as well, which in my humble judgment is sufficient to satisfy the searcher after the truth.

Therefore, if you would be truly Christian, if you would be classified as a disciple of our dear Savior, I hold out to you the one sure way of achieving that great distinction. Come into his kingdom through the door which is open to all who will abide his law and his gospel. Come to participate in blessings and high privileges which surpass even the vision of your highest hopes and ambitions.

I have one more thought to give you, fearing that some may appraise my remarks as too fanatical and visionary. I remember years ago reading a book written by Walter Lippman, who I think has the reputation of being a rather keen analyst of human affairs. Writing of man and religion, he said

in substance that they who give serious thought to religion are of two classes—the humanists and the authoritarians. Either one must interpret the spiritual and religious in terms of human origin, attributes, and characteristics, or in terms of a God of revelation, power, and authority.

Well, I am of the latter class. I believe in God implicitly. I believe in the divinity of our Lord and Savior as the Son of God. I believe that the Lord has revealed himself to men in days past, and that he has not denied to his children of later generations the blessing and benefit of his revelations. I am convinced beyond the shadow of a doubt that his gospel has been restored in its fulness with all its ordinances, and the powers authentically to administer them in these last days. I give you my solemn witness that his kingdom is set up in the earth, and that it is established forever; that they whom he has chosen to be his special representatives from period to period have not been pretenders. I have lived long enough to have known personally four, and two more at a distance, of the nine Presidents who have presided over the Church since its beginning, and I have had intimate association with our leader who guides the Church today for more than fifty years. Of my own knowledge I testify that these revered leaders and their associates in the Presiding Councils of the Church, acting under the authority of the Holy Priesthood, have administered the affairs of the kingdom with the fear of God in their hearts, fearing to offend him in any degree, and seeking to serve him and his children with humility and complete dedication.

And I must ask all of you, my friends, not to forget that truth is not determined by numbers, nor the number of its adherents. Christ began alone. Then as always, as the old saying goes, "God and one man are a majority." With him we are safe.

I pray for spiritual understanding to come to all our dear brethren and sisters in this world, that men may know in their hearts what it truly means to be a Christian, a disciple of Christ. The Lord bless us all, I ask humbly in the name of Jesus Christ. Amen.

**President David O. McKay:**

President Stephen L Richards of the First Presidency of the Church has just spoken to us. We hope that all the television sets and radios that were tuned in along the West Coast, in the

Northwest and throughout the nation, heard this wonderful address.

And now while we are all in connection one with another, we shall hear Elder Henry D. Taylor, who presided over the California Mission until recently, and is now one of the Assistants to the Twelve.

**ELDER HENRY D. TAYLOR***Assistant to the Council of the Twelve Apostles*

My dear brethren and sisters, conference time is always a thrilling time as the Saints assemble from all over the world here at Church headquarters. Friends warmly greet each other as friendships are renewed. Former missionaries meet in reunion and recall the soul-satisfying experiences they enjoyed while in the service of the Lord.

I always approach this historic Tabernacle with a feeling of reverence and awe when I consider that the Saints have been coming here for ninety-one and one-half years to hear the word of the Lord and receive inspiration from their appointed leaders. The building of the Tabernacle being completed, the first conference was held here in October of the year 1867.

We gain strength from each other, brethren and sisters, and I am confident that the Brethren who stand in this pulpit feel the strength of your prayers and the inspiration that you bring with you.

Many years ago I copied an inscription appearing above one of the entrances to the Union Depot in Washington, D.C., which reads:

"He that would bring home the wealth of the Indies must carry the wealth of the Indies with him; so it is in traveling, a man must carry knowledge with him if he would bring home knowledge."

That same principle is true today. If we would carry spirituality from this conference, we must have brought a spirit of spirituality with us.

Springtime is a glorious time of the year as new life begins to stir and the earth seems to awaken from its long winter nap. An ancient biblical prophet has exclaimed:

"For, lo, the winter is past, the rain is over and gone;

"The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle [meaning the turtle dove] is heard in our land." (Song of Sol. 2:11-12.)

This awakening is reminiscent of the death and the resurrection of the Savior, and we can appropriately dwell on the great debt of gratitude that we owe him for his atoning sacrifice.

It has been said that, "while gratitude may be one of the least of the virtues, ingratitude is one of the greatest of the vices."

Selfishness, greed, and indifference are by-products of ingratitude. A classic example of ingratitude occurred during the ministry of the Savior while here upon the earth. Luke records the event in these words:

"And it came to pass, as he [Jesus] went to Jerusalem, that he passed through the midst of Samaria and Galilee.

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

"And they lifted up their voices, and said, Jesus, Master, have mercy on us.

"And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

"And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?

"There are not found that returned to give glory to God, save this stranger. "And he said unto him, Arise, go thy way: thy faith hath made thee whole." (Luke 17:11-19.)

Gratitude, brethren and sisters, results in love, unselfishness, and consideration for others. It has a refining influence, and when expressed, can be a beautiful thing. A recent newspaper account carried an interesting incident:

"The District of Columbia police auctioned off about 100 unclaimed bicycles Friday. 'One dollar,' said an eleven year-old boy as the bidding opened on the first bike. The bidding, however, went much higher. 'One dollar,' the boy repeated hopefully each time another bike came up.

"The auctioneer, who has been auctioning stolen or lost bikes for 43 years, noticed that the boy's hopes seemed to soar highest whenever a racer was put up.

"There was one racer left. Then the bidding mounted to \$8.00. 'Sold to that boy over there for \$9.00,' said the auctioneer. He took \$8.00 from his own pocket and asked the boy for his dollar. The youngster turned it over—in pennies, nickles, dimes, and quarters—took his bike and started to leave. But he went only a few feet. Carefully parking his new possession, he went back, gratefully threw his arms around the auctioneer's neck, and cried."

President Richards, in a recent talk at Brigham Young University, quoted this beautiful thought expressed by Sir Isaac Walton:

"God has two dwelling places; one in heaven, the other in a thankful heart, which O Lord grant to me."

The Lord expects us to receive our blessings with a grateful heart. Through a modern prophet he has made this promise:

"And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more." (D&C 78:19.)

Many opportunities are constantly afforded us for expressing appreciation and gratitude for our numerous blessings.

Daily, we should gather our families about us as we kneel in family prayer.

Many times during each day we can profitably pause and in secret prayer give grateful acknowledgment for the multitudinous bounties of which we are recipients.

On the first Sunday of each month a fast and testimony meeting is held in each one of the wards and branches. Members of the Church are encouraged to rise and give public utterance of their gratitude for the countless blessings that the Lord has showered upon them.

An excellent way of showing our love for our Heavenly Father and our appreciation for his blessings is through our righteous actions and righteous living.

"If ye love me, keep my commandments," said the Savior, in emphasizing this principle. (John 14:15.)

We have many things for which to be grateful. Among them is the privilege of being born in this dispensation, when the gospel has been restored to earth in its fulness through heavenly messengers. And this gospel is a plan, a plan of salvation, and it can be a guide and a blueprint which, if followed, can lead us back once again into God's presence.

Certainly we should recall with gratitude the mission of our Lord and Savior, Jesus the Christ, and his willingness to give his life that we might have salvation and the opportunity of obtaining exaltation.

We can be properly grateful for the life of the first prophet in these latter days, Joseph Smith, and give praise to this "man who communed with Jehovah," for it was through the Prophet Joseph that the gospel was restored and the Church of Jesus Christ of Latter-day Saints established.

We can give thanks for the Presidents who have succeeded Joseph Smith, and especially for our present-day President. As we consider President McKay's kindness, goodness, and greatness, we can sing with all our hearts, "We thank thee, O God, for a prophet to guide us in these latter days."

Finally, I am deeply grateful for the knowledge that I am truly a spiritual son of our Heavenly Father, created in his image and after his own likeness, and although temporarily deprived of the privilege of dwelling in his presence,

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I can still communicate with him through the medium of prayer and can receive strength, comfort, and guidance.

May the Lord bless us all that we may have grateful hearts, I humbly pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Those who have the arrangement of the radio and television connections this morning have sent me a note here "that the speaker succeeding Brother Richards should close at 10:57." It is 10:55, Brother Henry D. Taylor, Assistant to the Twelve, has just addressed us.

The Choir and Congregation will now

sing, "We Thank Thee, O God, For a Prophet," after which Elder S. Dilworth Young of the First Council of Seventy, will speak to us. Elder Condie will lead us.

The congregation and the Tabernacle Choir joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

### President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy will now speak to us. He will be followed by Elder Sterling W. Sill.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

I presume that listening in are a large number of those of us who are of an age where they can say "teen" after the number of years since they have been born, and I would direct what I have to say to them—thirteen, fourteen, sixteen, eighteen.

I should like to read briefly two stories. The first is told by Luke.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

"To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of

Jacob for ever; and of his kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:26-35.)

I should like also to state that in the account given in Matthew, Joseph was minded to put her away privily when he discovered she was expecting, and an angel came to him and told him not to do it, whereupon he assumed the place that you know about in history.

The second story is one told by Joseph Smith:

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I knelt down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:15-17.)

These two accounts have two things in common—both are of supernatural events; both are true. One tells of a miraculous conception, the other of a miraculous restoration. The one confirms the fact that Jesus Christ is literally the Son of God; the other that the Father and the Son are indeed one in purpose, although separate individual Personages.

Now, young folks, in the course of your growing up you will associate with teachers who will try to persuade you that the first account could not have happened, and that the second was an hallucination of an epileptic. But you will also be surprised at the wide range of people of all classes of learning who not only take comfort from these stories but also declare them to be true. During the 129 years of the Church on earth, many educated people have branded its teachings as the rantings of an ignoramus. Scientists have laughed to scorn its explanations, and evil people have declared it to be deceitful and adulterous. Yet educated men have found its claims to be true and have been enlarged by them. Scientists have accepted it without explaining it and have found comfort in it, and evil men have repented and have found peace within its fold.

Any young person can take his choice as to which kind of belief he wants to accept. You will be exposed to both kinds. You may have a sure way of knowing. President Richards briefly referred to it. You can know by the whispering of the Spirit that the statements I have read to you this morning are true, and that all of the things which have happened supernaturally in this Church have actually happened.

Some of you may have had great adventures in the hills, and some of you may have had them on the water and the sea, some have had them or will have them in the air, but I can testify to you that there will be none of you have any adventure greater, more thrilling, and more joyful than finding out how to interpret the Spirit which comes into you bearing testimony of the truth. Young folks have to learn how, so do we older folks. We have to find out the technique by which the Spirit whispers in our hearts. We have to learn to hear it and to understand it and to know when we have it, and that sometimes takes a long time.

But no matter what your age, you do not need to wait until you are old to know. Any child, age eight, having been baptized and having received the gift of the Holy Ghost, is a fit candidate to have the Holy Ghost bear its imprint upon him as to the truth of the teachings of the Church of Jesus Christ of Latter-day Saints. As he grows and has that imprint upon him, he will have joy and satisfaction and peace and happiness beyond anything that can be described with words.

So I would say to the young folks of the Church, some of whom come to me confused, if you will ask, not doubting that you can have an answer, the answer will come in the whispering. Then you must learn to interpret the whispering. At first it likely will come as something akin to a feeling, although not a feeling. There will finally come into your minds the words expressive of the feeling, and those words properly interpreted will be the whispering of the Spirit. You may know as I know that Jesus is the Christ, that he was born of a virgin, that his Father was the Eternal God, and that he was chosen in this last day to re-establish

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his work, after having his prophets prophesy of it, through the Prophet Joseph Smith. The account of its beginnings I have read to you, and that testimony is true, and this Church now, with its million and a half people, stands as a witness. Each one of us in this audience knows for himself, not because of what somebody says, but in his own way and for himself, by the whispering of the Spirit, that indeed it is true.

I bear you that testimony and add to it that I know that President McKay is a prophet of the Living God, a seer,

and a revelator, as are his counselors, and the twelve, and the patriarch, and I uphold them as such. I commend them to you as being what I have witnessed. I ask a blessing upon us all, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy has just spoken to us. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve. He will be followed by Bishop Thorpe B. Isaacson.

### ELDER STERLING W. SILL

#### *Assistant to the Council of the Twelve Apostles*

After the Last Supper, Jesus was giving some final instructions to his disciples. He was trying to prepare them for the heavy load of responsibility which would soon rest upon them. He talked with them a great deal about his own mission, his association with his Father and what their relationship with God ought to be. During the discussion Philip said to Jesus, "... Lord, shew us the Father, and it sufficeth us." (John 14:8.)

This question points out what is probably the greatest responsibility of our lives—not only to know God but also to understand the plan of the gospel and to live in harmony therewith. The proper relationship between men and God gives life its purpose. It doesn't matter very much whether we ride in an oxcart or on an interplanetary missile if our journey is purposeless.

Think how important it is that we understand that Jesus is the Redeemer of the world, that he expressed the divine will to men, that he was literally begotten of the Father. Jesus tried to help his disciples to understand the Father by understanding the Son who was in the express image of his Father's person. (Heb. 1:3.) To Philip he said, "... he that hath seen me hath seen the Father; ..." (John 14:9.) As it was with the disciples, so it is with us. Our relationship to God involves the greatest rewards and the most important responsibilities that ever come to

men and women in mortal life, and it is perfectly natural and proper that we should join Philip in his request to "... shew us the Father." (*Idem*, 8.)

That is, the greatest need of man is for God. God created us. It is his Spirit that "... giveth light to every man that cometh into the world; ..." (D&C 84:46.) Every day he sends us food, energy and vitality from the sun. That is, our world is not an independent world. If the sun's rays were shut off for a very short time no life could survive upon this earth. Not only does God literally give us each day our daily bread, but he is also responsible for our mental and spiritual vitality. (*Ibid.*, 88.)

It is because our greatest need is for God that the first and most important commandment centers in our maintaining a proper relationship to him. And the most serious sins are our abuses of that relationship, wherein we turn away from God. Satan sinned in the presence of God, which sets the high water mark for sin.

Occasionally we ought to ask ourselves, how effective we are—individually and collectively—in this all-important relationship. We may be able to get a clue from some interesting statistics recently broadcast over the radio. A survey indicated that ninety-five percent of all of the people in America claim to believe in God. Eighty percent of those surveyed said they accepted the Bible



as the authoritative word of God. Each year in America we spend over a hundred million dollars for Bibles. A bigger percentage of Americans presently claim membership in some Christian church than ever before in our history. Yet paralleling this great upsurge in religion is a corresponding upsurge in crime, delinquency, and actual spiritual illiteracy. This survey indicated that only thirty-five percent of all of those questioned even knew the names of the four Gospels. And over one-half said that religion played no significant part in their business or political affairs.

Last summer in Madison Square Garden, Billy Graham indicated one of our problems when he said, "For all of our talk about religion there is tragically little actual personal Christian commitment in America today." It is very easy for us to get disturbed when we hear about the Russians closing up their churches or trying to banish God from their country and the lives of their people. But what Russia has done officially millions of people are doing privately and individually. That is, what does it profit that our churches are open if we are not in them, or even if we spend a billion dollars for Bibles that we do not read? One thing is sure, and that is that not one of us can afford to fail to observe properly the first and most important commandment. Our eternal lives depend upon it.

It should stimulate us to remember that when Jesus was born in Bethlehem there was no room found for him in the inn. But there is a strange foreboding in this thought. "No room" was the Master's experience throughout his life. There was "no room" for his doctrines, "no room" for the spirit of his mission. We must not allow history to repeat itself because we make no room in our country or our lives for the Savior of the world. Nor have we discharged our obligation to God and our own souls by thoughtlessly saying, "We believe in God," and then let it go at that, without understanding either God or the specific nature of our responsibility to him.

Teachers of religion who "call themselves" to the ministry and then "teach their own doctrines" must bear an awful share of the responsibility for our

unfortunate world situation. Even Jesus did not teach his own doctrine. He said, "... My doctrine is not mine, but his that sent me." (John 7:16.) How much confusion and actual harm would be avoided if every religious teacher would follow the example of "the great Teacher."

Recently I read a book written by a popular minister, in which he attempted to analyze the great Christian doctrines as taught in the Bible, and then he made comparisons with some of the doctrines currently being taught.

For example, he said that the God of the Bible is a personal God—there can be no question about that. But he said, "We don't believe that any more." And then to substantiate his statement he quoted answers to direct questions about what some prominent ministers had said about their conception of God. One minister said, "No one can possibly know about God. He is absolutely immeasurable, undiscoverable and indiscernible. He is not limited to boundaries and we can be sure that he has no body or shape." Another minister said that "God is an eternal principle." Another said that God is "a giant electronic brain." Another said that God is "a mobile, cosmic ether." This minister pointed out how completely contrary these concepts were to those of the scriptures. He said, "Imagine Jesus praying to a mobile, cosmic ether. Jesus prayed—'. . . Our Father which art in heaven. . . .' (Matt. 6:9.) He said to Mary, '. . . go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and to your God.'" (John 20:17.) That statement must be perfectly clear to everyone. And yet this great minister said, "We don't believe that any more."

Then he discussed the resurrection. He said that those who wrote the Bible believed in a literal bodily resurrection. There could be no question about that. The body of Jesus came out of the tomb and ministered among men for forty days. He said to Thomas, "... Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (*Idem*, 27.) Then he read the paragraph in which Matthew said, "... And the

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graves were opened; and many of the bodies of the saints which slept arose,

"And came out of their graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.) But this great minister also disposed of this particular doctrine by saying, "We don't believe that any more."

There are those who through their teachings would deprive God of his body, deny his personality, take away his senses, faculties, and feelings. They would leave him sexless, thoughtless, and helpless, without boundaries, shape, identity, or location. Some indulge the hopeless absurdity of merging three into one, and then in some mysterious, incredible way, expanding the result to fill the immensity of space.

These false doctrines have contributed greatly to the indifference and unbelief of our day. That is, much of the current disbelief in God is not a denial of God but a denial of the false and unbelievable ideas about God. In the light of this tragic situation the importance of Philip's plea for understanding God takes on an urgent and compelling significance. What more important request could our generation make than a united, sincere, wholehearted prayer saying, "Show us the Father."

The work and message of the Church of Jesus Christ of Latter-day Saints is centered in the literal physical fulfillment of Philip's request in our own day. In the early spring of 1820, in answer to this important need, God the Father and his Son Jesus Christ reappeared upon this earth to re-establish among men a belief in the God of Genesis, a belief in the God taught by Jesus, a belief in the God of the Bible, a belief in the Father of spirits whose will is that not one of his children should perish. (Matt. 18:14.) The voice of the Father was heard at the baptism of Jesus; (*ibid.*, 3:17) and again at the transfiguration. (*Ibid.*, 17:5.) But in our own day he has manifest himself with a complete literalness which cannot be mistaken, misunderstood, or disregarded. In speaking about this important manifestation the Prophet Joseph said:

"... I saw a pillar of light exactly over my head above the brightness of

the sun which descended gradually until it fell upon me.

"... When the light rested upon me I saw two Personages whose brightness and glory defy all description standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other, 'This is My Beloved Son. Hear Him!'" (Joseph Smith 2:16-17.)

In the midst of the persecution which followed, the Prophet said:

"... I had actually seen a light, and in the midst of the light I saw two Personages and they did in reality speak to me. And though I was hated and persecuted for saying that I had seen a vision, yet it was true. And while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led in my heart to say: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God? Or why does the world think to make me deny that which I have actually seen? For I had seen a vision. I knew it, and I knew that God knew it, and I could not deny it; neither dared I do it." (*Idem*, 2:25.)

What a thrilling message! What a tremendous testimony! How eagerly it should be welcomed by every child of God as a solid basis for his faith. During the long dark night brought upon the world by apostasy, there may have been room for many doubts. But now these doubts could be dispelled. There was now someone in the world who had actually seen God and who knew for a certainty, not only that he lives, but the kind of Personage that he is. It was now possible to know that above the dictators and above chance and above circumstance, there is God our Heavenly Father to whom all mankind is responsible, and from whom all of our blessings come. How important that everyone should investigate and learn the truth. If one should err in believing the gospel of Jesus Christ to be true, he could not possibly be the loser by the mistake. But how irreparable is his loss who should err in supposing the gospel of Jesus Christ to be false.

Benjamin Disraeli once said, "The secret of success in life is to be ready for success when it comes." How un-

fortunate when one is not ready, especially when the matters involved are so tremendously all-important. The worst tragedy of the last two thousand years is that the testimony of Jesus concerning the Father and himself has largely gone unheeded. That tragedy is being repeated in our day in that so many are still not ready. We are so much involved in ourselves that we tend to crowd God out of our lives.

Life in this world is not man centered—it is God centered. As so many are doing in our day, the prodigal son squandered his inheritance because his world was centered in himself rather than in God. The greatest possible accomplishment of our world is to know God, and to believe in God, and to obey God.

Philip said, "... shew us the Father, and it sufficeth us." The overwhelming importance of that plea was emphasized by the Master himself when on that last fateful night as he prayed to his Father he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

How tremendously important it is, therefore, that both of these great Personages have reappeared to men upon the earth in our own day, that we may know for ourselves.

I would like to close with a quotation of one of the most important utterances ever made in the world. After Joseph Smith and Sidney Rigdon had

received an informative and glorious heavenly manifestation at Hiram, Ohio, on February 16, 1832, an account of which is recorded in the seventy-sixth section of the Doctrine and Covenants, they wrote these thrilling lines:

"And now, after the many testimonies that have been given of him, this is the testimony, last of all, which we give of him: that he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

To this I would like to add my own personal testimony, that I know that God lives and that his priesthood and his Church, teaching his doctrines, are now upon the earth, that we may in very deed be his disciples. May God help us to avail ourselves of this tremendous opportunity I pray in Jesus' name. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Twelve. Bishop Thorpe B. Isaacson of the Presiding Bishopric will now speak to us. Our concluding speaker will be Elder Harold B. Lee.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

President McKay, President Richards, President Clark, my beloved brothers and sisters:

I always need the blessings of the Lord when I am called to this position. I could hardly proceed without the assurance of those blessings. I shall be grateful for your prayers, your patience, and your understanding. After much fasting and much praying, I trust that the Lord will sustain me. We do believe in praying, and we believe in fasting, and I testify to you that therefrom comes great strength to us.

I am sure we were deeply touched this morning by this wonderful choir, both at the broadcast and at this session. They are a great credit to us, a great credit to themselves and to the Church. Truly, they are regarded as wonderful servants, and they are not alone wonderful singers, but they are wonderful people.

Regarding the divinely appointed responsibility of parents, the sobering counsel is given to us that "... they shall also teach their children to pray, and to walk uprightly before the Lord."

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(D&C 68:28.) These and many other scriptures make it crystal-clear the heaven-imposed responsibilities of teaching our children properly. If we fail in our duty toward them, we are weakening the foundation of our own influence.

Marriage is the gateway through which a man or woman obtains personal experience in human relationships. Parenthood is the opportunity for putting that experience to heavenly and practical use. It is a God-given right for parents to have children so that they can give them intelligent, mental, moral, and spiritual training. Parent love is beautiful, but parent love combined with intelligent discipline is the force that turns children into great characters. Misdirected and misguided offspring result in one of civilization's appalling wastes and present-day problems. Good citizens are necessary to civilization, but good parents are obligatory if civilization is to continue.

We hear very little nowadays about the strength of character that our forefathers drilled into their children. In those days, a boy grew up with the understanding that he could get somewhere in this world through hard work, rather than looking for short-cuts. Promotion was considered on performance, results, ability, and talent. Parents implanted in their children a desire for sound knowledge and a yearning for excellence and a willingness for hard work. The sense of personal responsibility was as basic as love itself.

Somewhere in our recent past, many of us have adopted the idea that a father's firm influence is not essential in the raising of children. All too often father's role in family discipline has been dismissed to, "You ask your mother." This may be all right with daughters, but with a son, it is an invitation to disaster. A boy who grows up unable to look to his father for guidance and decision and help will not have much respect for authority whatever its source.

Ninety percent of the youngsters who have had troubles are the products of homes where the father's influence was lacking. As unattractive as the task may seem, a father is the guiding director of the family, and when he fails in his job, there can be only chaos and trouble.

Should a father surrender to his wife his own position as head of the household, then the results may be the same.

Faithful parents are entitled to the inspiration of the Lord. What would we do as parents without that inspiration? But sometimes parents do not have the courage to follow that inspiration, and they yield, when they should stand firm.

There should be well-established rules of behavior for growing boys and girls. The word "no" is now practically obsolete. Is it wrong for youngsters to have to toe the line? Discipline—why, we all need discipline! Someone has said that respect is no longer a part of the everyday living. The lack of discipline will bring a lack of respect. Are parents smart to give in? Would we not be better parents if we put our "foot down"? Youngsters are still youngsters, perhaps immature. They need so much help and so much counsel. They have a lot to learn, but as parents we should not be afraid to teach them.

Perhaps we should let our youngsters know that they are supposed to achieve—they will be required to work, and that celebration comes only after victory, accomplishment, and achievement. A sensible youngster does not necessarily want his freedom. All he wants and needs is love, and he knows deep down in his heart that the people who love him the most are the ones who will have the courage to say "no." Discipline—yes, it is necessary to save our youngsters from themselves!

There is no strength comparable to the strength of a nation whose people know the meaning of sacrifice. Some parents say, "We do not want our youngsters to sacrifice." Young people should be taught the meaning and the law of sacrifice. They will have to pay a price for success. The price of success is high, but it is not nearly so high as the price of failure!

There are so many unwholesome outside influences working against us today, that it is a challenge to all parents to teach their children properly and watch over them carefully.

During the last year, many of us have become increasingly alarmed by the fact that prolonged exposure to television is having a disastrous effect on

our children. Many times, parents use television as a built-in substitute for parental guidance.

According to Edward R. Murrow, and I quote:

"As a child's mind and character is shaped by what he sees and hears and as TV trends continue, the nation faces the danger of mass imbecility."

Television has taken the place of reading, studying, and true family life in many homes. If this continues for another generation, we may be shocked at the results.

During the past year, the greatest wave of crime and horror shows of all time has deluged this nation.

Last fall, a prominent magazine stated that networks were devoting twenty-four hours a week to violence. Of the thirty-one new programs introduced (and that number has now increased), half are devoted to violence. It also states that one week's television programs showed 160 murders, 500 percent more than five years ago; 60 justifiable homicides; 192 attempted murders; 83 robberies; 15 kidnappings; 24 conspiracies to commit murder; 21 jail breaks; 7 attempted lynchings; 6 dynamitings; 11 extortions; 2 cases of arson; and 2 cases of torture; plus an unaccountable number of fights, sluggings, maulings, etc.

I wonder if we realize what effect this is going to have. It seems a shame that children should be subjected to such atrocities. What we need are more producers and sponsors who are interested in educational programs and character building.

Judge Frank J. Kronenburg of New York says that "television is an instrument of undue pressure that convinces the immature mind that violence is an accepted way of life. . . . The results will best be known by posterity. . . ."

James V. Bennett, director of the Federal Bureau of Prisons, states: "The increasing number of prisoners young and old whose crime closely parallels what they have seen on television is a matter of great concern to me. The impressionable maladjusted or emotional young person sees these crimes and re-enacts them."

Since all of us are so deeply concerned, it is up to us to encourage and

suggest to sponsors, stations, public officials, radio commissioners, newspapers, and magazines, new and different programs; and patronize good programs. Television is a great modern invention. It can be so educational, it can be such a help in character building. Many programs are already very excellent, and we should support them.

The proper use of leisure time is very important, and the proper use of it has been the means of helping many young men and women to greatness.

I recently heard someone say, talking about television, that it was a good way to kill time. Then I thought at that time of what Thoreau once said: "As if you could kill time without injuring eternity."

Of course, we as parents cannot blame all juvenile delinquency on television. We must take the responsibility in the home. Make no mistake about that. Most parents love their children and want them to have as much freedom as is necessary, but as Sam Levenson says, "We don't want the Bill of Rights to turn into the rights of Billy."

"It is a fulltime job to be decent"—to be decent to everybody all the time. To be decent is to cease bitterness, jealousy, and hate, to refrain from gossip, refrain from backbiting, and from passing on untrue comments and unreliable stories about another, to be considerate, thoughtful, and sympathetic. After all, everyone that I know of already has a very heavy load to carry.

Referring to the life of Jesus, there was no hate in him, but only gentleness and patience. Through him, it was not just a religion that was born. It was man reaching out for something clean and good, yearning for something decent and dignified. Men had known for centuries that happiness did not evolve from violence and injustice, not even from power. They knew cruelty always defeated itself.

Jesus taught that respect and love should be the primary guides of human behavior and human decency. There is an eternal hope that this can be a good world, that nations can live in harmony, that people can produce and trade and serve, each for the profit of

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the other. It is a beautiful thing that man after all his tragic experience with war, brutality and despair, can hold to this wonderful belief.

Remember, young people, there is a price for success, but the price of success is not nearly so high as the price of failure. Remember, young people, that you are holding our hearts and your future in your hands.

I want to bear my testimony to the Lord for his kindness and mercies to me, for his blessings, for his help and his guidance. I know that this is the true Church of Jesus Christ. I know that God lives, that he is our Father. I know that Jesus Christ is the Son of God, our beloved Savior and Redeemer.

I wonder how near we can get to our Heavenly Father and to our Savior. I know from my own experience that when I can become humble, it is possible for me to get very close to the Lord. I know that there is divine in-

spiration and revelation in the Church today. I know that our beloved President David O. McKay, a prophet of God, is at the head of the Church. I know he is inspired of the Lord. I know that the priesthood is in the Church today, and that inspiration and revelation in the Church today is as strong or stronger than we have ever known it before.

May God bless us that we may live up to the standards of this beautiful gospel, to this Church which is our life, which makes our life as it is, I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Bishop Thorpe B. Isaacson of the Persiding Bishopric has just addressed us. Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.

## ELDER HAROLD B. LEE

### *Of the Council of the Twelve Apostles*

I am prompted in the subject of my few remarks by a recent saddening experience, which I had with some young people of Latter-day Saint parentage who have allowed their faith to dwindle while they have sought for higher education in the so-called secular fields, and I am encouraged in discussing some of these matters by what has appeared to be the theme of this session of our conference. I therefore seek for the sustaining of your faith and prayers for these next few minutes.

Some two years ago I came across a report in the *New York Times* of a statement made by Dr. O. H. Mowrer of the University of Illinois, psychologist and former president of the American Psychological Association. This statement came out of a symposium on the relationship between religion and mental health at the sixty-fifth annual meeting of the American Psychological Association held in the Statler Hotel in New York City. This is what Dr. Mowrer says:

"Psychology does not know enough about religion, psychology does not have

all the answers. In fact," he observed, "it has not even asked all the right questions—the great soul-shaking questions of life and death which lie at the very heart of human experience and existence." Dr. Mowrer further said: "It is striking how many psychologists are themselves going back to church, or at least carefully sending their children to Sunday School." He concluded then by saying: "This symposium is far from an occasion for celebration, but rather a call to labor in a vineyard which we psychologists have rather systematically neglected and despised."

It has been a source of great satisfaction for me to have observed in my contacts with men in various fields that other great men in other fields are likewise seeking for the answers to the soul-shaking questions, as he put it, which lie at the heart of human experience and existence.

Some time ago I was privileged to have a telephone conversation with one of the religion editors for a great national news chain. He was preparing an article that was to precede the show-

ing of the great Hill Cumorah Pageant. He said he wanted to talk with me about what he called—I think he called it the “intricate” teachings of the Church. When I asked him to explain what he meant, he said, “Well, this baptism for the dead.” So, as I explained to him the teachings of the Church, he said, “Well, your teaching regarding baptism for the dead is like praying souls out of purgatory.” I said, “Well, I suppose the intent may be said to be the same, but there is one distinctive difference. One is scriptural and true, and the other is not.” Then he challenged me to prove from the scriptures—this over the telephone—how we could take this stand.

I called his attention to what the Lord said to the evilly intended Jews who sought his life: “Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God: and they that hear shall live.” (John 5:25.) That hour that he spoke of was explained, undoubtedly, by the Master to his disciples—at least Peter understood it so well that in his epistles he wrote very clearly about it. After the resurrection he said: “. . . being put to death in the flesh [Jesus], quickened by the Spirit, . . . went and preached to the spirits in prison, which had been disobedient in the days of Noah.” (See I Peter 3:18-20.)

And he further said: “For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit.” (*Ibid.*, 4:6.)

Then I called his attention to the fact that the method or practice of this gospel ordinance was used by the Apostle Paul as an argument for the resurrection, when he asked the question as he wrote to the Corinthians: “Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (I Cor. 15:29.)

Some while later, after his article had been written, I had occasion to visit this man again in a hospital where he was convalescing from a major operation. This time his wife was present, and after the necessary introduction, he

said: “I wish you would explain to my wife here what you told me about the intricate teachings of your Church.” And so, with the realization that I was in a man’s hospital room and he was convalescing, I proceeded to explain what I had previously said to him, at the conclusion of which he said to her: “I told you that the teachings of the Mormon Church are like bricks in a wall of a house, put together with no gaps in them. They have an answer for everything.”

Then I said to him, “Of course, you realize that your comment is to us but another testimony of the divine origin of this Church and the gospel principles which do supply an answer for everything affecting life and death.”

The principles of the gospel are unchangeable, and they are fixed according to the gospel plan. I came to that conclusion in a rather startling way. Brother Kimball and I had an experience with one of Brother Moyle’s friends, a great industrialist, to whom Brother Moyle had presented a Book of Mormon, and with whom he had had many gospel conversations. In our presence, and before the Brigham Young University student body, this man declared that he accepted the Book of Mormon as a true record of his ancestors, he being of Cherokee Indian descent. When we questioned him about that, then if he accepted the Book of Mormon as a true record what did that make of Joseph Smith, and he said he accepted Joseph Smith as a prophet, and he accepted the Church as divine, but he could not believe the principle of baptism for the dead. He said, “I believe God could save those who have died in any way he wanted to.”

I made, what I came to realize a little later, a loose remark that I have repented of many times, when I said to him, “Yes, I suppose God could have said, ‘Throw your hat over a cliff, and you will be saved.’ But he did not say that. He said, ‘. . . Except a man be born of the water and of the Spirit, only then could he be saved.’” (See John 3:5.)

I told that to a friend of mine, and when I repeated that last, “He could have said, ‘Throw your hat over a cliff,’”

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he said, "Brother Lee, I am surprised to hear you say that. Could there have been any other way than the way he said?" Then, too late, I remembered what the Master said: "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," (Matt. 7:14) and in the controversy that followed the healing of the blind at the pool of Siloam, "... He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1.)

The Lord has summed up the gospel in these words: "And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things and teacheth the peaceable things of the kingdom." (D&C 39:6.)

What is the gospel then? What a glorious definition we have listened to this morning in President Richards' address. So often I hear my brethren saying something that I wish we would not say quite that way—that the gospel is a way of life. It is not a way of life—it is the way to eternal life. It is the science of salvation. I quote from something that our late beloved brother, Orson F. Whitney, wrote some years ago when he said:

"The principles which compose the gospel—and not merely the first principles, but all that have been or will ever be revealed are self-existent and everlasting in their nature. They have existed from all eternity, and will endure through all eternities to come, for they are absolute, essential, uncreated truths, without beginning of day or end of years, the same yesterday, today, and forever. Concerning the time, place, and method of their compilation . . . it is not man's present province to enquire." (*Elder's Journal* 4:26.)

Yes, our religion editor of the national newspaper chain, you are right. Gospel truths are as brick upon brick, in a solid wall. There are no gaps. Will you choice young Latter-day Saints, and our friends in the fields of science and psychology and philosophy—will you heed the call of Dr. Mowrer, one of the most brilliant leaders in your secular world, and as he said, heed his call

to labor in the vineyard, which all too often you have systematically neglected and despised.

Our beloved late Dr. James E. Talmage, an eminent scholar, has set forth in clearness the essential relationship between scientific theory and truth in an article entitled: "Prophecy as the Forerunner of Science." It was written many years ago, and this is what he said:

"The man of truly scientific spirit regards a theory in its real character—as a provisional and tentative explanation of phenomena not otherwise easy to comprehend. Theory is but the scaffolding necessary to the work of rightly placing the building blocks of truth in the wall of the rising edifice of science. These building blocks are demonstrated facts, truths made plain, and when they are in place, their proper relation to each other duly established, the scaffolding, which is inadequate and unsightly at best, is torn down. Theory becomes unnecessary as our knowledge of facts increases. . . ." (*Improvement Era* 7:487.)

Nearly twenty years ago because of, shall I say, some immature observations at that time I wrote something that I read again the other day to see if I could now say the same thing. The testimony of those nearly twenty years that have intervened convinced me all the more that these facts are true. That person who thinks he has outgrown his Church and his religion has in reality proved himself too small to bear the responsibilities his membership entails and has shut himself up in his small intellectual world, and the vast treasures in the unseen world of spiritual truths are closed to his understanding. "And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

The gospel of Jesus Christ does have the right answers to the great soul-shaking questions which lie at the heart of human experience and existence, for it is indeed the power of God unto salvation to everyone that believeth. And I bear humble testimony that I know it is true, the science of



salvation, the power of God unto salvation, and I bear that testimony humbly in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has been our concluding speaker. The Choir will now sing, "Still, Still With Thee," conducted by Elder Richard P. Condie.

The Choir sang the number, "Still, Still With Thee," Richard P. Condie conducting.

### President David O. McKay:

As many of you know, and all who have been listening in should know, these services this morning have been on the air by radio and television all throughout these western states. Many of these stations will go off promptly at 12 o'clock, and we wanted them to hear the strains of music by the Tabernacle Choir, and I hope they have all enjoyed it. Thank you Brethren who have been so considerate to enable this program to be completed by the time that these stations turn off. We are glad our listening audience heard that wonderful anthem, so inspirationally and artistically rendered. We have all listened to it.

Brethren and sisters, in bringing to a conclusion this fourth session of the 129th Annual Conference of the Church, we express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us during this and previous sessions. The names of these stations were announced prior to the opening of our meeting. This morning this broadcast appeared on 27 television stations and has been heard over 11 radio stations. We are grateful for the attendance of all who are present in the Tabernacle, in the Assembly Hall, Barratt Hall, and other gatherings where this Conference is seen and heard.

We acknowledge the presence this morning of prominent persons. I am sure all will be pleased to know who many of these are, and we appreciate

their interest, not in just attending, but also their interest in the welfare and advancement of the Church. We have them listed. These we have seen: Brother Wallace F. Bennett, United States Senator; Brother Frank E. Moss, United States Senator; Brother Arthur Watkins, who has been with us for these many years, formerly United States Senator; Brother David S. King, United States Congressman; Sherman B. Christensen, Judge of the Federal Court; Governor George Dewey Clyde of our own State; Lamont Toronto, Secretary of State; Mayor Adiel F. Stewart of Salt Lake City; Brother H. Aldous Dixon, United States Congressman; Educators, A. Ray Olpin, president of University of Utah; Ernest L. Wilkinson, Brigham Young University president; Daryl Chase, president of Utah State University; John L. Clarke, president of Ricks College; William P. Miller, president of Weber College; Floyd S. Holm, director of Snow College; Royden C. Braithwaite, president of the College of Southern Utah; M. Lynn Bennion, superintendent of Salt Lake City Schools; E. Allen Bateman, state superintendent of Public Instruction; Howard McDonald, president of Los Angeles State College; Brother Ezra Taft Benson, as you know, of the Council of the Twelve and Secretary of Agriculture; Arthur Bruhn of the Dixie College; and others; also bishops of wards, presidents of stakes, general officers of auxiliary organizations, and other Church officers. We are happy indeed to have you with us. You are welcome, and I know you have been thrilled with this great Conference.

This would be a good time, too, to make acknowledgement in the presence of all those listening in this morning of the gift of these beautiful flowers. Fifteen thousand sweet peas have come from the Indian Sunday School at Fort McDowell, Arizona, grown and picked by the Indian children. Think what that means! With all our hearts we express appreciation and thanks for these flowers bearing sweet messages of affectionate greeting and loyal support.

There are 5000 daffodils from the Puyallup Valley Daffodil Festival of Tacoma, Washington sent in cooperation with the presidency of the Tacoma Stake;

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1200 calla lilies from the high priests of the Oakland-Berkeley Stake; 40 dozen gladiolas from the Ft. Myers Branch of the Southern States Mission, grown by Brother and Sister William Nychyk, who have 200 acres of gladiolas in Ft. Myers, Florida. The beautiful stocks have come from Arizona from the Phoenix, the East Phoenix, and the Phoenix North Stakes. Seventy-eight beautiful Easter plants have come from Paul Flint of the Kaysville Second Ward. Each plant contains several blossoms. Mary A. Persson of Woodland, California sent three dozen beautiful calla lilies.

We express appreciation of the effort put forth by members of these wards, branches, stakes and missions. Our thoughts and best wishes will be with them as we enjoy the beauty of their flowers during this annual Conference of the Church. We wish also to mention Brother and Sister Mart Jorgensen of the Granite Ward of this city, who have worked early and late in arranging and placing these thousands of flowers in vases. We thank the Tabernacle Ushers who have rendered service early and late in seating the great audiences, and we appreciate the co-

operation of City officials—Chief W. Cleon Skousen, traffic officers, etc.—in handling increased traffic, the Fire Department, the Red Cross.

You will note that the ladies of the Tabernacle Choir are wearing blue blouses this morning, and the men blue shirts. This is necessary to obtain a better television picture, so this whole program has been arranged for the hundreds of thousands of listeners in this morning. The singing, so inspirational to us all, is from our own Tabernacle Choir, Richard P. Condie conducting, and Alexander Schreiner at the organ. To all the members of the Choir we express appreciation for their time, talent, and particularly the spirit with which they sang these beautiful anthems.

We shall now be dismissed by Elder Harold I. Bowman, formerly president of the Spanish-American Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon.

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Elder Harold I. Bowman, formerly president of the Spanish-American Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## SECOND DAY

### AFTERNOON MEETING

The Sunday afternoon session of the great Conference convened at 2:00 p.m., Sunday, April 5, with President David O. McKay presiding and conducting the meeting.

The Salt Lake Tabernacle Choir furnished the choral music for this meeting.

#### President David O. McKay:

We shall begin this service by the Tabernacle Choir singing, "Thanks Be To God," with Elder Jay E. Welch conducting. The opening prayer will be offered by Elder Asael T. Sorensen, formerly president of the Brazilian Mission.

The Choir sang "Thanks Be To God," Jay E. Welch conducting.

Elder Asael T. Sorensen, formerly president of the Brazilian Mission, offered the opening prayer.

#### President David O. McKay:

The Tabernacle Choir will now sing, "The King of Glory," Sister Jessie Evans Smith as soloist, conducted by Richard P. Condie.

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The Choir sang "The King of Glory," with Jessie Evans Smith as soloist, conducted by Richard P. Condie.

## PRESIDENT DAVID O. McKAY

Frequent reference has been made throughout this conference by previous speakers to the importance of training youth. Several messages have been directed specifically to the young people of the Church. I should like to say a few words on this important theme.

Our children are our most precious possessions. They are treasures of eternity. None of them should be lost. Our Father's glory is in their salvation. As a Church we have great opportunity to reach these young people; and as individuals—teachers and officers—we have a great responsibility in teaching them correct principles.

Emphasizing the opportunities of the Church in this regard, Paul wrote to the branch at Corinth: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:11-13.)

### *Fitness of American Youth*

On November 21, 1957, the President of the United States appointed the President's Council on Youth Fitness, composed of the Secretary of the Interior as Chairman, the Secretary of Defense, the Secretary of Agriculture, Ezra Taft Benson, who sits here with us this afternoon, the Secretary of Labor, and the Secretary of Health, Education, and Welfare.

He said it was the duty of this council to promote the efficacy of existing programs and the launching of additional programs which will enhance the fitness of American youth. He also established at that time the President's Citizens Advisory Committee on the Fitness of American Youth. That was in 1957.

On the thirty-first day of January of this year, the President issued another proclamation:

"Whereas the ongoing strength of our Nation depends upon the health of our young people; and

"Whereas we must always strive to improve the fitness of our youth by determined and coordinated efforts; and

"Whereas, in this challenging world, it is essential that our young people recognize their obligation to themselves, to their families, and to the Nation, to endeavor to keep themselves mentally, emotionally, spiritually, socially, and physically fit; and

"Whereas the President's Council on Youth Fitness has recommended that a National Youth Fitness Week be designated:

"Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, do hereby proclaim the week beginning May 3, 1959, as National Youth Fitness Week.

*"I request officials of the Government, and I urge parents, young people, and interested local and national organizations, to use all appropriate means during that week to promote programs and activities demonstrating the importance of youth fitness to the end that we may assure the continuing strength and well being of our people."*

Over a quarter of a century ago another President of the United States made the following significant reference to the importance of training childhood and youth (I quote from President Hoover's address to the White House Conference on Child Health and Protection, November 1, 1931, Washington, D. C.)

"These questions of child health and protection are a complicated problem requiring much learning and much action. And we need have great concern over this matter. Let no one believe that these are questions which should not stir a nation; that they are below the dignity of statesmen or governments. If we could have but one generation of properly born, trained, educated, and healthy children, a thousand other problems of government would vanish. We would assure ourselves of healthier minds in more vigorous bodies, to direct the energies of our Nation to yet greater heights of achievement."

President Eisenhower's council has as its scope not only "muscle making"

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and "tendon stretching," as set forth by Shane McCarthy, Executive Director, but also the mental, moral, emotional, and spiritual development of youth. This youth program is most timely and fitting. I am glad that two of our General Authorities are connected with it—Elder Ezra Taft Benson, of the Council of the Twelve, and Elder Marion D. Hanks of the First Council of the Seventy.

Recently one of my sons called attention to an address delivered by Major Mayer of the Brook Army Medical Center, Department of Psychiatry, San Antonio, Texas. It was delivered to the officers and supervisors of the San Francisco Naval Shipyard, and the Naval Radiological Defense Laboratory on the fourth of October, 1956. The major pointed out that the communists have gained control over many people in this world by the well-known devices of wars, purges, Siberian war camps, mass executions, etc. But he says more significant is the fact that for every person brought under the Russian banner by violence, many hundreds have been controlled without violence, and yet such control has been absolute.

Then he gives the result of his study of 4000 returning prisoners of war from Korea, and he finds a technique which has been termed "brainwashing." Before the communists could put their plan into effect they had to segregate these prisoners, which they did very simply by putting them into what was called "reactionary" camps. Note whom they put into these "reactionary" camps.

*First*, people who tried to be leaders or who showed what the communists called "poisonous individualism." If the soldier had the temerity to try to organize anything, off he went to the "reactionary" camp. He was obviously hopeless.

*Second*, those "reactionaries" or people with a higher education, who were considered automatically pretty reactionary unless they volunteered to cooperate, and some of these did.

*Third*, overtly religious people. The communists felt that they could not do much with them.

Out of these 4000 prisoners, what percent do you think they put in the "reactionary" camp? Five percent, and

after getting rid of those, they began the process of "brainwashing." It is surprising how many soldiers knew so little about our way of life—the American way of life.

Once they had the leaders segregated, they invoked the techniques which have become universal throughout the communist world.

### *Youth's Responsibility*

We are living in an age of gadgetry which threatens to produce a future generation of softness. *Flabbiness of character* more than *flabbiness of muscles* lies at the root of most of the problems facing American youth.

The youth of yesterday are carrying the responsibilities and directing the affairs of the world today. The youth of today will contribute to the destiny of the world tomorrow.

Never a day passes but gives some reminder of the fleetness of time and the brevity of life—childhood—youth—maturity—old age. In childhood there is no past—no future—happy in the present—heaven lies about him, and it is all for him.

Youth—beautiful—sweet—rash—inexperienced! In the words of Longfellow:

"How beautiful is Youth! How bright it gleams  
With its illusions, aspirations, dreams!  
Book of Beginnings, Story without End,  
Each maid a heroine, and each man a friend!"

Then comes manhood with all its responsibilities, duties, failures, successes, each spending his time and worry on how much he can get, instead of how much he can give to this world and make it better. Before he knows it old age is upon him. "The easiest thing for our friends to discover in us, and the hardest thing for us to discover in ourselves is that we are growing old." But of one thing we are keenly aware—that

"Years rush by us like the wind  
We see not whence the eddy comes,  
Nor whitherward it is tending,  
And we seem, ourselves, to witness their flight  
Without a sense that we are changed.

Yet time is beguiling man of his strength  
As the winds rob the trees of their  
foliage."

(Sir Walter Scott's "Woodstock")

The President's Council on Youth Fitness should be commended in recommending that a National Youth Fitness Week be designated. By so doing they recognize that in this challenging world it is essential that our young people be aware of their obligations to themselves, to their families, and to the nation. In this recognition they endeavor to keep themselves mentally, emotionally, spiritually, socially, and physically fit.

### *I. Responsibility of Parents*

Parents have a responsibility in this education. Youth needs guidance, direction, and proper restraint. "Let thy child's first lesson be obedience, and the second will be what thou wilt," said Benjamin Franklin. A child learns this lesson early at his mother's knee—sometimes across his mother's knee. The child should learn early that the world is not created for him alone; that he has an obligation to others; that he owes his parents, particularly, a debt unpayable except in only one way—in living a life that will honor his name and bring joy to them in their old age. He should learn that

"He ought to be true for the sake of the folks who think he is true.

He should never stoop to a deed that his folks think he would not do.

If he is false to himself, be the blemish but small,

He has injured his folks, he has been false to them all."

(Paraphrased from Edgar A. Guest.)

It was old King Lear who cried in his anguish, "How sharper than a serpent's tooth it is to have a thankless child." He is recreant, indeed, who for selfish indulgence would bring disgrace upon his parents, and upon the good name he bears.

Parents, too, have a responsibility in this training not to provoke children to wrath. They should be considerate not to irritate by vexatious commands or place unreasonable blame. Whenever possible they should give encouragement rather than remonstrance or reproof.

### *II. The Obligation of the Church*

The obligation of the Church is to spend not just *one week* this coming month on Youth Fitness, but *fifty-two weeks* every year. Quorums and organizations have been set up in the Church, as our text says, for the "perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ;

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:12-13.)

Now, let us just take a glimpse of the completeness of the Church organizations, and we shall find it discloses the fact that in the auxiliary organizations, quorums, and other groups, there is an army of officers and teachers ready to guide and direct youth in the proper way.

In the Sunday School for example, there are 82,449 officers and teachers, having under their charge 664,750 people. Primary: 51,053 officers and teachers, having under their charge 290,789 children. YMMIA: 24,754 officers and teachers, and 178,766 youth under their direction. YWMA: 32,988 officers and teachers, and 194,094 girls under them. Aaronic Priesthood: 28,837 officers and teachers, having 86,176 youth. Foreign missionaries: 5,512, and stake missionaries, 5,934, or 11,446 missionaries. Or a total of 231,527 officers and teachers in the Church who first of all should be *exemplars*. "Children have more need of models than of critics." No officer or teacher should be continued in office who persists in the obnoxious use of tobacco. The elder who hesitates to teach the Word of Wisdom is shirking his duty. He who fails to live it robs himself of strength of body and strength of character to which he is entitled.

### *Resisting Temptation*

Truth is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always power. With the ideals of right living before him, no member of the Church can continually violate the Word of Wisdom with impunity.

In this old world, the easiest way

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seems to be the indulgent way. If a person has the least desire or inclination to drink tea and coffee or to smoke cigars, temptations to indulge the appetite are on every hand. At parties, during social calls, at chance introductions or friendly visits, in restaurants or trains, indulgence in these stimulants and narcotics is not only encouraged but also too often urged. Under such influence and environment, the easy way is to yield and become one of the crowd. But not one of these officers, 231,527 of them, should ever yield to that easy way. One never develops character by yielding to wrong. "To him that overcometh will I give to eat of the tree of life. . . ." (Rev. 2:7.) Strength comes by resisting!

We are living not only in a commercial age, but also in a nicotine age, and viciously the cigaret habit is fastening itself upon the human race. Government, medical, and other statistics are constantly warning us of the enormous strides that this insidious enemy to health and morals is making; but we little realize how active and potent are the forces at work to foster this and kindred vices, and all for commercial gain.

In "Habits that Handicap," Charles B. Towne, a quarter of a century ago, explains how "salesmen and demonstrators a few years ago were employed by manufacturers to go throughout China 'to show the people how to smoke cigarettes.' It is estimated that as a result of this campaign, one half of the cigaret consumption in the world is in China. It is little wonder, when we learn that because of cheap labor twenty cigars could be sold for a penny!" The author also makes this remarkable statement: "*I consider that cigarette smoking is the greatest vice devastating humanity today because it is doing more than any other vice to deteriorate the race.*"

Think of the effect of an army of officers and teachers, with hundreds of thousands of youth under their care, not one of whom should ever put a cigaret in his or her mouth! What a potent example! The voice of the Church will ever be raised against the increasing tendency among men and women to stain their lives with nicot-

tine. Especially does it deplore this growing evil among women. Heretofore, virtuous Anglo-Saxon womanhood has been above this indulgence, and has therefore been a restraining and uplifting influence on men. Now, this influence is being subjected to the insidious lure of the cigaret; and mothers of men, around whom center the sweetest, purest, noblest sentiments of our lives, are contaminating their sweetness and purity by indulgence in one of man's vices. The more woman becomes like man, the less he will respect her; civilization weakens as man's estimate of woman lessens.

That it is woman's right to indulge in this habit, we do not question; yet, we lose some of that sweet respect and admiration for women when we see them walk deliberately into mire holes that have heretofore besmeared only men. It is difficult to conceive that any mother would arrogate to herself the thought that staining her lips with tobacco would add to her dignity as mother, or increase the admiration and pride that children hold for true motherhood.

The mission of the Church is to proclaim the truth of the restored gospel, to uplift society that people may mingle more amicably one with another; to create in our communities a wholesome environment in which our children may find strength to resist temptation and encouragement to strive for cultural and spiritual attainment. It is the binding duty of leaders of youth, and particularly mothers, *by example* to make ineffective the influence of designing men who would make profit out of their fellows who have fallen so low as to be slaves to vice and passions.

The restored gospel is a rational philosophy that teaches men how to get happiness in this life and exaltation in the life to come. The mission of the Church is to establish the kingdom of God upon the earth, "which is not a mythical but a real kingdom," says a prominent writer not of the Church. "It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up, and en-

able us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will in order that we may conform ourselves to it." (Thomas Nixon Carver.)

### III. Power of Example

To live an upright life, to conform to high ethical standards, is the responsibility and duty of every teacher of the land. Greater than this is the responsibility of the religious teacher, for in addition to his belief in the efficacy of ethical and moral precepts, the religious teacher assumes the responsibility of leading the youth into the realm of spirituality.

Example is the best and most effective way of teaching. Let us be exemplary in our speech. No true leader of the Church will ever profane the name of God or his Beloved Son, especially in the presence of his sons, or in the presence of any other young people. Profanity is a vice. We can set a proper example also by speaking well of others. The Lord has admonished us not to engage in backbiting. Another worthy example is exercising self-control, controlling our temper by not speaking angrily in the home. Let calmness be characteristic of our home life.

*"Children, obey your parents in the Lord:" said Paul, "for this is right.*

*"Honour thy father and mother; which is the first commandment with promise;*

*"That it may be well with thee, and thou mayest live long on the earth.*

*"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."* (Ephesians 6:1-4. Italics added.)

To this admonition of Paul, we add the word of the Lord to the Prophet Joseph as follows:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. . . .

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25-28.)

The training of youth is an obligation, first, upon the parents; next, upon teachers in the Church, in auxiliaries and quorums, in the missionary field, proclaiming the gospel wherever they may be called, and upon all the citizens whether in the Church or out of the Church. It is one of the obligations to which our attention is now called by the President of the United States who has placed the responsibility upon his cabinet, who have appointed a citizens' committee, and asking the entire nation to combine in this great educational campaign.

Fellow workers, may inspiration from on High be given each of us to discharge our responsibilities throughout this Church in training the youth, not only during Youth Training Week throughout this land but *always*, having in mind God's saying found only in this revealed Church: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

God help us to be true instruments in his hands in accomplishing this divine ideal, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Hanks, will you come forward please. Elder Marion D. Hanks will now speak to us and he will be followed by Elder Ezra Taft Benson of the Council of the Twelve.

## ELDER MARION D. HANKS

*Of the First Council of the Seventy*

With you I rejoice in this forthright and impressive statement by President David O. McKay of our interest and our position in a great national program. My earnest and humble prayer is that we who have influence with the young may proceed from this conference throughout the Church to give adequate emphasis to the great responsibility of developing fitness in our young. I think, if we do we may expect three great results: that, first, much good will come to the nation, and the nations, of which we are citizens; second, that the missionary work of the Church will receive great impetus through the marvelous example of the influence of the program of the Church in the lives of its young; and third, that the Church itself and its people may profit measurably by a renewed dedication to following the direction of the Lord and the leadership of the brethren in providing opportunities for development in every aspect of the personality in our young.

Early this week our seven-year-old daughter, leading our family in prayer, thanked God for her and our eyes and our ears and our mouths, and asked the Lord to bless us that we could say good things through our mouths, and because she knew her daddy had to talk that morning to some people not of the Church, she prayed that he would be able to explain the gospel understandably to them. I echo her great appreciation for God's gifts and her earnest petitions also.

A time ago I had the privilege of going to a university campus to participate in what they called "Religion in Life Week." Their theme, which I was to treat at the beginning of the week, was "Something Missing." I walked about the campus and into some of the buildings in the period preceding the appointed hour, and in a certain building where there were advertisements placed by students, I saw this written, line by line as I shall repeat the words:

For Sale  
1929 Ford  
Good body and fenders  
New paint job

No engine

\$20

See \_\_\_\_\_

And I had the idea which permitted me to treat the theme, "Something Missing." The car looked all right, I suppose. It may have seemed adequate from the exterior appearance to fulfil its purposes, but in fact, it was not. Something was missing, and that something was the chief element, the motivating power.

As President McKay spoke to the missionaries of the Church Friday night, I thanked God in my heart that over a large part of my life I have been blessed to serve on that interesting frontier where the Church meets the world—in the missionary cause. I rejoiced last evening as he talked of the wonderfully fine, loyal, intelligent people of integrity in the world, because though I seek premier position in few things in this world, I would not want to be second in my appreciation of the wonderful people there are who are not of us and not like us, but who are good and decent and honest and live to the light they have received. But I confess that much as I have learned to love them, and as honest as is my respect for them and their integrity, I have recognized . . . that in them there is something missing, and time and again I have had the blessing, with many of you, of attempting to bear witness to them of what that something is.

Why do they miss it? Why do they not enjoy it? Perhaps because they have not been taught. Perhaps because they have a seemingly satisfactory circumstance in life. Perhaps because though they may sense they miss something, the pressures and problems and influences of their lives keep them from responding, from being willing to pay the price.

I read with some of you some time ago in an eastern newspaper a little article which had no prominent place, but which represented something meaningful. It was the story of a fire in one of the clothing districts in New York City. It told of the death in this fire



of more than a dozen people—fifteen, as I recall, and one sentence from the latter part of the short article was impressive and important to me. It said that these people had perished within easy access of an escape door, but had not used it, rather had huddled together and had died in the middle of the floor because of “smoke and fear.” I have wondered if some one of the fifteen or so who died had been conscious enough of the door, if he had known of it and realized its importance he might have led the others through it to life.

And I have thought a good deal more, as perhaps you will in contemplation, about what may have happened in that clothing factory. Apparently they had been sitting within easy access of that door, some of them, at least, for years, yet had paid no heed to it. It had not apparently meant much to them, and in their hour of extremity they were not able to find it.

There are many wonderful people in the world for whom I have personal respect and love, and whose intelligence and integrity I consider at least equal to our own, in terms of what they are willing to do for what they believe. Yet I testify with all my heart that there is something here for the finest of them, but it requires a consciousness that not all is well, that there is something to be had in the world besides social competence or other of the earthly pursuits which satisfy the ambitions of men.

“Smoke and fear” are everywhere about us. I read again this morning, at an early hour, out of the eighth chapter of First Nephi, and then in the subsequent explanatory chapter, the vision of Lehi. You remember the chief symbols—the tree representing the tree of life, or the love of God; the path to it; the rod by which one holding fast could reach it, and the chasm; the large and spacious building on the other side; the mists of darkness, of vapor, rising from the river of filth to overcome those who would try to reach the tree. Do you remember these words? An exceeding great mist of darkness came up and obscured the path, while across it the great spacious building was filled with people, old and young, male and female, their manner of dress exceeding fine, and who were in the attitude of mocking

and pointing their fingers toward those who had come and were partaking of the fruit. Some of those who had tasted it were ashamed because of those who were scoffing at them, and they fell away into forbidden paths and were lost. Note these words in the twelfth chapter of First Nephi: “. . . the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost.

“And the large and spacious building, which thy father saw, [said the angel to Nephi], is vain imaginations and the pride of the children of men.” (1 Nephi 12:17-18.)

My testimony and witness and the assurances of my heart are that though there are wonderfully fine people all about us, with whom I have the occasional privilege of association, some of whom I have the blessing of attempting to teach, and to many of whom I have the privilege of bearing witness, and while I have great respect for what they represent and are, yet there is something missing in them if they have not found willingness to realize that within easy access is a door leading to life, and that the Savior stands there and knocks, but they must open and walk through.

I have been deeply blessed by the great strong statements of the brethren this conference reaffirming that there is something in the gospel and Church of Jesus Christ which will bless the lives of the very finest of men who do not have it, and who therefore have something missing.

To conclude, I mention that such a sermon as President Richards delivered this morning is sometimes greeted by some of the people of whom I have spoken, with murmurings as to arrogance and smugness, with some objection on the basis of lack of goodwill, even sometimes, they say, lack of Christianity, in such a statement. I say, and humbly, that though the prophets were good and compassionate men who loved brotherhood and goodwill, yet in every instance they testified that there is a way, that men must follow that way and obey the commandments of God. We could proceed from the beginning

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to the end of the sacred records, but I choose just one as the example, and this, section 52 of the Doctrine and Covenants, where the Prophet, under the inspiration of God, encouraging and suggesting compassion and love and brotherliness, and prayer and humility and every other virtue, also had something else to say:

"Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

"He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances." (D&C 52:15-16.)

I thank God for the blessing of the gospel, of some understanding of it, and of certain witness that it is the very plan of God, and that they who speak for God are his servants in this day, as anciently, which I say, and which witness I bear, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. We shall now hear from Elder Ezra Taft Benson of the Council of the Twelve.

## ELDER EZRA TAFT BENSON

### *Of the Council of the Twelve Apostles*

My beloved brethren and sisters and friends: Humbly, gratefully, and prayerfully I approach this assignment and face this great audience and the unseen audience of thousands more. Since listening to the inspiring address of President McKay I have felt impressed to leave in my pocket a manuscript which I had intended to present as my small part of this conference.

I would like to say just a word about youth, if I may, the theme which the President has so impressively emphasized in our hearing by his inspiring address. With all my heart I respond to this great message of the president, prophet, seer, and revelator of the Church of Jesus Christ of Latter-day Saints. And I hope and pray that leaders of youth everywhere who were fortunate enough to hear his message, or will be fortunate enough to read it, will heed the counsel given therein.

I love the youth of the Church and of this great country. I know that our future as a nation, as a people, and our future as a Church depends very largely upon our young people.

I rejoice as I look into the faces of the leaders of youth who have been called to represent the Church. I was thrilled as we met at Camp David in the mountains north of Washington and found that Elder Marion D. Hanks had been appointed a member of the Citizens' Advisory Committee of the President's Council on Youth Fitness,

already referred to by President McKay. We have a group of great leaders in the Church who have been assigned to work with young people, and I think nowhere in all the world will you find a finer youth program than we have right here in the Church.

Everywhere I go I hear praise of the youth program of the Mormon Church, and I am sure that the praise is well merited. I have thrilled with the recent series of articles, cards, and displays on the general subject, "Be Honest with Yourself." It is our appeal to the young people of the Church to adhere strictly to the basic, eternal concepts which make for the good life. It is an appeal for them to live clean, upright lives, to adhere to those basic principles which their parents and their grandparents and their great-grandparents adhered to, and upon which they build in this western land.

It is my hope and prayer, my brethren and sisters, that those of us who have responsibility for leadership, among the youth of Zion particularly, will have the courage and the good common sense to speak frankly and honestly with our young people, that they might know what the Church expects of them, that they might know what is best for them as citizens of this great land, and citizens of the kingdom of God.

Now, what is it that we seek for our young people? It has been said that they are the greatest group of young

people in all the world. I am sure they are the greatest in opportunity of any group of young people anywhere. No group of youth has ever had richer opportunities than our young people have today. What do we seek for them? I have concluded that there are four essential things that we seek for them.

First of all, we want them to be happy. "Men are, that they might have joy." There is no happiness in sin. Wickedness never was happiness. There are no shortcuts to happiness. It pays to live the good life. It pays to heed the counsel of one's faithful parents and the teachers of youth. It pays to heed the counsel and the instruction given by the General Authorities of the Church. If our young people would be happy then they must adhere to the eternal, basic principles and concepts of our belief and follow the advice given them by the leadership of the Church.

Secondly, we want them to be successful in their chosen field of life's work, whatever that field may be so long as it is honorable. We would like to see them excel. The Lord wants them to excel, and he will help them. I am convinced, my young brethren and sisters, that while the world may not live our standards, I am confident in my own heart from observation, experience, and broad contact with the world, that the world is willing to pay for the services of young Latter-day Saint men and women who are willing to adhere strictly to the standards and ideals of the Church. If a young man and woman were thinking only of getting ahead materially or financially in their chosen field, it still pays to live the standards of Mormonism. You have everything to gain and nothing to lose by adhering strictly to the standards which you have been taught from childhood, and which the Church emphasizes today.

Thirdly, we hope that our youth will develop a love for freedom and become good citizens of this great Christian nation. We hope that our youth will develop in their hearts a conviction, a testimony, that this is not just another nation, not just one of a family of nations, but a nation with the responsibility of a great mission to per-

form for liberty-loving people everywhere. We hope they will realize that the Constitution of this land was established by men whom the God of heaven raised up unto that very purpose. Our young people have a responsibility as citizens of this land to see to it that the basic concepts, and principles, and ideals, upon which this great Christian nation has been established are preserved, and strengthened, and safeguarded.

Fourthly, and most important of all and really all-inclusive, we hope that the youth of the Church will live so that eventually they will be able to go to the house of the Lord with a choice companion, and receive the priceless blessings which are in store for the faithful there. And we hope that they will then continue to live worthily so as to eventually be exalted in the celestial kingdom of our Heavenly Father.

Yes, we want them to have a good time. We want them to be happy. We want them to succeed in their chosen fields. We want them to become good citizens. We want them to become good fathers and mothers. We want them to establish happy homes, and in order to do that they must live good lives. They must keep themselves clean and pure.

I thrilled as I listened to Sister Jessie Evans Smith sing the solo part of that lovely song this afternoon: "He that hath clean hands and a pure heart." Our young people must lead clean lives—clean in their actions, clean in their thoughts. This means that they cannot indulge promiscuously in so-called petting and necking. It means that they should look very carefully at a common practice which we find on American dance floors today of close bodily contact—cheek to cheek dancing—which I think, my brethren and sisters, has in it real danger.

I think our young people want to know this. My advice to them would be not to engage in these promiscuous relationships, these close and intimate contacts, including cheek to cheek dancing on the ballroom floor, whether it be at a Church dance, a public dance, or wherever it might be. I urge that they never do anything, on the dance floor or off the dance floor, that they would

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be ashamed to have their own fathers and mothers witness.

If they are wise, our young people will reserve for the marriage covenant those sweet and intimate associations. They will reserve such intimacies for their companions for eternity. Such a course is pleasing to our Heavenly Father and will bring peace and happiness—eternal happiness.

I know this may seem strong doctrine for some. I stress it because I believe that the young people of the Church want to know. I believe they are entitled to know. I believe it is best for them.

In all your relationships, my young friends, when in doubt then do not enter into the act or practice. In fact, our young people should not enter into any activity if there is any doubt as to its propriety. If you are living right, my young brethren and sisters, you will have the prompting of the Spirit which will tell you whether it is right or wrong. Do not fail to heed that prompting, as I hope you will heed the counsel of your own parents and your leaders in the auxiliaries.

Just one thought in closing: As you resolve in your hearts to live the standards of the Church—and you cannot afford to do otherwise, from a material standpoint, from a spiritual standpoint, from the standpoint of getting ahead in the world—I hope you will remember that your prescribed standards are a part of a great body of truth—the gospel of Jesus Christ—revealed truth from heaven. Please remember that no discovery of the future, in the laboratory or anywhere else, no other truth will ever be

in conflict with the teachings of the gospel. Truth is always consistent. It is never in conflict. The gospel encompasses all truth. When doubts come to your mind because of instructions you may receive in the classroom, I urge you to remember that time is always on the side of truth, and Mormonism is truth.

God bless you and protect you and guide you, and give you the courage to live the gospel, to maintain the standards of the Church, so that the blessings which have been promised to the faithful may be yours eternally, and here in mortality also, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking to us. The Choir and Congregation will now sing, "O Say, What Is Truth?" conducted by Assistant Chorister, Jay E. Welch. After the singing, Elder William J. Critchlow, Jr. will speak to us.

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The Tabernacle Choir and the congregation sang the hymn, "O Say, What Is Truth?"

**President David O. McKay:**

Elder William J. Critchlow, Jr., Assistant to the Twelve, will now speak to us. He will be followed by Elder A. Theodore Tuttle.

**ELDER WILLIAM J. CRITCHLOW, JR.**

*Assistant to the Council of the Twelve Apostles*

"The man that hath no music in himself, nor is not moved with concord of sweet sounds, is fit for treasons, stratagems and spoils. The motions of his spirit are dull as night, and his affections dark as Erebus." (*Merchant of Venice*, Act V, Sc. 1.) Certainly some of the loveliest, and I am sure the sweetest, sermons that we have heard in this conference have been rendered by this choir, and the choir we heard yesterday.

Six months ago I was the president of a large Ogden stake which, I was told, would be divided at our next stake conference, and that I would be retired as its president. Before that conference arrived, I came to general conference, and there I found myself suddenly and unexpectedly retreated instead of retired, and I have traveled several thousand miles on those treads to the stakes of Zion to keep stake conference appointments. I thought the people in my

stake were the best and the happiest people in the world. I still think so, but in my travels I have found thousands of people just like them. I found them in Phoenix, in Denver, in Salt Lake, and in the Big Horn. Wherever I have gone I have found these people, so I will have to revise my thinking and say that the South Ogden Stake people are just some of the finest people in the world.

These people have certain characteristics in common. Friendliness is one of them; humility is surely another; the hospitality of their leaders is another which I have greatly enjoyed. But the outstanding characteristic, it seems to me, is happiness. Their countenances literally radiate happiness. They seem to have left all of their worries and troubles at home. They obviously came to conference to feast, spiritually, of course, and they seem to delight in paying their devotions.

They should be happy. They should be the happiest people in the world. I believe they are the happiest people in the world because they observe our Father's laws of happiness.

Our Heavenly Father loves us. I love my children dearly, but his love for us, his spirit children, is infinite, divine.

His announcement of our coming to this earth made his children extremely happy. "... the morning stars sang together, and all the sons of God shouted for joy," (Job 38:7) so we are told, and we soon learned that, "Adam felt that man might be; and men are, that they might have joy." (2 Nephi 2:25.) He provided for our happiness here on earth by giving us a plan for happiness. We call it the "gospel plan." It comprises a number of laws, some ordinances, and a few principles which if obeyed will bring a state of blessedness to his children. And blessedness, my brothers and sisters, is a deep, refined joy or happiness.

An example of his laws of happiness is his law of health which we call the "Word of Wisdom."

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall have health in their naval, and marrow to their bones; . . .

"And shall run and not be weary, . . ." (D&C 89:18-20.)

A young man came to a bishop in my stake and said, "Bishop, I have observed the Word of Wisdom all the days of my life, yet I do not enjoy good health. Why doesn't the Lord respect his promise?"

This wise bishop replied, "Sit down, we'll read the law together." Then as he turned the pages to find the law, he said, "I haven't seen you in priesthood meeting this year, nor have I observed you in Sacrament meeting for a long, long time, nor have I had your name on the tithing list for several years."

"I know, Bishop," the young man replied, "I'm not faithful in all things, but I have faithfully kept the Word of Wisdom, and I have not received the promised blessing."

"Here," said the bishop, "is the law." He read it slowly.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, . . ." (*Idem*, 18.)

No need to read farther! In kindness he explained, "Our Heavenly Father has commanded us to pay tithing, to go to Sacrament and to priesthood meetings. You apparently have not understood the law and, therefore, have not fully complied."

Like this young man, others may not understand these laws of happiness. Ignorance is no excuse for violating civil laws; perhaps our Heavenly Father may not accept it as an excuse for violating his laws.

Another law, apparently misunderstood by some is the Sabbath day law.

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: . . ." (Ex. 20:8-10.)

"... thou shalt go to the house of prayer and offer up thy sacraments upon my holy day"; (D&C 59:9.)

I have seen our members, along with other people, in stores purchasing supplies and food on Sunday. May I ask, with what consistency can one go to a store on Sunday in violation of this law, purchase food, and then place it on a table, and ask Heavenly Father to bless it?

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Another example is his financial law—the law of the tithe.

“... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Mal. 3:10.)

“... for he that is tithed shall not be burned at his coming.” (D&C 64:23.)

Another is his priesthood law.

“And also all they who receive this priesthood receiveth me, . . .

“For he that receiveth my servants receiveth me;

“And he that receiveth me receiveth my Father;

“And he that receiveth my Father receiveth my Father’s kingdom; therefore all that my Father hath shall be given unto him.” (*Ibid.*, 84: 35-38.)

Still another example is his marriage law—celestial marriage law.

“Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; . . .” (*Ibid.*, 132:15.)

There is another law, which I heard President McKay quote this afternoon. I call it the “law for the parents.”

“... inasmuch as parents have children . . . that teach them not . . . repentance, faith in Christ, . . . baptism and the gift of the Holy Ghost . . . when eight years old, the sin be upon the heads of the parents.

“For this shall be a law unto the inhabitants of Zion. . . .” (*Ibid.*, 68:25-26.)

There are other laws designed for our happiness, obedience to which will bring that deep-refined joy which we might call blessedness. But underlying all of these laws is one master law, “... irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

“And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.” (*Ibid.*, 130:20-21.)

My son told me about a man who declined to join our Church because, he said, “Observance of the laws (recited above) would deprive me of my

happiness. I like,” he continued, “a cup of coffee at breakfast, another cup mid-morning to pick me up. After dinner in the evening I like to relax with my pipe and newspaper. On Sunday I like to get out under blue skies with my fishing pole in summer, and in winter I enjoy a late, lazy breakfast with the Sunday paper. If I paid a tithe of my earnings on top of my income tax, doctor bills, instalments on my home and car—well, I’m afraid I’d be jailed for writing checks with insufficient funds.”

What this man implied, and implied quite effectively, was this: I have no faith, no assurance that God will reward me with anything better than a pipe or cup of coffee for keeping his laws.

“... O ye of little faith?” (Luke 12:28.)

“And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.” (D&C 59:21.)

“... according to men’s faith, it shall be done unto them.” (*Ibid.*, 52:20.)

“... without faith it is impossible to please him: . . .” (Heb. 11:6.)

Faith is the first principle of our gospel. If this man could have seen the happy countenances of thousands of members in the stakes which I have visited and could he have heard, as I have heard, the testimonies of those men and wives who have come into Church activity, he surely would have paused before he spoke so facetiously.

In contrast to this man’s lack of faith, let me tell you about a man who came one evening to a stake president and asked for baptism. I see that president in this congregation. This man stood in the president’s home, dressed in an army officer’s uniform of high rank. In answer to the president’s question, “What missionaries have been instructing you?” he replied, “None.” Then he explained that he supervised LDS men and women at Hill Air Force Base and found these people to be honest, industrious and happy. “My wife and I are religiously inclined, and we would like to be not only one with them but

also one of them. We would like to be baptized."

I had an opportunity to interview this officer, and when I asked him if he understood the principles of the gospel, he replied, "I understand the tithing law, and I will observe it. Other laws I do not understand, but we (wife and I) will conform. We want to be happy with you and one of you." He had faith. I think he found real happiness.

Now let me tell about another man who lectured brilliantly in Salt Lake City a dozen or so years ago. He was a silver-tongued orator who reportedly had lectured in nations around the globe and had more degrees behind his name than many of us could interpret.

The following day he visited in Ogden and was taken sightseeing up Ogden Canyon. Returning, he relaxed in the office of the president of the Ogden Chamber of Commerce where he remarked, "You Mormons are certainly a friendly, hospitable, and happy people. Will one of you tell me something of your philosophy of life?" His finger pointed to me, so I told him about our concept of God, why we were here, where we come from, and what we expected hereafter. I also quoted our Articles of Faith. When I had finished, he said in substance:

"My father was a minister. I, too, am a graduate of a school of divinity. But what I learned in that school, or rather what I did not learn, and what you have told me today confuses me. As a result I am what you would call an agnostic."

"Now," he continued, (and this is significant) "if what you believe—this philosophy of yours—makes you happy, then stick to it and live it. I tell you there is no happiness in unbelief. Your philosophy is interesting. It could be taught in colleges along with other philosophies and people would read it—if you would disassociate and leave Joseph Smith out of it."

My brothers and sisters this gospel plan which he called "our philosophy" is not a philosophy. It is truth. And Joseph Smith can no more be "disassociated" than can this earth be taken out of the solar system. He was fore-ordained before the foundations of this

earth to head this the greatest of all dispensations, the Dispensation of the Fullness of Times.

I wish I could talk to that doctor again. I would tell him as I tell you that in my book I have added another Article of Faith which I call my 14th Article of Faith. This is it: (I'll put it in the singular, but if you accept it, you can make it plural).

"I believe that Joseph Smith was a Prophet of God; that he was visited by heavenly messengers, among them Peter, James, John, Elijah, Moses, and one Moroni who directed him to some hidden plates from which he translated the Book of Mormon. I also believe the Father and the Son appeared to him and that the Son instructed him."

Let me add another Article of Faith. Call it the 15th if you like.

"I believe that David O. McKay is a prophet of God; that he holds all of the keys, priesthood, and powers formerly held by all of the ancient prophets, which were later conferred upon Joseph Smith and through him to his successors down to President David O. McKay."

When Joseph Smith wrote the thirteen Articles of Faith, he might well have added another. This one would sum up nicely for me what I have hurriedly tried to say and would account for the happiness that I have discovered in the countenances of our people. I quote the Prophet:

"Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; . . ." (*Teachings of the Prophet Joseph Smith*, p. 255.)

I have tried to outline that path—obedience to the laws and ordinances of the gospel. Let the Prophet continue, ". . . he never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, . . ." (*Ibid.*, p. 256.)

My brothers and sisters, I think the ultimate in happiness will be ours if and when we attain exaltation in his celestial kingdom.

I hope that I and I hope that you, as we travel life's highway, may enjoy the

happiness, even the blessedness that will be ours if we obey these laws, and may we later earn and enjoy the ultimate in blessedness—exaltation in his kingdom, I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder William J. Critchlow, Jr., Assistant to the Twelve, has just addressed us. We shall now hear from Elder A. Theodore Tuttle of the First Council of Seventy.

## ELDER A. THEODORE TUTTLE

### *Of the First Council of the Seventy*

Once upon a time, so the fable goes, there was a wise monarch who wanted to teach his subjects an important and vital lesson. He said: "Make me a man." They acquired the finest artist in the kingdom who painted the picture of a man on canvas. They took it to the king, but he was displeased and repeated: "Make me a man." They tried other media, sculpture in wood and stone, but to each the king said: "Make me a man." Finally they caught the vision of the king's instructions. They found a man, tattered, degraded. They bathed him, shaved him, dressed him, taught him, and presented him to the king. The king was pleased that they had learned this lesson and said these words: "Next to the God who creates is the individual who saves another."

Brothers and sisters, you and I are engaged in and dedicated to the work of saving men's souls. In view of what President McKay has said about youth fitness, I would like to address my remarks to that vast corps of teachers in the Church who are saving men's souls, in the hope that instruction might improve in the Church. For if one teacher increases the level of his competence and ability, that class will improve; and if many teachers improve, all classes in the ward will. And if each of us improves the instruction, the whole Church will grow in strength and power and will be blessed. Remember that no class can rise higher than its teacher.

The second reason is, that I would like to lead all of us to the source of unfailing inspiration, the Lord Jesus Christ. In the Savior's teachings, we find the finest methods used that are known today. We see his objective of changing man's behavior clearly set forth. We find the Savior being ac-

claimed an authority, because he knew his subject, and likewise we find a knowledge of students put to use in a beautiful way.

Teachers, if you would improve your teaching, use and adapt illustrations and examples to fit the present knowledge and experience of your students. May I illustrate:

We find in the teachings of the Savior such words as camels, sheep, salt, light, candles, fish, leaven, hens and chickens, lilies, sparrows, things that people knew about and had experience with. He likened the abstract ideas of his teaching to these concrete things that people knew about. His new ideas were related to known facts.

Secondly, if you would become a better teacher, learn to answer questions the way the Savior did. He gave direct answers, but equally as often he would ask another question of his hearers. You recall this instance: "Tell us therefore, What thinkest thou? . . .

"But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?"

"Shew me the tribute money. And they brought unto him a penny.

"And he saith unto them, Whose is this image and superscription?

"They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:17-21.)

I would like to give another example which shows many things about teaching. You recall this instance: "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

"He said unto him, [note the technique] What is written in the law? how readest thou?"



"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, Thou hast answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbour?

"And Jesus answering said: A certain man went down from Jerusalem to Jericho and fell among thieves . . ." and then related the story of the Good Samaritan. (Luke 10:25 ff.)

Now, notice the teaching technique. Teachers, you who make up this vast corps of 231,000, and others, for we are all teachers regardless of our position, whether it be president or other officer—notice what the Savior said.

" . . . love thy neighbour as *thyself*." (Matt. 22:39. Italics added.)

He might just as well have said, "Love thy neighbor as thy wife or husband or son or daughter or uncle or aunt," but he gave it *universal* application, when he said "thyself," for each man loves himself. Each man, however, does not have a wife, a son or a daughter, and thus would not have been included in the Master's teaching.

Here we find in the teachings of the Master, a blending of all of the techniques, methods, ideas, that will help us to be effective in teaching the gospel and in achieving the lofty ideals that President McKay has outlined for us to achieve.

Thirdly, if you would be a better teacher, teach by the Spirit. You recall that in the Doctrine and Covenants, the Savior said:

"And ye are to be taught from on high. Sanctify yourselves and ye shall

be endowed with power, that ye may give even as I have spoken." (D&C 43:16.)

That is the thing that gives strength and power, meaning and life, to our otherwise weak efforts.

The fourth thing, (and I will mention it only briefly, because President McKay dealt with this) is to live your teachings. William E. Berrett, who is vice-president of Brigham Young University, once remarked that many years ago there was a Danish immigrant who taught his class. Though he spoke in broken English his life was such that you could warm your hands by the flame of his testimony.

Remember, teachers, you cannot give away that which you do not possess.

Study the life of the Master. You do not have to have a college degree to be an efficient teacher. But you do have to become acquainted with the life and teachings of the Master to be an effective teacher in the Church.

Teachers of the Church, there is an eternal extension of the power and influence of a good teacher. May we live so that we may teach by the Spirit, so that the youth of the Church might pattern their lives after the life of the Master.

I am grateful for his life and mission. He lives. He directs the brethren who direct this Church. This is my humble witness, and I bear it in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder A. Theodore Tuttle of the First Council of Seventy. Elder Mark E. Petersen of the Council of the Twelve will be our concluding speaker, and he need not notice the clock.

## ELDER MARK E. PETERSEN

### *Of the Council of the Twelve Apostles*

The President is a very generous, wonderful man.

I never listen to the President of the Church except my mind goes back to section 21 of the Doctrine and Covenants. I would like to talk about that

section for the moments that are given to me.

You remember that this section was given by revelation to the Prophet Joseph Smith on the day of the organization of the Church. The people who

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were there assembled had come out of the various religions of the day, and were not accustomed to the procedures and principles that once had been known to the Saints and now were being restored. It, therefore, became necessary that the Lord announce anew the significance of having at the head of the Church a prophet, seer, and revelator.

For that reason, as the Lord gave this revelation, he made it known to those who were assembled that Joseph Smith as President of the Church was also prophet, seer, and revelator. It was a great lesson to the Church that now again the leadership of the Church should be vested in an inspired prophet of God and that this prophet should be the President of the Church.

Then he spoke directly to the membership of the Church and he said this:

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments [that is, the President of the Church] which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, . . ." (D&C 21:4-5.)

Is not that a remarkable thing? That is the manner in which the Lord designated the President of the Church as his mouthpiece in these, the last days.

He gave us this commandment with a marvelous promise, and this is the promise:

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (*Idem*, 6.)

We are living in perilous times. We are face to face with every kind of difficulty. In the midst of these times, would you like to have the assurance that the gates of hell will never prevail against you? In these perilous times, would you like to have the confidence that the very heavens will shake for

your good? You may have these blessings by keeping this commandment.

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments, [the President of the Church], which he shall give unto you as he receiveth them walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth; . . ." (*Idem*, 4-5.)

This is my testimony to you in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve has been our concluding speaker. The closing prayer will be offered by Elder Phileon B. Robinson, formerly President of the Finnish Mission.

The singing, as you know, for this afternoon has been furnished by the members of the Tabernacle Choir, with Richard P. Condie conducting, and Frank W. Asper at the organ. We again express our deep appreciation to the members and officers of this world-famous organization. Truly, their music has been an inspiration to us this day, as always. They are practicing two or three times every week—no wonder their singing is so inspirational! Whenever anybody gives his or her time with a desire to bless others, the Lord will magnify his or her efforts and a whole body is blessed thereby.

The Deseret Sunday School Union Conference will convene in this building at seven o'clock tonight.

The Choir will sing, "Beautiful Savior," the benediction will be offered by Elder Phileon B. Robinson, and this Conference will be adjourned until ten o'clock tomorrow morning.

The Tabernacle Choir sang "Beautiful Savior," after which the benediction was offered by Elder Phileon B. Robinson, formerly president of the Finnish Mission.

Conference adjourned until 10:00 a.m., Monday, April 6th.

## THIRD DAY

### MORNING MEETING

The Conference reconvened Monday Morning, April 6, at 10:00 o'clock a.m., with President David O. McKay presiding and conducting the services.

The choral music for this session was furnished by the Ricks College Choir, Chester W. Hill, Director. Frank W. Asper was at the organ console.

#### President David O. McKay:

At this, the beginning of the sixth session of the General Conference of the Church, at the One Hundred Twenty-ninth Annual Conference, the Tabernacle is filled to overflowing and so also, we are informed, there are large-attendance, over-flow meetings in the Assembly Hall and the other adjoining buildings. We welcome all who are listening in and who are present at these meetings, and express appreciation for the presence of officials and educational leaders who are here, many of them, occupying the front seats.

The singing for this session and for the session this afternoon will be furnished by the Ricks College Choir, with Chester W. Hill conducting, and Frank W. Asper at the organ. We appreciate the presence of this large attendance of young people from the College at Rexburg, Idaho.

We shall begin these services by the Ricks College Choir rendering, "O Brother Man," conducted by Chester W. Hill. The opening prayer will be offered by Elder Thomas S. Bingham, formerly president of the South Australian Mission.

The Ricks College Choir sang as the opening number, "O Brother Man."

Elder Thomas S. Bingham, formerly president of the South Australian Mission offered the opening prayer.

#### President David O. McKay:

The opening prayer was just offered by Elder Thomas S. Bingham, recently released as president of the South Australian Mission.

The Ricks College Choir will now favor us with, "The Morning Breaks," conducted by Chester W. Hill.

"The Morning Breaks; The Shadows Flee" was sung by the Ricks College Choir.

#### President David O. McKay:

Before Joseph Anderson, clerk of the conference, presents some vital statistics and a brief report of conditions, I think it would be well for us to have in mind the fact that one hundred and twenty-nine years ago this morning in the house of Peter Whitmer, Sen., in Fayette, Seneca County, New York, six men bowed in solemn prayer to their Heavenly Father and proceeded in accordance with the previous commandment to organize the Church.

Each individual present was confirmed a member of the Church of Jesus Christ. Joseph Smith, Jun., was appointed prophet, seer, and revelator of the Church.

They administered the Sacrament. They reported that the Spirit of the Lord was manifest in a very great degree. Some of the brethren prophesied. All praised the Lord and rejoiced exceedingly.

There were others present on that occasion who became convinced of the truth and came forward shortly afterwards and were received into the Church. Among these were the Prophet's own father and mother, who were baptized and confirmed members. Also, Martin Harris came forward later. He had been a witness to the plates of the Book of Mormon and mortgaged his farm to pay for the printing of the Book of Mormon. The Book of Mormon had already been published in 1830.

Last Saturday evening the third session of this conference was held in this tabernacle, and in 167 Church buildings from coast to coast and in Canada. In attendance at the meet-

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ing there were 45,287 men and boys holding the priesthood. Brother Benjamin L. Bowring, president of the Los Angeles Temple, and President Edward L. Clissold, president of Oahu (Hawaii) Stake, spoke upon the great obligation of the Church to give opportunity to spread the gospel and give the millions who have passed beyond the opportunity to join the Church of Jesus Christ.

We shall now listen to the vital statistical data and financial expenditures of the Church.

It will be well to have in mind while listening to this report that only a little over a century has passed since those six men by revelation organized the Church.

Elder Joseph Anderson, Clerk of the Conference, then read statistical and financial data:

#### CHANGES IN CHURCH OFFICERS STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1958

#### MISSION PRESIDENTS APPOINTED

Australian Mission: Weldon V. Moore, to succeed Zelf Y. Ereksen.

Canadian Mission: Thomas S. Monson, to succeed J. Earl Lewis.

Central American Mission: Victor C. Hancock, to succeed Edgar L. Wagner.

Central Atlantic States Mission: George Z. Aposhian, to succeed Henry A. Smith.

Eastern States Mission: Gerald G. Smith, to succeed Theodore C. Jacobsen.

New England Mission: Edgar B. Brossard, to succeed Junius M. Jackson.

Southern States Mission: J. Byron Ravsten, to succeed Berkeley L. Bunker.

Spanish-American Mission: Ralph E. Brown, to succeed Harold I. Bowman.

#### NEW STAKES ORGANIZED

Cincinnati Stake organized November 23, 1958 from a part of the Great Lakes Mission.

Granite Park Stake organized February 22, 1959 by division of South Salt Lake Stake.

Lewiston Stake organized October 19, 1958 by division of Spokane Stake and

a part of the Northwestern States Mission.

Norwalk Stake organized October 26, 1958 by division of East Long Beach Stake.

Parleys Stake organized December 7, 1958 by division of Highland Stake.

Weber Heights Stake organized November 30, 1958 by division of South Ogden Stake.

West Sharon Stake organized November 30, 1958 by division of Sharon Stake.

Winder Stake organized January 25, 1959 by division of Mill Creek Stake.

#### STAKE PRESIDENTS APPOINTED

Bear River Stake: Arthur Ralph Michaelis, to succeed Robert J. Potter.

Cincinnati Stake: T. Blair Evans.

East Mesa Stake: Egbert J. Brown, to succeed Donald Ellsworth.

Ensign Stake: Arza A. Hinckley, to succeed D. Edward Judd.

Granger Stake: Iris B. Morgan, to succeed William Grant Bangerter.

Granite Park Stake: Rolf Christiansen.

Highland Stake: Horace B. Richards, to succeed Herbert K. Whitworth.

Lewiston Stake: Golden Romney.

Mill Creek Stake: C. Mark Wright, to succeed M. Elmer Christensen.

Minidoka Stake: Rodney Alton Hansen, to succeed Davis Green.

Montpelier Stake: Sharon Reed Dayton, to succeed Khalil V. Hansen.

Mt. Graham Stake: Boyce H. Lines, to succeed H. Vearle Payne.

Norwalk Stake: Lewis Milton Jones.

Orange County Stake: Justin B. Lillywhite, to succeed John C. Dalton.

Parleys Stake: Walter Jay Eldredge, Jr.

San Luis Stake: LaVere Norland Bagwell, to succeed Leonard M. Haynie.

South Ogden Stake: Glenn Lavell Massey, to succeed William J. Critchlow, Jr.

South Salt Lake Stake: William Taylor South, to succeed Rolf Christiansen.

Spokane Stake: Derald Park Romney, to succeed Albert J. Morgan.

Wasatch Stake: J. Harold Call, to succeed H. Clay Cummings.

Weber Heights Stake: Keith Wilson Wilcox.

West Sharon Stake: Clyde Martin Lunceford.

Wilford Stake: Finn B. Paulsen, to succeed George Z. Aposhian.

Winder Stake: M. Elmer Christensen.

### NEW WARDS ORGANIZED

Alpine Stake: American Fork Tenth Ward, formed by division of American Fork Third Ward.

Auckland Stake: Auckland Sixth Ward, formed by division of Auckland Fifth Ward.

Ben Lomond Stake: Ogden Fifty-Ninth Ward, formed by division of Ogden Forty-Eighth Ward.

Chicago Stake: Chain-O-Lakes Ward, formerly Chain-O-Lakes Branch.

Cincinnati Stake: Cincinnati, Dayton, Fairborn, Hamilton, Northern Kentucky, and Springfield Wards, formerly branches in the Great Lakes Mission.

Cottonwood Stake: South Cottonwood Fourth Ward, formed by division of South Cottonwood Third Ward.

Covina Stake: El Monte Second Ward, formed by division of El Monte Ward.

Dallas Stake: Grand Prairie Ward, formerly Grand Prairie Branch.

East Phoenix Stake: Phoenix Eighteenth Ward, formed by division of Scottsdale and Phoenix Fifteenth Wards; Scottsdale Second Ward, formed by division of Scottsdale Ward.

East Sharon Stake: Edgemont Fourth Ward, formed by division of Edgemont First Ward.

Grand Coulee Stake: Moses Lake Third Ward, formed by division of Moses Lake Second Ward; Moses Lake Fourth Ward, formed by division of Moses Lake Ward; Royal Ward, formerly Royal Branch.

Grand Junction Stake: Grand Junction Third Ward, formed by division of Grand Junction First and Second Wards.

Holladay Stake: Holladay Fourteenth Ward, formed by division of Holladay Eleventh Ward.

Kearns North Stake: Kearns Thirteenth Ward, formed by division of Kearns Third Ward; Kearns Fourteenth Ward, formed by division of Kearns Fourth Ward.

Layton Stake: Layton Ninth Ward, formed by division of Layton Fifth Ward; Layton Tenth Ward, formed by

division of Layton Second and Seventh Wards.

Los Angeles Stake: Hollywood Second Ward, formed by division of Adams and Hollywood Wards; University (U.C.L.A.) Ward, formed by division of Westwood, Westwood Second, and other wards.

Mill Creek Stake: Mill Creek Eleventh Ward, formed by division of Mill Creek Eighth Ward; Mill Creek Twelfth Ward, formed by division of Mill Creek First Ward.

Monument Park Stake: Monument Park Twelfth Ward, formed by division of Monument Park Ward.

Mt. Graham Stake: Safford Second Ward, formed by division of Safford Ward.

Murray Stake: Murray Fifteenth Ward, formed by division of Murray Second Ward.

New Orleans Stake: Pride Ward, formerly Pride Branch.

North Box Elder Stake: Brigham City Twelfth Ward, formed by division of Brigham City Eighth Ward; Corinne Second Ward, formed by division of Corinne Ward.

Pocatello Stake: College Ward, formed by division of Pocatello Sixth Ward.

Redondo Stake: Hermosa Beach Ward, formed by division of Manhattan Beach and Redondo Second Wards.

San Antonio Stake: San Antonio Second Ward, formed by division of San Antonio Ward.

San Joaquin Stake: Lodi Ward, formerly Lodi Branch.

San Jose Stake: San Jose Stake College Ward, formed from various wards.

San Luis Obispo Stake: Atascadero Ward, formed by division of Paso Robles Ward.

Santa Ana Stake: Santa Ana Second Ward, formed by division of Santa Ana Ward.

Santa Barbara Stake: Santa Barbara Second Ward, formed by division of Santa Barbara Ward.

Santa Rosa Stake: Vacaville Ward, formerly Vacaville Branch.

Seattle Stake: Issaquah Ward, formerly Issaquah Branch.

South Box Elder Stake: Willard Second Ward, formed by division of Willard Ward.

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South Davis Stake: Bountiful Seventeenth Ward, formed by division of Bountiful Eleventh Ward.

South Idaho Falls Stake: Idaho Falls Twenty-Second Ward, formed by division of Idaho Falls Eleventh Ward.

South Los Angeles Stake: Downey Fourth Ward, formed by division of Downey Second Ward.

South Salt Lake Stake: Burton Second Ward, formed by division of Burton and Southgate Wards.

Southern Arizona Stake: Huachuca Ward, formerly Fry Branch.

Spokane Stake: Bonner's Ferry Ward, formerly Bonner's Ferry Branch; Spokane Sixth Ward, formed by division of Spokane First Ward.

Tacoma Stake: Auburn Ward, formerly Auburn Branch; Buckley Ward, formerly Buckley Branch; Port Orchard Ward, formerly Port Orchard Branch.

Utah State University Stake: University Sixth Ward, formed from various wards.

Washington Stake: Fairfax Ward, formed by division of Alexandria and Falls Church Wards; Baltimore Second Ward, formed by division of Baltimore Ward.

West Pocatello Stake: Pocatello Twenty-Sixth Ward, formed by division of Pocatello Ninth and Eighteenth Wards.

### WARDS AND BRANCHES TRANSFERRED

Cassia Stake: Unity Ward, formerly of Burley Stake.

Cincinnati Stake: Cincinnati, Dayton, Fairborn, Hamilton, Northern Kentucky, and Springfield Wards; Middletown, and Georgetown Branches, formerly branches in the Great Lakes Mission.

Granite Park Stake: Central Park, Eldredge, Granite Park, Lee, Miller, and Southgate Wards, formerly of South Salt Lake Stake.

Lewiston Stake: Lewiston, Lewiston Second, Moscow, Moscow Second, and Pullman Wards, formerly of Spokane Stake; Grangeville, Orofino, and Kamiah Branches, formerly branches in the Northwestern States Mission.

Norwalk Stake: Bellflower, Bellflower Third, Norwalk, Norwalk Sec-

ond, Third, and La Mirada Wards, formerly of East Long Beach Stake.

Parleys Stake: Parleys, Parleys Second, Third, and Fourth, formerly of Highland Stake; Parleys Fifth, formerly of Monument Park West Stake.

San Luis Stake: Del Norte Branch, formerly a branch in the Western States Mission.

Weber Heights Stake: Ogden Thirty-Fourth, Thirty-Seventh, Fiftieth, Fifty-Fifth, South Weber, and Uintah Wards, formerly of South Ogden Stake.

West Sharon Stake: Lakeview, Orem Fourteenth, Fifteenth, Provo Seventeenth, Eighteenth, and Twenty-First Wards, formerly of Sharon Stake.

Winder Stake: Mill Creek Third, Fourth, Fifth, Seventh, Ninth, Tenth, and Winder Wards, formerly of Mill Creek Stake.

### WARD AND BRANCH NAMES CHANGED

Detroit Stake: East Detroit Branch, formerly Selfridge Field Branch.

East Long Beach Stake: Lakewood Third Ward, formerly Bellflower Second Ward.

Parleys Stake: Parleys Fifth Ward, formerly Monument Park Eighth Ward.

### INDEPENDENT BRANCHES ORGANIZED

Atlanta Stake: Warner Robins Branch, formed by division of Macon Ward.

Auckland Stake: Pukekohe Branch, formed by division of Auckland Third Ward.

Cincinnati Stake: Georgetown and Middletown Branches, formerly branches in the Great Lakes Mission.

Humboldt Stake: Lee Branch, formerly dependent upon Elko Ward.

Las Vegas Stake: Pahrump Branch, formed by division of Las Vegas Third Ward.

Lewiston Stake: Grangeville, Orofino, and Kamiah Branches, formerly branches in the Northwestern States Mission.

New Orleans Stake: Baker Branch, formed by division of Baton Rouge Ward.

Oahu Stake: Church College of Hawaii Branch, formed from various wards.

Reno Stake: Fernley Branch, formerly dependent upon Fallon Ward.

Branch, formerly dependent upon Marysville Ward.

San Luis Stake: Del Norte Branch, formerly a branch in the Western States Mission.

San Luis Obispo Stake: Solvang Branch, formed by division of Santa Maria Ward.

Yellowstone Stake: West Yellowstone

### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Los Angeles Stake: Adams Ward, membership transferred to Hollywood and Hollywood Second Wards.

## STATISTICAL AND FINANCIAL REPORT — 1958

*For the Information of the Members of the Church:*

The First Presidency issued the following statement concerning the condition and operation of the Church for the year 1958. The statement will include two sections: first, Statistical Information; and second, Financial Data.

### I. STATISTICAL INFORMATION

Number of Stakes of Zion at close of 1958 .....	273
an increase of 22 during the year .....	
Number of Wards .....	2,205
Number of Independent Branches .....	308
Total Wards and Independent Branches at close of year .....	2,513
an increase of 151 during the year .....	
Number of Full-Time Missions at end of year .....	47

*Church Membership, December 31, 1958:*

In the Stakes .....	1,292,098	
In the Missions .....	263,701	
Total Membership .....		1,555,799
an increase of 67,485 during the year .....		

*Church Growth during 1958:*

Children blessed in Stakes and Missions .....	52,885
Children baptized in Stakes and Missions .....	36,135
Converts baptized in Stakes and Missions .....	33,330
an increase of 3,201 in convert baptisms over the preceding year.	

*Social Statistics:*

(of membership in the Stakes, 1958)

Birth rate per thousand .....	35.00
Marriage rate per thousand .....	7.90
Death rate per thousand .....	5.54

*Priesthood:*

Members holding the Aaronic Priesthood, December 31, 1958:

Deacons .....	68,838	
Teachers .....	56,016	
Priests .....	71,993	
Total number holding Aaronic Priesthood .....		196,847
an increase of 10,555 during the year .....		

Members holding the Melchizedek Priesthood, December 31, 1958:

Elders .....	146,031	
Seventies .....	21,804	
High Priests .....	44,329	
Total number holding Melchizedek Priesthood .....		212,164
an increase of 9,176 during the year .....		
Grand total, members holding Aaronic or Melchizedek Priesthood .....		409,011

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*Auxiliary Organizations:*

Relief Society (membership) .....	193,553
an increase of 10,117 over the preceding year	
Deseret Sunday School Union (Preliminary report of average attendance) .....	566,216
an increase of 17,898 over the preceding year	
Young Men's Mutual Improvement Association (Enrollment) .....	178,766
Young Women's Mutual Improvement Association (Enrollment) .....	194,094
Primary (Children Enrolled) .....	290,789
an increase of 21,835 over the preceding year	

*Welfare Plan:*

Number of persons assisted from Bishops' Storehouses, and those assisted from Fast Offerings in 1958 .....	87,419
Number placed in remunerative employment during year .....	16,640
Man-days of work donated to the Welfare Plan during year .....	231,443
Unit-days of equipment use donated .....	10,882

*Genealogical Society:*

Number of names cleared in 1958 for the performance of ordinances in the Temples .....	898,638
an increase of 68,930 over the preceding year	
Genealogical records microfilmed in 9 countries during the year were equivalent to 142,575 printed volumes of approximately 300 pages per volume.	

*Temples:*

Number of ordinances performed during 1958 in the 12 operating Temples:	
For the living .....	38,311
For the dead .....	3,421,863
Total number of ordinances .....	3,460,174
an increase of 212,874 over the preceding year	

*Church School System:*

Total 1958 cumulative enrollments in the Church School System (including schools in the Pacific):	
College Students .....	22,822
Elementary and High School Students .....	48,203

*Missionaries:*

Number of missionaries who at the close of 1958 were laboring under calls from the First Presidency in the full-time missions .....	5,485
Number of other missionaries laboring at the close of 1958 in full-time missions .....	829
Number engaged in missionary work in the Stakes at the close of the year .....	6,509
Total number of missionaries at end of year .....	12,823
Number of missionaries who received training in the Missionary Home dur- ing 1958 .....	2,760
an increase of 242 over the preceding year	

## II. EXPENDITURES OF THE CHURCH IN 1958

(From Church General Funds and from Other Contributions)

For Missions and Missionary Work .....	\$13,034,893
(not including an estimated \$4,990,000 paid by members and friends for support of missionaries, and not including value of the time given by missionaries.)	
For Ward and Stake Buildings and Activities .....	28,313,005
For Construction and Operation of Temples .....	2,756,550
For Church Schools .....	15,508,502



For Welfare .....	6,881,667
(not including value of donated labor) .....	
For Buildings and Grounds not Included Elsewhere .....	1,242,913
For Genealogical Society .....	1,748,831
For Expenses of the Auxiliary General Boards and of the Primary Children's Hospital .....	664,625
For General Administrative Expenses of the Church .....	2,264,940
For All Other Purposes .....	378,380

Elder Orval W. Adams of the Church Auditing Committee read the following report:

Salt Lake City, Utah,  
April 3, 1959

President David O. McKay and  
Counselors,  
Salt Lake City, Utah.

Dear Brethren:

We have reviewed the report of income and expenditures of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year 1958. Expenditures are well within the income of the Church. Expenses have been held below the figures budgeted and we have been assured that the Church is free from debt. We commend the personnel for the expert and careful manner in which the financial records are maintained, summarized, and audited.

Respectfully submitted,

Church Auditing Committee  
Orval W. Adams and  
Harold H. Bennett

President David O. McKay:

Elder Joseph Anderson has just read the statistical data, financial expendi-

tures, etc., relating to the Church of Jesus Christ of Latter-day Saints. Elder Orval W. Adams has reported for the Church Auditing Committee.

President J. Reuben Clark, Jr. of the First Presidency will now present the General Authorities, the General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference.

President J. Reuben Clark, Jr.:

My brothers and sisters:

A hundred and twenty-nine years ago, as President McKay has explained to us, six men performed in part the duties and exercised the powers and authority which we who are here today are called upon to exercise. As I have always said on such occasions, and there have been several, this is not a *pro forma* matter. You members of the Church who are here not only represent the Church but are, for the purpose of the sustaining of these officers, the Church. This is a constituent assembly. I urge each and every man and woman who votes on this occasion to have a full realization of the importance of the ordinance, if I may so term it, which we are now called upon to perform. May the Lord be with us.

## GENERAL AUTHORITIES OF THE CHURCH

### THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

## QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen  
 Henry D. Moyle

Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Richard L. Evans  
 George Q. Morris  
 Hugh B. Brown

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Alma Sonne  
 ElRay L. Christiansen  
 John Longden  
 Sterling W. Sill

Gordon B. Hinckley  
 Henry D. Taylor  
 William J. Critchlow, Jr.  
 Alvin R. Dyer

## TRUSTEE-IN-TRUST

David O. McKay

Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
 Antoine R. Ivins  
 Seymour Dilworth Young  
 Milton R. Hunter

Bruce R. McConkie  
 Marion D. Hanks  
 Albert Theodore Tuttle

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
 Thorpe B. Isaacson, First Counselor  
 Carl W. Buchner, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

## CHURCH BOARD OF EDUCATION

David O. McKay  
 Stephen L. Richards  
 J. Reuben Clark, Jr.  
 Joseph Fielding Smith  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen

Henry D. Moyle  
 Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Richard L. Evans  
 George Q. Morris  
 Hugh B. Brown

## ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

## CHURCH AUDITING COMMITTEE

Orval W. Adams  
Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
Richard P. Condie, Conductor  
Jay E. Welch, Assistant Conductor

## ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

Harold B. Lee	El Ray L. Christiansen
Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Joseph L. Wirthlin
LeGrand Richards	Thorpe B. Isaacson
Alma Sonne	Carl W. Buehner

and the General Presidency of Relief Society

## GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman  
Harold B. Lee, Managing Director  
Marion G. Romney, Assistant Managing Director

Paul C. Child	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover
William T. Lawrence	A. Lewis Elggren

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
Marianne Clark Sharp, First Counselor  
Louise Wallace Madsen, Second Counselor  
with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
David Lawrence McKay, First Assistant Superintendent  
Lynn S. Richards, Second Assistant Superintendent  
with all members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Joseph T. Bentley, General Superintendent  
George Carlos Smith, Jr., First Assistant Superintendent  
Marvin J. Ashton, Second Assistant Superintendent  
with all members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted.

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Leone W. Doxey, Second Counselor  
 with all members of the Board as at present constituted.

President J. Reuben Clark, Jr.:

President McKay, so far as I was able to see, it was a unanimous vote in the affirmative.

President David O. McKay:

We thank you, brethren and sisters of the Church, for your unanimous vote. Our first speaker this morning will be Elder Henry D. Moyle of the Council of the Twelve. He will be followed by Elder Eldred G. Smith.

## ELDER HENRY D. MOYLE

*Of the Council of the Twelve Apostles*

We have already had quoted the passage of scripture with which I desire to start. "But blessed are your eyes, for they see: and your ears, for they hear." (Matthew 13:16.) And Matthew further tells us that "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (*Ibid.*, 6:22-23.)

Matthew further says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (*Ibid.*, 5:19.)

To us the prophecy of Daniel has great significance, as was pointed out by President McKay in his inspired message to the world yesterday. Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and

consume all these kingdoms, and it shall stand for ever.

"... and the dream is certain, and the interpretation thereof sure." (Daniel 2:44-45.)

The world needs the restored Church and kingdom of Jesus Christ, of which David spoke. The world needs the help of those who have recognized and received the gospel of the kingdom. The world needs their inspiration and active participation in the affairs of life. We are an inspired people. That I know as well as I know that I live. We are responsible for the proper use of this inspiration. This inspiration is not confined to our spiritual lives but carries over into all temporal responsibilities, and included therein is our moral, our civic, our political, our social, our financial responsibilities. We stand ready to exercise this divine guidance together with the power of our priesthood in behalf of a neighbor, as well as in our own behalf. We look upon the children of our Heavenly Father as our brothers and sisters, no matter where they live, or what they believe, or what their ancestry may be. We cannot expect to do our full duty as we are inspired to do unless we can live and work

in an environment of love, of peace, of freedom—freedom at home and throughout the world.

Plato has put into words that the spirit of freedom is not a matter of laws and constitutions. "Only he is free," Plato says, "who realizes the divine order within himself, the true standard by which a man can steer himself." And I say true standards, ideals that lift life up, mark the way of true progress. Such ideals followed will never permit our light to be extinguished.

Pericles said: "But we regard him who holds aloof from public affairs as useless." They called the useless man a "private" citizen, *idiotes* from which our word *idiot* comes. The citizens of the kingdom of God should set the pattern for the citizens of the kingdoms of men.

A reflective Roman traveling in Greece in the second century, A.D. said, "None ever thrived under democracy save the Athenians. They had self-control and were law-abiding." That is what Athenian education aimed at, to produce men who would be able to maintain a self-governed state because they were themselves self-governed, self-controlled, self-reliant. It is said of the Athenians, "We yield to none in independence of spirit and complete self-reliance."

This is not much different from conditions found in the Church in the Meridian of Time. Brother James L. Barker, in his history of the early Church, which is soon to be printed, writes: "In the Church organized by the Savior two important principles were reconciled—divine authority and individual liberty."

The Father sent his Son, Jesus Christ, into the world; the Son chose his apostles, gave them authority, and they chose the presiding elders, bishops, and other local officers, always seeking the guidance and approval of the Holy Spirit. In the Church of Jesus Christ there must always be this divine leadership. Any church without his leadership is not his, as President Stephen L. Richards so beautifully demonstrated yesterday. However, the Lord has always safeguarded human liberty. There can be no progress without liberty. The great purpose of this life is that man shall

gain experience and strength in freely making his own choices. Divine guidance will be given, but man must be free to choose obedience or disobedience, otherwise his actions have no ethical or religious value. "God has always preserved freedom and the powers of self-government in man," wrote Irenaeus when he wrote against heresies in the third century.

"The Church organization carefully safeguarded this freedom," Brother Barker continues. "Nominations were made by authority," just as they have been made here this morning in our presence, and in which we have participated, "but the members of the Church were given the right to accept or reject those nominated. The Lord has never forced the acceptance of his prophets. If the Lord sends a prophet, he will be a prophet, even if no one accepts his message, but the Lord has at no time forced the acceptance of a prophet's message on the people; nor has he forced a prophet on the people as president of his Church, nor a bishop on his congregation."

"In the Church he organized, the members were an important part of the organization: they were free and responsible, because the Holy Ghost was not given to their leaders, the apostles, bishops, and elders, alone, but to every worthy member of the Church. Both leaders and members were free to obey or disobey the inspiration of the Spirit, and both were equally responsible for their individual choices and the consequences entailed by their choices. Thus each member of the Church was made, in part, responsible for the government and conduct of the Church," says Brother Barker.

We read in Acts of the council of Jerusalem: "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch . . ." and the next verse is again repeated, "And they wrote letters by them after this manner; The apostles and elders and brethren. . . ." (Acts 15:22-23.)

What is our position today? Take, for example, public affairs. I read recently a comment of one of our national statesmen, Adlai Stevenson, "Our condition has nothing to do with any de-

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iciency of technology or resources. It is a matter of people forgetting that political freedom can be sustained only by continuing individual commitment." As he continues: "The great German poet Goethe, who also lived through a crisis of freedom, said to his generation, 'What you have inherited from your fathers, earn over again for yourselves or it will not be yours.' We inherited freedom. We seem unaware that it has to be remade and re-earned in each generation of man."

Stevenson says, "The natural government of man is servitude. Tyranny is the natural pattern of government." If that be true, it is in direct opposition to the government of God. "We do not slip into freedom or happiness. It is strenuously sought and earned."

When will we realize that the very power and success of US society demand more not less individual dedication for its citizenship. It is interesting to note that the concern of our leaders today is not expressed in terms of security but in terms of survival. What else but individual dedication can stay the Soviet assault on free civilization?

In an oft-quoted passage from Shakespeare there is a warning given which we might well heed:

"There is a tide in the affairs of men  
Which, taken at the flood, leads on to  
fortune;

Omitted, all the voyage of their life  
Is bound in shallows and in miseries."  
(*Julius Caesar*, Act. IV, Sc. 3.)

When in the course of life one arrives at a fork in the way, a decision must be made and a course selected often results in a choice that later becomes completely irrevocable. President Mc-

Kay told us yesterday of the 231,000 teachers in the Church. I say they stand as watchmen at the crossroads to direct us aright in the course we pursue. Our decisions, once executed, can never be erased. This is because such selections introduce a new series of conditions, setting in motion events which cannot later be recalled. The good done, the evil accomplished, are all there. It is a faithful axiom that he who would not when he might, shall not when he would.

Happy is he who profits by the experiences of the past, like those of the Athenians in ancient times so that he may make right decisions in the present and face the future with confidence, divinely assured that his hope concerning things to come will have full and lasting realizations. Faith in Jesus Christ our Lord, and obedience to his restored gospel assures inevitably this glorious result—the enjoyment of that peace which passeth understanding now as in all prior time.

Let us all live in all that we do, guided and directed by the inspiration which comes to the faithful as a gift of the Holy Ghost. "But blessed are your eyes, for they see: and your ears, for they hear." (Matthew 13:16.)

May the Lord bless us all, I pray humbly in the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is Elder Henry D. Moyle of the Council of the Twelve. Elder Eldred G. Smith, Patriarch to the Church, will now speak to us.

## ELDER ELDRED G. SMITH

### *Patriarch to the Church*

I pray for an interest in your faith and prayers while I fulfil this assignment. Many of the brethren have already given my talk several times, nevertheless I feel that it is an important subject and can stand repetition.

In the beginning of this dispensation, on September 21, 1823, Moroni appeared to the Prophet Joseph Smith. In that

visit he quoted the prophecies of Malachi:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch. . . .

"... Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. . . .

"... And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:37-39.)

Thus renewing this ancient promise which even the Jews at the time of Christ were looking forward to receive, this promise was fulfilled 123 years ago on April 3, 1836. Following a Sacrament service in the Kirtland Temple, Joseph Smith and Oliver Cowdery retired behind the veil of the temple and after fervent prayer, there appeared to them the Lord Jesus Christ who accepted the Kirtland Temple and gave his approval. This temple had just previously been dedicated. (March 27, 1836.) Moses appeared and gave unto them the keys of the gathering of Israel. Elijah the prophet appeared to them and bestowed upon them the keys of the sealing power of the priesthood.

The Prophet Joseph Smith said this about the mission of Elijah:

"The spirit, power and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven." (*Teachings of the Prophet Joseph Smith*, 337.)

Again the Prophet Joseph Smith said: "What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children." (*Idem*.)

The mission of Elijah is to restore to earth the power, that whatsoever is sealed on earth will be sealed in heaven. This sealing power is not alone for the dead. The dead cannot receive these blessings unless there are those living who have performed these

same sealing ordinances for themselves, first—that is, a wife to a husband and children to parents.

Without the coming of Elijah there would be no need for temples, there would be no sealing in marriage for time and eternity, no sealing of children to parents, no need for genealogy. There would be no sealing for the living or the dead. This is not for the dead alone, it is for the living first.

I testify that Elijah did come, and others have testified also, and we have heard other testimonies in this conference. In addition to the testimony of Joseph Smith and Oliver Cowdery, and others currently, we have factual evidence that Elijah came. One year after Elijah's coming, in 1837, laws were passed in Great Britain compelling the preservation of duplicate records of the dead. In the 400 years preceding the coming of Elijah, there were catalogued by Mr. T. B. Thompson 192 British family histories. In just one hundred years after the coming of Elijah in 1836, there were 1,879 British family histories published.

In addition to the published family histories, about the only family record was one made in the old family Bible, such as the one I have here. This happens to be the family Bible of Hyrum Smith, my great-great-grandfather, the brother of Joseph Smith who was martyred in Carthage. In the middle of these old Bibles that we are all familiar with is a page for births, a page for deaths, a page for marriages; and that was about the extent of the family records which were kept at that time.

In 1844, just eight years after the coming of Elijah, the year of the martyrdom of Joseph Smith and Hyrum Smith, the first organization for the purpose of the gathering together records of the dead, and compiling genealogical records, was formed in the city of Boston, Massachusetts—The New England Historical and Genealogical Society.

In 1869 The New York Genealogical and Biographical Society was organized. Since then literally hundreds of genealogical organizations have been organized all through the Atlantic Coast states and spreading all over Europe and the United States.

Instead of gathering the records in the old-time family Bibles, we now have special charts. Most of you are familiar with the pedigree charts which we now use. In the old family Bible, the records that were given were, first, a record of themselves and then of their posterity. Today we make a record of ourselves and then our ancestors, going back in the other direction. The living come first in this work. Many have said to me, and I hear the expression often, "My genealogy is all done. My mother did our genealogy," or "An aunt did our genealogy," or "Our father did our genealogy." But I do not think that very many of such people, if they will investigate and fill the charts similar to this one I have here, will find that all of their genealogy is done. If you go back five generations, you have thirty-two different lines, and in the chart I just showed, going back seven generations, you will have 128 different lines to follow. You only need to go ten generations back, and you get 1024 different lines to follow.

Genealogy is not just a chain line. I have a record of a chain line that starts with the Smith family and goes back, branching off from the Smith family when they could not go farther with that line. It goes back to 443 B.C. Yet this is not all of the Smith genealogy.

This is your responsibility, brothers and sisters, to make sure that your genealogy is gathered. I see the effects of this spirit of Elijah becoming stronger all the time. Often it is just one member of the family who joins the Church. I have many husbands and wives come to me, each one being the only member of the Church in his immediate family. I believe the Lord deliberately designates and sends a valiant spirit into a special family in a special location, even in far-off missions, for the explicit purpose of having a spirit who will accept of the gospel of Jesus Christ, hear the voice when it comes to him, and recognize it as true. Then, after becoming a member of the Church, he will gather the records that the promises to the fathers may be fulfilled.

Many people who join the Church are the only ones in their family in the Church and are especially assigned and their special mission is to gather their

genealogy and perform the sealing blessings that the fathers may receive the blessings promised in the promise of Elijah. I am reminded of a Japanese boy, a convert to the Church here in the States, who, in fulfilling his obligation in the military service, was taken to Japan. During his leaves of absence, on his furloughs, he went to Hiroshima where he found relatives who were more than willing to give him records of his genealogy, pictures of family members, and records. Some were insulted to think that they had not been thought of sooner, and they are continuing to send records to him. He unrolled on the floor of my office a pedigree chart he had made up which stretched clear across the room and was still not all unrolled—one member of a family bringing the blessings to the fathers, which is the promise of Elijah. This is typical of many families.

Do not leave this for others to do. Each has his own responsibility. Are you back in the horse and buggy days, in the days of the old family Bible where you just gather your own posterity records? Or, are you gathering together pedigree charts wherein for each couple on the pedigree chart you have a family record sheet? Most of you are familiar with these sheets. And if you are, you will soon have a book built up of those loose sheets as thick as this old family Bible with just genealogy, instead of just one or two sheets in the middle of a book.

I believe it was worth all of the efforts, and the costs, and the sacrifices, to build the Kirtland Temple, just to have a place where the keys could be restored, if for no other reason, if we avail ourselves of these blessings. However, if we do not avail ourselves of these blessings, they will not be of much value to us. We have heard the record of the microfilms that are available to us, and we have temples available. President Bowring reported the other night that there were 2946 endowments in one day in the Los Angeles Temple; over three million endowments in a year in the Church, it was reported.

These temples are here, and these records are here for us to use, brethren and sisters. Put them to use that they may be of value to us and that we may receive the blessings and that our an-



cestors too may receive these grand and glorious sealing blessings for all eternity, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. Led by Chester W. Hill, Chorister of the Ricks College Choir, the Congregation will now join in singing, "Come, O Thou King of Kings." Elder George Q.

Morris will speak to us following the singing.

The Ricks College Choir and the congregation joined in singing the hymn, "Come, O Thou King of Kings."

**President David O. McKay:**

Elder George Q. Morris of the Council of the Twelve will be our next speaker. He will be followed by Elder Milton R. Hunter.

## ELDER GEORGE Q. MORRIS

### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I sincerely pray for the Spirit of the Lord to direct me and for your faith to assist to that end.

I have been impressed with the emphasis placed upon the principles of the gospel in this conference. And I have been impressed with the emphasis that has been laid upon the prophecy of Daniel which foretold the setting up of the kingdom of God, the overcoming of all other kingdoms, and that this kingdom was to stand forever.

There is a striking and interesting difference between this dispensation and all other dispensations. All other dispensations have faded away in a comparatively short time into apostasy. This is the only dispensation from the beginning that is not to follow that pattern.

When the Lord Jesus Christ came to perform his glorious mission in the world and established his Church, he established it among an apostate people who, if they had believed the teachings of their prophets, would have received him as their Messiah. But they crucified him, so it makes a great difference with us in our attitude and in our objectives and in our mission in the world.

The statistics given this morning were interesting. We now number over a million and a half people. Some experts have estimated the future growth of the Church, and they estimate upon recognized principles of such estimations, that in the year 2000, forty-one years from now, the population of

the Church will be (I must refer to the figures because I could hardly believe them) six million people, and I see no reason why we should not expect that to be so.

So we see with regard to our mission to the world and with regard to our relation to the world, not a fading out gospel dispensation, but a gospel dispensation that is to build and build until the Lord Jesus Christ shall come. He shall not come to an apostate group of Israel, but he shall come to the millions and millions of Israel who shall be gathered into his Church and kingdom. This Church and kingdom has already been established in the earth, and this is that kingdom. And testimonies of God's servants have been borne to that fact for one hundred and twenty-nine years and will continue to be borne to that fact to the end.

We say that in love and consideration for our fellow men, but it is our duty to declare that fact, that this is the kingdom of God established by the Lord Jesus Christ and that its mission is to fill the earth until the Lord Jesus Christ shall come. And we must bear that testimony, and we must bear the responsibilities that attach to that testimony. Our lives and all that we have and are should be devoted to the upbuilding of this great kingdom preparatory for our Lord and Savior to come and reign in the earth.

Another striking thing that is different in this dispensation from any other dispensation, is that there is involved

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the overcoming of the powers of evil in the earth; there is involved the overcoming and the ending of all nations in the earth; and the Lord has declared that the time will soon come when peace will be taken from the earth, and the devil will reign in his dominion and that the Lord Jesus Christ will reign among his Saints. (D&C 1:35.)

So we are living in that great dispensation when the culmination of all the history of the world and the work of God among the children of men, up to the time of the millennium, will be brought to pass.

These great changes in nations cannot be brought to pass without great political upheaval, without wars and calamities that the scriptures make very plain will come.

But bear in mind that the Lord is directing this world. We are frequently reminded that conditions have been so developed in the powers of warfare that an accident or a rash move could set in operation those powers which might destroy our civilization. But let us bear in mind that this world is in the hands of God. All these things will happen only so far as they are in accordance with his plans and his purposes. And let us not waste our time and our energy and get into a nervous condition about what is going to happen to the world. That is not our sphere of responsibility. The Lord will take care of that. It remains for us to be devoted to the upbuilding of his kingdom and facing whatever conditions may come to us.

I should like to read what the Lord has said about that in just a few words, for he has promised that this land that he established in the beginning for a special purpose—that Israel should accomplish its destiny in the world—bringing gospel truth to the world—is a special land, not only a promised land but also a protected land, and the Lord will protect this land against the enemies of righteousness. It is for us to be faithful and for all the people of this land, not just the members of this Church, to be true to its Constitution and to be true to Jesus Christ, the God of this land. (Ether 2:12.) Those are the things that we need to worry

about. Those are the things that we need to center our hearts upon. The Lord has said that he planned this land to be choice above all other lands for the blessings to come to Israel. He also said in exact words: "I established the Constitution of this land," saying that it was done to preserve our liberties. (D&C 101:80.)

And the Lord brought about the discovery of this land as a preliminary arrangement for the establishment of his kingdom. This land has been occupied by the blood of Israel from the beginning, hidden by thousands of miles of ocean from any other group and has produced its scriptures and its prophets and has borne witness to the divinity of the Lord Jesus Christ. Now, this land will be protected, and the cause of God will be protected. It is for us to devote ourselves with all our hearts to the building up of this kingdom and preserve peace in our hearts and not give way to the weakening influences that would come from any other attitude. The Lord says:

"I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth.

"I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man;

"And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire." (*Ibid.*, 63:32-34.)

The Lord has also declared that any powers and forces that fight against Israel and against Zion shall be destroyed.

"For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people." (*Ibid.*, 84:119.)

"Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

"Zion shall not be moved out of her place, notwithstanding her children are scattered." (*Ibid.*, 101:16-17.)

"For I, the Lord, rule in the heavens above, and among the armies of the earth. . . ." (*Ibid.*, 60:4.)

Let us with all our hearts build up the kingdom of God, for the time is coming when gross wickedness and corruption will be swept from the earth. God has restored his gospel. It is being preached to all the world, so that as many as possible will forsake wickedness and join the people of God and become the seed of Israel, the sons of Abraham, the followers of and believers in Jesus Christ the Redeemer of the world. After that, those others who will not do that may have to be swept away as they war one with another and fall into the pits that they dig for others.

I bear my humble witness that this Church is the Church of Jesus Christ, the Creator and Redeemer of the world, that he has set it up through the Prophet Joseph Smith, a prophet of the Living God, and that it is being con-

ducted by the servant of God, David O. McKay, our beloved prophet and leader. And I call the attention of the people of the world and the Saints to the first section of the Doctrine and Covenants which is a formal proclamation to all peoples by the Lord God himself, declaring that he has restored the gospel to the world and set up his kingdom and that his voice calls out to all the world to repent and enter into that kingdom and listen to the voice of his servants and disciples whom he has raised up in these last days.

This work is the work of God. I bear this humble witness in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder George Q. Morris of the Council of the Twelve has just spoken to us. Elder Milton R. Hunter of the First Council of Seventy will be our next speaker.

## ELDER MILTON R. HUNTER

### *Of the First Council of the Seventy*

My dear brethren and sisters, I humbly pray that the Spirit of God will direct me that I may bear my testimony this morning along with the testimonies borne by the other brethren.

During the past year I have had several most unusual experiences. I desire this morning to recount one of them. I had the opportunity to go to the Holy Land last July, a privilege which I had desired for many years. My son was released from the Swiss-Austrian Mission, having completed two and one-half years' service. I joined him and three other outstanding elders, and the five of us went to the places made famous and sacred through the life of the Master.

We were met at the airport at Tel Aviv by a very outstanding man named Joseph, a Jew who had fled from Germany at the time that Hitler killed four or five million of those unfortunate people. Joseph spoke several languages fluently. He was a very cultured person, a historian by profession before he left Germany. He was familiar with

the history of Palestine, both the ecclesiastical and the profane, and of course he told us about numerous historical events in a very pleasing and faith-promoting way.

When we entered the Holy City, we were psychologically and spiritually prepared for the wonderful experiences that we were to have that day and the following few days while in Israel. I said to my traveling companions, "I have a feeling of peace and contentment such as I have experienced only a few times in my life. It is a feeling similar to one that I had the first time I entered the Sacred Grove or when I go into the house of the Lord."

Each of these young men said, "We are experiencing a similar feeling."

Joseph, our guide, took us from place to place in Jerusalem and described many of the important events that had taken place in ancient times, especially those that pertained to the life of Jesus. My traveling companions hummed the tune, "I walked today where Jesus walked." We were thrilled when we

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were shown the traditional place where Christ was born in Bethlehem, the place in Jerusalem where he was crucified, the spot where he was buried and where he later rose from the grave. We were reminded that he met Mary Magdalene near the tomb before he ascended to heaven. All of these events as well as numerous other important events which had occurred in the Holy City were explained to us in a masterful way.

We went northward to Galilee. There we saw many marvelous things which recalled to our memories important events connected with the life of Christ. One outstanding experience that comes to my mind vividly at this moment occurred in Nazareth. We were standing in front of what is known as "Mary's Well," the place, according to our guide, where Mary, when a girl went to get water just as the girls do in that part of the world today. During the past few days we had eagerly listened to Joseph's accounts of the events that had occurred during the life of Jesus of Nazareth. He had told these stories with great faith.

I said to him, "Joseph, I would like to ask you a question." As I think about it, it appears, I realize, that I perhaps was a little unfair in taking advantage of him as I did.

He replied, "If I can answer your question, I will be very happy to do so."

I then said, "You have told us about the miraculous things that took place at the birth of John the Baptist and explained these things with much faith. You have told about the Angel Gabriel's appearance to Mary, announcing the birth of Christ and declaring that he would be the Son of God. You have told about the birth of Jesus, and have showed us the place where the shepherds were feeding their flocks, as well as the place where Christ was born in a manger. You have told us about the new star that appeared at his birth and about the wise men who came to see him soon thereafter. You have told us about Christ's various visits to the temple from the time he was twelve years old until his last visit there shortly before his crucifixion. You have taken us to the room which is claimed to be the one in which Jesus and his apostles

ate the Last Supper. You maintained that that was the place where Christ had appeared to the apostles the day of his resurrection. You reminded us that the doors and windows were shut and locked, and yet he suddenly stood in their midst. Jesus observed that the apostles thought that he was a spirit. Perceiving their thoughts, he said, '... handle me, and see; for a spirit hath not flesh and bones, as ye see me have.' (Luke 24:39.) You showed us Golgotha, the Place of the Skulls, and said, 'There is where Christ was crucified.' And then you told us that Jesus had been taken down from the cross and buried in Joseph of Arimathea's tomb. You pointed out a spot in a swale to the south of Golgotha where it is claimed that Christ was buried. Then you said that an angel came to the tomb and rolled the stone away from the door and that Christ was resurrected from the dead and appeared first to Mary Magdalene. You have repeated to us many passages of scripture related to the importance of Christ's ministry. For example, 'Jesus saith unto her [Mary], Touch me not for I am not yet ascended to my Father: but go tell my brethren and say unto them, I ascend to my Father, and your Father; and to my God, and your God.'" (John 20:17.) This famous statement declares the universal brotherhood of man and the Fatherhood of God.

"You said that Jesus did ascend into heaven, and then you declared that later he descended to earth to visit his apostles. You pointed out that he appeared to several groups of people following his resurrection. And you have shown us the place of his final ascension.

"You have said that Christ healed the sick and raised the dead, and you have shown us various places where he did those miraculous things. You have claimed that Christ cast out devils, restored sight to the blind, and performed all sorts of miracles. You showed us where he stilled the waves on the Sea of Galilee, and where he walked on the waters of that same sea."

Joseph replied, "Yes, I have explained these things to you."

I then remarked, "This is my question: Do you actually believe that Jesus

is the Christ, the Savior of the world, the universal Messiah, your Savior, my Savior, and the Savior of the entire human family?"

He looked very perplexed, a little dumbfounded. When he regained his composure he replied, "I suppose that since I am an orthodox Jew that in giving an answer to that question I am forced to say that I do not accept Jesus to be the Christ, the Savior of the world, your Savior and my Savior. The Jews regard Christ as a great prophet, one of the greatest that has ever lived, but they do not accept him as the real Messiah. We are looking for the Messiah to come."

Then I said, "Joseph, I want to bear witness to you that Jesus is the Christ, the Savior of the world, the only true and living Messiah. All the things you have told us are true—those things recorded in the New Testament which you have accounted with much faith. Jesus Christ broke the bands of death; he not only rose from the grave, being the first fruits of the resurrection, but he also made it possible for all human beings, regardless of how righteously or how wickedly they live, to rise from the grave. And furthermore, he gave us the gospel of Jesus Christ, a plan of salvation, promising that if we render obedience to it and remain faithful to the end, we shall come back into his presence and dwell with the Father and the Son forever. Jesus did ascend into heaven. He now sits on the right hand of the Father, where he reigns as our Lord, our God, our Judge, and our Savior."

Curiously he asked: "How do you know that all of these things are true?"

I replied, "First, I know these things are true through the power of the Holy Ghost. The Holy Ghost has borne witness to my heart that Jesus is the Christ, the Savior of the world; and so I am as certain that he is as I am sure that I am alive. It is only through the power of the Holy Ghost that any person can declare Jesus to be the Christ, and that we can know that he is the Only Begotten of the Father."

"Second, following Christ's death and resurrection, he appeared to another branch of Israel over in America. These people were called the Nephites. Their ancestors had come from Jerusalem."

And then I described the great storm, the earthquakes, the intense darkness, and terrific destruction that took place on the western hemisphere at the time of Christ's crucifixion. I then told him about the Resurrected Lord's appearance to the inhabitants of ancient America, explaining that he taught them the gospel and established his Church among the Nephites. I also explained that for nearly two hundred years they were a righteous people, developing one of the most perfect societies that the world has ever known. Finally, those people dropped into wickedness, and then the Nephites as a nation were destroyed by the Lamanites.

And I further explained: "My third reason for my positive conviction that Jesus is the Christ, the Messiah, and Savior, lies in the fact that in the spring of 1820 he appeared to the Prophet Joseph Smith, a boy in the state of New York, at a place known today as the Sacred Grove. He was accompanied on this glorious visitation by the Eternal Father. There he told the boy not to join any existing church, but that he would be the instrument in the hands of God through which the true Church would be established in due time. During the following several years, Joseph Smith was taught the true gospel of Jesus Christ through the ministration of angels and through visitations from Jesus Christ. Acting in accordance with divine command, this prophet organized the Church of Jesus Christ of Latter-day Saints on the 6th day of April, 1830. The Church was declared by the Lord to be 'the only true and living church in the world with which he was well pleased.' That Church was endowed with all the powers, priesthood, authority, doctrines, and ordinances that have been held by any and all dispensations from Adam's day down to the present time. It possesses all that is necessary and requisite for the salvation and eternal exaltation of the human family."

"Furthermore," I said, "some day members of the Church of Jesus Christ will bring the gospel to your people, and then God's covenants with your ancient prophets will all be fulfilled."

Also, I told him that when the Jews repent and accept the gospel of Jesus

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Christ, which, according to the ancient prophets, will take place at the time of the fulness of the Gentiles, and when they look not for another Messiah to come but accept him who has come as their Messiah, then God will remember the covenants made with their ancestors. At that time missionaries of the Church of Jesus Christ of Latter-day Saints, having the true gospel, will take that gospel to the Jews. Many of them will believe and accept Jesus as the Christ, the Messiah, the Savior of the world.

In all sincerity, Joseph remarked: "These are the most marvelous things I have ever listened to in my life. I would like to learn more." He asked for a copy of Orson Hyde's prayer when he dedicated the Holy Land for the return of the Jews, and also for a copy of the Book of Mormon.

May God bless us.

I know that Jesus is the Christ, the Savior of the world, that he is our Redeemer, our Lord and our God. May we keep his commandments and remain faithful unto the end, that we may come back into his holy presence I pray in Jesus' name. Amen.

### President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just addressed us. The singing for this session has been furnished by the Ricks College Choir, under the direction of Chester

W. Hill, with Frank W. Asper at the organ. I wish you who are listening in on the radio could see this beautiful Choir. They occupy all the seats usually occupied by the Tabernacle Choir, the girls all dressed in white, the boys neatly dressed in their best. They make a very pleasing appearance. They have traveled a long distance to attend the sessions of this Conference. I am sure if you could see them, as the Tabernacle audience now views them, you would exclaim with the poet, "How beautiful is youth, How bright it gleams, With its illusions, aspirations, dreams. Book of beginnings, story without end. Every maid a heroine, Every man a friend."

We do appreciate their presence, and in your behalf express gratitude for their inspirational singing. They will now sing, in conclusion, "Greater Love Hath No Man," conducted by Chester W. Hill, and after the benediction by Elder Ellis Vard Christensen, formerly president of the Tahitian Mission, the general session of this Conference will be adjourned until 2 o'clock this afternoon.

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Singing by the Ricks College Choir, "Greater Love Hath No Man."

Elder Ellis Vard Christensen, formerly president of the Tahitian Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## THIRD DAY AFTERNOON MEETING

The concluding session of the Conference was held in the Tabernacle at 2:00 p.m., Monday, April 6th.

President David O. McKay presided and conducted the meeting.

The Ricks College Choir was present again this afternoon and furnished the choral music for this session.

### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the concluding and

seventh session of the One Hundred Twenty-ninth Annual Conference of the Church.

These services are also being broadcast as a public service by television and radio stations throughout the West. The names of these have already been announced.

The music for this session will be rendered by the Ricks College Choir, with Chester W. Hill conducting, and Frank W. Asper at the organ.

We shall begin this service by the Choir singing, "Lost in the Night," with

Chester W. Hill conducting. The opening prayer will be offered by Elder Moroni M. Larson, formerly president of the Western Canadian Mission. The Choir will sing.

The opening number by the Ricks College Choir was "Lost In The Night."

Elder Moroni M. Larson, formerly president of the Western Canadian Mission, offered the opening prayer.

### President David O. McKay:

The invocation was just pronounced by Elder Moroni M. Larson, formerly

president of the Western Canadian Mission. The Ricks College Choir will now sing, "Joseph, the Seer." Elder Delbert L. Stapley will speak following the singing.

The Ricks College Choir sang "Joseph, The Seer."

### President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve will now speak to us. He will be followed by Elder Hugh B. Brown.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

My brothers and sisters, I am indeed grateful for your fellowship as we assemble in worship in this great conference of the Church today. I am grateful for my brethren of the General Authorities, for the messages which they have given, so stimulating to our faith and, I hope, encouraging to all of us to keep more faithfully the commandments of our Lord.

In the midst of today's worldly enticements which are glamorous but deceptive, it is so easy to become careless and digress from the straight and narrow way that leads to life eternal. The Savior recognized the weakness of men to transgress and sin even though they possess the truth and knowledge of all gospel ordinances with their requirements for salvation.

His parable of the Ten Virgins teaches a profound lesson of great value to his disciples, present and future. Its application reaches into the homes of the Saints and forewarns of possible unpreparedness on the part of some for the great day of his coming. In this parable the Savior likened the kingdom of heaven unto ten virgins, which took their lamps, and went forth to meet the bridegroom. As members of the Lord's kingdom, they were entitled to the wedding invitation. However, only five were wise and by greater vision and good works had prepared themselves

acceptably for this joyful privilege and were permitted entrance to the wedding. The five foolish virgins were unprepared and unready, having procrastinated obtaining oil for their lamps, and when they belatedly sought admittance to the wedding, the Lord replied, ". . . I know you not."

"Watch therefore," he admonished, "for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:1-13.)

I wonder, my brothers and sisters, which of the two categories we as members of the Church fall into? Do we and our families belong with the wise virgins or the foolish? Will we heed the Savior's warning given in this parable and make honest and wise preparation for entrance into his kingdom? Preparation for eternal glory must go progressively forward every day of our lives if we are not to be caught unprepared when earth life is finished or the great day of the Lord comes.

As descendants of Abraham, Isaac, and Jacob we are heirs to all the promises pledged to them and their posterity throughout their generations. We are bound by covenants and obligations to God even as our forefathers were.

Perhaps we should define the meaning and significance of a covenant. In a spiritual application a covenant is a solemn, binding compact between God

and man whereby man agrees to keep God's commandments and serve him in righteousness and in truth unto the end. The gospel covenants and obligations bind Church members to obedience to laws and principles given of God which lead to happiness, love, and eternal joy. A covenant then is an agreement which includes obligations and is given as a principle with promise of blessings for obedience.

The Lord revealed to Moses that if the Children of Israel would obey his voice and keep his covenant, they should be a peculiar treasure unto him above all people. (Ex. 19:5.)

Belonging to the house of Israel, we today are also a covenant people to whom the choice promises of God apply. Blessings, however, are predicated upon faithfulness in keeping the commandments of God. Israel was bound by covenants and obligations which they were required to keep by sacrifice.

Perhaps in Church assemblies today we do not stress sufficiently the importance of gospel covenants and the Saints' obligation to them. It is our duty to learn and understand the sacred and binding nature of the covenants we accept at baptism and the covenants and obligations associated with all other ordinances of the gospel found along that narrow path which leads to life eternal.

During the ministry of Moses, the Lord gave the Sabbath as a perpetual covenant to Israel throughout their generations. (*Ibid.*, 31:16.) Faithful observance of the Sabbath, freeing it for a day of worship and meditation, is as binding upon the people of the world now as it was at the time given. The Ten Commandments also were given by way of a covenant and have always been in force upon the peoples of the world.

When the Savior came among men, he established a new covenant and gave a new testament, even the sacrifice of his own life for the great cause of truth, of which he was the author. The new covenant established by our Lord, with its obligations, was maintained for a brief time only. Shortly after the death of the apostles, spiritual darkness covered the earth. It was not intended that this spiritual darkness should continue always upon the

earth. The Lord promised that in the Dispensation of the Fulness of Times all things were to be gathered together in Christ in preparation for his glorious second coming. Today is the Dispensation of the Fulness of Times spoken of.

Through revelation all the ordinances and covenants belonging to the gospel of our Lord have been restored in this time for the salvation, happiness, and eternal life of God's children.

The ordinance of baptism into the kingdom of God is a binding covenant upon all who receive that ordinance. Early in the history of the Church, in consequence of some who had previously been baptized into other churches and desired to unite with the Restored Church without yielding to another baptism because they considered their former baptism efficacious, the Lord gave a revelation which made clear and unmistakable the course which they should follow. He declared:

"Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.

"Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works." (D&C 22:1-2.)

President Brigham Young added this significant contribution to the obligation associated with the covenant of baptism:

"All Latter-day Saints," said President Young, "enter the new and everlasting covenant when they enter this Church. The covenant to cease sustaining, upholding and cherishing the kingdom of the Devil and the kingdoms of this world. They enter the new and everlasting covenant to sustain the Kingdom of God and no other kingdom. They take a vow of the most solemn kind, before the heavens and earth, and that, too, upon the validity of their own salvation, that they will sustain truth and righteousness instead of wickedness and falsehood, and build up the Kingdom of God, instead of the kingdoms of this world." (*Discourses of Brigham Young*, p. 160.)



These admonitions and instructions emphasize the sacred and binding nature of the covenant which baptism into the Church places upon every soul receiving this gospel ordinance.

The ordinance of the Sacrament is also a sacred covenant. It reminds us of the great sacrifice of the Son of God upon the cross, which makes possible our redemption, salvation, and, if worthy, exaltation and eternal glory. It also gives us the opportunity to renew and keep in force the sacred covenants and obligations which we have entered into with our God.

President David O. McKay made this choice statement to the Council of the Twelve regarding the blessings of this ordinance:

"What a strength there would be in this Church if next Sunday every member who partakes of the Sacrament would sense the significance of the covenant made in that ordinance—every member willing to take upon him the name of the Son, a true Christian, proud of it, and always remember him, in the home, in business, in society, always remember him and keep his commandments that he has given them. How comprehensive that blessing and how significant the covenant we make each Sabbath day."

This admonition, my brothers and sisters, we should always remember as a part of the preparation necessary in meeting the requirements of the covenant of the Sacrament.

The Holy Priesthood is accepted by an oath and covenant and is binding upon those who receive it. They obligate themselves to keep faithfully all the commandments of God and to magnify their callings by honoring and exercising the priesthood in righteousness for the benefit and blessing of mankind.

Like the Children of Israel of old we, today, cannot meet the obligations of gospel covenants without sacrificing the things of this world—our personal ambitions, our time and means and, if need be, membership in every organization not established for the building up of Zion.

The Lord has promised that those who faithfully keep the oath and covenant of the Holy Priesthood will be

given all that he has. And what does this promise mean? President Wilford Woodruff made this explanation:

"Who in the name of the Lord can apprehend such language as this? Who can comprehend that, by obeying the celestial law, all that our Father has shall be given unto us—exaltations, thrones, principalities, power, dominion. . . ."

And then again, President Woodruff asks: ". . . Who can comprehend it?" (*Discourses of Wilford Woodruff*, p. 79.)

Can we, my brothers and sisters, comprehend the significance and far-reaching benefits of this promise? To realize fully these expectations, the Lord has revealed another covenant, the new and everlasting covenant of marriage, which binds together by the authority of the Holy Priesthood, man and wife for time and for all eternity. Children born to them, or later sealed to them, become theirs, if true and faithful, throughout all the eternities of time. What a glorious covenant this is, so full of blessings and promise of rich rewards.

Perhaps the sacredness and far-reaching effects of all these covenants and obligations and others unmentioned can be summed up in the words of two past Presidents of the Church.

President Wilford Woodruff taught:

"We are under sacred covenants to stand by the truth.' . . . We have received the light, the knowledge of God; we are under sacred covenants to stand by the truth, and by one another in righteousness. . . ." (*Ibid.*, p. 81.)

President Joseph F. Smith emphasized with forceful language the obligation of Latter-day Saints to the covenants they have received with this counsel and admonition:

"Among the covenants are these, that they will cease from sin and from all unrighteousness; that they will work righteousness in their lives; that they will abstain from the use of intoxicants, from the use of strong drinks of every description, from the use of tobacco, from every vile thing, and from extremes in every phase of life; that they will not take the name of God in vain; that they will not bear false witness against their neighbor; that they will

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seek to love their neighbors as themselves; to carry out the golden rule of the Lord, do unto others as they would that others should do unto them." (*Gospel Doctrine*, p. 107.)

Now, my brothers and sisters, the Lord has not left us without instruction concerning how the covenants and obligations of the gospel are to be maintained in our lives. In the revelation setting forth the oath and covenant which belongs to the Holy Melchizedek Priesthood, the Lord gave this comprehensive warning and advice:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

If we prayerfully meditate this instruction, we can understand why it is profitable for each of us to be more careful henceforth in observing and keeping our vows with the Lord.

It is well to remember that we kept

our first estate in the pre-existent world; therefore, how tragic it would be if in this interlude of mortality, which is such a small part of our eternal existence, we should forget our heritage and transgress the commandments of God and thus lose all the credits acquired there.

Our safety and happiness lie in keeping fully the commandments of God and maintaining, through good works, all obligations connected with the covenants entered into with him to the end of our days.

I pray God will give us the strength, my brothers and sisters, to do so, for our joy and happiness, which I ask humbly in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us. Elder Hugh B. Brown of the same Council will now address us. Elder Richard L. Evans will follow.

### ELDER HUGH B. BROWN

#### *Of the Council of the Twelve Apostles*

As we are still enjoying the afterglow of Easter, the emphasis throughout this great conference has been on the divinity of Christ. From the profound and scholarly opening address of President J. Reuben Clark, Jr., Saturday morning, through all the sessions of the conference, all have borne witness that Jesus is the Christ, the Son of the Living God. I cannot hope to add anything to what has been said unless, perhaps, emphasis by repetition.

Little is known of the details of the Master's sojourn on the earth except during those three transcendent years of his ministry, the most eventful years of history. If we are to get a proper concept of the moral and spiritual significance and splendor of his unique life—from Bethlehem to Bethany—we must view it in the light of eternity. He lived his life on this earth at the summit of time, and on the high point of that summit we see the light of the resurrection, the most glorious beacon in the

universe, flashing hope and courage to a benighted world. Let us from that eminence look back—back beyond Eden, and there we shall find that Jesus the Christ was with God the Father in the beginning.

And that beginning must have antedated the beginning of which we read in Genesis when the earth was created, for the obvious reason that he was its Creator. Yes, he lived before time began as we understand time. There is ample scriptural evidence to support the belief that Christ had a pre-mortal existence. Time will not permit quoting or reading many of the passages of scripture, but I should like to refer to one or two.

John, in his inspired preface, said:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and

without him was not any thing made that was made. . . .

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-3, 14.)

To this wonderful testimony Paul adds this corroboration

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist." (Colossians 1:16-17.)

And the writer of Hebrews adds:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made worlds:" (Hebrews 1:1-2.)

Jesus himself referred to his pre-existence many times; for instance he said:

"For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

And then in that greatest of all prayers we find the poignant passage:

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (*Ibid.*, 17:5.)

At another time he chidingly spoke to his uncomprehending followers and said:

". . . Doth this offend you?

"What and if ye shall see the Son of man ascend up where he was before?" (*Ibid.*, 6:61-62.)

These proofs of Christ's pre-existence confirm our faith in the immortality of the soul for if the spirit had an existence before the body was created, so that spirit is capable of independent existence after the body dies.

The fact that he came forth from the tomb with spirit and body reunited—and this is the central fact in the teachings of the apostles—gives divine assurance that we too, through his atoning sacrifice, shall partake of the blessings

of the resurrection. Harken to his promise:

"... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (*Ibid.*, 11:25-26.)

And let us read together the words of John, written while he was on the Isle of Patmos, as recorded in Revelation,

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: . . ." (Revelation 1:7.)

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

"I am he that liveth, and was dead; and, behold, I am alive for evermore, . . ." (*Idem*, 17-18.)

John continues

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: . . .

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (*Ibid.*, 19:1, 16.)

Furthermore:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . .

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. . . ." (*Ibid.*, 21:2, 6.)

Zechariah said that when the Master shall appear he will stand on the Mount of Olives, and the mount shall be cleft in twain, and they beholding the wounds in his hands shall ask whence these wounds, and he shall reply,

"... Those with which I was wounded in the house of my friends." (Zechariah 13:6.)

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and to-

ward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." (*Ibid.*, 14:4.)

We proclaim the pre-existence and divine nature of Christ, the purpose of his life, the reality of his resurrection and the certainty of his second coming as eternal and well-attested truths and prophetic promises. They have illuminating and inspiring significance for our troubled world. They are our heritage from the Judeo-Christian world, clarified and amplified by modern revelation.

They are relevant to our time and age, which, as Adlai Stevenson recently pointed out, "is a time of conflict of ideology, as a time of ferment in technology, a period of revolution in science, . . . an era when at last the means lie at hand to free mankind from the ancient shackles of pain and hunger. It is all these things, but the true crisis of our times lies at a deeper level. All this freedom and elbow room only thrusts onto us with more force the fundamental issue of the faith that is in us."

As the late A. Powell Davies said: "The world is too dangerous for anything but truth and too small for anything but brotherhood."

There must be a re-affirmation of the truths concerning the fatherhood of God, the Godhood of Christ, and the brotherhood of man. *Truths for which the Savior gave his life.* Truth and brotherhood, love of God and fellow men, will make men free and establish peace in a world which is threatened with a devastating and final war.

The truculent and blasphemous at-

tempts of communist ideologies to erase Christ from their literature and to expunge all memory of him from the hearts and minds of men, in order to degrade and enslave men, must fail, for as God made man in his own image, so his image is indelibly stamped on the souls of men, and instinctively they know that they are the sons of God.

The challenge of evil with its inevitable confusion tends to make the relevance of Christ's life and message more apparent and the application of his divine teachings more urgent.

It would be cowardly almost to the point of treason to dilute, water down, and make insipid the soul-saving power of these glorious truths. Indeed, as Paul said:

"That at the name of Jesus every knee should bow, . . .

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:10-11.)

We humbly but fearlessly add to the testimonies of the prophets and apostles of old our own witness that he lives, that he is a personal being, that he will come again with his resurrected, glorified body still bearing the marks of the crucifixion and that there is none other name under heaven given among men whereby we must be saved, to which I testify in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Hugh B. Brown of the Council of the Twelve has just addressed us. We shall now hear from Elder Richard L. Evans of the Council of the Twelve.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

I have in my library, I think, the conference addresses so far as they are available back to the beginning, including the *Journal of Discourses*, and I think all the conference pamphlets or discourses published since then. In each one is a statement of counsel, of eternal principles, of commandments, of prac-

tical advice for the day in which we live.

This conference in which we have now sat nearly three days is no exception to that. With you I have marveled at the breadth and the depth of the advice here given, the need for it, and the manner in which it touches the

needs of the day in which we live. We have been fed. Our lives have been enriched and steadied and encouraged in all things pertaining to life, and I feel to express the gratitude of my heart for these recurring conferences when we get together for reminder and renewal of faith, and of witness, and of instruction in eternal truth.

Some time ago, as I am sure many of you have done, I saw a rather unusual documentary film produced by the Bell Telephone system, in which a panel of scientists and others were reviewing the great breadth of creation: this world, and men, and space beyond. It was developed as if it were a mystery story, and was called, as I remember, "The Strange Case of the Cosmic Rays," in which scientists were telling what had been discovered and what the current thinking was about what had been discovered. They had selected a panel of distinguished men recalled from history, including some celebrated names. I think Charles Dickens was among them, and Edgar Allen Poe, and Dostoyevsky, the eminent Russian writer, men who were, in a measure, sitting in judgment on the work of the scientists.

I made some notes at that time, and although they are cold and not rechecked, they have been running through my mind. The men of science asked this panel to appraise their findings, first bringing attention to the fact that the universe is a unified whole, that there is evidence of planning and intelligence and order and law throughout the entire universe.

Then one of the witnesses, before he would commit himself to an opinion, asked a very significant question, which one is always disposed to ask in mystery stories: "What is the motive of it all? You have told us about space. You have told us about the earth. You have told us about cosmic rays, and life, and atoms, and all the natural phenomena. What is the motive of it all?" Then they concluded, as I recall, that they did not know enough about the motive of it all, and suggested that the panel come back fifty years hence and see whether they were any closer to an answer—with the scientists themselves conceding that however much they may have discovered, they

were like Newton, who said: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

I think the motive of it all is an ever-present and ever-insistent question: What has been the motive of this conference? What is the motive of the gospel? What is the motive of all this teaching, all this traveling, all this missionary endeavor? Of all the work and the effort and the struggle of life, of all the striving, all the learning, all the living?

Blessedly the Lord God has told us what the motive of it all is, and it is no small motive, pertaining not only to time nor to life on earth. It is a motive pertaining to eternity, and the great summarizing sentence of the motive, of course, has already been recalled in this conference a number of times. The Lord God himself has declared it to be his purpose and his glory to bring to pass the immortality and eternal life of man.

The motive is happiness; it is peace; it is progress; it is everlasting life, and not just a few short days or a few short years. It is a motive of such consequence and such endlessness that it transcends all else. It is this for which we do all we do, this for which we gather, this for which we teach, encourage, and bear witness to each other, this for which we remind each other of these great and everlasting things of life.

"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang

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all the law and the prophets." (Matthew 22:34-40.)

I read into this something, or would like to read into it today, something which is not always read into it: I think this implies not only that we should love our neighbors, but in a very sincere and real and unselfish way we should also love ourselves. I think the Lord God must have intended that we should have a high regard and respect for ourselves as well as a high regard and respect for other men.

I am thinking of a line from Ruskin, in which he said: "There is no wealth but life." The life each of us has is, after all, the sum and substance of all that we have in time and in eternity. And I think no intelligent man would ever deliberately do anything which would not make him happy. I cannot think of an intelligent man's doing what would make him unhappy. I think when we err, we err in that we lose our sense of values or our sense of direction, or do not quite have in mind what will make us happy or unhappy. All the motive, all the commandments, all the counsel of God, all this great effort of living and of life, all the striving, the learning and all else, should make us basically happy. Our Father had no other motive for us but our happiness, our peace, and progress and limitless life with our loved ones everlastingly, ever with accomplishment, ever with growth, ever with opportunity, ever with the highest possibilities that the Lord God could help his children to realize in life—this is the motive, this is the source of happiness, of service, of all we do for each other, of all we do for ourselves.

Now, as we go from here and ask ourselves what comes of all of this, what the motive of it all is, and what life is, I think we have the summary in the lines given and so oft repeated, "to bring to pass the immortality and eternal life of man," and no short-sighted decisions and no short-sighted objectives should ever be the determining factors of our lives.

I was impressed this morning with the counsel of Brother George Q. Morris in advising us to go forth and live our lives with steady purpose, and not worry too much about the uncertainties and

about the things we do not know. I would leave this counsel with our youth: We all live in uncertainties, and we always have. All generations have, and if we were so concerned about the uncertainties that we did not make solid preparations for the future and turn in a solid performance we should have wasted life. With a calm, quiet peace and purpose, and with prayer in our hearts, and with the clean living of life and the keeping of the commandments, we ought to go forward into the future and lay as broad a base and acquire as much knowledge and prepare ourselves as well, and serve as well as we can or ever could, despite all ominous threats and all else that seems to disturb the present scene.

From a young missionary's report given a few nights ago came a sentence that was great in its implications. Speaking of enduring to the end, he said: "We must not only endure, but we must prevail."

There is great motive; there is great purpose. As has been asked through all the ages, "What is Man?" I recall a scientist's answer to a great group of men last summer as he suggested some elements of the answer as to what man was. He endeavored to tell us how many atoms each man had in his physical anatomy, and we thought we were something very considerable when he said that we each had an octillion atoms in us, in our physical frames. Then he tried to tell us what an octillion is. He said if it should start to rain peas, just ordinary garden peas, and rain peas four feet deep over the whole face of the earth, water and land surface included, and then rain peas four feet deep over 250,000 planets this size, that would be an octillion—give or take a few, more or less. We began to feel quite puffed up and important. Then he said if you squeeze out all the space between all the atoms in and between the electrons and all the component parts of these atoms, you would then be about as big as a speck of dust. Then we began to acquire our humility back again.

But beyond all the atoms, he witnessed to us as a scientist, memory is perpetuated; man is more than a machine; and there is something eter-

nal which persists always and everlastingly. That, of course, we knew by other witnesses. Life is everlasting, and the motive we know, and the purposes of our Father we know. His plans we know in sufficient amount to help us to realize them in their fullest and highest if we will, and I leave my witness with you as to the truth of the counsel which has been given in this conference, as to the prophetic leadership which we are privileged in this day and generation to have, and as to the great motive which supersedes all the transitory things of life, to the realization of which I pray God we may leave here and rededicate ourselves and teach our children, and devote all the effort and earnestness we have within us, in Jesus' name. Amen.

## ELDER ALVIN R. DYER

### *Assistant to the Council of the Twelve Apostles*

I have learned a little more realistically what is meant by the scripture, "he that endureth to the end." Brother Hinckley says it is "the survival of the fittest." I do not know what that means, but I do know this, that what has been said at this conference has greatly increased my faith and testimony and desire to serve the Lord.

In the few minutes that I shall occupy I should like to testify of the prophets and read to you from section one of the Doctrine and Covenants these words:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments." (D&C 1:17.)

I had an experience some few months before I left the mission field, of a ministerial association from one of the states in our mission, writing a letter and saying that they were receiving ever-increasing inquiries about the Mormon Church and would we please supply them with literature and information. We did this, and I had occasion also to visit the headquarters of this association. And there in the

### President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve has just spoken to us. Under the direction of Chester W. Hill, the Choir of Ricks College and the Congregation will now sing, "Now Let Us Rejoice in the Day of Salvation." Brother Alvin Dyer will follow the singing.

The Ricks College Choir and the congregation joined in singing the hymn, "Now Let Us Rejoice In The Day of Salvation."

### President David O. McKay:

Elder Alvin R. Dyer, Assistant to the Twelve, will now speak to us. He will be followed by Elder Bruce R. McConkie.

presence of a number of these men, and some of them were ministers, had the opportunity of explaining to them the premise under which the Church of Jesus Christ of Latter-day Saints had been organized.

I took occasion at that time to read to them from section twenty of the Doctrine and Covenants, and I would like to read to you what I read to them, beginning with verse 7:

"And gave unto him [meaning Joseph Smith] commandments which inspired him;

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

"Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

"Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

"Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

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"Thereby showing that he is the same God yesterday, today, and forever. Amen.

"Therefore, having so great witnesses, by whom shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

"And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

"But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—

"For the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen." (*Ibid.*, 20:7-16.)

This had a profound effect upon these men, and I was grateful to leave my witness with them as to the premise for the organization of God's Church upon the earth in this day and time.

Some years ago there appeared an article in *Fortune* magazine, which had to do with the failure, according to the editors and authors of this article, of the Christian churches of America to supply the needed inspiration for the direction of the Christian churches in this land. This article has very recently been referred to by one of our noted educators from the West Coast, Dr. Robert Gordon Sproul, president of the University of California. I read from this article, which stresses the need of divine direction in the Christian churches of America. I quote:

"We have the peculiar spectacle of a nation which, to a limited extent, practices Christianity without actively believing in Christianity. We are asked to turn to the Church for our enlightenment, but when we do this we find that the voice of the Church is not inspired. The voice of the Church today is the echo of our own voices. And the result of this experience, already manifest is disillusionment. . . .

"The way out," continues Dr. Sproul, "is the sound of a voice, not our voice, but a voice coming from somewhere not ourselves, in the existence of which we cannot disbelieve.

"It is the task of the pastors to hear this voice, cause us to hear it, and to tell us what it says. If they cannot hear

it, or if they fail to tell us what it says, we, as laymen, are wholly lost.

"Without it we are no more capable of saving the world, than we were capable of creating it in the first place."

I think one of the great messages of this Church is to declare unto the world that God has raised up a prophet and that there is a need for a prophet of God in this day and age. We go to the ends of the earth to proclaim this unto the children of men and if they will but listen to the direction and the inspiration of the prophets of God we could be led from our dilemma and from the disillusionment that settles over the earth today.

I read recently of a statement of Winston Churchill which gives some evidence of the need of inspired direction in the earth today, for said he, "As the years go by, the process of government—I suppose in every modern country and certainly in our own—grows ever more complicated and burdensome. . . .

"I have perhaps a longer experience than almost anyone, and I have never brooded over a situation which demanded more patience, composure, courage and perseverance than that which unfolds itself before us today."

Is there a need for a prophet of God? The answer is yes. Look at the evidences of this. The world of politics and relationships between nations is not improving since that statement was made, in fact they have grown worse. There is a world-wide lack of trust between peoples. We stand each dawn, as it were, on the brink of open hostilities.

Atomic and hydrogen power, with their many implements of destruction, serve only to add to the menace of our way of living. The pressure conditions under which we live today are taking a tremendous toll in heart and mental disturbances. The status of home life, spiraling trends of drunkenness, surging infidelity in the home of husband and wife, with an over-all laxity of morals among both young and old, increased personal and community delinquencies all pointing to a growing disregard for the worth of the individual. One would have to be blind not to recognize these disastrous trends and



the need of divine direction to save those who will hear, understand, and follow the truth. The ancient Prophet Amos declared, that God would do nothing, save he reveal his mind and will to his servants the prophets. (See Amos 3:7.) The need of the mind and will of our Heavenly Father, through his servant, a prophet, is greatly in evidence.

I want to leave my testimony, my brethren and sisters, that God does live and that he and his Son, Jesus Christ, are at the helm, and that prophets have been raised up from the very inception of this Church, commencing with Joseph Smith and others who have followed him, and that we are blessed

to have standing at the head of the Church today and directing us, a prophet of God, and if the children of men would but listen to the voice of that prophet we all could be led away from the difficulties that are oppressing us this very day. I bear this record in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Alvin R. Dyer, Assistant to the Twelve, has just spoken to us. Elder Bruce R. McConkie of the First Council of Seventy will now speak to us. He will be followed by Brother Hinckley.

## ELDER BRUCE R. McCONKIE

### *Of the First Council of the Seventy*

May I call attention to the great gospel truth that salvation is a family affair, that it is attained in and through, by and because of families.

For a text, may I read the words quoted by Moroni to Joseph Smith on the evening of September 21, 1823:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2:1-3.)

Now, what were the promises made to the fathers? Since the coming of Elijah, on April 3, 1836, in what way have these promises been planted in the hearts of the children?

In answer, and by way of illustration, may I read one of the greatest promises ever made to the fathers, one which is perhaps pre-eminent above all others. To Abraham the Lord said:

"... I am the Lord thy God; ...

"My name is Jehovah, and I know the end from the beginning; ...

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a

blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;

"And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;

"And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood)" and now note particularly what follows; it is the heart and core of all the promises made to the fathers—"for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (Abraham 2:7-11.)

In the nearly four thousand years since Abraham, uncounted millions of his literal seed have lived in the world, most of them in a day when the gospel, with its saving ordinances and truths, was not found among men. Yet the Lord promised Abraham, their father, that these millions who have sprung from him, these millions who are his literal seed, these hosts of his posterity who comprise a major portion of a multitude of nations, that all these are

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entitled by lineage and as of right to the blessings of the priesthood, of the gospel, of salvation, and of eternal life.

May I here note that in order for men to gain salvation in the kingdom of God, they must receive the ordinances of baptism and of the laying on of hands for the receipt of the Holy Ghost; and in order for them to gain eternal life, which is the fulness of the Father's kingdom, and be joint-heirs with his Son, they must in addition enter into the ordinance of celestial marriage.

Now by revelation the Lord in our day has singled out and identified the children in whose hearts the promises made to the fathers have been planted. To the elders of the Church in this day he said:

"Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

"For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—

"Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it." (D&C 86:8-11.)

Well, we are latter-day Israel; we are part of the seed of Abraham; we hold the power and authority of this priesthood; we are a light to the gentile nations, and as a result we are under command to carry the message of salvation to them. But we are also chosen and appointed to be saviors to Israel itself, to the seed of Abraham—to the whole kingdom and nation of people of the chosen lineage, who have lived in all the days since Abraham—whether they lived when the gospel was here or whether they did not.

May I now show how these principles work by using myself as the illustration. I have received the gospel; I have been baptized under the hands of a legal administrator; I have received the gift of the Holy Ghost—all of which has put me on a path leading to an

inheritance of salvation in the celestial world. Also, I have gone to the temple and been sealed to one of God's choicest handmaidens and have thereby obtained a place on the path leading to an inheritance of eternal life in the highest heaven of the celestial world. By obedience I have power to press forward and obtain these great rewards.

Because I have some understanding and realization of the glory, importance, and worth of these gospel blessings, there has come into my heart a great desire to have my children after me become inheritors of the same identical blessings that I have received, and so I strive to bring up my children in light and truth. Next to my own salvation and that of my wife, there is nothing so important to me as the salvation of my children.

Further, because I know the priceless worth of the gospel and the blessings that flow from it, I have a desire that my ancestors—those who lived when the gospel was not on earth and who have not had the privileges which are mine—I have a great desire that they also should be inheritors of these blessings. In other words, the promises made to the fathers have been planted in my heart, and I am obligated to act as a minister for the salvation of those in my line who have lived and died without having the gospel preached to them.

And now, if I do what I should, I will search out and identify those who have gone before in my lineage, and will see that the ordinances of salvation and exaltation are performed for them.

Salvation is a family affair. It is I, my wife, my children, and my ancestors. It is you, your wives, your children, and your ancestors. Salvation is a family affair.

In the name of Jesus Christ. Amen.

**President David O. McKay:**

Brother Bruce R. McConkie of the First Council of Seventy has just spoken to us. Elder Gordon B. Hinckley, Assistant to the Twelve, will be our concluding speaker.

## ELDER GORDON B. HINCKLEY

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, I seek the Spirit of the Lord that what I say may be consonant with the inspirational things to which we have listened during the past three days. As I look into your faces, I see the fulfilment of prophecy. In your presence I see a realization of the words of Jeremiah: "... I will take you one of a city, and two of a family, and I will bring you to Zion.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:14-15.)

You are here, each of us is here, enjoying the blessings of the Lord because the servants of the Lord have gone into the world to teach the glad tidings of the gospel for the blessing of our Father's children. More than eighty thousand of them have gone. They have given more than two hundred thousand man-years of dedicated service. I am sure that few of us appreciate the cost, the heartaches, the sorrows, the sacrifices, and the results of this magnificent effort.

I read the other day a story written by a little girl whose father was on a mission in Denmark when she and her mother lived in Parowan. She writes:

"My little mother had to work like a slave to keep her children while Father was on his mission. I remember how every night she would spin, and how in the daytime, I would split fine splinters off from the pitchy wood, and at night I would sit with her and tend the baby and keep holding and lighting these pitchy sticks for her to see to spin by, and how I would cry when I went to bed to think my sweet little mother had to work so hard. . . .

"I remember the Christmas of 1862. All of us children hung up our stockings. We jumped up early in the morning to see what Santa had brought, but there was not a thing in them. Mother wept bitterly. She went to her box and got a little apple and cut it in little tiny pieces and that was our Christmas, but I have never forgotten to this day how I loved her dear little

hands as she was cutting that apple." (Hannah Daphne Smith Dalton)

A few years ago I did some research on the discovery of gold in California, in which men of the Mormon Battalion participated. I learned that while men were traveling westward over land and sea in search of gold, missionaries from these valleys were traveling eastward over land and sea in search of souls. And the days of sacrifice are not over. As you heard this morning among the statistics that were read to you, the parents and friends of our missionaries last year sent them between five and six million dollars. That money was spent not only in dollars, but also in pounds and shillings, in crowns and kroner, in francs and marks, in yen, in pesos, and cruzeros.

Add to that the value of the time of the missionaries. Estimate it conservatively at another five or six million dollars, and you have a consecration of at least ten million dollars a year for the purpose of declaring the reality and personality of God, the deep meaning of the Atonement, and the restoration of the Lord's Church, guided by apostles and prophets.

I think you may be interested in these remarkable words of the Prophet Joseph Smith written in 1842, two years before his death:

"... no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done." (*History of the Church* IV:540.)

That is the magnitude of our mission, brethren and sisters, and it shall not be accomplished until the Great Jehovah shall say the work is done.

I am sure we are all gratified by the many good things said concerning the Church. We are deeply grateful for the opportunities of radio and tele-

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vision, and the generosity of the public press, all of which help to build a favorable atmosphere in which to teach the gospel. But I am confident that the time will never come when we shall not need vigorous men and women of faith to go into the world as missionaries for this cause. We have never found, and I think we never shall find, an adequate substitute for the situation in which two wholesome young men meet with a family, reason with them, teach them, testify to them, and pray with them. We shall always need missionaries. With that thought in mind I should like to suggest a five point program for the membership of the Church, a program which I feel is easy of attainment, and which would prove fruitful to this great cause.

1. That we cultivate in our homes a proper attitude toward missionary service. We enjoy the blessings we so greatly treasure because of those who have gone before us. Out of a sense of appreciation, out of simple gratitude, we should make an effort to extend these same blessings to others. Our young people have an obligation to prepare themselves for missionary service.

We should also build the attitude that there is nothing of a vacation, nothing of a holiday in this great missionary service. It is hard, and at times discouraging, work. Last year our missionaries averaged sixty-seven hours a week in actual proselyting effort. Let those who contemplate missions realize that they will work as they have never worked before, and that they may expect such joy as they have not previously known.

2. That we foster training for missionary service. One of the great compliments paid the Savior was that he taught as one having authority. The missionary who knows scripture and can quote it speaks with the voice of authority. It is not essential to memorize five hundred citations, nor even three hundred. Fifty well chosen verses of scripture will become a remarkably effective tool in the hands of a missionary. May I suggest that in our family night gatherings we make it a project to memorize one scripture citation a week pertinent to this work. At the conclusion of a year our children

will have on their lips a fund of scripture which will remain with them throughout their lives.

3. That we make financial preparation. Missionary work, like everything else, has become more costly. I was heartened by my experience in interviewing a young man in Arizona recently. I asked whether he had a sincere desire to go on a mission. He replied, "I have wanted to go since I was seven, and, moreover, since that time I have saved for it. I have \$1600 in the bank to make certain that I shall have the means to go." A little at a time, systematically saved, will assure our children that the necessary means will be available when a missionary call comes.

4. That we see that our public and private deportment backs up the missionary cause. No member of this Church can let down his standards without throwing an obstacle in the way of those who are striving to teach the gospel in the world. Likewise, no member can uphold the standards of the Church in public and private life without reflecting strength to the cause.

5. Finally, that we all get the missionary spirit, that we seek opportunities to teach the gospel, to distribute the Book of Mormon, to let people know what we believe. I am having a delightful correspondence with a man in England with whom I struck up conversation on a plane while flying across the Atlantic. He has now read the Book of Mormon and some of our other literature. I am pleased to note a significant change in his attitude toward the Church.

One of the most fruitful sources of contact for our missionaries lies in referrals sent to them. A member of the Church will suggest to an associate or a relative that he invite the missionaries to come to his home. President J. Leonard Love tells me that in the Northern California Mission their experience indicates that forty percent of the referrals given them join the Church. Think of it! Forty percent of the names sent to them result in convert baptisms! In the British Mission at one time it was discovered that sixty-eight percent of those who had

come into the Church had made their first acquaintance with the doctrines through members of the Church.

My brethren and sisters, this assignment to teach the gospel belongs to all of us, not only to the fifty-five hundred devoted men and women who presently

are serving in the field. It belongs to each of us, and we shall not be through with it until the Great Jehovah shall say the work is done.

God help us to sense and fulfil our mission honorably, I pray in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

And now we come to that moment when we should like to express our thanks and appreciation. We have had a glorious conference. Many have contributed to its inspiration and success. Will all who have participated in the inspiration of these gatherings please accept of the gratitude of our hearts.

The singing for this session, as we have already informed you, has been furnished by the Ricks College choir under the direction of Chester W. Hill, with Frank W. Asper at the organ. We wish to express appreciation to these young men and women of the Ricks College for the hours they have spent in practice in weeks that have gone by, resulting in the inspiration of their singing to this congregation today. The Lord bless you young people. We are proud of you! We have enjoyed your presence as well as your inspirational singing. May the Lord's protecting care be with you as you go back to your homes, and may this experience ever be a happy memory for you, as it will be for all of us.

I should like to express again our appreciation to the Brigham Young University combined choruses. They occupied these seats last Saturday—another choice group of young people. We cannot help feeling confident that the Church is in good hands when we see such representatives of youth as have participated in this conference.

We wish to express appreciation to the Tabernacle Choir, and the Tabernacle Choir men's chorus for their participation during the various sessions of our annual conference. Forty-five thousand two hundred eighty-seven men of the priesthood were moved by the inspirational singing of those young men from the choir last Saturday night.

We are not unmindful of the public press and you reporters for your fair

and accurate reports throughout sessions of the conference. We want the city officials to know that we are not unmindful of the help they have rendered during the last five days, to Chief W. Cleon Skousen, and his associates, the traffic officers—in handling increased traffic, for the fire department, and the Red Cross, who stood on hand ready for an emergency; for you tabernacle ushers who have rendered service early and late in seating the great audiences.

We are grateful for the radio and television service—twenty-seven television and twenty radio stations throughout our own city and the nation have carried the messages of this conference to untold thousands of people who have listened to the proceedings of the One Hundred and Twenty-ninth Annual Conference of the Church.

We have already named those who have sent these lovely flowers, sweet messages of their love, and best wishes for a successful and inspirational conference.

The closing prayer of this session will be offered by Elder Alfred E. Rohner, formerly president of the Southwest Indian Mission.

Now I should like to say, brothers and sisters, the Lord bless us with a desire to live better than we have ever done before. No individual can go away from this conference, even as a listener, without a heavier responsibility upon him. One of the happiest experiences that I have had has been to meet young people, and hear the young man or young woman say, as he or she introduced his or her companion, "I want you to meet my friend who is an investigator." And that has happened frequently during this conference.

In 1923 in the British Mission there

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was a general instruction sent out to the members of the Church advocating what Brother Gordon B. Hinckley has emphasized today. We did not spend money advertising in the press. The feeling in England was quite bitter at that time, but we said: "Throw the responsibility upon every member of the Church that in the coming year of 1923 every member will be a missionary. Every member a missionary! You may bring your mother into the Church, or it may be your father; perhaps your fellow companion in the workshop. Somebody will hear the good message of the truth through you."

And that is the message today. *Every member*—a million and a half—a *missionary*! I think that is what the Lord had in mind when he gave that great revelation on Church government, as recorded in the 107th section of the Doctrine and Covenants. He describes the Melchizedek Priesthood and the men who stand at the head of that priesthood, and the Aaronic Priesthood and the presidency of the Aaronic Priesthood, those who are active in the priesthood quorums—both the Melchizedek and the Aaronic. He then goes into detail about the duties of members and concludes:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

I think that includes the father of a little girl who sent a letter to me this week. She first gave her age. She loved her father and mother, she said, but "Father doesn't take Mother to the temple. I wish he would. I love them both, and I want to be sealed to them."

"Wherefore, now let every man learn his duty and walk in the performance of it in all diligence." That is the responsibility of every man and woman and child who has listened to this great and wonderful conference, to the inspiring messages of the Council of the Twelve and other General Authorities.

God help us to be true to our responsibility and to our callings, and

especially to the responsibility we bear as fathers and mothers of the children of Zion—heaven's treasures given to us.

O Father, bless those who hold this priesthood, who have been married in accordance with thy instructions, and God help all to take advantage of this eternal blessing, that we may be united together and with thee forever, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

The Ricks College Choir will now favor us with "The Lord's Prayer." The closing prayer will be offered by Elder Alfred E. Rohner, formerly president of the Southwest Indian Mission, after which this Conference will be adjourned for six months.

The Ricks College Choir sang "The Lord's Prayer," following which the benediction was pronounced by Elder Alfred E. Rohner, formerly president of the Southwest Indian Mission.

Conference adjourned sine die.

The choral music for the Saturday morning and afternoon sessions was furnished by the Brigham Young University Combined Choruses, with Norman Gulbrandsen conducting at the morning session and Ralph Woodward at the afternoon meeting.

The Men's Chorus of the Tabernacle Choir furnished the music for the General Priesthood meeting Saturday, April 4, with Richard P. Condie conducting.

The music for the Sunday morning and afternoon meetings was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie conducting, assisted by Jay E. Welch.

The Ricks College Choir furnished the choral music for the Monday morning and afternoon sessions, with Chester W. Hill conducting.

Richard P. Condie directed the singing of the Tabernacle Choir at the Tabernacle Choir and Organ broadcast. Alexander Schreiner was at the organ.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

JOSEPH ANDERSON  
Clerk of the Conference

SALT LAKE MORMON  
TABERNACLE CHOIR AND ORGAN  
BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. Sunday, April 5, 1959, through the courtesy of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The Organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

The Choir first turns to a chorus from "The Creation" by Haydn concerning the goodness and beauty of the earth that the Lord God has given: "And God saw everything that He had made, and behold, it was very good." And the heavenly choir sang in song divine, thus closed the sixth day: "Achieved is the glorious work the Lord beholds it, and is pleased. In lofty strains let us rejoice, our song let be the praise of God."

(The Choir sang: "Achieved Is The Glorious Work."—Haydn.)

*Announcer:* Alexander Schreiner recalls next the quiet and brooding beauty of the northern night as Grieg left us its lingering mood in music: "Nocturne."

(Organ Selection: "Nocturne."—Grieg.)

*Announcer:* And now from the Tabernacle Choir, one of the deeply searching songs of Tschaiakowsky—a song of

heartfelt longing and of loneliness: "Only the Sad of Heart."

(The Choir sang: "Only The Sad Of Heart."—Tschaiakowsky.)

*Announcer:* "I stand all amazed at the love Jesus offers me, Confused at the grace that so fully he proffers me; I tremble to know that for me he was crucified, That for me a sinner, he suffered, he bled and died. Oh, it is wonderful that he should care for me, Enough to die for me! Oh, it is wonderful, wonderful to me!" Such are the opening words of the hymn by Charles H. Gabriel.

(The Choir sang: "I Stand All Amazed."—Gabriel.)

*Announcer:*

In a moving and most meaningful utterance, the Master of mankind thus prayed for those whom the Lord God had given him: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."<sup>1</sup> This question of being in the world but not of it, is a question of increasing concern—because, in effect, the world is ever shrinking in size—and we come ever closer to the influence and attitudes of others—and there is ever more compelling pressures to be as others are, to do as others do, with questions of compromise and of preserving principles—how far to go, how different to be, how to live comfortably among men. One of life's most important problems is learning to get along with the people with whom we live in the world, without compromising principles, and one of the plausible ways of getting along with people is to make concessions pertaining to principle—to go the way of the world, whatever way that is, which no one really knows, because the world has so many different ways. It is quite impossible to do everything everyone else wants us to do or to please all people, because everyone else wants us to do something different, and abandoning principles is no solution to the problem of getting along with people. Indeed, it is false and foolish to suppose that compromising principles will win the respect or acceptance of anyone. Compromising principles isn't getting along with people; it is simply surrender; it is simply

<sup>1</sup>John 17:15.

self-betrayal. And he who betrays himself is never solidly accepted or respected anywhere by anyone. Others often judge us not so much by their standards as by our own—by what they know we believe—and we disappoint and disillusion other people when we depart from our own principles. A person who is untrue to himself is seldom trusted by anyone, ever. In his famous essay on old age, Cicero said: "As a general truth, as it seems to me, it is weariness of all pursuits that creates weariness of life."<sup>2</sup> And one thing that adds weariness and disillusionment to life is trying to be all things to everyone, instead of simply trying to be true. We lose face and deceive ourselves, when we seek supposed popularity or the supposed approval of other people at the price of principle. The only way to get along with others, is to be what we know we ought to be, to do what we know we ought to do, to give respect and to deserve respect, and not betray ourselves by compromising principles.

(Organ Selection: "Earth, With Her Ten Thousand Flowers."—Griggs.)

*Announcer:* With Alexander Schreiner at the organ we have heard a hymn melody by Thomas C. Griggs: "Earth, with her ten thousand flow'rs, Air, with all its beams and show'rs, Heaven's infinite expanse, Sea's resplendent countenance, All around and all above, Bear this record, God is love."

And now from Wagner's Tannhauser,

the men's chorus of the Tabernacle Choir recalls the fervent-moving music of the "Pilgrim's Chorus": "Once more with joy, oh my home, I may meet thee; once more, ye fair flow'ry meadows, I greet ye."

(The Men's Chorus of the Tabernacle Choir sang: "Pilgrim's Chorus."—Wagner.)

*Announcer:* The Tabernacle Choir closes from Temple Square with Evan Stephen's arrangement of an old hymn tune, and with the words of William W. Phelps: "The Spirit of God like a Fire Is Burning! The latter-day glory begins to come forth; The visions and blessings of old are returning, and Angels are coming to visit the earth."

(The Choir sang: "The Spirit of God Like a Fire Is Burning."—Anon.)

*Announcer:* Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the fifteen hundred forty-sixth presentation, continuing the 30th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

<sup>2</sup>Cicero, *On Old Age*.



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*One Hundred Twenty-ninth*

SEMI-ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 9, 10, and 11, 1959*

With Report of Discourses



Published by  
The Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah





# The One Hundred Twenty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 9, 10, and 11, 1959.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 10, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KVNU at Logan, KDXU at St. George.

In Idaho: KRXX at Rexburg, KID and KID-TV at Idaho Falls, KBOI and KBOI-TV at Boise, KPST at Preston, KBRV at Soda Springs, and KLIX-TV at Twin Falls.

In Colorado: KREX at Grand Junction, KBTW at Denver.

In California: KSRO at Santa Rosa, KRDL and KVIP-TV at Redding, KEEN and KNTV at San Jose, KTVU-TV at Oakland, KTTV at Los Angeles, KERO-TV at Bakersfield, KOVR-TV at Stockton.

In Oregon: KKID at Pendleton, KGW-TV at Portland.

In Arizona: KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, KVWM at Show Low, KGUN-TV at Tucson.

In New Mexico: KRSN at Los Alamos.

In Texas: KWFT at Wichita Falls.

In Washington: KTNT-TV at Tacoma, KHQ-TV at Spokane.

In Nevada: KLRJ-TV at Las Vegas.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on

the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies throughout the United States and in Canada.

President David O. McKay presided, and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Tabernacle Choir and Organ* broadcast is also included in this record, as is also a full account of Columbia's *Church of the Air* program. (See pages 126 to 130.)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, J. Reuben Clark, Jr.,\* Henry D. Moyle.\*\*

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, \*\*\*, Spencer W. Kimball, Ezra Taft Benson, Mark E. Peterson, Delbert L. Stapley, \*\*\*\*, LeGrand Richards, Richard L. Evans, George Q. Morris, Hugh B. Brown, Howard W. Hunter.\*\*\*\*\*

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Gordon B. Hinckley, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, Albert Theodore Tuttle.

*Presiding Bishopric:* Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

GENERAL OFFICERS AND OTHER  
AUTHORITIES PRESENT

*Church Historian and Recorder:*  
Joseph Fielding Smith, and as assistants,  
A. William Lund and Preston Nibley.

*Members of the General Welfare Committee,* Church Welfare Program.

*Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.*

*Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General,*

*Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.*

\*President J. Reuben Clark, Jr. was sustained as first counselor in the First Presidency, succeeding in this position President Stephen L. Richards who passed away.

\*\*Henry D. Moyle was sustained as second counselor in the First Presidency, succeeding in this position President J. Reuben Clark, Jr., who was sustained as first counselor.

\*\*\*Elder Harold B. Lee was visiting missions in South America.

\*\*\*\*Elder Marion G. Romney was visiting missions in Europe.

\*\*\*\*\*Elder Howard W. Hunter was sustained as a member of the Quorum of the Twelve Apostles, filling the vacancy caused by the selection of Elder Henry D. Moyle to serve as second counselor in the First Presidency.

## FIRST DAY MORNING MEETING

The opening session of the Conference convened in the Tabernacle at Salt Lake City, Utah, Friday, October 9 at 10:00 a.m., with President David O. McKay presiding, and conducting the exercises of the meeting.

The choral music for this Conference session was furnished by the Relief Society Singing Mothers of the Jordan Valley Region, Sister Florence Jepperson Madsen conducting, and Frank W. Asper at the organ.

President McKay opened the Conference with the following introductory remarks:

### President David O. McKay:

This is the opening session of the One Hundred Twenty-Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square. All the General Authorities of the Church are here in attendance excepting Elder Harold B. Lee and Elder Marion G. Romney. Elder Lee is in South America officiating at the organization of two new missions—the Andes Mission and the Brazilian South Mission. Elder Romney is making an official visit to the European Missions, during which visit he has organized the new South German Mission. Brother Benson will be here tomorrow. He is not present this morning as he has been traveling in Europe.

We have here a cable from Elder Romney from Munich, Germany: "Dear President McKay and Brethren: As General Conference approaches our thoughts are with you. We with the 35,000 Saints and missionaries in the British Mission, French, European and German-speaking missions, look to you for sustaining inspiration, so may the Lord bless and direct you. Marion Romney."

I have a cablegram from the Brazilian Mission at Sao Paulo: "The Saints and missionaries of the Brazilian Mission join in prayers for an inspired Conference."

Brother Joseph Anderson is Clerk of the Conference. For the convenience of those who are unable to enter the building, the Tabernacle being filled so far as we can see, every seat being occupied, we announce that these services and all general sessions of the Conference will be broadcast in the Assembly Hall and Barratt Hall by television. The general sessions of this Conference will be broadcast as a public service over television and radio stations throughout the west—over 21 radio stations and 17 television stations. The names of these stations have already been announced to the television and radio audiences. To the owners and managers of these various stations we wish to express our sincere appreciation.

According to a survey that was made the other day, it is possible that one million people will hear and see the proceedings of this Conference through radio and television. This figure is based on the ratio of each city carrying the Conference, and the number of viewers per city.

To the large audience assembled in the Tabernacle, to the overflow meetings in the Assembly Hall, Barratt Hall, to the untold thousands comprising the television and radio audience, in behalf of the First Presidency and Council of the Twelve and other General Authorities, we bid you a hearty welcome.

Please remember than any important messages that come to us for persons attending the sessions of this Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

We are favored this morning in having the Relief Society Singing Mothers from the Jordan Valley Region. They will furnish music for the sessions of the Conference today. It is a joy to have these mothers present this morning.

These beautiful flowers which you see arranged on the rostrum and pulpit have come from Hawaii, and are sent with the love and greetings of the members of the Church in the Oahu Stake. We express appreciation and thanks to

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the members of Oahu. Our thoughts and best wishes throughout the Conference will be with them as we enjoy the fragrance and beauty of these blooms from Hawaii.

We note also the presence of prominent men: H. Aldous Dixon, Congressman; David S. King, Congressman; our Governor, George Dewey Clyde; LaMont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Captain Russell H. Blood, United States Naval Hospital; his son, Russell M. of Washington, D. C.; and others undoubtedly, whom we have not been able to observe from the rostrum. With these we have our stake presidencies, bishoprics of wards, other ward and stake officers, to all of whom we extend a hearty welcome and prayers that we shall have indeed a spiritual feast together.

The music, as already announced, will be furnished for this session by the Relief Society Singing Mothers of Jordan Valley Region, Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

We shall begin this session by the Relief Society Singing Mothers singing, "Open Our Eyes, O Loving and Compassionate Jesus." The opening prayer will be offered by Elder Wilford W. Richards, until recently director of the Latter-day Saints Institute of Religion at Utah State University at Logan, Utah.

The Relief Society Singing Mothers sang "Open Our Eyes, O Loving and Compassionate Jesus."

Elder Wilford W. Richards offered the invocation.

### President David O. McKay:

The invocation was just offered by Elder Wilford W. Richards, until recently director of the Institute of Religion at Logan, Utah. The Relief Society Singing Mothers will now sing, "Go Ye Forth With My Word," conducted by Florence Jepperson Madsen.

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Singing by the Singing Mothers, "Go Ye Forth With My Word."

### President David O. McKay:

As I said, we are favored with having the Singing Mothers under the direction of Sister Madsen at our Conference this morning. I want to say we are blessed, and I am sure you will all agree with me. Truly the Lord said, "The song of the righteous is a prayer unto me." We are inspired with the beautiful singing of these, our mothers.

Our first speaker this morning will be David O. McKay. He will be followed by Elder A. Theodore Tuttle of the First Council of the Seventy.

## PRESIDENT DAVID O. MCKAY

"I charge thee therefore before God," Paul wrote to Timothy, "and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Timothy 4:1-5.)

Those are among the last words written by Paul to his son in the faith, Timothy, who was ordained bishop of the Ephesians. When Paul wrote those words, he was a prisoner under Nero. Two charges were pressed against him: one, that he had conspired, so it was alleged by Nero's partisans, to set fire to Rome; second, he was accused of introducing a novel and unlawful religion. That was Paul's second imprisonment. Many of his friends had left him. Demas, who had been in the Church, had forsaken him and gone home. Alexander, the coppersmith, an apostate, had testified against him; but Luke remained by his side.

Evidently Peter, Paul, and other leaders of the Church were troubled in their

day by apostate groups even as leaders today are troubled by apostates who usurp authority, misinterpret scripture, and preach false doctrine. In the spirit of charity perhaps we should say, troubled by apostates who are mentally ill.

It seems that every age in the world has been afflicted with just such apostates and such perverted truth, and with incorrigible youth, degenerate groups, who make every age seem worse than those which preceded it. For example, listen to this: "The world is passing through troublous times. Young people of today think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they alone know everything. As for girls, they are forward, immodest, and unwomanly in speech, behavior, and dress." No, that was not for today—that was written in 1274 A.D.—685 years ago!

Here is another: "President Frederick C. Perry of Hamilton College, expressing distrust of gloomsters who view the world with alarm, has cited these writings taken from an Assyrian tablet dated 2800 B.C. as proof that political prophecy for a dismal future has always been prevalent:

"The earth is degenerating in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption abound. The children no longer obey their parents. Every man wants to write a book, and it is evident that the end of the world is speedily approaching." That was written 2800 B.C.!

Well, the era through which we are passing is no exception. On the flyleaf of the book, *The Naked Communist*, by W. Cleon Skousen, we find this quotation, (and I admonish everybody to read that excellent book of Chief Skousen's):

"The conflict between communism and freedom is the problem of our time. It overshadows all other problems. This conflict mirrors our age, its toils, its tensions, its troubles, and its tasks. On the outcome of this conflict depends the future of mankind."

Elaborating that statement, I should say that the most urgent problem of our day is a spiritual problem. I agree

with one leading educator who said, and I quote: "Unless the spiritual problem is solved, civilization will fail; indeed we already have a foretaste of that failure in many parts of the world:

"The Nazi creed presents a new conception of civilization. It is the supposition, advanced with fanatical zeal, that civilization consists primarily in material achievements, and can reach its goal without ethical considerations. It accents power, authority, and obedience; denies human equality and the worth of the individual."

### *The False Teachings of Communism*

In their false teachings the Communists accept the doctrine of Marx, who denies the existence of God, and repudiates man's immortality. Second, they deny the divinity of Jesus Christ, and of course, his resurrection. They challenge the free agency of man.

In that first sentence that I read from Paul to Timothy, Paul declares the existence of God, and we shall see how authoritatively he supports that. He declares the divinity of Jesus Christ, and the reality of his resurrection. I read again what he said to Timothy, and this is almost his farewell message to that boy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." (II Timothy 4:1.)

The United States recently entertained the leading man of the ideology that denies the God, Jesus Christ, and the right of free agency and dignity of man. Even while he was here we could hear echoing his own words: "We remain the atheist that we have always been; we are doing as much as we can to liberate those people who are still under the spell of this religious opiate." Those are his words. He said further: "Those who expect us to abandon communism will have to wait until a shrimp learns to whistle."

A number of years ago, Lord Balfour, Prime Minister of Great Britain, delivered a lecture in the McEwen Hall of the University of Edinburgh on the subject, "The Moral Values Which Unite the Nations." In an interesting and convincing manner, Lord Balfour presented the following fundamental ties

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that unite the different nations of the world:

1. Common Knowledge.
2. Common Commercial Interest.
3. The Intercourse of Diplomatic Relationship.
4. The Bonds of Human Friendship.

The audience greeted his masterful address with a great outburst of applause. As the presiding officer arose to express his appreciation and that of the audience, a Japanese student, who was doing graduate work at the University of Edinburgh stood up, and leaning over the balcony, said, "But, Mr. Balfour, what about Jesus Christ?"

Mr. Robert E. Spear, to whom Professor Lang related this incident, writes: "One could have heard a pin drop in the hall. Everyone felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that are to unite mankind, and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the situation—that the reminder of his forgetfulness had come from a far-away non-Christian land."

"Preach the word," Paul admonishes Timothy. What "word"? That "... Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (*Ibid.*, 1:10.) Those words were named in that letter. Let us consider that.

"Behold the man," said Pontius Pilate, Roman governor of Judea, as Jesus, mockingly bedecked with a purple robe, his hair platted with a crown of thorns, stood before the mob who cried, "Crucify him; crucify him!"

As on the occasion of that historic trial, so through the ages men have beheld Christ from different viewpoints. Some who reject him as venomously as did the rabble, see in him and in his disciples "investors of a Christian moral system that has undermined and sapped the vigor of the European world." Others with clearer insight, begotten by experience, behold him as the originator of a system that "promotes industry, honesty, truth, purity, and kindness, a system that upholds law, favors liberty; is

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essential to it, and would unite men in one great brotherhood."

Others behold him as the "one perfect character—the peerless personality of history," but deny his divinity. Millions accept him as the Great Teacher, whose teachings, however, are not applicable to modern social conditions. A few—O how few!—of the approximately two billion inhabitants of the globe, accept him for what he really is—"the Only Begotten of the Father; who came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness."

Today civilized nations are sitting on a mountain of explosives, accumulated in defiance of Christ's teachings. Let the heat of hatred, suspicion, and greed become a little more intense, and there will be such an international explosion as will greatly retard, if not forcibly drive from the midst of mankind, the hoped-for peace heralded by the heavenly hosts when Christ as a babe was born in Bethlehem.

Prove it as a fact, and it is, that Christ did appear after death as a glorified resurrected Being, and you have the answer to the question of the ages: "If a man die, shall he live again?" Let us look at the deep significance of the testimony of the disciples of Jesus, which may be better understood when we realize that with Jesus' death the apostles were stricken with gloom. When he was crucified, their hopes all but died. That his death was a reality to the disciples is shown in their intense grief, in the statement of Thomas, in the moral perplexity of Peter, and in the evident preparations for a permanent burial of their Master. Notwithstanding the assurance of Christ, often repeated during the two and a half years he was with them, that he would return to them after death, the apostles seemed not to have accepted, or at least not comprehended the statement as a literal fact.

What was it, we ask the world, that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was a revelation that Christ had risen from the grave, his promises had been kept, his Messianic mission fulfilled. "The final and absolute seal of genuineness

had been put on all his claims, and the indelible stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of the risen, glorified Lord and Savior."

On the evidence of these unprejudiced, unexpected, incredulous witnesses the resurrection has its impregnable foundation. There was one young man among them. I do not know whether we know about his life, but I like to think of him as a sort of independent thinker, not paying much attention to his mother's religion—his mother had joined the Christian Church, but he did not pay much attention to it until he was disturbed one night by his mother's voice asking him to rise quickly, "don't stop to dress, throw a cloak around your body and rush to Gethsemane and tell Jesus that Judas and soldiers are coming to arrest him." I think that young man who fled naked from the men who snatched the sheet from his body, was John Mark, the author of one of the four Gospels. We know he did join the Church, later, and that he labored with Peter. We know that Paul, in that letter to Timothy, said: "Bring Mark with you. He is profitable to our ministry, and let us hear his testimony." (See II Timothy 4:11.) We know he went on a mission to the northern part of Africa, and you travelers today can walk over ruins built to his memory.

#### *Testimony of Mark*

We have no evidence that Mark joined the Church while the Savior was on the earth. Undoubtedly the Savior was in Mark's home. At any rate we are justified in assuming that he was acquainted with the Master. Mark does not himself recount any appearance of the Risen Lord, but he testifies that the Lord would meet his disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in history the words "Here lies" were supplanted by the divine message, "He is risen." No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb, and if my inference is right, he knew about the trial, the humiliation to which Jesus was subjected, and the crucifixion, and he became a minister

of the gospel. To the proclaiming of this truth he devoted his life, and if tradition can be relied upon, he sealed his testimony with his blood.

#### *Testimony of Luke*

The text we read said that Luke stood by Paul's side at the jail. It was not long after that before Paul, according to tradition, was beheaded. Luke was a physician. He spent many years of his life studying about this man, Jesus, who was crucified. He experienced the darkness that spread over that country when Jesus was crucified. According to all trustworthy testimony we have the gospel of Luke as it came from his own hand. In chapter 24 Luke testifies to the divine message: "Why seek ye the living among the dead?"

"He is not here, but is risen." (Luke 24:5-6.)

With equal assurance as to their accuracy we can accept his statement and witness in regard to Peter's and Paul's and other apostles' testimony regarding the resurrection. "To whom also he [Christ] shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

Who can doubt Luke's absolute confidence in the reality of the risen Redeemer? Contrast his testimony, his life, with that of upstarts who deny the existence of God and laugh at the claims of Jesus Christ as the Redeemer.

It is true that neither Mark nor Luke testify as to having personally seen the Risen Lord, and therefore some urge that their recorded testimonies cannot be taken as firsthand evidence. That they do not so testify, and yet were convinced that others did see him, shows how incontrovertible was the evidence among the apostles and other disciples that the resurrection was a reality.

#### *Testimony of Paul*

Fortunately, however, there is a document which does give the personal testimony of an eyewitness, a witness to an appearance of Jesus after his death and burial. This personal testimony also corroborates the testimony not only of these two men, Mark and Luke, but of others also. I have in mind Saul, a

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Jew of Tarsus, educated at the feet of Gamaliel, a strict Pharisee, and before his conversion a bitter persecutor of all who believed in Jesus of Nazareth. And there is a quotation from the oldest authentic document in existence relating or testifying to the resurrection of Christ, in which we find Saul's (Paul's) words, sent back to people who had joined the Church, whom he loved and who loved him, saying:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (I Cor. 15:3-9.)

### *Testimony of Modern Revelation*

In addition to the ancient apostles, we have the testimony of the Prophet Joseph Smith who gives in an unequivocal description the following stirring testimony in relation to his first vision:

"... When the light rested upon me I saw two Personages ... standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:17.) These words were spoken nearly two thousand years after the events to which I have already called your attention!

### *The Latter-day Saint Belief*

Thus, my dear fellow workers and my friends in the world, the Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other apostles in accepting the resurrection, not only as being literally true, but also as the consummation of Christ's divine mis-

sion on earth. Other great religious leaders among the nations of the world since history began have taught virtue, temperance, self-control, service, obedience to righteousness and duty; some have taught a belief in one supreme ruler and in a hereafter; but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life.

If Christ lived after death, so shall men, each one taking his place in the next world for which he is best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorifying ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say, "He is not here; he will rise again."

My dear fellow workers, it is just as easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while his body lay in the tomb as it is for me to look at you from this pulpit. It is true! It is just as easy for me to realize—and note this—that one may so live that he may receive impressions and direct messages through divine inspiration. The veil is thin between those who hold the priesthood and divine messengers on the other side of the veil.

Let us say today as Paul wrote to Timothy: "Preach the word ... do the work of an evangelist, make full proof of thy ministry." (II Timothy 4:2, 5.) "... The Lord is God, and beside him there is no Savior.

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail.

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D&C 76:1-6.)

God help us in this age so threatened with an ideology of benighted people of disbelief in God our Father and in his Son Jesus Christ and in the restored gospel through those divine Personages,



to preach the Word and to be true to our callings no matter what or where they may be, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder A. Theodore Tuttle of the First Council of Seventy will now speak to us.

## ELDER ALBERT THEODORE TUTTLE

### *Of the First Council of the Seventy*

My dear brothers and sisters, my testimony this morning is that the soul-stirring message that we have heard has come from the Lord; that his speaker was the officially chosen servant to speak to the world today, President David O. McKay. Historically, this has always been the mission of a prophet—not so much to foretell as to forthtell. I trust that many besides the group in this congregation will have borne upon their souls the same testimony that this message comes from the Lord through the Lord's servant.

Within the past week we have had an experience in our home that has caused me some serious reflection. We have been blessed with our sixth child—a sweet little girl. Last Sunday morning I was called to the hospital about 4:00 a.m. As I was driving there I noticed that in my haste I had forgotten my wallet. I thought for a moment that I should return and get it, and then I thought, "I haven't time." Later, I stood by the bedside of my companion and observed the processes that are normal and natural in childbirth. When in a moment of anguish a poignant cry of pain escaped her lips, that wallet didn't seem very important.

Now, I am not trying to depreciate a wallet, nor the temporal security that it symbolizes, for I think it is necessary, and that the Lord intends by prudence that we have sufficient of the world's goods. However, I think there is something purifying that comes into the heart of a father when he stands by the side of his wife during the processes of childbirth, and I thought of the real values of life. The things that took on the most significance were life itself and its purpose.

The wallet was not of most value. Life and the life of a loved one was. The family and its choice relationships assumed their proper importance. The love that exists between a husband and a wife, how precious it became! And

then above all, the thing of prime importance was the knowledge of a gospel plan of salvation that gives meaning and purpose, direction and worth, to life—a gospel plan that raises the child-birth process from a purely physical thing to a partnership with our Father in heaven in keeping his first commandment, and in bringing his spiritual children to tabernacle in temporal bodies.

I was grateful for the knowledge that our family ties, sealed by the Holy Priesthood of the Lord and based upon obedience in righteousness to his commandments, would continue throughout eternity. I was grateful for the knowledge that love, as President McKay mentioned, will endure forever, and that those things that matter most will survive and have meaning not only in this sphere, but in others also.

Now, as I pay tribute to my wonderful wife, I pay tribute to another group of women in this Church. I looked into their faces as I came to the pulpit this morning. These are the wives of the General Authorities. I think all of us know that at least once a week they share their husbands with all of the Church—always two days, sometimes three, oftentimes more. For the wives there is no compliment on a fine talk after the conference, no thanks for some question answered, for some help given, oftentimes not even a thought. However, few of these Brethren could serve as well without the quiet, sustaining, invisible, yet real strength that comes from the companionship of a good wife. The women's work is in the home with their children or grandchildren, sustaining their companions, serving in the Church and community, and sharing their husbands with the rest of the Church. Although their work has an everydayness about it, it requires as much service and dedication as other kinds of work.

Then, as I go about in the wards and stakes, I find literally thousands of wives

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who do the same thing, who give service, even sacrifice, in permitting their husbands who hold the priesthood, to go to countless meetings and give thousands of hours of service to their fellow men.

Surely Milton must have been thinking of such as these as he penned these words in the sonnet on his blindness: "They also serve who only stand and wait." I am humbled by the great service that is given in this Church by these women, of whom this great Singing Mother's Chorus is but symbolic.

I would pay my respects, too, to one other group in the Church—the unsung and unheralded. Without their efforts the work of this Church would come to a standstill. These are the office personnel, the secretaries, the office managers, the custodians, the department heads, the clerks, the stenographers, the operators—all who give so unstintedly of their time and service in the Church Office Building, and elsewhere, because of their spirit of dedication and devotion to this work.

I humbly pray that the Lord will bless his children who serve him. I am grateful beyond expression for a Church that is organized by the Lord Jesus Christ, that permits, even obligates, his children to serve in his cause, a Church in which the lay members not only participate, but lead, a Church in which each one of us can find expression for his talents and growth in his character

as he strives to earn his salvation and to serve his fellow men.

I know that God lives, that Jesus Christ is his Son; that he lives, that he directs this Church and his prophets here on this earth. I am grateful for the Church organization that gives us a medium of service to mankind and growth for ourselves. May each of us in our own contribution find satisfaction and joy in service to our fellow men and to our Lord, I humbly ask in the name of Jesus Christ. Amen.

#### President David O. McKay:

The Choir and Congregation will now join in singing, "Now Let Us Rejoice," conducted by Sister Florence Jepperson Madsen. After the singing we shall hear from Elder William J. Critchlow, Jr.

The congregation joined with the Singing Mothers in singing the hymn, "Now Let Us Rejoice in the Day of Salvation."

#### President David O. McKay:

Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve, will now speak to us. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

### ELDER WILLIAM J. CRITCHLOW, JR.

#### *Assistant to the Council of the Twelve Apostles*

President McKay, my brothers, sisters and friends:

President McKay, setting me apart one year ago, charged me: "to be a special witness to the name of Christ in all the world." I shall use my few minutes pursuing the business of that charge.

In fancy, I made a pilgrimage back through nineteen centuries of time to Palestine. I went to seek the man of Galilee called Jesus. I fancied I was in that fabulous city of Tiberius on the shore of the Sea of Galilee where I observed, along the water's edge, miles of palaces and fashionable residences surrounded by palm groves and rich

gardens, gay with tropical luxuriance.

On an almost deserted thoroughfare I saw the markets of rich merchants and the stands of oriental trades people.

Approaching a merchant, I inquired if he knew the whereabouts of the man of Galilee, named Jesus. For a moment he just stared at me; then said, "Where have you been? Look at this deserted street. Only minutes ago he came this way going west, and all the customers followed him. I would have followed, too, had I someone to watch my merchandise."

I overtook the multitude before it settled on a little hill. Fortunately, I found myself near him with sitting

space for some of you out there who, in fancy, will stretch your imagination one thousand nine hundred years back into the past. Come quickly. He is speaking:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth." (See Matt. chapters 5-7 for Sermon on the Mount.)

He pauses, and arises from his sitting position upon a large rock as if to survey the multitude.

He is tall in stature, perfectly formed without spot or blemish. He wears a tunic and an outer robe. Sandals are on his feet.

He settles back upon the rock and speaks:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God."

I find it difficult to concentrate on what he is saying, just for gazing at him.

His brow is smooth.

His complexion is clear.

His eyes are blue.

His hair is long.

His beard is brown like his hair.

His every feature is perfect.

His motions are graceful.

His voice is soft and low.\*

Listen to him: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day. . . ."

Need I repeat more of it?

"Lay up not for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;

"For where your treasure is, there will your heart be also. . . .

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"Even Solomon in all his glory was not arrayed like one of these. . . .

"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. . . .

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

You priesthood fathers would bless your wives and children if you would gather them around you and read to them the full text of the great Sermon on the Mount. Do it soon. It is the greatest speech ever delivered from the lips of men. It is the most widely circulated speech ever heard among men. It has been printed in thousands of books and uttered by thousands of speakers from thousands of pulpits to millions of people.

Another time, when he sought seclusion, he went into a desert place to be away from the crowds. The multitude found him, and he received them. And when the day began to wear away, he gathered up five loaves and two fishes, blessed them, and fed five thousand people. After the feeding, there remained twelve baskets of fragments.

Another time he fed four thousand, after blessing seven loaves and a few fishes.

The feeding of these thousands was only one of the many kinds of miracles he performed.

He cleansed the leper;

—turned water into wine;

—stilled the wind;

—calmed the waves;

—walked on the water;

—healed the sick and the halt;

—cast out evil spirits;

—returned sight to the blind;

—restored life to the dead.

Words of his deeds spread throughout the countryside, even to Greece and Rome, and when it was time for the Feast of the Passover, Jerusalem was crowded with people from far and near who had come to see this marvelous man of Galilee. And they were not disappointed. Down from the Mount of Olives and through the streets of Jerusalem he came, riding a little donkey.

\*This pen picture is by a Roman trader who, on the old silk road to China, paused in Palestine.

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His path was strewn with flowers, palm branches, and the robes of friends who watched his entry and who sang:

"Hosanna to the Son of David:

"Blessed is he that cometh in the name of the Lord:

"Hosanna in the highest." (See Mark 11:9-10.)

Witnessing the procession, I fancy, were two slaves, filled with rabid curiosity.

"Who is he?" asked one of the other.

"I don't know," was the reply.

"Is he a king?"

"No, he's not a king."

"Well, is he crazy?"

"No—he's not crazy."

"Then who is he?"

"I don't know—he's not a king—he's something greater than a king."

Not all who watched his triumphal entry into Jerusalem were his friends. Members of the Jewish Sanhedrin, disturbed by Jesus' miracles and preaching, and definitely alarmed by his growing popularity with the people, plotted as they watched, for his arrest—even for his death. Not many hours later they bribed one of his apostles with thirty pieces of silver to betray him. After a trial of mockery, held informally, irregularly, and illegally during the night while his friends, the people, slept, he was scourged, then led to a place called Calvary where he was nailed to a cross. Among his last words were, "Father, forgive them; for they know not what they do." (Luke 23:34.)

The morrow was the Sabbath of the Lord their God. Lest his presence on the cross desecrate that holy day, his body was hurriedly removed and laid away in a borrowed tomb where it lay for three days.

Resurrected, he tarried off and on with his disciples for forty days.

One day, as he walked with his disciples on a lonely road, he paused to bless them and then in their presence he ascended heavenward. As he disappeared a heavenly messenger announced:

"... Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Whence came this Jesus of Nazareth—this man of Galilee?

Some thirty years before his ministry began, Mary, his mother, laden with child and in the throes of her travail, had just arrived at Bethlehem.

Hers had been a long four-or-five day journey on the back of a little donkey, when she was not afoot. When she arrived, there was no place for her at the inn where she had expected to stay, and no one round about would give her space to stay. So a bed of clean straw was hastily made for her in a manger in a nearby stable.

There, Jesus of Nazareth was born. The dumb animals tethered there were the first to hear the infant cry.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:8-12.)

And there in the manger the shepherds found him.

Later wise men from the East brought the babe gifts of gold, frankincense, and myrrh.

If Jesus had come, as these wise men, riding on a camel, bearing gold, frankincense, and myrrh, with a crown on his head, he undoubtedly would have been accepted—king of the Jews.

His coming had been long awaited, but they could not accept one, born so humbly and lowly in a stable.

He came—born away from home, in obscurity.

He preached—the clearest, most simple, teacher of profound truth that ever came among men.

He healed—

He called followers about him—even apostles.

He suffered—betrayed, denied, and deserted.

He died—a horrible death upon a cross.

He was resurrected—after three days in a tomb.

He lives.

He will return again.

Listen; these words are his:

*"I am from above.*

*I came down from heaven.*

*All power is given unto me.*

*I am the light.*

*Ask in my name.*

*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

*I am the way.*

*Keep my commandments.*

*I am the Lord of the Sabbath.*

*I am greater than the temple.*

*I am the life.*

*I am the resurrection and the life.*

*I am the truth.*

*Heaven and earth shall pass away, but my words shall not pass away.*

*I will rise from the dead.*

*He that hath seen me hath seen the Father.*

*Ye call me Master and Lord; and ye say well for so I am."*

"I know," said the woman at the well, "that Messias cometh, which is called Christ."

Jesus answered—"I that speak unto thee am he." (John 4:25-26.)

When Caiaphas shouted—"... tell us whether thou be the Christ, the Son of God."

Jesus answered—"Thou hast said." (Matt 26:63-64.)

"Nearly two thousand years have passed and none has reigned, or served, or dreamed who has so touched and moulded human life. He is the ideal—the example—the greatest unalterable, wholesome, growing influence in a world of blood and tears. Books on his life fill libraries; the name of Pharaohs,

Caesars, emperors, kings of all ages that have come and gone are but ghosts upon a printed page. Their legions dust upon the land; their proud armadas rust upon an ocean floor."

"But this one solitary life, surpasses all in power. Its influence is the one remaining hope of future years."

In a Roman court, nearly two thousand years ago, the skeptic Pontius Pilate demanded of Jesus: "Art thou a king?"

Jesus answered: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

The perplexed Pilate muttered: "What is truth?" (John 18:37-38.)

The truth, my brothers and sisters and friends is,—and I say it in all solemnity—it is my witness: Jesus, the man of Galilee, is Christ, the Son of the Living God.

Pilate spoke again: "What shall I do with this man?"

What he did is history. Now twenty centuries later—what will you, my listening brothers, sisters and friends, do with this man?

Speaking for myself, I have accepted him as the Son of God.

He is the living Son of the Living God—that is my testimony—my witness—and I declare it boldly, yet humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve. We shall now hear from Elder Mark E. Petersen of the Council of the Twelve.

## ELDER MARK E. PETERSEN

### *Of the Council of the Twelve Apostles*

With you, my brothers and sisters, I have been very deeply impressed by the conference session this morning. I do not know when I have been so deeply touched by the words of a prophet of God as I have been this morning by the remarkable address of our President.

I love this President. He is the prophet of Almighty God. I bear you my solemn

testimony he is the prophet, seer, and revelator of the Almighty for us today, and I testify to you that if we follow in his footsteps and accept his teachings the Lord will bless us and prosper us and guide us throughout our days.

And I have been so deeply touched, with you, by these other two addresses that we heard. I am so grateful for

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these testimonies pertaining to the Savior of the world. I love Jesus Christ. I love him as my Redeemer and my Savior. I know that you love him likewise, but I know that our love for him is interpreted strictly in terms of our service to him. "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14:21.) So said the Savior.

I would like to talk with you today in a projection of some of the ideas presented to us by President McKay. These words that he gave us, that we must be preachers of the Word, and be evangelists for the Lord, are so filled with meaning for us all. I hope each one of us will take these words to heart. Each one of us is a minister. Each one of us is an evangelist for Christ. Where is your ministry?

I would like to talk with you about your ministry among your own children, because you are ministers of the Lord unto your children, and if you will do your duty by your children, you will be as saviors on Mount Zion to them. But if you fail in your responsibility in serving the Lord pertaining to your children, they may go astray, and the Lord has said that their sins shall be upon the heads of the parents.

A few days ago I received a letter. It is like some other letters I have received, and I would like to read a part of this letter to you. It comes from a mother. She says: "I have a daughter who is 15. Her boy friend is 16. They have been going steady for over a year. We have just now learned that they are in serious trouble. For the first few months of their friendship they dated only occasionally. Then they decided to 'go steady.' That was the beginning of their trouble. It seemed they were always in each other's company. Now my little 15-year-old girl is soon to become a mother, and we are all just broken-hearted."

This letter is typical of a nation-wide problem, one which has become of major concern to both federal and local officials, and which poses a difficult situation for school executives in many parts of the nation. It is a situation which is forcing an increasing number of young people into child marriages and child divorces, with broken hearts and broken lives, and the problem is a growing one.

In the September 6, 1959 issue of *Parade* magazine there appeared an article with pictures discussing this problem. It was entitled, "Married Teen-agers." One of the pictures showed a 17-year-old mother of triplets. The article discussed conditions in Dallas, Texas, and reported that in the schools of that city there are 480 married children: 459 in senior high schools; 12 in junior high schools; and 9 in elementary schools.

The Family Service Society of San Bernardino County in California reports that from the year 1940 to 1958 the number of marriages involving two teen-agers increased twelve times, and the marriages involving one teen-ager increased six times. The average age of these children is 17 for girls and 18 for boys, but many of them involve 13, 14, and 15 year-old girls, and 14, 15, and 16 year-old boys.

The *U.S. News & World Report* for December 12, 1958 reports that there are child mothers, some married and some not, in twenty-two of the twenty-three high schools in the city of Washington, D. C., as well as in four of the elementary schools of that city.

The Associated Press, in a nationally published article written out of Washington by Roger Greene, dated August 9 of this year, reports: "An all-time record of babies born out of wedlock—more than 200,000 a year—has set off a new storm of controversy over ebbing standards of American morality. . . . Latest figures show the rate of such births per 1,000 unmarried females has tripled in the last two decades, with a particularly alarming rise among teen-age girls. . . . 5,000 illegitimate babies are born each year to girls under 15. . . . A tragic by-product is that at least 20,000 young unwed mothers sell their babies on the 'black market' annually, with price tags ranging from \$1,500 to \$3,000."

*Life* magazine recently carried an article on this trend toward child marriages resulting from the present dating tendencies of American children. After showing what leads up to these tragic marriages, the article discussed the divorces which result. It quoted Judge Willard Gatling of Charlotte, North Carolina on the subject. Said the judge: "Teen-age marriage has almost

no possibility of succeeding. Ninety percent are total failures."

The fact is that neither the boy nor the girl at this tender age is in any way prepared for marriage. The boy and girl want what they think is the fun, but they do not want the responsibility. Said one youngster quoted in *Life* magazine: "I'm a party boy. I just ain't cut out to be married."

What are the reasons for these early child marriages? Why do we have so many of these adolescent tragedies? Let me list a few of the reasons.

1. Early dating. Unfortunately this early dating is often encouraged by parents, school officials, and occasionally by some church groups. Children are actually urged at times to date when they are but 11, 12, and 13 years of age.

2. Early dating soon grows into early steady dating. Some go steady at 13 and 14, while many do so at 15 and 16.

3. Steady dating is encouraged by steady dancing, where one boy dances with one girl all evening.

4. Early steady dating demands the use of automobiles. In North Carolina, where one study was conducted it was learned that many ninth grade girls, 13 and 14 years old, dated only boys with cars, and many of those boys were under 16, which is the legal driving age. One 13-year-old boy said, "I asked a girl of my age for a date. She asked me if I drove a car. I said no. 'Well,' she said, 'come back and ask me when you do.'"

5. Early steady dating and the free use of automobiles by children lead to early intimacies and immorality. Said one girl who was asked about this subject: "We loved each other so much, and we were together just all the time. And there's not much to do, you know—the drive-in movies, and the movies downtown, and that's about all. So after you've seen all the movies, you just park the car and if you're in love—well, that's it."

6. Early intimacies bring early child marriages.

7. Child marriages bring on divorce, as Judge Gatling said, in ninety percent of the cases.

Writing in *Better Homes and Gardens* magazine recently, Howard Williams discussed the great moral breakdown of the so-called "enlightened era," and

said: "Promiscuity, illegitimacy, heart-break, and misery are all that the enlightened era has brought us. Let's put an end to them."

But how can we put an end to them? In order to do so we must see the problem clearly. To help us in our study permit me to ask some pointed questions of you as parents.

1. How early should young people date? Do you think it is wise for 12 and 13 and 14 year-old children to date?

2. Should schools or other public organizations sponsor dances for early teens and require that only couples come? Should schoolteachers force early dating upon these youngsters? By what right do they exclude children from school-sponsored socials because they or their parents oppose dating at this early age?

3. At what age should girls begin wearing lipstick and dressing and acting like grown-ups? At 12 or 13, or even younger? This may seem like a trivial thing, but does not the early use of lipstick mean an early invitation to dating, and does not early dating so often lead to early tragedy?

4. Should little boys and girls kiss and neck? The youngsters themselves should think carefully about that question. They may kid themselves into thinking that early necking is a sign that they have now grown up. But is it? In reality it is but the first step to the more serious and tragic petting which drags so many 13, 14, 15, and 16 year-old children down into a loss of virtue and into forced marriages or illegal operations.

5. When should young people begin going steady? Should it be while they are yet in junior and senior high school? Or should steady dating be reserved for the time when young people are actually considering marriage, and are old enough to consider it sensibly and realistically, and are capable of carrying on the responsibilities of marriage?

6. After their first ruinous experience in child marriage and child divorce, do the young people consider that in the future they might desire a good marriage, a permanent one, with a respectable and well-established partner? And do they consider that when they come to that age, the good fellows and the desirable girls may not wish to marry someone else's castoff?

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What are some of the remedies for this situation? First and foremost I believe that it lies in large part in the parents' assuming their proper role as guardians of their children. Parents need not forever be slaves to the philosophy that they must obey their children in every whim. Parents must assume the position of leadership in the family. They must make the basic decisions of family life and not leave these decisions to the spoiled children of the household.

In an article in a recent issue of *This Week* magazine, under the caption, "Don't Let Them Grow up Too Fast," the author referred to a study made in North Carolina, where parents got together to slow down early dating and early marriage in that state. The parents formed a league to do so. The article said: "The kids themselves approve of the slow-down program. They don't want to be pushed into adulthood. And far from resenting clearcut rules and regulations they appreciate guidance and discipline."

"One 14 year-old girl said: 'Since my parents joined the league, they've begun telling me what I can do and what I can't do, and frankly, it's a big load off my mind. And anyway, isn't that what parents are for?'"

Parents must screen the playmates and dating partners of their children. Parents must decide when the child is old enough to date. Parents must provide chaperonage for early social activities of their children. Parents must make certain that their children have a proper conception of true values, moral, economic, and religious.

It is an interesting thing that studies made in the Family Service Agency of San Bernardino showed that among divorcees forty-three percent never went to church at all; thirty-five percent went occasionally; and only twenty-two percent attended church with any regularity.

Parents must decide on the use of the family car by their youngsters. In this connection they must be obedient to the law, and not permit their children to drive until they reach legal age.

They might also have in mind the paragraph about automobiles contained in an article by Jacob M. Braude, circuit court judge in Chicago, who listed the

fifteen chief causes of juvenile delinquency, and said:

"A boy or a girl under 21 has no business owning a car, period. These young people simply don't have the sense of moral and social responsibility that should go hand in hand with the ownership of an automobile."

"Now I don't mean by this that it is wrong for properly licensed boys or girls to drive the family car under effective parental supervision. . . . But the key to the automobile problem is proper adult supervision—and this is difficult, indeed, when the juvenile himself owns the car. Youngsters who buy automobiles legitimately are faced with the constant drain of buying gas and maintaining the car, a problem that too many of them solve with a syphon hose or money stolen from home. A large percentage of the sex offenses can also be traced directly to juvenile ownership of cars."

Parents must be exemplary themselves. How can they expect their children to respect them if they themselves are not respectable, or if they themselves are not obedient to law and order? How can parents expect their children to accept their discipline if the parents refuse to discipline themselves?

And then parents, as adult citizens and taxpayers, must express themselves on school problems which affect their own children. They must become vocal and active members of parent-teacher groups and other organizations which can sway opinion and policy with respect to the social life of their children at school. Parents must co-operate with law and enforcement officers in their efforts to preserve law and order in their communities.

Parents must develop good character in their children, a love of righteousness, faith, a respect for other people, and they must help their children to overcome selfishness, and to live for the future, and not for the momentary lusts or so-called pleasures of today.

Does it seem that I lay too much upon the parents? Not when you realize that the parents hold the key to the situation.

The Boy Scouts of America engaged the Institute of Social Research of the University of Michigan to make a study of adolescent young people. That study showed that the vast majority of young



people—ninety-four percent—desire and expect that their parents will provide leadership for them and give them guidance; ninety-five percent said they are willing to take parents' rule on what time to come in at night; eighty-seven percent are willing to accept their parents' advice pertaining to money; seventy-six percent accept their parents' guidance in personal problems; sixty-two percent accept their parents' advice on how to act when out in a crowd; ninety percent believe that when parents make rules, those rules are for the benefit of the youngsters, and not for the convenience of the parents.

But the survey also showed a tragic note—the parents do not live up to the expectations of the youngsters. They fail to provide the leadership their own children expect of them.

When the study endeavored to find out how many parents plan family activities to include the children, it was discovered that only seventeen percent provide such activities regularly; sixty percent only occasionally; and twenty-two percent not at all.

All of this points up the wisdom of the Lord in laying upon the parents the responsibility of rearing and training their own children, and adding that if they fail to do so, the sin be upon the head of the parents.

Now I ask you—do you want an early child marriage for your youngster, with only a ten percent chance of that marriage being successful? Do you want to take the chance on immorality that forcefully confronts you if you permit your child to date early, and especially if you permit the child to date steadily?

Are you willing to assume the full guardianship of your own child, and protect that child from its own whims and the whims of others?

Are you willing to stand at the crossroads with your child and protect him

or her from the temptation and degradation that usually accompanies early and steady dating? Are you willing to do for your child what the Lord asks you to do, to rear that child as a faithful Latter-day Saint, a good citizen, and give him an opportunity to work out his future successfully?

You as parents hold the key to the situation. You are the custodians and the guardians of your own children. If you do not guard and protect and rear them, who will?

I humbly and earnestly pray that we will assume the responsibility which is ours, and love our children well enough to train them and guide them, and give to them the leadership and direction which most young people expect of their parents, and this is my humble and earnest prayer, in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

He to whom we have just listened is Elder Mark E. Petersen of the Council of the Twelve. The Relief Society Singing Mothers will now favor us with, "Incline Your Ear and Come Unto Me," conducted, as announced, by Sister Florence Jepperson Madsen. The closing prayer will be offered by Elder Carroll William Smith, president of the Klamath Stake, after which this Conference will stand adjourned until two o'clock this afternoon. The Singing Mothers will again be with us.

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The Singing Mothers sang the selection, "Incline Your Ear and Come Unto Me."

Elder Carroll William Smith, president of the Klamath Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## FIRST DAY

### AFTERNOON MEETING

Conference reconvened Friday afternoon, October 9, at 2:00 p.m.

President David O. McKay presided, and conducted the services.

The Relief Society Singing Mothers of the Jordan Valley Region, with Florence Jepperson Madsen conducting, provided the choral music for this session. Elder Frank W. Asper was at the organ.

#### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second session of the One Hundred Twenty-Ninth Semi-Annual Conference of the Church. This session of the Conference will be broadcast as a public service over the television and radio stations throughout the west. These services are also being broadcast in the Assembly and in Barratt Hall by television.

We are favored again this afternoon by the persence of the Relief Society Singing Mothers of the Jordan Valley Region, with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

We shall begin these services by the Relief Society Singing Mothers render-

ing, "Lord, Hear Our Prayer." The opening prayer will be offered by Elder Zeph Y. Erekson, formerly president of the Australian Mission.

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The Singing Mothers sang "Lord, Hear Our Prayer."

Elder Zeph Y. Erekson, formerly president of the Australian Mission, offered the opening prayer.

#### President David O. McKay:

The Relief Society Singing Mothers will now favor us with, "Come, Ye Blessed of My Father," conducted by Sister Florence Jepperson Madsen, after which President Joseph Fielding Smith will speak to us.

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Singing by the Singing Mothers, "Come, Ye Blessed of My Father."

#### President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve will be our first speaker. He will be followed by Elder Alvin R. Dyer, Assistant to the Twelve.

### PRESIDENT JOSEPH FIELDING SMITH

#### *Of the Council of the Twelve Apostles*

To stand before this great body, members of the Church, mostly priesthood, is something that creates in my soul a feeling of awe and of responsibility. I trust that I may have the guidance of the Spirit of the Lord in the words that I may utter. I am very grateful for what was said in our meeting this morning by our President and those who followed after him. I am sure that we have been edified in the remarks that have been made, and I feel my dependence upon the Spirit of the Lord to aid me in saying something that might be profitable on this occasion.

There may be some who wonder why we hold general conference twice a year, bring our people, particularly the

presiding officers, together from all parts of the Church. But, brethren, I do not know what we would do if this privilege should be withdrawn from us. I have wondered what, in the days of Peter, James, and John and following, the condition might have been if they could have met quarterly and semi-annually in conferences. Perhaps the apostasy would have been postponed, if not altogether avoided. But those privileges were not theirs.

I think I feel the importance of these gatherings, and the bringing together the men who hold the priesthood particularly, to receive counsel, to be encouraged, and to return to their stakes renewed in their spirits. We can reach

our people today better than they could anciently. We have many facilities that they did not have, and our people are naturally under present conditions, drawn closer together than they were in former days.

And now, my good brethren and sisters, what is our duty? To keep the commandments of God. And we are instructed to do that in our quarterly conferences, in our general conferences, and in all the meetings that are held in the various stakes and wards of Zion. Even as it is, there are conditions arising which should cause us to be alert, on our guard, diligent, persevering in the keeping of the commandments of the Lord, and in instructing the members of the Church. By all means, this is needed. Satan is not dead.

I think frequently of the words of the Lord to John when he said that Satan raged because "he knoweth, that he hath but a short time." (Rev. 12:12.) And he is more active today, perhaps, than ever before in the history of the world. His emissaries get among the Latter-day Saints. Some of them are very cunning and crafty. Some of them at one time had the light and understanding of the gospel but have lost it. They come among our Latter-day Saints, and if we are not prepared by our faith, by our obedience, and knowledge of the gospel, many of us stand in danger of being led astray.

The Prophet Joseph Smith made the statement that a man cannot be saved in ignorance. When he said man, he meant mankind. Ignorance of what? Of the saving principles of the gospel of Jesus Christ. Now we are taught faith in God our Father and in his Son Jesus Christ. We are taught to study, make ourselves familiar with his life when he was upon the face of the earth, why he came, the nature of his work, how it concerns us, to prepare ourselves by our study and by our faith to stand worthy before him in the keeping of his commandments.

We read in the Doctrine and Covenants where the Lord says that all those who repent and are baptized are to receive the gift of the Holy Ghost by the laying on of hands. Now we baptize our children at the age of eight years—that is the age that the Lord has designated as the age of accountability. Little

children before that age are redeemed, should they die, without any act upon their part. One of the most wicked doctrines ever taught in this world was that little children were born in sin, contaminated, and have to be cleansed from that sin for which they themselves were not responsible. Little children were innocent in the beginning, the Lord says, and by his decree until they reach the age of accountability they are free from sin, but from that age on they are under the necessity of baptism for the remission of sins, and entrance into the Church and kingdom of God.

Now, we are promised that when we are baptized, if we are true and faithful, we will have the guidance of the Holy Ghost. What is the purpose of it? To teach us, to direct us, to bear witness to us of the saving principles of the gospel of Jesus Christ. Every child old enough to be baptized, and who is baptized, is entitled to the guidance of the Holy Ghost. I have heard people say that a little child eight years of age could not understand. I know better than that. I had a testimony of this truth when I was eight years old, coming through the Holy Ghost. I have had it ever since.

We are commanded also to bring up our children in light and truth, to teach them the fundamental principles of the gospel, so that when they grow older they will understand, and have a knowledge of the gospel, a testimony of its truth, and be prepared to resist the persuasions and doctrines and teachings of those who would destroy that belief.

I am grateful for our Primary organizations and our Sunday Schools, and the other organizations of the Church, but brethren and sisters, the Lord has not placed all the responsibility upon our auxiliary organizations, nor upon the bishops of wards to teach the children of Zion the gospel of Jesus Christ. That should be taught them in their homes.

As we travel from stake to stake, we discover in many places that children who are eight years of age, nine years of age, even older sometimes, have not been baptized. Why? Who has neglected this? We cannot blame the child, but somebody is at fault. When a child gets to be nine or ten or eleven or more years of age and has not been baptized a member of this Church, then

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someone's at fault. Primarily, I would say that fault is in the home. But the fault is not altogether in the home. The fault rests with those who have charge in the wards of looking after the interests of the young, and the bishops who are to look after all the members of the Church. No child should be permitted to go unbaptized after he or she reaches the eighth year, and when there is that kind of neglect someone is responsible.

Bring up your children, my brethren and sisters, in light and truth. Teach them by example. Fathers and mothers have to set the example. They cannot say to their children, "You follow the teachings of the Church, but in our lives we are going to make exceptions." It cannot be done, not properly. You parents, set the example. There should be unity in the home, and if there is unity in the home, then there is likely to be unity in the Church. But we begin in the home.

Now, the gospel of Jesus Christ is the means of our salvation and exaltation. I have often wondered why some members of the Church were members of the Church, because they do not live in accordance with the principles of eternal truth. There is only one reason for membership in this Church, as I understand it, and that is as a means of receiving salvation and exaltation in the celestial kingdom of God. If that is not our aim then why are we in the Church?

I know a man who went to school when I went to school, we played together, went to school together. When he grew to be a man he went East and became a scientist. He came back, and then he began to create a great deal of disturbance in the Sunday School classes, questioning the revelations that had been given through the Prophet Joseph Smith. This came to my attention when one of the members of that class came to me and said, "This brother comes to our class, and he is just a disturbance." As I was well acquainted with him, I made it my duty to get hold of him, and I asked him why he did those things; and was disturbing the members of the class.

"Well," he said, "I cannot accept all of the revelations that were given to the Prophet Joseph Smith."

"Are there any of them that you can accept?"

"Yes," he said, "I can accept some of them," but he could not accept all of the doctrines that had come through the revelations of our Father in heaven and his Son Jesus Christ to the Church.

After we got through with the conversation, and I had a long conversation with him, he said, "Now, I am going to ask you one favor. Please do not take any step to have me excommunicated."

I said, "Why do you want to stay in the Church when you are opposing its doctrines?"

He said, "I will tell you why. I was raised in the Church, and my friends are members of the Church. I have few associations outside of the Church. If I should be excommunicated that means that I should be cut off from all communication, all fellowship with the people with whom I am now associating, and I do not want that to happen. So please do not take any steps to have me excommunicated."

I thought there was some hope for him so I did not take any such step, but I did talk to him kindly and try to get him to see the folly of his ways, to repent, and when he went to the classes, and he could go to the classes, he should not go with that spirit of defiance or opposition to the doctrines which the others believed. I said, "If you don't believe them, then keep still and see if you cannot get the Spirit of the Lord so that you can accept them."

Well, he is dead now. I do not know whether he repented or not, but brethren, the gospel of Jesus Christ is the most vital thing in all the world to us. We should so live that we can accept every word that proceedeth forth from the mouth of God, and that is a commandment from him.

Now if we have the right spirit, that is what we are going to do. If there is any doctrine or principle connected with the teachings of the Church that we do not understand, then let us get on our knees. Let us go before the Lord in the spirit of prayer, of humility, and ask that our minds might be enlightened that we may understand. This Church is not teaching false doctrine. All the revelations given to the Prophet Joseph Smith are absolutely true. They are given for our salvation, for our knowledge, for our understanding, that we may draw nearer and nearer to our

Father in heaven, and be found worthy before him and eventually have the privilege of coming into his presence, there to be crowned as sons and daughters of God, receiving the fulness of his kingdom.

The Lord bless you, my good brethren and sisters, I pray in the name of Jesus Christ. Amen.

## ELDER ALVIN R. DYER

### *Assistant to the Council of the Twelve Apostles*

My dear brothers and sisters, I feel it is a great privilege to be in your presence here today, in the presence of my Brethren, and to be under the inspiration and leadership of our Prophet and those who are associated with him in the Presidency of the Church, and I have felt here this day the power and the inspiration of the Spirit as it has been manifested in what has been said.

A number of years ago there was a noted historian sent to Salt Lake City, to study the customs and the way of living of the Latter-day Saints. He remained here many years among our people and published a book in the year of 1922 telling of his findings. I should like to read a paragraph or two from what he said about our people. He never knew the Prophet Joseph Smith. He could only tell of his work by the results as it was manifest among the people who were guided by the revelations from God which their prophet had received. I quote:

"Who can explain Joseph Smith? What are the 'revelations from God'? What is their test? Is it not beyond all reason that a lad, born of poor parents, devoid of any save the commonest education, too poor to buy books, should have accomplished what he did in less than forty years, unless there was some great reason for it?

"Let anyone, even a literary genius, after forty years of life, try to write a companion volume to the Book of Mormon, and then almost daily for a number of years give out 'revelations' that internally harmonize one with another, at the same time formulate a system of doctrine for a Church, introduce many new principles, resuscitate extinct priesthoods, and formulate a system of Church

President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve has just spoken to us. He will be followed by Elder Alvin R. Dyer, Assistant to the Twelve. Brother Dyer will be followed by Elder Hanks.

government which has no superior upon earth . . . to deny such a man a wonderful power over the human heart and intellect is absurd. Only fanatical prejudice can ignore it. However, he may be accounted for by the reasoning mind, Joseph Smith, the Mormon Prophet, was one of the wonders of his time." (George Wharton James.)

One of the great distinguishing characteristics of the Latter-day Saint people is that they are governed by revelations from God, and whether people come into our midst, or whether we go out into the world, this characteristic remains a distinguishing factor.

I recall that some few years ago in one of the communities of Oklahoma a minister, in an effort to discredit the effects of our missionary work, in that area had an article placed in a daily newspaper, from which I quote a part. He said: "The first thing that you should know is that these missionaries are a part of a church that claims to have a revelation and a prophet."

How well he placed the facts. Yet it seems rather strange that a Christian minister would make such a statement in derision, for revelation and the prophets have ever been a part of God's plan to convey commandments and teachings of righteousness unto his children. There are others, like this minister, who feel that we have no right to receive revelation, but if we do not receive revelation for the guidance and direction of the true Church of Jesus Christ, then we do not have the oracles of God, and if we do not have the oracles of God, then we are not the people of God.

But this is not the fact, for over and over again God has revealed his will unto this, his people, through his serv-

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ants, the prophets. In the first section of the Doctrine and Covenants, which is a book of revelations given through the Prophet Joseph Smith unto the Latter-day Saints, the Lord has said:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments." (D & C 1:17.)

These commandments are revelations from God which provide the laws and ordinances of the gospel, and by obedience to them will exalt man in the presence of our Heavenly Father. The Prophet Jacob, one of the Book of Mormon prophets, speaks of the need of revelation in this manner. He says:

"Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God." (Jacob 4:8.)

Again Moroni, another Book of Mormon prophet, speaks of those who would deny revelation.

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?" (Mormon 9:7-9.)

The revelations from God are a great expediency in leading man unto eternal life and exaltation. Yet in every age, where God's will has been expressed unto his people, there have been those who have failed to obey and who have in some instances rebelled against the revealed word of God.

This was true with the greatest of all prophets, Christ the Lord. Early in his ministry multitudes of people followed him everywhere, for he blessed them, raised their dead, and fed their hunger.

But, upon that occasion when he announced to them for the first time that he was the Son of God and that he would reveal unto them the mind and will of the Father, that he was the living bread sent down from heaven, they turned and walked no more with him, seeing the people turn from him because of revelation, he turned to his disciples and said, "Will ye go away also?"—but his nearest disciples led by Peter, did not leave him, for they accepted his revelations; gone, however, were the crowds of people who had followed him on the shores of Galilee and the hillsides of Judea. From that day forth, save for his closest disciples, he walked alone.

Unfortunately, in the early days of the Church not all of the Latter-day Saints accepted the revelations. I suppose that as each revelation was given to the Prophet Joseph Smith, and it was made known unto the people, just that many more of the weak Saints rebelled and turned away from the Church. This became one of the great problems to our people in the days of Kirtland and Missouri, for some of the members and leaders alike opposed and did all that they could to prevent the coming forth of further revelation, and the progress of the Church.

The Prophet Joseph Smith, speaking of this at Far West, had this to say: "Many men will say I will never forsake you, but will stand by you at all times, but the moment you teach them some of the revelations (mysteries) of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death."

The Prophet continued in this very significant meeting to make this further statement: "Would to God, brethren, I could tell you who I am! would to God I could tell you what I know! but you would call it blasphemy, and there are men on this stand who would want to take my life." Continuing further, he said, "When God offers a blessing, or knowledge to a man, and he refuses to receive it, he will be damned." Thus by the implied remarks of the Prophet, the rebellion of the weak Saints in the days of Kirtland and Missouri continued, yes, even unto the days of Nauvoo. They seemed, unfortunately, not

to understand the things of God, which had been revealed.

When the work of the Prophet Joseph Smith was completed, when he had received the keys, powers, and ordinances, and had conferred them upon the heads of the Quorum of the Twelve, when he realized and sensed that the time had come when he would give his life for his work, he seemed to speak, upon occasion, more emphatically than ever before with regard to the truth of the revelations which he received, indicating that there were those within the Church then who opposed and did not accept all the revelations which God had given through him. These were his words upon the memorable occasion of one of his last addresses to the Saints.

"Oh! I beseech you go forward and make your calling and election sure—when did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was perfect—but there is no error in the revelations which I have taught." (May 12, 1844.)

I have mentioned these things, my brethren and sisters, only in reflection to bring it down to us today. Can we say, with regard to revelation, in a similar sense, that those who fail in the Church today to accept and live fully the revelations given are somewhat rebellious perhaps not in the same antagonistic manner which was manifest in the early days, but nevertheless rebel within themselves against the word of the Lord. There are some who perhaps sense the great value of these God-given truths, yet fail in their appropriation. They will not let go for fear of losing something greatly worth while, but still hold back when it comes to fully accepting the revelations from God.

May I consider with you for a few moments some of the vital revelations given through the Prophet Joseph Smith and perhaps as we go back to our homes from this great conference of the Church we can regenerate in our own thinking the desire to conform more closely to the commandments which the Lord has required of us through these revealed writings. I refer to a revelation with regard to the magnifying of the priesthood found in section 84 and section 121, given at Kirtland, Ohio, in 1832,

and at Liberty, Missouri, in 1839, and when we find that perhaps two thirds of the elders who hold the Melchizedek Priesthood, are found not to be in their priesthood meetings each Sunday morning, we realize the need of greater adherence to this instruction. Would we say that those who are not fully living in accordance with this revelation are perhaps opposing the divine will of our Heavenly Father as it is expressed through his prophets?

There is the revelation given on tithing and offerings at Far West, Missouri, in 1838. Would you say, my brethren and sisters, that a man, especially one who holds the Melchizedek Priesthood, and who does not pay an honest tithing is rebelling against the revelations of God?

What about attendance at Sacrament meeting? I remember as a young man being placed in a bishopric, and of being told we ought to achieve twenty percent attendance at Sacrament meeting. Today the current average attendance is thirty-three percent, and yet each Sunday finds sixty-seven out of one hundred of our people not attending their Sacrament meeting. Would you say that this failure to attend, on the part of some, is something of a rebellion against this revelation given at Jackson County, Missouri, in 1831?

Then what about the revelation on virtue and the receiving of the Holy Ghost, given in Liberty Prison in 1839, when the Prophet revealed to us that if we would have the companionship of the Holy Ghost, our lives must be virtuous and we must live constantly under that influence? Would you say that those who have evil thoughts and would permit unclean practices to come into their lives are opposing the will and the revelations of God on purity of life?

There are still other revelations—the reiteration of the Ten Commandments at Kirtland, Ohio, in section 42; the great principle of righteous dominion, in section 121, wherein we are to live with our fellow men in kindness, in long-suffering, in meekness, and love unfeigned, in the true spirit of brotherhood as becomes a Latter-day Saint; the revelations on temple work in sections 124, 127, and 128, given in Nauvoo, Illinois, in 1841 and 1842.

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Are we doing all that we can in accordance with these revelations, and if we are not are we inwardly opposing them? My brothers and sisters, you be the ones to answer that for yourselves.

Then there is this last one I will refer to, the revelation on harmful indulgences—the Word of Wisdom—and we see the manifest desire of many within the Church to twist the meaning of this great revelation, and those who do this, are they rebelling against the will of God as they did in the earlier days?

I bear record to you, my brethren and sisters, that these revelations have been given to us for our enlightenment, for our growth, that we may return to the presence of our Heavenly Father. They are a distinguishing characteristic of the Latter-day Saints. We are to use them

for our upbuilding and growth within the kingdom of God.

Would it not be profitable to re-view the revelations—to learn afresh—to “know our duty” and then where needful adjust our lives *fully* to the laws and commandments of God?

I bear record to the truthfulness of the revelations given to the Prophet Joseph Smith. In the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Alvin R. Dyer, Assistant to the Council of the Twelve, has just spoken to us. Elder Marion D. Hanks of the First Council of Seventy will now address us. He will be followed by Elder John Longden.

### ELDER MARION D. HANKS

#### *Of the First Council of the Seventy*

I seek only to be able to speak the truth, to merit the Spirit of the Lord which will direct me and bless me in so doing. I appreciate the wonderful sermons which have been delivered here from the first through Brother Dyer's.

I sat thinking a moment ago of my sainted father who left his little family and departed this earth more than thirty-five years ago, how he went into the missionary field at the call of the Lord through the Brethren, in his late 'teens, carrying copies of the Book of Mormon with testimony and conviction, expressing his deepest assurance of the validity of the work he represented and yet without adequate knowledge, perhaps, because he was but a boy and because much knowledge now available was not had, to defend his viewpoint in the eyes of the world. He had but his testimony, his faith, and the Book.

As President Smith spoke I marveled that we have lived long enough and that we live in a time, you and I, when the wise men, the honest men of the world, are coming to understand some of the things the Lord has taught us through all the years since the establishment of the Church.

As President Smith referred to the age of eight and his faith that a youngster at that age can know, I thought of my

little children and then of a book published recently, written by two of the most accepted, and I think effective, child psychologists of the day, commenting on the age “eight” in the lives of the young.

“Eight seems to be an age when much that was not comprehended before is often easily understood. At that age it is almost as though a new dimension has been added to the child's understanding.”

It is remarkable that qualified and earnest seekers after truth should discover that at age eight a new dimension enters into the life of the child. The Lord assured us of this when he talked of the age of accountability long ago.

Of one thing implicit in both President Smith's and Brother Dyer's remarks, I would speak for just a few moments.

A thoughtful friend phoned this morning to tell me of a book he had just received—I had not seen a copy nor is it available in our bookstores yet—a book called, *I Found God in Soviet Russia*, in which a man tells of his own experiences as a prisoner in a concentration camp in Siberia.

He talks of the religious faith that permitted people to endure and survive.



He mentions in at least four different places, and this would perhaps be a satisfying if sorrowful and surprising thing for us to know, that in a concentration camp in Siberia there is a little band of members of the Church of Jesus Christ of Latter-day Saints, meeting faithfully and loyally, unwilling to deny or let rest or become indifferent to their responsibilities even though to be a member of the Church makes them liable to life imprisonment according to the book.

The book notes that these Mormons insisted on coming together in the name of the Lord—that when they had a few minutes they met to worship God in their own way.

When I think how the Lord must love and look with compassion upon such individuals, when out of my own experience as a parent I can see how much I love my little ones, I can understand (at least within my limitations) what the Lord meant when he talked about the worth of souls in his sight. And I believe I may understand it more impressively and movingly today than I have ever understood it before.

May I read you some words with which all are familiar, and read them in context of what has been said?

"Remember the worth of souls is great in the sight of God;

"For behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him." (D&C 18:10-11.)

There follows the great statement of the joy of the Lord in the soul that repenteth, and this:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

And then the marvelous statement that "... if your joy will be great with one soul ... how great will be your joy if you should bring many souls unto me!" (*Idem*, 15-16.)

I have in mind to express my testimony about the importance of the one, to add my humble witness to the charge that has been given every teacher and parent, every youth-influencing, every adult-influencing Latter-day Saint, to

be concerned about the one individual child of God.

I heard a statement as I drove toward Brigham Young University the other morning from the Talmud, or so it was quoted: "To save one life is like saving a whole nation." And I began to think of other statements, including the one from the eighteenth section of the Doctrine and Covenants, to which we have alluded. I thought of the statement of Oliver Wendell Holmes, who said, "Every individual is an omnibus." Do you see the significance and implication of this?

As we have the marvelous blessing of setting missionaries apart, I can seldom refrain from thinking of them (and occasionally say it) that in each of them, as in each of us, is wrapped up a heritage and a promise, for each is a distillation of much that has gone before, and beyond all that is represented in the individual now and of the past, there is also the future, because in each of us are the seeds of the future; in each of us there is, in fact, the capacity and possibility of becoming many.

Could I tell you one story which bears repetition—and I have had the blessing of repeating it in some of the stakes of the Church. It is the most significant single experience I have ever had, personally, about the importance of one. It happened long enough ago that I think the individual involved would not be conscious of our noting him, though I see no harm if he is.

A man walked into these grounds and into an office in the Bureau of Information one day long ago. He interrupted a conversation which was private and serious, and did it without apology. He was quite an elderly man; he was not what you would call an attractive human being. He was unkempt, unshaven; he reeked of alcohol and tobacco.

He walked over to the desk where I sat, pointed his hand in the direction of the temple, and said, "How do you get in there?" I assumed that he was a tourist, one of the infrequent but occasional few who do not understand the purpose and the reason of temple-going and who have become affronted because they are not taken into the temple, and perhaps had come to complain.

I told him as best I could, or began to, the story of the temple, but had pro-

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ceeded only a little distance when he interrupted. He waved me away and said, "Oh, you don't have to tell me all that, I know that. I am a Mormon."

"Well," I said, "if you are a member of the Church and you know all of this, what is it you want from me?" He said, "Frankly, nothing. There isn't anything you have to give me. I am here because my wife insisted on my coming in, but I have fulfilled my errand," and out he went.

I tried to pick up the threads of the conversation and finish it, and later, as I sat thinking about him and his story, I looked out the window and saw him walking by the Joseph and Hyrum [Smith] monuments with a younger woman. I went out to talk with them. She identified herself as his wife. He had been married three times; each previous wife had died after bearing a large family.

There are two questions I asked him, which I think each person here would do well to hear answered as he answered them. I asked, in effect, how he had come to his feeling of antagonism and indifference. He told me that at age nineteen he had been ejected from a chapel by a bishop's counselor who had been summoned because of the boy's trouble-making in class. One thing that had been said, this man remembered for nearly sixty years. As he was thrown out, someone objected. The answer that came from the counselor who had the task in hand was, "Ah, let him go, he is just one kid!"

He went, and he never came back, nor was there ever any visiting, never any outpouring or increase of the love that should follow reproof, according to the Lord. He moved to another area of the land, married, had a family; his wife passed away and he married again, his second wife died after bearing a family also. He had come to Salt Lake City at the insistence of his third wife, who, having been taught by the missionaries and converted to the principles of the gospel, had brought him here hoping that somehow he might be touched—he, the member.

This, also, I would like to report: I asked him how many living descendants he had. He counted them and answered, "Fifty-four." I asked him then,

how many of them are members of the Church, and I expect you know the answer, though perhaps not his interesting expression. He said, "Huh, ain't any of them members of the Church. They're a pretty hard lot."

This last question: who was it the bishop's counselor propelled out the door that morning? Just one boy? Just one? This one has in his own lifetime become, in effect, a multitude, and the current has but begun to run, and every one of them denied, according to his own witness, the love of the gospel and the brotherhood of the Saints, the warmth and strength and direction of the programs of the Church.

Oh, I can understand a little more, why the Lord said that one soul was precious to him.

I close with a statement Horace Mann made. This is well-known also, but worth the repetition. To a man who questioned Horace Mann's statement at the dedication of a boy's home or school, that if all the work and energy and effort and money put into this endeavor had been to save just one boy, it would have been worth it, and had said to Horace Mann, "You became too oratorical, didn't you? You didn't really mean that, did you?"—Horace Mann answered, "Oh, yes, I meant it. It would have all been worth it, if the one were my son."

Every son of God is important in his eyes. Every unbaptized child, undordained boy, young man who is not in the right stage of his priesthood progression, every boy and girl not attending seminary when they can and should, every boy and girl not being married in the temple when they could—these are vitally important in the eyes of God and should be, in our eyes.

God bless us to understand the infinite importance of the one, in God's eyes, and to do all that we can to fulfil his purposes for them, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Marion D. Hanks of the First Council of Seventy. Elder John Longden, Assistant to the Twelve, will now speak to us.

## ELDER JOHN LONGDEN

### *Assistant to the Council of the Twelve Apostles*

My testimony has been strengthened and my faith increased in the glorious truths of the gospel of Jesus Christ to which we have listened today. It does answer the questions: why these general conferences, why these quarterly conferences, why these conferences of the auxiliary organizations—"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," (Eph. 4:12) until we all come to a knowledge of the truth.

I have reminisced as Brother Hanks has been speaking. I am sure he will pardon me if I make reference to him and his marvelous family. It was my privilege to live in the Nineteenth Ward in the Salt Lake Stake. On October 12, 1921, I left for my mission to the Central States. The day after, there came into the home of Brother and Sister Hanks, not a small boy—he was rather large, I understand—I was not there, but I have heard—and he was named Marion. Well, you have seen his works; you have felt his spirit. There are others in this family just as good and just as devoted to building up the kingdom of God.

Theirs is an example of a good Latter-day Saint home, wherein are taught the truths of the gospel of Jesus Christ; wherein they gather in humble prayer and thanksgiving for the blessings which have come into their lives; wherein they are taught the true joys of service to God and our fellow men. My, what a contrast to the story he has just related to us.

There is another anniversary this week—if I may be pardoned for making reference to it—just fifty years ago on the 7th of October my father and I arrived in Salt Lake City—a boy of ten, coming to a new world with one purpose in mind, to be close to the center of the Church and to serve the Lord.

I am grateful for that father who listened to the missionaries some sixty-three years ago in England, about two years before I was born, who accepted these truths and for about forty-five years was associated with the Scout program of the Church.

I shall ever be grateful for my membership in the Church of Jesus Christ,

and to the young people today may I say that there is no obsolescence in the teachings of the gospel. As I understand the definition of *obsolete* it means something that is old-fashioned, that we have outgrown, something that is ancient or antiquated and maybe, in the terms of modern language, "old stuff" or "for the birds."

The gospel of Jesus Christ is just as vital and essential today as it was when it was instituted in our pre-existent estate. Jesus Christ is the Author of salvation. I know this as I know I am standing here today. I have that witness.

We may be termed peculiar, but that is nothing new. Whenever there has been a dispensation of the gospel of Jesus Christ in the earth, the followers have been referred to as "a peculiar people." Moses so declared. Peter and Paul so declared. I would recall the words of Peter:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (I Peter 2:9.)

It is wonderful to bask in the light of the gospel of Jesus Christ which banishes fear, which banishes confusion and frustrations, and, oh, the need for remembering these things today.

So I pray that we will acknowledge the hand of God as we have listened to his mouthpiece and prophet in his keynote address to this great conference, admonishing us to teach the word. We make no apology for teaching truth, we need make no compromise with the philosophies and teachings of men. The only time we are on dangerous ground is when we pull away from the teachings of the Master, for I assure you the Master does not pull away from us. As individuals we are prone to pull away from him because of things we do and say not in harmony with his teachings.

May we have a desire reburnished in our minds and our hearts as we leave this conference, to be more dedicated in the service of the Master, putting our own homes in order, having family prayer, our individual prayer, paying

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our tithes and offerings, keeping the Word of Wisdom, and being chaste and benevolent. As I speak of putting our homes in order, I should like to suggest that we take note of what comes into the hands of our youth, our own children. We must make sure they are not having their minds poisoned by the garbage, if you please, that is on many of the newsstands and available through other channels throughout the nation.

Time will not permit me to go into this subject further, but I call to mind a headline which I read just recently as I visited one of the stakes in the East and it told of this sad story:

As the story was told, a man, an employee of the city of New York for some thirty years, a respected employee, married, with grown children who were married, had working with him a young man about twenty-five, also married. Unknown to their wives, they had been in the dastardly business of producing vile film, pornography, and were arrested with over \$500,000 worth of the filthy stuff in their possession in one of their garages. I mention again, they were married men with children of their own, deliberately poisoning the minds of young people, taking advantage of living in a land where our forefathers came to worship God according to the dictates of their own conscience, a land built upon freedom and liberty.

I call to mind a statement made by a minister a couple of weeks ago as the Premier from Russia visited in the United States. He said he hoped that Mr. Khrushchev would come to his church "... to see how we worship."

How are we worshipping? Are we the followers of Jesus Christ only on the Sabbath day, or just when we are in priesthood meeting, or is it that worship which reflects good and his peace as we go forth in our various travels, endeavors, and walks of life, truly being an influence every day, every hour, every minute for good to our fellow men?

I pray that we as parents will seek to know what our children are feeding

upon, and see that they feed upon the truths found in the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, the four Standard Works of the Church. Then they will not suffer from malnourishment of the Spirit, and we will be fitting them to withstand the buffeting of Satan.

I bear you my witness and testimony that God lives, that Jesus is the Christ, the Divine Son of our Heavenly Father, that Joseph Smith was and is a Prophet of God, and that those who have succeeded him as Presidents of this Church down to President David O. McKay today, have been and are mouthpieces and prophets of our Lord.

I bear you my solemn witness that President McKay holds the keys and authority, the keys of the kingdom, and that the mantle of authority is upon him. I am so thankful for that witness, and I pray that I may be able to continue to bear this testimony as the Lord permits. I pray his peace and blessing upon us humbly, in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just spoken to us.

Sister Florence Jepperson Madsen will now lead the Singing Mothers and the Congregation in singing "O Say, What Is Truth?" Elder Milton R. Hunter will speak to us after the singing.

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The congregation and the Singing Mothers joined in singing the hymn, "O Say, What Is Truth?"

#### President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy will now speak to us. He will be followed by Elder LeGrand Richards, who will be our concluding speaker.

## ELDER MILTON R. HUNTER

### *Of the First Council of the Seventy*

My dear brothers and sisters, I humbly ask an interest in your faith and prayers that the Spirit of God will direct what I may say.

The Book of Mormon prophets made numerous predictions regarding the Indians, or the Lamanites, promising many great blessings that would come to them in the latter days. Some of the prophecies regarding the Indians have been fulfilled; others are being fulfilled; and eventually all of the predictions of the holy prophets will come to pass.

I would like this afternoon to tell two marvelous experiences had by the Indians in Guatemala, Central America. These experiences were related to me while I was visiting that country.

I toured the Central American Mission in January 1956, in the company of President and Sister Edgar Wagner. We were on a train coming from Guatemala City to Quirigua, Guatemala. Riding in the same car with us was a very lovely Indian woman, a Quiché Maya from Quezaltenango, Guatemala. She was accompanied by her husband. President Wagner introduced them to me, stating that the Indian woman was the Relief Society president in Quezaltenango. I sat in the adjacent seat and had a conversation with them. The woman told me the following story:

"When I was a girl," she said, "a marvelous thing happened in my home town. One day two strangers came to Quezaltenango. They were tall men—much taller than the Indian men of our country—and their skin was white in color. They were handsome men. Their clothing differed greatly from that worn by the Quiché Mayas. Nobody had any idea as to who they were or whence they came. They just suddenly arrived in the middle of the city and began to preach to the people. A large group of Indians soon assembled in the street to listen to the instructions given by these strangers. Many of the things they told us were predictions of what would occur in the future.

"The thing that impressed me most," she said, "was the statements they made regarding our ancestors once having had the true gospel of Jesus Christ.

They had lost it through wickedness and apostasy, resulting in the gospel being taken from the earth. They then said that God had caused the true gospel to be restored to earth again, and that in the near future that gospel would be brought to our people. Those two messengers said that we would be able to recognize the true gospel of Jesus Christ when it came, and the sign by which we would know it would be that young men, traveling two by two, would bring it to us."

A few years passed, and she had grown to womanhood. Finally Mormon missionaries came to Quezaltenango. As she observed them, and listened to them preach, she recalled the things that were predicted by the two messengers when she was a girl. She recalled that the bearers of the true gospel were to be young men, traveling two by two, and these Mormon missionaries completely fitted the predictions. Thereupon she invited them to her home and received the gospel from them.

This Indian woman bore a very strong and fervent testimony to me that she knew that these missionaries had brought her the true gospel of Jesus Christ. She said:

"I know that God sent those two strangers, his messengers, to Quezaltenango to prepare the hearts and the minds of the Quiché Mayas in this part of the country to receive the gospel of Jesus Christ. I and a number of others of our people who saw those messengers and listened to their predictions are now Mormons."

I asked her to give me the names of other Lamanites who were present when the two messengers visited Quezaltenango. This she did. I had one of the missionaries, the supervising elder, check with them for the purpose of verifying her story. These other Indians also gave similar accounts of those two tall, white strangers visiting Quezaltenango some years ago.

This past January (1959) I was again assigned to tour the Central American Mission in company with President and Sister Wagner. Sister Hunter accompanied me on this tour.

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Shortly after we arrived in Guatemala City, President Wagner told us about some very important events which had occurred in the life of a certain Cakchiquel Maya man named Daniel Mich. This good Lamanite or Indian had joined the Church not long before our arrival in Guatemala. After becoming a member of the Church of Jesus Christ of Latter-day Saints and just prior to our arrival in the Central American Mission, Brother Mich came to Guatemala City and attended a Sacrament meeting. He bore his testimony at this meeting and told the wonderful story of his experiences which I shall retell to you today. In describing Daniel Mich's telling of his experiences and bearing his testimony, President Wagner said:

"The tears rolled down Brother Mich's cheeks. There was not a dry eye in the house. The Spirit of God was there in great abundance."

The following is Daniel Mich's story. He lived in Patzicia, Guatemala, a small town not far from Lake Atitlán. A few years ago an Indian rebellion against the government officials, who were primarily of Spanish blood, took place in Patzicia. The government officials decided to put to death all the Indians who had participated in this rebellion and especially those who instigated it.

Daniel Mich had taken no part in the rebellion; however, the government officials thought he was guilty. The Spirit of God whispered to him and told him and his brother to flee to the mountains and hide in a certain place. If they did not, they would be killed. They did as the Spirit instructed. As they arrived at the hiding place suggested by the Spirit, they lay on a ledge and looked over the precipice. Below them they could see the government officials searching for them along the mountainside.

A number of Indians were captured at this time and put to death. Daniel Mich and his brother stayed in seclusion for two years, but finally they were also captured. Conditions had changed during the two years to the extent that the Mich brothers were not killed but were thrown into prison. For four long years they lay in prison, living under the most terrible conditions. Their

clothing wore out. They had a scant amount of bedding. It was very cold, and the jail was unheated. The caretakers of the prison gave them very little food; in fact, they practically starved to death. And to make matters much worse, Daniel Mich received word from his wife that she and the children were practically starved to death. During the six years' time that he was in hiding and in prison, they had not been able to make a livelihood.

In desperation, and, of course, in great grief, Daniel Mich kneeled down and prayed to God, pleading that the Eternal Father would be merciful unto him and let him die. He also prayed that the Lord would extend his mercy unto his wife and children, that they all might soon die. He pleaded with the Lord to release him and his family members from the misery and suffering that they were enduring.

But God did not let them die. Instead, Daniel Mich had a vision, or a dream, or whatever it might be called. He was going up the side of a steep mountain on a definitely defined trail. He came to a place where a side trail forked off the main trail. A man stood on the side trail and said, "Follow me."

Daniel Mich replied, "No, I cannot follow you. I must follow this trail straight ahead."

He went some distance farther, and another man stood on another side trail. He also said, "Follow me."

And again Daniel Mich replied, "No, I cannot follow you. I must go straight ahead." This experience repeated itself three or four times.

Daniel Mich explained, "Finally I came to the summit, and there standing in front of me was a tall, handsome man, with beautiful white hair. He had a very kindly and beautiful smile. This man said to me, 'Daniel, follow me.' I replied, 'I will follow you,' because as I made that remark, the Spirit of God whispered to me and said, 'That man has the truth.'"

Shortly after having this dream or vision, Daniel Mich and his brother were released from jail. They returned to their home town. Soon thereafter, and possibly about a year before I visited Guatemala, missionaries came to Patzicia, Brother Mich's home town. They

had not been working there long until one day the mayor sent for them to come to his office. When the missionaries arrived, they saw a large crowd of Indians, perhaps 200 or more, collected in front of the mayor's office. As the missionaries approached, according to the description given by the missionaries, "The crowd of Indians opened as the Red Sea opened for the Israelites to go through. We walked between two columns of Indians and on into the mayor's office."

The elders said to the mayor, "You sent for us?"

"Yes, I did," was the reply.

"What do you want?" they asked.

The mayor answered, "I have here in front of me a petition signed by two hundred citizens of our community in which they demand that you young men leave town immediately and that you refrain from teaching your religion any more in our community. Will you go?"

"No, we will not go," the missionaries replied. "We will not leave this town until our mission president tells us to leave."

The elders sat silently in the mayor's office for several minutes, and then one of them asked, "What do you intend to do?"

The mayor replied, "I do not know."

Thereupon one of the missionaries suggested that he telephone the governor, and perhaps the governor could instruct him. The mayor immediately picked up the telephone, called the governor, and explained the situation.

The governor emphatically instructed, "Let those Mormon missionaries alone. They have a right to teach their religion in your town or in any other town or city in Guatemala, because we have religious freedom in our country."

After this favorable solution of the problem, the missionaries came out of the mayor's office. Once again they described the crowd, stating that it opened as the Red Sea opened for the Israelites. The elders passed between those two long lines of Indians. As they arrived at the edge of the crowd, two men approached them and said, "Will you come to our homes and talk to us?" One of the men was Daniel Mich.

The missionaries were happy to accept the invitation. They went to Daniel Mich's home and taught him

the gospel. He received all they taught with much faith and sincerity. They taught him only three or four lessons when a very important event occurred. One day while in the midst of one of the lessons, one of the missionaries opened his book, and Daniel Mich saw a photograph of a tall, handsome man, with beautiful white hair.

Brother Mich immediately and excitedly exclaimed, "This is the man! It is he whom I saw!"

Of course the missionaries wondered what he was talking about, and so they questioned him. In response he told them the wonderful story which I have just told you good people today.

Then Daniel Mich asked, "Who is this man whose photograph you have in your book?"

"His name is David O. McKay," the missionaries replied. "He is the President of the Church of Jesus Christ of Latter-day Saints. He is God's holy prophet, seer, and revelator upon the earth at the present time. He is the man who holds the keys of the kingdom of God and stands as Christ's representative in the true Church and the leader in spreading the true gospel of Jesus Christ."

In deep sincerity Daniel Mich replied, "I know that all of the things you have told me are true. I know that you missionaries have the true gospel of Jesus Christ." Then he asked, "Do you know why I invited you to come to my home that day as you came out of the mayor's office?"

"Of course we do not know but would certainly like to know," they replied.

Then Daniel Mich explained, "At the time that the tall, handsome man, with beautiful white hair—whom you have told me was President David O. McKay—said to me, 'Daniel, follow me,' the Spirit of the Lord whispered to me and said, 'This man has the truth.' The Spirit also said, 'Two young men will bring you the truth'; and when you came into our town recently and began to teach your religion, I became curious. I had been watching you and attempting to find out all about you that I could. When the citizens of Patzicia signed the petition to have you thrown out of town and when you called to see the mayor, I joined the crowd in front of the mayor's office to

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see what would take place. And now," he said, "all the things that I believed have been verified. I know that David O. McKay is a prophet of God. I also know that you have the true religion of Jesus Christ."

These two important stories demonstrate the fact that the Lord is touching the hearts of the Lamanites, and they are receiving the gospel. He is opening the way for the fulfillment of the promises made to the Lamanites or Indians by the Book of Mormon prophets.

The last meeting of our mission tour was held at Chimaltenango, Guatemala, in the evening of January 30, 1959. Missionary work was opened in this district only two years earlier. There are four towns in the district, having a Church membership of 141 people.

There were 425 people in attendance at the conference, practically all being Indians. Based on the Church population in the district, we had 300 percent attendance. Practically every Indian mother was carrying a baby wrapped in a shawl and tied to her body. Most of the people were barefoot; they were humble, God-fearing, faithful people, poor in economic goods, but rich in spirituality and their love for the Lord.

Brother Daniel Mich from Patzicia was present. We called on this humble Indian to talk. When I listened to his testimony for thirty to forty minutes and felt the spiritual influence of God which emanated from him, I could understand why the Lord loved this humble intelligent, and spiritual-minded Lamanite enough to give him the marvelous experiences of which I have told you. I shall always remember our conference at Chimaltenango and the beautiful testimony given by Brother Daniel Mich from Patzicia, one of the towns in the Chimaltenango district. I am convinced that God loves the Lamanite people.

Now, brothers and sisters, I want to bear my testimony. I know that God

lives as I know that I am alive. I know that Jesus is the Christ, the Savior of the world. I know that Joseph Smith is one of the greatest prophets that has been upon the earth. I bear witness that the true gospel of our Master was restored upon the earth through him. Also, I testify that each of the presidents of the Church from Joseph's time to the present has held the keys of the kingdom. Each one, up to and including President David O. McKay, was divinely selected to be the President of the Church, each being a prophet, a seer, and a revelator.

I feel as Daniel Mich explained, I am willing to follow President David O. McKay at all times and to do anything that he asks me to do. I pray to God that I will have the strength, the faith, and the understanding that I might follow all the things that he tells me to do, because I know that he will not tell me to do anything that will be to my detriment or to the detriment of the people with whom I work.

I also humbly plead with all Latter-day Saints that we will have the same spirit and testimony that this humble Indian had. May all of us follow at all times the leadership of President David O. McKay and do all that he asks us to do. We accept him as God's holy prophet. If we will follow his leadership in all things, we will work out our eternal exaltation. May this be our happy lot, and may our Eternal Father bless us with sufficient faith and strength of character to keep all of his commandments always, I humbly pray, in Jesus' name. Amen.

**President David O. McKay:**

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. We will now hear from Elder LeGrand Richards of the Council of the Twelve.

### ELDER LEGRAND RICHARDS

#### *Of the Council of the Twelve Apostles*

I rejoice with you, my brothers and sisters, in the privilege of attending this wonderful conference and listening to the testimonies of the servants of the Lord, including the great witness borne

to us this morning by President McKay. I thank the Lord for my testimony that I know this work is true, and I know the power of God is in it; that this Church is built upon the foundation of apostles



and prophets, and that Christ our Lord is truly the head of his Church today, as he has always been.

I have just had the privilege, with my wife, by appointment of President McKay, of touring five of the missions of Europe—the Danish, the Swedish, the Norwegian, the Finnish, and the Netherlands Missions—and Sister Richards and I appreciate that opportunity very, very much. I love missionary work. I love the spirit of missionary work. I know the Spirit of the Lord is in the missionary work.

When Jesus was resurrected and sent his disciples into all the world to preach the gospel to every creature, he said, "And, lo, I am with you always, even unto the end of the world," (Matthew 28:20), indicating that when his kingdom should be set up in the latter days that he would be with his servants until the end of the world. And I know that the Spirit of the Lord is in this great missionary movement.

It was our privilege to visit and hear the testimonies of over five hundred missionaries, and each one I interviewed personally; and if you parents could have heard the testimonies of those missionaries, you would have been proud, and you would have felt compensated for the sacrifices you are making to keep them in the mission field. Many of them bore testimony of their gratitude to their parents for the privilege of being in the mission field. Some told of the financial struggles their parents had had. One boy said that his father was out of work when he was called to go, but he would not stand in the way of that son of his being an ambassador of eternal truth, and many of them testified that their parents had prospered financially as never before while their sons were in the mission field.

Another thing that thrilled me in their testimonies: Many of them testified that their parents and the members of their families had become more interested and active in the Church while their sons were in the mission field, so that this great missionary program in a way is like a two-edged sword. It does a marvelous work in the mission field, and it does a marvelous work here at home.

One missionary whom I interviewed in Denmark said, "I almost worship

President Petersen, my mission president. It was he who brought the gospel to my father in this land, and there are now fifty-seven of us in the Church by virtue of that one conversion."

Another young man who was a counselor in the mission presidency in that mission was the seventh son of a convert from that mission to go back into the mission field—a wonderful young man—and he said, "Brother Richards, couldn't I stay another six months?" I said, "No, you had better go home. You have your military work to get back of you and your schooling, and then you ought to get married, and then you can raise your boys as your father did and send them back on missions, and they will do the rest of your missionary work for you."

It was a wonderful thing to be with those missionaries and feel their spirit, and I thank the Lord for the experiences that have been mine. They say the proof of the pudding is in the eating of it, and I have had the privilege of filling four missions and presiding over two, and touring many of the missions, and I would not want to raise a boy in this day and generation and not have him go on a mission for his good and, because I think we owe so much to the world, to share with them the wonderful truths of the gospel.

If you parents could have seen the glow in their faces when the missionaries would bring their investigators up to shake our hands, you would not figure that there was anything in this world that could compensate and take the place of the experiences that were theirs.

The missionaries fast for their investigators. Two of the missionaries fasted all day that their investigator would not disappoint them when they had a baptismal service arranged for her that night up in Trondheim, in the northern part of Norway. We went out to the bank of a fjord after ten o'clock at night, the sun still shining, and what a marvelous sight to see the missionaries and the sister dressed in white! The missionary led her out into the waters of baptism, and when she came back, my wife said, through the interpreter, "Was it cold?" She said, "It's deilig." That means, it's beautiful. I do not know whether any of you Scandinavians will recognize that or not, but that was her

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way of saying it was wonderful.

It was wonderful. It was a wonderful thing to witness that baptism. We stood there watching it, and many of the tourists or the vacationers were watching it and a little sailboat that sailed up the fjord because this was out in the open. We have no baptismal fonts there yet. However, they are building a beautiful new chapel and had the foundation in when we were there. As I looked and watched that beautiful sight, I thought of the account in the Bible where John led the Redeemer of the world down into the waters of baptism. He did not take a little water and sprinkle upon the head of the Savior. He led him down into the water, and we read that when he was baptized they came up out of the water, and I wondered how Christians could satisfy themselves having a little water sprinkled upon their heads instead of really being baptized as the Redeemer of the world was baptized, especially when they read so many predictions of the prophets and apostles that the day would come when men would "transgress the laws and change the ordinances."

I visited with quite a number of people who had been to the temple. They had just had a tour from each of those Scandinavian missions and from up in Finland to the temple. About one hundred went in each group. And I want to pay tribute here to you members of these foreign-speaking groups. I have something to do with your work. But you have sent money to these mission presidents to help some of these underprivileged members to go to the temple. You should see the joy that it brings into their lives! Those temples have literally changed the attitude of the Saints in many respects.

I was visiting with one young man and his wife who had three children. They had just returned from the temple in Switzerland, and she said this: "Brother Richards, we have been members of the Church for only six years, and we figure we are only six years old. We did not know how to live, and what to live for, until we found the Church."

When you stop to think in those lands, according to reports, there are only about five percent (I think it was

three, but to be safe I will say five percent) of the people of those lands who attend church at all of any kind, and then you know how little there can be in their lives really to live for. Sometimes I thought as we went through those missions that about all they live for was their vacation, because they are great people to have a vacation every summer. I will not take time to go into detail about that. But they did not seem to be looking to eternal life or eternal exaltation or eternal companionship with those whom they love. They did not know anything about things like that. The newspapers even write articles discussing the fact that there is no God.

I was told that many of the ministers will openly admit to their members that they do not know whether there is a God or not. So, you see, they need the missionaries. They need this wonderful message that we have.

Speaking of the temples, I remind you of when Nicodemus came to Jesus by night and said:

"Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

And Nicodemus, you will remember, could not understand that, so he said,

"How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

And Jesus said:

"... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

And Nicodemus could not understand and Jesus said,

"Art thou a master of Israel, and knowest not these things?

"Verily, verily, I say unto thee, We speak that we do know and testify that we have seen; and ye receive not our witness.

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:2-5, 10-12.)

And I have always thought that the heavenly things that Jesus spoke of were these wonderful blessings that we re-

ceive in the temples of the Lord, and I thank the Lord that temples are reaching out to our people in these far-off lands.

In 1906 I heard President Joseph F. Smith make this statement in Rotterdam, Holland: "The day will come when temples of the Lord will dot this whole land of Europe," and I have lived long enough to see two of them there, and I tell you it is changing the feeling of our people toward the Church to know that these glorious blessings are coming within their reach.

As we went to leave the London Temple to come home, one good brother, who must have been in his sixties, said, "Brother Richards, why couldn't I have known this thirty years ago? Why couldn't I have had the joy all these years of helping to build the kingdom?"

That is the spirit of this work. There is not much time left, but I would just like to reminisce a moment. When I went on my first mission as a young man of nineteen, we were instructed by President Anthon H. Lund before we left for our missions. Among other things he said, "Brethren, the people will love you. Now don't get lifted up in the pride of your hearts and think that they love you because you are better than other people. They will love you because of your calling and the Spirit of the Lord that you take with you and the priesthood that you bear."

I didn't understand too much what that meant as a boy, but after I filled my first mission there in Holland, I wept more tears a hundred times over as I took the train from Amsterdam to Rotterdam than I shed when I said farewell to my loved ones to go to that land.

I went into one home where I had the privilege of bringing the gospel, and the little woman, a mother of about eight children, looked up into my eyes, and the tears rolled down her cheeks, clear down the front of her dress, and she said, "Brother Richards, it was hard to see my daughter leave for Zion a few weeks ago, but it is a lot harder to see you go," and then I knew what Brother Lund meant when he said, "They will love you. They will love you because of the message that you bring to them."

Then I went to say good-bye to a

man who was in the government service. He stood erect in uniform. He was old enough to be my father. He got down on his knees, took my hand in his, and hugged it and kissed it and bathed it with his tears, and then I understood what Brother Lund meant when he said, "They will love you."

I tell you, brothers and sisters, we should be grateful for this great missionary system that is bringing so much joy, happiness, and peace into the lives of our people. That little family who did not know how to live until they had found the Church, and then just think of the revelation to them of the marvelous truths of the gospel, eternal duration of the marriage covenant—they will have their children in the eternal world—and that they can be exalted in the presence of God, the Eternal Father, and his Son, Jesus Christ! Compare that to what they have in a nation where the people have almost deserted their faith in God.

I pray God to bless us all and help us to be worthy of our heritage and to give freely, and I do want to commend others who have sent money into those missions to help the local young people to fill missions, for they are doing a great work. And if any of the rest of you are financially able and you would like to lay up a few more treasures in heaven, I invite you to do the same.

I leave you my blessings and pray God to be with you all, and bear witness of his truth in the name of the Lord, Jesus Christ. Amen.

### President David O. McKay:

The Presiding Bishopric of the Church will hold a special meeting tonight in this building at six o'clock. All stake presidencies, bishoprics, members of stake and ward Aaronic Priesthood committees are invited to attend. There will be an Agricultural Meeting conducted by the General Welfare Committee in the Assembly Hall tomorrow at 7:30 a.m. All stake presidents, and bishops who operate welfare farms, and all ward and stake welfare representatives are invited.

He to whom we have just listened is Elder LeGrand Richards, member of the Council of the Twelve. The singing for this session has been furnished by

Friday, October 9

First Day

the Relief Society Singing Mothers under the direction of Florence Jepperson Madsen, with Elder Frank W. Asper at the organ. We have been most fortunate to be present or to be listening in during these two sessions at which the Singing Mothers have furnished such inspirational music. There is something about our mothers that always touches a tender spot in our hearts. "She of whom you speak," said one poet, "my mother, seems as pure and whole as some serene creation minted in the golden moods of sovereign artists—not a thought, a touch, but pure as lines of green that streak the first white of the snowdrop's inner leaves." And when you have a group of mothers singing the songs of Zion under the inspirational leadership of this wonderful woman, Sister Madsen, you cannot refrain from having a welling up in your heart of thoughts that seldom come. Sister Mad-

sen, and Singing Mothers, we thank you for the service you have rendered this day. God bless you and keep you as you continue to render your sweet influence upon the lives of men.

The Singing Mothers will now give us, "Send Forth Thy Spirit," and the benediction will be offered by Elder D. Arthur Haycock, recently president of the Hawaii Mission. Following the benediction this Conference will be adjourned until ten o'clock tomorrow morning.

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"Send Forth Thy Spirit," was rendered by the Singing Mothers.

The closing prayer was offered by Elder D. Arthur Haycock, formerly president of the Hawaii Mission.

Conference adjourned until 10 o'clock a.m., Saturday, October 10, 1959.

## SECOND DAY

### MORNING MEETING

The third session convened in the Tabernacle at 10 o'clock a.m., Saturday, October 10, 1959, with President David O. McKay conducting the meeting.

The choral singing for this session was furnished by the University of Utah Choral Society (The Institute of Religion and the University of Utah Choruses and the Bonneville Strings), conducted by David A. Shand, with Roy M. Darley at the organ.

#### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in the third session of the One Hundred Twenty-Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. All members of the General Authorities are present, excepting Elders Harold B. Lee and Marion G. Romney. Brother Lee is in South America to officiate at the organization of two new missions, the Andes Mission and the Brazilian South Mission. Elder Romney is officially visiting missions in Europe. He has organized also the new South German Mission.

[The following letter was received by the First Presidency from Elder Harold B. Lee and his wife, Sister Fern T. Lee, written from Montevideo, Uruguay.

Dear Brethren:

This is probably the last communication I will be able to have before the convening of the forthcoming General Conference of the Church.

With a sense of the great responsibility resting upon the First Presidency during our great General Conferences, our prayers have been for you that you might be sustained in strength and with the high spiritual response necessary to measure to the expectations of the Church and to our Heavenly Father in the high performance of your personal responsibilities.

Needless to say, we have a longing to be with you, to participate in the uplift which always comes, not only from our intimate association with our brethren of the General Authorities, but also from the great outpouring of the Spirit which always comes when

the Latter-day Saints meet together in General Conference. We have the feeling, however, that our absence from General Conference by the appointment of the First Presidency will only serve to impress in the minds of the Church members generally the great importance of the foreign missions, so important that if necessary it justifies the absence of General Authorities from General Conference in order to give proper attention to the work of these missions.

In our humble way, and to the best of our abilities therefore, we shall endeavor to extend ourselves during this mission tour, and particularly during the period of the General Conference, to transmit to the wonderful humble Saints who would also like to be at the General Conferences the love and blessing of the First Presidency and to endeavor to instruct them as the Spirit may direct as you would have us instruct them were they permitted to be under the sound of your voices in the General Conferences.

Will you, therefore, extend to our fellow workers of the General Authorities our affectionate regards and prayers for them as they participate in the forthcoming General Conference, and to the faithful Saints may we extend our love and blessing as one of the least of our Father's servants. Such an absence as this assignment requires only serves to intensify the great privilege of a close bond which attendance at such a conference provides.

With kindest personal regards and assurances of our affectionate and loyal support in all the proceedings of the Conference as it carries forward, we are your humble servants,

Harold B. and Fern T. Lee

P.S. We have just concluded a conference in the great city of Montevideo with 675 in attendance.]

We welcome this large audience in the Tabernacle and all who are listening in by radio and television. We express appreciation for the presence of stake presidencies, bishoprics, other Church

officials and also our state and city officials and educational leaders.

This session of Conference will be broadcast as a public service over television and radio stations throughout the West. We appreciate the service that is being rendered by the owners and managers of these various stations. The names of the stations were announced just prior to the opening of this session. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

The singing for this session will be furnished by the University of Utah Choral Society made up of the Institute of Religion and the University of Utah Chorus and the Bonneville Strings, conducted by Elder David A. Shand, Roy M. Darley, the Assistant Organist, is at the organ.

We shall begin these services by the University of Utah Choral Society singing "The Morning Breaks," under Elder Shand's direction. The opening prayer will be offered by Elder J. Earl Lewis, formerly president of the Canadian Mission. The Chorus will now sing "The Morning Breaks."

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The Combined Chorus sang the hymn, "The Morning Breaks."

Elder J. Earl Lewis, formerly president of the Canadian Mission, offered the invocation.

### President David O. McKay:

The invocation was just offered by Elder J. Earl Lewis, formerly president of the Canadian Mission.

The University of Utah Choral Society—the Institute of Religion at the University and the University of Utah Chorus and the Bonneville Strings—will now favor us with "Supplication," under the direction of Elder David A. Shand, after which Elder Joseph Anderson, Clerk of the Conference, will read the changes in stake, ward, and branch organizations since April Conference, 1959, and the obituaries of the Church.

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The Combined Chorus and Strings presented the number, "Supplication."

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Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

**CHANGES IN CHURCH OFFICERS  
TEMPLE, MISSION, STAKE, WARD,  
AND BRANCH ORGANIZATIONS  
SINCE APRIL CONFERENCE, 1959**

**TEMPLE PRESIDENTS APPOINTED**

Manti Temple: A. Bent Peterson, to succeed Lewis R. Anderson.

**NEW MISSIONS ORGANIZED**

Andes Mission, formerly part of the Argentine and Uruguayan Missions.

Brazilian South Mission, formerly part of the Brazilian Mission.

South German Mission, formerly part of the West German Mission.

**MISSION PRESIDENTS APPOINTED**

Andes Mission: J. Vernon Sharp.

Brazilian South Mission: Asael T. Sorensen.

Danish Mission: Levi B. Thorup, to succeed Holger P. Petersen.

East Central States Mission: Frank H. Brown, to succeed M. Ross Richards.

Great Lakes Mission: John E. Carr to succeed Reuel E. Christensen.

Netherlands Mission: J. Henry Volker to succeed Rulon J. Sperry.

Northern California Mission: Warren E. Pugh, to succeed J. Leonard Love.

Northwestern States Mission: Franklin D. Richards, to succeed Douglas H. Driggs.

South German Mission: John A. Buehner.

Southern Far East Mission: Robert S. Taylor, to succeed Herald Grant Heaton.

Swedish Mission: A. Gideon Omer, to succeed Harry T. Oscarson.

Swiss-Austrian Mission: William S. Erikson, to succeed Jesse R. Curtis.

Tongan Mission: Mark Vernon Coombs to succeed Fred W. Stone.

**NEW STAKES ORGANIZED**

Cheyenne Stake, organized June 21, 1959 from parts of Denver Stake and the Western States Mission.

Clearfield Stake, organized April 12, 1959 by division of North Davis Stake.

Denver West Stake, organized June 21, 1959 by division of Denver Stake.

East Idaho Falls Stake, organized June 7, 1959 by division of Idaho Falls Stake.

Huntington Park Stake, organized April 19, 1959 by division of South Los Angeles Stake.

Indianapolis Stake, organized May 17, 1959 from a part of the Great Lakes Mission.

Mojave Stake, organized August 16, 1959 by division of Bakersfield and San Bernardino Stakes and from a part of the California Mission.

Pocatello Stake, organized April 19, 1959 by division of West Pocatello Stake.

Sandy Stake, organized April 12, 1959 by division of Mt. Jordan Stake.

Torrance Stake, organized May 3, 1959 by division of Redondo Stake.

West Covina Stake, organized May 3, 1959 by division of Covina Stake.

Whittier Stake, organized April 26, 1959 by division of East Los Angeles Stake.

Yakima Stake, organized May 24, 1959 by division of Richland Stake.

**STAKE PRESIDENTS APPOINTED**

Alberta Stake: Lloyd D. Cahoon, to succeed Gordon S. Brewerton.

Box Elder Stake: O. Dee Lund, to succeed Glen M. Bennion.

Butte Stake: Charles W. Hanna, to succeed Edgar T. Henderson.

Cheyenne Stake: Archie R. Boyack.

Clearfield Stake: George Smith Haslam.

Columbia River Stake: Byron V. Mumford, to succeed Royle S. Papworth.

Covina Stake: Emerson L. Crawley, to succeed Elden L. Ord.

Denver West Stake: Thomas Lloyd Kimball.

East Idaho Falls Stake: Charles P. Brizzee.

Farr West Stake: George Albert Wimmer, to succeed Raymond J. Pace.

Fresno Stake: Dallas Alma Tueller, to succeed Alwyn C. Sessions.

Grand Coulee Stake: Thurn J. Baker, to succeed Elmo J. Bergeson.

Huntington Park Stake: Clifford B. Wright.

Idaho Falls Stake: Paul Wendell Ahlstrom, to succeed Charles P. Brizzee.

Indianapolis Stake: Philip F. Low.

Mojave Stake: Sterling A. Johnson.

Mt. Jordan Stake: George B. Roden, to succeed Stanley A. Rasmussen.

Nebo Stake: Reed Jex Money, to succeed Delphin S. Hiatt.

North Davis Stake: Joseph Cook, to succeed George S. Haslam.

North Tooele Stake: Sherman A. Lindholm, to succeed Orlando T. Bar-rus.

Pocatello Stake: Roland K. Hart.

Roosevelt Stake: Paul Murphy, to succeed Ezra J. Nixon.

Sandy Stake: Stanley A. Rasmussen; Marlon S. Bateman, to succeed Stanley A. Rasmussen.

Smithfield Stake: Lyle R. Cooley, to succeed J. Byron Ravsten.

South Los Angeles Stake: Harold F. Whittier, to succeed Clifford B. Wright.

Southern Arizona Stake: Bruce Melvin Gibson, to succeed Jared J. Trejo.

Tooele Stake: Howard James Clegg, to succeed Alex F. Dunn.

Torrance Stake: Roland Earl Gagon.

Weiser Stake: Owen Spencer Jacobs, to succeed J. Raymond Dewey.

West Covina Stake: Mark Woodrow Smith.

West Pocatello Stake: Willis Richard Ward, to succeed Myron L. Western.

Whittier Stake: John Collings.

Yakima Stake: F. Edgar Johnson.

### STAKE NAMES CHANGED

Pocatello Stake, changed to East Pocatello Stake.

South Box Elder Stake, changed to Box Elder Stake.

### NEW WARDS ORGANIZED

Auckland Stake: Auckland Seventh Ward, formed by division of Auckland Second and Third Wards.

Bear River Stake: Curlew Ward, formed by consolidation of Stone and Snowville Wards; Belmont Ward, formed by division of Fielding Ward and consolidation of Riverside and Plymouth Wards.

Boise Stake: Grand View Ward, formerly Grand View Branch.

Brigham Young University Stake: B. Y. Campus Twenty-Fifth Ward, formed from various wards; B. Y. Campus Twenty-Sixth Ward, formed from various wards.

Carbon Stake: Dragerton Second Ward, formed by division of Dragerton Ward.

Cheyenne Stake: Scotts Bluff Ward, formerly a branch in the Western States Mission.

Chicago Stake: Logan Square Second Ward, formed by division of Logan Square Ward; North Shore Second Ward, formed by division of North Shore Ward.

Cincinnati Stake: Georgetown Ward, formerly Georgetown Branch.

Covina Stake: Glendora Second Ward, formed by division of Glendora and Azusa Wards.

Denver Stake: Denver Eighth Ward, formerly Derby Branch.

Denver West Stake: Denver Ninth Ward, formed by division of Denver Second Ward.

East Idaho Falls Stake: Idaho Falls Twenty-Fourth Ward, formed by division of Idaho Falls Twentieth Ward; Idaho Falls Twenty-Fifth Ward, formed by division of Idaho Falls Twenty-First Ward.

East Los Angeles Stake: Belvedere Ward, formerly Ditman Branch.

East Mill Creek Stake: East Mill Creek Sixth Ward, formed by division of East Mill Creek Fourth Ward; East Mill Creek Seventh Ward, formed by division of East Mill Creek Third Ward.

Ensign Stake: East Eighteenth Ward, formed by division of North and South Eighteenth Wards; East Twentieth Ward, formed by division of North and South Twentieth Wards.

Hayward Stake: Hayward Third Ward, formed by division of Hayward Second and Centerville Wards; San Leandro Second Ward, formed by division of San Leandro Ward.

Indianapolis Stake: Bloomington, Columbus, Indianapolis, Indianapolis Second, Muncie, Purdue, and Richmond Wards, formerly branches in the Great Lakes Mission.

Klamath Stake: Klamath Falls Second Ward, formed by division of Klamath Falls Ward.

Lake View Stake: Roy Seventh Ward, formed by division of Roy Second Ward.

Mojave Stake: Barstow and Ridgecrest Wards, formerly Branches in the California Mission.

Nampa Stake: Nampa Fifth Ward, formed by division of Nampa Second

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Ward; Nampa Sixth Ward, formed by division of Nampa Fourth Ward.

Nevada Stake: Ely Third Ward, formed by division of Ely First and Second Wards.

New Orleans Stake: Jefferson Ward, formed by division of New Orleans Ward.

North Idaho Falls Stake: Idaho Falls Twenty-Third Ward, formed by division of Idaho Falls Seventeenth Ward.

North Rexburg Stake: Rexburg Eighth Ward, formed by division of Rexburg First Ward.

North Seattle Stake: Everett Second Ward, formed by division of Everett Ward; Mount Vernon Ward, formerly Sedro-Woolley Branch.

Oahu Stake: Pearl City Ward, formerly Pearl City Branch; Nanakuli Ward, formerly Nanakuli Branch.

Phoenix Stake: Tolleson Ward, formerly Avondale Branch.

Reseda Stake: Canoga Park Second Ward, formed by division of Canoga Park Ward.

Richland Stake: Columbia Basin Ward, formerly Columbia Basin Branch; Connell Ward, formerly Connell Branch.

Rigby Stake: Montevue Ward, formed by division of Terreton Ward.

Sandy Stake: Sandy Eighth Ward, formed by division of Sandy Seventh Ward.

Santa Ana Stake: Garden Grove Third Ward, formed by division of Garden Grove Second Ward.

South Ogden Stake: Ogden Sixtieth Ward, formed by division of Ogden Fifty-Eighth Ward.

Tacoma Stake: Kent Ward, formerly Kent Branch; Tacoma Sixth Ward, formed by division of Tacoma First Ward.

Taylorsville Stake: Taylorsville Third Ward, formed by division of Taylorsville Ward; Taylorsville Fourth Ward, formed by division of Taylorsville Second Ward.

Union Stake: Baker Second Ward, formed by division of Baker Ward.

University Stake: University Fifth Ward, formed by division of University Second Ward.

Utah State University Stake: University Seventh Ward, formed by division of University Second and Third Wards;

University Eighth Ward, formed by division of University Fourth Ward; University Ninth Ward, formed from various wards.

Wells Stake: McKay Second Ward, formed by division of McKay and Waterloo Wards.

West Boise Stake: Boise Tenth Ward, formed by division of Boise Third Ward; Boise Eleventh Ward, formed by division of Boise Eighth Ward; Eagle Ward, formerly Eagle Branch.

West Jordan Stake: West Jordan Fourth Ward, formed by division of West Jordan Second Ward.

West Utah Stake: Sunset Third Ward, formed by division of Provo Eleventh and Sunset Wards.

West Sharon Stake: Orem Twenty-Second Ward, formed by division of Orem Fifteenth Ward.

### WARDS AND BRANCHES TRANSFERRED

Cheyenne Stake: Cheyenne, Fort Collins, Laramie and Laramie Second Wards, formerly of Denver Stake; Scotts Bluff Ward, Greeley and Torrington Branches, formerly of the Western States Mission.

Clearfield Stake: Clearfield First, Second, Third, Fourth, Fifth, and Sixth Wards, and Anchorage Branch, formerly of North Davis Stake.

Denver West Stake: Denver Second, Fifth, Sixth, Seventh, and Boulder Wards, formerly of Denver Stake.

East Idaho Falls Stake: Iona, Iona Second and Lincoln Wards, formerly of Idaho Falls Stake.

Huntington Park Stake: Bell, Maywood, Huntington Park, Walnut Park, Grant, Downey First, and Downey Third Wards, formerly of South Los Angeles Stake.

Indianapolis Stake: Bloomington, Columbus, Indianapolis, Indianapolis Second, Muncie, Purdue, and Richmond Wards; Anderson, Connerville, and Kokomo Branches, formerly of the Great Lakes Mission.

Mojave Stake: Lancaster, Lancaster Second, and Palmdale Wards; Edwards, and Mojave Branches, formerly of Bakerville Stake; Barstow and Ridgecrest Wards and Trona Branch, formerly of the California Mission; Victorville Ward



and Lucerne Valley Branch, formerly of San Bernardino Stake.

North Davis Stake: Clinton Ward, formerly of Lake View Stake.

Pocatello Stake: Pocatello First, Third, Tenth, Eleventh, Nineteenth, and Twentieth Wards, formerly of West Pocatello Stake.

Sandy Stake: Sandy First, Second, Third, Fourth, Fifth, Sixth, and Seventh Wards, formerly of Mt. Jordan Stake.

South Los Angeles Stake: Lynwood and Lynwood Second Wards, formerly of Long Beach Stake.

Torrance Stake: Lomita, Palos Verdes, Redondo, San Pedro, Torrance and Wilmington Wards, formerly of Redondo Stake.

West Covina Stake: Baldwin Park, El Monte, El Monte Second, LaPuente, LaPuente Second, North El Monte, and West Covina Wards, formerly of Covina Stake.

Whittier Stake: Whittier First, Second, Third, and Fourth Wards, formerly of East Los Angeles Stake.

Yakima Stake: Sunnyside, Toppenish, Yakima, Yakima Second Wards and Prosser Branch, formerly of Richland Stake; Ellensburg Ward, formerly of Grand Coulee Stake.

#### WARD AND BRANCH NAMES CHANGED

Ensign Stake: Eighteenth Ward, formerly South Eighteenth Ward; Twentieth Ward, formerly South Twentieth Ward.

Klamath Stake: Klamath Falls First Ward, formerly Klamath Falls Ward.

Maricopa Stake: University Ward, formerly College Ward.

Weiser Stake: Cambridge Branch, formerly Weiser River Branch.

#### INDEPENDENT BRANCHES ORGANIZED

Albuquerque Stake: Los Lunas Branch, formed by division of Albuquerque Third Ward.

Bakersfield Stake: Tehachapi Branch, formed by division of Mojave Branch.

Cheyenne Stake: Greeley and Torrington Branches, formerly branches in the Western States Mission.

Denver West Stake: Golden Branch, formed by division of Denver Second Ward.

Indianapolis Stake: Anderson, Connersville, and Kokomo Branches, formerly branches in the Great Lakes Mission.

Lewiston Stake: Colfax Branch.

Mojave Stake: Trona Branch, formerly a branch in the California Mission.

New Orleans Stake: Pascagoula Branch, formed by division of Biloxi Ward.

Reno Stake: Quincy Branch, formed by division of Greenville Branch.

Reseda Stake: Thousand Oaks Branch.

Richland Stake: Benton City Branch, formed by division of Richland Third Ward.

San Bernardino Stake: Lake Arrowhead Branch, formed by division of San Bernardino Second Ward.

Shreveport Stake: Tyler Branch, formed by division of Kilgore Branch.

Washington Stake: Annapolis Branch, formerly dependent upon Capitol Ward.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Bear River Stake: Riverside and Plymouth Wards, membership transferred to Belmont Ward; Stone and Snowville Wards, membership transferred to Curlew Ward.

Big Horn Stake: Cowley Second Ward, membership transferred to Cowley Ward; The four Lovell Wards were consolidated into three wards to be known as the Lovell, Lovell Second and Lovell Third Wards.

East Los Angeles Stake: Belvedere Ward, membership transferred to Eastmont, Montebello, and Alhambra Wards.

Farr West Stake: Little Valley Branch, membership transferred to various wards.

New Orleans Stake: Darbun Branch, membership transferred to Columbia Ward.

San Antonio Stake: San Marcos Branch, membership transferred to various wards.

Shreveport Stake: Kilgore Branch, made dependent upon Tyler Branch.

Tooele Stake: Deseret Branch, membership transferred to Stockton Ward; Ophir Branch, membership transferred to Stockton Ward.

Union Stake: Brownlee Branch, membership transferred to Halfway Branch.

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Second Day

**THOSE WHO HAVE PASSED AWAY**

President Stephen L. Richards, First Counselor in the First Presidency.

Leonard E. Adams, member of the General Church Welfare Committee.

Gordon S. Brewerton, president of Alberta Stake.

**President David O. McKay:**

Brother Joseph Anderson, Clerk of the Conference, has just read the changes in the ward and stake organizations and the obituaries of the Church since last April.

President J. Reuben Clark, Jr. of the First Presidency, will now present for your consideration and action, the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

We are very thankful to have President Clark with us during this Conference. Recently he was unwell but through the faith and prayers of the Saints, and the inspiration of the Brethren, he is able to attend to his duties at the office and to meet with us and speak to us this morning. After he presents the names of the General Authorities and General Officers he will speak to us. The Lord bless him.

Brother George Q. Morris will be on hand to speak to us after President Clark. We shall now have the presenta-

tion of the General Officers of the Church.

**President J. Reuben Clark, Jr.:**

My brothers and sisters: May I invoke and have the aid and assistance of your faith and prayers. I am indeed grateful to be here with you this morning. The blessings, promises, and administrations of the Brethren and the prayers of the Saints have brought to me the blessings of the Lord. I am grateful for them. My recovery has been such, through the blessings of the Lord and the tender care and nursing of my family, particularly my daughters, and the aid and care and solicitude of my physician, who says that my recovery is miraculous. I give my deep gratitude and thanks.

We are met this morning to take part in one of the great ordinances of the Church. As I proceed in presenting the Authorities, I shall speak to you members of the Church as the Church in Solemn Assembly for this purpose among others. When you vote, you will vote as the Church, and the promises you make to support and sustain the Authorities in their work, will be the vote of the Church, not merely your vote as members.

This is a very solemn and important occasion, and a very solemn gathering and ordinance of this Church. I hope we will not forget it, for your action is the action of the Church and binds it.

**GENERAL AUTHORITIES OF THE CHURCH****THE FIRST PRESIDENCY**

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

Henry D. Moyle, Second Counselor in the First Presidency.

**PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES**

Joseph Fielding Smith

**QUORUM OF THE TWELVE APOSTLES**

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Richard L. Evans

George Q. Morris

Hugh B. Brown

Howard W. Hunter

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Alma Sonne  
ElRay L. Christiansen  
John Longden  
Sterling W. Sill

Gordon B. Hinckley  
Henry D. Taylor  
William J. Critchlow, Jr.  
Alvin R. Dyer

## TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
Antoine R. Ivins  
Seymour Dilworth Young  
Milton R. Hunter

Bruce R. McConkie  
Marion D. Hanks  
Albert Theodore Tuttle

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop  
Thorpe B. Isaacson, First Counselor  
Carl W. Buchner, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith,  
with A. William Lund and Preston Nibley as Assistants.

## CHURCH BOARD OF EDUCATION

David O. McKay  
J. Reuben Clark, Jr.  
Henry D. Moyle  
Joseph Fielding Smith  
Harold B. Lee  
Spencer W. Kimball  
Ezra Taft Benson  
Mark E. Petersen

Delbert L. Stapley  
Marion G. Romney  
LeGrand Richards  
Richard L. Evans  
George Q. Morris  
Hugh B. Brown  
Howard W. Hunter

## ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

## CHURCH AUDITING COMMITTEE

Orval W. Adams  
Harold H. Bennett

## GENERAL CONFERENCE

Second Day

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 Richard P. Condie, Conductor  
 Jay E. Welch, Assistant Conductor

## ORGANISTS

Alexander Schreiner  
 Frank W. Asper  
 Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

Harold B. Lee	John Longden
Delbert L. Stapley	Henry D. Taylor
Marion G. Romney	Antoine R. Ivins
LeGrand Richards	Joseph L. Wirthlin
Alma Sonne	Thorpe B. Isaacson
ElRay L. Christiansen	Carl W. Buehner

and the General Presidency of Relief Society

## GENERAL CHURCH WELFARE COMMITTEE

Marion G. Romney, Chairman  
 Henry D. Taylor, Managing Director

Paul C. Child	LeRoy A. Wirthlin
Mark B. Garff	Walter Stover
J. Leonard Love	A. Lewis Elggren
William T. Lawrence	Donald Ellsworth
Lorenzo H. Hatch	Casper H. Parker
Walter Dansie	

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Louise Wallace Madsen, Second Counselor  
 with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 David Lawrence McKay, First Assistant Superintendent  
 Lynn S. Richards, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Joseph T. Bentley, General Superintendent  
 George Carlos Smith, Jr., First Assistant Superintendent  
 Marvin J. Ashton, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted.

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Leone W. Doxey, Second Counselor  
 with all members of the Board as at present constituted.

President J. Reuben Clark, Jr.:

observe, the voting of the Conference of this Church was unanimous in the affirmative.

President McKay, so far as I could

## PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

First, I am grateful for your promotion to First Counselor. I am grateful for your sustaining vote for Brother Moyle, who fills a great need that we had in the First Presidency. He is indomitable in his courage and has only the welfare of the Church at heart.

But we miss Brother Stephen L. Richards. We miss his gentleness, his kindness, his wisdom, his experience, his courtesy, his loyalty to the Church, and his great work in connection with the missionary service. We miss President Richards.

I now recall vividly the great address of President McKay, and I endorse all that has been said, not only by him in that address but by all the Brethren who have followed. This has been a great conference, filled to overflowing with the Spirit of the Lord.

I am grateful for all this and with the President's permission, I want to add a word or two, more particularly on the world condition.

When Christ came to the earth, there was, so far as I know, only one nation, the Hebrew nation, that understood and worshiped the true God, the God of Sinai—"Thou shalt have no other gods before me." (Exodus 20:3.)

He commissioned his apostles:

"Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized

shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

The latter "and is baptized" was added in our day, for we received the very same commission. And there was entrusted to us the opening, and the carrying on, of the Last Dispensation of the Fulness of Times, and we have been authorized further and commissioned thereto, by the ordination and conferring at the hands of heavenly messengers, the Holy Priesthood after the Order of the Son of God, divided into two, the Melchizedek and the Aaronic, that we might avoid the constant repetition of the name of the Son.

The whole world, when Christ left, except the Hebrews, on the eastern continent, except the Hebrews and the few that Christ left, a few hundred, were pagans, not believing in the God of Sinai and of course, not believing in the gospel as did not generally the Hebrew nation. We have been fighting for two thousand years until today, titulary at any rate, not quite half of the inhabitants of the world believe in this God of Sinai and in the Christ. The other half is pagan who do not accept God, the God of Abraham, Isaac, and Jacob, and our God, the God of the Christian world, but who have something that is equivalent thereto that satisfies them, but it is pagan.

But we have this added situation: we

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have the man described by President McKay and commented upon so well, who in effect is the directing head of this whole great body of paganism in their ideology and in their non-belief in God. I think this is the first time in all history when God's people have been faced with an organized paganism more or less guided and directed by one who denies God and says he is unconvertible from his atheism.

We get the impression that he has in mind that his Marxian ideology, and his atheism, shall gain control somehow and make of all of us the followers of his doctrines. He preaches peace, I may say, and then he preaches the abandonment of certain weapons of war, then he preaches that we go back to traditional warfare, where numbers count, he preaches that we shall destroy our military installations, and if he gets rid of these, I see no end to what he may try to do.

The whole Western world, the Christian, the God-fearing world, with the exceptions that exist in each country that follows Marxism, with the exception that exists in Russia, relatively few, but perhaps in good part many, these are the things which we face under his direction.

Now, let us have no illusions about this, brethren and sisters. The plan is really one of exterminating God and Christianity. Into our hands has been placed through divine ordinations the Holy Priesthood after the Order of the Son of God. In our hands is the responsibility of carrying forward.

We do not have now a united front to this united paganism. We are still torn and divided among many sects. But the problem we face, if the plans of the Marxian paganism are carried out, is our extermination.

God has declared that the Lord will never take away or give to another people the authority and the gospel plan which we have. I want to bring home to every one of you brethren and sisters of the Church, and to others so far as I may speak, the seriousness of this situation. You cannot mollify an unconvertible, you may not hope that after his ends are gained, for any but the treatment he has administered upon others.

There are good people in Russia. There are faithful people in Russia.

Elder Benson has recently met a few of them. But they live under this Marxian theory, and one of the elements of that is the destruction of free agency which was given to the sons of God before the world was created. Through it there was the rebellion in heaven. Through free agency we climb to the heights that lead us into exaltation. The Marxian theology repudiates God.

I have a feeling, brothers and sisters, that any man or woman who voluntarily subjects himself to this pagan ideology, who voluntarily lives within its jurisdiction, who voluntarily under this theory gives up his free agency, has lost his testimony and is on the road to apostasy.

I cannot bring too strongly that here in the last days, paganism is under one head, and that head is guided by Satan himself. Please, brethren and sisters of the Church, keep the home fires of testimony and knowledge of the gospel and of God and of Jesus Christ, keep the home fires burning in your homes, in your priesthood quorums, and all the rest, for I am sure, one way or another, we shall have to face dire persecution.

I bear my testimony that God lives, that Jesus is the Christ, the Savior of the world, the Redeemer of mankind, the first fruits of the resurrection. I bear my testimony that the authority of the Holy Order of the Priesthood of the Son of God is upon the earth, bestowed through heavenly messengers upon Joseph Smith, who has given to us the plan of the gospel. I bear my testimony that the powers and authority that were given to Joseph Smith have passed on down through, from President to President, until we have now President David O. McKay, who stands by your sustaining vote, as the prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints, and that he possesses all that his predecessors have had who have gone before.

May God bless us all.

I thank you for the strength that has been mine, and I do it in the name of Jesus. Amen.

**President David O. McKay:**

President J. Reuben Clark, Jr. of the First Presidency has just concluded speaking. He also just presented the

General Authorities, General Officers, General Auxiliary Officers of the Church for your sustaining vote. We thank you, brothers and sisters, for your unanimous vote in the affirmative.

Brother Howard W. Hunter, will you

please come forward and take your place in the Council of the Twelve.

We shall now hear from Elder George Q. Morris of the Council of the Twelve. He will be followed by Elder Bruce R. McConkie.

## ELDER GEORGE Q. MORRIS

### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I am wholly dependent upon the blessings of the Lord, and pray that his Holy Spirit may direct me to say that which he would have me say.

Yesterday we heard something about youth marriages, ninety percent of which end in divorce. [See Elder Mark E. Petersen's address.] A very deplorable condition was reported as prevailing in some places among some people. I should like, if the Lord will bless me to that end, to say something about a form of marriage that our people, young and old, may enter into, one that our people should look forward to and be prepared for, and I am persuaded that because many are not so prepared, there is a lack of proper understanding among parents and children and a lack of proper appreciation of the great importance of this marriage that involves the salvation and eternal life of our people.

We speak of salvation, and I am wondering if we know what it means. The Lord made this wonderful declaration among the glorious things that he has told us: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

What is eternal life? What is immortality? What is exaltation and salvation? The Lord says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

The Lord Jesus Christ said, as we have it in the New Testament: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

"... That whosoever believeth in him should not perish, but have eternal life." (*Ibid.*, 3:14-15.) This is understood as salvation through the gospel of Jesus Christ.

First, what is immortality? In the 29th section of the Doctrine and Covenants the Lord said: "And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality"—death is the door to immortality—and then the Lord continues, "unto eternal life, even as many as would believe;

"And they that believe not unto eternal damnation. . . ." (D&C 29:43-44.)

So through the atonement of Jesus Christ immortality comes, and has come to every human soul, and will always come. The Lord also says in the 29th section that the trump should sound for the resurrection, ". . . and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all." (*Ibid.*, 29:26.) This is in agreement with the teachings in the New Testament which declare:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

So they shall *all* come forth from the grave. What then? The Prophet Amulek says: "Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." (Alma 11:45.) This is immortality. It comes to every

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soul, good or bad, believer or non-believer. It has already been established for all the souls of man who ever have lived or who will live in the future.

Now what is eternal life? In attempting to discuss this great subject, and the time so short, I thought I might bring to you the words of the Lord himself upon this subject so that you may ponder them as you may have opportunity. The Lord defines eternal life very clearly in the 88th section of the Doctrine and Covenants, fourth verse.

"This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom"; Then to make plain that eternal life is the fulness of the celestial glory, he explains further, "Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son—" (D&C 88:4-5.)

I refer you to section 76:53-70 of the Doctrine and Covenants, which explains in more detail the fulness of the glory of the celestial kingdom, which the Lord says is eternal life, which he further confirms when he said, "... if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (*Ibid.*, 14:7.) This then is *eternal life*.

And how shall we obtain eternal life? Well, only through the gospel of Jesus Christ. There is no other way, and as President Smith emphasized yesterday, the salvation that we are talking about as servants of God and the people of God with this dispensation of the gospel given to us for the world, is exaltation, a fulness of God's gift, eternal life.

Now, the Lord revealed the glorious principles of the gospel in the Book of Mormon as restored through the Prophet Joseph, and for fourteen years the Lord revealed to the Prophet Joseph Smith principles of life and salvation. One of these revelations is the 132nd section of the Doctrine and Covenants, regarding the "new and everlasting covenant of marriage," which is very specific in its character, and the Lord, in mentioning it and introducing the subject to the Prophet, makes these very striking and significant statements:

"For behold, I reveal unto you a new

and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory." (*Ibid.*, 132:4.)

Remember that statement—the covenant of celestial or heavenly marriage, if rejected by us, shuts us out of his glory.

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

"And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, . . ." (*Ibid.*, 5-6.)

Now that is as explicit and plain as anything could be, and the fulness of God's glory is eternal life, the greatest gift that God can give and that is involved in this principle of marriage, as instituted of God by the authority of God, and in being true to the covenants of that marriage.

Then the Lord, to explain the principle more clearly, refers to the ordinary marriage. He says: "And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

"Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." (*Ibid.*, 13-15.)

Then note what follows: "Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are



worthy of a far more, and an exceeding, and an eternal weight of glory." (*Ibid.*, 16.)

The status has changed. The Lord continues, "For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever." (*Ibid.*, 17.)

They may be saved in the celestial kingdom, but they cannot be enlarged, and forever and ever they remain a person of a lower degree—a lower order of being, stripped of the greatest power, that of eternal increase.

"For strait is the gate," the Lord continues, "and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. . . .

"Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law." (*Ibid.*, 22, 25.)

Therefore we see that eternal life which God says it is his glory and honor to bring to mankind is gained by obedience to the law of eternal marriage, which is instituted before the foundations of the world, to bring about the fulness of exaltation.

In the 132nd section of the Doctrine and Covenants, verses 19-21, the Lord explains the covenant and blessings of celestial marriage as follows:

"And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto

them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

"Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

"Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory."

Now I believe that our teachers, our leaders, and our parents must be taught and must teach these principles. They are as clear as words can make them, as the Lord has explained them. I cannot help feeling that many are not being properly married because they are not properly taught. It is not enough to urge temple marriage. They must know what temple marriage means. It is a matter of eternal life and exaltation in the presence of God forever and forever.

I close with a statement of the Prophet Joseph Smith: "In the celestial glory there are three heavens or degrees;

"And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

"And if he does not, he cannot obtain it.

"He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (*Ibid.*, 131:1-4.)

May the Lord help us to awaken our youth and the parents, and all of us, to the need to know what this marriage is, to live worthy of it, to be prepared for it, for our youth to enter into it when they are mature enough, and trained enough, and for all who have been married for time only to prepare themselves for this glorious covenant—because in this marriage that God has instituted there are three parties to it. God is the principal party, and the

union is consummated by his power and his authority, and his promises are attached to that union. If, in it, we are faithful and true to the gospel of Jesus Christ, we shall be exalted in his presence and dwell with him forever.

May God give us the power to make clear to all these glorious revelations, now available to the world, because the gospel has been restored in its

fulness, and for the full salvation of the human soul.

In the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder George Q. Morris of the Council of the Twelve has just spoken to us. Elder Bruce R. McConkie of the First Council of Seventy will now address us.

## **ELDER BRUCE R. McCONKIE**

### *Of the First Council of the Seventy*

May I take as a text these words which were dictated by the Holy Ghost to an inspired man in ancient Israel:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

"The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

"Moreover by them is thy servant warned: and in keeping of them there is great reward." (Psalm 19:7-11.)

Now if I may be enlightened by the same Spirit that rested upon him who wrote these words, I would like to indicate the great compelling necessity, the overwhelming obligation, that rests upon us as members of this great latter-day kingdom, to come to a knowledge of the law of the Lord, to know the doctrines of the gospel, to understand the principles, requirements, and ordinances which we must comply with in order to be heirs of salvation in the Lord's kingdom.

We believe and advocate that every member of this Church should have a testimony of the divinity of the work; that he should know for himself, independent of any other person, that Jesus Christ is the Son of God, and that salvation is in him; that Joseph Smith is the agent and instrument through whom the knowledge of salvation has come again in our day; and that the mantle of the Prophet rests upon President

David O. McKay at this time. By first gaining a testimony and then by being valiant in testimony, we can be heirs of salvation.

But no man can have a testimony of this work until he begins to get a knowledge of the gospel. A testimony is based on knowledge; first a man must learn about God and his laws, and then by obedience to these laws he will gain a testimony. Jesus said, "... My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

We believe that all members of this Church should be fully and completely converted, so much so that they are changed from a natural and fallen state into saints of God, changed into a state where they have in their hearts desires for righteousness. By following such a course they are born again; they are renewed of the Spirit; they are in line for eternal salvation. But no one can attain unto such a state until he knows the laws that govern the process of being converted.

We believe that after we join this Church it is incumbent upon us to press forward in steadfastness and in devotion, living by every word that proceedeth forth from the mouth of God, desiring righteousness, seeking his Spirit, loving him with all our hearts, mights, minds, and strength; and yet we cannot do any of these things until we first learn the laws which govern them. In the full gospel sense, there is no such thing as living a law of which we are ignorant. We cannot worship a God of whom we know nothing, as far as gaining eternal

life through that worship is concerned.

And so I think we have the obligation, the great underlying responsibility, to learn the doctrines of the Church so that we will be able to serve in the kingdom, so that we will be able to carry the message of salvation to our Father's other children, and so that we will be able to live in such a manner as to have peace and joy ourselves, and gain this hope of glorious exaltation and eternal life of which Brother George Q. Morris has been speaking.

We have been commanded to do this very thing. We say, for instance, that no man can be saved in ignorance, and we mean in ignorance of Jesus Christ and the saving truths of the gospel. We say that men are saved no faster than they gain knowledge, and we mean knowledge of God and the principles and doctrines which he has revealed. We say that the glory of God is intelligence, and we mean that his glory is light and truth—including the revealed light of heaven and the truths of salvation.

When Moses was finishing his ministry in ancient Israel, after he had led that people through all their travails in the wilderness, he, being moved upon by the Spirit, took occasion to summarize the laws, the statutes, the judgments, the ordinances, the things that they, Israel, would be required to do; and after having so done, he said this:

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6:6-9.)

In other words, Moses was commanding that Israel should center their souls and hearts upon studying and knowing and learning the laws of the Lord so that they would be in the position and have the ability to live them, and thus gain salvation and perform fully the mission appointed to that chosen people.

Now in our day we have the standard works of the Church. We have the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. There are in these four books a total of 1579 chapters. I think it would not be too much to say that we could with propriety, day in and day out, consistently, read three chapters in one or the other of these works; and if we pursued such a course, we would read all of the Gospels in less than a month. We would read the entire New Testament in three months. We would read the Old Testament in ten months, and the whole Bible in thirteen months. We would go through the Book of Mormon in two and two-thirds months, the Doctrine and Covenants in a month and a half, and the Pearl of Great Price in five days. Taken altogether, we would read all the standard works in less than eighteen months and be ready to start over again.

Well, it does not seem to me that the Lord is viewing us any differently from the way he viewed ancient Israel. Our whole hearts and souls and our continual meditation should be centered on the gospel and the things of the Lord, so that we can work out our salvation and fulfil our missions. By regular, systematic study of the standard works we can go a long way toward keeping in a course that will please the Lord and further our own eternal progression. In this way we can gain for ourselves peace and satisfaction and happiness in this life and have a hope of eternal life in the world to come.

In the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy has just addressed us.

Professor David A. Shand will now lead the congregation and Combined Choruses and the Bonneville Strings in singing "Come, O Thou King of Kings." Bishop Carl W. Buehner will follow the singing by the congregation.

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The Congregation and the Combined Choruses, with Bonneville Strings accompanying, sang the hymn, "Come, O Thou King of Kings."

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**President David O. McKay:**

Bishop Carl W. Buehner of the Pre-

siding Bishopric will now address us. He will be followed by Elder Alma Sonne.

**BISHOP CARL W. BUEHNER***Second Counselor in the Presiding Bishopric*

My dear brethren and sisters, with you I have enjoyed every moment of this great conference. I have had a lump in my throat a number of times as I have felt the power and Spirit that has been present in these sessions. I am very grateful to you for your sustaining vote which permits me to be with my brethren for six more months.

I should also like to express my gratitude in the selection of Elder Howard W. Hunter to become a member of the Council of the Twelve and sincerely pray that the Lord will magnify and sustain him in this high and holy calling.

I must confess to you that in making preparations for these few precious moments, I conferred with a very choice friend of mine. He has given me a number of suggestions. He said, "Warn the young people how the evil one, through his power, would like to destroy all that is good in them, defame their character, undermine their physical body, and poison their mind even as the lowly termite can destroy a building."

Do you know what a termite is? A termite is an ugly, little ant-like looking insect, very light in color, that does all its work in the dark. If it has to get from the earth where it gets its moisture, to the area in which it finds the timbers in which it works, it builds itself a little channel so that it cannot be seen as it goes back and forth. It costs citizens of this country hundreds of millions of dollars annually to replace the damage done to the wood in buildings by these little destroyers. The exterior of a structure can look beautiful and sound, but because the strength of its timbers has been eaten away by termites, and only an outer shell is left standing, it can become very dangerous and of little value. "So also can evil influences undermine us and darken our vision to the wonderful blessings ahead," my friend said.

My friend also gave me this idea: He

said, "How about the message in the song that says,

"The world has need of willing men,  
Who wear the worker's seal.  
Come, help the good work move along.  
Put your shoulder to the wheel."

I thought of thousands of our organizations in all parts of the world, officered with those willing and able to keep the good work moving along. A tremendous effort to further our Father's business is in progress, and for each of us to put our shoulder to the wheel would not only increase this effort but also bring in return, happiness, and blessings that could be secured from no other source. "Urge everyone to go to work in this great cause," said my friend.

I asked him for one more idea. I had to admit that he did have wonderful suggestions. He said, "What this world needs is people who go about doing good." One of the greatest compliments paid to the Savior was given by his great disciple, Peter, when among other things, he said, and he "... went about doing good. . . ." (Acts 10:38.) Then my friend reminded me that in my travels I had surely observed instances and had experiences that illustrate this very thing. Said he, "Why not tell the people some of these things?"

In my mind's eye, I immediately saw an army of 140,000 men and boys, visiting among the wards as ward teachers, making in excess of three and one-half million visits each year to the homes of the members of the Church. The good that is being accomplished by them and the blessings they are bringing into these homes cannot be measured. I learned recently that one of these ward teachers had served in excess of eighty-two years. It is said that in those eighty-two years, he missed visiting his district only four or five times. I heard one of the bishops who presided over

this ward pay a tremendous tribute to this man. He indicated that if there was ever a man alive who went about his ward doing good, it was this man. I have learned of some who served for over seventy years, and many who have given sixty years of service as ward teachers. I cannot help feeling that they certainly have been a power and influence for good among the people of the Church.

Only a few days ago in a stake quarterly conference I heard a young man, who, with his parents, had been living in the mission field, say that he had the responsibility of visiting three families each month. He, together with his companion, in order to make these visits was required to travel 160 miles in one direction from the place they lived to visit two of these families and had to go 130 miles in the opposite direction to visit the other family, but they did the visiting every month.

I learned of the dedication of some others. While visiting a stake in the Northwest, I learned that there are communities which become isolated from the rest of the world during the winter months. Here some of our members reside. Ward teachers who have the responsibility of visiting these families have been so eager to make contact with them that they have traveled by horseback, jeep, and even used a tractor to make the visit to be sure that all was well and to learn whether or not they could be of any assistance. Then I realize that the same thing exists with the great Relief Society visiting teachers' program. They, too, go into the homes of members every month with probably 140,000 teachers. This makes 280,000 teachers visiting among our families, and this cannot help being a powerful influence for good.

I heard a story about a little Primary child who came from a home where the parents were inactive. The child faithfully attended Primary and apparently listened carefully to each lesson. One night as the family gathered around the dinner table and were ready to partake of the meal, the little girl suddenly said, "I can't eat tonight." After careful questioning by the parents, the little girl finally said, "Mother, I have

learned in Primary that we should not eat the food that is placed before us until we thank our Heavenly Father for it." The father and mother looked at each other, wondering what to do, and the little girl, observing the anxiety in their eyes, said, "If you are wondering who can do this, I can." The little girl asked the blessing on the food; her appetite returned; and everything seemed all right until the same situation occurred the following evening. The little girl just could not eat her dinner, and the mother, remembering the experience of the night before, said to her, "You asked the blessing last night, ask it again tonight." The little girl said, "Mother, I can't do it. I learned in Primary that there are some things the Lord does not want us to take into our bodies, and some of these things are on this table." When the cups of coffee and the coffee pot had been removed and disposed of, the little girl asked the blessing on the food, and the family resumed eating. "You will never know the change that came over our home through the teaching of our little Primary child," the mother remarked.

An appreciative wife whose husband was a very inactive man in the Church related the following experience: "Through the personal missionary program of the priesthood quorum, a fine, active man was assigned to contact my husband to see if he could bring him back into activity in the Church. This man faithfully telephoned our home every Saturday night, telling my husband that he would call again in the morning in the hope that he would be ready to go to priesthood meeting with him. 'It would be a pleasure to let me come and take you to meeting with me. You just don't know what you are missing,' he said. Each time for twenty weeks, my husband found an excuse, not only on Saturday evening but on Sunday morning; but on the twenty-first Sunday morning, my husband came out of his bedroom all dressed up. Excitedly, I said to him, 'My heavens, where are you going this morning?' He remarked that in a few moments he would be getting a telephone call. 'I have had them for twenty weeks, you know, and I will receive one again in a few moments. When I tell this man that I am all

dressed and ready to go to priesthood meeting with him, it could be such a shock to him that he may not be able to come and get me." "Well," said his wife, "you don't miss the blessings of the priesthood in the home until you realize what has been denied you. My husband will never get over thanking this man for calling him persistently until finally he yielded. What it has done for him and our family is tremendous."

I have learned in the last day or two of many of the great services our servicemen are lending in the building program of the Church. As you know, they are assigned to military camps in all parts of the world. In many of these areas, buildings will be erected, and servicemen will make very substantial contributions to those buildings in cash and in time. In many instances, they will not be able to use these buildings when they are completed. They will have been transferred to another area. I learned yesterday of a man who, with his family, had decided to take a vacation. When all preparations had been made, and because they were in the midst of a building program in their ward, he said to his family, "Well, let's just buy a plane ticket for mother so she can go and visit her family, and while she is gone, the boys and I will give our vacation time to the construction of our chapel." I saw that chapel. I saw this man and his sons working on this chapel. I shook hands with each of them. I caught the thrill that came to them. Probably the best vacation this man will ever have will be the one he gave to assist in building one of these beautiful chapels in the Church.

Many stories of the efficacy of our welfare program have been told, and I realize I must not take too much time to speak about these, but let me tell you of one case that happened recently. A man and his wife came to our office, the man bandaged from his head to his feet, to pay tribute to the work of the welfare program. Fire had struck this man's home. Two of his children were burned to death in the fire; two others sustained serious burns; and he, too, was burned practically over the entire surface of his body. He had now recovered sufficiently to leave the hospi-

tal and was so overjoyed when he saw what the brethren of his ward had done to rebuild his burned home that he came to the office of the Presiding Bishopric just to thank the Church for the great welfare program. We were about to have a meeting with the First Presidency and so invited this man and his wife to go downstairs with us and shake hands with these brethren. I am sure no greater thrill will ever come to this couple than to have this privilege, and I heard this man say to the First Presidency, "I do not think I could have endured that which has happened to us had it not been for the warmth, the love, and the blessing of the brethren who came to my rescue." The day he came to our office, he said, "Fifteen or twenty masons are there today installing my block walls, and by tonight my house will be up to the square. They told me that tomorrow that many carpenters will be there to place the rafters on the roof, cover them with sheathing, and I am told by tomorrow night, it will be shingled, all this done in one day."

There are many instances where farmers through illness or accidents have not been able to plant their farms in the spring and harvest their crops in the fall, but their farms were planted and their crops were harvested because of the love of their quorum members.

I learned of individuals who sacrificed for the missionary program. Just one or two expressions: one given by a grandmother who was on her way to the mission field. In bearing her testimony the last night the missionaries were in town, she said, "I would be willing to scrub floors the rest of my life if my twelve grandsons could have the wonderful experience of going on a mission." Could you ask for any greater dedication than this? One other young man said, "My mother is doing janitor work to sustain me while I am in the mission field."

I feel there are many people in the world who are going about doing good. I wish all had a desire to do good.

I want to thank my friend for these thoughts. I hope my friend may also be your friend. My friend is the still small voice. He and I have had an interesting experience on many occa-

sions as we have pondered over the work of the Church.

God bless you, inspire you, and help you to go about doing good, blessing our people. I pray for this and bear you my testimony in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Bishop Carl W. Buehner of the Presiding Bishopric. Our concluding speaker this morning will be Elder Alma Sonne, Assistant to the Twelve.

## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, the good and fervent prayer offered at the beginning of this session by President Lewis has been answered in blessings upon our heads. I hope the good Spirit will continue with us throughout this service.

I am very happy, and I was delighted to hear that President Hunter had been called to fill the vacancy in the Quorum of the Twelve. President Hunter has been for many years a leader in Zion. He has been proved, and I say that a Church is very fortunate indeed that can call upon men of his caliber to serve freely and pleasantly in the great position which he now occupies.

I was also very happy this morning to hear the vigor and the strength demonstrated by President Clark in his sermon to us. The Lord has blessed him, and I am sure you join with me in expressing gratitude for his recovery, that his leadership may continue amongst us.

Yesterday, I was thrilled and greatly uplifted by that masterful sermon delivered by President McKay on the character, the teachings, and the life of Jesus Christ, the Lord. I was also pleased with his references to the Sermon on the Mount delivered by the Savior before a small group of people gathered on the mountainside. That sermon has lived for centuries. It has survived the Dark Ages. It has survived the Renaissance. It has survived modern speculations and the conflicts and the contention among nations.

That sermon will live forever. There is nothing more fundamental in God's word than the sermon which the Savior gave and which is called the Sermon on the Mount.

A few years ago I attended a Sacrament meeting in the South London Branch in London. The occasion was

a Christmas program. On that program appeared a Jewish musician. He played a selection on the cello. It was very good. The presiding officer tried to get him to play another selection, but he refused. He said, however, "I will sing a solo, if that will be acceptable." He stepped forward, and he sang the song we all love, "The Lord's Prayer," after which he took his seat in the audience.

When the meeting was over, he walked up to me and said, and these are his words, "You will have to get something more practical than the Sermon on the Mount if you expect to convert the Jews."

I said to him, "Have you ever read the Sermon on the Mount?"

He said, "I must have read it."

"I hope you have," I suggested, "before you criticize it." And then I said to him, "You sang a wonderful song tonight, 'The Lord's Prayer.' Did it ever occur to you that that prayer was a part of the Sermon on the Mount?" He did not seem to realize it.

"Now," I said, "Will you tell me one single teaching in that sermon which is not practical. Name one thing in it that cannot be practised and introduced into your daily life." He was silent.

Then I began to repeat for him that wonderful prayer offered by Jesus as an example to his disciples. "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6-7.) Isn't that a practical aspiration to have?" I said.

He made no reply.

Then I repeated this: "Give us this day our daily bread." Surely, that is practical to a man like you."

And he said, "Oh, it is very practical."

I continued, "And forgive us our debts, as we forgive our debtors." We are having a lot of trouble with debts

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these days, individual and national. Don't you think we ought to pray about it once in a while?" I asked.

"It wouldn't be amiss," he replied.

And then I gave him this statement: "... deliver us from evil." Is that not a prayerful hope that all of us should have? It refers to the evil that appears in our pathways, evil that frustrates and stultifies us as we go forth in our daily affairs. 'Deliver us from evil,' is a plea for strength to resist temptation.

I called his attention to two or three other statements in the sermon: "Judge not, that ye be not judged."

"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

At last he was impressed. He said, "Oh, if you Christians would honor that last commandment, 'As you measure out to others, it shall be measured back to you.'"

I said, "Not only the Christians, but the Jews as well."

Then he began to explain if that commandment were believed today we would be living in a different world. Fancy someone believing a teaching which declares, as we measure out to others, it will be measured back to us. There would then be no dishonesty in the world. There would be no persecution. There would be no war. There would be no bloodshed. There would be no contentions in our civilized society because the world stands on one of the great laws taught by the Lord Jesus.

I quoted again from the sermon:

"'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Can't you see the practical thing in that teaching, my brother? If we desire something, something that is precious, something we need, certainly it will require effort on our part."

My friend left me. He said, "I will go home and read the Sermon on the Mount."

I asked, "You have a New Testament?"

He said, "I believe I have, but it must be covered with dust."

And now it occurs to me that when Joseph Smith penned his thirteen Articles of Faith, he stated in the fourth one that the first principle of the gospel is faith in the Lord Jesus Christ. There may be other kinds of faith, but the faith that will lead us on to eternal happiness and salvation is faith in the Lord Jesus Christ.

May we be true to that sermon, and may we acquit ourselves in such a way that we may be worthy of an exaltation in God's kingdom, I pray, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us.

The singing for this session has been furnished by the University of Utah Choral Society—the Institute of Religion and the University of Utah Choruses and the Bonneville Strings—David A. Shand, director. We wish to express appreciation for the attendance and the inspirational singing rendered by this body of young people. Thank you. You have inspired us not only by your singing, but by the realization, and we treasure the thought, that your lives conform to the ideals of the Gospel songs that you are rendering so impressively. We are happy to welcome you back this afternoon. We thank you for your inspiration this morning.

They will close by singing, "The Vision," and the benediction will be offered by Bishop John L. Herrick, formerly president of the Western States Mission, after which this Conference will be adjourned until two o'clock. We shall now be favored by "The Vision," by the Combined Choruses.

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Singing by the Combined Choruses, "The Vision" by Evan Stephens.

Elder John L. Herrick, formerly president of the Western States Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.



## SECOND DAY

### AFTERNOON MEETING

The Conference reconvened at 2 o'clock p.m., Saturday, October 10, 1959.

The singing for this session was by the University of Utah Choral Society (The Institute of Religion and the University of Utah Choruses and the Bonneville Strings), David A. Shand directing, and Alexander Schreiner at the organ.

President David O. McKay, who was presiding and conducting, made the following introductory remarks:

**President David O. McKay:**

For the information of those who are listening in over radio, or looking at television, we are pleased to announce that we are assembled in the great Tabernacle in Salt Lake City on Temple Square in the fourth session of the One Hundred Twenty-Ninth Semi-Annual Conference of the Church. For those who cannot find seats—there are some standing in the doorways—we announce that overflow meetings are being held in the Assembly Hall and in the Barratt Hall, and these services will be broadcast at both those places.

The singing for this afternoon's session will be furnished by the University of Utah Choral Society—the Institute of Religion and the University of Utah Choruses, and the Bonneville Strings—conducted by Professor David A. Shand, with Alexander Schreiner at the organ.

We shall begin these services by the Combined Choruses singing, "Though Deepening Trials." The opening prayer will be offered by Elder Edgar L. Wagner, formerly president of the Central American Mission.

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The Combined Choruses sang the hymn, "Though Deepening Trials."

Elder Edgar LeRoy Wagner, formerly president of the Central American Mission, offered the invocation.

**President David O. McKay:**

The invocation was offered by Elder Edgar L. Wagner, formerly president of the Central American Mission. The University of Utah Choral Society will now favor us with, "He Watching Over Israel," conducted by Professor David Shand. After the singing Elder Spencer W. Kimball will speak to us.

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Singing by the Combined Choruses, "He Watching Over Israel."

**President David O. McKay:**

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker. He will be followed by Patriarch Eldred G. Smith.

### ELDER SPENCER W. KIMBALL

#### *Of the Council of the Twelve Apostles*

My beloved brothers and sisters, it is a delight to welcome into our circle our new member, Brother Hunter. He has our admiration and our affection.

In the few moments at my disposal I should like to address my remarks to you, our kinsmen of the isles of the sea and the Americas. Millions of you have blood relatively unmixed with Gentile nations. Columbus called you "Indians," thinking he had reached the East Indies. Millions of you are descendants of Spaniards and Indians, and

are termed "mestizos," and are called after your countries, for instance: Mexicans in Mexico; Guatemalans in Guatemala; Chilianos in Chile.

You Polynesians of the Pacific are called Samoan or Maori, Tahitian or Hawaiian, according to your islands. There are probably sixty million of you on the two continents and on the Pacific Islands, all related by blood ties.

The Lord calls you "Lamanites," a name which has a pleasant ring, for many of the grandest people ever to live

upon the earth were so called. In a limited sense, the name signifies the descendants of Laman and Lemuel, sons of your first American parent, Lehi; but you undoubtedly possess also the blood of the other sons, Sam, Nephi, and Jacob. And you likely have some Jewish blood from Mulek, son of Zedekiah, king of Judah. The name "Lamanite" distinguishes you from other peoples. It is not a name of derision or embarrassment, but one of which to be very proud.

You came from Jerusalem in its days of tribulation. You are of royal blood, a loved people of the Lord. In your veins flows the blood of prophets and statesmen; of emperors and kings; apostles and martyrs. Adam and Enoch sired you; Noah brought you through the flood; in the sandals of Abraham you walked from Ur of the Chaldees to your first "promised land"; you climbed in faith with Isaac to the holy mount of sacrifice; and you followed the path of hunger to Egypt with your father Jacob, and with Joseph you established, under the Pharaohs, the first great known welfare project.

You are the children of Ephraim and Manasseh, Joseph's sons and of Judah, his brother. Your fathers crossed the Jordan River with Joshua, and after centuries' absence you were again in your first "promised land."

The Genoese Italian boy, with his three ships from Spain, thought he had discovered a new world, but he was thousands of years late. Your people were on the shores to welcome Columbus and his men. Cortez, Pizarro, and their contemporaries, conquerors, exploiters found your "old people" already decadent intellectually, culturally, and spiritually, but populous in your wealth and poverty. Norwegian Vikings are said to have discovered this land before Columbus, but your people were already scattered from the Arctic to the Antarctic before there was a Norway or Vikings.

When your prophet Lehi led you out of Jerusalem about 600 years B. C., you brought with you the best of the culture of Egypt and Palestine and of the then known world; also the written language of your fathers and the holy scriptures from Adam down to your own time, these engraved upon brass plates. You brought with you an absolute knowledge of the God of Abraham, Isaac, and

Jacob, and maintained for a long time thereafter open vision and clear, unobstructed lines of communication with your Lord.

In the new "promised land" the seeds you brought from Palestine multiplied and brought to you great prosperity on the extensive lands you farmed. In your explorations you found gold, silver, copper, and iron, and processed brass and steel. Your factories turned out machinery and tools for agriculture, architecture, and road building. And with those tools you build cities, such as you knew in Egypt and Palestine, highways which would carry your traffic, and temples after the order of the world-famed Solomon's Temple.

Your culture was beyond the imagination of moderns. In your prosperity you wore "silks, scarlets, fine-twined linen, and precious clothing." You bejeweled yourselves with ornaments of gold and silver and other metals, and with precious stones. You were fabulously wealthy in your day.

In the long years of prosperity and righteousness, your wealth graced temples and synagogues. You read, quoted, and lived by the teachings of the books of Moses and the inspired writings of the prophets. Your people knew faith such as has seldom been found upon the earth. There were years of conflict and wickedness, but also years of peace and unparalleled goodness.

You produced prophets of stature. There were your Lehis, Nephis, and Jacobs; your Almas, Abinadis, and Mormons. Your Lamanite prophet, Samuel, who prophesied of the Christ, had few peers and perhaps no superiors. Your scientists and teachers and engineers were able and efficient, and left notable monuments.

Then was the transcendently important coming of the Lord Jesus Christ to you. Many of you retain this experience in your traditions. Your people gathered about their temple en masse to hear the words of life from the lips of their Redeemer, who had so recently experienced death, resurrection, and ascension in the Holy Land, as recorded in the New Testament. As they sat with bated breath and eyes uplifted, he came to them from the clouds of heaven as he had so recently left his Saints in Judæa. As they looked into

his kindly eyes and wondered about his wounds, he told them of his birth and life and ministry. He repeated to them the vital and priceless sermons on the mount, on the Sea of Galilee, in Samaria, in Jerusalem. He taught them the power of faith, of the battle between truth and evil. He told them of the voice of God, his Father, at the time of his baptism, and of the special endowments to Peter, James, and John on the Holy Mount of Transfiguration, when they also heard the voice of God, the Father. Now Nephite-Lamanite ears were to hear the same voice of the same God, introducing the same Jesus Christ to them: "Behold my Beloved Son." (3 Nephi 11:7.)

He told them of his Church in Jerusalem, and displayed to them his hands, his feet, his side, torn by nails and spear at the hands of his own. He healed their sick, their lame, their blind, as he had in the Holy Land, and blessed their little children around whom fire came down from heaven to glorify. He called his twelve disciples and set them apart to carry on his Church, then ascended into heaven again.

Your Lamanite ancestors were not more rebellious than their Israelitish forebears, but their way of life guaranteed eventual decimation. You had a rugged history with many tribulations, but you have a brilliant future. You are a chosen people; your destiny is in your own hands, your friends', and the Lord's. You were scattered in the great dispersion six centuries before Christ, and again on this continent in the pre- and post-Christian eras, and your more complete dispersion came since Columbus, and the explorers and the colonists.

Someone has said that "the darkest hour is just before the dawn," and your shades of night are giving way to the dawn of a brighter day. Yesterday you roamed the wilderness in feast or famine; today you are finding security in education and industry; and tomorrow your destiny will be brilliant in self-sufficiency, faith, fearlessness, and power. Like the Israelites released from Egyptian bondage, you have been promised deliverance from your foes of superstition, fear, illiteracy, and from the curses of want and disease and suffering.

Yesterday you traveled uncharted oceans, wandered over trackless deserts, lost your high culture, your written tongue, and your knowledge of the true and Living God. Today you are arising from your long sleep and are stretching, yawning, and reaching. Tomorrow you will be highly trained, laying out highways, constructing bridges, developing cities, building temples, and joining in inspired leadership of the Church of your Redeemer.

Historians have written about your past; poets have sung of your possibilities; prophets have predicted your scattering and your gathering; and your Lord has permitted you to walk through the dark chasms of your ancestors' making, but has patiently waited for your awakening, and now smiles on your florescence, and points the way to your glorious future as sons and daughters of God. You will arise from your bed of affliction and from your condition of deprivation if you will accept fully the Lord, Jesus Christ, and his total program. You will rise to former heights in culture and education, influence and power. You will blossom as the rose upon the mountains. Your daughters will be nurses, teachers, and social workers, and, above all, beloved wives and full-of-faith mothers of a righteous posterity.

Your sons will compete in art, literature, and medicine, in law, architecture, etc. They will become professional, industrial, and business leaders, and statesmen of the first order. Together you and we shall build in the spectacular city of New Jerusalem the temple to which our Redeemer will come. Your hands with ours, also those of Jacob, will place the foundation stones, raise the walls, and roof the magnificent structure. Perhaps your artistic hands will paint the temple and decorate it with a master's touch, and together we shall dedicate to our Creator Lord the most beautiful of all temples ever built to his name.

Sad have been your experiences of the last sixteen centuries. From the unexcelled righteousness of the post-Christian era, your ancestors slipped into an apostasy which has brought centuries of suffering and distress to their posterity. Fabulously wealthy, they forgot their God. They divided into tribes

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and clans and went to war with each other, driving and plundering, till the continent was a pulsating war camp.

You had great warriors like Ammoran, Helaman, and Mormon, who in cunning strategy and leadership rivaled the Cyruses, Alexanders, and Caesars. Your downfall came when your people walked the way to war. Revenge and hatreds made cold wars flame into hot shooting ones. Baptismal waters became rivers of blood. The parched earth policy was followed, and enemy armies surged back and forth across the land, tramping down crops, squandering livestock, and changing a stable people into nomads.

When armies march and people fight, education suffers, art languishes, buildings crumble, forests are exploited, farms return to desert, and orchards to jungle. Fighting men build temporary bridges, forts, and towers instead of homes, public buildings, and observatories. There is neither time nor inclination to carve statues, paint landscapes, compose music, or record history. Communities on the march or in retreat have no schools nor teachers. Priceless records are destroyed with the buildings and cities which are burned and pillaged. Artists, scholars, writers, and clergy alike shoulder arms, stalking enemies, and laying siege to cities. Plunder replaces honest industry. Cattle, goats, and poultry are devoured by voracious soldiers. Calves, kids, and piglets are eaten as are the seed-corn, and the wheat. Fruit is devoured, and trees are burned for wood. Today's insatiable hunger swallows tomorrow's plenty. Armies carry movable tents and abandon homes and churches. Temples fall in ruins and are overgrown by vegetation. With ever-decreasing flocks to shear, no weaving or knitting is done, and clothes are replaced with short skin girdles, and heads are shaven. Plowshares are turned into swords, and pruning hooks into spears. The manufacture of farm implements is turned to the making of the scimitar, the ax, and the sword. Life becomes a sordid existence, bloody, with little purpose except to survive.

Mormon said: "... they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor,

or without anything wherewith to steer her. . . ." (Mormon 5:18.)

In all this prolonged period of war and drivings, your immediate ancestors lost their written language, their high culture, and worst of all their knowledge of God and his work. Faith was replaced by fear, language by dialects, history by tradition, and a knowledge and understanding of God and his ways by idolatry, even to human sacrifice. Your priceless thousand years of history, laboriously engraved on plates of metal, and the brass plates of the Old Testament, were hidden by your inspired prophet-historian in the sacred hill in a stone box, to remain undisturbed until a wise Heavenly Father should bring them forth for you, their resting place known only in heaven.

In the business of killing human beings, there could be little inclination to face a Creator and a gospel of peace; the many-times restored gospel of Jesus Christ was lost; and spiritual darkness enveloped the whole world.

When Columbus came, your tribes had covered the islands of the Pacific, and the Americas from Tierra del Fuego to Point Barrow. Every school child is familiar with that period of history when your more recent ancestors were pushed from the Appalachians to the Sierras, from the Atlantic to the Pacific. All know about the four hundred year "battle of America," wherein a disunited multitude of small Indian tribal nations retreated constantly with much bloodshed to far corners, and then on reservations in areas unwanted.

In all this distress your greatest miracle was aborning. When you were decimated by war and disease and all seemed lost, and you were spoken of as "the vanishing American," then hope discovered a star. The colonist, the Gentiles, took your lands, your streams, your forests, but brought something to you immeasurably more valuable—the Holy Bible with its glorious truths, and a written language and progressive schools, scientific development, and intellectual progress.

Centuries earlier your prophets saw in vision and foretold the coming of Columbus and the colonists, of the Revolutionary War, of the creation of the great Gentile nation of the United States of America; of your scattering,

and, above all, and most important to you now, of the gathering of your people and their restoration. Prophecies emanating from our Lord never fail, and the oft-predicted miracle of the "marvelous work and a wonder" was soon at hand. The war brought independence to the struggling colonies, and a mighty nation was born with a divinely inspired Constitution, granting to its people religious freedom. Early in the nineteenth century preparations were complete for the marvelous miracle. The long-sealed heavens opened. God, the Father, came down with Jesus Christ, whom he introduced to a young modern prophet, Joseph Smith, saying: "This is my Beloved Son." (P. of G. P., Joseph Smith 2:17.)

Your Redeemer, who ascended in the clouds in the Holy Land eighteen centuries earlier, and who had soon thereafter visited your ancestors on this continent, was now back upon the earth for a stay long enough to open a new dispensation, and charge his new prophet with responsibility, and to introduce the successive events which were to be world-shaking. His visit was brief but momentous. The gospel was returning. The wondrous work continued. Your priceless records, having lain in a vault for centuries, were revealed, Moroni, fourteen centuries dead but now resurrected, led the Prophet to the place. He removed the soil, took from the stone box the golden plates, and blessed with supernatural power gave to you and to your contemporaries the English translation of the miracle book written for you, preserved for you, and dedicated to you.

For you there were prayers of numerous prophets, including Nephi: "For I pray continually for them by day, and mine eyes water my pillow by night." (2 Nephi 33:3.)

Enos said:

"... I prayed unto him with many long strugglings for my brethren the Lamanites... [and] that the Lord God would preserve a record of my people... that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation."

"And I had faith, and I did cry unto God that he would preserve the records; and he covenanted with me that he

would bring them forth unto the Lamanites in his own due time." (Enos 11, 13, 16.)

Many moderns, lay and trained, have speculated on the origin of the early Americans. Your history sets at rest that question. Many people have questioned the divinity of the Holy Bible. Your record establishes it as the Word of God. Many have denied that Jesus was the very Son of God. Your record leaves no doubt. With its companion scripture, the Bible, there is proof for every honest soul that God lives, that Jesus Christ who was begotten by him is the Redeemer, the Savior. It establishes the truth of the exalting gospel which now came rapidly from the throne of God to the Prophet, to you and to us. Missionaries are now teaching the true gospel to you and your children. You heard today of the organization of the first Lamanite mission in the southern hemisphere—the Andes Mission.

Your record, the Book of Mormon, named after one of its chief historians, makes clearer the numerous predictions of the Bible. Other plates will have their seals broken, and additional truths will be revealed. It tells of your brethren, the Ten Tribes of Israel, who disappeared from Babylon into north countries when your people headed west to this world. They will return with their prophets, and their sacred records will be a third witness for Christ. They, the Ten Tribes, you, the Lamanites, and the believing of us, also carrying the blood of Israel, will jointly build the city to our God, the New Jerusalem, with its magnificent temple. The end of time will come; the millennium will be ushered in; the Lord, Jesus Christ, will return to lead his people; and the earth will be renewed and receive its paradisaical glory.

My Lamanite brothers and sisters, we love you. Our bringing the gospel to you is "likened unto their being nourished by the gentiles and being carried in their arms and upon their shoulders..." (1 Nephi 22:8.) Your God has performed many miracles to get the story written by his prophets, to preserve the records against threats of enemies and the ravages of nature, and to get them translated into a language you can understand, and bring to you this second witness of Christ. Your

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Book of Mormon record is as a voice from the dust, messages from the dead, warnings from the Lord:

"Return unto me and I will return unto you, saith the Lord of hosts." (3 Nephi 24:7.)

Our Lord cries, "Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works!" (*Ibid.*, 29:5.)

You have been preserved to this epochal day, and the gospel is available to you now. Wash your souls in the blood of the Lamb. Cleanse your lives, study the scriptures, accept the gospel and ordinances.

These predictions can be fulfilled and

come to you through one channel only, the path of righteousness and faith; else all these promises are but empty, unfulfilled dreams.

May God bless you that you may accept the truths now revealed to you, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom you have just listened is Elder Spencer W. Kimball of the Council of the Twelve. Our next speaker will be Elder Eldred G. Smith, Patriarch to the Church. He will be followed by Bishop Joseph L. Wirthlin.

## ELDER ELDRED G. SMITH

### *Patriarch to the Church*

My brothers and sisters, I pray that the Spirit of the Lord will be with me to give me utterance of the thoughts that I have in mind to give in this conference. It is a privilege, that I enjoy very much, to meet with many of the new converts of the Church, for many who come to me to receive blessings are the results of our missionary work, and I want to express praise and commendation to the missionary work in the Church because I see the results of it. They are good, and I think it is probably the cream of the crop that come to me.

I enjoy very much hearing their stories of how they have become members of the Church, the processes they have gone through in overcoming difficulties and in receiving a testimony of the divinity of the gospel of Jesus Christ. Many tell miraculous experiences—experiences of miraculous healing, experiences of divine guidance, experiences of assistance to accomplish what otherwise would be impossible—and the Lord has said to us that "signs shall follow them that believe."

I would like to emphasize the word *follow* just a little bit. He did not say they would precede and be a guide and a testimony to us to prove in advance that this is the gospel of Jesus Christ. He said that the signs shall "follow" those that believe, and I find this to be the case in the stories that I hear.

The Lord has also warned us, saying, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24:24.)

Also, in referring to the day of the judgment, he said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (*Ibid.*, 7:22-23.)

Those who have told these experiences, even miraculous experiences, testify to me that it is not the experiences alone that give them a testimony of the divinity of the gospel. True, they strengthen their testimony; true, they are experiences that make them think, cause them to investigate the Church, but they alone are not the things that give them a testimony of the gospel.

For instance, just recently a woman told me of her experience. She became very ill. It had been determined that she had cancer. She had gone through surgery on numerous occasions, until she had come to a point where the doctors had given her up and told her that she did not have months to live, but only weeks. There was no hope for her. She was living at home with a nurse to take care of her. A neighbor

called one day. She had a phone near her bed so she could answer it, and the neighbor said to her, "Now when the doorbell rings, don't answer it. It is just those Mormon missionaries coming down the street; so when the doorbell rings, just don't answer it. Don't pay any attention to it."

So the woman thanked her for her consideration, her kindness. She told her nurse that when the doorbell rang she was not to answer it; it was just those Mormon missionaries and to pay no attention to them. Well, the doorbell rang after a few minutes, and the nurse, from force of habit, opened the door, then realized that she had been told not to. She quickly disposed of the missionaries. Immediately after, the nurse left the house to get some groceries. There came a knock on the door. For some reason or other the missionaries had returned. They knocked and got no answer, so they opened the door and called in. Hearing a response from an inner room they went on in. The woman said the missionaries came and stood beside her bed and mumbled a little between themselves something she did not understand. Then one of them said, "Well, it's highly irregular, but I guess if you say so it is all right." The next thing she knew she had been administered to by these Mormon missionaries.

She said when they took their hands off her head she sat up in bed. She got out of bed and went into the kitchen and got some food from her refrigerator. Then she excused herself while she dressed. The missionaries made an appointment to come back at another time. When the nurse returned and saw the woman was up and around, she told her to get back into bed. "No, I'm not going back to bed. I am healed. I am well," the woman said.

The nurse, thinking she was delirious, called the doctor. The doctor also ordered her to get back into bed, but she refused again and said she was well. Over a year later, after the doctor had told her she had but weeks to live, she came to Salt Lake City and went to the temple, then came to my office for a blessing. She was very happy, thrilled as she had never been before in her life. The happiest part of her life has been since the doctor told her she couldn't

live. Yet she said it was not the experience of healing alone that gave her a testimony of the gospel.

There are other experiences such as Brother Bates from England told me. He had been working in the MIA, or youth work, in Manchester, England. A large group of circulars had to be sent out in the mail in order to have a youth conference at a scheduled time. He and his group worked feverishly together to get these circulars in the mail. It seemed an almost impossible task, but somehow or other they accomplished it. In order to do so, however, he had spent all morning at it. He had previously made a business appointment for one o'clock at a distance which he knew he could not drive in the time he had left. He had often driven there before, and the time he had left was but a small fraction of what he knew it would take to cover that distance. But he said, "I will take care of the Lord's work first, and then I will leave it up to the Lord as to how my business works out."

He got into his sports car and drove that distance as fast as he could in safety, as he had done many times before. His appointment was for one o'clock, I think he said. When he drove through the gates of the establishment, the clock in the tower struck one. He could not believe it. He said it was impossible. There was something wrong. He got out of his car, and the man he was to meet was waiting for him. He said, "That's what I like about you—your punctuality. Right on the stroke of the time you are supposed to be here, you are here. That is what I like about you." In the course of proceedings the man gave him an order worth 10,000 pounds, without Brother Bates even asking for it, or without his even selling the man on his goods. He said, "That is what the Lord did because I did my Church work first. But these experiences alone are not what is giving me a testimony of the divinity of the gospel."

I could go on with many similar experiences. We hear them in our testimony meetings all the time. An instructor in a Sunday School class was talking about the Book of Mormon. All the members of the class had testified that they had a testimony of the divinity of the Book of Mormon. They were discussing the three witnesses, and

the eight witnesses—discussing why there were these witnesses. Some said that the reason for them was to give others a testimony of the divinity of the Book of Mormon. Then the teacher asked the class, “How many here have a testimony of the divinity of the Book of Mormon because of the three witnesses?” There was not one who raised a hand. He said, “What is it, then, that gives you a testimony of the divinity of the Book of Mormon or the divinity of the gospel of Jesus Christ? It is something down inside, isn’t it? There’s something inside of us that testifies to us of the truth of the gospel.”

Many might explain away these miraculous experiences. They might say that the woman would have been healed anyway. They might say that Brother Bates got his time mixed up or some other way of explaining the distance he had traveled, which to him was impossible. But you ask the individual who had the experience—it doesn’t make any difference what the other people say, he knows down inside that there is something else there that no one can take from him. That is the knowledge, I think, that Brother Bruce McConkie was talking about this morning when he said that we have to have knowledge to obtain a testimony of the gospel. It is that knowledge that comes to us from down inside.

We are made up of a spirit and a physical body. That spirit body lived in the pre-existence, and that spirit that is down inside of us and gives us light is what prompts us to a knowledge of truth. When we are in tune with the Spirit of the Lord, that spirit within us gives us that knowledge that no one else can take from us. When we keep the commandments of the Lord, and one of the primary purposes of being on this earth is to learn obedience by our experience and to seek the gospel so that we can have as a reward through our free agency for having lived the law of the gospel, the many blessings which the gospel plan gives us, that spirit within us prompts us and gives us that knowledge.

By that method, the Lord has said: “. . . seek and ye shall find, knock and it shall be opened unto you.” (Matt. 7:7.) It does not come by just sitting by

and waiting and expecting it to come to us; we have to reach for it. And after we have reached for it, after we have fulfilled the law by which we may receive these blessings, then, through faith, these signs follow. And these signs that follow testify to us again that this is God’s work; that he is directing his Church here upon the earth.

Many may ask, “How do we get these testimonies?” They come to us through experience, yes, by our own efforts. I would like to refer to the well-used passage in the Book of Mormon, the admonition of Moroni to obtain a testimony of the divinity of the gospel of Jesus Christ:

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

“And by the power of the Holy Ghost ye may know the truth of all things.” (Moroni 10:4-5.)

We have here the promise that truth and knowledge in all things shall be given unto us if we shall seek in faith, and if we shall put ourselves in tune with the Holy Spirit, that Spirit will speak to us and give us those experiences that will give us knowledge of the gospel of Jesus Christ.

I testify to you that I know this is the gospel of Jesus Christ; that I know that God lives and Jesus is the Christ; and that this gospel which has been restored to us through the Prophet Joseph Smith by revelation is the plan of life and salvation, and the way by which we may receive all the blessings of exaltation which have been promised down through the ages, and I testify to you to this end in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. We shall now hear from Bishop Joseph L. Wirthlin, Presiding Bishop of the Church. He will be followed by Elder ElRay L. Christiansen.



## BISHOP JOSEPH L. WIRTHLIN

### *Presiding Bishop of the Church*

My brethren and sisters, it has been a great source of inspiration to have the privilege of attending this wonderful conference. As I listened yesterday to our prophet, I felt that we were receiving the same direction, the same inspiration, the same guidance, as did the members of the Church two thousand years ago when Peter and the apostles stood before them periodically and taught them the gospel. Yesterday we had that Spirit here. We have had it today. It is the Spirit of the Lord. Each and every one of us can feel it as we listen to what is said by our brethren.

It is a marvelous thing to belong to the Church of Jesus Christ of Latter-day Saints and know that there stands at the head, a prophet who receives from on high the guidance and the direction that is necessary for the sons and daughters of our Heavenly Father, not only those here, but those all over the world. Our President in the years gone by has traveled to many lands for the purpose of preaching to the people that they can understand the gospel of the Lord Jesus Christ and have the privilege of living it and enjoying all the blessings therein.

I often think that I happen to be a member of the Church, not because I accepted it, but because I was born in the Church, and I assume most of you who are present this afternoon have membership in the Church because you were born in it. On the other hand, we have quite a number of our brethren and sisters who are converts, those who had the privilege of receiving the gospel from the missionaries in various parts of the country. You and I who were born in the Church have received it, brethren and sisters, without any great demands on our part, except that we live the gospel of the Lord Jesus Christ and set the proper example to those not of our faith.

I often think of my two grandfathers—one was born in England and the other was born in Switzerland. The one in England at the age of twenty-one was very anxious to find the Church of the Lord Jesus Christ. Yes, he belonged to another church, a great church, but he

was not satisfied. He could not understand the matter of baptism. He could not understand the matter of authority. He could not find it.

One Saturday evening on retiring to his bed, he made it a matter of prayer. He asked the Lord if the Church of Jesus Christ was upon the earth could he be directed to it. That night he had a dream, and in the dream he saw not too far from where he lived a road, and at the end of it was a little chapel. When he arose Sunday morning, he was so impressed with the dream he immediately dressed and went down the road, and there was the little chapel. In it two men were preaching the gospel of the Lord Jesus Christ, and who were they—two Mormon missionaries! My grandfather immediately joined the Church. There was no question about it in his mind.

I am positively sure that over the world where individuals have a desire to find the true Church, they can find it. They may find it in the way of a dream, or they may find it by the missionaries who may come to their homes and teach them the gospel of the Lord Jesus Christ.

My grandfather finally made the long trip to America and came into this area with his family of ten children of which my mother was the youngest. It was a difficult thing to find the right kind of work. He worked in a coal mine, an experience he had never had. He labored there for some six months, then came to Salt Lake City to get his pay. He was paid for three months. He quit his job and finally settled on a little farm near Tooele, Utah, but there was no water and that created a problem. As I have read his history he had written day by day, there was difficulty on every hand, but not once did I ever find my grandfather finding fault or condemning the Church. When general conference was held comparable to this one, he used to hitch up his old team, and it was an old team, and drive into Salt Lake City, and here he remained for four days and attended all of the meetings. It is marvelous to read of the great inspiration he received hearing the Prophet Brigham Young at that time.

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When he attended conference, they were the best four days of the whole year, hearing the gospel of the Lord Jesus Christ taught by the prophet. Brigham Young was a prophet to him, and is it not a wonderful thing to know, brethren and sisters, that from the days of the Prophet Joseph Smith until the present time, we have a prophet, seer, and revelator, so that through the direction of our Heavenly Father, we will be guided and directed wherein we will receive the blessings that we need.

President Clark told of conditions that might exist in the world because there is a great nation and a government which does not teach or permit its people to believe that Jesus Christ actually lives and is the Son of God. As President Clark said, some day that may create difficulties for us. Nevertheless, I hope and pray that each and every one of us will so live the gospel of the Lord Jesus Christ that when that day of difficulty comes, we through prayer, faith, and divine direction from our Heavenly Father will be able to meet our problems and solve them.

We have a great responsibility of living the gospel because the world expects us to be a different people, which brings to mind the statement of an individual who had the privilege of visiting the Los Angeles Temple before it was dedicated. This individual said, "The temple is beautiful. It is a marvelous building, but the Mormons have something that is different." I do not know exactly what that individual had in mind, whether she thought the temple in and of itself was beautiful or something that was different, whether she thought we have the priesthood of the Lord Jesus Christ, or whether or not she was giving consideration to the fact that we are doing work for the dead. Nevertheless, an impression was made upon that individual. So, in all of our lives, wherever we go, we are going to make an impression on those with whom we come in contact. As a people, we are indeed a "different" people.

It is a wonderful thing to know that in the Church of Jesus Christ of Latter-day Saints, brethren and sisters, the choice young men at the age of twelve may receive the Aaronic Priesthood—the Aaronic Priesthood, a divine gift which was bestowed upon the Prophet

Joseph Smith and Oliver Cowdery by John the Baptist himself. I humbly pray that in your homes where your sons hold the office of deacon, teacher, or priest, there is going to be positive assurance that these young men realize that they have the most divine gift of God to his sons.

If we have any difficulty at all in connection with the Aaronic Priesthood, where some of them may become inactive and not as interested as they should be, I think it comes about many times because fathers and mothers are not giving consideration to the fact that their sons hold the Aaronic Priesthood, the priesthood that was held by John the Baptist.

It is a wonderful thing to sit down with your son—he may be a deacon, a teacher, or a priest—and say to him, "You hold the Aaronic Priesthood. John the Baptist held the Aaronic Priesthood. He was a priest. He baptized Jesus Christ."

Is it not wonderful to know that your son at the age of sixteen may have the same privilege of baptizing as did John the Baptist about two thousand years ago. It is so impressive, brothers and sisters, that these young men will come to the conclusion that holding the Aaronic Priesthood is the most important gift that God can bestow upon them at their particular age. So teach them, inspire them, and direct them in connection with their assignments in the Aaronic Priesthood work, that when the day comes for them to receive the Melchizedek Priesthood, they are going to feel in their own souls, "Now I hold the priesthood of the Lord Jesus Christ," for the Christ himself is the Great High Priest, and everyone of these young men, if worthy, sooner or later is going to have the privilege of holding the office of an elder or a seventy or a high priest.

It is most inspiring and encouraging to me as I have the privilege of coming in contact with these young men who have a desire to go out and preach the gospel, as they may have been called by the President of the Church in connection with the bishop of the ward. In interviewing them, I always ask them the question, "Can you bear testimony that Joseph Smith actually saw the Father and the Son? That is the statement you will have to make because

we stand on that wonderful event as a Church, that Joseph Smith at the age of fourteen actually saw the Father and the Son."

It is most thrilling and inspiring to know that these young men at the age of twenty can say, "Yes, I can bear testimony that Joseph Smith actually saw the Father and the Son." They should be able to do that, brothers and sisters, because they have held the Aaronic Priesthood from the age of twelve until the age of twenty when they receive the Melchizedek Priesthood. They should have been taught and should have the knowledge that they can bear these wonderful testimonies which are so important.

In the final analysis, this Church is the Church of the Lord Jesus Christ. That is the testimony, brothers and sisters, that we ought to bear to our sons, our daughters, and our grandchildren. This is the Church which is preparing the way for the second coming of Christ. That is our responsibility. It is one of the most important responsibilities that any group of people can have.

Now with reference to these other nations that do not have the privilege of hearing or understanding the gospel of the Lord Jesus Christ, it is my feeling that some day they will have that opportunity. They are going to have that privilege. Was it not said to whom the gospel was to be preached—to every nation, kindred, tongue, and people. Whether or not we will be able to send missionaries into Russia to preach the gospel, I do not know, but I do remember President Clark said something about two years ago, and I have never forgotten it. He said that perhaps we will be able to preach the gospel to the people of Russia out of Salt Lake City over television or radio or something else. That day will come when the Russian people will hear and understand the gospel of the Lord Jesus Christ, not only the people of Russia, but also the millions in China and the millions in India. They are all the sons and daughters of our Heavenly Father, and I am satisfied that Jesus Christ is just as anxious that they hear the gospel and enjoy all the same privileges that we have. In some way and at some future time, these great events are going to take place.

We have a great responsibility, and I think of the words of Peter when he said, speaking to the people:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2:9.)

If we live the gospel of the Lord Jesus Christ, we are "a chosen generation." We are a chosen generation because through the wonderful revelations that were given to the Prophet Joseph, we have the commandments, we have the direction, we have the guidance that is necessary to so live the gospel that we indeed are going to be a chosen generation.

And "a royal priesthood"—the Aaronic and the Melchizedek—the Aaronic Priesthood coming, as I have already indicated, when John the Baptist appeared and bestowed it upon Joseph Smith and Oliver Cowdery. Then, Peter, James, and John, the apostles of old and the Presidency of the Church some eighteen hundred years before, appeared and bestowed upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood. Indeed, might we say, it is a royal priesthood.

"An holy nation," of course, an holy nation, as I understand it, is the Church of the Lord Jesus Christ. This is an holy nation, and all of those who have membership in the Church of the Lord Jesus Christ are in that holy nation as long as they live the gospel.

"A peculiar people"—a peculiar people because we accept without question Jesus Christ as the Son of God! A peculiar people because we declare to the world that God the Father and his Son Jesus Christ appeared to that fourteen-year-old young man and gave him the direction and inspiration whereby the Church of Jesus Christ of Latter-day Saints could again be established upon the earth for the benefit, the direction, and the inspiration of all the sons and daughters of our Heavenly Father, and "... that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (*Idem.*)

My testimony to you is this: if my grandfather in Switzerland, if my grandfather in England had not had the

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privilege of hearing and understanding the gospel, we as a family, without a doubt, would still be in the darkness of the world, but because they accepted the gospel, it is possible now for all of us to go into the marvelous light of the Church, the marvelous light of Jesus Christ himself.

We have a great responsibility of so living the gospel that it will be a great source of inspiration and divine guidance to all of those with whom we come in contact.

In the final analysis, as we live the gospel, it is a wonderful thing to think of the words of Jesus Christ, "And ye shall know the truth, and the truth shall

make you free." (John 8:32.) That is the promise and the blessing that each and every one of us may live and understand—that we shall know the truth and the truth shall make us free.

May the Lord continue to inspire us in all of our endeavors, I humbly ask in the name of Jesus Christ. Amen.

**President David O. McKay:**

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, has just addressed us. We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve.

### ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

I humbly pray, my brothers and sisters, that what I say may give encouragement and fortitude to someone. We have had some marvelous addresses given, some wonderful music, all of which should inspire us to go forth and live better lives.

I believe that each of us needs a spiritual checkup just about as often as we need a physical checkup; that each of us, the young, and the rest of us, needs to make an appraisal of himself as a member of the Church of Jesus Christ, and as the head of a family, or as a member of a family, from time to time to determine the degree of our fidelity and our allegiance and adherence to the accepted rules and doctrines of the Church.

One of the ancient prophets of whom Elder Kimball spoke, had this day in mind—when he said:

"Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; . . .

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at

last we shall be saved in the kingdom of God." (2 Nephi 28:7-8.)

Is this prediction of Nephi coming to pass in our day? Are there those of us who would justify ourselves in committing a little sin? Are there those of us who would yield to the enticement and the pressure of acquaintances and associates to "eat, drink, and be merry," on certain occasions? Would we, for instance, when in the company of certain others, forsake principles, propriety, and decency in order to conform with and be accepted by the group? So-called social drinking, for example? Would we forsake the high principles of conduct which we as a people espouse and yield to the unapproved practices when we know that to do so weakens one's character, discredits his family name, and will bring sorrow and unhappiness in place of joy and peace?

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Thirteenth Article of Faith.)

This being the case—this being our standard, could it be then that any of us would lie a little, or take advantage of one because of his words, perhaps by misquoting or exaggerating what he said? Are there any of us who would

figuratively dig a pit for his neighbor, hoping that he will fall into it? Perhaps by taking unfair advantage of him, by shrewd maneuvering, thinking that as long as one gets away with it that he is a trustworthy and honest man.

"Make of yourself an honest man," said Carlyle, "and then you may be sure that there is one rascal less in the world."

Are there any of us who would justify ourselves in any of these things, these wrongdoings? If there be, let us repent as of today. Farther on, this same great prophet, Nephi, points out that those who feel justified in sinning a little, being enticed by the vain practices of the world, are placing themselves in a position where, he says, "the devil cheateth their souls, and leadeth them carefully down to hell." (2 Nephi 28:21.) How well put that is, and how true!

The evils and the vanities of the world, and the corruption thereof are thrust close to our lives. Enticings and pressures to depart from the right are found on every hand. Some of these wrongdoings are almost glorified.

Realizing this, we must, as Latter-day Saints, young and old, be firm for that which we know to be right, and in the right be steadfast and immovable. Each of us must set his own course. Each household must determine whether its members will follow the worldly pattern of loose, reckless living, or be obedient to the commandments of the Lord.

When the tribes of ancient Israel inclined their hearts toward the worship of heathen gods, forsaking God-given principles, you remember that Joshua, their leader, fearing for his people, "... gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God." (Joshua 24:1.) Then it was that he pointed out to them what was happening among them, and admonished them to put away their strange gods and their evil ways, and he called upon them to repent, exhorting them to serve the Lord God of Israel with sincerity. Then in the majesty of his calling as a prophet, he said to them, "... choose you this day whom ye will serve; ... but as for

me and my house, we will serve the Lord." (*Ibid.*, 15.)

Just as Israel in that day had to make that decision, so must that decision be made by us today. I must make that decision. You must make that decision. For example, in this day of widespread desecration of the Sabbath, when it is considered merely a part of a week-end, and when it is used by many for amusement and pleasure-hunting, shopping, etc., do I, do you, serve the Lord by being where we ought to be, doing what we ought to do, on his holy day?

Again, when friends or acquaintances urge the use of tobacco or intoxicating liquor, do we yield just to be sociable? If I and my house are determined to serve the Lord in the law of health, there will be no yielding to such pressures.

When marriage is contemplated, will the plan be a temporary legal arrangement where eternal association is forfeited, or will it be administered according to the ordinances of God; according to his sweet and wonderful way of making possible a grand family reunion in the resurrection? That is the question we must determine when it comes to that occasion, or before it comes to that, for we must plan ahead of time for that great episode in our lives.

One other matter—the destroying sin of unchastity and moral laxity has been one of the dominant factors in the downfall of many proud people and many great empires. Among the people today, this same destroyer of happiness presents a dismal picture for the safety and peace of this and future generations.

A few years ago the First Presidency issued a warning to the Latter-day Saints and to the world generally against this sin. Among other positive statements they made, they said this: "The doctrine of this Church is that sexual sin, the illicit sexual relationship of men and women stands in its enormity next to murder. The Lord has drawn no essential distinction between fornication, adultery, and harlotry or prostitution. Each has fallen under his solemn and awful condemnation. You youth of Zion," they pleaded, "you cannot associate in illicit sex relationship, which is fornication, and escape the judgments and punishments of the Lord which he

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has declared against this sin. The day of reckoning will come just as certainly as night follows day."

A similar warning was given to those husbands and wives who break the moral laws. Then, by the right they have as leaders of the Church of Jesus Christ, spokesman for the Lord himself, they gave this solemn warning, along with a plea for strict morality: "By virtue of the authority vested in us as the First Presidency of the Church, we warn the people of the degradation, the wickedness, the punishments that attend upon unchastity. We urge you to remember the blessings which flow from the living of a clean life. We call upon you to keep, day in and day out, the way of strict chastity, through which only God's blessings can be achieved and received, and his Spirit abide with you. How glorious it is to him who lives the chaste life. He walks unafraid in the glare of the noonday sun, for he is without moral infirmity."

Now, will we listen to those who would minimize the seriousness of this transgression and who would have us believe that the Lord has changed his mind in regard to it? Will we listen to those who say that chastity is outmoded and old-fashioned? Each of us must stand for and encourage such principles

as honesty, trustworthiness, virtue. Let us turn a deaf ear to the advocates of wrongdoing, and be prepared with Joshua to say, as he did to his people: "... choose you this day whom ye will serve; but as for me and my house, we will serve the Lord." (Joshua 24:15.)

May we so do, I pray humbly, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just concluded speaking. The University of Utah Choral Society, with the Bonneville Strings and the Congregation, will now sing, "We Thank Thee, O God, For a Prophet," conducted by Professor David A. Shand.

The University of Utah Combined Chorus, accompanied by the Bonneville Strings, and the Congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

### President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve will be our next speaker. He will be followed by Elder Henry D. Taylor.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

My brothers and sisters, I am happy indeed to extend the hand of fellowship to Elder Howard W. Hunter, called this day as a member of the Council of the Twelve. I look forward with joyous anticipation to association with him in that council. I assure him of my support and my love and my help.

Today I feel to share with you my witness and humble testimony that this Church is the true Church of Christ, established upon the earth in this dispensation of God's providence for the last time. It was divinely set up by our Lord, and possesses every truth, principle, and ordinance for the salvation and exaltation of those who receive and obey its plan of life.

I solemnly testify that every President of this Church has been called of God,

and sustained by him and by the faithful Church members who, with uplifted hands before God, angels, and fellow disciples, agreed to accept and sustain their leader as prophet, seer, and revelator. We so sustain our beloved President David O. McKay today. According to the spirit of truth within me, I accept him in this high position of prophet, seer, and revelator with all my heart, and uphold him without question and without reservation. I say to you, my brothers and sisters, that if everyone would keep his eyes on the President of this Church and follow his example, he would never go wrong. I have that faith and confidence, and so testify to you with full knowledge that ultimately I must answer to God for my teachings and personal acts.

The members of the Church must, by implicit obedience to gospel principles and ordinances, stand firm and true to the faith and not be tossed about by every wind of doctrine from deceiving teachers who wrongfully and willfully suggest that the Church in this day has gone astray, which claim I humbly testify to you is untrue. Dissenters from the Church in all ages of the world, influenced by evil design, have zealously taught deceptive and false doctrines and led many unsuspecting and unthinking souls into the broad way of apostasy from the truth. The true servants of the Lord have consistently and humbly warned against self-appointed leaders, and have always admonished the Saints to be faithful and true in keeping the commandments of God, and thus develop faith and strength against the powers of evil which are constantly leveled at them.

In the early history of the Church, because the elders did not understand the manifestations of different spirits abroad which were disturbing the members, the Lord, in answer to prayerful inquiry, warned:

"Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world." (D&C 50:2.)

What was true then is true now, and ever will be until Satan and his evil hosts are forever bound and shorn of their power to deceive and destroy. The Prophet Joseph Smith taught, "... Nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God." (*Teachings of the Prophet Joseph Smith*, page 205.) How true this statement is, and how important to know correct Church doctrine and procedures to prevent stumbling along life's way. It is a great blessing and gift to be able to discern and choose rightly between truth and error.

To protect the faith of Church members the Lord has revealed:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your

salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils." (D&C 46:7.)

In all the teachings and prophecies of the prophets concerning the establishment of God's kingdom in the Dispensation of the Fulness of Times, there is no mention nor indication that the Church, when once established, would fail or be given to another people. That was not true of the Church in the Meridian of Time. The prophets before the time of Christ, and the apostles after, warned and predicted a falling away from the truth and the true Church.

As members of the Church, we must always remember that this is the Dispensation of the Fulness of Times, or, the last of all gospel dispensations, when all things are to be gathered together in Christ before his coming to earth again. The destiny of this Church is too great and the time too short for so important a work to be bounced from one group of people to another. The Lord would not have it so and has decreed the permanency of his latter-day kingdom.

When John the Revelator, in a vision of important latter-day events, witnessed an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; he quoted the angel as saying: "... Fear God, and give glory to him; for the hour of his judgment is come." (Rev. 14:7.) Our era of time is the hour of God's judgment; therefore, this prophecy could not be fulfilled if interruptions were to occur in the progress and work of the restored kingdom.

The Prophet Daniel, interpreting King Nebuchadnezzar's dream, informed him that its fulfillment would be in the latter days. Then, calling attention to the kingdoms that should follow that of the king until many kingdoms resulted, Daniel declared:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and

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consume all these kingdoms, and it shall stand forever.

"... God," said Daniel, concluding his interpretation of the king's dream, "hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." (Daniel 2:44-45.)

Here is prophetic evidence of the continuity of God's latter-day kingdom when established upon the earth. Daniel emphasized that point dramatically when he said, "The dream is certain and the interpretation thereof sure." The kingdom, prophesied Daniel, is not to be destroyed; it is not to be left to other people; and it shall stand forever. How convincing and certain this declaration is!

The Lord, in a revelation to the Prophet Joseph Smith shortly after the organization of the Church, made this pronouncement: "For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard." (D&C 33:3.)

Again, the Lord revealed to the Prophet: "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." (*Ibid.*, 65:2.)

This latter declaration accords with and confirms Daniel's interpretation of King Nebuchadnezzar's dream, for the Prophet Daniel spoke of the stone which was cut without hands which smote the image and became a great mountain, and filled the whole earth.

The Prophet Joseph Smith gave this wise counsel, which is a true principle in Church government and is the order of the Holy Priesthood: "I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them." (*Teachings of the Prophet Joseph Smith*, page 21.)

Again he taught: "... revelations of the mind and will of God to the Church, are to come through the Presidency. This is the order of heaven, and the

power and privilege of this Priesthood." (*Ibid.*, page 111.)

And then a powerful declaration of an eternal principle which the Prophet Joseph Smith said is eternal, undeviating, and firm as the pillars of heaven: "I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives." (*Ibid.*, page 156.)

How clear and forthright these statements are, and so powerfully and convincingly stated that there can be no doubt of their truth.

The Lord gave this instruction and warning to the elders of his Church, and to all the inhabitants of Zion against those individuals making false claims and purporting to receive revelations: "And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

"And this I give unto you that you may not be deceived, that you may know that they are not of me.

"For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed." (D&C 43:5-7.)

Baptism at the hands of an authorized servant of God permits a person to come in at the gate; and the way prescribed by the Lord, as outlined in the preceding quotation, by which those ordained can be known and accepted by the members of his Church is clearly set forth in the following revelation: "Again I say unto you," said the Lord, "that it shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church." (*Ibid.*, 42:11.)

As in past ages, men will continue to arise to plague the work of God, for th's



is the intent of Satan and ever has been since the beginning of man on the earth.

There are infallible guiding principles found in the revelations and in the historical records of the Lord's dealings with his people for their guidance and protection. Here is a very important one given in this last dispensation to the Prophet Joseph Smith. The Lord gave it as a guiding admonition to his people. Said he:

"And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith." (*Ibid.*, 26:2.)

If the members of the Church will follow this counsel and act together in prayer and true faith, the Holy Ghost will not permit them to yield to the influence of error and false teachings of those who seek to overthrow the work of God. The great Nephite prophet, Mosiah, warning his people against kingcraft, counseled them concerning the manner in which judges to govern them should be selected, and wisely advised:

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore they shall ye observe and make it your law—to do your business by the voice of the people." (Mosiah 29:26.)

All wavering and disaffected individuals should remember the safeguards to faith and testimony given by the Lord through revelation, and, recognizing and working through constituted channels of priesthood authority, submit their views or claims and be willing to abide by the voice of the people, who, conforming to the above-quoted revelation, are to decide the matter after exercising much faith and prayer. If they would do this before permitting themselves to follow a deviating or contrary course, and manifest the faith to abide by the voice of the Saints, they would not go astray nor depart from the right way, and their souls and those of their posterity would, through obedience to the commandments, be saved in the kingdom of God.

There are many other scriptural references and revelations, also statements by Church leaders, bearing upon this

subject which could be quoted, but I close with two additional quotations from the revelations of the Lord to the Prophet Joseph Smith. The first concerns the keys of priesthood power committed to the First Presidency and the Twelve of the Church:

"For unto you, the Twelve, and those, the First Presidency, who are appointed with you to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times.

"For verily I say unto you, the keys of the dispensation, which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you." (D&C 112:30, 32.)

And now the second and concluding admonition from the Lord, which also is a perfect safeguard to the membership of this Church:

"Hearken, O ye elders of my church whom I have called, behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word;

"And by the prayer of your faith ye shall receive my law, that ye may know how to govern my church and have all things right before me.

"He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you." (*Ibid.*, 41:2-3, 5.)

Wherefore, my brothers and sisters, when assembled together, as today, it is to instruct and edify each other and thus learn how to act and how to direct the affairs of God's latter-day kingdom. May I encourage all of you to listen to and accept the teachings and counsel of your brethren given in this general conference of the Church. How important it is for the Saints of the kingdom to be guided aright, knowing that false spirits are abroad in the land to deceive, yes, even the very elect of God if they are not careful in keeping the commandments and walking in faithful obedience to God's laws.

God bless you, my brothers and sisters, that you may walk in obedience to God's laws. This I humbly pray in the name of Jesus Christ. Amen.

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**President David O. McKay:**

He to whom you have just listened is Elder Delbert L. Stapley of the Council of the Twelve. (To Brother Taylor President McKay said:) I believe we will hold you off until morning. Brother Stapley's sermon is a good one with which to close.

The LDS Institute of Religion and the University of Utah Combined Choruses will sing, "Hallelujah Chorus," conducted by Elder David A. Shand. The closing prayer will be offered by Elder Fred Wells Stone, formerly president of the Tongan Mission, after which this Conference will be adjourned until 7 o'clock this evening, when the General Priesthood Meeting of the Church will be held in this Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthood session will not be broadcast. However, in addition to overflow meetings in the Assembly Hall and Barratt Hall, the proceedings of the Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 204 other Church buildings from Coast to Coast and in Canada.

The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir Broadcast will be from 8:30 to 9:00 a. m. Those desiring to attend this Broadcast should be in their seats at 8:15 a.m. It is requested that the audience remain quiet during the broadcast.

Elder Richard L. Evans of the Council

of the Twelve will be the speaker over Columbia Broadcasting System's Church of the Air Program over KSL tomorrow at 7:30 a.m.

The singing, as already announced, for this session this morning has been furnished by the combined choruses of the LDS Institute of Religion and the University of Utah, with the Bonneville Strings, under the direction of Dr. David A. Shand. Alexander Schreiner is at the organ. I know you have been inspired by the singing of these young men and young women, and the instrumentation of the Bonneville Strings. I do not know how to thank them. It has taken a good many hours of practice, probably interfered somewhat with your schooling, somewhat with examinations, but it is worth it. We want you to know we appreciate your presence, Brother Shand and these young people here today. God bless you. May you find as much joy in future service in the Church and to your fellowmen as you found in the service you have rendered here, and do as much good as you have done today.

These young folks will now sing, "Hallelujah Chorus," and the closing prayer will be offered by Elder Fred Wells Stone, formerly president of the Tongan Mission.

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The Combined Choruses and the Bonneville Strings rendered the selection, "Hallelujah Chorus."

Fred W. Stone, formerly president of the Tongan Mission, pronounced the benediction.

Conference adjourned until 7:00 p.m.

**GENERAL PRIESTHOOD MEETING**

The General Priesthood meeting of the Church was held in the great Tabernacle Saturday evening, October 10, 1959 at 7:00 p.m.

President David O. McKay presided at this meeting and conducted the exercises.

The choral music was furnished by the Men's Chorus of the Tabernacle Choir, Richard P. Condie, Conductor of the Tabernacle Choir, directing the

singing. Alexander Schreiner was at the organ.

**President David O. McKay:**

This is the fifth session of the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

You will be interested to know that these services are being relayed by closed circuit to members of the Priest-

hood gathered in the Assembly Hall, Barratt Hall, and in 204 other Church buildings from Coast to Coast and in Canada. That is in 51 more buildings than at last April Conference. So we are proud tonight I suppose to have the largest gathering of the Priesthood ever assembled in the history of the Church.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder Richard P. Condie as director and Elder Alexander Schreiner at the organ.

We shall begin these services by the Men's Chorus singing, "Come All Ye Sons of Zion," with Elder Condie conducting. After the singing, Elder Lawrence T. Lambert, president of the South Blackfoot Stake, will offer the opening prayer. "Come All Ye Sons of Zion," by the Men's Chorus will now be sung.

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The Men's Chorus sang the hymn, "Come All Ye Sons of Zion."

Elder Lawrence T. Lambert, president of the South Blackfoot Stake, offered the opening prayer.

#### **President David O. McKay:**

We express appreciation for the presence of these members of the Tabernacle Choir,—here on time, in dignified dress, showing the respect they have for the Priesthood, not only that, but a willingness to participate and render service in this great gathering.

The Men's Chorus of the Tabernacle Choir will now sing, "Thou Art Repose," under the direction of Elder Richard P. Condie.

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The Men's Chorus sang a selection, "Thou Art Repose."

#### **President David O. McKay:**

Thank you. It is inspiring.

Among the thousands assembled tonight are some service men, 21 of them, who have flown in from Fort Sill, Meade, and Stillwater, Oklahoma. We appreciate their presence and commend their spirit and interest in the Church and all service men whom they represent, and the great missionary work which they are doing. We will have more to say during this Conference. We welcome you and welcome all who are listening and joining in this great Conference.

You who are listening in will be pleased to know that the Tabernacle is filled beyond capacity, the doorways are filled with members of the Priesthood who are standing to participate in the services.

Tonight the first thing we wish to represent and to emphasize is the responsibility and opportunity of the ward teacher, and we have invited two bishops to speak to that topic. Our first speaker will be Bishop Stanley Smith Cheever of Federal Heights Ward, Emigration Stake.

### **BISHOP STANLEY SMITH CHEEVER**

#### *Federal Heights Ward, Emigration Stake*

My dear brethren of the priesthood, I stand before you tonight in humility and with thanksgiving in my heart for the opportunity to accept an assignment and participate in this meeting tonight.

Since receiving the call from dear President McKay last Monday, who is our Prophet, Seer, and Revelator, I assure you I have had an uneasy week with many butterflies. I feel that the opening prayer was offered in my behalf and I ask that each of you join with me with

your faith and prayers that I may deliver a message that may be beneficial to all of us.

This is the most inspirational sight I have ever experienced—I wish you could each share it with me, standing before the body of the Priesthood of the Church of Jesus Christ of Latter-day Saints, the greatest brotherhood in all the world, each of us here holding the Priesthood of God, with power and authority to watch over the Church.

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In thinking of my assignment and of ward teaching, I am reminded of the first assignment that I received as a ward teacher. I was born and raised in Provo, the Provo Fifth Ward, and my bishop was Albert Manwaring. In the year 1910 I was a teacher in the Aaronic Priesthood. I was given an assignment with my senior companion Jesse Knight. I am sure many of you present and many of you within the sound of my voice, knew Uncle Jesse, as he was affectionately called. He was a kindly man, generous, thoughtful, and loved by all who knew him. As you know, he was a man of wealth and charitable to a fault.

Our home was only a block away and easy to make contact for our monthly teaching assignment. It was my pleasure always, to go to his home, to knock on his door, and be invited in. He was never in a hurry. He always would question me as to what I was doing, what my plans were for the future, and he would draw me out and try to find and lead me as to my ambitions, looking forward to the years ahead.

After we visited a little while, we would go out on our special assignment and visit our district. In those days we did not have a regular assigned message to give to the ward. We would enter the homes and Brother Knight would always ask the fathers present to offer prayer before we started our visit and started our discussions. After each one of those evenings I went home with a full heart, grateful for the opportunity of the association and grateful to become acquainted with the great ward teaching program of the Church.

Brothers, I have never forgotten this, and it brings to my mind very keenly the responsibility we have as senior members or senior companions in our ward teaching teams to the boys of the Aaronic Priesthood. It is our opportunity and our challenge that we give them an opportunity to go out with us, to feel of our spirit, to feel of their spirit, and to ask for participation in the homes. I am sure each of you is doing just this in your ward teaching assignments.

As ward teachers, it is our responsibility to watch over the Church, and I feel we should take an inventory of

ourselves, to see how well we are assuming this great responsibility. I have prepared several questions. Let us answer them in our own hearts:

Are we humble and worthy to assume the responsibility of ward teaching?

Do we daily pray to our Heavenly Father for divine guidance in our duties and responsibilities?

Do we truly watch over the membership of the ward in our district?

Do we study the message with our junior companion and make thorough preparation and invite the family to join us in the discussion during the presentation of the message?

Do we enter the homes with a friendly smile and a radiant happiness, being sure to greet each member of the family present, not forgetting the younger members, and strive to call the young ones by their first names?

Do we greet them at Church meetings and social gatherings, on the street and places of business, and encourage and invite them to participate in all ward functions, both social and spiritual?

Do we especially invite them to attend the sacrament meeting?

Do we inquire about the health and needs of the family, both spiritual and temporal and report to the bishop where help is needed?

Do we offer our love and assistance in time of stress and sorrow, during sickness and death, and all adversity?

Are we charitable and kindly, offering only words of encouragement and praise?

Do we remember the oft-spoken words of Emerson: "What you are thunders so loudly in my ears I cannot hear what you say."

If we strive to live up to these standards, our teaching will be successful and will bring to us many blessings.

Here are a few scriptural references giving us instructions in our duties and responsibilities as ward teachers. I read from Section 20 of the Doctrine and Covenants, verses 53 through 55:

"The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty."

I think it is a very important instruction, and I am going to read it for a second time, with your permission:

"The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty."

This contains complete admonition and instruction covering all of the phases and responsibilities that we have as ward teachers, and I recommend to each of you, that you read fully the entire Section, the twentieth Section of the Doctrine and Covenants.

Christ, during his mission on earth, reminded us of the necessity and responsibility to those who need to be called to repentance and help them to find the way back into the fold. In Luke, Chapter 15, verse 7, he says: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

This shows us the need of brotherly love and the need of always extending a helping hand.

When Jesus showed himself to his disciples at the Sea of Tiberias, following his resurrection—as you know, the disciples had been fishing all night and had been unable to catch any fish—they had caught nothing, but when the morning came, Jesus, who stood on the shore told them to cast in the net on the right side of the ship. They cast therefore, and drew the net to land full of fishes. Then Jesus commanded them to bring the fishes they had caught and dine with him. When they had dined, Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord;

thou knowest that I love thee. He saith unto him, Feed my sheep."

Even the second time the Savior said to Simon Peter, "Feed my sheep." This admonition of the Savior to Peter might well be applied to the ward teachers whose calling it is to go forth among the members of the Church in their homes and minister to their spiritual and temporal needs. Ward teaching typifies the concern of the Church for the well-being of our Father's children. It is a means whereby we may in very deed, feed his sheep, not alone those who seek us, but those whom we must seek.

If there is a kind word that should be spoken, may they speak it. If there is a soul that needs encouragement, may they give it. If there is a temporal need that cannot be met alone, may it be revealed to them. If there is a need for a testimony to be borne, may the ward teachers bear it.

Who should be ward teachers? All worthy bearers of the Priesthood should consider it an honor and a privilege to participate in this function of the Priesthood. There are very few exceptions and bishops should not hesitate to appoint bearers of the Priesthood to do ward teaching regardless of the fact that they are already engaged in stake and ward auxiliary organizations and Priesthood quorums. Thus we should all accept the call and receive the blessings that are in store for us.

I would like to emphasize again the responsibility of the senior members to their junior companions. We know that it is difficult to arrange the proper time and day, but with a little planning and a little patience, this can be arranged, and the responsibility actually lies with the senior companion.

Christ told us that we should love the Lord our God with all our heart, might, mind, and strength, and our neighbor as ourselves. How better and where better could we exemplify and carry out this teaching than by fully and completely accepting our responsibility as ward teachers.

Ward teaching is a basic principle of our Church. Its purpose is to contact every family in the Church every month of the year, thereby watching over the Church in word and deed and

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reporting to those in authority, where need be, changes, conditions, and need and want.

We are here to work out our own salvation and exaltation. Having kept our first estate we are now striving to keep our second estate and I can think of no better way to do that than to assume the responsibility to live a life worthy of a ward teacher and to carry out the duties and responsibilities of a ward teacher.

In closing, I want to leave with you my testimony that God lives, that he hears and answers prayers, as he has answered mine many times, that in the Sacred Grove, when Joseph Smith the Prophet made his appeal, he was appeared to by God the Father and his Son Jesus Christ, and as a result of this

appearance the latter-day Gospel was restored in all its fullness and we are privileged tonight to have this meeting presided over by our Prophet, Seer, and Revelator, President David O. McKay.

May God's choicest blessings be with each of us, may we assume our responsibilities fully, and may we take from this meeting renewed determination more nearly to live according to the commandments in word and deed, is my humble prayer, in the name of Jesus Christ. Amen.

### President David O. McKay:

On the same theme we shall now hear from Bishop Ralph J. Hill of the Val Verda Ward, South Davis Stake.

### BISHOP RALPH J. HILL

*Val Verda Ward, South Davis Stake*

My dear brethren, I have studied and fasted and prayed, and now I must draw strength from you and from my Father in Heaven, from my own testimony of the truthfulness of this gospel, and from my knowledge that this call came from a Prophet of God. I love President McKay with all my heart, and sustain him with all my strength. I can feel the warmth and kindness in his great soul, supporting me as I approach this task.

I am encouraged, too, by the assurance that in this Tabernacle and in assemblies throughout the land are gathered my beloved brethren, with whom I share the fellowship of the Priesthood. In some of these assemblies, are men with whom I have served in the stakes of Zion. To these, my friends, I especially plead that I may have your faith and prayers with me this evening.

Last week I was entertaining a prominent man from the East who was visiting our city for the first time. We heard the organ recital, drove up to the monument, down to Welfare Square, back to this block, and after an hour he felt confident enough to express an opinion. He said, "Well, the genius of this whole thing is this volunteer priesthood." I was not sure as to the use of

his term, volunteer, although he meant to distinguish us from the professional priesthood of his church, and that was all right.

I do feel that we can agree with his appraisal—that upon the backs of the brethren who hold the Priesthood of this Church is the responsibility for accomplishing our Father's purposes in this dispensation.

From the 20th Section of the Doctrine and Covenants which we have already heard read twice this evening, I am going to read again a couple of scriptures. This was given to the Church through the Prophet Joseph Smith even before the organization of the Church. We are told that the obligation of the Priesthood is to preach, teach, expound, exhort, to visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties, to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking.

To enable us, the brethren of the Priesthood, to accomplish this in an organized, orderly fashion, we have been given the ward teaching program. This was instituted early in the history of

the Church, probably during the first decade. Elder George Q. Cannon tells us that the ward teachers settled a controversy between two of the sisters prior to 1839. William Cahoon describes his assignment as a ward teacher at the home of the Prophet in Nauvoo. In fact, it is difficult to comprehend the Church functioning in any dispensation without the ward teaching program.

In Chapter 23 in Mosiah in the Book of Mormon we learn that teachers were expected to be men of God. I quote: "And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments. . . .

"Therefore they did watch over their people, and did nourish them with things pertaining to righteousness." (Mosiah 23:14, 18.)

This sounds like a pretty good description of a ward teacher. In the ward teaching handbook we learn that the responsibility of the ward teacher is not imposed by any special call. The right of authority to officiate as such rests on every bearer of the Priesthood by virtue of his ordination. Of course, it couldn't be any other way. The revelations describing the duties of the priesthood is directed to all of us, and again in Section 38 of the Doctrine and Covenants we read, "I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." (D. & C. 38:40-41.)

It is interesting to read President Joseph F. Smith's statement from this pulpit nearly 50 years ago. "I am going on 76, and I believe I am older than several of these good men who think they have graduated from the duties of the Lesser Priesthood, and I want to tell them that we are not too old to act as teachers—not one of us," said President Smith. There will never come a time to those who hold the Priesthood in the Church of Jesus Christ of Latter-day Saints when men can say of themselves that they have done enough. We have our faithful examples throughout

the Church. The two brethren in their nineties who compiled a record of 150 years of ward teaching between them. This brother in Ogden with 56 years of ward teaching, and a perfect record for all that time, and then he became ill and had to undergo surgery, and during the month of his convalescence he tried to get out and found that he was too weak, so his people in his district, hearing about his condition, came to his home one by one where the teaching was completed.

Of course, the ward teacher will visit every home in his district monthly. He will attend his report meeting and make an accurate report to his district supervisor, but this is only the beginning. This is the letter of the law. The conscientious ward teacher will use the visit as a springboard into the lives of people. The ward teacher shares with the bishop the responsibility for the temporal and spiritual welfare of the ward members. The ward teacher's responsibility only begins with this brief monthly visit which we report for the sake of the statistics. The responsibility of the Priesthood of the ward extends to every family, active or inactive, and this is one time when we must take the program to the members. This includes over 100,000 families, where the father is either a Senior member or unordained. With only a third of our members in Sacrament Meeting, another third who probably never get to Sacrament Meeting, we can see the responsibility we have to expose this large body of Latter-day Saints to the gospel at least once a month.

The ward teacher accepts each inactive family as a personal challenge. If some member of one of his families is working in his yard on Sunday, violating the Word of Wisdom, gambling, or using profane language, he realizes that it is "the teacher's duty to watch over the Church always, be with and strengthen them and see that there is no iniquity in the Church." We send missionaries around the world to find investigators and convert them. The ward teacher's task is to keep them converted and reconvert them when they fall away.

President McKay has frequently referred to ward teachers as stewards, with

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their stewardship extending over every family that lives in the ward. One of the opportunities of the ward teacher is found in locating and visiting new families that move into the ward. If a warm, friendly contact can be made in time, this may be all that is necessary to bring a careless, indifferent family back into full Church activity, and if we neglect to make an immediate contact with our new neighbors, the opposite may very well be true.

I lived in a ward once where the teachers failed for over three months to visit an inactive family who had moved across the street from the meeting house. The bishop received a call from the hospital and arrived just in time to spend a few moments with an elderly lady before she passed away. Then the tragic story unfolded. A few days after a young couple had purchased their new home, her mother came to visit with them and took seriously ill. Of course the daughter should have notified the bishop, which she did not.

Here was a woman who had been active all her life, married in the temple, a widow with a large family, most of them living on the Coast, spending the last 12, lonely unhappy weeks of her life across the street from our meeting house, and we ward teachers failed to find her. We failed in our stewardship because we were too busy to find out who lived in that new house on the corner.

Incidentally, our ward led the stake on the ward teaching report that month, but this was small comfort to a bishopric and a ward teaching committee who were tormented by the memory of this little mother in her last illness, unable to even be administered to by the Priesthood. I guess we have all heard the story of the Lamanite bishop in Southern Utah who complained that there is too much 100 percent and not enough ward teaching.

We know of a former stake president who describes his ward teaching assignment as "the most challenging responsibility I ever had." He spends one evening each month with his junior companion preparing the lesson that they will deliver to the families in their district, and during this hour of preparation they pray for direction and inspiration

that they might know the solutions to the problems of the families within their district. They go to the roll and record book and look up the birth dates of every member in each family. They want to know if there are children who are ready to be baptized or ordained to the Priesthood, or graduated from the Auxiliaries. The president says he appreciates having a young man as a companion because he knows more about boys and girls his own age and their problems, and the young man's counsel is respected and appreciated.

Finally, in this hour of planning and preparation which precedes their visits, they decide who will conduct the discussion and how the lessons will be presented to each particular family. Then they go forth, prepared to promote the spirit of good will, to meet the criticisms of those who find fault, to defend the Church, uphold its doctrines, and support its leaders, to encourage those who are offended or weak in the faith, to comfort those who mourn or have sorrow, and deliver a message of good cheer to the discouraged, the unfortunate, the aged and the shut-in, and if appropriate they will teach their families to pray and leave their blessings in the homes by praying with them.

Elder Mark E. Petersen has warned us to follow the message, to teach the simple principles of the gospel. He tells us to avoid advancing new doctrines, new interpretations, discussing new theories. May I quote one paragraph from his remarks.

"Most of our teachers are wonderful. They teach the truth. They bring about conversions to minds and hearts of those who listen to them, but there are those few teachers who sow seeds of doubt by speculating in unsound doctrine, and as they do they 'soften up,' to use the army expression, some of their hearers who might later be taken over by the apostate teachers who come among us."

It was two days before Christmas, December 23, 1949. I lived in a ward with 600 members which covered most of the downtown area and several residential sections in a large city on the West Coast. It was a transient ward, with over ten percent of our members turning over every month, and so the ward teacher was indispensable. It was



after 10 p.m. when the ward teacher called the home of the bishop and suggested that he look in on one of his families.

Early the next morning I called at the home with the senior companion. The father—we will call him Joseph Hunt, had injured his back and was unemployed. We met the mother and three little girls. There was no sign of Christmas, but plenty of evidence that Brother Hunt's paychecks had stopped several weeks before. Although I was not acquainted with the family, we knew from the green card that he was a bricklayer by trade. I was inspired to suggest to Brother Hunt that we had a problem in the Church where he could be helpful. A large room in the basement with the furnace located in one end was being used by the MIA as a storage room. There were stage properties, scenery, and athletic equipment, creating a fire hazard which was worrying the bishopric.

I explained that we had money to buy the blocks, but no money to pay for the labor for building a wall. Of course, Brother Hunt agreed that he was anxious to be helpful, so we went to the Church where my first act was to call the Relief Society president. She completed her survey of the family's needs while we made plans to build a wall that would separate the storage room from the furnace room.

That evening Santa Claus came to the Joseph P. Hunt family on Queen Anne Hill. The bishopric brought the food and clothing from the storehouse. The ward teachers had taken the responsibility for the tree and the presents and goodies to fill the stockings, and during the Christmas Holidays the wall was completed by Brother Hunt, and it stands today as a monument to a pair of ward teachers who cared enough to go out two days before Christmas and watch over the Church always.

I have always felt that the ward teaching assignment carries with it a responsibility to make friends of the people who are assigned to us, to demonstrate our love for them by being interested in them, and this includes every member of every family in our report book. Please excuse a personal reference, but I love to teach in homes where

there are little children. You see, in our home, the youngsters' favorite stories have been based on the experiences of a little pioneer kitten, whose family lived in Kirtland and Nauvoo. He crossed the plains and finally helped settle a little community in Cache Valley, where their daddy was born. Through the experience of this pioneer kitten, we have met the prophets, we have mourned with the Saints at Winter Quarters, and fought the crickets and fed the Indians.

And over the years we have shared our pioneer stories with the families in our district. There are very few ward teaching lessons that will not become interesting and understandable to a child when seen through the eyes of a pioneer kitten, and I have been grateful that with these stories I have been able to make friends of the children in my district and in my ward.

Our responsibility is to teach all of the family. Let us find some way to make our message interesting to these little folks. We must love them and make them our friends. Stevenson could have been writing about the ward teachers when he said, "So long as we love we serve. So long as we are loved by others I would almost say we are indispensable, and no man is useless while he has a friend."

Let us use our youth and our energy, our enthusiasm and our strength, in obeying this commandment to watch over the Church always. Brethren, we are our brother's keeper. We assumed this assignment when we accepted our ordination in the Priesthood. It is a responsibility that we cannot delegate or avoid. It is my testimony to you that this gospel is true, that we progress only as we serve, and that the ward teaching program of this Church offers man one of his greatest opportunities to be useful to his fellowman.

In the name of Jesus Christ. Amen.

### President David O. McKay:

Thank you, brethren, for your responses. The congregation will now sing, with Elder Richard P. Condie conducting, "Do What Is Right."

The Congregation and the Men's Chorus sang the hymn, "Do What Is Right."

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**President David O. McKay:**

Our next speaker is Brother Henry D. Moyle, second counselor in the First Presidency. I think we are fortunate in having Brother Moyle in the First Presidency of the Church. When we last

met, Brother Stephen L. Richards was with us, and you will remember the messages he used to give. He is listening in tonight, undoubtedly, joining in our appreciation of the instructions that are given by this able counselor, Henry D. Moyle. The time is his.

**PRESIDENT HENRY D. MOYLE***Second Counselor in the First Presidency*

My brethren, this is a solemn moment for me, I can assure you. I have been coming to these Saturday evening Priesthood meetings for a good many years—all my life—since I was ordained a deacon. I was here when President McKay was called into the Twelve. I was here when President Richards was called into the Twelve. I have come here many times with my father. I have realized that the instructions that were given to the Priesthood by the Brethren on these occasions were equally good for father and for son.

This is the first call that has come to me to address this great body of Priesthood, and I assure you that if I am able to give you any thoughts this evening that will be beneficial to the work, we shall have to ascribe the honor to our Father in Heaven. I am sure we must all of us feel dependent upon him for the guidance, the direction and the inspiration essential for each one of us to have ever present in order to fulfill the calls which are made of us by those who preside over us in the Priesthood.

I have a deep sense of appreciation for the work of these Brethren who have preceded me, and especially President Stephen L. Richards. For many years past it has been my great pleasure to be here and to expect to hear words of inspiration and wisdom from him, and I have never been disappointed. We miss President Richards, and we continue, as we undertake to carry on, to remember his beloved wife and all of his posterity, and pray that the blessings of the Almighty may continue to be with them, to guide and direct them in the footsteps of their illustrious father and husband.

We do not need, however, to eulogize men who perform their duties and responsibilities in the Priesthood. Cer-

tainly that which we undertake to do is not done for the purpose of being praised of men. It is to give us that solemn deep-seated satisfaction in our hearts that we in some small way have helped to establish the Kingdom of our Heavenly Father here upon this earth in these latter days. To this purpose we dedicate our lives and all that we have and are, and our constant prayer to our Heavenly Father is that we might have added strength, added capacity, added capability to accomplish more and more in his service. If I have any complaint tonight it would be that the days are not long enough. Some of you were here last night when I was suggesting to the bishops that we ought to increase the hours of proselyting of our stake missionaries, and I said I thought that we ought to strike an average of about 40 hours a week. I, of course, misspoke myself—I meant 40 hours a month.

But I have been thinking about that incident, and I know many men in this Church whose time would permit them to live up to the ideal which I spoke unintentionally. We have these—I was going to say, eight-hour days—but I suppose nobody works eight hours any more, do they? Six times eight would be forty-eight, and it seems to me I heard something about a 40 hour week, and sometimes weeks that call for lesser labor.

It may not be entirely a coincidence that these shrinking hours of labor required of us in our daily employment should come about coincident with the tremendous need that we have in the Church for work in the service of the Master. This subject of ward teaching that Bishop Cheever and Bishop Hill have so beautifully discussed with us tonight has at its root the performance

of a service, a labor. It is time-consuming, but how tremendously rewarding to know that every month of our lives we have contacted somebody, made their lives happier and better than they otherwise would have been.

Now, I know one of these bishops pretty well. He had no more been called into the bishopric than he said to himself and to me and to some others in the ward, "I wonder if it's necessary for a young man to ever reach the age of 20 and not be worthy and ready and willing to go on a mission?" It is little wonder that he has ward teaching in his heart, because he could not have hoped for such a result had the homes in which those young men lived not been visited regularly.

Sometimes I get off on my statistics, but my best knowledge and understanding is that since he became bishop there hasn't been a single boy escape, and if there have, perchance, been one or two that I do not know about, I still say the record is miraculous, and it comes about as a result of work. Everyone of those young men who have gone into the mission field—and I can speak with some feeling about this subject because one of them is my own son—loves his bishop, and when they come back from their mission fields, as they do nearly every month, they go to their bishop and tell him they are ready to go to work in the ward.

I tell you, brethren, this ward teaching is basically fundamental. It is the foundation, so to speak, upon which we can build in any of our Church activities, to accomplish any results that are desirable. Now, we have in the Church today about one out of every four young men who reach the age of 20 who go on a mission. I want you bishops to ask yourselves this question: "Where have we failed with reference to the other three?" That was the plea that Bishop Isaacson made to you last night with reference to your Senior Aaronic Priesthood Group. I am sure that a bishop should either have that young man ready to go on a mission, or have the satisfaction of knowing that he had exhausted the resources at his command in attempting to qualify him therefor.

We have a tremendous need for missionaries, and I have a feeling, brethren,

that if we started to exercise our Priesthood in our relationships with our families, our intimate relationships, early in our family history, that our young men would have become so well assured of the power and the efficacy of the Priesthood held by their fathers, that it would become in very deed their principal ambition in life to receive that same Priesthood, and I cannot think of any greater satisfaction that comes into the life of a righteous father than to himself be worthy when the time arrives, and his son has qualified himself to receive either the Lesser or the Higher Priesthood, to confer that Priesthood upon him under the direction of his bishop or his stake president.

I want to leave this thought with you this evening, brethren. I do not believe that any one of us who are recipients of the Priesthood ever exercise that Priesthood in the performance of a single ordinance, the performance of a single act, in which we invoke the power of our Priesthood, without having in our hearts simultaneously therewith a deep-seated, genuine, true testimony of the divinity of the work in which we are engaged, and a knowledge that God has in very deed restored his Priesthood to the earth, and that we have been the beneficiaries of that great gift.

My thoughts go back at the moment to when I was a little boy. I was awfully sick, I thought. I do not think my sickness was very serious. I may have had a bad case of measles or something like that, but I was sick, and I was miserable, and my father had lived so closely to me that I was just as certain as that I lived that when my father came home and I asked him to administer to me that I would be healed. Do you think a boy can go through that kind of an experience with his father and have his prayers answered, have his faith justified, and not love that father? And even more important than that, not have a keen realization and appreciation of the power that his father has by virtue of the Priesthood which has been conferred upon him? I am sure that from that moment on I lived, as far as I can review my life in my own mind, to receive that same Priesthood, to perform that same service in behalf of my family when I might be blessed

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with one, and I never cease to be grateful to the Lord for the almost innumerable instances when I have had the privilege of exercising my Priesthood outside the family circle in behalf of my brethren and sisters throughout the Church, and being absolutely conscious when I laid my hands upon their heads that there was a power there making itself manifest in my ministry, that would bring about the purposes of our Heavenly Father here upon this earth.

And so I say if we exercise this Priesthood in behalf of our families we cannot help but have our families grow up to follow in our footsteps, and what father is there among us that would not have his son go on a mission. I have made this statement many times in the Church in many of your stakes—I have never yet been contradicted, I have never yet had a case brought to my attention that would disprove what I have said—and that is this: that the Lord has so blessed and prospered the Saints that today we are well enough off to send anybody on a mission that is worthy and willing to go, and supplement whenever necessary whatever means he and his family may have to keep him on the mission. We are not having missionaries come home in the middle of their missionary terms because their families have run out of finances.

Now the Lord has blessed us for a purpose. His blessings have not been showered upon us for the purpose of our following the ways of the world. Why do you think we pay our tithing? Isn't it to put our hearts in tune with the Spirit of our Heavenly Father, to enter into a partnership with him and dedicate the other nine tenths to the best possible use available to bring about his purposes, first with the family, and second, with the ward.

I am sure the generosity of the Latter-day Saints knows no bounds. Some people say that there are too many calls made upon us, but I never yet, and I think I can truthfully say this, in all my experience in the Church heard anyone complain about the cost of a mission. There is something about a mission. Sometimes I think it affects the family at home even more than the missionary himself.

I remember one night many years ago in Charleston, West Virginia. We had a little group of missionaries there as we toured the East Central States Mission—about 20, as I recall it—and one elder got up and said: "Brother Moyle, I have only been on a mission for a year, but every day that I am on my mission I have a stronger assurance come to me that as a result of my mission I will bring my father into the Church. Do you know why I want to bring my father into the Church? It is because I have seen and heard my mother pray for that event to happen as far back as I can remember. I just have a feeling that if, through my diligence, my effort, my worthiness as a missionary, spending my two years in this mission, I can accomplish that result, I will have been able to give my mother that which she wants above all else on earth, and incidentally, make it possible for me to be sealed to my father and my mother, and give to them the benefits of the Holy Endowment."

I would like to charge, if it were possible, every Latter-day Saint home to produce a missionary. It would be easy to divide the homes in the Church between those who are presided over by returned missionaries, and those who are presided over by men who have not filled that call. I am sure that the latter group have always been anxious, always just a little disappointed that they did not go on a mission themselves. There need be no disappointment in the heart of any Latter-day Saint father, whether he has been on a mission or not. If I were the head of a family and I had not been on a mission, I would devote myself to receive the blessing of a mission through my son.

I want to say to you tonight, brethren, in all solemnity, that we can receive those blessings if we rear our children to qualify for that great service, the greatest service of all. That is the service to which the Twelve have been called, and all their Assistants and Associates. It is the prime charge that the Savior gave his Apostles of old—to go into the world and to preach the gospel of Jesus Christ, the gospel of life and salvation, to all the children of our Heavenly Father here upon this earth.

I know that God lives. I know that

the power of the Priesthood is with us, and I know that there is vested in President David O. McKay all the keys of the Priesthood. There has flowed into this dispensation all of the power and all of the authority and all of the keys and blessings of all other dispensations. That we know. And I am sure that you brethren will have difficulty in realizing how deep-seated my gratitude to my Heavenly Father is for this testimony, this knowledge that God lives, and that he sustains his mouthpiece upon this earth with power and authority to speak in his name every day of his life.

I do not know what in the world I could have done to be worthy of this close association with these men whom I revere and idolize. For 53 years President McKay has been as dedicated a man as ever lived upon the face of the earth to the tasks which have been his, and now I have the privilege of undertaking in my weak way to be of some assistance to him.

President Clark and I have been thrown together in our Welfare work these many years, and I have learned to love and respect and revere him. I do hope and pray that the Lord will bless me that my labors may in some small measure reflect the deep sense of gratitude I have in my heart for this call, and make me capable, qualified, worthy, to continue to associate and to counsel with you, my beloved brethren. I love the brethren of this Church. I am so

grateful that I have had these years of opportunity to associate with President Joseph Fielding Smith and the members of the Twelve. It was brought rather sternly to my realization that I was not a member of the Twelve any more when my beloved friend, Howard W. Hunter, was called to take my place in the Twelve. I love and respect and revere him, as I do all of the members of the Twelve, and my prayer daily is that with this call which has come to me, the Lord may make it possible for me to stand even closer and be more intimate, and draw greater strength from these Brethren who have sustained and upheld me all these years as a member of their Quorum.

Now, I do invoke the blessings of the Lord upon us all, and pray that we will constantly unite our faith and prayers that the Lord will bless and sustain President McKay and President Clark with the health and strength and vigor and vitality of body and of mind and of spirit, which will make it possible for them day to day to fulfill the righteous desires that they have in their hearts, the desires that they have to carry this work on, and this I pray humbly in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. will now address us.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

My brethren, holders of the Holy Priesthood after the Order of the Son of God: I address you as such, I wish to speak to you as such. I have enjoyed this meeting. I have enjoyed the brethren, the bishops who spoke about ward teaching. I have enjoyed, of course, Brother Moyle. I paid a brief compliment to him this morning and likewise to President Richards. I shall have to be brief, because you want to hear President McKay and so do I. (laughter) "The audience only laughs when the king speaks!"

But there are one or two points that I would hope briefly to make to you in

the very few minutes that I wish to speak.

There is a saying that "all roads lead to Rome." As Brother Christiansen pointed out today and made suggestions, too many of us seem sometimes to offer this excuse or that excuse or the other excuse for not obeying the commandments of the Lord because we will all go to the same place, and we know that that view is held by many of the sectarian churches of the world. That, so far as this Priesthood is concerned, is not true, it is an apostate principle.

I have already suggested that we face perhaps the greatest crisis in the history

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of the world. These are the "latter days." I have already suggested, following the excellent address of President McKay, that the Marxist principles and policy wherever found look to the temporal, not to the spiritual. They exalt the temporal; they belittle the spiritual.

You know, I find no place in the Scriptures, the New Testament and otherwise, where the Lord ever promised that those who followed him would gain wealth. His mission was to the poor and the lowly.

Do you remember the first great miracle performed by the old Apostles? It occurred at the Gate Beautiful. There was there a man who was born from his mother's womb with crippled feet. They brought him there daily. Peter and John were going in and as they went by him, lying there seeking alms, they looked at him and then they said "Look on us." And he looked at them. Then Peter delivered that great message that brought him before the Sanhedrin, and performed the first miracle:

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

He reached his hand, and took him. The man arose. His ankles straightened. He leaped for joy.

Now, I want to talk a little, just a minute more, to you about that.

I do not wish to be a croaking raven. But I am so disturbed by the revelations recently made by this man Khrushchev that a deliberate attempt will be made to conquer the Western world, the Christian world; first, by peaceful means. But if they can get us for peace, and then for retiring from Europe, demobilization, largely, the destruction of our installations for protection, then you will see what he will do.

Now, brethren, I want to urge on you this consideration. I have had some time to reflect recently, and my condition has been such as to bring home to me how terrible would be the condition if I had been deprived of my daughters and of my doctor, and the saving thing about it was the prayers of my Brethren and of the Church. There is where the healing came from.

Visualize, if you will, for a moment what would be the condition if we suddenly had a bomb landed here, many

wounded, many doctors out, perhaps the hospitals gone. What are you going to do?

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

Brethren, if you face a situation where there is no nursing available, no doctors available, only the Priesthood, are you going to be living so that you can go and in the name of Jesus Christ, bless and heal?

I was reared in a household of faith. In my father's home we had no doctor in the town. We had none short of Salt Lake City, forty miles away. My father and my mother reared almost entirely their ten children without a doctor—time and time again pneumonia, scarlet fever, typhoid, six of us sick at one time in bed in the same room with diphtheria. And what did they do? Father and the elders went to the Lord. That is how we lived.

Read what happened on what is called the Day of Miracles on the banks of the Mississippi, when the Prophet went out and administered here and there and healed. Joseph sent his handkerchief as Paul of old sent handkerchiefs and aprons, and, their faces being wiped, the sick were healed.

Now, if you have no doctors, no nurses, none but you and the Lord, you Priesthood-bearers, is it not worth living so that when that time comes, your prayers will be heard, and your sick healed?

May God be with us and help us to live as the Priesthood should live.

I conclude by bearing my testimony as I did this morning, but will not repeat for time, save to say that I know God lives, that Jesus is the Christ, that Joseph was a Prophet through whom came the Priesthood and the Gospel, that those who succeeded him have had that same right and that same power held today by President David O. McKay.

God give us all this testimony and give us the strength to live so that if, when, and as a crisis shall come, we may be a Church, a community of doctors representing the Priesthood, holding the Priesthood and exercising the great gift which filled the work of Jesus, I humbly pray, in the name of Jesus. Amen.

## PRESIDENT DAVID O. McKAY

This is an historic occasion. The young men of the Aaronic Priesthood in attendance will remember this, as we all shall.

We have just received a report of the attendance as follows: In the Salt Lake Tabernacle, 7,563; in the Assembly Hall, Barratt Hall, and grounds, 2,285; in the 204 groups reporting in, 38,516; making a total reported to this moment of 48,364, every one of whom holds the Priesthood, which is an authorization to represent our Father in Heaven in whatever position or assignment each may be placed, and to do it authoritatively.

It is a humbling experience, even to have the privilege of being one of those 48,000 men of the Priesthood—a power in the land and a power never so greatly needed in the history of the world to thwart the plans and schemes of the Adversary as today. God grant that we may have wisdom and knowledge and most of all, divine guidance as we perform our duties assigned to us.

There are a few details that we should like to mention, and ask for the Bishops' cooperation in making more effective the work.

But before so doing, I wish to say a word about our servicemen mentioned in the beginning, twenty-one of whom flew in to attend this meeting tonight. I said we should have something more to say. A short time ago we received a letter from a group of service boys, a part of which I wish to read. They are aboard the United States steamship "The Pine Island."

"On behalf of the group aboard the U.S.S. Pine Island we would like to take this time to write to you with humbleness and sincerity in our hearts. . . .

"We a few of the Lord's servants striving to do the work that we have to do before the second coming of our Lord Jesus Christ. Through your words, guidance, and leadership and the help of our Father in Heaven, and if we live worthy we will be able to do this work which is here for us to do. . . .

"We are now touring the Pacific Ocean for six months, visiting different lands and people. We learn a lot of the ways of other people. How they live and what they do, their religion. We find

out personally how important missionary work really is and how much has to be done yet. Most of these people do not even know that there is a Father in Heaven."

"We do our very best, especially over here to set examples of the Church and to live as righteously as we possibly can; to live the commandments of the Lord and the teachings of our Church; to give unto all of those desiring to attend our meeting of worship, to let them partake of the spirit and blessings we receive at our little group meetings.

"We hope that we have not kept you from some important task with the time spent reading our letter. We just wanted to write to you to let you know that we are always thinking of you and our prayers are with you. We thank you for your time. May God bless and help you in all things you are in need of.

Very Humbly Yours,

(signed) Edwin E. Bigler, Elder  
L. D. S. Group Leader  
U. S. S. Pine Island  
(Pacific Ocean)  
Elder Danny G. Davis,  
Secretary"

It is not easy for the boys in the service to live up to the ideals of the Priesthood, especially if they have been tempted before they went into the service. It is not easy for the Elders who are in the missionary field, either, especially if they have been tempted before they go into the mission field, and I emphasize that exception.

Young men and young women who grow up through their teens and keep themselves unspotted from the world can resist temptation in the field and in the service, or wherever they are. It is not difficult when they meet temptation.

But some of our young men and our young women fail to live up to the standards of the Priesthood and they slip and fall. They ask forgiveness and go into the field and are tempted, and they are tempted, and they fail again. It is just as necessary for young men and young women to live up to the principles in their high school training

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here at home, and some of them are narrow in their training and teaching, as it is for them to keep themselves pure and unspotted when they go into the field.

You cannot tamper with the Evil One. Resist temptation, resist the Devil and he will flee from you.

The Savior on the Mount gave us the greatest example in all the world and the 48,000 men tonight must ever have him in mind as their ideal. Just after the Savior's baptism, he was led up to the mount that is known now as the Mount of Temptation. I do not know whether that is where he stood, where he fasted for forty days, or not. But it was on some mount that he went, and after fasting forty days, the Tempter came to him, so we are told, and as the Tempter always does, he struck at him in what the Tempter thought was his weakest point.

After having fasted, the Tempter thought he would be hungry, and the first temptation, you will remember, was, "If," and he said it sarcastically, "If thou be the Son of God," referring to the testimony of the Father when he said, "This is my beloved Son,"—"If thou be the Son of God, command that these stones be made bread." And there is a stone there in that area which is not unlike a Jewish wheat-loaf, so that would make the temptation of it appeal all the stronger. Christ's answer was: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:3-4.)

The next temptation quoted scripture also. It was an appeal to vanity, an appeal to gain ascendancy over our fellows: "If thou be the Son of God, cast thyself down . . ." (from a pinnacle of the temple) ". . . for it is written . . ." (and the Devil can cite scripture for his purpose) ". . . for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And the answer was, "Thou shalt not tempt the Lord thy God." (Matt. 4:6-7.)

The third temptation was of love, of wealth and power. The tempter took Jesus to a high mountain and showed him the things of the world and the power thereof. He was not sarcastic

in this temptation. He was pleading, for the resistance of the Savior had weakened the Tempter's powers. He showed him the things of the world. "All these things will I give thee, if thou wilt fall down and worship me." Rising in the majesty of his divinity, Jesus said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And the Tempter slunk away; and we are told that angels came and administered to the Lord. (Matt. 4:8-11.)

There is your story, young man. Your weakest point will be the point at which the Devil tries to tempt you, will try to win you, and if you have made it weak before you have undertaken to serve the Lord, he will add to that weakness. Resist him and you will gain in strength. He will tempt you in another point. Resist him and he becomes weaker and you become stronger, until you can say, no matter what your surroundings may be, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.)

Now, I mention this because there are too many broken hearts in our Church, because men, some of whom hold the Priesthood and prominent positions, are tempted right wherein they are weak, and they forget that they have made covenants with the Lord and step aside from the path of virtue and discretion and will break their wives' hearts because of foolish indulgence and because of their yielding.

We have one of the most sacred covenants in all the world pertaining to the happiness of the home, and there are men within the sound of my voice who have forgotten how sacred that covenant is. The Brethren of the Twelve, the General Authorities of the Church, the stake authorities, are urging youth everywhere to go to the temple to be married. Don't you go to that temple unless you are ready to accept the covenants that you make.

Marriage in the temple is one of the most beautiful things in all the world. A couple is led there by love, the divinest attribute of the human soul. A young man looks upon that bride, rightfully, who will be the mother of his children, as being as pure as a snowflake, as spot-



less as a sunbeam, as worthy of motherhood as any virgin. And I will tell you that it is a glorious thing for a woman thus to bear the robes and be the pride of a young Elder's heart, one who trusts her to be the head of his household.

And she trusts him as being as worthy of fatherhood as she of motherhood, and rightfully, too, because on his shoulders are the robes of the Holy Priesthood, testifying to his young bride, and to all, that he is as worthy of fatherhood as she of motherhood.

And together they stand in the House of the Lord and testify, covenant before him that each will be true to the covenants they make that day, each keeping himself or herself to the other and none else. That is the highest ideal of marriage ever given to man. If those covenants were kept as sacred as sacred covenants should be kept, there would be fewer broken hearts among wives and fewer among the husbands, when wives forget. A covenant is a sacred thing, and a man who is married in the temple, has no right to be looking at young women, whether they are in the choir or in the Relief Society or on the General Board, or doing any of the duties of the Church. You have a covenant to be true to that wife.

Brethren of the Priesthood, keep it true, be true to it.

"It's easy enough to be prudent,

When nothing tempts you to stray;  
When without or within no voice of sin

Is luring your soul away.  
But it's only a negative virtue

Until it is tried by fire,  
And the life that is worth the honor of earth,

Is the life that resists desire.

By the cynic, the sad, the fallen

Who had no strength for the strife,  
The world's highway is cumbered today;

They make up the item of life.  
But the virtue that conquers passion

And the sorrow that hides in a smile,  
It is these that are worth the homage of earth

For we find them but once in a while."

—Ella Wheeler Wilcox

I plead with the army assembled tonight in this Priesthood meeting, to keep true to the covenants made in the

House of God. You have no right to neglect your wives and go and seek the company of others who seem to be more attractive to you because you are thrown with them in daily life, in your business affairs, or in Church affairs. This may seem general, but while I speak to you, a wife with her tears and her pleadings comes to me now, asking, "Won't you just say a prayer, won't you offer a prayer to try to bring my husband back?" Well, she may have been to blame for the trouble—she said she was partly to blame—but I know he was to blame, for he is a man who holds the Priesthood and he has no right to break his covenants. We have too many divorces in the Church, and men, I think we are to blame for most of them—not all, but most of them.

With regard to temple work, bishops, be more careful about issuing recommendations. First, in the details: Many persons come to the temples with recommendations incompletely prepared, lacking essential information, often without indication as to the purpose of the ordinance.

Next: Missionaries not infrequently come to the Mission Home without temple recommendations. That should never be, bishops. Most of them, not having received their endowments, must go to the temple, and the program at the Mission Home provides for at least two temple sessions.

Please be careful, bishops and stake presidencies, for we ask that you give special attention to the correction of these two matters and save much inconvenience, expense, and time to temple and general office staff and the people of the Church as well.

I see that the time is gone and I must not detain you longer.

If you will have your testimonies strengthened, to have it revealed to you now individually that Christ is aiding you in your work, guiding his Church, well the best way to do that is to follow the admonition of my brethren who have spoken to you tonight—doing your duty, as President Moyle urged, attending to missionary work, no matter what the cost may be or how many hours you have to spend.

There is an old saying that "man's extremity is God's opportunity." You remember the story I have told about

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James McMurrin, who had to fill an appointment in Falkirk, Scotland, on Sunday. He was in Burntisland Saturday night and he had a sixpence or a shilling in his pocket to pay for his boat ride across the Leith Walk to Edinburgh. When that was spent he was alone. The only way he could get to Falkirk was by the one train that was then running between Edinburgh and Glasgow.

He had an appointment with the Branch in Edinburgh from ten to twelve. He filled that appointment. When they asked him to go to lunch, he said, "No, thank you, I have to be in Falkirk and I have to take the train that leaves at one o'clock"—or thereabouts. One by one the Saints bade him goodbye, all but Brother Robertson, who was president of the Branch. "Why," he said, "Well, if ye canna go hame with me, I'll gae ye Scotch convoy," and together they walked across Princess Street down to Waverly Station, and crossed under the glass covered canopy, over to the gate from which the train was to leave.

The only possible way that Brother McMurrin could have kept his appointment that night was to get that train. He had faith that the Lord would open up his way. He did not ask anyone for a shilling, nor for sixpence, nor for twopence, nor for two and six, and as the time approached, Brother Robertson said, "Well, Brother McMurrin, it is time just to get your ticket, so I will say good-bye." "Goodbye, Brother Robertson," and Brother McMurrin was left alone. There was his extremity.

"Father,"—I will give you his words as he gave them to me—"Father, I have come just as far as I can in fulfilling my duty. Open up the way that I may get on this train and go to Falkirk." He had in mind, he said, that the gatekeeper would probably let him go through. He did not think of the fact that the gatekeeper was a Scotchman. He would never do that. What happened? Brother Robertson had just returned to the steps leading up to Princess Street and the thought came to him, "I wonder if Brother McMurrin has enough money." Quickly retracing his steps, he walked across the station, pulled out of his pocket a two and six piece, and said, "Here, Brother McMurrin, perhaps you

need this." "Thank you, Brother Robertson, I need that to get my ticket." "Man's extremity is God's opportunity."

You brethren in the Church will come against the wall. It seems to be across your path. It may be morally. You cannot overcome it, or you cannot get through it, you cannot see. You can walk from here to that wall, having faith that God will give you a ladder, or show you a hidden ladder or an opening, and he will do it, if you will walk just as far as you can in the performance of your duty. No matter what it is or how difficult your duty, do it; walk that distance, and then say in all sincerity and faith, "Father, help me. Open up the way for me. Give me strength to do my duty, give me strength to overcome temptation."

God help us as men representing him through the Priesthood, the Holy Priesthood, to do our duty and do it well, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

The Men's Chorus of the Tabernacle Choir will now sing, "The Lord Bless You and Keep You." Elder Leo Reeve, president of the Zion Park Stake, will offer the closing prayer, after which this Conference will be adjourned until ten o'clock tomorrow morning.

Again we thank the Men's Chorus for their inspirational singing.

The session at ten o'clock Sunday morning will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir broadcast will be from 8:30 to 9:00 in the morning.

Also, Elder Richard L. Evans of the Council of the Twelve will be the speaker on the CBS Church-of-the-Air Program, broadcast over KSL tomorrow morning at 7:30.

"The Lord Bless You and Keep You," by the Men's Chorus, followed by the benediction, and this great Conference will be adjourned until ten o'clock tomorrow morning.

The Men's Chorus of the Tabernacle Choir sang the hymn, "The Lord Bless You and Keep You," following which the closing prayer was offered by Elder Leo Reeve, president of Zion Park Stake.

Conference adjourned until Sunday morning, October 11, at 10:00 o'clock.

## THIRD DAY

### MORNING MEETING

(For a full report of the *Church of the Air and Tabernacle Choir and Organ* Broadcasts, see pages 126 to 130.)

Conference reconvened Sunday morning, October 11, 1959 at 10 o'clock, with President David O. McKay presiding, and conducting the services.

The music for this session of the Conference was furnished by the *Tabernacle Choir*, under the direction of Richard P. Condie. Frank W. Asper was at the organ console.

#### President David O. McKay:

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing, "The Lord's Prayer." The opening prayer will be offered by Elder Theodore C. Jacobsen, formerly president of the Eastern States Mission.

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The Choir sang "The Lord's Prayer."  
(By Robertson)

Elder Theodore C. Jacobsen, former-

ly president of the Eastern States Mission, offered the opening prayer.

#### President David O. McKay:

Elder Theodore C. Jacobsen, formerly president of the Eastern States Mission, offered the invocation. The Choir will now sing, "Jesus, Name of Wondrous Love," Richard P. Condie conducting. Following the singing President Henry D. Moyle of the First Presidency will address us.

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Singing by the Choir, "Jesus, Name of Wondrous Love."

#### President David O. McKay:

The audience will be interested in knowing that this service is being broadcast on television and radio stations in many western states during this first hour. President Henry D. Moyle of the First Presidency will be our first speaker. He will be followed by Bishop Thorpe B. Isaacson.

### PRESIDENT HENRY D. MOYLE

#### *Second Counselor in the First Presidency*

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." (First Article of Faith.)

Upon this article of our faith is the Church founded. Jesus Christ, our Lord and Master, is the Son of the Living God. Christ is our Head. His life and works in mortality had a twofold purpose in the eternal plan of man: first, to redeem man from the fall. Therefore, has he been called the Redeemer of mankind. We believe with Paul of old:

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

"For since by man came death, by

man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:19-22.)

The atonement of Christ was in turn twofold, as I have said: first, to redeem man from the fall. It is through this atonement that man is resurrected from the dead that he might gain eternal life in its fulness, that there might be a reuniting of the body and the spirit after death. This constitutes the fulness of man.

The second purpose of the atonement was that we might be resurrected, free from our transgressions in mortality, and not live forever in our sins. Christ also atoned for all of our individual sins. Thus, we say he took upon himself the

sins of the world. John tells us, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

We say in our second article of faith: "We believe that men will be punished for their own sins, and not for Adam's transgression."

Thus we see that the atonement of Christ brings upon us the redemption from the dead. We all become fruits of the resurrection. Redemption from our own sins depends upon us. We are not saved from ourselves by grace alone as we are from Adam's transgression. To understand this simple difference gives us the power to differentiate in large measure truth from error. When we seek the inspiration of God in answer to our prayers; he inspires us. We repent, and repentance leads us to an appreciation of the laws and ordinances of God by which man can, through his own effort, through the exercise of his own will power, lift himself from sin to righteousness. When he does this, he is on the way to eternal salvation and exaltation in the kingdom of our Heavenly Father.

Paul said of Christ: "Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8-9.)

In all things Christ has set us the pattern. For this purpose he came to earth. No deviation from his plan can be justified or tolerated either in the judgment or the mercy of God. Furthermore, no excuse, no reason, exists why all men should not lend obedience thereto, rather than to try to justify themselves in pursuing any other course in life. Christ came to help us work out our salvation.

There are two phases of Christ's earthly mission. First, he taught his followers the plan by example as well as by precept. His teachings began with his own baptism in the waters of Jordan at the hands of John the Baptist by immersion, and John had theretofore been duly commissioned of the Lord to perform this ordinance. Could he have emphasized the importance of baptism in any better way?

"And Jesus, when he was baptized,

went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matthew 3:16-17.)

"... for thus it becometh us to fulfil all righteousness." (*Ibid.*, 15.)

We next see Christ in the hands of the tempter. Thus he taught us by his example to overcome the power of evil. We must all recognize in our lives the existence of two great powers, and learn early in life that with the power and inspiration of God we can overcome and resist and turn aside every evil force. Even his fasting for forty days gave us an understanding of how we can likewise efficaciously reach the source of power essential for our own progress. How could the Savior have taught us better how to begin a life of humility and of service?

We next see Christ on the mountain teaching his disciples whom he had chosen, and with them other listeners—yes, the multitude—the principles by which men could control their lives, and should control them. Out of these teachings we have the Sermon on the Mount. Would that it were understood by all men! But all men do not understand the teachings of Christ. His teachings are sufficient to have taught all who have heard and all who have read or now read that they should all have recognized him as the Son of the Living God.

There were only a relatively few who followed him. Too many were steeped in the paganistic practices of the past, too self-satisfied to open their minds and their hearts to the truth, even when spoken with the conviction and knowledge and power of God, made manifest through his Son Jesus Christ, our Lord and Master.

Time will not permit the enumeration of all his teachings. How grateful we are that he gave us the Sacrament of the Lord's Supper and commanded us to meet frequently and partake of that Sacrament and renew our covenants to keep his laws and obey his commandments, even as we covenanted to do at the waters of baptism.

His second purpose was not finally

completed until after his crucifixion and resurrection, just prior to his ascension to heaven, when he charged his apostles of old to go into all the world and preach the gospel of Jesus Christ to every nation, kindred, tongue, and people, and that they that believed should be baptized and thereby bring about their own salvation.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (*Ibid.*, 28:18-20.)

Here again he set the great pattern to be followed by his disciples in every generation of time. The plan Christ thus gave us can be stated very simply:

*We hear the gospel.*

*We repent.*

*We are inspired.*

*We are converted by that inspiration, the gift of the Holy Ghost.*

*We accept, and we learn the gospel.*

*We teach the gospel to others.*

Its divinity is revealed to those who seek the truth by the gift and power of God. That is what is meant by the scriptures: ". . . seek and ye shall find, knock and it shall be opened unto you." (*Ibid.*, 7:7.)

We ourselves must act. We must initiate our own search for truth of our own free will. Once we do, the Lord magnifies us, fills our souls with his Holy Spirit, and leads us on to faith and to repentance. When we have received and understood the word, we accept the gospel and lend obedience thereto.

Our third and fourth articles of faith read: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

We express our love and devotion to God for our conversion by proclaiming his word to others, even as he has given it to us. We spend our lives teaching the gospel to each other in the Church, in our homes, in all our worshipping assemblies. We proclaim the truths of the gospel to our neighbors and our friends far and near. We fill our missions on earth by trying to follow in this respect, as in all others, the charge and the example and the teachings of Christ, our Lord.

After Peter and the apostles of old received this commission to preach to every nation, we see them next actually preaching the gospel, and our first recorded history of their missionary labors is recorded thus:

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . .

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:1-4, 36-39.)

"But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

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"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

"And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (*Ibid.*, 3:18-23.)

"Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

"If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

"This is the stone which was set at nought of you builders, which is become the head of the corner." (*Ibid.*, 4:8-11.)

Today, and for the past 130 years of the existence of the restored Church of Jesus Christ, the Spirit which prompted Peter and his associates of old has impelled the elders of the Church of Jesus Christ of Latter-day Saints to do likewise. Ever since 1830 we have had in the world young men and women who, because of their love of the gospel and the witness of its divinity which they have received of the Holy Ghost, preach the gospel in its truth and in its purity. They devote their time and their means to accomplish this mission, to call all people to repentance and to teach the plan of life and salvation given us of the Savior. The gospel has been restored to the earth in its fulness, in its simplicity and purity in this day through the instrumentality of the Prophet Joseph Smith.

Like Paul of old, they say, and they say it with pure hearts and clean hands, as they dedicate their lives to their missionary labors:

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:2-5, 9, 11.)

Every convert to the Church today has this desire in his heart to tell others what he has found. There is joy in knowing the truth, and there is joy in intuitively sharing it with others. This is the gift of the Holy Ghost. It is the sure sign of our conversion. Not all of the members of the Church leave their homes to go on missions into the world, my friends, to bring to you the gospel in your homes, but within the sphere of their influence our people continue through life to bear their testimony of the existence of God which gives to them that peace which can come alone from our Father in heaven.

As elders in Israel today we are charged with the responsibility of proclaiming his word to the world and crying repentance to the sons and daughters of our Heavenly Father. Our brothers and sisters throughout the world, those who are listening in, who may not be of our number, let us beg of you to give our missionaries the opportunity they so earnestly seek to give to you the simple principles of the gospel as taught by Jesus Christ himself. These missionaries come to you holding the priesthood of God. They have received his power and authority to preach the gospel and administer in the ordinances thereof. They have brought joy to hundreds of thousands in the past. All of us here today are here as a result of similar labors upon the part of former missionaries.

My friends, you cannot afford to turn a deaf ear to the truth, for we declare to you in all soberness that God lives

and has once again spoken from the heavens, once again restored his power and his priesthood in its pristine strength and purity upon those of us whom he has called to carry on his work in this, the dispensation of time in which he has brought together all that he has given his children in all previous generations of man, all as foretold through his prophets of old.

We have the power and the authority to confer these same blessings upon all nations, as the blessings which were given by the apostles of old to the nations in which they served as missionaries.

Daniel tells us: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44.)

John, the Revelator, gave us one of the most beautiful predictions of all of the restoration of the gospel in these latter days, for he said: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

These prophecies have, in large measure, been fulfilled. The gospel has been restored to the earth. God continues to magnify those upon whom he has bestowed his authority in these latter days to serve his people and to guide and direct the honest in heart the world over into the paths of truth and of right. We declare most solemnly that we have been called of God, and that we proclaim his word to the world by virtue of his power and authority. We invoke his blessings upon all mankind, and particularly that their hearts might be opened, their desires might be toward righteousness, and that they might lend an ear and understand and appreciate the truth when it is presented to them by his duly ordained and constituted servants—the missionaries of the Church of Jesus Christ of Latter-day Saints.

God bless them, and bless us, and bless all who lend ear to their teachings, we pray humbly this day, in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

President Henry D. Moyle of the First Presidency of the Church has just spoken to us. We hope that all the television sets, radios, that were tuned in along the West Coast, in the Northwest, and throughout the nation, heard President Moyle's address.

We shall now hear from Bishop Thorpe B. Isaacson of the Presiding Bishopric.

#### BISHOP THORPE B. ISAACSON

##### *First Counselor in the Presiding Bishopric*

President McKay, President Clark, President Moyle, President Smith, my beloved brothers and sisters, and the radio and television audience: I am very grateful for the prayer this morning of a wonderful man, former mission president, Brother Theodore Jacobsen. I know that the Lord will answer that prayer, and I shall be grateful to you for your prayers this morning because I confess to you that I feel very humble and very weak.

As I have listened to these inspired messages today and yesterday and the

day before, I have thought of the words of Riddle: "Those who know books know much, but those who know nature know more, and those who know God have reached the goal of human wisdom."

This great choir, I am sure, has uplifted us this morning along with thousands and perhaps millions who have heard them. They are a great credit to the Church and to the city, to the state and the nation. These choir leaders, the choir members, and the officers, are not just good musicians: They are good

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Latter-day Saints, and they are wonderful missionaries. They are devoted. I have a very choice brother singing in the choir, and I know how deeply devoted and what great love he has for this organization. May God bless every single one of them.

I know we have been deeply touched this morning by the inspiring address of President Henry D. Moyle. May I be pardoned if I tell you this morning that I thought his humble and yet beautiful address was just like the prayer he offered a few days ago in an upper room of the temple when the General Authorities met there preparatory to this great conference. As he spoke to you this morning, he had a prayer in his heart for you, the membership of the Church, and for our friends not of the Church; and as he offered that prayer in the temple, in the true order of prayer, I felt sure our Father in heaven had called him to his present position. Brother Moyle has no selfish interests. He has lived above selfishness. He will be a great blessing to the membership of this Church. Those of our friends not in the Church, as well as all of us, will sustain him and pray for him in the great load that he has to carry. The mantle of Presidency has fallen on his shoulders. Last night the priesthood assembled was deeply blessed as a result of his marvelous address. President Moyle will be a great comfort and blessing and assistance to President McKay and President Clark, whom he dearly loves.

A year ago it was the privilege of my wife and myself to visit many countries of Europe, and only by coincidence we came into countries, missions, branches, and districts where Brother and Sister Moyle had recently visited. I have never heard anyone speak so beautifully as the humble Saints of Europe spoke about President and Sister Moyle. I think we will never know the amount of good and the help that he rendered to so many of our humble Saints in far-off countries of Europe. In many places he spoke to them in their native tongue. How grateful they were for his presence. Sister Moyle likewise spoke to them. They are dearly loved in the far-off countries of Europe.

Faith promotes faith, and testimony inspires testimony.

Today, if I may, I would like to take just one sentence from President McKay's beautiful dedicatory prayer offered at the London Temple, and may I quote from that one sentence. Speaking to the Lord, he said: "May we express overwhelming gratitude just to be alive."

I have a personal reason this morning for repeating this sentence from President McKay's dedicatory prayer, because today I am truly grateful just to be alive. A few months ago I became critically ill, and I learned then, as I have never learned before, that the line between life and mortality and death and immortality is very thin indeed. It only takes a few seconds—yes, a very few seconds—to change from life and mortality to death and immortality, and I saw how close one can get to the pale of death. I thought I was passing from this life to the other, and I am truly grateful to the Lord that he permitted me to live. I fully realized then that I was not prepared or ready for that passing, and it brought to my mind a few words that I have read in a poem that goes something like this:

"There is no time that we could set for parting.

Ever our prayer would be," (as mine was)

"Not yet, dear Lord, not yet, just another day."

I realized then more than ever before how dependent we are upon God, our Eternal Father, even for the preservation of our lives. When one faces such a change, and we are all going to face it, when we come close to it, many things come to our minds. I wonder if you are ready for that change. I wonder if you are prepared to change from life to death. I believe that we can become prepared and ready, and I concluded then that if the Lord would permit me to live longer, I intended to live better so that I could die better.

Even though one may not be completely conscious or aware of what is going on about him, I shall always be truly, humbly grateful, I hope, more grateful than ever before in my life for the blessings and the prayers of my friends and family and my Brethren.

I am more grateful now because I realize the power of the Holy Priesthood of God that we have heard so much



about in this conference, often referred to as the greatest power on the face of the earth. Some of the Brethren, who are prophets and servants of God, came to my room in the hospital and laid their hands upon my head and anointed me with holy consecrated oil, and then said unto me, "By the power of the Holy Priesthood, (Brother Moyle just told us about that power) and in the name of Jesus Christ, we bless you that you shall be well."

Do you know of any such power as that in the world? I bear testimony to you that the power of the priesthood is here in the Church. I testify to you that one knows and one feels that influence and that power, and is mindful of the blessings of the Lord received through the administration of his servants holding that Holy Priesthood.

I am grateful to be alive, and I promised the Lord that I would bear testimony of that power and that healing influence whenever I could have the strength to do so. I thank God, and I hope that you thank God just to be alive. If you feel that you are not quite prepared or ready for that change from life to death, let me urge you now—today—to change your life. Remember it only takes a few seconds to change from life unto death. Let me urge you to make the necessary adjustments in your life. Yes, make new resolutions. Turn back, if you have reason to believe that you are on the wrong road, turn back now. It isn't too late.

May I quote from Amulek's testimony in the book of Alma, wherein he states: "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors . . . for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Alma 34:32, 34.)

Repent! Forsake those things that are wrong so that when the time comes for you to make that change you can say as Paul said to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto

all them also that love his appearing." (II Timothy 4:7-8.)

And as quoted in the last verse of the hymn, "Come, Let Us Anew":

"O that each in the day of his coming  
may say,

'I have fought my way thro'—

I have finished the work thou did'st give  
me to do.'

O that each from his Lord may receive  
the glad word:

'Well and faithfully done;

Enter into my joy and sit down on my  
throne.'

That reminds me of a prayer that I read recently, and may I quote: "Your day is almost done. When the night and the morning meet, it will be an unalterable memory. So let no unkind word, no careless doubting thought, no guilty secret, no neglected duty, no wisp of jealous fog becloud its passing."

May God grant us the ability to change our lives where they need to be changed. I wonder if we are absolutely satisfied with the life we are leading, with the thoughts we are thinking, and with the deeds that we are doing. Everyone of us can thank God, our Heavenly Father, for our very life, and may we let God be our confidant—everyone of us—that "thy Father which seeth in secret himself shall reward thee openly." (Matt. 6:4.)

As we pass from day to day, each day bringing us closer to the time when we will change from life unto death, may we ask: "Heavenly Father, for what purpose hast Thou given me this day? To what end do its hours point? Help me not lightly to dismiss this question. Let me not be carried unthinkingly with the drift of the times. Give me grace to reflect seriously upon the course of my life, for days are numbered and precious."

May this group here today, and those who listen on the radio and television, resolve to live better hereafter so that we can die better. May God bless every single one of you, that you may live as long as you want to live and as long as you ought to live. Remember, each day of life is so precious we must not let it carelessly slip away.

I bear testimony to you humbly that God lives, that he is our Father, that

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Jesus Christ is our beloved Savior and our Elder Brother. Oh, how grateful we should be for the power and the blessings of the Holy Priesthood of God that are constantly in our midst today. Oh, how important it is to have the faith and ability to recognize, not only our blessings, but the source of those blessings.

God bless everyone of you, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Bishop Thorpe B. Isaacson, a member of the Presiding Bishopric of the Church. The Choir and Congregation will now

sing, "Redeemer of Israel," Richard P. Condie conducting. After the singing, Elder Henry D. Taylor, Assistant to the Twelve, will address us.

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The Congregation and the Tabernacle Choir joined in singing the hymn, "Redeemer of Israel."

### President David O. McKay:

We will now hear from Elder Henry D. Taylor, Assistant to the Twelve. He will be followed by Elder Levi Edgar Young of the First Council of the Seventy.

## ELDER HENRY D. TAYLOR

### *Assistant to the Council of the Twelve Apostles*

The calling of Brother Moyle to the First Presidency, and that of President Hunter to the Council of the Twelve, is added evidence, my brethren and sisters, that this Church is guided and directed by revelation and by inspiration. These are two wonderful men. I know the Lord has a great mission for them to perform.

We live today, my brethren and sisters, in a world of unrest and insecurity, where mistrust, suspicion, and disloyalty exist between nations as well as among individuals. Loyalty to oneself and to the principles he believes to be true, is a noble virtue.

In Shakespeare's *Hamlet* is expressed this impressive thought: "To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man. . . ."

Latter-day Saints should be taught early in youth the fundamental principles of the gospel. These teachings of the Savior, if observed, will serve as an anchor and guide throughout life, and bring happiness to the individual.

We have been privileged to come to this earth to be tested and proved, to see if we will be loyal and true to the commandments given by our Heavenly Father. We have the responsibility of being loyal to righteous and correct principles. Satan and his followers are zealous and loyal, but to causes and

principles which are unrighteous and opposed to the will of our Heavenly Father.

There are two opposing forces operating to win the souls of the children of men—one force for good, and one for evil. The Prophet Mormon gave a test that may be applied in determining one from the other, when he said: "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually. . . ."

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; . . ." (Moroni 7:12, 16.) Through righteous living we may have the companionship of the Holy Spirit, which will assist us in discerning right from wrong, good from evil.

Joseph Smith was permitted to behold the contrast between the glory of God and the power of darkness, and received this explanation: "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. . . . You have beheld the power of God manifested and the power of satan: and you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness;

that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with peace in the kingdom of God where joy unspeakable surrounds them." (*Comprehensive History*, vol. 1, page 78.)

The Savior came to earth with a mission to perform. He was loyal to the confidence and trust placed in him. This was in spite of his awareness of the magnitude of his mission, including the atonement. As the hour of the betrayal and his great sacrifice drew near, he entered the Garden of Gethsemane, and in anguish prayed to our Heavenly Father, saying: "... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew 26:39.)

The Prophet Joseph Smith fully realized the fate that awaited him and could have undoubtedly escaped martyrdom by going West beyond the reach of his enemies. Rather, he chose to return to Nauvoo and Carthage, being loyal to the Saints he loved so dearly, and who returned his love and affection. Many of his associates pleaded for the privilege of accompanying him and his brother Hyrum to the jail, aware that death could easily result. Willard Richards and John Taylor were granted this permission, and when the armed mob stormed the jail, they fought valiantly with all their might and strength to defend the Prophet and Hyrum. John Taylor was seriously wounded in the assault. This display of loyalty and affection could well impress and inspire each of us. These men were ready to give their very lives for those they loved.

They believed the words of the Savior when he said: "This is my commandment, That ye love one another, as I have loved you.

"Greater love hath no man than this, that a man lay down his life for his friends." (John 15:12-13.)

As we come into your stakes each week to attend quarterly conferences, we are deeply impressed with the devotion, steadfastness, and firmness of you good people in the wards, stakes, and missions of the Church. We are pleased to observe your love and loyalty for the gospel and for the inspired leaders of the Church and of your desire to sustain them and assist them in building up the kingdom of God here upon the earth.

To President McKay and the other brethren in the First Presidency, I express my love, and pledge them my loyalty and support. I sustain them with all my heart.

May we all be blessed with the ability to discern good from evil and have the courage and desire to be loyal to those principles which are righteous, I humbly pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Henry D. Taylor, to whom you have just listened, is one of the Assistants to the Twelve Apostles, and formerly president of the California Mission. We shall now hear from Elder Levi Edgar Young of the First Council of Seventy. He will be followed by Elder S. Dilworth Young of the same Council.

#### ELDER LEVI EDGAR YOUNG

##### *Of the First Council of the Seventy*

My brethren and sisters, we are all very glad to assemble in this great conference of the Church, and oh, the wonderful messages we have received, and the testimonies that strengthen our lives.

I wish to say a few words about President Joseph Young. My grandfather was chosen by the Prophet Joseph Smith, and when grandfather met the Prophet for the first time, the Prophet told him

that the Lord had already a place for him in the priesthood.

Grandfather was a Methodist minister. He had become a preacher, going through the different parts of western Ohio, then crossing Lake Erie into Canada, holding meetings, preaching the Methodist beliefs. Then one morning he was holding a meeting, and he saw his brother, Brigham Young in the audience, and he could not understand

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it at first. Grandfather was the elder of the two. After the meeting, Brigham walked up to his brother, Joseph, and said, "Joseph, I have found the gospel. Come with me."

Joseph immediately felt the truth of what his brother said, and taking him by the arm and bidding his congregation good-bye, they made their way back to Kirtland, Ohio, where Grandfather met the Prophet. He was baptized immediately, and within a few days the Seventy organization was made, and Grandfather found himself in the First Council of the Seventy. He was always so proud of it. He became a wonderful teacher and went among the people in a simple childlike manner. He was a great reader of the Bible and the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. He loved literature, and because of his prayers to God, he was able to grasp the meaning, and he used to say to the people: "That is a simple thought, isn't it?" And the way he said it, the Saints agreed, and it became known that the gospel of Jesus Christ is the greatest in thought of today, and yet so great that it becomes simple and pure—an ideal for the person who goes to God and prays for understanding.

Grandfather Young passed away in 1884, and then his son, Seymour, succeeded him. It is a story that becomes very personal, I realize, but one of the seventies asked if I would say something about Joseph Young in my address. He was a great reader, and he had come to know the story of Israel, and taught it to the people. He was a reader of literature, as I have said, especially English literature, and just after the Prophet Joseph Smith had asked that some of the people learn Greek and Latin, Grandfather was learning those languages.

I must not take too much time, but I will read these few words to you. "To learn is to bring into your being a thought that gives strength and a better understanding of the power of your own mind." That was what Grandfather used to teach. Go to your Bible again and turn to verse or chapter that you have already learned to love, and read it again. Pick out some noble lesson; learn the substance of its thought. Who

wrote the words? Where are they found and why were they written? That is for us all—the words, when were they written and why?

In time, an incentive to learn more and more will be the result of our study. The beauty of it is that you are learning for yourself. You become your own teacher. Try this exercise every day for a few minutes and you will be surprised at the number of noble truths you will learn. The worth of this self-teaching is the habit of thought and attention it stimulates within us. The steadfast pursuit of such an ideal is the truest recreation that we can have, and is the road to a personal understanding of the gospel.

"My brethren and sisters," said Joseph Young one time, "if you can learn how to learn, you have acquired something that will make of you a real teacher. You have acquired a habit that will not only give you much joy every day, but will also strengthen your character and lead you on daily to greater truths and more abundant life."

It is our own study, with faith and prayer to God, that gives us strength, that gives us life and light; and therefore we are ready to become more devoted readers of the great Church works. Remember the words of Jesus: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

To know Christ is life eternal. To become like Christ is happiness everlasting. We know the steps that Jesus trod: obedience, devotion, purity, truthfulness, kindness, resistance of temptation, self-sacrifice. It was John Ruskin who wrote:

"He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace."

And the men who have this life in them are the true lords and kings of the earth.

God bless us in this holy purpose of learning the gospel in its simplicity, for how true it is that the greatest thoughts become simple to our souls and spirits as we approach God by faith and prayer. I pray that we Seventies may all become wise and good teachers of the gospel. Amen.

**President David O. McKay:**

We have just listened to Elder Levi Edgar Young, grandson of Joseph Young, who holds the same position as his

grandfather as Senior President of the First Council of Seventy. We shall now hear from Elder S. Dilworth Young of the same Council. He will be followed by Elder Sterling W. Sill.

**ELDER S. DILWORTH YOUNG***Of the First Council of the Seventy*

It seems to me that there have been two themes in this conference. One is our love and devotion and our determination to serve the Lord Jesus Christ. The other is a great concern for our children. May I speak briefly on the second of these two themes? May I quote you a scripture, briefly?

"... inasmuch as parents have children in Zion . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

That was quoted twice earlier in this conference. I would like to add that we should also teach children ethical living. I believe that the tendency of the times and the forces of evil around us are so great that unless we unite on our objectives, and obtain a program to which we can expose our children and have them unite with us, we can easily fail in this great project of keeping our children in the Church. Unity of ideals and purposes is hard to achieve. May I illustrate?

Many years ago I was invited to a high school to talk to a group of parents who were present on a "leadership week" basis. It was not connected with Brigham Young University but was a local affair. There was invited to accompany me, and to take part in this discussion, a psychologist from one of our colleges. We both went, and I was the first speaker. I can remember how hard I labored to convince these parents that if they wanted to have their children obey, they themselves would have to obey the principles which they espoused.

One of the subjects they brought up was the matter of driving cars when under age. Everybody knows that the state law is clear in this respect—sixteen

years of age is the legal limit under which a child should not drive. Many fathers had been beset with importuning from their children. Many fathers and mothers had allowed their children to drive, even under legal age.

I expressed myself quite vehemently on the subject and said I thought it was wicked, really, for a parent either to set an example of breaking or allow a child to break the law—not because of that particular law being either good or bad,—but because the tendency to break law would be implanted in that child, and perhaps sometime he would choose to flaunt a law more serious and important.

My companion followed me, and this was his solution. He said: "I will tell you how I solved that problem in my family. My boy is fourteen and a half years of age. I took him down to the bureau where they issue licenses, told the folks he was sixteen, and got him a drivers' license so that he could drive legally on the highway."

Another scripture (this is from Paul): "Children, obey your parents in the Lord: for this is right.

"Honour thy father and thy mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4.)

I think we might just as well recognize the fact that while we parents are "in for it," so to speak, if I might use a slang term, if we do not teach our children, I think the children are equally responsible to do a little for themselves to have respect for their parents, and to learn to obey their parents. It is a two-way thing. If parents are going to teach children, the children ought also

to learn that they must be obedient to their parents.

I have another example. A certain man living in my town had a son. The son was invited to join a high school club. This high school club was one of a number. He wanted to have some social life with the other boys, I suppose, and after he talked to his father about it decided he would join. After a while there was to be an initiation.

He went to his father and said, "Father, I need some advice. I have heard in a roundabout way that they do things to you at these initiations. What would be your advice to me as to what I ought to do?"

The father said to him, "Do not let them do anything to you that will involve your dignity as my son or as a man. Do not let them compromise you in your priesthood, in your family, or in your good name."

So he went. The story comes to me that it was a cold winter's night, and the boys of the club, without chaperonage, had hired a cabin in the canyon near our town, and there they prepared to initiate their friends. I suppose the father had an anxious moment or two as he sat through the evening, wondering what was going to happen. The boy left him and took his sleeping bag and his sleeping equipment, because this was to be an all-night affair. The thermometer measured zero during the night.

About two o'clock in the morning the father said he heard the front door open. He got up to see who was entering the house without permission, and

there stood his boy, sleeping bag slung on his back, overcoat on. He said, "What's the matter, Son?"

The boy said, "They tried it, Dad, and I fought them off and came home." He had walked nine miles in that zero weather. After he got warm, the boy retired. The father went upstairs, stood at the foot of his son's bed, and said, "You've done well. I am glad you are an obedient son."

Now, fathers must make decisions. Mothers must make decisions. But so must sons and daughters. If the sons and daughters do not make correct decisions, they are more at fault than their fathers and mothers, if their parents have taught them what is right. A most important purpose of this Church is to bring up children in righteousness and to keep parents righteous also.

I bear my witness that President McKay is a prophet of the Living God, and I bear witness also that his great concern, if I might be so bold as to interpret him, is for the youth of Zion, that they might grow in righteousness and carry the torch of this Church until it fills the earth.

I humbly pray we may find the right and the way to do it. In the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just listened to Elder S. Dilworth Young of the First Council of Seventy. Elder Sterling W. Sill, Assistant to the Twelve, will now address us, and he will be followed by Elder Hugh B. Brown.

### ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

Recently a seat companion in an airplane was telling me something about the very interesting science of ballistics. He pointed out that when a bullet is shot through a gun barrel, the bullet receives a set of characteristic markings which will forever identify it with the particular gun barrel through which it is shot.

Our conversation then moved to another set of facts which might be called mental ballistics or spiritual ballistics.

That is, when an idea is passed through the mind, the mind receives a set of characteristic markings; for example, when one thinks negative thoughts, he gets a negative mind. If he thinks depraved thoughts, his mind becomes depraved. If he thinks damned thoughts, a damned mind will be the result. Solomon was speaking as a kind of ballistics expert when he said, "For as he [a man] thinketh in his heart so is he. . . ." (Prov. 23:7.)

In the course of our journey we were obliged to lay over for an hour between planes. During our wait we made an examination of the kind of literature that was being distributed through the magazine stand in the airport. We were impressed—as anyone must be impressed, with the fact that one of the most serious problems of our day, whether considered from the point of view of the church or the nation generally, is the very low-grade of ideas which makes up such a substantial part of our mental diet. William James once said, “The mind is made up by what it feeds upon.” We would not think of feeding our bodies contaminated food, and yet we often feed our minds and our souls with contaminated thoughts, and thereby we run contaminated emotions through our hearts, sometimes with fatal results.

One of our most urgent present-day needs is to houseclean our thinking. Because two opposite thoughts cannot co-exist in the mind at the same moment, the best way to get rid of undesirable thoughts is by antidoting them with good. The best way to get darkness out of a room is to fill it with light. The best way to kill the negative is to cultivate the positive, and the best way to improve our lives is to improve our thoughts. And one of the best ways to improve our thoughts is to develop a love of great literature.

Young Abraham Lincoln once said, “What I want to know is in books, and my best friend is the one who will get me a book I haven’t read.” And in one of the most authoritative voices of latter-day scripture the Lord said, “It is impossible for a man to be saved in ignorance.” (D&C 131:6.) And it is just as impossible to be saved by reading the kind of sex stories and murder mysteries that makes up such a large part of our contemporary literature.

This morning I would like to share with you some quotations having to do with the values of great ideas and stimulating ideals as they are made available to us through good books. Someone has said, “Books are among life’s most precious possessions. They are the most remarkable creation of man. Nothing else that man builds ever lasts. Monuments fall, civilizations perish, but books continue.”

“The perusal of a great book is as it

were an interview with the noblest men of past ages who have written it.”

Charles Kingsley once said, “There is nothing more wonderful than a book. It may be a message to us from the dead, from human souls we never saw who lived perhaps thousands of miles away, and yet these little sheets of paper speak to us, arouse us, teach us, open our hearts and in turn open their hearts to us like brothers.”

“Without books God is silent, justice dormant, philosophy lame.”

John Milton said, “Books are not dead things but contain a certain potency of life in them as active as the soul whose progeny they are. They preserve as in a vial, the purest efficacy of the living intellect that bred them.”

Of course, the great literature of the world centers in the Holy Bible. The writings of Shakespeare alone contain some 550 Bible quotations and allusions. The works of Tennyson have 330 Bible references. Emerson’s works are filled with Bible ideas, and the New Testament records eighty-nine occasions when the Master himself quoted from the great scriptures.

Think of the effect that the Bible has had in individual lives. Looking backward we see young Abraham Lincoln lying before the open fire reading the Bible, and it is easy to follow the Bible influence in his life throughout his entire career. One Bible passage in the mind of another young man by the name of Joseph Smith helped to change the religious history of the world.

Or, think of the effect that Bible teaching has had in the rise and fall of nations. Most of the nations of the past have fallen because they have disobeyed divine law. Certainly this will continue to be a determining factor in every national success.

With keen insight Daniel Webster once made this prophetic statement, “If we abide by the principles taught in the Bible, our country will go on prospering, but if we, or our children, shall neglect its teachings and its authority, no one can tell how suddenly some calamity may overwhelm us and bury all of our glory in profound obscurity.” We inscribe our coins with the motto “In God We Trust.” At least we ought to know the kind of God we are talking about.

It has been pointed out that, "We do not know what the future holds, but we do know who holds the future." And we may be sure that our national prosperity as well as our individual exaltation depends upon how well we utilize this great reservoir of spiritual truth. In our uncertain age we need the great scriptures as never before.

Our problem, of course, is that no matter how great our literature may be, even if we have the word of God himself spoken in our own day, it doesn't help us very much unless we know what was said and then govern ourselves accordingly.

The fifth chapter of the book of Moses recounts how God tried to teach the posterity of Adam to live the principles of the gospel. But Satan came among them saying, "Believe it not," and many believed it not. This same problem has been plaguing the world ever since.

One of our great Articles of Faith says, "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." But not only is Satan among us saying, "Believe it not," he goes much further and also says, "Don't even read it." And readership surveys show that most people in and out of the Church are following that unfortunate direction. There are very few people who regularly read the Bible with a purpose, and the vast majority read it almost not at all.

It was reported that a Sunday School teacher once asked the members of her class if they knew what was in the Bible and one little girl held up her hand. The teacher said, "All right, Mary Jane, you stand up and tell the class what is in the Bible." And Mary Jane said, "There's a lock of baby's hair in it; some pressed violets from sister's beau are in it; and some of grandmother's love letters are in it." We ought to remember that there are some things in the Bible that Mary Jane apparently had never heard about.

First, the doctrines of eternal life are in it. The Bible teaches us about God, our Eternal Father, and what our relationship to him ought to be. Lord Calvin was once asked to name the greatest discovery that had ever been made, and he replied, "The greatest discovery that is ever made is when a

man discovers God." Jesus indicated this same truth when he prayed, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

Think of the advantage that young Timothy had over many of our children. Paul said to Timothy, "... from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Then he said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:15-16.)

Think of the profit our lives would show if we could absorb the lessons of the great parables, or the philosophy of the Golden Rule, or the spirit of man's individual responsibility to God, or the stimulation contained in the doctrine of eternal progression. Or, suppose that we get God's answers to life's great questions including the one expressed by the rich young ruler when he asked, "Good Master, what shall I do to inherit eternal life?" (Luke 18:18.)

There are some important "thou shalt not's," in the Bible. The Lord has said that there are some things that we just must not do. Most of the Ten Commandments come in this category. The Bible tells us of forbidden fruit, of forbidden ground, of forbidden desires, and forbidden thoughts. As Cecil B. De Mille has pointed out, "It is not possible for us to break the Ten Commandments, we can only break ourselves against them."

There is a set of what someone has called "promissory notes" in the Bible. Every commandment has a blessing attached for faithful performance. But the Lord has said, "I, the Lord am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) He said, "I command and men obey not; I revoke and they receive not the blessing." (*Ibid.*, 58:32.) That means that all blessings do not apply to us individually. Only those laws apply to us that we actually live; for example, the Lord said through Malachi, "Bring ye all the tithes into the storehouse . . ." then he promised, "and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to



receive it." (Mal. 3:10.) But that does not apply to us, unless we pay our tithing.

Suppose that we tear out of the Bible those portions which do not apply to us personally. That is, if we do not keep the Sabbath day holy, or if we fail to observe the laws of honesty, chastity, temperance, repentance, and baptism; then we had better tear those parts out of the scripture, so we will not deceive ourselves unnecessarily by imagining that they apply to us. It would be interesting for each of us to find out just how big our own particular version of the Bible would be under these circumstances. Someone was once asked whether or not he was a Christian and he said he was, in spots. I suppose that it is better to be a Christian in spots than not to be a Christian at all. But we ought to keep in mind that when our Christianity comes in spots, then our blessings will come in spots also.

So far as I know, the most thrilling, exciting idea there is in the world is that if we choose, we may live every single one of these great commandments of God, and thereby we may make ourselves payees on every one of these scriptural promissory notes.

There is great inspiration in the Bible. Some time we express an important human need by saying, "If only I had someone to give me a lift occasionally, someone to look up to. Someone to stir up my faith and wind up my enthusiasm." The greatest need of most of us is just for some plain, honest-to-goodness inspiration. When you feel such a need, suppose that you turn to this great volume that someone has called, "God's Who's Who"; that is, the scriptures tell of the men who are important to God, and they are the ones who can best upgrade our lives. Thomas Carlyle once said, "You cannot look upon a great man without gaining something from him." Certainly you cannot study the lives of such towering figures as Abraham and Moses, Peter and Paul without being uplifted.

Through the Bible we may draw upon the accumulated experiences of some of the greatest men who ever lived. A consistent student of the scripture gains a new power to think, to feel, and to enjoy. It is a source of the most exquisite and enduring delight to have one's mind

stored with worth-while thoughts, beautiful expressions, and stimulating ideals.

Or, we may relive the great events of the Bible in our own lives. Suppose, for example, that in imagination we go and stand upon Mount Sinai where to the accompaniment of the lightnings and thunders of that holy mountain God gave Moses the law. We see the great prophet as he came down from the presence of Jehovah with the glory of God resting upon him with such intensity that the people could not abide his presence.

Then in a moment we might choose to pass over the next 1500 years and go out onto the hills of Judea for the first Christmas, and with that angelic company celebrate the most important event that ever occurred upon this earth, the birth of the Savior of the world. Then suppose that we follow him during those thirty-three years while he walked the dusty roads of this earth and try to learn the lessons that his life teaches.

One of the most inspiring lines in all of the scripture was spoken by the mother of Jesus at the marriage feast at Cana. She said to the servants, "Whatsoever he sayeth unto you, do it." (John 2:5.) What an inspiring motto that would make for our individual lives! Or, suppose that in feeling we go with him into the Garden of Gethsemane while under the burden of our sins he sweat great drops of blood at every pore. Or, we might go and stand with uncovered heads and contrite hearts before the uplifted cross upon that barren Judean hill, while this thorn-crowned Sufferer paid the last full measure of the price of our redemption. How our appreciation would be increased and our lives sanctified by a sympathetic reliving of these great events which all took place in our interest. We must not blame the people of that day alone for putting Jesus to death upon the cross. We must also bear our share of guilt. It was your sins and mine that made it necessary for him to volunteer his own death. But now the greatest opportunity of our lives is to see to it that his atonement was not made in vain.

Emerson once touched upon one of our greatest present-day dangers when he said, "On the brink of an ocean of life and truth we are miserably dying. Sometimes we are furthest away when

we are closest by." Think how near they were who lived contemporaneously with Jesus. He walked among them. They heard his teachings. They knew of his miracles, and yet they were so far away. When Satan came among them saying, "Believe it not," they pronounced their own doom upon themselves by saying, "His blood be upon us and our children." (Matt. 27:25.) And so it has been, and so it may be with us.

We are so near. We have the great scriptures. We have the judgment of time shining upon the life of Christ. The gospel has been restored in a fullness never before known in the world. We have the written testimony of many witnesses, both ancient and modern, and yet if we "believe it not" we may be so far away. Even in this great age of wonders and enlightenment, Satan is still inducing us to mark our souls with the contamination of inferior

thoughts, whereas the greatest opportunity of our lives is to read more and study more and believe more and live more, that word of God which is still able to make us wise unto salvation.

One of the most thrilling accomplishments that I can think of, is that as a Church and as a nation we may aspire to say out of a full understanding, "We believe the Bible to be the word of God." May we so order our lives that this great accomplishment may be brought about, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Twelve. Elder Hugh B. Brown of the Council of the Twelve, will now address us.

### ELDER HUGH B. BROWN

#### *Of the Council of the Twelve Apostles*

My brethren and sisters, and I hope our friends, who are present and who are listening in, who are not members of the Church, will permit me to include them in that salutation, "brothers and sisters," because we believe in the brotherhood of men under the Fatherhood of God, and that Fatherhood which is universal.

Although I come to this assignment semiannually, it is always humbling and sometimes almost overwhelming. But it is reassuring to know that one has the sympathy and prayers of this great congregation and, we hope, the interest of an even larger audience of friendly listeners who are attending conference by means of radio and television.

We are mindful of the unseen audience and prayerfully attempt to assist all who seek a better understanding of some phases of what has been called the "Phenomenon of Mormonism."

In the past, unfortunately, when discussing basic religious questions, it was more difficult to find common ground of understanding than when considering, for instance, science or philosophy. The prejudice of the past

closed some minds to truth and made communication impossible. Victor Hugo promised that "A day will come when the only battlefield will be the market open to commerce and the mind open to new ideas." Thank the Lord that day is dawning, at least in our western world. As A. Powell Davies said, "The world is too dangerous for anything but truth, and too small for anything but brotherhood."

I should like to enter a plea for friendship, understanding, brotherhood, and tolerance, all so badly needed in our confused and troubled world. In one of our Articles of Faith we claim for ourselves, and freely accord to all men, the untrammelled right to worship God according to the dictates of conscience.

Intolerance, one of the bitter fruits of ignorance and bigotry, has plagued the world from the beginning and has been responsible for much of its sorrow and misery. Maurice Samuel, defender of the Jews, wrote in *The Professor and the Fossil*:

"For all peoples, are, alas, in the habit of killing their prophets and teachers. The English martyred their

protestant teachers (having failed to martyr Wycliffe they desecrated his corpse), the French martyred Joan of Arc, the Bohemian princes betrayed John Huss. If these do not rank among the world's greatest, Socrates, put to death by the Athenians, does."

When we think of historic intolerance, two names come immediately to mind. In chronological order, but not in the order of importance, they are Socrates of Athens and Jesus of Nazareth. They, of course, cannot be compared, but their experiences illustrate the subject.

As we read in "Great Books of the Western World," the first named gave to Plato and Aristotle their lofty inspiration, and the name of Socrates has come down through the centuries as the most virtuous man of his time. Yet he was convicted of impiety and immorality, and he was condemned to die—mercifully by hemlock.

The second, the only perfect person who ever lived, took upon himself the sins of the world and suffered the ignominy of crucifixion—to him more agonizing than physical pain. He is now, after nearly twenty centuries, supreme above all others in moral grandeur and to millions is revered as the Only Begotten Son of God, the Savior of the world.

These two, and many others since their time, were rejected by their contemporaries because they dared to question current belief, were impatient of the status quo, and pioneered new areas of thought and teaching.

Phillips Brooks reminds us that there are different brands of tolerance. He named six as follows:

"First, the tolerance of pure *indifference*. We may be tolerant because we do not care, because the issue at stake does not concern us.

"Second, the tolerance of *policy*. We may be tolerant because we think we would lose more than we gain by fighting the man or the measure.

"Third, the tolerance of *helplessness*. We may be tolerant because we realize that the enemy holds the field and that resistance will be futile.

"Fourth, the tolerance of *pure respect for man*. We may be tolerant because we respect even a man's right to think wrong, because we agree with Voltaire when he wrote to Helvetius, 'I wholly

disapprove of what you say, but will defend to the death your right to say it.'

"Fifth, the tolerance of *spiritual sympathy*. We may be tolerant because we feel a spiritual comradeship with the man whose purpose is fine even if his proposition is false.

"Sixth, the tolerance of an *enlarged view of truth*. We may be tolerant because we have come to realize that truth is larger than any one man's conception of it, even if we are the one man in question."

The first three are mean; the last three magnificent.

The early members of the Mormon Church were forced to drink to its bitter dregs from the cup of prejudice and intolerance. They were mobbed, dispossessed of their homes and properties, beaten, imprisoned, banished, and some of them, including their leaders, were murdered; the main charge against them being that they were unorthodox, dared to question the teachings of other churches, and claimed new revelation.

John Stuart Mill, in his well-known essay on liberty, said:

"I cannot refrain from adding to these examples of the little account commonly made of human liberty, the language of downright persecution which breaks out from the press of this country whenever it feels called on to notice the remarkable phenomenon of Mormonism."

Mill further called attention to the fact that such persecution, far from being in any way countenanced by the principle of liberty, was a direct infraction of that principle and was a mere riveting of the chains of one half of the community and an emancipation of the other from reciprocity of obligation toward them.

History shows that not only individuals and smaller groups, but also governments and powerful church organizations have been guilty of cruel intolerance toward those who differ with them. The alleged universal church resorted to violent acts of intolerance and went to almost unbelievable extremes in their attempts to enforce adherence to the orthodox view. By persecution, torture, expulsion, and extermination of so-called heretics they sought to stifle inquiry and investigation, as though men could by fire and sword be compelled to profess certain

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doctrines. The remarkable thing is that they who first broke the yoke of that church were themselves unwilling to permit differences of religious opinion as soon as they became established. Unbridled power often breeds intolerance and leads to tyranny.

The Christlike life is always a combination of earnest, personal conviction and generous regard for the other man's opinion. Dedication to and defense of truth never require or justify breaking the second commandment to love our fellow men. A divine code was given by revelation for the guidance of all who exercise authority.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D&C 121:41-44.)

However, the Church must not condone evil or wrongdoing in the name of tolerance. It must not acquiesce or become an accessory, even by silence, when error and sin are arrayed against truth and righteousness. We must be on guard against alien ideologies and subtle, subversive concepts, leading to immoral conduct and apostasy. Whenever symptoms of apostasy appear in propaganda or conduct, remedial measures are applied. But when counsel, admonition, and instruction fail, the Church has a duty to its members to take positive action and either heal or amputate malignant growths.

The Savior said: "... if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matthew 5:29.) But the Church has no jurisdiction outside its own membership; nor does any church have jurisdiction over any other. Various churches stand in much the

same relation to each other as private persons among themselves. As John Locke said long ago:

"If any one of the churches has power of treating the other ill, which of them is it to whom that power belongs, and by what right? It will be answered undoubtedly that it is the orthodox church which has the right of authority over the erroneous and heretical. This is, he says, in great and specious words to say just nothing, for every church is orthodox to itself. The decision as to which is right is a question which belongs to the supreme judge of all men."

Some traditionally orthodox churches have seemed to be concerned primarily with the perpetuation of conventional beliefs, formulas, rituals, and institutions. They require meticulous conformity to traditional modes of belief and ceremony. Their chief objective seems to have been to maintain the status quo.

But the Church of Jesus Christ, whenever organized on the earth, whether during the brief sojourn of the Savior in the Meridian of Time and the subsequent activities of his apostles, or since the restoration in the fulness of times, has always subjected traditional beliefs and ritual to searching criticism in the light of continued revelation and ever-increasing knowledge. Its inspired appraisals of human and spiritual values go directly to the core of individual and social living here and now with a constant reminder of the effect of such living on the life hereafter. Its latter-day organization was preceded by a sweeping indictment of sectarianism and the creeds of the time and a proclamation of a new revelation from God. Criticism of traditional beliefs and ritual has often been met by persecution rather than sound argument.

When Jesus was on the earth, he was frequently met with objectors and hecklers who, looking backward, appealed to the law of Moses. His characteristic forward-looking reply was, "It has been said by them of old . . . but I say unto you. . . ." In other words, he spoke with divine authority. He was concerned as we are with the individual, with the social order, and with establishing the kingdom of God on earth preparatory to the coming of the kingdom of heaven. He invited his

listeners to put his teachings to the test of actual experience, saying if any man would do his will he would know of the doctrine. That is a continuing promise to all men everywhere.

In the spirit of friendship and brotherhood we ask our listeners to consider prayerfully our message, put our doctrines to the test of which Jesus spoke, and we promise you that you shall know whether our doctrine is of God or merely of men.

Briefly the message of Mormonism is that the God of Abraham, Isaac, and Jacob is the true God, the Messiah of the New Testament; that the King James version of the Holy Bible is in fact the word of God and that Jesus of Nazareth is in fact the Christ; that the prophecies recorded in the Bible concerning the last days are now in the course of fulfilment; that a new dispensation of the gospel has been given to men and that the kingdom of God is now divinely organized on earth preparatory to the coming of the kingdom of heaven. This message, if it be true, and to its truth we humbly testify, is the most important message that has come to this world since the resurrection and ascension of the Savior of the world. This may seem to some to be an extravagant statement but it refers to a visit of the same glorified being who ascended into heaven with his resurrected body in the presence of his followers and of angels who promised he would come again. He appeared to men in our time preparatory to his promised second coming when he is to rule and reign as King of kings and Lord of lords.

We declare that God has intervened in the affairs of men in anticipation of the final struggle against the hosts of Hades, the Anti-Christ, who are organized and marshaled for war against religion and God and all the principles of freedom, justice, love, and tolerance for which the Savior died.

Coupled with this declaration of faith in a personal God and in his nearness to this world is a re-affirmation of the Biblical doctrine that man was created in the image of God and therefore has a potential godlike status, with capacity to live and progress forever. We believe in the essential dignity of man, that he was intended by his Creator to be free

and not a slave to any man or nation. We shall never surrender to the belief that man is a soulless device made to serve a machine or a state. We believe that his freedom is, next to life itself, his most precious gift. In fact, man is willing to sacrifice his life to secure and preserve freedom.

We believe in the immortality of the soul; that death is integral to life, a phase of life, its continuance, not its end; and that men who keep the commandments of God need not fear death, for we shall, as Tennyson said, meet our Pilot face to face when that which drew from out the boundless deep turns again home and we have "Crossed the Bar."

Grant us peace, oh Lord, the peace which comes from understanding, from tolerance and brotherhood, from love of our fellow men and love of thee, the Lord. May thy kingdom come and thy will be done on earth as it is in heaven, in the name of Jesus Christ. Amen.

#### President David O. McKay:

The great declaration and impressive testimony to which you have just listened was given by Elder Hugh B. Brown, a member of the Council of the Twelve.

The closing song will be given by the Tabernacle Choir, "Crossing the Bar," part of which was quoted, conducted by Richard P. Condie. The closing prayer will be offered by Elder Berkeley L. Bunker, formerly president of the Southern States Mission, following which this Conference will stand adjourned until two o'clock this afternoon.

Brethren and sisters, in bringing to a conclusion this sixth session of the One Hundred Twenty-Ninth Semi-Annual Conference, we express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us this morning. We are grateful for this wonderful public service so generously extended. Eighteen major cities in the West have carried the proceedings of this Conference through radio and television. According to a survey that has been made, it is estimated that there have been about one million people listening in this morning.

We are grateful also for the attend-

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ance of all who are present in the Tabernacle, in the Assembly Hall and Barratt Hall, and in other gatherings where the Conference is seen and heard.

Brother Kimball has handed me the following—we have H. Aldous Dixon, our Congressman; David S. King, companion in Congress; our Governor, George Dewey Clyde; our Mayor, Adiel F. Stewart; educators, Dr. Ernest L. Wilkinson of the Brigham Young University; Dr. Homer Durham, Vice-President of the University of Utah, representing President Olpin who is absent in Japan now; Dr. Daryl Chase, president of the Utah State University; Dr. John L. Clarke, president of Ricks College; Dr. M. Lynn Bennion, Superintendent of the public schools here in Salt Lake City; and undoubtedly many others, to all of whom we extend a most hearty welcome and I am sure you have been thrilled by the exercises and testimonies of this day.

We are pleased, also, to welcome our stake presidencies here in such attendance, and bishoprics of the wards from all over the world, temple presidents, general auxiliary officers. We extend a cordial welcome to all. It is glorious to meet with you and have you partake of the spirit of this great Conference, and to let us partake of your spirit by your presence.

The beautiful flowers which you see arranged on the rostrum and pulpit have come from Hawaii. It is a good illustration of the convenience of transportation in this day. They are sent with the love and greetings of the members of the Church in the Oahu Stake. We express appreciation and thanks to them. Our thoughts and best wishes throughout this Conference have been enhanced by the fragrance and beauty of these flowers.

We desire to mention the General Priesthood Meeting which was held last evening, the fifth session of the General

Conference, held here in the Salt Lake Tabernacle, with overflow meetings in the Assembly Hall and Barratt Hall. The proceedings were relayed by closed circuit to members of the Priesthood assembled in 204 Church buildings from Coast to Coast and in Canada, 51 more buildings than we had during the April Conference. It was reported at the conclusion of our meeting that 48,364 members of the Priesthood were in attendance.

We have here several telegrams from those who were listening stating that the transmission was perfect, and that they enjoyed very much the kindness of the General Authorities in making that arrangement.

This morning at 7:30, Elder Richard L. Evans of the Council of the Twelve was the speaker over CBS Church-of-the-Air Broadcast on KSL Radio. I hope all of you heard his sermon on "Ultimate Objectives."

The singing for this morning's session has been furnished, as you all know, by the Tabernacle Choir, with Richard P. Condie directing. We appreciate it and they know it, and we express heart-felt appreciation to these men and women who give so generously of their time and talents and who have brought such honor to themselves and to the Church in their excellent singing. They will conclude this service now with the song, "Crossing the Bar."

Elder Berkeley L. Bunker will offer the closing prayer, and we will adjourn until two o'clock this afternoon.

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The concluding number by the Tabernacle Choir was "Crossing the Bar."

Elder Berkeley L. Bunker, formerly president of the Southern States Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## THIRD DAY

### AFTERNOON MEETING

The seventh and concluding session of the Conference was held in the great Tabernacle Sunday afternoon, October 11, at 2 o'clock.

President David O. McKay presided, and conducted the services, as he had done at all the previous general sessions of the Conference.

The *Tabernacle Choir* furnished the singing for this session of the Conference, under the direction of Richard P. Condie, assisted by Jay E. Welch, with Alexander Schreiner at the organ console.

#### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the concluding and seventh session of the One Hundred Twenty-Ninth Semi-Annual Conference of the Church. For those who are unable to enter the building, and there seems to be hundreds, we announce that these services are being broadcast in the Assembly Hall and in the Barratt Hall over television.

We welcome the service men who came yesterday and also the fifty-six Marines who came in this morning from El Toro, Camp Pendleton, California.

These services are also being broadcast as a public service by television and radio stations throughout the West. The names of these stations were announced to the television and radio audiences at the beginning of the meeting. To the owners and managers of these various stations we again express our sincere appreciation for this wonderful public service so generously extended.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie conducting, and Alexander Schreiner at the organ. We shall begin this service by the Tabernacle Choir singing, "Be Still and Know That I Am God," with Jay E. Welch, Assistant Conductor, directing. The opening prayer will be offered by Elder Junius M. Jackson, formerly president of the New England Mission.

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The Tabernacle Choir sang the anthem, "Be Still and Know That I Am God," with Jay E. Welch, Assistant Conductor of the Choir, directing.

Elder Junius M. Jackson, formerly president of the New England Mission, offered the invocation.

#### President David O. McKay:

Elder Junius M. Jackson, formerly president of the New England Mission, offered the invocation. The Tabernacle Choir will now sing, "I Know that My Redeemer Lives," conducted by Richard P. Condie. After the singing, Elder Ezra Taft Benson will address us.

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Singing by the Choir, "I Know That My Redeemer Lives."

#### President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Antoine R. Ivins of the First Council of Seventy.

### ELDER EZRA TAFT BENSON

#### *Of the Council of the Twelve Apostles*

My beloved brethren and sisters, humbly and gratefully I approach this sobering responsibility. First, may I say that I welcome and sustain with all my heart, my good friend and brother as a member of the Council of the

Twelve. President Howard W. Hunter can look forward to the sweetest association known among men in this world. God bless him.

With Sister Benson and two of our daughters, I returned to the shores of

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this blessed land last Friday. Two weeks ago today we spent a glorious Sabbath with the Saints and friends in West Berlin. A week ago today we spent an inspiring Sabbath with Saints and friends in Helsinki, Finland.

It is truly good to be home, and it is an inspiration and an uplift to attend this great conference. How I wish and pray that everyone of the millions of good people, citizens of Russia and other communistic-dominated nations, could sit through one of the general conferences of the Church of Jesus Christ of Latter-day Saints. Sometime I would like to say more on this subject of communism. It would be inappropriate for me to do so now. I feel a bit like Alma of old, when he said, "O that I were an angel, and could have the wish of mine heart." (Alma 29:1.)

My brethren and sisters, I commend to you the counsel and the warnings that have been issued in the instructions of President David O. McKay and President J. Reuben Clark, Jr., on this subject during this conference. I would add only one word, a word which I hope we will never forget. Any system which denies the existence and power of God, which robs men of their God-given free agency, and which destroys the basic institution of the home, is of the evil one. No true Latter-day Saint can ever become a part of any such system.

I know there are difficult days ahead, politically, economically, socially, and spiritually. But God rules this world. He is at the helm. May he help us to be prepared for any eventuality.

We live in a choice land. But we live in a time of anxiety—a time when the basic concepts and values of a free society, which we cherish, are being seriously challenged. This challenge is not only from godless, imperial communism abroad, but also from dangerous ideologies and practices here at home.

It is true that outwardly everything seems prosperous. More people are working at higher wages and enjoying a better standard of living than ever before in the history of our country. More of our people are enjoying travel, cultural and educational opportunities than any time in our history. New churches are being erected at a rapid

rate, and an increasing number of people are church-affiliated. Our nation is at peace.

All these things should give a feeling of stability, inner assurance, and a sense of satisfaction, but they do not seem to do so. Discontent among our people, nationwide, seems to be high. We view with alarm the ever-rising level of public and private debt and the threat of inflation. We note with fear the increase in crime, juvenile delinquency, alcoholism, drug addiction, and sex offenses.

We pay lip service to the principles embodied in the Declaration of Independence and the Constitution without realizing what they are and the danger of ignoring them. We demand more and more of government, so "government grows larger all the while, marking the stampede away from personal responsibility which occurs at all levels of life." We passively contribute to the spirit and demoralizing philosophy of "something for nothing."

Because sin is rampant and increasing, I make bold enough to call this nation to repentance. Only through righteousness is there safety for our beloved country. There is no other way.

Today I speak out against one of the insidious and rapidly increasing threats against our young people.

As a Church we have always placed great emphasis on youth. Our young men, if worthy, receive the priesthood at twelve years of age. We enlist a higher percentage of our young boys in scouting than any other group. We have a comprehensive program, combining Sunday School, Primary, MIA, priesthood activities, and weekday seminary classes, to guide the activities of our youth, instill within them a testimony of the gospel, and help them to grow up to be good citizens and faithful members of the Church. Yes, we recognize full well that our boys and girls, our young men and women, are our greatest asset. They are our hope.

The youth of today are the trustees of the future. Sooner than we think the leadership of the Church and the future of our country will rest in their hands. It is our grave obligation to help prepare American youth to be worthy trustees, to help them fit them-



selves for their coming responsibilities. This is the obligation of every adult citizen.

We have confidence in our youth, yes. But we know they face troubled times. They are beset by many temptations—temptations, which, if not new, are certainly more blatant, more prevalent, than ever before.

We know how important it is for our youth to possess clean minds in healthy clean bodies. "... be ye clean, that bear the vessels of the Lord." (Isaiah 52:11.) Moral purity is an eternal principle. The Spirit of God "cannot dwell in an unclean tabernacle." Purity is life-giving; impurity is deadly. God's holy laws cannot be broken with impunity. Great nations have fallen when they became morally corrupt, because the sins of immorality left their people scarred and misshapen creatures who were unable to face the challenge of their times.

I speak about one aspect of this question of morality which affects all our youth. There are forces at work in this country today which are victimizing many thousands of our youth, undermining their moral fiber, poisoning their minds. There is being spread about in this land a veritable flood of obscene photographs, movie films "for private showings," filthy books, and so-called comics that drip with depravity and obscenity.

Every day some 200,000 circulars are flooding our cities and towns, seeking to sell obscenity and filth to the American people. It is a \$500,000,000 a year business and growing fast. The sales volume of mail-order obscenity has doubled in the last five years.

Who are the targets of this drive? Three-fourths of these circulars are sent to our youth. Our school children are the targets, our boys and girls, particularly between the ages of eleven and sixteen.

The United States Post Office department estimates that between 700,000 and a million children in American homes will receive unsolicited obscene and pornographic literature through the mails this year.

Our boys and girls need not have shown any interest in this vile stuff. It is thrust into their hands by racketeers who go to great lengths to get the names of our children. They buy mail-

ing lists from standard sources. They get names from high school yearbooks and classbooks. They set up fake business "fronts." A boy sends away for a model airplane, a baseball bat, a toy automobile, a stamp collection, often advertised at bargain prices—and the muck merchant has his name and address on his list.

Then the solicitations begin.

The smut dealers last year mailed out an estimated fifty million sales circulars under the protection of first-class mail. Some of these circulars are in the form of pseudo-personal letters in girl's handwriting, signed with a girl's name.

The smut dealers go farther. They even seek to involve our youth as salesmen of their trash. One scheme is to sell our youngsters playing cards decorated with lewd pictures for perhaps \$3.00 a deck—to be resold at 25c or 50c a card.

Many children fall into the trap of ordering obscene material. Traffic with children is a major and growing part of the filth merchants' business.

Postal inspectors in New York City recently raided one dealer in pornography. They confiscated seventeen tons of highly obscene printed and filmed materials. They found mailing lists containing the names of thousands of high school graduates taken from high school yearbooks.

Some parents are almost frantic because of their inability to keep this unwanted material out of their homes. A mother in a midwestern state writes to the Post Office department as follows:

"Enclosed you will find the filth that has been sent to my son for the past year. He is fourteen. Think what this could do to him, and how many other innocent boys and girls he could corrupt by passing this literature on to them. Can't you do something to stop it?"

Another parent in the East writes:

"Ads like this come to my minor son at the rate of one or two a week."

A lawyer tells how his son answered an innocuous appearing ad in a national magazine and received a batch of obscene pictures and an order blank for more. His name is on the mailing list, and nearly every week an ad for pornographic material comes in the mail. The lawyer says, "My wife and I are beside

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ourselves as to how to stop this flood of mail."

Now, what are the effects of this material on our youth?

Juvenile delinquency has become a blot on our country. Gangs roam the streets of some of our big cities. Arrests of juveniles for major crimes rose about ten percent last year. Authorities have observed on repeated occasions that the obscenity racket is a prime contributor to the increase in juvenile delinquency.

FBI figures show that more boys of eighteen and nineteen are now committing the heinous crime of rape, than males in any other age group. The percentage of convictions of boys under twenty has grown substantially in recent years.

Now, of course, some people will argue that many children exposed to these pictures and books never become delinquent. This argument has no merit at all. Your child may be exposed to tuberculosis or polio and never contract either disease. Is this a reason for deliberately exposing children to infection? Of course not.

It is true that people go wrong for many reasons. Children become delinquent in part because of such factors as broken homes, drinking parents, indifferent parents, and bad companions. But the wish is father of the deed. Thought precedes action. We cannot help being influenced by what we read and what we see. A dirty book, a filthy picture, may be the trigger that sets off a terrible crime.

Reports from police chiefs and sheriffs indicate the tie-up. Here are typical statements from city officials in Massachusetts, Colorado, and Pennsylvania: "Teen-ager criminally assaults 16-year-old girl. Search of his room revealed 50 pornographic pictures beneath his mattress."

"Student molesting two teen-age girls found to have pornographic literature in glove compartment of his car."

Let me quote from a report of a Senate subcommittee that has studied this problem. The report says in part:

"There is a peculiar resemblance to narcotics addiction in exposure of juveniles to pornography. There is the same pattern of progression. Once initiated into a knowledge of the unnatural, the impressionable young mind with the

insatiable curiosity characteristic of those reaching for maturity inevitably hunts for something stronger, something with more 'jolt,' something imparting a greater thrill.

"The dealer in pornography is acutely aware of this progressive facet; his array of material to feed this growing hunger is carefully geared to the successive stages. Like the peddler of narcotics, his only interest is to insure that his customers are 'hooked.' He knows that once they are 'hooked' they will continue to pay and pay."

These are some of the direct results of the smut campaign. There are indirect results, too. Our children, our wives, our friends, may be the horrified victims of criminals who are triggered by obscene materials.

Well, what is the response of the smut publishers and dealers to these facts?

Their attitude is summed up in some such sentiment as this: My job is to make a dollar, not to look out for unstable children or adults. No wonder J. Edgar Hoover has said:

"The activities of the muck merchants are national in scope. Your child can easily become one of their victims."

What are we going to do about it? Shall we fold our arms, shake our heads dismally, and do nothing?

Shall we permit organized crime to continue and extend the obscenity racket—already a half billion dollar a year business—and make it really big and immeasurably more vicious?

Shall we allow more and more of our children to be victimized, allow them to be "hooked" by this menace to clean and right living, this threat to moral purity?

Shall we sit by and watch sex crimes grow and grow in number and violence?

Shall we permit these cheap peddlers of filth to undermine the moral fiber of our youth, the moral strength of our nation?

I believe I know what our pioneer forefathers would have answered to these questions.

And I think I know what you and other responsible citizens will answer. They would have said, as we say today: "Forbid it, Almighty God. We shall not sit by any longer. We shall act in

defense of decency and order and in the name of our country."

Our government is striking with all the weapons it possesses against the obscenity menace. Until last year, purveyors of filth had to be prosecuted at the point from which they mailed their smut. This was a severe handicap to prosecution. Courts, notably in Los Angeles and New York, where the great bulk of the mail-order business in obscenity originates, handed down soft rulings on obscenity. Few offenders were convicted, and these usually paid a small fine and began operating again.

Legislation passed by Congress last year has now made it possible to prosecute where the mail is received.

The first case prosecuted under the new law was in Boise, Idaho. A man and his wife, who were mailing extremely obscene material from the west coast, were given ten years in jail, plus a heavy fine.

A Virginia man and his wife dealing in obscenity were sentenced to a year in the Federal Penitentiary and fined \$2,000. In Louisiana, two more dealers in filth were given a year and eighteen months in jail respectively.

This is a good start. But it is only a start.

If government is to make full use of the new legislation, it needs and must have the co-operation of all our citizens and especially of all our parents.

The privacy of the mail is a basic American right. It will not be violated. The Post Office cannot open first-class mail even if it is certain the envelope contains obscene material. The Post Office can act only if parents supply the evidence *after* the mail has been delivered. Here is what we as parents can do, what we *must* do:

1. If mail coming to your home is obscene, or solicits the sale of obscene materials: save all the material, including the covering envelope; put it promptly in the hands of the local postmaster either personally or by mail.

2. Do not wait for this danger to strike your home. Join with other parents, teachers, local law enforcement officers, and civic groups in drawing public attention to the menace of this traffic in filth.

3. Work closely with teachers in your community to detect obscene materials

in the possession of children and to determine the origin of such material.

4. Join with other parents and teachers in making a special effort to impress upon the community the fact that even children who are never exposed to the obscene material may be victimized by sex criminals.

5. Co-operate with the schools in taking positive, long-range steps to help children develop wholesome interests in good literature and art—making it readily available to them at home, in the classroom, through literary and library clubs, and through student groups.

6. Help civic groups bring about the establishment of a decent literature committee, broadly representative of the interested civic organizations in the community.

7. Get local judges, law enforcement officers, and representatives of the police force to talk before civic groups telling what they, as guardians of the community's laws, know of the relationship between the traffic in obscene literature and juvenile delinquency and sex crimes.

We must defend our youth, in the interests of this nation which God has blessed above all others. We must rise to this task, stand up, and be counted on the side of decency. We must show by our lives and actions that we possess the virtues that made America great.

There will be those who will cry "censorship" and "suppressing of freedom of information." To these people there does not seem to be any difference between liberty and license—but there is a real difference. It is not a denial of liberty to forbid the sale of narcotics or alcohol to children, and neither is it a denial of liberty to ban the distribution of filthy, obscene, character destroying materials.

There has developed in this country, I am sorry to say, a species of so-called "broadmindedness" which tolerates anything and everything. It is high time right-thinking citizens showed they are fed up with such false broadmindedness. I, for one, fail to see where this so-called "tolerance" of evil has made society any better or individuals any happier. We cannot steer a safe course without a compass. We cannot build an enduring society except on principles of righteousness.

As Dr. Daniel A. Poling recently wrote in the *Christian Herald*, "It's time for a new crusade," a crusade for decency.

The youth of the Church and of America deserve that we parents live up to our responsibilities in this regard.

Many centuries ago, a celebrated Roman matron, Cornelia, was asked by an acquaintance to display her jewels. Cornelia called to her children to step forward. "These are my jewels," she said.

The youth of the Church and of America are our jewels. Let us prize them as they deserve. A clean America

will be a strong America, a secure America, a prosperous America, a peaceful America, a free America, an America that will continue to merit God's blessings in the future as it has in the past.

God grant it may be so, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have just heard Elder Ezra Taft Benson of the Council of the Twelve. Elder Antoine R. Ivins of the First Council of Seventy will now speak to us. He will be followed by Elder Gordon B. Hinckley.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

My brethren and sisters, you will pardon me if I say it has been a nervous wait. Twenty-eight years ago, at the October conference, I was sustained as one of your Presidents of the seventies quorum. That means that this is the fifty-sixth time I have stood here to bear my testimony to you. I have to confess that while I like to bear my testimony, the overwhelming sense of responsibility is almost more than I can stand. I seek therefore, your interest and your faith and your prayers that perchance I may drop a word or two that may be comforting to us.

I am happy this afternoon to be one of you, to be engaged in this wonderful work of the Church. I am especially happy and grateful this afternoon for the privilege of bringing my wife with me to this meeting. Some of you will remember that, just a little more than two years ago, reporters came over from the *Deseret News* and asked for a story they could publish in the event she would pass away. Through the faith and prayers of the Brethren, through her faith and courage, she is still with us, and for the whole time that I have been one of your servants, she has stood by my side and traveled with me being a great help and support and a blessing to the people with whom I have ministered. For this I am truly thankful. I am thankful also, regardless of the dangers that threaten us and the unholy conditions that prevail, that I live in this nation.

On Saturday morning, this body exercised the privilege of expressing approval and acceptance of the officers listed by the Presidency of the Church. It was the voice of the people—President Clark expressed it, as the Doctrine and Covenants does, as the common consent of the people. That is basic in the organization of the Church of Jesus Christ of Latter-day Saints—the voice of the people. If we are going to meet, successfully, the conditions of which we have just heard, it must be because the voice of the people shall rise up in defense of honesty, integrity, righteousness, and correct living conditions. I think it is within the power of the people to bring that about once the voice of the people could be so aroused.

Then I remember the two years or more I studied the constitution of a nation in which I was resident, a constitution which was not, as ours, the expression of the body of the people, but a constitution which was gathered out of ours and the French Constitution and adapted to that nation. It has taken more than a hundred years for those people to sense the import of their constitution.

I once heard a man say, "Democracy is not what is written on a piece of paper. It is the expression of what is within the heart of men." Our country came into existence just that way, in that the power is resident in the people and that every right and every privilege

that is given to our officers is a concession, a direct concession from the people.

I remember reading about when in the Magna Charta, the right of kings was circumscribed in Great Britain, the voice of the people determined that certain things *only* could be exercised, even by men who claimed that they presided by divine right, the divine right of kings.

That voice, brethren and sisters, has come down to us. It was the voice which produced the Constitution of the United States of America, the grandest country in the world, and with all its shortcomings, and with all the evil that there is in it, I believe that it comes the nearest to being a civil government that is in harmony with the principles that govern in the Church of Jesus Christ of Latter-day Saints. With us the power is resident in the priesthood and in the voice of the people. If we could bring our priesthood to a proper appreciation of its function, its privilege, we could determine these things. Just think that last evening nearly 50,000 holders of the priesthood scattered all over these United States, heard the proceedings of the priesthood meeting. If each one of that 50,000 persons who heard could rise up in righteous indignation against this curse of which we have heard, it would in a great measure be reduced if not eradicated. [See conference address of Ezra Taft Benson]

I fear, brethren and sisters, that we approach these topics with too much apathy. We hardly realize the power that there is in the organization which we have. Even though it be small in numbers compared to the total population of the United States, it could exercise a tremendous influence, and does, as a matter of fact, for righteousness throughout the country.

I wish that we could appreciate it, that we could fully magnify it. Some of us are very late in coming to an understanding of our privileges. Just after the morning meeting I was made very

happy by a brother who came to me and told me that his father had recently been able, eager, and willing to gather his family together with him and have his endowments in the temple. That man has been a friend of mine over the years. Just why he never came along before, I do not know. I know that I have loved him and honored him and befriended him in our association over the years, and I am happy beyond expression to realize that he now is assuming a part of his rights in the Melchizedek Priesthood of the Church.

We have so many of those men, brethren and sisters, who are slow in understanding the advantages of it. If we could add that hundred thousand men to the number who hold the Melchizedek Priesthood now, there is no question but that we could influence, very greatly, a reduction in these things of which we have heard.

I do not care to talk a long while this afternoon, brethren and sisters, but I do want to express to you my love and appreciation for our leaders and to hope that I may always be able to sustain them and uphold their hands, and may I be able yet many years to mingle with you brethren and sisters and do what I can to help with the organizations of the Church with which we deal.

May God bless us all, may he strengthen us, give us courage, may he give us a proper understanding and appreciation of the source of power in these United States, and the reasons for the Constitution, so that we may be willing to support it and sustain it, I pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is Elder Antoine R. Ivins, a member of the First Council of Seventy. Elder Gordon B. Hinckley, Assistant to the Twelve, will be our next speaker.

## ELDER GORDON B. HINCKLEY

*Assistant to the Council of the Twelve Apostles*

My dear brethren and sisters, I seek the direction of the Lord that the things I say may be in harmony with the inspirational things to which we have listened these past three days.

This has been a marvelous conference. I have missed one voice. That is the voice of President Stephen L. Richards. His wisdom, his kindly persuasion, his unflinching courtesy were always an inspiration to me, and I shall be eternally grateful to him.

I rejoice in the appointment of President Henry D. Moyle as a member of the First Presidency. I am grateful for the opportunity of working under his direction in the great missionary program of the Church. I pledge him my loyalty and my energy.

I rejoice likewise in the appointment of Howard W. Hunter to the Council of the Twelve.

I am satisfied that the Lord guides this work. I echo the words of the Psalmist: "... he that keepeth Israel shall neither slumber nor sleep." (Psalm 121:4.)

I wish to say a few words in furtherance of the theme set before us by President McKay in the opening address of the conference—"Preach the Word." I have in mind one of the great facilities available to us in carrying forth this assignment.

The other day in a stake conference, I heard an officer of the Air Force stand before the group and tell of the circumstances surrounding his coming into the Church. He said in substance:

"I had a date with a lovely young woman. When I called for her, I noticed on the table a copy of the Book of Mormon. I had never heard of it before. I began to read. I became interested. I secured a copy of the book and read it through.

"I had only the traditional idea of God and Jesus Christ. I had never given serious thought to the matter. But as I read this book there came into my mind light and understanding of eternal truths, and into my heart a testimony that God is our Eternal Father, and that Jesus is our Savior."

I am confident that the experience of

this man who was influenced by the Book of Mormon is similar to that of many others of our people.

Brethren and sisters, if there are miracles among us, certainly one of them is this book. Unbelievers may doubt the First Vision and say there were no witnesses to prove it. Critics may scorn every divine manifestation incident to the coming forth of this work as being of such an intangible nature as to be unprovable to the pragmatic mind, as if the things of God could be understood other than by the Spirit of God. They may discount our theology. But they cannot in honesty dismiss the Book of Mormon. It is here. They can feel it. They can read it. They can weigh its substance and its content. They can witness its influence.

Faced with its presence, but unwilling to believe the story of its coming forth, they have sought an explanation for it, other than the one given by the Prophet that it was engraven on golden plates by ancient prophet-historians, and that their record was revealed and translated by the gift and power of God.

The Book of Mormon was first printed on a little hand-operated flat-bed press in a backwoods village of New York in the year 1830. From that first edition, while critics have published volume after volume in an effort to discredit the Prophet's story, the book has gone through one edition after another. From English it has been translated into thirty-one other languages, and printed in twenty of these.

While its detractors have called it blasphemous, the work of a paranoiac, the outpouring of a myth-maker, the result of a man's environment, the book has gone forth to change for good the lives of men and women in a score of nations. What a concourse of the people of the earth we would have if all of those who have read this book and been influenced by its message were gathered together in one place.

The first edition was comprised of 5,000 volumes. That edition met all demands for a number of years. I think you may be interested to know that during the first nine months of this year,

more than 350,000 copies were sold in English alone. I am satisfied that by the close of the year we shall have sold more than 500,000 copies of the Book of Mormon in various languages, all within a period of a single year. We now distribute every three or four days, more copies than were included in the entire first edition.

The same book which converted Brigham Young, Willard Richards, Orson and Parley Pratt, and many others of the early leaders of the Church, is also converting people in Germany, in the British Isles, in Finland, in Japan, in Tonga, and wherever else men and women are reading it prayerfully and with real intent. The promise of Moroni, written in his loneliness, following the destruction of his people, is being fulfilled every day.

Each time we encourage a man to read the Book of Mormon we do him a favor. If he reads it prayerfully and with a sincere desire to know the truth, he will know by the power of the Holy Ghost that the book is true. And from that knowledge there will flow a conviction of the truth of many other things.

For if the Book of Mormon is true, then God lives. Testimony upon testimony runs through its pages of the solemn fact that our Father is real, that he is personal, that he loves his children and seeks their happiness.

If the Book of Mormon is true, then Jesus is the Son of God, the Only Begotten of the Father in the flesh, born of Mary, "a virgin most beautiful above all other virgins," for the book so testifies in a description unexcelled in all literature.

If the Book of Mormon is true, then Jesus is verily our Redeemer, the Savior of the world. The great purpose of its preservation and coming forth, according to its own statement, is "to the convincing of the Jew and the Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." (See title page of the Book of Mormon.)

If the Book of Mormon is true, then this land is choice above all other lands, but if it is to remain such the inhabitants of the land must worship the God of the land, the Lord Jesus Christ. The histories of two great nations, told with warning in this sacred volume, indicate that while we must have science, while

we must have education, while we must have arms, we must also have righteousness if we are to merit the protection of God, as Brother Benson has so eloquently indicated here this afternoon.

If the Book of Mormon is true, Joseph Smith was a Prophet of God, for he was the instrument in the hands of God in bringing to light this testimony of the divinity of our Lord.

If this book is true, David O. McKay is a prophet, for he holds all of the keys, the gifts, powers, and authority held by the Prophet Joseph who brought forth this latter-day work.

I repeat, if the Book of Mormon is true, the Church is true, for the same authority under which this sacred record came to light is present and manifest among us today. It is a restoration of the Church set up by the Savior in Palestine. It is a restoration of the Church set up by the Savior when he visited this continent as set forth in this sacred record.

If the Book of Mormon is true, the Bible is true. The Bible is the Testament of the Old World. The Book of Mormon is the Testament of the New. The one is the record of Judah, the other is the record of Joseph, and they have come together in the hand of the Lord in fulfillment of the prophecy of Ezekiel. Together they declare the Kingship of the Redeemer of the world, and the reality of his kingdom.

Here is a voice that has spoken from the dust with a familiar spirit, and touched the hearts of men and women in many lands. Those who have read it prayerfully, be they rich or poor, learned or unlearned, have grown under its power.

Let me tell you of a letter which we received a few years ago. A man wrote saying in substance: "I am in a federal reformatory in Ohio. I recently came across a copy of the Book of Mormon in the prison library. I have read it, and when I read Mormon's lamentation, over his fallen people—'O ye fair ones, how could ye have departed from the ways of the Lord, how could ye have rejected that Jesus, who stood with open arms to receive you! Behold, if ye had not done this, ye would not have fallen. . . .' (Mormon 6:17-18.) When I read this I felt that Mormon was

talking to me. Can I get a copy of that book?"

We sent him a copy. He walked in the office some months later, a changed man. I am happy to report that a boy who had stolen gasoline, and then stolen automobiles, and then done other things until finally he was placed in a federal reformatory, was touched by the spirit of this book, and the report today is that he is now a successful man, rehabilitated, earning a living honestly for himself and family in a west coast city.

Such has been the power of this great book in the lives of those who have read it prayerfully.

I give you my testimony that it is true. That I know by the witness of the Holy Ghost, and that knowledge to me is certain.

Sidney Rigdon did not write it. Oliver Cowdery did not write it. It is not the result of a paranoiac or of a dissociated personality, as some have said. It is not the product of a myth-maker. It is not the result of the environment of a farm boy who grew up in western New York. Joseph Smith did not write it. He, the Prophet of this dispensation, translated the writings of prophets of old under the power of God, to testify in our day.

We invite all men everywhere to read it. Its witness lies within itself.

I so testify. This marvelous record, preserved over fourteen centuries, has confirmed my faith in God, in my Redeemer, in the land in which I live, in the work of which I am a part. I leave you my witness in the name of Jesus Christ. Amen.

## ELDER HOWARD W. HUNTER

### *Of the Council of the Twelve Apostles*

I do not know what one should say who has been so newly called and sustained, so I will tell you what is in my heart this afternoon.

I love the Church. I want you to know that I love our great leader, President McKay, and with all my heart and soul I sustain him as prophet, seer, and revelator. And I sustain President Clark and President Moyle, President Smith, the President of the Council of

President David O. McKay:

We have just listened to Elder Gordon B. Hinckley, Assistant to the Council of the Twelve.

The Choir and Congregation will now sing "How Firm a Foundation," conducted by Elder Jay E. Welch, Assistant Choir Conductor. After the singing, we shall hear from Elder Howard W. Hunter.

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The Tabernacle Choir and the Congregation sang the hymn, "How Firm A Foundation," conducted by Jay E. Welch, Assistant Choir Conductor.

President David O. McKay:

Yesterday, it was my privilege to represent the First Presidency and the Council of the Twelve, and notify Elder Howard W. Hunter that he had been chosen of the Lord to be a special witness to the divinity of the love, and the labors, the life and death of Jesus Christ, the beloved Son of our Father. That was the first he knew about his having been so chosen.

Yesterday, you voted unanimously to sustain him as one of the Council of the Twelve. We welcome him this afternoon to this honored position and pray God to inspire him and to bless him as he goes forth to declare the divinity of this great work and the Sonship of Him who stands at the head of the Gospel of Jesus Christ.

the Twelve, each individual member of that Council, and all of the General Authorities.

Not many of you know me, so perhaps you would permit me to be just a little bit personal this afternoon. I have lived most of my life in California, having been born in Boise, Idaho, and having lived there until I was graduated from high school.

I am grateful for a humble home, for



modest circumstances, for my father and my mother, both of whom reside in California.

It was in California that I met my companion. We came to the temple here in Salt Lake City where we were married and sealed for eternity. We have had three sons, one of whom was called home in infancy. Our second son, having completed a mission in Australia, is now in his last year at Brigham Young University. He married his sweetheart in the temple and caused us to become grandparents just a few days ago. Our other son is now serving in Australia in the mission field.

We have been grateful for our home and the fact that our boys have stayed close to the program of the Church. My wife has been a sweet and loving companion and has always sustained me in the callings which have come to me.

I had the privilege of serving as a bishop in the Church for a little more than six years. I am grateful for the people of that ward and the lessons they taught me and the opportunities that came to me. For nearly ten years I have served as president of the Pasadena Stake in California. Again I am grateful for those people, for their love and their affection, for their sustaining influence, for the counselors that have worked with me. I am grateful to the Church for all of these things and what it has meant to us in our life.

Before I was graduated from law school, three boys were born to us. Since that time I have been engaged in the private practice of law—until yesterday. Somebody asked me yesterday what my plans are, and the only answer I could give is that I have not yet been told what my plans are.

I want you to know that I have a firm, uncompromising conviction that God lives, that Jesus is the Christ, that the gospel was restored in this latter dispensation by the instrumentality of the Prophet Joseph Smith. I have an abiding conviction of the truthfulness of this fact and that our President, whom we sustained at this conference, holds those same keys, powers, and authority.

I do not apologize for the tears that come to my eyes on this occasion because I believe that I face friends, my brethren and sisters in the Church, whose hearts beat the same as mine today, in the

thrill of the gospel and in service to others.

President McKay, I want you to know, and all of the membership of the Church to know, that I accept, without reservation, the call which you have made of me, and I am willing to devote my life and all that I have to this service. Sister Hunter joins me in this pledge.

May I request today your prayers on my behalf, for I know that only with the help of my Heavenly Father, can I meet the challenge and develop those qualities which distinguish the other members of this council from men of the world.

I am grateful. I bear my testimony to you humbly. May we go forward together in righteousness, I humbly pray, in Jesus' name. Amen.

#### President David O. McKay:

We have just listened to the acceptance testimony from the man who was called to fill the vacancy in the Council of the Twelve, Elder Howard W. Hunter.

The Tabernacle Choir will favor us with "Mine Eyes Have Seen The Glory Of The Coming Of The Lord," conducted by Elder Richard P. Condie. The closing prayer will be offered by Brother Rulon T. Hinckley, patriarch of the Emigration Stake.

The singing, as you know, for this afternoon has been furnished by the members of the Tabernacle Choir, and we have thrilled with the excellency of their singing. We express appreciation and gratitude for the public press, the reporters' fair and accurate reports throughout the sessions of this Conference. We appreciate the cooperation of city officials, Police Chief W. Cleon Skousen, and his associates, the traffic officers in their masterful handling of the increased traffic on these streets.

We express appreciation for the Fire Department and the Red Cross, standing ready for any emergency, and there have been several. Their prompt attention has given relief to those who needed it. We express appreciation to the ushers of the Tabernacle who have rendered service early and late in seating the great audiences.

Again we express appreciation for the radio and television service rendered

by the various radio and television stations here in our own city, and state, and also in other states, named in the various sessions of our Conference. Besides the great audiences attending this Conference on Temple Square, a survey indicates, as we reported this morning, that one million people have heard and seen the proceedings of this conference through radio and television in eighteen major cities throughout the West. This figure is based on the ratio of each city carrying the Conference and the number of viewers per city.

We appreciate those who furnished the singing throughout this entire Conference: First, the Relief Society Singing Mothers from the Jordan Valley Region; second, the Combined Choruses of the Latter-day Saints Institute of Religion and University of Utah, and the Bonneville Strings; third, the Men's Chorus of the Tabernacle Choir last night who thrilled us with their excellent singing; and today, this great Tabernacle Choir.

We have been truly blessed throughout this Conference with the best singing that anybody in the world would hear under these circumstances. Everybody in this audience, the million who have listened, will agree that the singing has been of such high order that it may be classed as among the best in all the world.

Again at the conclusion of our Conference we express appreciation for the beautiful Hawaiian flowers you see arranged here on the pulpit. We thank all those who have contributed in any way to the success and inspiration of this great Conference. The address given this morning at 7:30 by Elder Richard L. Evans, you may hear again this evening over the radio at eight o'clock.

Tonight, the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

### PRESIDENT DAVID O. McKAY

And now, my brethren and sisters, just a word in parting.

This has truly been a great conference. We have met during a critical time in the history of our own great country and the history of the world. I have been impressed with the answer that you have given through the Brethren here and through your acceptance, to some of the false ideologies and teachings that are rampant in the world. One of those is, that man is not a spiritual being, but that he is just as any other animal, subject to his passions, subject to his yearnings, desires, and justified in achieving his ambitions no matter how many others may suffer in that achievement.

You have said today and yesterday and the day before, in your testimonies that man is a dual being—he is physical, has his appetites, passions, desires, just as any animal has, but he is also a spiritual being, and he knows that to subdue the animal instincts is to achieve advancement in his spiritual realm; that a man who is subjected to his physical appetites and passions only, who denies any reality of a spirit, is truly of the animal world; that man is a spiritual

being, and his real life is the spirit that inhabits his body.

Ex-President Adams was right, when he was accosted on the streets of Boston one day and was asked, "How is John Quincy Adams today?" and he answered, as he tottered along with his cane, "John Quincy Adams is well, thank you, quite well. But the house in which he lives is tottering on its foundations, the windows are shaking, the roof is leaking, the doors are not hanging straight, and so on, and I think that John Quincy Adams will have to move out of it soon. But John Quincy Adams himself is quite well, I thank you, quite well." He sensed that the real John Quincy Adams was an immortal being, a son of a Father in heaven.

That is one great truth to which you have borne testimony in this conference—that man is spirit, the son of his Father, and has within him that which will cause him to yearn and to aspire to become dignified as a son of God should be dignified. The *dignity of man*, not the degradation of man, has been emphasized throughout this conference.

Another false ideal which has been mentioned as rampant by a small group

of men, controlling millions now, is the *denial of the existence of a Creator*, that there is no God. The man who represents that group was recently entertained in this nation. Just before he came he declared over his own signature that he is still an atheist and will continue to be, and will fight religion as an "opiate" to the human mind.

Every man who stood at this pulpit, I think without exception, has borne witness that God lives, and he knows that he lives. And there has been quoted the evidence of men who have lived through the ages who have borne that same testimony. And they are honorable men. They are honest men. They would not lie. They sent their written messages to people whom they loved, as you and I love our loved ones, our children, our husbands, and our wives.

Paul sent his letter saying, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present," [as much as to say, "You can see them and converse with them"] "but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (I Cor. 15:3-9.)

But he bore his testimony and gave his life for this testimony and was happy in doing it.

One of the Brethren quoted him today, from his last letter to Timothy:

"I have fought a good fight, I have finished my course, I have kept the faith.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:7-8.)

Thank heaven there are hundreds

and thousands who believe that testimony and repudiate the claims of the atheists who boast that man is his own god, and have already poisoned the minds of a generation of young men and women. They started this, as some of you will remember, forty years ago, and during that forty years they have poisoned those young boys and girls with the thought that there is no God.

At the conclusion of this session today, I wish to emphasize the fact that this great conference has testified to the hundreds of thousands listening in, and all the world—for these testimonies will be printed—that God lives and furthermore, that Jesus is his Beloved Son, the Savior of the world, and those who have seen Jesus, who walked with him, who testify of him, as I have narrated, heard him say, "he that hath seen me hath seen the Father."

You remember during the Last Supper, Philip said to Jesus, "Lord shew us the Father." And his answer was, "Have I been so long time with you, and yet hast thou not known me, Philip? . . . and how sayest thou then, Shew us the Father?" (John 14:8-9.)

We have given an answer to the world. I think it is glorious.

Furthermore, you have given an answer to the false teachings that man is not a free individual, that he is a creature of the state, that the state is supreme, that the state can tell what you should do, what you should not do. Man is a spiritual being and has within him as a gift from God, his Creator, the power of choice. Part of man's divinity, part of his spirit-being, is the power to choose—the only creature on earth that has that power. It is God-given. Men who will deny him that, take from him part of his divinity. You have answered that. Your testimonies are now on record.

Another thing—you have borne testimony throughout this conference to the right of the family, its influence and fundamental contribution as a unit to the state. The family is the foundation of the state and should not be broken up. In China where they love their children and where they train them and teach them to be obedient, where the children respect their parents and obey their parents, the family is broken up now, and they have to meet in com-

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Third Day

munistic groups. They will not stand for that very long; they will break away from it. You, during this conference, have borne testimony to the sacredness of the family, the father and the mother and the children. You have borne testimony of the responsibility of the father and the mother to train those children in the ways of the Lord, teach them baptism and repentance, or the responsibility will be "upon the heads of the parents."

Furthermore, you have borne testimony to the world that man is not living for himself, that his selfish desires should be overcome and controlled, and he should render service to others. One of the greatest sayings of Jesus when he was among the Twelve during his two-and-a-half years here, was the one that touched upon that same principle: "He that findeth his life shall lose it. . . ." [that is the selfish part] "and he that loseth his life for my sake shall find it." (Matt. 10:39.) A paradoxical statement, but oh, how true. You have had an evidence of it here today when Elder Hunter said, "I give my life now for the service," the same with these other apostles, the same with all the General Authorities of the Church, with all the congregation, with thousands and hundreds of thousands throughout the world who have accepted the gospel of Jesus Christ. You are willing to lose your life—that is, to devote your time and your talents and your strength for his sake; and in so doing you will find your life.

I often quote a man who was impressed with that great principle, who wrote—

"Supposing today were your last day on earth,

The last mile of the journey you've trod;  
After all of your efforts, how much are you worth?

How much can you take home to God?  
"Don't count as possessions your silver and gold;

Tomorrow you leave these behind;  
And all that is yours to have and to hold  
Is the service you've given mankind."

Anon.

Quoted from *Gospel Ideals*, page 58.

That is true, but to you it is not all that you take home to God, because

you take home to him your *character*, and he will judge you accordingly, and you will take home to him, if you have been through the temple worthily, your loved ones.

Now these are just some of the thoughts that came at the conclusion of this great conference.

Yours is a great mission. Our thanks to God our Father for it. Our membership in his Church, and our privilege of association in the brotherhood of Christ cannot be overstated. Morning, noon, and night, all through our lives our souls are filled with gratitude for the blessings that are ours in our associations in the Church of Jesus Christ. It is a glorious opportunity!

Now, my brethren and sisters, I bless you with increased testimony of God's existence, increased testimony of the divinity of Christ's mission, his life, his death, his establishing of the gospel; with increased testimony of the value of the individual—oh, how important and how glorious—how full of significance are the glorious words, "For behold, this is my work," said the Lord, "and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Is not that wonderful? What would this old earth be if there were no human beings on earth, even if there were no animals—only rocks, the barren shores, the rolling seas—no life, no human beings? What a wonderful statement, what a wonderful religious revelation to the human family: "This is my work and my glory—to bring to pass the immortality and eternal life" of each individual.

God help us so to live that we may be found worthy to hear from him the whisperings of his Spirit, the whispering of his voice, as he guides us and warns us and tells us what to do in order to come back and help him crown his glory.

That is a wonderful saying of Peter's, the rough old fisherman, when after two years and more, after he had a testimony in his heart that God lives, that Jesus Christ is the Son of God, he wrote to the people over whom he was presiding and used the phrase, which I wish all of you would think about and cherish, that God has made us "partakers of the divine nature." Read it in his epistle.

And I hope you brethren, presidents of stakes, bishops of wards, and you who preside over missions, auxiliaries, priesthood quorums, will some day appreciate, every one of you, just what that means, to be in touch with that divine nature through the Holy Ghost.

God bless you in your homes. Do not be cross. Be courteous. Have the same courtesy in your homes that you have when you are out in society. Thank your wives, thank your children, say, "if you please," "excuse me,"—those little things which make life sweet. Let us be kind in our homes. The gospel is the spirit of kindness. Let us be considerate. Let us be true. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

I pray God to sanctify to our good and to the good of all who have listened in this day and to the Church everywhere, the blessings and testimonies of this great conference, in the name of Jesus Christ. Amen.

#### President David O. McKay:

We shall now be inspired as the Tabernacle Choir sings "Mine Eyes Have Seen the Glory of the Coming of the Lord," and the closing prayer will be offered by Brother Rulon T. Hinckley, patriarch of Emigration Stake, following which this Conference will be adjourned for six months.

Singing by the Tabernacle Choir, "The Battle Hymn Of The Republic."

Elder Rulon T. Hinckley, patriarch of Emigration Stake, offered the benediction.

Conference adjourned for six months.

The Relief Society Singing Mothers from the Jordan Valley Region furnished the music for the morning and afternoon sessions, Friday, October 10, with Sister Florence Jepperson Madsen conducting.

At the Saturday morning and afternoon sessions the music was furnished by the University of Utah Choral Society (The Institute of Religion and the University of Utah Choruses and the Bonneville Strings), David A. Shand, Director.

The Men's Chorus of the Tabernacle Choir furnished the music for the General Priesthood meeting Saturday, October 10, with Richard P. Condie conducting.

The music for the Sunday morning and afternoon sessions was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie conducting, assisted by Jay E. Welch.

Richard P. Condie conducted the singing of the Tabernacle Choir at the *Tabernacle Choir and Organ* broadcast. Frank W. Asper was at the organ.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

JOSEPH ANDERSON  
Clerk of the Conference

## CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:30 a.m., Sunday, October 11, 1959. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service, with Alexander Schreiner at the organ. J. Allen Jensen was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

*Announcer:* The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nationwide congregation. Today's service, in connection with the Semi-Annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Richard L. Evans, a member of the Council of the Twelve of the Church. Music is by the Tabernacle Choir, directed by Richard P. Condie, with Alexander Schreiner at the organ.

With the music of Dudley Buck, the Tabernacle Choir first presents an anthem with words from an Old Testament text: "Behold! there shall be a day, when the watchman upon the mountain top shall cry aloud: 'arise, ye get ye up unto Mount Zion, unto the Lord your God!' Be glad and rejoice! . . . I, even have redeemed thee! . . ." "Fear Not Ye, O Israel."

(The Choir sang: "Fear Not Ye, O Israel."—Buck-Griffity.)

*Announcer:* "The morning breaks; the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day, Majestic rises on the world." These words of faith and assurance by Parley P. Pratt are sung now by the Tabernacle Choir to the music of George Careless: "The morning breaks, the shadows flee."

(The Choir sang: "The Morning Breaks."—Careless.)

*Announcer:* We now hear on this Church of the Air Service Richard L. Evans of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Today's talk is titled: "The Ultimate Objective."

## ELDER RICHARD L. EVANS

*Of the Council of the Twelve Apostles*

Each year on a day so designated, we recall the birth and accomplishment of Christopher Columbus, a man no doubt inspired of God to do what he did, against all ignorance, against all odds and obstacles. He is a symbol, one among many, of the difficulties men can endure if they have sufficient faith in an ultimate objective.

The heroes of history, and the lives of those less known, have proved they could endure working and waiting and great difficulty and discouragement, if there were some purpose, some hope, some reasonable assurance of the ultimate objective.

The long hard journey is not too long if "home" is at the other end. But aimlessness would give men little reason for lengthening out the effort, without some assurance, without some real and solid incentive.

Remembered are the words of Robert Browning:

"Ah, but a man's reach should exceed his grasp,  
Or what's a heaven for?"

But his reach should know that he is reaching for something real—or his reach will weary of the reaching.

Everything has to have a reason, a purpose, an ultimate answer. And for such answers men have searched and sought: Why do we live? What are the purposes of life? Why did the Creator create? Why, indeed, were worlds brought into being?

For answer we would have to go back to the basic, literal facts of our relationship to God, who gave us the opportunity of life, and who is in fact the Father of us all.

"In the beginning," we read in sacred writ, "God created the heaven and the earth. . . ." (Genesis 1:1.)

But for answer we would have to go back before this beginning, with God's great plan and purpose: the Gospel, we have come to call it, which we heard in the heavens before time began, where we were with our Father, the Father of our spirits, and where we agreed to enter mortality to prove ourselves and learn the lessons of life, and where we were assured our Father would send his own beloved Firstborn Son to redeem us from death—that Son of whom Paul said, "God . . . hath appointed heir of all things, by whom also he made the worlds; Who being . . . the express image of his person, . . . when he had by himself purged our sins, sat down on the right hand of the Majesty on high. . . ." (Heb. 1:1-3.)

The whole intent of scripture is one of establishing our relationship with God, our Father, and with his Son, our Savior, and with the eternal plans and purposes for each and all of us, and our relationships to life—and to one another also.

And what *are* these plans and purposes? What would a loving Father want for his children? What would any father want for his children? Peace and health and happiness; learning and progress and improvement; and everlasting life, and everlasting association with those we love. What less could heaven be? What less would a Father plan or propose, for those he loves, for those whom he made "in his own image"? (Gen. 1:27.) He has declared his work and his glory "to bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39.) This is the ultimate objective. This is the whole purpose of the Gospel he has given.

This makes life meaningful, everlastingly so. This is the assurance that gives incentive—that gives faith in the face of all searching uncertainty. This makes life worth all the anguish, all the effort, as we make our way through the world—learning that life is for learning, that our Father sent us here for a period of proving, not to lose our way, but with a light within us to lead us, if we will be led, to our highest pos-

sibilities, with freedom and faith and with a few simple rules to keep, which we call commandments.

And as to keeping these commandments, we have our choice—our free agency, as it has come to be called. How could it be otherwise? How could we grow without it? Who can learn to make decisions if someone else always does the deciding? As we have to learn to let our children learn much for themselves (after we have given them all the counsel we reasonably can), so our Father in heaven has sent us here with freedom to decide for ourselves. And to help us to decide, he has given us standards, advice, laws, rules. And they are not arbitrary, unrealistic rules, but are simply counsel from a loving Father, who knows us, who knows our nature. It is not his purpose that his children should be unhappy. No father intends to have his children unhappy. And for this reason he has given us commandments for our health and happiness, and peace and progress and quiet conscience.

In a remarkable commencement address, some months before he left this life, Mr. Cecil B. DeMille made this moving observation concerning freedom, and the purpose of life, and the keeping of the commandments:

"We are too inclined to think of law as something merely restrictive," he said, "something hemming us in. We sometimes think of law as the opposite of liberty. But that is a false conception. That is not the way that God's inspired prophets and lawgivers looked upon the law. Law has a twofold purpose. It is meant to govern. It is also meant to educate. . . .

"God does not contradict himself. He did not create man and then, as an afterthought, impose upon him a set of arbitrary, irritating, restrictive rules. He made man free—and then gave him the commandments to keep him free.

"We cannot break the Ten Commandments. We can only break ourselves against them—or else, by keeping them, rise through them to the fulness of freedom under God. God means us to be free. With divine daring, he gave us the power of choice." (Excerpts from the Commencement Address at Brigham Young University, May 31, 1957.)

In our own day and dispensation, the

Lord has restated the law of cause and effect, with these words: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doctrine & Covenants 130:20-21.)

The commandments are not old-fashioned, out-dated, or merely man-made. They apply to our own as to other ages. And whenever we do anything basically against them, we pay a price—not because someone has said so, but because we are what we are, and because we are irrevocably affected by the very laws of life. No matter what someone says, and no matter who would set them aside, there are still heartaches and heartbreaks and inescapable consequences for those who lie and cheat and bear false witness; for those who are immoral and unfaithful to loved ones; for those who abuse themselves physically, who indulge appetites, who acquire harmful habits; for those who set aside sure and safe standards, who are coarse in conduct, and run contrary to the commandments, to the basic laws of life.

To find peace—the peace within, the peace that passeth understanding—men must live in honesty, honoring each other, honoring obligations, working willingly, loving and cherishing loved ones, serving and considering others, with patience, with virtue, with faith and forbearance, with the assurance that life is for learning, for serving, for repenting, and improving. And God be thanked for the blessed principle of repenting and improving, which is a way that is open to us all.

There is a Kingdom, and there is a King. And there are requirements for citizenship in the Kingdom—commandments, laws, ordinances, and obligations, and what is required of us for peace in this world, and exaltation in the world to come, is to follow him and keep his commandments.

We would witness this day that the Lord God lives, and that our Lord and Savior Jesus Christ, his Divine and only Begotten Son, did redeem us from death, and even now is our advocate with the Father, and sits by his Father's side, and

that the fulness of the Gospel is again on earth with power and authority to administer in its saving and exalting ordinances.

There is this certainty of assurance also: that he is willing to reveal his mind and will to us today, to guide us, to hear and answer prayer, to open his arms to the prayerful and repentant, even as he has done in other days.

And against the tension and trouble of our time—against injustice, threats, and force and fear; want and worry; discouragement and despondency; unfaithfulness and duplicity; and much of misunderstanding, and much of inhumanity from man to man—against all this there is the blessed assurance of the glorious ultimate objective: of salvation for all, as offered by our Savior, and of exaltation for those who will work at it and win it; of justice, of compensation, of the ultimate defeat of evil; of peace and of progress and health and happiness, of everlasting life with sweet reunion with loved ones.

And this day we would plead with all men, the searching and the sorrowing, the sick, the discouraged, those burdened with sin and unquiet conscience; those who feel lost and lonely, and those who have lost those they love—to all we would plead: take courage and faith and assurance, according to the promises and purposes of Him who is the Father of us all, who is mindful of us all.

By walking in his ways and keeping his commandments, God grant that all of us together may move on to the glorious ultimate objective that is offered all of us—to the highest opportunities of everlasting life, with our loved ones with us, always, and forever, in Jesus' name. Amen.

(The Choir sang: "How Great the Wisdom and the Love."—McIntyre.)

Announcer: The Tabernacle Choir has recalled a sacramental song by Eliza R. Snow with the music of Thomas McIntyre: "How great the wisdom and the Love that filled the courts on high, And sent the Savior from above to suffer bleed and die."

And now, the Tabernacle Choir closes with the words of Helen A. Dickinson, sung in a worshipful setting by D. F. E.



Auber: "O Loving Savior, Slain for us. O Sacrificial Lamb adored. Now in Thy presence pure and glorious, we lift our hearts to Thee, O Lord."

(The Choir sang: "O Loving Saviour."  
—Auber-Dickinson.)

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Richard L. Evans of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by Richard P. Condie. Alexander Schreiner was at the organ.

#### SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 8:30 to 9:00 a.m. Sunday, October 11, 1959, through the courtesy of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, tabernacle organist, and the spoken word by Richard Evans.

The Choir sings first an anthem from Ernest Bloch's symphony of America: "America! America! Thy name is in my heart."

(The Choir sang: "America."—Bloch.)

Announcer: Frank Asper, Tabernacle

Organist, first turns on Temple Square today to a devotional theme he has arranged from the music of Franz Josef Haydn: "Truth Divine."

(Organ Selection: "Truth Divine."—Haydn.)

Announcer: And now from Temple Square the Tabernacle Choir sings Caesar Franck's impressive setting for the 150th Psalm: "O Praise Ye The Lord, Praise God in His Temple, O Praise Him for His might, and the greatness of His wonders. Let everything that hath breath praise the Lord."

(The Choir sang: "Praise Ye The Lord."—Franck-Leichter.)

Announcer: Frank Asper at the Tabernacle Organ turns to one of his own organ offerings: "Reflection."

(Organ Selection: "Reflection."—Asper.)

Announcer: And now from the Choir comes a pleading, fervent sacred song of our Savior: "Abide with me; 'tis eventide! The day is past and gone; The shadows of the evening fall; The night is coming on! Within my heart a welcome guest, Within my home abide; . . . O Savior, stay this night with me; Behold, 'tis eventide."

(The Choir sang: "Abide With Me, 'Tis Eventide."—Millard.)

Announcer:

We have read somewhere in some rules of safety the following sentence: "Never point a gun at anything you don't intend to shoot." This is basic to a whole series of parallel precautions essentially summarized in this single short sentence: "Don't start what you shouldn't do." It applies to habits, to projects and promises, to attitudes and obligations, to every threat, to every temptation, and to every intent. The assumption that we can go a little way in the wrong way, that we can sin a little, lie a little, break the law a little; that we can be a little unfaithful, a little dishonest; or that we can start many things and stop them any time we want to, whenever and wherever we want to, without involvement, without hurt or harm, without falsely encouraging others, without being misunderstood, without the danger of going farther than we intended to go, is a false and unsafe assumption. Those who find themselves in serious or embarrassing situations

frequently say they didn't intend to do what they did. And often it is true that they didn't intend to go so far. But what is often also true is that they did entertain the idea, or they did take the first step: they did make the problem possible. Like the man who points the gun, they assumed the attitude of intent. Starting is so often easier than stopping. Habits are so often easier to acquire than they are to set aside. Relationships are often easier to begin than to break off. And we save ourselves much embarrassment, much explanation, much heartache, much danger, much tragedy if we simply don't start what we shouldn't do. No one should flaunt any convention, or invite any flirtation, or tempt any temptation, or begin a habit he wouldn't permanently want to have, or begin any relationship of life that would be unsafe or unsavory or unwise to follow through. There is some scripture on the subject which says: "Abstain from all appearance of evil."<sup>1</sup> This also could be cited: "For as he thinketh in his heart, so is he."<sup>2</sup> This all points up to the attitude of intent. Don't threaten anything you shouldn't follow through. Even would we say: Don't think to do anything you shouldn't do. Avoid not only the appearance of evil, but all invitation to it. In short, avoid the very attitude of intent. If you shouldn't, just don't do it.

(The Choir sang: "Glorious Things Are Sung of Zion."—Daynes.)

*Announcer:* With the words of William W. Phelps we have heard the Choir sing a hymn tune by Joseph J. Daynes: "Glorious Things Are Sung of Zion."

<sup>1</sup>1 Thessalonians 5:22.

<sup>2</sup>Proverbs 23:7.

And now with Dr. Asper at the Tabernacle Organ we hear a hymn tune by Louis Gottschalk—a sacramental song: "God, Our Father, hear us pray; Send thy grace this holy day; As we take of emblems blest, On our Savior's love we rest."

(Organ Selection: "God Our Father, Hear Us Pray."—Gottschalk.)

*Announcer:* In closing the Tabernacle Choir recalls a Welsh chorale by R. H. Prichard as arranged by Griffith J. Jones, with the words of Charles Wesley: "Love Divine, all love excelling, Joy of heav'n, to earth come down; Fix in us Thy humble dwelling, All Thy faithful mercies crown . . . Breathe, O breathe Thy loving Spirit, into ev'ry troubled breast; Let us all in Thee inherit, Let us find the promised rest . . . Come, Almighty, to deliver, Let us all thy life receive; Suddenly return, and never, Never more thy temples leave . . ."

(The Choir sang: "Love Divine."—Prichard-Jones.)

*Announcer:* Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the fifteen hundred seventy-third presentation, continuing the 31st year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the Organ. The Spoken Word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

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